

GENERAL NOTES.

Independent gives an account of the progress of the prohibitory movement in the United Kingdom, whose last passage by the House of Commons resolution affirming the right of cities, towns, and parishes to question for themselves whether shall be established among them their consent; in short, giving option. In 1860 Eli Jones, of Manchester, and Nathaniel Card, of Manchester, discussed the Maine law during the Irish Channel, the result of that friend Card wrote to Maine inquiries as to the success of the new law of June, 1863, after re-coming from America, he and six others formed themselves into a society they called "The United Alliance, for the immediate total abstinence of the liquor traffic." This now become rich and influential, usually in its work about \$120,000. About this time Sir W. Lawson made local option in the House of Commons. He was met at first with sneers, but he persisted in his efforts until he seemed to triumph. It seems, however, that the friends of the law, at the last vote, he favored the prohibition. It seems clearly evident that the law could not have been so much a success as it is now. The principles as a yielding to an opinion, which had been the faithful labors of those who had the traffic in intoxicating liquors as the greatest curse. The righteousness in this country is encouraged by this upward step in legislative power in Great Britain. Law makers but will of the people. Arouse that and control it by right motives, day will dawn on the homes of and, and prohibition will protect their greatest enemy.—West.

THE STRONGEST DRINK.

The strongest drink. It drives the drink of lions and horses, and drunk anything else. Let the teetotalers if only for economic reasons will soon build what goes into a mash tub went leading-trough, families would and better taught. If what is were only saved against a workhouse would never be built. spends his money with the thinks the landlord's bow and do, my good fellows," mean is a perfect simpleton. We are for the herring's comfort, him. Men do not keep pot-brothers' good; if they do, they is their aim. Why, then, should "for the good of the house?" money for the good of any house, down and not the landlord's. It into which you must put water; house is a bad friend, because it and leaves you nothing but He who calls those his friends and drink by the red lions is ignorant. Why, then, are eagles and vultures are all prey, and why do so many put thin the power of their jaws such as drink and live riotously, why their faces are so blotchy, why they had two grains of wisdom. well ask an elm tree for pears, the public house for happiness to find fish.—Spurgeon.

PROHIBITION IN OHIO.

Prohibitionists are spending large money in Northern Ohio, and the Temperance Union are laboring in the success of the Second Amendment will receive a of votes from both parties outside and Cleveland. On the on, if the Second Amendment property used for the manufacture of fermented liquors will cease value. A court of justice the collection of a bill from liquor dealer against the retailer the latter can not collect drink. The man who rents be used as a groggery can not refer. The consequence will not risk money in a business no legal security, and what? It will outlaw the liquor

at annual meeting of the (and) Temperance association reached 439,076, while there bers in the seaman's branch. imputed that there are 25,000 in the British army, and al navy.

Education.

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

PROF. A. B. KENYON, of the Chair of Industrial Mechanics, has eighty-one scholars in his classes, including Industrial Mechanics and the Higher Mathematics. He is a popular teacher and thoroughly qualified for his work.

THE Theological Class will be organized immediately after the meeting of the General Conference. The class will probably number from eight to twelve, and their opportunities for study under the instructions of President Allen, Doctor Williams, and Prof. Tomlinson, will be excellent.

PROF. E. M. TOMLINSON, of the Department of Greek Language and Literature, is an accurate scholar and successful teacher. The number of those studying Greek is much less than in the Latin classes. Aside from the regular classes, however, he will soon have the theological students to instruct in New Testament Greek.

PROF. G. SCOTT, who is at the head of the Department of Latin Language and Literature in Alfred University, has about seventy young Latins under his instruction this term. Twenty-one are beginners, and the balance in the various stages of advancement, including Caesar, Cicero, Virgil, and Juvenal. Prof. Scott is an able instructor.

THE three-fold end of a course of study is well stated in an advertisement of the New York Military Academy at Fort Washington, which we clip from a daily paper, "To mould, at an early age, the intellect of youth by science, the will by obedience, and the feelings by religion." Instruction, discipline, and religion will fit a young man for any place of usefulness in the world.

IN the last century, prominent Sabbath-keepers in the Newport and Hopkinton Churches of Rhode Island, took prominent part in the management and support of Brown University, located at Providence, in that State. The second Samuel Ward, who was the son of Governor Richard Ward, drew up the charter of this University while he was also Governor of the Colony, and gave it his official approval. He had a son who graduated at this Institution. Among its officers were Hon. Joshua Babcock and Henry Ward; the former holding his position for twenty years, from 1763 to 1783; and the latter for four years, from 1767 to 1771. The following were curators or trustees, and the number of years in which they served as such: Hon. Samuel Ward, twelve years, from 1764 to 1776; Eld. Joshua Clarke, twenty-five years, from 1764 to 1789; Eld. John Maxson, eighteen years, from 1764 to 1782; Job Bennett, twenty years, from 1764 to 1784; John Tanner, seventeen years, from 1768 to 1785; Henry Ward, twenty-seven years, from 1771 to 1798; Joseph Clarke, seventeen years, from 1776 to 1793; Eld. William Bliss, eight years, from 1785 to 1793; and Samuel Ward, ten years, from 1790 to 1800. Job Bennett and Eld. William Bliss, as well as others, gave many volumes to the library of the University, when books were rare and valuable.

PRESIDENT ROBINSON ON OUR COLLEGES.

At the annual meeting of Brown University Corporation recently, President Robinson presented his report, in which he said: "Of nothing am I more thoroughly convinced than that the most radical defect today in our American colleges is a want of due attention to rhetorical studies, understanding by these studies not only practice in the arts of composition and of speech, the patient acquisition of power to think justly and to express one's thoughts accurately, but also the acquisition of the correctness of literary taste, that knowledge of English literature and that appreciation of its riches without which facility and skill in the use of our tongue are never attainable. The number of men annually graduating from our colleges with very creditable attainments as to both extent and accuracy of knowledge, but showing a lamentable incapacity for systematic thinking, and for clear, forcible, and correct, not to say elegant expression of their thoughts, is one of the standing reproaches to our American education. The only remedy appears to be in a more thorough and continuous training in those studies which are known to be rhetorical, and which consist in an incessant critical study and practice of the English tongue. Years and years of closest study are given to other tongues, both ancient and modern tongues, which only a fraction of educated men are expected to use in after life, while only incidental and comparatively superficial attention is given to that mother tongue which all are compelled to use in speech or

in writing every day of their lives, and on a skillful use of which with many depend in no small degree their success or failure in life.

In saying this it is not forgotten that for the enlargement of one's knowledge of English words, and for the cultivation of that nice discrimination between synonyms which only the most careful study of language can impart—a discrimination which shows itself as one of the stirring characteristics of the classics of every people—nothing has yet been discovered, or is ever likely to be discovered, that can take the place of the critical study of the classical literatures of the Greeks and Romans. But the fact can not be disguised that many an excellent Latin and Greek scholar writes wretched English, while admirable English is written by many who know neither Latin nor Greek.

What our colleges most need is not neglect of the classics of the ancients, but more attention to the classics of our own tongue and an attention that shall consist not merely in a study of its best authors, but of that unremitting and critical practice without which in literature, as in everything else, no high degree of excellence is ever attained.

The multiplication of students' clubs, associations, and societies, that call for inter-collegiate games, or for annual meetings and reunions during term time, has now reached a point where some kind of restrictive action would seem to be called for. The number of absences required by these games and annual reunions is more than is consistent with the best results of scholarship. The weeks allotted to actual work in the present academic year of colleges are too few to warrant the ever recurring interruptions. It is to be hoped that the association of colleges in New England may unite on some common action for the regulation of what threatens to become a serious evil."

CLIPPINGS.

Dr. Calvin Ellis has resigned his position as Dean of the Harvard Medical School, a post which he has held for nearly a quarter of a century.

Professor William Henry Green, of Princeton College, is mentioned as a probable successor of Dr. Cattell in the presidency of Lafayette College.

The Hartshorn Memorial College for young women, about to be established at Richmond, Va., will aim at giving its pupils a Biblical and moral training, as the foundation of all true education.

