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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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TO-DAY.

Be glad to-day, my heart; to-morrow's sun
May never shine for you;
The fragile thread of life may all be spun—
And Heaven's burnished blue

Bend o'er a sylvan pathway winding on,
Where feathery fronds of fern
Play with the breezes with my footsteps gone
Whence there is no return.

O soul of mine, how often have you missed
A blessed verily,
While gazing toward the hills of amethyst
That ever fit and flee.

And lift their folded summits far away,
And farther evermore!
Up from the past—a long, glad yesterday—
Come echoes, nothing more.

Strength for to-day, to bear its bliss or bane,
Is all enough to seek,
A longing for joy may smite the nerves to pain;
We creatures are so weak.

The passing hours, rescued from emptiness
By chisel, brush, or pen,
Or homely toil, or tears, or mute eareas,
Will bud and bloom again.

A fraction of the infinite garnered where
"Twill never fade away,
Nor moth nor mildew fret, nor cark nor care—
Too beautiful to decay.

—Boston Transcript.

LOOSE CHURCH DISCIPLINE; ITS EFFECTS AND REMEDY.

Read at the North-Western Association, and requested for publication.

BY G. M. COTTRELL.

Our views of the laxness or strictness with which the Christian church ought to exercise her functions will depend largely upon our conceptions of the place which the church is to occupy in the divine economy. In the mind of some individuals, and according to some communions she is the chief bulwark of truth, the power to which has been entrusted the keys of the kingdom, whose edict is law, whose every anathema is indorsed in heaven, and who is to act as God's viceroy in all spiritual and somewhat in civil matters among those who are of her communion.

With such a view of ecclesiastical control, the church rightly takes her place in the enforcement of divine institutions and regulations, and inflicts her penalties or excommunications with somewhat of the rigor of police law. In the opinion of others the church should receive a less exalted place, and the Bible, or truth or Jesus, the sun and center of all truth, should receive the exaltation and become the end to be sought, while the church at the best should only take the place of an instrument to accomplish this result. Certain it is that these, rather than the organ by which they are enforced, are the real ends sought, and upon which the seal of God's honor and love have been bestowed. And yet we can see, in some respects, how beautifully, as a system, the great work of God on earth could be carried forward through the church as his supreme potentate. Who has not felt the difficulty of directing and controlling the spiritual forces of the Lord's kingdom where the church is allowed but little authority, and the individual becomes his own judge and priest? If the Papal church can secure such obedient following by her laity in so many matters that seem to us unscriptural if not stupid, does it not seem that a faithful submission of the laity of the Protestant communion to an intelligent Biblical rule by the church is among the things that would make for her purity? Alas what could not be accomplished in the matter of making a church the light of the world, and an organization uncontaminated with evil in theory or practice, and which would be a safe guide for associations and individuals. How easy then would be the realization of the model church which now is only to be found in the imagination or fancy pictures of religious enthusiasts. Under such a perfect discipline, let me picture to you what the model church might be: A communion of believers banded together for the promulgation of the gospel in the earth, held by no rope of sand, but by the interwoven strands of one faith, one Lord, one baptism; representing in all essentials, unity; in non-essentials, liberty. In doctrine, this church would be founded on God's word, the plain fiat of the Almighty: "thou shalt" and "thou shalt not." "The word of the Lord came unto me

saying: "not by might nor by power, but by my Spirit, saith the Lord." These would be the source of her authority, while tradition, science, philosophy, would be relegated to their proper sphere which is not that of religious dictation. Nor would this church be less scrupulous in practice than in theory. Her doctrines would have practical illustration in the life of her members. "My words they are spirit and they are life." Each member would be a living epistle, a walking sermon, enforcing by example the divine precepts and life; in general morality and personal purity, equally exemplary. This model church under perfect discipline would be a Sabbath-keeping church, Scriptural both as to the day observed and in their manner of observing it. There would be no trouble in the church with refractory persons who were unwilling to submit to the wish of the church as expressed in her best interpretations of the divine requirements. In this church the difficult problems of Sabbath desecration, by outside co-partnerships, creameries and cheese factory patronage, and all the questionable practices that verge on to Sabbath-breaking, would find an easy solution. There would be substantially one faith and one practice. On the question of temperance this disciplined church would be a unit. Not only would she reject the sparkling cup which at last biteth like a serpent and stingeth like an adder, but she would show her temperance in all things; by discarding the noxious weed, no fumes of smoke would obscure her vision, or becloud the page on which she reads her title clear to mansions in the skies. Such passages as these: "Be not conformed to this world;" "unspotted from the world," "let your light so shine," etc., would be interpreted among other things to forbid alliance with men of the world in secret organizations for personal ends, and hence the members of this church finding enough to do and enjoy in their associational capacity, would not seek connection with the secret orders that often disturb the peace of the church and sometimes endanger the life of the State. Nor, while so strict in externals would this church be wanting in the motive power by which all her work and worship would be accepted by Him to whom offered. Prompted, directed, filled by the Spirit of God, the place of prayer, the house of worship would be as regularly attended as are the marts of business, or the walks of pleasure by the men of the world; and finally, this church would devote besides her personal efforts, not less than Israel of old, her tithe, to propagate the good news in regions beyond.

Such methinks might be a sample of the model church under a better state of discipline, and a sample which it would be a joy to see largely copied; but opposed to this is a general unwillingness to be put under such restraint. The spirit of liberty and personal freedom largely permeates and characterizes our times. Men want to think for themselves, and enjoy the privilege of acting according to their own decisions. The right of private judgment they deem too sacred to consign to the keeping of ecclesiastical courts or church councils; and yielding to this peremptory demand the church has largely relinquished her rigid rule and permits not a little variation among her members both in doctrine and life. As we love liberty and the rights of conscience we appreciate this recognition of the rights of the individual. But between the two extremes of a rigid and a lax discipline we think the church errs in the latter more than the former.

To be sure, the church exists for other reasons than the mere exercise of authority, and yet in her sphere she has certainly some thing to say concerning the faith and life of her members, as has the State or any corporate body to make rules for the control of those who come under their protection, or enjoy their beneficence. And the Bible makes it her privilege not only, but duty as well, to exercise the oversight of her members, and by a proper discipline to ward off threatening evils, and sacredly guard the honor and purity of his house. The principal passage of Scripture defining the church's position, in matters of discipline, is found in Matt. 18: 15-18, which teaches that when the required steps have been taken with an offending brother, whatever the church shall bind or loose, *i. e.*, require or forbid concerning the same, shall be ratified in heaven. An application of these rules we find in 1 Cor.

5, where, concerning one who had married his step-mother, Paul writes reproving the unconcern of the church in the matter, and affirming his decision to deliver him unto Satan for the destruction of the flesh, whatever that may mean. And even in minor offenses as that of idleness, Paul commands the Thessalonians (2d Epistle 3: 6), to withdraw themselves from those walking disorderly in this regard. In Titus 3: 10, he says: A heretic, after the first and second admonitions, reject. This evidently meant those who oppose the doctrines of Christ, and these they are not to even bid God speed, (2 John, 10, 11); such as do, being partaker of their evil deeds. Yet the church should always exercise its disciplinary power when it is called so to do in the spirit of love, with no feeling of revenge, remembering that its real work is that of recovery and reclamation of the individual. We can not, however, deny that there are many indications of the neglect of discipline by the church, not only with persons who live for months, sometimes years, in violation of their church covenant, but often in case of persons who by their criminal lives receive punishment from the civil authorities before they are noticed or disciplined by the church. The fact that absenteeism from the ordinances and services of God's house, sometimes profanity, in some cases intemperance, often Sabbath-breaking, sometime dishonesty in business, disreputable living, neglect to meet obligations, and even forgery, or embezzlements or appropriations of trust funds, which is another name for stealing. The fact, I say, that all these can happen in our times among church members, or Sunday-school superintendents, or even higher church officials, indicate that the loving yet firm hand of discipline should be laid upon the head of the offenders.

My subject also calls for the effects and remedy of this trouble. At a superficial glance one might think that a loose discipline would be an advantage to the church, by securing a larger membership of such as would enter her communion could they enjoy the same freedom in the church as out of it. Granting this to be true it would still be a question whether such additions would be any help to a church when secured. And quite as likely a loose discipline would have the opposite effect and keep people from joining the church, on the ground that nothing would be gained by so doing, there being so little difference between that and the world. But some positive effects from a lax discipline appear evident. It brings the church into disrepute with the world. By failing in discipline she shows her inability to perform the functions of her office, and she wins the disrespect of those who are accustomed to better discipline in less pretentious bodies. By this neglect she refuses to her children the watchcare and correction which it is their right to ask and expect, and as the child grows older he will the more likely dishonor and disgrace the mother that has thus neglected him. With such laxness the most conscientious and spiritual Christians of a community would be grieved, and finding little sympathy or fellowship in such a church would seek church connections elsewhere, and thus the church be robbed of the main source of her spiritual strength. At the same time by her laxity there would be a tendency to a continual decline rather than an improvement in piety or purity, which might even endanger her every existence. Nor do we think we overstate in saying that the Holy Spirit can not in fullness abide with such a church, and as a consequence she will be comparatively powerless in turning men from darkness to light and converting the world to Christ.

These are some of the effects, and they are easier to be discovered, perhaps, than the remedy. Yet we are not to despair even in this, for, for every evil there is a remedy as surely as there is a cause, and if the cause of the trouble can be found the remedy will consist mainly in its removal. One of the chief causes of loose discipline in the church has come to us from the mistakes of the past, especially, the mistake the church made when she went wooing an unconverted worldling, or allowed herself to be wooed by him. The union that grew out of this unholy alliance with the State was contrary to the command forbidding to be unequally yoked with unbelievers, and proved the cause of innumerable evils. When the Christian Church became the Church of the State, great num-

bers of unconverted and worldly people entered it as members, and thereby discipline was almost lost, what was left being more of the nature of civil inflictions, as fines and penance, than of spiritual admonition and reproof. The very nature of her membership rendered a healthy discipline impossible, and the fact that while in name the church has largely cut her friendship with the world, yet in secret carries on her friendly relation, leaves the problem still to be solved. The remedy for all of this is to cut loose from a worldly membership, not by wholesale excommunications, but by requiring regeneration, actual conversion, as a requisite to admission.

After her alliance with political institutions, church membership became a requisite to the enjoyment of political preferment, or the rights and privileges of citizenship, which, as a natural consequence, drove multitudes into the church, irrespective of their moral or religious character.

When the whole church shall become a thoroughly converted church, there will be little occasion to talk of loose discipline. And while this process of filling the church with the converted is going on, the church need not wait through the years for its old membership to die, in order for her purification, but she may know that through the same power by which the unregenerate are converted and brought to her communion, she may hope to see the worldlings within the church regenerated and saved. Build around them the fires of the Holy Spirit. Let the heat-producing rays beat upon them from all sides; the hot sun pouring upon a man will make him unbutton his coat quicker than anything else will. In this way make it uncomfortable for a man where he is, and he will be won, as was Peter, by the loving, yet piercing glances of the Lord; or like Judas, will go unto his own place, and thus solve for the church, at least, his case of discipline.