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

A large fund has been subscribed in England as a memorial of Professor Balfour, the distinguished student of biology, who recently lost his life in the Alps. It will be used at Cambridge University to further the progress of knowledge.

The *Baptist Weekly* deems it suggestive of the influence of the gospel on the condition of women that, in Turkey, where a few years ago men yoked their wives with oxen, the curriculum in some of the colleges for the education of women compares favorably with similar institutions in America.

A representative of the State University of Missouri, is examining, with reference to purchasing for that institution, the collection of fossil vertebræ belonging to Professor E. D. Cope, of Philadelphia, which is said to be one of the most complete in the country, if not positively the completest. The price asked by Professor Cope is \$100,000.

Mr. W. C. De Pauw has extended from August 1st to October 4th the time in which must be subscribed \$150,000 for Asbury University, Indiana, upon the raising of which sum depends his promised gift of \$1,000,000 to that institution as an endowment fund. Little more than half the needful sum has yet been subscribed.

In 1873 Benjamin E. Bates, of Boston, made a conditional contract to give Bates College, of Lewiston, Me., \$100,000, provided \$100,000 more was raised within five years. His heirs claimed that the condition was not fulfilled, and the trustees of the college brought suit to secure the amount. The full bench of the State Supreme Court has sustained the verdict of the lower court, which decided against the college.

Dakota, as might be expected, is losing no time in arranging educational facilities. The people of Mitchell have pledged 160 acres of choice land and \$30,000 in money to establish the University of Dakota. When a State arranges to raise men and women of intelligence, as well as great crops and fine stock, she makes no mistake. No investment pays a larger interest to the entire people than the money invested in school-houses and colleges.

A writer in *The Advance* says that education is making rapid progress in China. In his opinion the acquisition of a knowledge of Western science in China is no longer a question of fact or time. Such knowledge is sought after all over the Empire. Many of the more enterprising are using every facility at command to acquaint themselves with the results of modern scientific research. They are reaching out after it in all directions. In many cases, they grasp the result with a wonderful comprehension, without understanding the process by which it is reached. In some cases, they are endeavoring to apply these results, with only an imperfect or partial success, as of course always happens in such attempts where the principles are not understood.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

SABBATH REST.

We speak of restful Sabbaths. What is Sabbath rest? Some people seem to think it is lying abed half the day and lounging about the rest. Others act as if it were a day to saunter about the parks and fields. When the day is past, such persons are usually more tired and unrested than they were in the morning. No, the proper way to make the Sabbath restful and reinvigorating is to fulfill God's ordinance of worship and find the ways to his temple. We refer not alone to mental and spiritual enlivenment, but to physical rejuvenation as well. The men and women who get the most rest out of the Sabbath-day are church-going people. A day of lounging, like a day of Sabbath dissipation, fits no man for the labors of the next week. Men have not found rest in it. God has not made it so.

SABBATH ITEM.

In the *Encyclopedia Britannica*, Ninth Edition, Vol. XV., page 537, second article in the last column, under the heading "Margaret, St.," queen of Scotland, is a statement that appears to have a bearing upon the original Sabbath observance in Scotland, and very likely in Scandinavia generally.

St. Margaret was born in Hungary, about A. D. 1040, and was the daughter of "Edward the Atheling," noble youth, "the son of Edmund Ironside," and her mother was apparently "niece of Queen Gisela, of Hungary, and of the Emperor, Henry II."

She appears to have gone to England with her father in 1057; and after the Norman Conquest, about 1068, was taken to Scotland, "where she became the wife of Malcolm Canmore, in the Spring of 1069." She died in 1093, having been Queen of Scotland, as appears, 24 years, or nearly that.

Queen Margaret was the mother of Edgar, Alexander, and David, who successively occupied the throne of Scotland; and her "elder daughter, Matilda, became the wife of Henry I., of England, in 1101."

Queen Margaret is represented as having been a "strong, pure, noble character, who had very great influence over her husband, and through him, over Scottish history, especially in its ecclesiastical aspect." Her religion is stated to have been of the "newest Roman style." And she is here credited with a "number of reforms by which the Church of Scotland was considerably modified from its insular and primitive type, which down to her time it had exhibited." And one of these changes thus brought about by her, was the "abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labor." This last quotation of the writer in the *Encyclopedia*, I have made exact, including the parenthesis; and he refers to "Skene's *Celtic Scotland*, book ii., chap. 8," for his authority. I give it for what it may be worth, not having seen Skene's work. "Margaret was canonized by Innocent IV, in 1251, and by Clement X. she was made patroness of Scotland," doubtless for thus introducing into the Church of Scotland, in place of the Seventh-day Sabbath, the Papal Sunday. "Her festival is observed by the Roman Church on June 10th." E. R. M.

SYRACUSE, N. Y., Sept. 24, 1883.

THE INDEPENDENT AND THE SUNDAY LAWS.

It will be remembered that the Central Association passed a strong resolution on the subject of Sunday legislation. The *New York Independent* made the following editorial comment on it, to which Bro. Stephen Bardick sent the following reply, which, as was expected, the *Independent* refused to publish:

"We do not think that the Central (N. Y.) Association of Seventh-day Baptists, which has adopted a resolution respecting the recent amendment and re-enactment of the Sunday laws of this State, correctly apprehends the principle on which these laws are based when it offers its protest against the enforcement of religious observances by the laws of the State." The laws do not enforce religious observances. They do not compel men to go to church, to read the Bible, nor to perform any other act of worship. They do provide for a day of rest from all labor, and recognize the desire of the great majority of the people for opportunity to engage in public worship undisturbed by the noise and bustle of business activities. There is in this no practical union of Church and State, and no overriding of the constitutional barriers of religious liberty and personal rights. If the people generally wished to observe the seventh or any other day instead of Sunday as

a day of rest, the law would doubtless recognize and protect their right to do so."

Editor of *Independent*:

Dear Brother,—A friend has sent me, as the Corresponding Secretary of the Seventh-day Baptist Central Association, a clipping from the *Independent*, with your editorial note relating to the action of that Association in passing a resolution of protest against the present Sunday laws of our State, (N. Y.) After denying that these laws enforce religious observances you apparently affirm the very things denied by saying, "They do provide a day of rest from all labor and recognize the desire of the great majority of the people for opportunity to engage in public worship, undisturbed by the noise and bustle of business activities." This is equivalent to saying, they do compel a day of rest from all labor, for all the citizens of the State, because a large proportion of the religious class of the people observe Sunday as a day of religious rest and worship. You do not, as you will yourself perceive, base the reason for these laws, on any civil, mutual or equitable considerations, but rather upon the desire of a certain class, for the enforcement of a day of rest from all labor for religious considerations alone. Even according to your own statement, "the principle on which these laws are based" must be this, that the right of religious people to religiously rest and worship on Sunday, supersedes or annuls the personal liberty and rights of all other citizens to labor on that day. In other words, the principle enunciated is, that the majority among religious people may, for personal and religious considerations, control State legislation, express and enforce their "desires" by laws, compelling all citizens of the State to observe Sunday by resting from all labor thereon. These laws are not, therefore, based upon any general principle involving the mutual rights and privileges of the people as a whole, but upon the religious tenets and observances of a certain class, and are, therefore, in fact and effect, class legislation. The reason for the enforced rest is the religious uses of the day by religious people. These laws compel the observance of Sunday by the citizens who do not "desire to engage in public worship" on that day, nor to interfere with those who do. They also override the personal right of choice and action in matters of self-employment on that day, and practically subordinate the rights and privileges of one class of citizens to the desire and demands of another. That class of citizens whose "desire" is recognized in the laws can not consistently be called "the great" nor even the small "majority" of the people as a whole, since it is not possible to show that out of the more than five million people of the State, more than two and a half millions "engage in public worship" on Sunday, and have for this reason demanded these laws simply for the sake of protection from disturbing noise while thus engaged. These laws not only protect the citizen in his worship against disturbing noise; they do more; they go beyond the limit of necessary protection and enter the domicile and premises of every citizen and there suspend his legitimate business, even though in its pursuits he neither invades the rights or disturbs the worship of his fellow citizens. They wrest from the most loyal citizen the right to do on Sunday things altogether right, proper and needful in themselves, for no other reason than that the day has been made traditionally sacred to religion and religious worship. They do discriminate in favor of certain religious tenets, and those who hold them, by provisions for observance and methods of protection, not conceded to any other class of citizens, on account of religious convictions and practices. The thousands of Jews and Christians who "engage in public worship" on the seventh-day of the week, in obedience to the law of God, have no protection whatever against the disturbing "noise and bustle of business activities," nor is any citizen or class of citizens compelled to observe the day by resting "from all labor" while they religiously rest and worship. Are others citizens of the State? so are they. Are others religious people with religious convictions and observances? so are they. Have others rights and privileges to be recognized and protected by the laws of State? so have they. On what principle therefore can we justify this legislative exclusiveness, in matters of religious tenets and practice; except it be on the principle of the Dread Scott decision, to the effect, that that portion of the people who have not the power and influence to compel the recognition of their rights, are not, for this reason, citizens, and have no rights which the State is bound to respect? In harmony with this principle is the suggestive statement, "If the people generally wished to observe the seventh, or any other day instead of