And finally, my brethren, let me exhort you, in, and through, beneath and above all that you shall do or think or plan and effect, never forget that the center and circumference, the heart and life of it all, is comprised in that one word, Love. Without this, the best machinery, the best rules would be poor; with it, nothing can prove a failure. This was the "charity" that is said to cover a multitude of sins. It is a salve that even effects the vision and renders objects lovable, which under other colors appeared detestable. It is the grace that the aged apostle of Patmos, as he came tottering upon his staff, urged upon his brethren, over and over again: "Little children, love, love one another." This will often reduce to its minimum size an offense which, through jealousy, or revenge, or coldness of heart had, apparently, put on great proportions. It will likewise enable us to bear with one another and suffer minor differences; and then it will make so tender the words of warning, so melting the look of reproof, so Christlike the treatment of the offender, that if there be he be not reclaimed, he will not be hardened against future entreaties. May it always be said of this model, well-disciplined church, "Behold, how they love one another."

PERVERTED ELECTRICITY.

BY CHARLES DUDLEY WARNER.

There appears to be too much electricity around this year, or else it is unevenly distributed. It is a year of uncommon atmospheric disturbance, volcanic activity, and general disaster. We can not yet predict these disturbances and disasters, but in our newly acquired wisdom we fancy that we can assign their cause. We watch what we call electric storms in the sun, and its ominous and changing spots, and though we are not sure that the sun's troubles induce our earthly calamities, yet we are inclined to refer both to one cause. We fortunately have an agency, about which we know little, that can be made accountable for all our unexplained misfortunes. In our empirical condition electricity now is as useful in our perplexity as malaria is to the doctors in their experiments; it is a handy scapegoat. We know, in fact, that electricity is the most skittish agency that man ever attempted to harness to his uses. We have tamed it to go in single and double teams, duplex and even quadruplex; we can send it round the globe on a wire, or we can store it and carry it round in a trunk (subject, of course, when it enters the port of New York, to a duty), and we make it repeat speech, turn machinery, and dispel darkness. We have done all this within a few years, and got to feel quite comfortable in our ability to handle it, and yet every few days it shows new freaks, mocks us with its subtle eccentricity, storms the sun, tears the earth to pieces, and declares itself master instead of servant.

All this is so clearly outside the province of

the Drawer that we should not have alluded to it but for another aspect of the electric agency, which is clearly within our purview, and that is the moral. We know that it is usually held nowadays that crime is either hereditary, or caused by badly cooked food, poor clothes, and unwholesome lodgings; at any rate, that it is a disease, with little personal responsibility, caused by something akin to malaria, and to be cured by physical treatment. The so-called criminal should be pitied rather than punished. If a man is properly nurtured he will be pure. It is so well settled that when an exception occurs in the case of a well-nurtured man or woman who steals, we put the action out of the catalogue of crimes by calling it kleptomania. And the proof of this is that no poor and shabby person has ever been known to have kleptomania. We are accustomed also to trace other delinquencies to like causes. We know that certain views of life and moral duty, called by their authors systems of philosophy, are due to dyspepsia. We have recently had Carlyle explained by a diagnosis of his stomach, made by Mrs. Carlyle and Mr. Froude. We can tell the cause of most of our latter-day poetry; we say at a glance that such a poem came from the undercurrent of a pie, and that another one is the result of an anemia, and that others show a clogged state of the biliary duct. A proper course of medical treatment would cure most of these.

This is, as they say of evolution, a very pretty working theory for philanthropists, but it does not altogether satisfy us. Does it account for the suicides, of which there has been an epidemic in 1883? Or for the eccentric conduct of so many women, which is reported in our daily newspapers? Or for the moral condition of what is called fast and high society in London and New York and Bucharest? Not satisfactorily. But there is an agency that covers the whole like a mantle. We do not say that sin is merely perverted electricity. But we do say that in all our observation of mankind it never before acetadas it has done since the sun spots turned up. There may have always been spots on the sun; perhaps there has, as there has always been more or less wickedness around; but we have been very slow to see the connection between the two. We can now, by the light of electricity itself, so to speak, observe the close relation of electric disturbances to moral disorders. If there is anything in this theory, when we have electric storms we ought not only to look out for atmospheric disasters, shipwrecks, tidal waves, earthquakes, and for collisions and railway and steamboat catastrophes, which are directly caused by human stupidity and carelessness, but also for an access of mental disorders, crimes, and eccentricities. People are probably moved to suicide and a general violation of the decalogue (we refer to the old one, and not to the Shapira revision) by electricity. The normal electric conductors of the system are disturbed. Under such a disturbance some are made ill, some fly to poetry, some steal, some slander, some run off with other people's husbands. This of course. But the question is, are we always controlled in our actions by this subtle fluid, even when there is no unusual display of it? For instance, is "affinity" electricity? We have not space here to pursue the subject, which our readers will see has infinite relations to human life.

But assuming the physical, mental, and moral interference of electricity with human beings, and that it is as much the cause of crime as it is of virtue—the latter resulting, of course, from a well-regulated electricity—there is a practical suggestion to be made. Instead of coddling criminals, as we should do if they are simply unfortunate victims of disease, we ought to treat them by electricity. Police courts ought to be provided with electrometers, or whatever machine it is, for measuring the quantity of electric fluid in an object, and put those arraigned to a scientific test, not for the purpose of punishment, but of cure. A bad man is merely an overcharged thunder-cloud. Of course he is dangerous. He ought to be shut up until his electric condition is made normal. We can not afford to run the risk of being struck by his lightning. And our jails and penitentiaries ought to be under charge of electricians. We want, in short, to apply electricity to moral diseases as we do to physical, and no one can tell what wonders may be wrought. The treatment can always be adjusted to the condition of the subject. The electrician can strike some of them with lightning at once, and end all. Or he can give just the right charge to induce a flow of virtue through the heart. It must be matter of experiment for a good while. But if the system works well in prisons, a still wider field is opened outside for this moral agency. Perhaps those characters known as "dangerous women" are merely the subjects of electric disturbance. All they need is the battery to become sweet ornaments of society. If this theory is sound, a glorious prospect is before us. What could not a skillful electrician do in Congress and in our State Legislatures? A new era will dawn when we can rectify moral evil as easily as we can whisper the tones of endearment into a beloved, delicate, pink ear fifty miles from our lips.—Harper's Magazine for November.

Missions.

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

THE BROOK.

You would hardly know its presence there, 'mid meadow blossoms sweet, If it were not for its music, as of little, tinkling feet; If it were not that the grass and flowers are taller, fresher there, As if to thank the little brook for its tender love and care.

And the heart which in the school of Christ has been richly, deeply taught, Will give through love's true impulses its work, its time, its thought, To such holy, helpful service as it finds its way along, Lifting withering flowers in freshness, brightening darksome days with song.

This is the lesson of a brook, a common little brook, Flowing through sunny meadows and many a shaded nook, With constant benefactions to tree and grass and flower, Yet with unvarying onward course, through every day and hour.

Although it has no fine cascade, nor one page of storied lore, We could not love a grander or historic stream much more. For, in its gentle, patient course, it suggests to you and me What the "humble, daily walk" of a holy life should be. —Little Helpers.

CORRESPONDENCE.

Under this head we present three letters from as many different points in the Northwest and Southwest, where inviting fields are opening to us, and where we are doing some work, but where ten-fold more work would abundantly pay in the golden harvest which might be reaped, for God has promised that his Word shall not return unto him void, and the people seem waiting to receive it.

ARKANSAS.

S. R. WHEELER.

Unquestionably, Arkansas is bound to come more into notice and receive more immigrants. What is our duty as Seventh-day Baptists to the State, and indeed to the entire South, now in its re-formative condition, is a question of serious import. Since my trip there I have been greatly interested on this point. I can hardly make up my mind what is my duty. I am, however, fully persuaded that we ought to launch out more on this Sabbath question. God help us to do our duty to the world, getting out from our own selves.

MINNESOTA AND DAKOTA.

O. U. WHITFORD.

I came here on my way to Dakota to attend the Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota, which convened last Sixth-day at 2 P. M. Bro. Sindall, the alternate of Bro. Z. Campbell, preached the Introductory Sermon, a good one. The meeting was held three days, and it was a real feast. There was a good deal of enthusiasm and fervor through all the sessions. A good, indeed more than usual interest was manifested in the different departments of our denominational work. There is a great interest here in our Scandinavian work. It is the conviction of this people that more should be done for the Danes, Swedes, and Norwegian emigrants coming into the Northwest so rapidly, in the line of publications in their language in the interests of the Seventh-day Baptist work and doctrines. Many of them have accepted our faith. Bro. Sindall has lately found in Chisago county, Minn., and Barron county, Wis., quite a large number of Scandinavian Sabbath-keepers, who came out from the First-day Baptists. Thus new ones are found and new-fields open for us to occupy. Bro. Sindall and myself start to-morrow for Dakota, to spend a few weeks in Union, Turner, and Moody counties. Pray that we may be blessed in this trip.

TEN MILE P. O., MO.

T. H. TUCKER.

Some three months ago I requested the Missionary Board to send a minister here to labor in the interest of Sabbath truth. After considering the matter, they sent Eld. S. R. Wheeler, of Pardee, Kansas. On Sixth-day, Sept. 14th, Bro. Wheeler arrived, said he had brought his Bible with him, and was ready for business. So on First-day, Sept. 16th, he commenced his meetings, which lasted until Oct. 1st, and after hearing his unanswerable discourses, and witnessing the clear and forcible manner he has of presenting Sabbath truth, I was greatly pleased. I thank the Board for sending Bro. Wheeler. I doubt if a more efficient worker could have been chosen. Whether the good seed sown here will spring up and bear fruit, remains to be seen. Bro. Wheeler told us at the start that he could not preach that sprinkling was baptism, and preach Bible; that he could not preach that the first day of the week was the Sabbath, and preach Bible. Since he has left us I hear people saying, "Well, we never had such preaching here before." "He preached Bible; I wish that he would come again." "He preaches what he believes to

be the truth, boldly and fearlessly, but in such a manner that none could be offended," and many like expressions. Oh, that God's Spirit would move upon the hearts of many more of my beloved brethren, and take away the man-fearing spirit, and give them the moral courage to speak boldly in defense of God's holy Sabbath.

INTERESTING STATISTICS.

One of the oldest and strongest missionary organizations in this country or, with perhaps one or two exceptions, in the world, is the American Board of Commissioners for Foreign Missions. The following is a summary of the workers and of the work now under the charge of this Board. We clip it from the New York Independent:

Missions	30
Stations	89
Out stations	742
Ordained missionaries (six being physicians)	154
Physicians not ordained, men and women	9
Other male assistants	7
Other female assistants	263
No. of laborers sent from this country	433
Native pastors	144
Native preachers and catechists	369
Native school teachers	1,014
Other native helpers	300
Whole number of laborers connected with the missions	1,827
Pages printed as far as reported	2,260
Churches	32,000,000
Church members, as near as can be learned	378
Added during the year, as nearly as can be learned	19,364
	1,737
No. from the first, as near as can be learned	89,323
High schools, theological seminaries and station classes	58
Pupils	2,086
Boarding-schools for girls	40
Pupils in boarding schools for girls	1,538
Common schools	882
Pupils in common schools	31,016
Whole number of pupils	35,625

STEADY WORK.

It is steady, hard, persistent work which wins in the long run in any undertaking. We imagine that in few things, if in any, this is more generally and universally true than in foreign missions. The following paragraph shows how missionaries themselves appreciate this fact and make their provisions accordingly:

"Houses are rented by our Chinese missionaries for their schools and worship for as long a period as fifty years."

And the following expresses what many a missionary has felt, and what the Board to some extent realize, and what we all need to have more sympathy for. Let us not be impatient to see results, but more zealous to do our work while the day lasts:

"Little that is new, but much that shows real growth," is the burden of the latest annual report of the American Free Baptist Mission in Southern Bengal, India. Work in the schools, the churches, and the zenanas, goes steadily on, and the outlook is encouraging in the main, although dark in some individual churches."