Sunday as a day of rest, the law would doubtless recognize and protect their right to do so." This implies that the State is not bound to recognize and protect the rights of the minority, but may, if it chooses to do so, recognize and protect the rights of the majority by laws which virtually annul the personal rights and liberties of the minority, and may at pleasure create a State Sabbath, and thus far inaugurate, on behalf of a religious class, a State religion. On the same principle if the majority of the religious people of the State were Papists; and they desired and demanded such a recognition of their religious observances, the State would be bound to recognize and protect their rights, by compelling all citizens to "rest from all labor" on the religious fasts, feasts, and holy days, which they religiously observe. There is, on purely religious grounds, very good reasons why "the people generally" should "wish to observe the seventh day," and that is because God has most explicitly commanded it. There is also very important reasons why men should labor on every other day of the week except the seventh and that also is because God has commanded it. When therefore the laws of State compel men to "rest from all labor" on any other than the seventh day, they do directly interfere with man's religious duty as determined by the law of God, deny the rights of conscience and override the constitutional guarantee of liberty to worship God according to the dictates of a conscience enlightened by his Word.

It is a matter of no particular significance or importance that the Sunday laws "do not compel men to go to church, read the Bible, or perform any other act of worship," since there is a real difference between a religious observance and an act of worship. Men may go to church and read the Bible without performing or intending to perform an act of worship, while the fact remains that our State Sunday laws compel all citizens to observe Sunday, by resting from all labor on that day. They may not devote the day to religious worship, but they must, notwithstanding, observe the day by devoting it to rest from all labor; not because labor is an evil to be suppressed by the penalties of the law, but because of the traditionally religious character and uses of the day. Rest is an inseparable part of the religious observance of Sunday, while the enforcement of rest thereon, on account of its religious uses, is beyond all reasonable doubt, the enforcement of a religious observance.

It is clearly the right of the many or the few to religiously rest and worship on Sunday, and it is doubtless their right to be protected against needless disturbance in so doing, but beyond this they have no right of control over the choice and action of their fellow-citizens; for, religious obligations aside, the right to labor on any day is just as clear and absolute as the right to worship, and it is just as much the duty of the State to protect the citizen from interference in his work as in his worship. Government is made to protect, not to suppress the rights of its subjects. It is one thing to protect religious people in the exercise of their right to worship. It is quite another thing to go beyond the limit of a just and adequate protection and suspend on a given day the personal rights and liberties of a large class of citizens, because another class devote it to religious worship. The obligations to rest on a specific day, for religious considerations, are found alone in man's relations to God, as the subject of his moral government. They are not imposed, neither can they be rightfully taken away by any human authority or power. Any attempt, therefore, to enforce the observance of Sunday by the laws of State, for religious considerations, is in effect an effort to put the laws of State into the place of the law of God, and base the obligations of Sabbath observance upon the commandments of men, which according to Christ is vain worship. We therefore beg leave to suggest that God can not be honored nor his cause promoted by any methods of action which leave out of the question God's Word as the real and only basis of religious obligation. We do favor for those who religiously worship on Sunday the fullest protection compatible with equal justice and equal rights before the law; but we nevertheless protest against the Sunday laws of our State as a species of religious class legislation, coming as their purpose and end the enforcement of a religious observance, effecting as their result the denial of equal rights before the law; overriding the constitutional barriers of religious liberty, by interposing between the citizen and his religious obligations, as imposed by the law of God, while at the same time consummating a practical union of Church and State, by making the religious tenets and observances of certain ecclesiastical bodies the basis of a law of State.

Sincerely yours,
STEPHEN BURDICK,
Cor. Sec. of S. D. B. Central Association,
LEONARDSVILLE, N. Y., Aug. 22, 1883.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 4, 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."

THE Western New York Agricultural Society will hold its annual exhibition on the old fair grounds in Rochester, N. Y., Oct. 2d, 3d, 4th, and 5th. Railroad fare to the exhibition has been reduced to one-half the usual rates.

EVERY ONE knows what it is to have written a letter or performed some other work requiring time a painstaking care, and then to have spoiled it by a blot or a wrong move made in a moment of time. So it is in life. To build a character is the work of many careful years, to mar or destroy it is often the result of a single careless movement.

THE pastor of the First Alfred Church arranged for a review of the General Conference and the Anniversaries, in place of the usual sermon, last Sabbath. We recommend other pastors to do the same thing at an early day, if they have not already done so. We can not keep the people too well informed of the doings of our Societies, both at the time of their Anniversaries and during their year's work. To be thoroughly interested in any object we must be thoroughly acquainted with it. And such a service as is here recommended will give the people an idea of the work of the Anniversaries which can not be obtained by reading the Minutes.

FOUR companies of Mormons have been landed in New York this year. The last one was during the early part of September, and numbered nearly 700 persons. Among them was one woman whose friends, living in Philadelphia, met her at the landing, and persuaded her to go home with them. There she learned for the first time the character of the people among whom she had been induced to cast in her lot. Does any one want any better evidence of the unscrupulous character of the Mormon leaders than the fact that they keep their "converts" ignorant of their institutions until it is too late to help themselves? Such immigration should be prohibited by law.

AFTER THE CONFERENCE.

The work of our Anniversaries, just held, had a two-fold aspect. First, it carried us back in review of the year then closing. Its successes and its failures were made apparent in this review. Second, it also looked forward with plannings for the year to come. This is more especially true of the Societies whose Boards of Managers are constantly surveying their respective fields and devising ways and means to cultivate them. Into these plans those who are directly employed as agents can, of course, enter readily and labor. But there is a large force of workers among us who are not directly in the employ of any of these managing Boards, and whose efforts during the coming year to build up the kingdom of Christ in the world ought to signify much more than the individual efforts of so many men and women. How shall this mass of workers engage in the Master's service so as to bring to bear upon the work the greatest amount of energy, with the least possible amount of friction, is a practical and vital question. We may not hope to give it a complete solution in this brief article, but may offer a suggestion or two. In the first place, let each individual strive to know as fully as possible, what are the needs of the whole field, and to possess that spirit with respect to them that asks only to be used when most needed. In this way we shall have the fewest possible personal ends to gain, and, of course, will be ready to co-operate most heartily with one another for the common good. As one means to this complete information, all our publications should be constantly and thoroughly read. We have comparatively little interest in that of which we know little, and in these days of printing presses there are few, if any, agencies for the diffusion of knowledge on any subject, so efficient as the printed page. To know about our denominational work, therefore, we must read our denominational publications. Again, we venture to suggest that our pastors should keep the matter of our Missionary, Educational and Tract work more constantly before the people. We do not mean, of course, to dictate to our brethren of the pulpit how they shall do their work, but if the masses are to be informed as to what we are doing, how we are doing it, and what they, the people, can do to forward the work, it is hardly possible to say too much

about it from the pulpit, in the prayer-meeting, and in the social circle. Again, if we would see our work go successfully forward for another year, we must contribute of our means more generously and more systematically than we have yet done. It is a matter of great encouragement that the receipts of our Societies, for the year past, have aggregated more than for any year of our history. To raise this sum, there have been generous individual contributions, and they have not been few; and yet as a whole people we have only just begun to contribute as we are able to do, if only we are in earnest in our work, and go about it on some systematic plan which shall mean business for all the people every week in the year. But such things do not organize themselves, nor do they run alone after they have been organized. A few persons in each society, and those the recognized leaders in their society, must organize and direct the workings of the organization, if anything systematic and persistent is to be done. This matter is of so much importance we can not forbear urging that there be a general movement among all the churches, in this direction, at once.