A GOOD SUGGESTION.

An exchange makes a good suggestion. It is worth trying among Seventh-day Baptists. Will not somebody who is "good at figures," tell how much it would amount to? It is that the cent saved by the new postal law on each letter be appropriated to missions engaged in the work of converting the world to Christ. There are 2,300,000 Baptists in the country. Say that only one-third of them average one letter a day for three hundred days in a year. This would amount to the large sum of about \$2,300,000! And this is a gift to the people by the government. They have just this sum more than they would have had had Congress passed the law. Suppose the Baptists divide and put only one-half of this clear gain into the Lord's treasury. It would amount to more than \$1,000,000 a year. Try it!

MISSIONS A FAILURE.

The critics who are so constantly pronouncing Christian missions a failure, will no doubt be greatly pleased to read the following brief statement of a portion of the work accomplished by one missionary to the Sandwich Islands:

"Dr. Titus Coan, called 'the apostle to Hilo,' found there a great tract swarming with naked savages, without a church or other institution of religion, even of idolatry—and with but one poor school in the whole district. The change was speedy and wondrous. Whole villages gathered from many miles away, and made their homes near the mission-house. Within the radius of a mile the little cabins clustered as thick as they could stand. Hilo, the village of ten hundred, saw its population suddenly swelled to ten thousand, and here was literally a camp-meeting of two years. At any hour of the day or night, a tap of the bell would bring together a congregation of from three to six thousand. Meetings for prayer and preach-

ing were held daily. In 1879 Dr. Coan had gathered a round total of 13,000 souls into the fold.—Presbyterian Banner.

CHARACTER OF THE CONVERTS IN INDIA.

It is often carelessly said that they are no better after than before their conversion. These taunts may have come from some lady or gentleman who at some time has been deceived by a native Christian in the capacity of a domestic servant or a camp-follower. But the native converts in India must not, as a whole, be judged by the casual misconduct of individuals. Those who attempt to apply such a test should remember that the efficacy of Christianity even among ourselves would be discredited by the application of so unreasonable a standard. The native Christians are no longer obscure and unknown, scattered here and there like *rari nati in gurgite vasto*; but they are numbered by tens of thousands, and occupy whole tracts and districts of country. You should see them in their rural homes; but such a visitation takes time and trouble, and is seldom undertaken by those who disparage missions. You then would find these Christian communities remarkably well conducted. I do not claim for them any unusual display of Christian graces but they behave as well, on the average, as Christians in any land. If you appeal to the magistrates in India, they will give the native Christians everywhere a good character. These Christians are obedient to their religious guides, attend faithfully the ordinances of religion, the services of the church, the Holy Communion, and Confirmation, and send their children to school during the week, and to Sunday-school.

It would be well if all white Christians contributed as well as the native Christians for the support of the gospel and their religious institutions. In their villages you see the rustic chapels and their little schools which they have reared by their own contributions.

Again, they have never scandalized their Christianity, nor put their religion to open shame. We must admit that India, like other countries, has had scandals reflecting unfavorably on Christianity. But unhappily these scandals which have been brought on the faith have been chiefly from white men calling themselves Christians. We do not hear of apostates among the native Christians. When the Sepoy revolt and the consequent war spread over the land, and many were tempted to apostatize, were threatened, and exposed to danger, yet they stood firm to their faith, and there was no noteworthy instance of apostasy whatever.

You sometimes hear that the Christians in India have become so for pecuniary gain. They have been called "rice Christians," as if they became Christians to be fed with rice. They are rice Christians, no doubt, but in a different sense from what the term was intended to convey. Truly they are rice Christians, because they work industriously and produce the finest rice-crops for themselves! They are largely of the peasant class, peasant proprietors, who cultivate the land they own, and hand it down to their children. They are by nature attached to everything ancestral; and those whose families have been Christian for more than one generation begin to feel an hereditary attachment to Christianity. Everything hereditary is by them steadfastly cherished. I have often heard the native Christians speak affectionately of the missionaries who first instructed their fathers in the Christian faith.

Again, it is said that the Christian converts are only the humbler classes. "Show us one of the higher class!" I accept the challenge. Let us go through the list of the native ministry, and we shall find that most of the able preachers who have done most to vindicate Christianity have been of the high caste. Yet we should remember that the mass of the people belong to the humbler castes, and the majority of the Christians must be of the lower caste if Christianity be diffused as it ought to be among all castes equally. And the humblest people are after all the most needy, and most appeal to our Christian sympathies. We believe that their souls are as valuable as ours, and we should gladly labor for their salvation.

Then there is a body of men in India who belong to no caste at all. They are regarded by all others as out of caste. They are the aborigines and the Pariahs. They number, according to the census, twenty-three millions of souls; and it may be encouraging to recollect that, while in a large part of India you encounter caste, priestcraft, and bigoted hostility, yet among these you have a clean surface on which to write, hearts unsullied by guile and superstition, and presenting a *tabula rasa* on which you may inscribe the doctrines of eternal truth. Here, then, you have a field on which may be won an encouraging success.

Believing in the inviolability of the divine command to "preach the gospel to every creature," you would doubtless persevere, even in the absence of present success, trusting in the ultimate fulfillment of the Scriptural promises. Yet we can not but feel our energies stimulated if we see success attending our labors. Now you have in India a sure success before you, which will be certainly augmented in proportion to the labors put forth and to the resources brought into play.—Sir Richard Temple, in Foreign Missionary.

Mrs. Amanda Smith who was once a slave in Delaware, and who is well-known in many churches in Boston and Brooklyn, has reached Monrovia, Liberia, after three years of successful evangelistic work in Great Britain and the East Indies.

ITEMS.

Make others to see Christ in you, moving, doing, speaking and thinking; your actions will speak of him, if he be in you.—Rutherford.

The measure of our liberality might be largely increased were we to make the lost condition of the heathen the subject of daily prayer.

The demand for Bibles and Testaments for the last three months has been so great that the American Bible Society, although it publishes seven complete Bibles and Testaments every minute of working time, is unable to supply it promptly.

The Fifth Annual Report of the Woman's Missionary Society of the Methodist Episcopal Church, South, reports the receipts for the past year as \$29,131. They have fourteen missionaries employed in China, Brazil, Mexico and Texas. Their appropriations for the present year amount to \$34,868, and they will raise it.

The Fifth General Meeting of the Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church, was held recently. Forty-eight dioceses and missionary jurisdictions were represented. Eight hundred ladies were present. Mrs. Bishop Stevens presided. The amount raised during the past three years was upwards of \$465,000.

In the German Empire Protestantism is gaining faster than Catholicism. In 1867, the Evangelical church numbered 24,931,000; in 1871, it had 25,583,900; and in 1880, 28,333,652, while its share of the whole population amounted in 1867, to 62.14 per cent., in 1871, to 62.31 per cent. and in 1880, to 62.64 per cent. Of professed Roman Catholics there were in 1867, 14,564,000; in 1871, 16,867,600; and in 1880, 16,234,475. The percentage of Roman Catholics was: In 1867, 36.31; in 1871, 36.21; and in 1880, 35.88.

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 HIDDEN SERPENT.

BY IDA FAIRFIELD.

Wearied and thirsty, from the chase
Once roved the Persian king,
And longed for a refreshing draught
From out some mountain spring.
Beside him, on a halcyon perch'd,
His well-train'd falcon rode,
And through the long and tiresome way
The dusty dragoons strode.

What was it, trickling down the cliff,
And sparkling in the sun?
The precious drops of liquid light
Were gathered one by one,
And when the golden cup was filled,
(Which many a banquet graced),
The monarch lifted with a smile
The cooling draught to taste.

But suddenly, the falcon stretched
Her dark wings, strong and wide,
As if in rude unconsciousness,
And dashed the cup aside.
The earth absorbed the water, which
The Persian monarch craved,
And treasure gained for kingly lips
The weeds and tall grass laved.

Thrice was the golden goblet filled,
Though slowly to its brim,
And dashed aside, ere yet the king
Had touched its jeweled rim.
Then blazed his anger fiercely forth,
And with a cruel frown,
He swore revenge by all the gods,
And laid the falcon low.

The henchman climbed the rocky cliff,
In haste the draught to bear,
But shrieked and fled in horror from
The sight which met him there.
For, lo! a dreadful serpent lay
Coiled in the crystal well,
Whose poisonous venom filled with death
Each sparkling drop which fell.

How many, like the Persian king,
Clasp eagerly the cup
Which holds the poisonous beverage,
In haste to drink it up;
Who scorn the friendly hand which strives
To dash the cup aside,
And turn from friendship's kind appeals
In bitterness and pride.

But learn by sad experience
How like an adder's sting,
Or like a serpent's deadly bite,
Is the accursed thing,
Who tastes, will drink and drink again,
With thirst beyond control,
Till poisoned by the liquid fire
Are body, mind, and soul.

The prohibition amendment in Ohio was defeated. But, as Eld. Joel Greene is reported to have said with reference to the failure of the Religious Liberty bill in Pennsylvania, "It was a glorious defeat." Over three thousand men voted for it, only a little less than half the total vote of the State. When three hundred thousand voters in a State like Ohio, to say nothing of the multitude of brave, earnest women who are engaged in the struggle, set themselves in battle array against such a gigantic evil, and take up a cause so manifestly good, they are not going to fold their hands idly over the first defeat. Ohio will yet adopt prohibition.

The president has approved the action of the court martial which sentenced Lieutenant Daniel W. Davis, United States navy, to dismissal from the service, for drunkenness and absence without leave.

The Temperance School in Alfred numbers over two hundred members. Its object is to instruct the young with reference to the nature and effects of alcoholic stimulants, to guard them against all temptations to intemperance, and to enlist them in the fight against rum-drinking and the rum traffic. Its methods are a meeting once a week, from six to seven o'clock in the evening, with a short address, music, a little military drill, and some other simple exercises designed to enlist and keep the attention and interest of children and young people. The school is rapidly becoming one of the institutions of our village. That much good will come of it, there is no doubt.

PHYSICAL EVILS OF TOBACCO.

Tobacco contains an essential oil, and nicotine, both of which are highly poisonous. Tobacco, when first smoked, chewed, or snuffed, deranges the whole system.

Tobacco by perverting the nourishment saliva, prevents the due elaboration of chyle and blood.

Tobacco exerts a special influence on the brain and nervous system generally. Tobacco, by weakening the nerves, produces morbid excitability and irritability.

Tobacco impairs the senses of smelling and tasting, and often of hearing and seeing.

Tobacco seriously effects the action of the heart and circulation of the blood.

Tobacco mars beauty, destroys the complexion, and impairs the brilliancy of the eyes.

Tobacco smoke in confined rooms is very injurious to sickly women and children.

Tobacco consumers are more liable to disease than if they were in a natural condition. Tobacco weakens the constitution, and renders recovery from sickness a greater difficulty.

Tobacco is a known cause of enfeeblement to the posterity of its consumers.

A boy with a cigar or a quid of tobacco in his mouth will not be very particular about his companions. In fact, he will hardly be tolerated in good company. He will naturally be drawn to the place where the idle and dissipated resort.

Such is the history, not of all tobacco users, but of thousands.—Dr. R. H. McDonald.

THE RESTRAINT OF THE LIQUOR TRAFFIC.

A large number of citizens desire and many are determined to restrict the manufacture and sale of intoxicants. Tens of thousands of intelligent women have reached a settled conclusion to reduce the traffic and its results to the most narrow limits possible. The army of such opponents of a most injurious business is steadily and rapidly increasing. The conviction is becoming more general among men of every shade of religious belief and political opinion that the most prolific source of poverty, crime, idleness, and insanity ought to be put under the utmost possible legal restraint; that the needless and unjust imposition upon the whole community of the cost of the pauperism, crime and mental disorder produced by indulgence in intoxicating drinks ought to be and must be reduced to the smallest amount. The greatly increased attention given to the cause of temperance and to legislation in its favor in Great Britain has added to the numbers and strengthened the resolution of the temperance host in the United States.—Christian Intelligencer.

BREVITIES.

There were made in the United States last year 17,000,000 barrels of beer.

On the day after election in a certain city a liquor dealer asked a provision merchant who had voted No to license, "Why did you vote against my business? Haven't I always paid you for the meat I got?" "Yes," replied the merchant, "but some of the men who drink your rum haven't."

The supreme court of Massachusetts has sustained the decision of the supreme court of Pittsfield that a common victualler at Great Barrington, licensed to sell liquor, was guilty of keeping a public bar. Under this decision, it is alleged that the public bar in nearly every hotel in the State can be closed.

A weaver was working at a narrow web of cloth one day, on which he could only earn half the wages he earned when he worked upon broad cloth. "I suppose," said a gentleman who happened to call upon them, "you find hard times." "Yes," said the wife, "it might be worse, but we are teetotalers now, and the wee wages gang about as far as the big ones used to do."

New Hampshire has a law providing for instruction in the schools of the State on the subject of temperance. This is a step in the right direction. It is work at the roots. It is easier to lend the twig than to correct the gnarled growths of the old tree. To reform a confirmed drunkard is a difficult task. To teach the young temperance and sound morals is a work full of promise.

A statistical comparison showing the relative extent to which various nations are addicted to the use of tobacco has been published by the *Etoile Belge*, which manifests no little pride in the position occupied by Belgium. The proportions are: For England, France, and Russia, 5; for Italy, 7; for Cuba, 11; for Austria, 14; for Germany and North America, 15; for Belgium, 24; and Holland, 28.

Educational.

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

THE PAINTING CLASS was taught by Miss Mary first half of the present F. consisted of fifteen members, enthusiastic over the instruction, teacher, and executed some Miss Baldwin, who is desirous with her pupils, has to three months, in order to studies in painting and drawing. She will return after the summer her work in the College.

THE annual catalogue of the Young Ladies' Seminary, under the management of the Baptist, is located at Gainesville, the general head of "Information" paragraph reads, "The girls together in our Seminary, occasion of mortification and to our patrons many dollars expense, a neat and inexpensive dress to be adopted." This is following the fashion of the dress to be adopted. With this bit of advice well for all, school girls and parents, to consider, whether dress system be adopted or not bring fine dresses, fine jewelry of any kind, not need them. Neatness, industry and economy are virtues.

At the recent dedication of the Seventh-day Baptist church brought out that the church and the society connected with it out and pledged \$6,500 in a half, to meet the cost of their new house of worship. The amount was raised immediately same members had furnished to pay off the indebtedness and several hundred dollars its buildings. It was also time, that the brethren belonged to this church at beginning have contributed in addition to innumerable money, the magnificent sum to the College. These funds been invested principally in the buildings, and the stipend, and to liquidate. Surely, are not these praiseworthy, and most worthy. Lord rests upon their heads which they undertake in pered.

THE SPIRIT OF

It is the too common habit, press, or try to represent young people, the spirit natural to them, and to an answer, explanation of authority instead of reaching their own conclusions. Linguistic both teachers and pupils rely on usage; mathematics the taste for logical scientific studies, of all to children, are best adapted to train a just and genuine Now, a daring spirit of the laws of nature, the rational opinions of social processes of government, results of trade, is character and it is of the utmost importance only the few leaders of opinion people also, should candid research is and who thinks at all, can inhaling the prevailing inquiry, and every child habituated to it. The every opportunity to observe, and reason for subject which can be range of their intelligence every means to restrict it, and to strengthen the inquiry and consequently one's self. Even when hesitating opinions, wary to the well-being of publican teachers should mission to a law, the understood and accepted that submission to, from fear of punishment. The Teacher.

Out of a population land sends only 5,000 great universities. So nation of 4,000,000, 1 students, and Germany of 43,000,000, has 21 various universities.

Education.

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

THE PAINTING CLASS of Milton College was taught by Miss Mary C. Baldwin the first half of the present Fall term. It consisted of fifteen members, who were very enthusiastic over the instruction of their teacher, and executed some beautiful pieces. Miss Baldwin, who is deservedly very popular with her pupils, has taken a vacation of three months, in order to pursue further her studies in painting and drawing at Chicago. She will return after the holidays, and resume her work in the College.

THE annual catalogue of "Georgia Seminary for Young Ladies," is before us. This institution, under the management of the Baptists, is located at Gainesville, Ga. Under the general head of "Information," the first paragraph reads, "The rich and poor meet together in our Seminary; and to avoid occasion of mortification and envy, and to save to our patrons many dollars of unnecessary expense, a neat and inexpensive uniform has been adopted." This is followed with description of the dress to be worn, and other items of information. The subject closes with this bit of advice which it would be well for all, school girls and boys and their parents, to consider, whether the uniform dress system be adopted or not. "You need not bring fine dresses, fine hats, nor expensive jewelry of any kind. School girls do not need them. Neatness, cleanliness, industry and economy are, with us, cardinal virtues."

At the recent dedication of the Milton Seventh-day Baptist church, the facts were brought out that the members of that body and the society connected with it have paid out and pledged \$6,500 in the past year and a half, to meet the cost of the erection of their new house of worship, and that this amount was raised immediately after these same members had furnished nearly \$10,000, to pay off the indebtedness of Milton College and several hundred dollars besides to repair its buildings. It was also discovered, at that time, that the brethren and sisters who have belonged to this church and society from the beginning have contributed, first and last, in addition to innumerable small sums of money, the magnificent sum of over \$37,000 to the College. These subscriptions have been invested principally in the grounds, the buildings, and the apparatus of the Institution, and to liquidate its indebtedness. Surely, are not these people strong, enterprising, and most worthy? The favor of the Lord rests upon their hearts, and the work which they undertake is abundantly prospered.

THE SPIRIT OF INQUIRY.

It is the too common habit of elders to repress, or try to repress, in children and young people, the spirit of inquiry which is natural to them, and to make them accept an answer, explanation or decision based on authority instead of encouraging them to reach their own conclusion through adequate investigation. Linguistic studies foster, in both teachers and pupils, the inclination to rely on usage; mathematical studies cultivate the taste for logical demonstration; and scientific studies, of all the studies accessible to children, are best adapted to develop and train a just and genuine spirit of inquiry. Now, a daring spirit of investigation into the laws of nature, the customs and traditional opinions of society, the forms and processes of government, and the rules and results of trade, is characteristic of the times, and it is of the utmost importance that not only the few leaders of opinion, but the common people also, should understand what candid research is and implies. No adult who thinks at all, can, in these days, help inhaling the prevailing atmosphere of free inquiry, and every child should be early habituated to it. The teacher should seize every opportunity to make his pupils inquire, observe, and reason for themselves on every subject which can be brought within the range of their intelligence. He should use every means to restrict the appeal to authority, and to strengthen the habit of reasonable inquiry and consequent determination for one's self. Even when enforcing that unhesitating obedience, which is often necessary to the well-being of a school, the Republican teacher should remember that submission to a law, the grounds of which are understood and accepted, makes citizens, but that submission to an arbitrary command, from fear of punishment, makes slaves.—*The Teacher.*

Out of a population of 25,000,000, England sends only 5,000 students to her two great universities. Scotland, with a population of 4,000,000, has 6,500 university students, and Germany, with a population of 43,000,000, has 22,500 students in her various universities.

A ONE-SIDED EDUCATION.

Besides not educating the boy's or girl's body side by side with the mind, or even stopping to consider whether throughout the year they progress physically at all or not, in every city, town, and hamlet of our land we provide machinery and require them to use it, which kept within reasonable bounds, has proved one of the great sources of national progress, to which we point with just pride, but which, like almost everything else that is good, may yet be so injudiciously used as to work positive harm, and that is the school system. With many of our cities doubling in population every generation or oftener, with parks and play-grounds narrowing almost annually, and many of these so well kept that the children are not allowed to use the greater part of them at all, with school yards so diminutive that half the pupils in some of the schools could not stand up together in their own school yards, much less do any playing, in an immense number of our schools we put the boy where from five to eight hours of each day are given up to close, exacting study, often in rooms in which the air much of the time is a second-hand article, and hence unfit to breathe. Is it difficult to see why, under such treatment, many of the boys are anything but hale and robust?

Maclaren, speaking of an English school-boy of whom he knew, says that his mother boasted that he studied seven hours a day regularly, sometimes eight, and then he wonders whether the boy's headaches were real or sham. But if this surprises him, what would he think of such cases as the following, which are only one or two out of scores sent to the New York press some months since, when the matter of school overwork was under discussion? One parent wrote: "My daughter, aged fourteen, attends Grammar School No. 72, one of the best in the city, and conscientiously strives to obtain a good report. She reaches home at half-past three, spends one hour at the piano, and then studies until half-past six. After supper she studies again until nine, and then retires, to rise again at six to study away until breakfast-time, after which she starts for school."

Another parent wrote that his daughter of fourteen, going through the regular course, and wishing to keep up with her classmates, "has come direct from school, and sat in her room studying usually about five hours." If Mr. Maclaren thinks eight hours of study or even seven a day ought to give a child a headache, what will he say to the ten or twelve of each of these girls? Is it strange that the father of the second one added: "The result has been that I was obliged to take her from school, and put her under the care of a physician, who is yet treating her for no less a disease than St. Vitus's dance. Physicians and all who see her agree that her basin has been overworked." School Commissioner Frederick W. Devoe, on investigating these and other cases, said: "I was speaking to a school trustee to-day whose daughter, a public-school pupil, is afflicted with St. Vitus's dance, the direct result of over-study. The present course of study is so elaborate that nothing more than a superficial knowledge can be gained by the pupils."

Here, then, a course of study which not only crowds out even one minute a day of attention to the body, which compels many pupils to keep their minds on the stretch, not four or five hours daily, but often more than twice that long, and this when they are under no care or instruction out of school which begins to fit their bodies for even their present way of living, much less for effective work in the future years, when others besides themselves must depend on them for support—this plan is found by one of the commissioners himself, after careful examination, to be "so elaborate that nothing more than a superficial knowledge can be gained by the pupils."

Is not this paying a pretty good price for a pretty poor article? If all that this injudicious, and in many cases dangerous, method of education brings to the pupil is but "superficial knowledge" after all, would it not be well to stop such a plan at once, and substitute one which will acquaint the pupil thoroughly, not superficially, with whatever he attempts to know, and will at the same time educate his body as well?—*William Blaikie, in Harper's Magazine for November.*

ENGLISH VERSE.