Finally, we have appointed our Boards for another year, and have approved the plans which they have made for another year's work. Let us give them our prayers, our sympathies, and our financial support, in a measure such as we have not known before. In making our contributions, if we give directions as to how or where it shall be applied, let it be understood that in so doing we only express our individual preferences, which we are always willing to surrender to the superior wisdom and better judgment of those into whose hands we commit our contributions, and whose constant contact with the work makes them the best judges of how and where funds are most needed. Above all, let us all go about our work this Conference year, seeking only to honor God and bless our fellow-men.

THE CHINESE QUESTION.

Judge Field, "sitting in banc" with Judge Sawyer, recently rendered his final decision in respect to the rights claimed by Chinese persons who were born in Hong Kong, landing in the United States. We do not know but this decision is in strict accordance with the spirit and letter of the law. The fact that the British powers may exercise certain governmental functions in Hong Kong, does not change the character of the laborers who might wish to come from that part of China to the United States, nor would it change the quality of the labor which they might perform. If there is really and danger to this country from Chinese immigration, it is as likely to come from Hong Kong as anywhere; and if such immigration is to be prohibited at all, we see no reason why the law should not cover the whole case. Our controversy must, therefore, be with our lawmakers rather than with those whose duty it is to interpret the laws. The Judge's decision is thus a fair commentary on the law of this land which has so long made its boast of being the "land of the free and the home of the brave." He rules that the fact of a Chinaman being born in Hong Kong does not constitute him a British subject. He enlarges on the fact that Congress never intended to disregard the requirements of a treaty with a foreign government. An act of Congress must be construed according to its manifest intent and must be so enforced by the courts. In respect to the restriction act, no consideration was deemed necessary as to the position of the other governments regarding the Chinese within their borders. Its object was to exclude Chinese laborers from any part of the world. It was known in Hong Kong that it would pour Chinese laborers into our country every year, unless covered by the restriction act. The act declares that after ninety days from its passage until the expiration of ten years, the coming of Chinese laborers to the United States, without any limitation of the countries from which they might come, is suspended. During such suspension, it shall not be lawful for any Chinese laborer to come, or having come to remain in the United States. The twelfth section declares that any Chinese person found unlawfully within the United States shall be removed therefrom by direction of the President to the country from whence he came, not necessarily to China, but to the country he came from. He concluded, that all the provisions of the restriction act were consistent with each other, and that the full purpose of the law, to exclude Chinese laborers from the United States, would be defeated by any other construction.

SCIENTIFIC SOPHISMS, by Samuel Wainwright, D. D. Price 25 cents. Funk and Wagnalls, New York.

Communications.

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

AMONG THE TOMBS.

BY M. E. H. EVERETT.

Here in this little grassy bed, By nodding daisies overspread, Hath childhood pillow'd low her head— As those who love thee best may weep When thou no more thy watch canst keep, Thine eyes have sorrow'd o'er her sleep.

And there, beneath the cedar's wing, Where the lone mavis loves to sing, Youth lieth, like a banished king, Long mayest thou look, and yet not see A brow so high a step so free, A smile of such rare courtesy!

"And his companions—Love and Faith, And Hope aglow with morning's breath— Did they go with him to his death?" Ah! no man knoweth nor hath said If Hope be living yet or dead; None hath beheld her burial bed.

And Love? dost see that red rose-bush, That droppeth sweetness in the bush, A flame like some shy maiden's blush? By those who understand the best How close Love clingeth, it is guessed That bright flowers glimmer on her breast.

But Faith was not of mortal mold, When earthly bonds no more could hold, She fled beyond the gate of gold, Her parting breath so fragrant yet; In the pale spires of mignonette, Her smile illumines the violet.

So I delight to linger still, When day's hot pulses cease to thrill, And shadow veils the burial hill, To linger in the silence late, Until the peace for which I wait Falls dew-like from that golden gate.

THAT EXCURSION.

BY A. H. LEWIS.

It was on the 24th of September, 1883. It happened on this wise: The Conference had just closed at Adams Centre. Everybody wanted a day off. The friends at that place, desiring to show still greater care for the comfort and enjoyment of the delegates from abroad, had arranged that one hundred or more could visit the Thousand Islands on the day named above. The morning was fair, yet there were signs of coming rain. When 8 A. M. came, the rain seemed far away, and four hundred people had come very near to each other, in seven coaches, on the railroad. These coaches were not beautiful with carved wood and luxurious upholstery; they never are when people go on an excursion. But four hundred good natured people can be happy without luxuries. Cape Vincent was reached at the end of a couple of hours, where the company took possession of two small excursion steamers, "propellers" that have a great tendency to roll about on the water after the manner of a peeled log. But the river was placid, and so were the people. The Adams Centre Band made music in the air, and all went merry as a marriage bell. Westward down the American Channel past Clayton, Round Island Park, Thousand Island Park—where we went on shore to stroll over one of the finest places of its kind in the world—and so on to Alexandria Bay. By this time morning had passed noon an hour and a half, and the excursionists were prone to look at certain dinner tickets which they were possessed of. The rain clouds had slowly crept over the heavens and blotted out the sun; and when we landed at the Bay they were sprinkling the earth gently, but persistently, and seemed to watch the umbrellas and the umbrellaless with a sort of sullen joy. Scene: A small hotel. Front hall and adjoining rooms packed with hungry people. Dining room at the end of the hall with seventy hungry people in it. Table waiters few, and mostly unskilled. Much delay. Good nature and fatigue commingled outside. Some of the four hundred did not wait always, but went elsewhere in search of food. At least three hours were consumed in the process of waiting outside, and being waited on inside of that dining room. No one was at fault. The season was over, and there were too many excursionists for the amount of dining facilities in the market.

Meanwhile the rain grew fast and furious. Those who brought waterproof wraps were happy in their protection, while those who left them behind volunteered such explanations as would relieve them from any seeming want of wisdom. Five o'clock, and homeward; not by the Canadian Channel, as we had expected, since it was farther and more intricate, and hence, difficult in the darkness, which came early. We reached Adams Centre in safety, some time after the darkness did, and next morning everybody pronounced it a pleasant affair in spite of a few discomforts; you know everybody has learned that "into each life some rain must fall." The following from the Waterford (N. Y.) Advertiser of Sept. 7th, will show the reader

what the editor saw, but what we did not see in this American Venice:

"Finally the boat arrived and we started up the majestic river. It was not long after leaving the city before some of the Thousand Islands were seen, and from that time until dark the steamer was passing through a constantly changing island scenery. It was delightful. And as darkness drew on the scene became more entrancing. All the way through the islands during the daylight, the whistle of the steamer had been kept busy answering salutes from the islands and passing boats, and now it was kept still more busy answering the discharge of rockets, Roman candles, and fire-arms. The illuminations upon many of the private islands were very fine, but those upon the hotels at Alexandria Bay, Thousand Island Park, Round Island, and Clayton, were grand beyond anything we have ever beheld in that line. At Alexandria Bay there were hundreds of 'footlights,' close by the water's edge, and their reflection into the water gave it the appearance of fire burning in the water. All over the grounds many lights were burning, while upon the piazzas and upon the tops of the hotels there were hundreds of red, white and blue lights. The glass in the towers of the hotels was of colored glass, and these towers were so very brilliantly lighted that it gave them a handsome appearance. Thousand Island Park hotel, and other places on that island, were handsomely illuminated, but Round Island was one of the most attractive of all. Beside the hundreds of colored lights on and about the hotel and grounds, there were two ropes reaching from the ground to the top of the flag-staff, and two from the top of the tower or cupola to the ground, upon which were hung a vast number of red, white, and blue lanterns. As the steamer approached, a very liberal amount of Greek fire was set off. It was a scene such as might be expected in 'Fairy Land,' but wholly unanticipated here among mortals."

And so, Mr. Editor, we have tried to comply with your request, to tell something about that excursion.

STATE PROHIBITION CONVENTION AT SYRACUSE.

SYRACUSE, N. Y., Sept. 27, 1883.

A political Convention of a remarkable character was held in Empire Hall, in this city, yesterday. If any "old school" politician dropped into that Convention as a spectator, he must have been very much bewildered. Some of the delegates met in the morning and held a prayer meeting, and then adjourned till half past eleven, so as to attend the Convention of the State Prohibition Amendment Association, which met at Association Hall at 10 A. M. This latter Convention, after an address by its President, J. N. Stearns, organized for work by the appointment of committees, and then adjourned till 4 P. M. so as to meet with the Prohibition Convention, for it seems that a large number, if not a majority, of the Amendment Association were also members of the Prohibition Convention.

This latter Convention was called to order by Mr. Frederick Gates, of the State Committee, who nominated Prof. A. A. Hopkins for temporary Chairman. The Convention then joined in singing, "All hail the power of Jesus' name," and prayer was offered by Dr. Dunham. Prof. Hopkins made a few remarks, after which the committees were appointed and the Convention adjourned until 2 P. M.

In the afternoon the committees reported nominations for permanent officers, a declaration of principles, &c. Rev. T. J. Bissel, of Steuben county, was elected permanent Chairman.

The Committee on Declaration of Principles reported seven ringing resolutions which were adopted with great enthusiasm.

The following men were then put in nomination for the State offices:

For Secretary of State—Frederick Gates, of Herkimer.

For Comptroller—Rev. Stephen Merritt, of Rockland.

For State Treasurer—James Baldwin, of Steuben.

For State Engineer and Surveyor—Geo. A. Dudley, of Ulster.

For Attorney General—V. A. Willard, of Allegany.

The nominations were made by acclamation, and the nominees were called upon to make speeches, which were enthusiastically cheered.

The Convention adjourned to meet with the Amendment Association at 4 P. M.

A ratification meeting was held in the evening, preceded by a little prayer-meeting. Speeches were made by Rev. A. P. Burgess, C. C. Leigh, A. A. Hopkins, and T. R. Bissel. There was great enthusiasm and harmony throughout. Some of the time it seemed more like a Methodist meeting than a political convention. Such pieces as "Hold the Fort," "Am I a Soldier of the Cross?" "Praise God from whom all blessings flow," &c., were sung.

The Convention was large; I should think at least 400 delegates were present. C. A. B.

LESSON HELPS for October, David C. Cook, Chicago.

Home News.

New York.

ALFRED CENTRE.

In place of the usual sermon, an interesting account was given of the doings of the General Conference and the various Societies. A general account of the Conference by Eld. L. A. Platts, its purposes and benefits, as well as the condition, prospects and work of the Sabbath Tract Society, was followed by Miss Perrie Randolph with an account of the session of the Missionary Society; then followed an account of the Education Society's meeting, by the President, Prof. E. P. Larkin.

Mrs. President Allen and her daughter May, started this week for California for their health, intending to be gone for some months.

Great improvements are being made upon our streets, and new paint is being used freely by several; thanks to our enterprising commissioner and citizens.

INDEPENDENCE.

The absorbing question with us, how are we to repair the loss suffered by the removal of our late pastor, Rev. I. L. Cottrell, and wife, from our midst, whose labors have been most abundantly blessed by many additions to our numbers, and a general brightening of the Christian armor, of the struggling soldiers for Christ here. Ever zealous for the cause of the Master, always endeavoring to make the Christ-life appear the most perfect, peaceful, and happy, for all mankind, they were workers, gleaming from the surrounding fields each fallen sheaf, and bearing it in to Christ's garner. But they have gone out from among us to new scenes, and new labors and responsibilities, which we trust, by the grace of God, they may be the better enabled to meet by carrying with them the sympathies and prayers of the Independence Church, which they most certainly do.

We have a telephone office here which proves a great convenience.

Some cases of scarlet fever have broken out in our school, so that the trustee has seen fit to suspend operations for a few weeks.

New Jersey.

SHILOH.

It was exceedingly pleasant for me to visit the home of my childhood and the church where I was baptized and largely trained for the ministry. The village of Shiloh has grown more beautiful in the past years in the profusion of shade trees and the erection of new and pleasant homes. I well remember the time when Mr. Charles West, Sr. led the way in setting out shade trees and adorning the streets, and to him I believe belongs the credit for much of the beauty of the village. But the earnestness and devotion of pastor and people, more beautiful still, showed that the Shiloh Church is growing in all the Christian graces.

The prayer-meeting on Sixth-day night and the Sabbath services were exceedingly precious. It did my heart good to see on the front seats such venerable men as Elds. Gillette, Dr. Tomlinson, and Bro. John T. Davis, the former nearing their four score years and the last in his 92d year. How tall and straight Uncle John T. Davis looked and what a fine specimen of Christian manhood, who could say in answer to the question, if he was well, that he had not missed a meal since 1843. How beautiful it looked to see Eld. Gillette in his serene old age standing next to the pulpit and singing most heartily—"All hail the power of Jesus' name." Surely the Shiloh Church, the mother of so many missionaries, is blessed in having these and other venerable saints under whom the young are being trained for the services and sacrifices of the Church of Christ. L. R. SWINNEY.

Condensed News.

On Monday night about midnight, the 10th ult., Prof. Swift, director of the Warner Observatory, Rochester, N. Y., discovered another comet in the same constellation with the one recently found by Prof. Brooks. It is moving almost directly toward the earth, and hence shows very little motion, so that Prof. Swift found it difficult to verify and was unable to do so until last Saturday night. The two comets will very likely cross each other's orbits in their progress, and their appearance so nearly together, and within so short a space of time is a most singular, if not a significant fact.

Steam boiler explosions have been numerous and terrific of late, the latest being that of the steamer Colorado, September 29th, when a burst went out from Buffalo. The boiler burst with terrible force, carrying away the smokestack, decks, and woodwork from the cabin to the stern. The vessel will be a total loss. A number of persons were fatally injured and two are missing.

Irish affairs remain substantially unchanged. A convention of the League of Great Britain began in Leeds, England, Sept. 20th. was held with closed doors. meeting the convention was addressed by following members of Parliament: Stewart Parnell, for Cork; Thomas Sligo; Joseph E. Biggar, for Sligo; Thomas Power O'Connor, for James O'Kelly, for Roscommon. The programme of the proceedings, understood, was of a moderate character, furnished the delegates, but it made public; it is said that the object of the convention was to for the more complete and efficient organization of the party. The Orange held meetings and passed resolutions denouncing the Irish National League of treasonable conspirators. The inaction of the government in the determination of the Orange the designs of the noisy agitators trying to excite discontent and selfish purposes.

Six hundred peasants assembled in Austria, Sept. 20th, muskets, axes, shouting "We to Hungary!" A small body tempted to disperse the mob, expelled to withdraw. Reinforced at midnight and were received of stones and shots. The rioters, the fire, killing ten and wounding the rioters. Two soldiers were

King Alfonso of Spain visited recently and was hooted and hounded in the streets through crowds in the streets through passed. He was received by President with every mark of respect. The press speaks of his ill temper, factions as being instigated, popular, and as in no way indicating the two governments.

The monument erected by President Zachary Taylor was Sept. 20th, at the Taylor number of prominent men, diaries in the Mexican war, were ceremonies were imposing. G. den delivered the eulogy. It is of marble, thirty feet high by a statue of General Taylor.