For some years Messrs. W. J. Linton and R. H. Stoddard have been gathering the material for an elaborate collection of English poetry, which it is proposed by the editors and publishers to make more comprehensive in its scope and more accurate in its text than any similar work hitherto put forth. The whole of the past year Mr. Linton has devoted to a minute study and verification of the texts in the British Museum, and the notes appended to many well-known verses give surprising evidence of the garbled and abridged texts which have become current in the most popular collections. Mr. R. H. Stoddard will write an introductory essay upon the period of English poetry covered by each division of the collection. The work will be published by Messrs. Charles Scribner's Sons under the general title *English Verse*. It will consist of a series of five volumes arranged as follows: I. Chaucer to Burns. II. Lyrics of the Nineteenth Century. III. Ballads and Romances. IV. Dramatic Selections. V. Translations. This division is simple and excellent; it makes no arbitrary classification under fanciful subject-headings, but merely separates the distinct classes, and in each volume the poets are given in chronological order. At the

end of each volume brief biographical and bibliographical notes are printed, and in the hands of such authorities as Mr. Linton and Mr. Stoddard these notes will doubtless be found of exceptional value and interest.

CLIPPINGS.

The freshman class at Williams College numbers nearly ninety.

The trustees of Dickinson College have decided to erect a new scientific building.

Col. John H. Lick, of Lebanon, Pa., has offered to contribute \$20,000 and ten acres of ground toward a new college in his neighborhood.

The trustees of Indiana University, at Bloomington, have appealed to the people of the State for aid to replace the buildings recently burned.

At the Sheffield Scientific School of Yale College there were 110 applicants, of whom 80 were admitted. The school has recently received a bequest of \$20,000.

George T. Little, instructor in Latin at Bowdoin College, has been elected professor of Latin, and Mr. Geo. S. Atwood, instructor in modern languages, assistant professor of modern languages.

Knowledge is not extemporaneous. It is not a sudden acquisition, any more than a ship, a palace, or a city with its splendid mansions, spacious avenues, or extended commerce, are extemporized creations. Knowledge comes by endeavors, small, and yet continuously repeated. It grows, as wealth, by constant increments.

One of the Chickasaw Indians proposed to the American Bible Society to pay half the cost of supplying the school children of his tribe with New Testaments if the Society would pay the other half. The Bible Society accepted the offer and forwarded him a box of 500 Testaments, which he is now distributing.

The trustees of the George Peabody educational fund held their annual meeting in New York, Oct. 3d. The President, Hon. Robert C. Winthrop, spoke on the object sought to be accomplished by the fund, and Mr. J. L. M. Curry, the General Agent, submitted his annual report. Dr. Samuel A. Green, of Boston, was chosen a trustee, in place of Mr. G. P. Russell, resigned, and also elected Secretary of the Board.

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."

TRACT BOARD MEETINGS.

At a meeting of the Board held Sept. 16, 1883, the Prudential Committee reported that they had corresponded with regard to Eld. Wardner's Tract, and had requested him to revise a copy of the same; that they had procured an estimate of the cost of printing the tract asked for by Eld. Wheeler, at the office, and find that it will cost \$87 60 for 2,500 copies; without covers, the cost will be about \$80. It will make a pamphlet of about 32 pages. The Committee recommended its publication.

Voted, that Eld. Wheeler's Tract, entitled "Review of the Baptist Flag on the Sabbath" be printed, plates of the same being made, and that an edition of 2,500 copies be issued.

Voted, that when Eld. Wardner shall have revised a copy of his "Pastoral Letter," plates of the same be made and an edition of 2,500 copies be issued.

A letter from Eld. C. J. Sindall, received through the Corresponding Secretary of the Missionary Society, was read. It referred to his intention to publish a Scandinavian paper and Scandinavian tracts. The Corresponding Secretary was instructed to correspond with Eld. Sindall relative to the matter, to ascertain, if possible, the facts in the case.

At a regular meeting of the Board, held Oct. 21, 1883, there being present the President, First Vice President, Treasurer, Corresponding Secretary, Recording Secretary, and six Directors, the Corresponding Secretary reported that he had corresponded with Eld. C. J. Sindall regarding his intention to publish a Scandinavian paper and Scandinavian tracts, and had received no reply.

A letter was read from L. C. Rogers, in which it was stated that his canvass in Southern Wisconsin had resulted in raising \$191 71.

A communication from Rev. A. E. Main, Corresponding Secretary of the Missionary Society, was read. In it he stated that the Missionary Board had acceded to the request of this Board that he should furnish a summary of missionary items for the RECORDER.

A committee was appointed to confer with Mr. Dodge, who is now printing *Our Sabbath Visitor*, in order to ascertain for what price the type, rules, etc., used in printing that paper, can be purchased.

A specimen copy of the Seventh-day Baptist Quarterly was ordered to be published in January, 1884, and a committee was appointed to attend to its publication.

Correspondence from C. D. Potter, relative to the appointment of agents to obtain subscribers for the *Outlook*, was read, and C. D. Potter was appointed a committee with power to act in the matter.

The bill for publishing the September number of the *Outlook*, including a large invoice of paper, amounting to \$766 37, which amount was ordered paid.

The Publishing Agents report for September was received and placed on file.

The Treasurer was instructed to keep an account with the General Fund only, instead of the several accounts heretofore kept.

E. P. SAUNDERS, Rec. Sec.

A WORD TO ISOLATED SABBATH-KEEPERS.

Many Sabbath-keepers are out by themselves. Sabbath comes but they have no meeting or Bible-school to attend. There are no pastor and deacons, no superintendent and teachers to meet them and give the word of cheer in their Christian journey. No one can understand the loneliness of this situation except those who have experienced it. My work as missionary has brought me into very close sympathy with these brethren in Christ. The first impulse is to advise such to sell out and remove into a Sabbath-keeping society. But this is isolated out of the question. Some who have isolated themselves can not return, desire it as much as they may. Others are converted to the Sabbath. These can not be expected to break loose from all family neighborhood and business associations. No, dear brother and sister, God is asking you to do an important work just where you are.

1. The work in your own family is very important. After all that can be said, still to have wicked children go out from Christian homes does bring a reproach to the cause. Nothing should be left undone to prevent such a calamity. Have worship in your own house. The head of the family is the God-ordained religious instructor of the family. It was always so. The entire generations of patriarchs from Adam, were priests in their own households. They built altars to the Lord and sacrificed thereon in behalf of their children and servants. It is now the duty and highest privilege of all Christian parents to lead their children in serving God. He who neglects daily family worship, omits one of the most powerful influences for the salvation of his household.

As to the Sabbath, allow the suggestion of a simple plan. About ten or eleven o'clock in the morning, the usual time for public worship, with the family seated, Bibles, etc., at hand, you are ready to begin the exercises.

1. Let some one read a portion of Scripture. 2. Sing, if anyone is fortunate enough to be able to lead. 3. All bow down while prayer is offered. At the suggestion of prayer, at such a time, how many objects crowd up on the mind, the children that they may honor God in their lives, the neighbors and their children, the preachers of the gospel, the congregations assembled, the Sabbath cause, etc. 4. All engage in reading the Sabbath-school lesson. 5. Examine the lesson, questions being asked to everyone. 6. Repeat the golden text and notice the practical application of the lesson. 7. Close with singing or prayer or both. In the after part of the day again assemble the family for reading the Scriptures. Let each take his turn in reading a verse, or let most of the reading be done by one or more of the best readers. It is wonderful how interested even young children become in the Bible stories as read directly from the Bible. These exercises each Sabbath intermingled with readings from our own and other religious papers, will give to the children a better religious education than is acquired by the majority of those who have the regular Bible-school to attend. Care should be taken not to make these services tedious. Also during the day, there should be a judicious freedom allowed in pleasant conversation and out-of-door exercise. Nor should the keen appetites of the children be forgotten. The day before is the time to think and prepare for this, so that the Sabbath dinner shall not cause the usual amount of work, and yet it shall be such as to give good satisfaction. In this way will the Sabbath prove a profitable delight to both old and young, even in the home of the lone Sabbath-keeper.

2. Dear isolated Sabbath-keeper, you have a great work to do in letting your Sabbath light shine. It is a very serious difficulty with us as a people that we concentrate and expend our energies too much upon ourselves. We do not spread the Sabbath truth enough. Strange as it may seem, yet there is much ignorance concerning this great question. Very few seem to ever have thought that man has no power to make a Sabbath. And very few realize that if we

can not show that God has made some particular day of the week sacred, then we can have no Sabbath. It is utterly impossible to induce even the Christian to respect a day which God has not sanctified. People seem to forget this and wonder why there is such a growing disrespect for the first day of the week. To the isolated Sabbath-keeper, there is a grand opportunity to give instruction on this subject. If unable to make an argument in favor of God's holy day, you can be a consistent living witness to the sacredness of the day. You can also distribute papers and tracts and talk with some who will become interested enough to read. Perhaps you can also be the means of securing a minister to come and explain these truths. Recently, a Seventh-day Baptist family living entirely removed from any of like faith did this very thing. The brother having laid by one tenth of his earnings, told our Missionary Board that he would contribute a certain sum to have a minister sent to preach the Sabbath. He secured a house for this purpose, notified the meeting thoroughly so that when the minister arrived, the people understood why he came, and many were ready to attend to his preaching. Moreover the minister was welcomed to the home of this Christian family and found a good opportunity to rest and to prepare for his work. No doubt there are scores of places where the same thing could be done. Thus may the isolated Sabbath-keeping family do more to spread the truth than one that is situated in the midst of a Sabbath-keeping Church.

3. The lone Sabbath-keeper can contribute of his means. It is expected that a brother in the church will do his part in supporting the services thereof. If away from church privileges, he may feel at some liberty to send his contribution to whatever church or minister he chooses. Or he can withhold from all of these, and give the more into the treasury of the Missionary, Tract, or Education Society. But if anyone desires to keep himself alive in Christ, let him by no means fail to contribute, simply because he is out of reach of anyone whose duty it is to collect funds for the support of the blessed gospel of our Lord and Saviour Jesus Christ. In this way anyone, wherever his lot is cast, may do a great work as a Christian Sabbath-keeper. Indeed, he may come to feel that he is in just the place where God wants him.

S. R. WHEELER.

SABBATH IN ANCIENT SCOTLAND AND IRELAND.

In an article in the RECORDER not long ago, Dr. E. R. Maxson, of Syracuse, referred to the *Encyclopedia Britannica*, article "St. Margaret," as indicating that she was instrumental in procuring the "abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labor." The writer of the article in the *Encyclopedia*, Vol. 15, gives, as authority for his statement, "Skene's *Celtic Scotland*." This book I have found in the library of the Union Theological Seminary, New York, and have obtained President Hitchcock's endorsement of it as "a most interesting and reliable authority."

From Vol. 2 of this history of *Celtic Scotland*, I copy the following from pages 349 and 350. After stating sundry reforms Queen Margaret wrought in the Church of Scotland, through the powerful influence she exerted over her royal husband, King Malcolm, the chronicler goes on to say:

"Her next point was that they did not duly reverence the Lord's-day, but seemed to have followed a custom, of which we find traces in the early monastic churches of Ireland, by which they held Saturday to be the Sabbath, on which they rested from all their labors, and on Sunday, on Lord's-day, they celebrated the resurrection by the service in church."

The author quotes another author (Adamnan) as saying:

"St. Columba, on the last Saturday of his life, said to his attendant; This day, in the Holy Scriptures, is called the Sabbath, which means rest, and this day is indeed a Sabbath to me, for it is the last day of my laborious life, and on it I rest after the fatigues of my labors."

Then the author of the history goes on to say, "There was no want of veneration for the Sunday, though they held that Saturday was properly the Sabbath, on which they abstained from work." If the chroniclers of the present shall make equally fair report of the real sentiment on this Sabbath and Sunday question, will it not appear that while multitudes of Christians, put on, at least, a profession of "veneration for Sunday," they do secretly "hold that Saturday is properly the Sabbath?" and if they do not "abstain from work on it," as did the Scottish Christians, all the worse for their consistency.