It is stated that O'Donnell disgruntled that there have been in Ireland to procure funds for. He said bitterly "It is like Irishmen." He said also it 000 could be collected within the life of a man who commencing popular murder since the stable Talbot.

The Crown-Prince, Prince Frederick Charles, Prince of kings of Spain, Saxony and dukes of Edinburgh, Connaught, witnessed the parade in the review of the eleventh Sept. 21st. The emperor Alfonso to the honorary commandant regiment.

The new Guion line steamer made her trial trip. She of twenty knots an hour. P. ager for John Elder & Co., Oregon, said he never should work accomplished until he were able to cross the Atlantic.

The adjustment of salaries of the presidential classes in the Post-office Department, accordance with the provisions March 3, 1883, and the salary will begin Oct. 1st. The facts the salaries of 2,176 persons.

The Secretary of the Navy establish branches of the office in all of the principal United States, for the purpose information from the master guarding storms, shoals, and

Advices from Ceylon state quake caused the sudden sea at Colombo of fifteen feet 27th the water rose and fell an hour. Several vessels left moorings.

The operations of the Erie ing the leased lines, for July earnings to be \$615,000, a 000. From October 1st net earnings were \$4,603,000.

Kavanaugh, Hanlon, Irish informers in the Phoenix trials, who recently arrived Australia, but were not permitted to have been sent back to England.

Estimates prepared at Washington show that more of three per cent. below in this year. The expenditure will fall \$40,000,000 below.

The oil market at Buffalo, Sept. 29th at \$1 16, which best. The lowest was at \$1 15. The sales were

The railroad trunk line cable agreed upon a new division of the passenger discussion prolonged through.

Kate Claxton, theatrical Philadelphia Convention, the value of her diamonds was in the hotel cafe room. The shipment of California far this year is 12,000 500 per cent. in three years. Two thousand French Algerians for Tunis

Selected Miscellany.

THE SECRET OF A HAPPY DAY.

BY F. R. HAVERGAL.

"The secret of the Lord is with them that fear him." Ps. 25: 14. Just to let thy Father do What he will; Just to know that he is true, And be still. Just to follow hour by hour As he leaveth; Just to draw the moment's power As it needeth; Just to trust him, that is all Then the day will surely be Peaceful, whatsoever befall, Bright and blessed, calm and free. Just to let him speak to thee Through his Word, Watching, that his voice may be Clearly heard. Just to tell him everything As it rises, And at once to him to bring All surprises. Just to listen, and to stay Where you can not miss his voice, That is all, and thus to day, Communing you shall rejoice. Just to ask him what to do All the day, And to make you quick and true To obey. Just to know the needed grace He bestoweth, Every bar of time and place Overfloweth. Just to take thy orders straight From the Master's own command. Blessed day! when thus we wait Always at our Sovereign's hand. Just to recollect his love, Always true; Always shining from above, Always new. Just to recognize his light All enfolding; Just to claim its present might, All upholding. Just to know it as thine own, That no power can take away. Is not this enough alone For the gladness of the day? Just to trust, and yet to ask Guidance still; Take the training or the task, As he will. Just to take the loss and gain, As he sends it; Just to take the joy or pain, As he lends it. He who formed thee for his praise, Will not miss the gracious aim; So to day and all thy days Shall be molded for the same. Just to leave in his dear hand Little things, All that not understand, All that sting; Just to let him take the care Surely pressing; Finding all we let him hear Changed to blessing. This is all, and yet the way Marked by him who loves the best; Secret of a happy day, Secret of his promised rest.

WHO WAS THE COWARD?

Elsie had quite a walk before her to meet her school girl friends for a fern-hunt in the woods. It would not have been so very long if Elsie had "cut cross lots," like most little country girls and boys, but there was a very large field in the way which Elsie always went around. "Now I am afraid if I tell you why Elsie always did this, some of you would think that she was a silly little girl, and perhaps some little boys or girls will call her a coward, as her brother Jack did. "Elsie was very much afraid of cows. Even gentle old Brindle, whom she had known all her little life, she was somewhat afraid of, and she would go a long way out of her path to avoid meeting a strange cow. You will not wonder then why Elsie would not go through the field when I tell you that there were always several cows in it, some of whom had the name of being very bad tempered. One big black cow with ugly looking horns Elsie was particularly afraid of, and a loud "Mo-o-o" would send her scampering past the field as fast as her feet could carry her. She had just passed this part of her walk when a familiar voice cried: "Hello! Elsie, wait a minute, will you?" and looking back, she saw Jack coming across the field right among those dreadful cows, without the least fear, his fishing rod over his shoulder, and a bright tin lunch-pail in his hand. "Oh, Jack! how can you come through that field?" exclaimed Elsie, with a sigh of relief as he jumped over the fence and stood safely beside her. "I'm not a 'fraid cat like you," answered Jack scornfully. "I'm not such a baby as to be afraid of a few cows. Where are you going?" he asked, as he saw her basket. "I'm going to the woods with the girls," answered Elsie. "Let's stop and rest a little while under this big tree, it's so hot." "All right," answered Jack, throwing himself on the grass. "I've got lots of time. I say, Elsie," he exclaimed, as he looked up into the green branches waving over his head, "do you see that nest there? I'm going to make a try for it. Will Ellis said yesterday that he would bet any money that I didn't dare go up and get it; now I will just get it down and show it to him this morning," and he sprang up and took off his coat. "Oh, Jack, please don't!" exclaimed Elsie. "Perhaps there are little birds in it." "No, there are not," answered Jack; "for it's an old nest and has been there two or three years," and in another moment he had reached one of the lower limbs and was making his way upward toward the nest.

The bird that had built the nest had evidently intended that it should be beyond the reach of any boy, for she had selected the end of a long and not very strong limb to build upon, and her home had been undisturbed, for no one had cared enough for it to venture after it. Elsie stood looking up into the tree. She could hear Jack rustling among the leaves as he went up higher and higher, although she could only now and then catch a glimpse of him. "Jack," she cried, as she saw him venturing cautiously out on the limb, "Jack, please don't go any farther. I am sure that branch will break with you. Don't go out on it." Jack paused irresolutely. He knew that he would be running a great risk if he ventured any farther out on that slender limb, and he half determined to please Elsie, and come down again without making any farther effort to get at the nest. Then he thought of what the boys would say if they should hear that he had been up the tree and had been afraid to get the nest. "Afraid! At the mere thought of such a taunt Jack's cheeks flushed, and he resolved to get the nest, even at the risk of breaking his neck. "This branch is safe enough, Elsie," he called down to her, as much to assure himself of its strength as to quiet her tears. "Don't you wish you were up here too?" and he rocked himself backward and forward on the swaying limb. "I see Aunt May coming around the corner," he said, presently. "I must hurry and get the nest before she gets here, or she will be scared too. Here's my hat, Elsie," he added, throwing his broad-brimmed straw hat down on the grass that it might not be in his way. "Jack, Jack, don't!" pleaded Elsie, almost crying with terror, as she saw the branch bending beneath his weight. "Stop your noise, Elsie," commanded Jack, rather roughly, it must be confessed. He was a little nervous himself, although he wouldn't have owned it for anything in the world. Elsie stood still, her hands clasped together, scarcely breathing in her anxiety. Jack was crawling cautiously along, and he had almost reached the nest, and with his hand outstretched to grasp it, had "Hurrah!" on the tip of his tongue, when there was a cracking noise, and Elsie uttered a shrill scream of terror, as the limb broke off, and Jack came rushing through the branches. One of the lower limbs broke his fall, and he hung in it for a moment, and then fell to the ground. "Jack! oh, Jack! are you dead?" cried Elsie, as he lay white and unconscious. "Oh, Aunt May, Jack is killed!" Aunt May bent over him with a face as white as Elsie's own. "No; he isn't dead, Elsie," she said, as she could hear a faint breathing. "Run home as fast as you can for your father, Elsie. I will stay here with him." Elsie hardly waited for auntie's words to start off. Her little feet fairly flew over the ground. When she reached the field where the cows were, she paused just a moment. Could she go through it? Could she pass those terrible cows? She was only a little girl, you know, and it required almost as much courage to think of going among them as it would have if they had been bears or lions. Only a moment she paused, then one thought of Jack, lying white and motionless under the tree, decided her. With a very earnest little prayer in her heart, Elsie climbed over the fence. Every moment was so precious; perhaps Jack might die before father could get to him. She ran bravely on, trembling as the cows raised their heads and looked at her with mild eyed wonder, and as the black cow uttered a loud "Moo," it seemed as if her feet would refuse to carry her another step. At last she reached the fence and clambered over it, scarcely believing that she had really crossed the field unhurt. It only took a few moments for her father to harness up the horse and drive back with her to where she had left Jack. He was sitting up now, leaning against Aunt May, a little color returning to his white cheeks, the nest closely held in his right hand, while his left arm hung helplessly at his side. He had really escaped with only a broken arm and a slight bruise, wonderful as it seemed, considering the height of his fall. The hardest thing would be to keep him quiet while his arm was getting well again. For a few days the pain made him so weak that he was glad enough to stay in bed and have the window darkened so that the light would not make his head throb with pain. When he was strong enough to sit up then indeed it was a hard matter to keep him quiet. He was restless and irritable, and it took over, body's best efforts to keep him in a good temper. "Oh, Jack, I do wish that you hadn't tried to get that nest and hurt yourself," said Elsie one morning, when it seemed impossible to please him. "I don't then," said Jack. "I am not a coward. I would rather get hurt than be afraid to do a thing because there is a little danger in it. You're only a girl and girls are always afraid to do anything except walk around or play croquet. Bah! before I'd be a girl." Aunt May had heard this speech. "Do you really think that you are braver than Elsie?" she asked quietly. "Of course I am," answered Jack in surprise. "Do you think Elsie would have dared to climb that tree after the nest?" "Do you know Jack, it seemed to me that