D. E. M.

UNION THEOLOGICAL SEMINARY.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 1, 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, in another column, says some very good things to, and about young people; read them.

WE have news of the death, at Plainfield, N. J., Oct. 25th, of Mrs. Eva Potter Titsworth, wife of J. M. Titsworth, and daughter of C. Potter, Jr. A fuller notice may be expected next week.

WE take pleasure in calling attention to the statement, by the Secretary of the Sabbath School Board, of the plans of that body for normal work during the year. The plan is an excellent one, and the work will be a great help to Sabbath-school workers. Let the contributions for which the Board asks, be prompt and generous.

DR. TALMAGE, in a recent sermon in his pulpit in Brooklyn, N. Y., drew a striking picture of the Chinaman a few years hence, invested with civil rights and the elective franchise, and the Democratic and Republican parties, each with an arm around his neck, and each protesting that they have loved him longest and truest. The moral is not far to seek.

It looks now as though the temperance or prohibition party would soon be a prize worth winning by one or the other of the great parties, but it will not be by scolding or by fondling. When the principles involved in the great temperance movement now sweeping the land shall be squarely adopted by either of the great parties, and good evidence given that there is an honest purpose to rid the land of this giant evil of intemperance, there will cease to be any third party, and it will not matter whether it has swallowed up the Republican party or the Democratic party, or has been itself swallowed up by one or the other of them. The evil must and shall be done away.

For some time the leading men in railroad matters have been trying to arrange some uniform standard of time throughout the country. The last Convention just held in Chicago, adopted the following plan, which is agreed to by nearly all the railroads of the country. There are to be four time districts from the Atlantic to the Pacific. The Eastern District will extend from the Atlantic to Buffalo, and its time will be that of the seventy-fifth meridian, four minutes slower than sun time at New York City. The second district will extend from Buffalo to the Missouri River, and its time will be just one hour slower than the Eastern District, and nine minutes slower than sun time at Chicago. The time of the third district will be one hour slower than the second, and that of the fourth one hour slower than the third. On the whole, at the leading points, there will be little difference between the standard and the local time. Thus, when it is noon at New York, standard time, it will be 12.04 local time; in Chicago, at the same moment, it will be 11, standard time, and 11.09 local time; at Denver it will be 10 standard, and exactly the same local time; at San Francisco it will be 9 standard time, and 8.50 local time. The arrangement will be of immense service to the railway management and the traveling public, and as railway time is the standard through large portions of the country all kinds of business will soon be accommodated to the new arrangement.

THE LUTHER CELEBRATION.

The United States' Evangelical Alliance has issued a call or invitation to the churches of the land to join in some suitable way in celebrating the 400th anniversary of the birth of Martin Luther. The Alliance in the circular says truly, "The approaching anniversary affords a fit occasion for the American people to contrast the condition of the world before and after the Reformation, and to study the instruments and principles by which God-promotes his kingdom." As the 10th of November, the anniversary day, falls this year on the Sabbath, we suggest to our brethren of the ministry whether it would not be profitable to devote a portion of the day to some kind of a memorial observance. Let it be a sermon at the time of the usual morning worship, a short programme of exercises in connection with the Sabbath-school, or a special service in the afternoon or evening. The great principles which were vindicated by the Reformation

are so vital to all our civil and religious institutions that they can not be too carefully or too thoroughly instilled into the minds and hearts of the rising generation. We ought not to let such an opportunity as that which this anniversary affords, pass by unimproved.

CONCERNING OURSELVES.

So many desires for the increased usefulness of the SABBATH RECORDER were expressed at the recent Anniversaries, and so many good wishes uttered for its success financially and editorially, that we feel moved to say some things which we might be reluctant to say but for the interest indicated by these expressions.

1. We are wholly dependent upon the patronage of the people. If the people do not take the RECORDER and pay for it, we can not publish it. This ought to be a self-evident truth. As the cost is largely in the first make up of the paper, it is evident that the cost of a small edition is much greater in proportion to its income than a large edition. We desire, therefore, to considerably enlarge our circulation during the coming year, which will be the 40th year of the RECORDER's life. We can easily do this if our friends will take a little pains to make the good wishes, so freely expressed and for which we are truly grateful, practical. We especially ask the pastors of the churches to present our claims to their people, from the pulpit, or in private, or both, and see to it that every Seventh-day Baptist family takes our own paper. Where there are no pastors, let local agents or others interest themselves and ascertain whether their neighbors have the RECORDER, and if not, induce them to take it, remembering that the remainder of the current volume will be sent to every new subscriber free. We ought to have, in the next twelve months, 1,000 new subscribers. Shall we have them? It depends largely upon our friends to answer.

2. When the present Agent took the books of the office he found nearly \$2,000 due the RECORDER on old subscriptions, most of which were due from discontinued subscribers. We need this money very much for enlarging our facilities for work, etc. Nearly or quite all of this indebtedness accumulated at the time when the price of the paper was \$2 50 per year instead of \$2 as now. With a view to a speedy settlement of these accounts, we propose to reduce the price to the present standard. That is, if a man were behind on his subscription two years at \$2 50 per year, he is charged on our books with \$5. We propose to settle with him for \$4. Our local agents are authorized to settle such bills on this basis.

3. We want news of the religious, social and business life of all our people. The readers of the RECORDER want this information more than any other one thing, and it is the one thing of all others we can not ourselves supply. We have a few good home news correspondents in a few localities; but we want at least one such correspondent in each church or society, small and great. We are not personally acquainted in every such community and know not whom to ask for such service. Shall we not have volunteers? Or will not pastors suggest to us the names of persons whom we might ask for this service? Then there are men and women among us who are constantly thinking good thoughts upon various practical and doctrinal subjects, vital to our interests as a people, which ought to be shared by the hundreds and thousands who read our columns. How shall they get them except those who think first write them?

4. In asking these things we are not begging. We only seek to be put upon a fair working business basis. We believe that in offering the SABBATH RECORDER for one year to any man, for \$2, we are offering him a full equivalent for his money; and that when we offer it to a Seventh-day Baptist at any reasonable price, we are offering him that which he can not afford to do without. If this be true we certainly have a business right to ask that our dues be paid with the same promptness and fidelity that other business obligations are met. And so, while extending our circulation we are not only widening the circle of our influence for good, but are also increasing the facilities for improving the quality of our paper. It is to the interest of our patrons quite as much as to our own that the ends we seek should speedily be realized.

BY WAYS OF LITERATURE, by David H. Wheeler. This book by Dr. Wheeler, is a series of Essays on Old Things and New, in the customs, character, education, literature, and language of the English-speaking people. The style is animated and the thoughts bright and suggestive. Funk & Wagnalls, New York. Price, paper, 25 cents.

Communications.

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

SUPPLICATION.

BY M. E. H. EVERETT.

O Lord, for one the world calls strong And brave and cheerful, let me pray, As if I knew another way!

As if I knew, the hands outstretched, Another's burden to uplift, Shrank helpless from thine angel's gift;

As if I knew the heart so brave To cheer the desolate and weak, Before its own grief could not speak;

As if I knew the smiling eyes, That face the world each day for years, Close oft at night o'er unshed tears!

There is no comfort in my hands, For one at Marah's fount of grief— Send thou the angel of relief.

Where the green hyssop branches bend With odors, evermore she stands And beckons with her shining hands.

Angel of Patience! let him know, At last, what blessed gift she brings, To heal life's bitterest fountain-springs.

Let her soft hands, compassionate, Cool with their touch his fevered brain, And soothe his troubled heart again.

Thou who hast smitten, Lord, canst heal The wound unknown to mortal eye; Wherefore to thee I lift my cry.

ENCOURAGE THE YOUNG.

[The following letter was not intended for publication, but it is too good to be simply read by the editor and then pigeon holed. We feel sure that our friend will not be offended, and equally sure that others will be benefited by its publication.]

Oct. 25, 1883.

Dear Editor Recorder,—I have just read your last editorial in RECORDER just received and I want to thank you most cordially for it. You haven't written anything that touched my heart in any manner to be compared to "Drifting." Our young people have always been too nearly ignored in what has been written for the RECORDER, from time to time. Our hope is in our young folks. They sorely need leading, instructing and helping. They, some of them at least, have felt that they are of little account, have become indifferent to denominational demands, and so have "drifted" away from us. They are not justifiable in this course, to be sure, yet it is easier for them to go, or to get discouraged than it would be if they were counted at their true value, according to at least their prospective worth. I wish every young man would read that article over and over until it is stamped indelibly upon his mind. It would do him greater good than all the elaborate dissertations on the immortality of the soul, or the resurrection, that he ever listened to.

Now what I wished to say after thanking you is this: Our girls, young ladies, need, as much as our young men, instruction and leading. Mothers can do very much in this direction, but they can not, in many instances, do it all. The bane of religious thrift and solid rock bottom principle, in many yes very many of our young ladies, and I think it is so in every community, is the light estimate they put upon personal responsibility. Many of them seem to think that a butterfly life is the thing for girls, that that is what is designed of them, that they are not expected to pass for much when the final estimates are made, so they easily throw off any restraints that may have been acquired in moments of serious thoughts and resolve, and give themselves over to the present pleasure—go with the crowd and thus suffer more than they know, till away in the future when too late they realize the loss. This kind of life, this lack of an undercurrent of principle is spoiling, ruining in a large sense far too many of our young women; and what is worse they mostly carry the young men with them, whereas if their young lives were attuned to a solid, substantial purpose to make the most of life and its high privileges, they would be lifted and would lift others. If the girls could be favored now and then with an article like "drifting" substantial help would be given them.

INGERSOLL ANSWERED.

Some time since I saw in the RECORDER a notice of a review, or as the author styles it "Notes on Ingersoll," by Rev. L. A. Lambert, published at Buffalo, by the Catholic Publishing Company, St. Stephen's Hall. I sent for three copies, one to put in my library and two to lend. Mr. Lambert has certainly "answered a fool according to his folly." He has shown himself much more than Mr. Ingersoll's match; he is the merest child in Mr. Lambert's hands. The book ought to be put into every person's hands that has the least taint of Ingersollism. Self-respect will prompt him to blush that

that he has been in any measure effected by Mr. Ingersoll. At the late Freethinkers' Convention, a copy was put into the hands of each delegate, and the Convention challenged to a discussion, so I am informed. The work is 50 cents, cloth cover, or 25 cents paper cover.

V. H.

SABBATH-SCHOOL WORK.

It will be seen by reference to the Sabbath-school Report to Conference, that it is proposed to hold at least four Normal Institutes for the special benefit of Sabbath-school teachers, and all other persons who may be able to attend. These Normals will continue six or eight days, three sessions daily. The time will be occupied largely upon Biblical questions which are essential to every Sabbath-school teacher especially, as well as to all persons who would teach Bible truth. Outline lectures are now being prepared for these Normals, by A. E. Main, B. F. Rogers, W. A. Rogers, L. R. Swinney, W. C. Titsworth, O. U. Whitford, H. C. Coon, W. F. Place, and C. A. Burdick. A number of others are expected to present papers and addresses on the motives, methods and rewards of Sabbath-school work. Another object of these Normals is to impress upon the minds of our teachers the true idea of the magnitude and supreme importance of correct Bible teaching in our Sabbath-schools, and also to seek a full consecration to this great work; in short, to seek a thorough revival in the work of winning and saving souls.