day as if Elsie was the brave one and you was the coward," said Aunt May. "Why auntie!" exclaimed both the children in surprise. "I mean just what I say," said Aunt May. "Tell me Jack, why did you want that particular nest so much?" "Will Ellis dared me to get it," answered Jack, promptly. "I didn't want the nest specially, but I wanted to get it because it was so far out that no other fellow would go after it." "Oh," said Aunt May, "then you went because you were afraid not to go—afraid of being thought a coward, and that fear made you hazard your life. I should call that being very much of a coward, indeed. Now, I will tell you how my little Elsie proved her bravery," she added, putting her arms around the little girl and drawing her to her side. "Jack, you know how afraid Elsie is of cows?" "Yes, she's more afraid of a cow than I would be of a bear," said Jack, wondering how Aunt May was going to prove that Elsie was brave. "Don't you think it would take a great deal of courage for her to go through a field full of them. I don't say that it would have been brave for either you or me, but don't you think it would be a pretty hard thing for Elsie to do?" "That's just what she never will do," said Jack, triumphantly. "I've seen Elsie walk all the way round that field a hundred times." "Yes, I know you have," answered Aunt May, "but the other day when you were lying under the tree and Elsie thought you were dying, she went right through that field, because she wanted to bring your father to you as soon as possible. She was afraid to go, but her love for you led her to conquer that fear and go bravely through the cows. Wasn't that true bravery, Jack?" "You were a brick, Elsie," said Jack warmly. "I didn't think anything in the world would make you go past black Daisy." "There is a difference you see, Jack," said Aunt May, "between daring and courage. It was a daring thing in you to go out on the end of that branch when you knew yourself that it was dangerous, but your darling came from a sort of cowardice after all, while Elsie didn't put herself in the way of danger from a desire to prove that she was brave, but her courage came to her when she needed it to do what she thought was right for her to do. Boys don't often stop to think about this in the right way, I know Jack, but don't you think it is better to be thought a coward sometimes, than really to be one? I am going to fasten that nest up in a corner of your room, and then it will remind you sometimes of my little lecture. Shall I, Jack?" "Yes, if you like," said Jack, rather doubtfully. But I think it was a reminder to him sometimes of the distinction between daring and courage. Of course he sometimes got them sadly confused, all boys do, but I don't think he ever risked his life again to prove that he was not afraid.—Churchman.

ADOPTING A GRANDPA.

An old man, not ragged but clad in old and faded and time-worn garments, and moving with feeble steps and weary air, sat down under a tree, on John R. street, the other day to rest a bit. Three or four children were playing in the yard at the back, and directly in line of a girl looked through the fence and asked: "Would you hurt a little girl?" "Bless me, no!" he replied. "Why, I'd even step aside to pass a bug or a worm? No, child, I wouldn't hurt a hair in your head for all the money in the world." "Are you anybody's grandpa?" she inquired as the other children crowded up. "No, not now, child. There was a time—dear me! but it hurts my old heart to remember it—when children called me grandpa. It was years ago—years and years—but I can almost hear their voices yet." "Be you crying?" "N-no. The tears will spring up as I recall the past, but I'm not crying. There are days when I can't keep 'em back—nights when I am a child—but I'm trying to be strong just now." "I guess I'll come out and see you. My doll's broke her neck and is 'most dead." "Come right along, child! I used to mend legs and arms and necks when the children brought their dolls to me." The little one passed through the gate and sat down beside the poor old man, and while he sought to save the life of the "most dead" doll by the means of a stick and string, the child observed: "You must be quite old, grandpa; you are all skin and bone." "Old? Bless you, yes! I was eighty-one only a week or two ago. Yes, I'm poor in flesh as well as in purse." "So your grandchildren had dolls, eh?" "Yes, dear—dolls and toys and fine clothes and books and everything they wanted. I was rich then." "And did they comb your hair?" "Oh, yes." "And sing to you?" "Yes." "Well, I guess I'll sing you a song, for I'm going to ask you if I can't adopt you as my grandpa. You must excuse my voice, for I swallowed a pin the other day and ma expects it to work out of my shoulder this Fall. I guess I'll sing about the three little graves. Don't look at me or I shall forget." And in a voice full of childish quavers, and frequently stopping, as if to swallow some of the words, she sang:

"Under an elm tree three little graves— Under the sod my children three; The years will pass but my heart will grieve And sorrow will ever rest with me. "Under the elm I walked to-day, I looked— "Why, grandpa, the tears are just running down your cheeks!" "Yes, child—I can't help it! My poor old life is full of graves and griefs!" "Is your wife dead?" "Long ago, child." "And all the children?" "Dead or scattered. I am all alone." "Well, that's funny. You can wipe your eyes on my apron, if you want to." "Here's your doll—good as new." "That's nice. If I should adopt you I'd keep you mending dolls all the time. Have you got over crying?" "Yes, child." "Well, then, you must be hungry. I'm always hungry after a good cry. Wait a minute." She ran into the house to return with a generous slice of bread and butter and a piece of meat, and, as she handed the food to the old man, she said: "I've got to go in now, but we'll remember that I've adopted you as my grandpa. Don't cry any more, and come back to-morrow. Good-by, grandpa!" "Good-by!" And men who passed by saw an old man with his face in his hands to hide his tears, and when they asked the matter, a child who stood by explained: "Why, sir, he's crying because he's all alone in the world, and a little girl has adopted him!"—Detroit Free Press.

SHALL WE MEET AGAIN?