It will not be practicable for all these writers to be present at each of the Normals; but several will be present, and present their own theme, and those who can not be present will put their manuscript in the hands of some one to present to the Normal, so that the full programme will be presented. The members of the class will take notes and participate in discussing the subjects. It is deemed necessary that some one person should attend and conduct each of these Normals, with the assistance of the members of the faculty present.

It will be necessary for the Board to provide the traveling expenses of this conductor, and also for stationery and postage. The Board is also arranging for the printing of the *Sabbath Visitor* at Alfred immediately. This will necessitate the removal of Miss Randolph, the editor, to Alfred Centre, incurring extra expense. Now in view of the extra expenses unprovided for we are constrained to ask all the Sabbath-schools to take shares in this enlarged effort. If the schools can raise five cents for each scholar and forward the amount to this Board at once it will enable us to push this work vigorously. We therefore ask all the schools to take action in this matter immediately and communicate the result to us, so that we may know what we can depend upon.

For and in behalf of the Sabbath-School Board,
T. R. WILLIAMS, Cor. Sec.

Home News.

New York.

ALFRED CENTRE.

After the Sabbath-school last Sabbath, interesting talks were given by Mr. Geo. H. Utter, of Westerly, Rhode Island, and Wallace Brown, Member of Congress from Pennsylvania.

Political meetings are the order of the day, a Prohibition meeting was held Wednesday evening, and a Republican meeting the following night.

Illinois.

STONE FORT.

[The following item was prepared at the time of the occurrence of the events narrated, but through some mistake in the mailing it did not reach us until this week. We give it place, though late, feeling sure that the many friends of Bro. Kelly will be interested in it.]

Surprise parties are not as common in Southern Illinois as in some other places. In fact they are of rare occurrence in this region, so much so indeed that they may be regarded as a kind of innovation, a very harmless one however, at least the surprised ones so think in the present instance. It was on the 9th inst., the forty-fifth anniversary of our marriage. We had been spending the day very quietly; Mrs. Kelly had supplied us with a few extras for dinner. We enjoyed our dinner very much, relating to our two sons, Bartley and Wayland, incidents of the "long time ago." A little while before night Bro. Johnson came in and requested my wife and self to walk over with him to the house of Sister Grace. We accompanied him, and on our return to our home about dark, were surprised to see several wagons and teams driven up in front of the house. We were still further surprised to find our front-room filled to overflowing with visitors. We were

then invited into the dining-room, where we found a long table filled with delicacies that would be creditable to any wedding feast. Supper being ended, some little time was spent in social chat, music, etc. We were invited again into the dining-room where we found the table again loaded, but this time with provisions which we could prepare at our leisure; such as flour, corn meal, bacon, sugar, tea, rice, syrup, dried fruit, canned fruit, etc. Also sundry articles of dry goods, also some money. Upon the whole, it was to us a very pleasant affair. And the pleasure was not in the least diminished by the fact that it was quite as unexpected as it was enjoyable. This affair came off within a short mile of the place where the wedding occurred August 9, 1838. The same figures occur in the date of both years, but the order is changed. It is said that there were at the late gathering between seventy-five and one hundred persons, old and young. Singing "Rock of Ages," and an appropriate prayer by Eld. R. Lewis, closed the interview. It is, I think, proper that I should remark, that while our own people were well represented in this gathering, yet the First-day Baptists, the Presbyterians, and even the Roman Catholics took an active part. I can not close without acknowledging our constantly increasing obligations to the God of all grace and comfort, for the blessings with which he has followed us through all our married life. We have had trials many; we have passed through bitter sorrows; but his mercy exceeds them all. M. B. KELLY. AUGUST, 1883.

MINNESOTA.

On Monday evening last, Eld. Ernst gave a lecture at the church on the advantages of a college education. In his treatment of the subject, due attention was given to the course of reading which too largely prevails in families these later years, where children are allowed to read everything in the shape of papers, periodicals, and books, without regard to pernicious effects. The habit of skimming was forcibly condemned and its infallible results portrayed. Parents were not spared in his manly rebuke, for indifference. Young people were helped to see clearly the difference, and helped to understand that they are largely judged by their reading as well as by the company they keep. If one is known, the other is readily inferred. The lecture was well received.

The apple trade is very lively here now. There are resident buyers on every corner, and non-resident buyers from Chicago and other cities. This locality is favored this year in its abundance of apples, while in most every direction from us there is an apple famine. Good prices are being realized. Many car-loads have been shipped away and many car-loads remain to be sold. Ground has been broken for several fine residences here, while others are being completed. Two fine business houses are just completed, and both recently occupied, one as a drug store the other as a furniture store.

Oct. 25, 1883.

Idaho.

BEAR CREEK.

One year ago last May five Seventh-day Baptist families came in here from North Loup, Nebraska; they had traveled over many hundred miles of dreary desert of sage-brush, of rock and sand, climbed rough mountains and crossed deep canyons, often being discouraged and feeling as if they never would find a place where they could settle down and make a home. But when they found this country, they felt as if this was the place they had been looking for, where they could get farm land with timber for fuel on the same quarter section, and building and fencing timber near at hand; and in many of the little draws, clear pebble bottomed creeks run. Here they pitched their tents, and went to work, broke some land, planted vegetables, built houses, got along with their work as fast as they could so as to go out to earn something to live upon, for it had taken all they had to get here. Thus they lived and worked until last Spring. They had to get their teams through the Winter without grain, and did not know that in this climate hay should be sheltered, or the extreme wet weather would spoil it, so they were obliged to feed very poor and sometimes rotten hay; the consequence was they were not able to do much breaking, and this Fall are not very much better prepared for Winter than last.

We are located on Bear Creek Ridge containing, we should say, about forty miles square of farm land with some timber, are one hundred miles northeast from Walla Walla, thirty miles same direction of Lewiston. This ridge is surrounded by a country that abounds with deep canyons, creeks and spurs of mountains, is a rolling country about the same altitude as Boise City, 2,880 feet.

We have rich soil, well adapted kinds of small grain, can be raised and sow the same season to wheat from seven to twelve bushels can not speak from experience but some think it can be raised. Fruit, apples and small fruits, seven miles from here, peach been tried. All kinds of vegetables and are of the finest quality. seasons, wet and dry. Win mercury generally standing zero, but in February running perhaps 20° below. We do to drift snow. The wet season the first of October last Fall have not had so much rain. December snow fell to the teen inches, and from that more snow than was convenient commenced going off the first by the middle of that month a fair living. The grass is eastern grasses; it seems to snow. After the middle of rain, and near the fifteenth ble bottomed creeks above dry. The great disadvantage the scarcity of water, but lasting springs on them and not been thoroughly tried time and means. We expect made and roads improved this have access to steamboat land from here. We are thirty cow, by wagon road. A rail to that place. We have one eight miles from here and to in twenty. Lumber can be taken claims joining and so on. There is only one eighty ac long to First-day people claims from north to south, to west there is none. The good government land left, ter sections of deeded land, and some of us would be glad land with Sabbath-keepers.

Moscow, Nez Perce Co.

WISCONSIN.

MILTON JUNCTION.

The Church here is having working order. One great is our conference season after which is usually responded of short, earnest remarks, with the thought pursued. Would not many of our in a better working condition restore this old but blessed of our churches are badly voices of many of their met heard in public exhortation one year's end to another. ings are not as well attend be, but they are rich spirit The young people's meet ful seasons. They have nearly a year, are largely blessed occasions of the Holy Spirit. Our congreg large. Last Sabbath near room was occupied. We earnest preaching of the pastoral care. The Mission Band is doing good work. Rev. Dr. A. H. Lewis 13th inst., and preached from the words "I came t life, and that ye might b antly." The day was stor ence small. We rejoice in the blessing work and pray for still the Lord gather from our tiful harvest of souls.

Condensed

Demands

The Utah commission with the President, Oct. 4, voted in the opinion that a government for the territory of a commission or by a in the District of Columbia difference of opinion as polygamy can not be of Edmund's laws. The ever, say under the information has been a guide to legislation that any.

Negroes are holding and adopting resolutions candidates to pledge their passage of laws to protect the colored race.

The International and company with a capital organized in New York.

Selected Miscellany.

BE TRUE.

Thou must be true thyself, If thou the truth wouldst teach; The soul must overflow, if thou Another's soul wouldst reach; It needs the overflow of heart To give the lips full speech.

Think truly, and thy thoughts Shall the world's famine feed; Speak truly, and each word of thine Shall be a fruitful seed; Live truly, and thy life shall be A grand and noble creed. —H. Bonar.

OVERWORKED.

BY MRS. J. H. BEMAN.

"Good mornin', Mis', Potter, you've come to keep me company awhile, haven't ye?" "Yes," was the smiling reply; "I was just a settin' down in my back door with my pan of peas to shell, when I happened to look over here an' see you doin' the same thing; an' your piazza looked so shady and comfortable, I thought I'd come and have a little chat with ye. So I clapped a couple of hard-wood sticks into the stove, and took my pan, an' here I be."

"Well, I'm glad ye did," said Mrs. Brown, cordially, as she brought a chair for her guest; "it seems real sociable an' neighborly. I s'pose you've heard of Mr. Fairbanks' death?"

"No, indeed! Jacob heard last evenin' that he'd had a shock, apoplexy or something, but I didn't know as he was dead."

"Well, he is. Hiel Burnham says he died at midnight, last night. Hiel's to work here to-day."

"Well, it does seem pretty hard that he should be taken right in the prime of life, an' with so much business on his hands, too. I'm afraid it won't be very easy settlin' up his affairs."

"That's jest what was the matter," was Mrs. Brown's earnest reply; "Hiel says that the doctor says his death was caused by over-taxation of mind an' body. You know he had his factory an' his farm an' his store, besides somethin' to do with the marble works, an' I don't know what all. They say that for the last year he ain't slept only about five hours out of the twenty-four. Ye see, it ain't possible for a mortal to stan' so much; but he kep' a goin' hard as ever, till all at once he dropped in his harness, as it were."

"He's been lookin' pale an' thin for quite a spell back," said Mrs. Potter, musingly. "He was in the store the day I bought my new curtains, and I said to him that he looked kind of worn, an' I guessed he needed a restin' spell; but he only laughed, an' said there was no such thing as rest for him. But he went on to say that he had too many irons in the fire."

"That's it," echoed Mrs. Brown, "too many irons in the fire! I don't b'lieve in bein' lazy, but it does seem as though some folks try to do more'n what Providence appoints for 'em."

"It makes me think about our minister's wife, down in Massachusetts," remarked Mrs. Potter, after a brief silence. "Did I ever tell you about her?"

"Not as I remember."

"That was—let me see—that must ha' been eighteen years ago. We lived in the village of Newfield, and Jacob was overseer in a sash and blind factory. Our house was next door to the parsonage, so we had a chance to see a good deal of the minister's folks. Well, we had lived there a year or so, when the old minister moved away, an' they got a new one by the name of Evans. He was a nice, smart young man, an' the folks liked him first rate. But his wife oh, I never could describe her to you! She was a pale little slip of a thing, with great dark eyes an' the sweetest smile you ever saw, an' her voice was just like music. She didn't look to be out of her teens; but she was twenty-three or four years old, an' she had two children. Well, everybody took to her right off—they couldn't help it; but 'twas as natural as life for 'em to say when they come a callin', 'Mis', Bently—that was the old minister's wife—used to do so and so."

"I happened to be in there once or twice when that was said, an' I see a kind of worried look creep over her face. But she took right hold of work brave as could be, an' the folks got to thinkin' there was nobody like her. But, after all, the more they set by her the more they expected of her, till finally there wa'n't nothin' a goin' but she must help about and manage; an' as to callin' and visitin', there was no end to it. Well, as time went by, I could see her face grow thinner an' whiter, while her eyes grew bigger an' darker."