The following is said to be one of the most brilliant articles written by the lamented George D. Prentice: "The fiat of nature is inexorable. There is no appeal for relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom and wither in a day have no firmer hold upon life than the mightiest monarch that ever shook the earth with his foot-steps. Generations of men will appear and disappear as the grass, and the multitude that throng the world to-day will disappear as the footsteps on the shore. Men seldom think of the great event of death until the shadows fall across their own pathway, hiding from their eyes the faces of loved ones whose living smiles was the sunlight of their existence. Death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its dark passage may lead to Paradise; we do not want to lay down in the damp grave, even with princes for bed-fellows. In the beautiful drama of Ion, the hope of immortality, so eloquently uttered by the death-devoted Greek, find deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate his Clemantha asks if they should ever meet again, to which he replies, 'I have asked that dreadful question to the hills that look eternal—of the clear streams that flow forever—of the stars among whose field of azure my raised spirit has walked in glory. All were dumb: but as I gaze upon thy living face I feel that there is something in the love that mantles through its beauty that can not wholly perish. We shall meet again, Clemantha.'" FEEDING CATTLE. A good guide for a safe quantity of grain per day to maturing cattle is one pound to each hundred of their weight; thus, an animal weighing one thousand pounds may receive ten pounds of grain. In using roots, it is one guide to give just so much, in association with other things so that the animal may not take any water. Never check the fattening process, for as soon as an animal begins to fret for food it immediately begins to lose flesh. Deficiency of food is not less injurious in the animal health than an excess of it. If continued many days it leads to wasting of the body, weakness of the muscles, great depression and fever. Animals insufficiently nourished prove susceptible of contagious disorders, which they quickly contract when exposed to infection. Moreover, they become more readily the victims of parasitic affections. Lice and the peculiar minute plant or fungus to which ring-worm is due are both found to flourish and propagate vigorously under the influence of poverty and dirt.—Rural Record.

GOD HEARS.

God hears every true prayer of faith, and treats such prayer as his infinite wisdom and love decree; but God works no miracles in our times. The recovery of a sick soul to spiritual life and health is really no miracle; it is according to God's normal method of saving all sinners who employ his appointed methods, and who rely on his almighty grace. Saul of Tarsus was converted by a clearly miraculous manifestation of Jesus Christ to his bodily senses. But ordinary Christians were converted in God's ordinary manner. When we sing the grateful words, "Love I much, I'm much forgiven, I'm a miracle of grace," we only use a strong figure to set forth the wonderful love of God toward us. But the regeneration of our souls—while it is by direct agency of the Holy Spirit—is also wrought according to God's established and normal methods. He promises to save every sinner who exercises true repentance of sin, and true reli-

ance on his crucified Son for salvation.—Rev. T. L. Cuyler. The celebration of the seventy-third anniversary of Mexican independence, Sept. 16th, was immensely enthusiastic. A procession of societies, schools, government employees, military and allegorical cars, was four hours in passing a given point. The city was crowded with strangers, and bunting was displayed everywhere. In the Church of England Synod at Montreal, Sept. 15th, the bishop of Niagara introduced a memorial against the ritualistic practice, and entreated the Synod to devise a canon against the use of the ritual and illegal practices. The memorial was accepted. PROSPECTUS. If a sufficient number of subscribers can be secured, THE AMERICAN SABBATH TRACT SOCIETY will issue, early in the year, the first number of the SEVENTH-DAY BAPTIST QUARTERLY, the object of which shall be to gather and preserve such papers and facts of denominational interest as may be worthy of a permanent place in history. Each number will contain 128 octavo pages printed on heavy book paper, from new type. The volume for the year will form a book of over 500 pages, which will grow in value as the years go by. If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh day Baptist ministers, or such other illustrations as will add to its historical value. THE SEVENTH-DAY BAPTIST QUARTERLY will be under the editorial management of President W. C. WHITFORD of Milton College, Milton, Wis. The first number will contain a Biographical Sketch of the late Rev. N. V. Hull, D. D., together with his portrait. Each number of the SEVENTH-DAY BAPTIST QUARTERLY will contain, among other things, the following: (a) Biography, of deceased and aged ministers. (b) History, mainly denominational. (c) Sermons, by Seventh-day Baptists, one or more in each number. (d) Miscellaneous papers, on subjects of denominational interest. (e) Current history. 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Popular Science A WONDERFUL mineral is said only in Missouri. It is called A and is so hard that it will cut losing its edge. The use of the Edison incand is rapidly growing in prin Unlike the ordinary electric soft, steady, and pleasant in cy, and compositors and edito aids instead of hurting the eye. The extent to which water bodice; apparently the most wonderful. The glittering opal ty wears as an ornament, is of water. Of every 1,200 tons of a landlord has in his estate, water. The snow-capped sum don and Ben Nevis have man tons of water in solidified form plaster of Paris statue which a through our streets for sale, pound of water to four pou The air we breathe contains a water to each cubic foot of its potatoes and turnips which are dinner, have, in their raw st seventy-five per cent, and the per cent of water. A man speaking, forty five pounds of nitrogen, diffused through fi pailfuls of water. In plants mingling no less wonderfully, er evaporates one pint and a qu a day, and a cabbage about the A wheat plant exhales in 175 000 grains of water. An acre wheat, on this calculation, dra out about ten tons of water a of plants is the medium, throu mass of water is conveyed. LIGHTNING ROD. Dr Geo. Thurber gives muc formation in an article on the question in the American August: First. As to the rod itse known that copper is a much or of electricity than iron, but ive that iron is most generally the rod much larger than you if it were of copper. The sha sequence, and the twists and "patented" rods are merely ignorant. "The rod may be inch iron, or it may be a flat wide and 3-16ths of an inch convenient to procure, large used, but it should not be am sizes. It is very important t continuons. The pieces of r be joined by couplings, which screw-thread on the inside, w the rods are made to fit. T usually joined by welding. Second. The manner of building. At one time it w pass the rod through a glass fastened to the building, an kept from contact with it. of this kind are quite usele they are wet they cease to ins may be attached by staples. least danger that lightning t pass into the house by w A flat rod may be fastene fashioned to clasp it. She painted? Some years ago t that the conducting power be injured by painting it. Paint the rod of any color as is inconspicuous as possible. Third. How far will a r old rule was that a rod wou with a radius twice as grea the rod. In practice little to this rule, it being custo each chimney with a rod, houses, will bring them m the above rule requires should have a rod, connecte rod, which runs along the and to the ground. Upon ings but one main rod is ne a roof of tin or other met all iron cretings and othe be connected with the rod. Fourth. The upper end mery much stress was pla the rod terminated abov point, which should be tect it from rust, and later were used. At present ne regarded necessary. The or two above the top of t filed to a point. The v cretings much used on b points. If the chimney from the gable end of the place a short upright pi which should, of course, b Fifth. The lower end mere placing of the lower the ground, so that it w will make the rod intede source of danger, and i be safer without it. T the rod is to carry off and its usefulness de termination in the grou poor conductor; most conductor. The lower reach a place where the time, is always mo. this point, and then sur of the rod for a few fee sorbs moisture and ins the use of ending con need will differ with the that is assured.

on his crucified Son for salvation... T. L. Cuyler.

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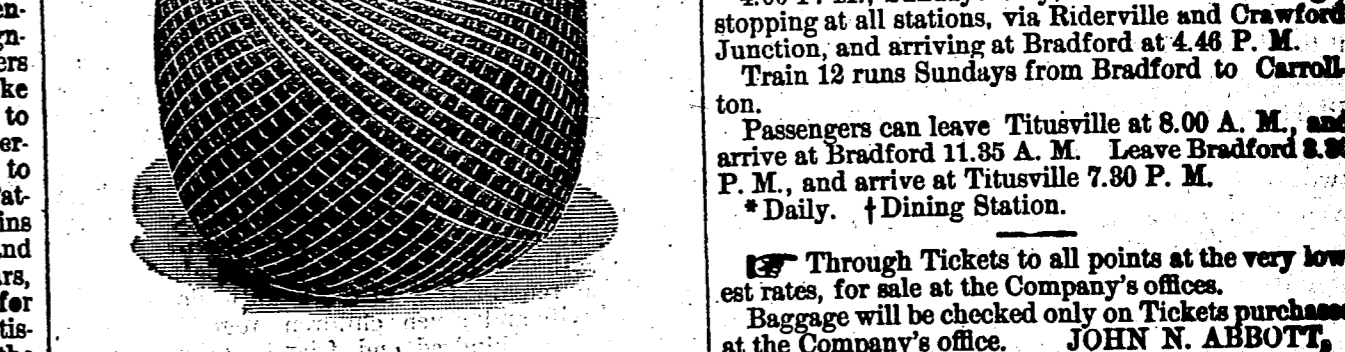
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