"One Winter evenin', the fourth year of their livin' in Newfield, the minister had gone out of town to lecture, an' I thought I'd just run in an' see if the family was all right, as I reckoned she might be feeling lonely. She was lyin' on the lounge in the sittin'-room."

"Why, Mis', Evans," says I, for she didn't offer to get up, "be you sick?"

"Oh, I guess not very," she said quite cheerfully; but she glanced over at the table where Johnnie and Sarah sat with their picture books, an' I thought she looked kind of anxious an' pitiful. Pretty soon she told 'em it was time to go to bed; so they come an' kissed her good-night an' went off as happy as kittens. As soon as 'twas quiet, she looked up an' said, 'Mis', Potter, the thread's broke, the tension's been too tight this long time.' I didn't know what she

meant, an' I turned an' looked in a dazed way at her sewing machine in the corner. "No, says she, 'not that, it is me. I have given out.'

"Of course, Mis', Brown, I can't say it jest as she did for she was a scholar an' amazin' proper an' smooth spoken; but I'll put it in my words."

"Yes," says she, 'I've wanted to do so much an' I haint done hardly anything. I haint even satisfied my own best friends, to say nothin' of folks in general.'

"O, Mis', Evans," says I, 'don't say that; I'm sure we all think everything of you.'

"Yes," says she, kind of slow, 'I suppose you do; but you know that I don't come up to what is expected of me.'

"Well, I couldn't deny that, for I knew how disagreeable some folks talked when she resigned the presidency of the sewin'-circle, an' knew that some complained because she didn't call on 'em enough, an' I remembered what a fuss there was once when she stayed away from the monthly missionary meetin' an' how it had been pronounced her duty to always lead the female prayer meetin'."

"Well, says I, speakin' up pretty hot, 'you're made of flesh and blood, and you can't do everything—the Lord don't demand impossibilities; them that criticise better hold their tongues.'

"She shut her eye and said real solemn, 'He knoweth our frame, he remembereth that we are dust.' Then she said:

"Yes, I'm made of flesh and blood," and she held up one slim little hand. "There wa'n't much material put into me, but I'm afraid what little there was has been pretty thoroughly wasted. I've accomplished almost nothin'; and now the end has come, and though I wish my work had been better done, I can't say I'm sorry to go."

"Why, Mis', Evans!" says I, as scared as could be, 'you aint agoing to die!' an' I began to bustle 'round to see about sending for the doctor. Well, as true as I live, her strength was clean gone; and I undressed her and put her in bed jest as though she had been a baby. She never set up a minute after that, though she lived about two weeks. She didn't seem to have any pain, and when we asked how she felt, she would say:

"I'm so tired—I want to rest." "Everything was done for her that could be, but 'twas no use, she jest grew weaker and weaker. Sometimes when she'd be taking her medicine, she'd look up at me kind of patient like, as much as to say, you see I try to get well to please 'em, but I know, I see didn't appear to worry about anything or take any interest in what was goin' on—I wished she would. But one day—for I was with her every minute I could possibly spare—she asked me to get a book of verses from her shelf, and told me what to read. This was the particular verse—I shall always remember it:

"There's no place where earthly sorrows Are more felt than up in heaven; There's no place where earthly failings Have such kindly judgment given. He is calling. Come to me! Lord, I gladly come to thee!"

"When I looked up, her eyes were shut, but her face was all a smile and her lips were movin' to say:

"Lord, I gladly come to thee!"

"Well, to my dyin' hour I never shall forget the next day. She slept most all the time, and didn't seem to notice much of anything. Once she spoke kind of soft an' mournful.

"I shall be too tired to go right to singin' and playing on a harp; mabe they'll let me lie down quiet and listen a spell till I get rested."

"Then she seemed to be asleep. But pretty soon she spoke again, and her face actually shone with her smile.

"There remaineth therefore a rest"—"Those were the last words she spoke. Her breath jest come softer and slower till finally there wa'n't any, but you couldn't tell when it stopped. Well, everybody felt dreadful bad; there was a great funeral, and words were spoke beside of her dead body, which, if they had been said to her when she was alive, would have done her more good than all the medicine or money in Newfield. The doctors gave her disease some great long name that I've forgot, but I didn't need to know any name for it—I knew some things that the doctors didn't. She died of overwork."

"There, I must run right home," and Mrs. Potter wiped her eyes on her apron, "it's time my peas was on a cookin'."

"And mine, too," replied Mrs. Brown, also wiping away tears. "I was so interested in your story that I forgot all about dinner. Come over again. I'm real glad to have ye, for you always give me somethin' to think about."

"Well, when I have housework that I can bring with me, I'll come."—Zion's Advocate.

WHAT ARE YOU READING?

Step into this public library, and watch the many comers and goers. Is it not a little awesome to think that here, preserved in a life beyond life, wait the spirits of thousands of the mighty dead—wait to be invited to hold communion with these living minds, to touch and stir these eager, throbbing, human hearts? Do we carefully select from among them "the best society?" Let us watch this pretty young girl passing near us. Her eye glances along the full shelves. Here Sir Walter Scott throws open to her ancient castles and baronial halls, but she does not pause to enter; then Tennyson pushes gently toward her the light shallop of the Lady of Shallott, but she lets it drift idly past; Milton opens before her heedless vision heights

crowned by angels, and depths blackened by demons, but still that unsatisfied look of search is upon her face; Shakespeare clears a little glade in the greenwood, and makes room for her among Titania and her circling fays, but she only looks bewildered and amazed. Then Science comes forward with adjusted telescope and microscope; with bird, and beast, and butterfly; with stones, and shells, and crimson corals; history and travel unroll brilliant panoramas of all lands and all ages; art sets up before her fine buildings, grand statues, and beautiful paintings, while religion proffers knowledge and consolation and growth in grace from many an open page of truth. But see! the girl we are watching pushes past them all, and says to the librarian: "Haven't you any of Ouida's novels in this library? I've been looking all through these shelves, and I can't find one." Yet that girl will not bate jot or tittle, mind you, of her rightful claim to a place in "the best society."—Cumberland Presbyterian.

THE SUMMER ENDED.

BY RICHARD S. STORRS, D. D.

"The Summer is ended." Jer. 8: 20. There is a deep sadness in these words in their original connection. Jerusalem and the people thereabouts had been exposed to the assaults of the Chaldeans on the one hand, and to those of Egypt on the other. It was revealed to the seer that the people should go into captivity at Babylon for more than two generations. Opportunities for deliverance there had been, but they were gone. The complaint passed into a proverb, "The harvest is past"—the grain harvest—"The Summer is ended"—the vintage, the ingathering of olive and fig—"and we are not saved."

These impressive words have often been the text of sermons, after revivals of religion, to souls unsaved. The intense solemnity of one such discourse heard by me in my boyhood has never been forgotten.

Of any period of pain or loss we may say with satisfaction, "It is finished," but of pleasant scenes we speak with sadness, "They are gone!" Even in indifferent matters, in leaving an acquaintance, a house, a landscape for the last time though nothing really attaches us to either, there is the sense of something irrevocably gone, gone forever, and the thought, too, that we are nearer the end when we shall part from all things earthly. "Nevermore" forms one of the most pathetic of refrains in song or speech. "The Summer is ended." Physical changes remind us. When we went to our Summer retreat the earth was flooded with light at four in the morning and the sunset came late, but now on our return the narrowing day declares the Autumn at hand.

But is the Summer ended? No, if we used it aright and feel to-day its beneficent effects on character and experience. The rest we have enjoyed brings vigor to mind and heart. That is a harvest. It is a permanent fruit, as well as a memorial of the Summer. Spiritual force rallies with rapidity. We return with courage to that from which we once retreated, or before which we sat in passive languor.

Pleasant acquaintances have terminated in one sense, but they remain as a fact, as well as a feeling, for we have unloosed our sympathies in leisure hours as we are not wont to do amid the exacting cares of ordinary life. We have got to the heart's center, and have clung together as we thus communed with friends. Some of our sweetest friendships date from Summer time. Our fellowship with nature has closed, and we exchange the mountain and the meadow for the environments of men and the work of human hands, but the sympathy and taste awakened abide. More than this, by memory and imagination we recall scenes indelibly photographed within, permanent as the mind itself. Many of us can at will reproduce that curving bay at Naples, the snowy Alps seen from the terrace at Berne, Italian lakes, English forests, the prairie, the cliff above the meadows, scenes East or West, forever imprinted within. "There can be no farewell to scenes like these."

So in the religious experiences of the past season. We have heard sermons, and seen the truth as presented by other minds; have had conference with Christian men; have passed through scenes of peril, or have had reason to note our exemption from unrest and alarm. We have returned with new inspiration, with noble purpose and with larger plan. If so, the Summer has not ended, though its days be numbered.

We learn from this view that the Christian's seriousness, as he recalls departed days, need not be a bitter sadness. Regret should indeed be felt if we have wasted time in merely lazy indolence, yielded to the governing love of self-gratification, the benumbing influence of evil men or books; for such evil and mischief will live forever and forever. But if out of rest has come new zest for toil, out of communings with nature, with God, his truth and his people, a deeper consecration and a wider plan, then we may repeat the text with triumphant heart, "the Summer is ended!"

This is true of life itself. Immensely serious is the thought of the great hereafter, but it is not a bitter, blinding thought, for life's fruits remain when the stars have ceased to shine. "The day is done," we say, but a day, a week, a year, is never finished, for the forces of good or evil are ever outgrowing and on-going. Science says that the globe black, uninhabited structure some day. The Bible says it will be burned up, but it will live forever in the memory of the redeemed and of the lost, those who have been its tran-

sient inhabitants. If we reap a blessed fruitage we may say with joyful resonance, "Ended," but know that its fruit is ours. To Christians this review is a timely one. Have we gained new impulse for Christ's service, a deeper sense of our immortality, and the nearer approach of eternity? The golden harvests are being gathered into the granaries. What is ours? This brilliant parenthesis of the year is a period of great peril to the church. How is it with you? If it has added to the breadth and power of your spiritual life, it will be a bright prophecy of and preparative for that immortal Summer whose beauty and rest it but remotely prefigures and predicts.—The Advance.

INVENTIONS OF A HALF CENTURY.

The number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than in any other fifty since recorded history! The perfection of the locomotive, and the new world traversing steamship, the telegraph, the telephone, the audiphone, the sewing-machine, the photograph, chromolithographic printing, the cylinder printing press, the elevator for hotels and other many-storied buildings, the cotton gin and the spinning jenny, the reaper and mower, the steam thresher, the steam fire engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue. Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations is only trembling on the verge of successful experiment, the introduction of the steam from a great central reservoir to general use for heating and cooking, is foreshadowed as among the coming events; the artificial production of butter has already created a consternation among dairymen, the navigation of the air by some device akin to our present balloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment. There are some problems we have hitherto deemed impossible, but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or the telephone? We talk by cable with an ocean rolling between; we speak in our own voices to friends one hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivaling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres and becomes an integral portion of his body. We make a mile of white printing paper and send it on a spool that a perfecting printing press unwinds and prints, and delivers to you folded and counted, many thousands per hour. Of a verity this is the age of invention, nor has the world reached a stopping-place yet.—Western Advocate.

THE FIRST FRUIT.

A little girl was once made the owner of some grapes upon a large vine in her father's yard. Very anxious was she that the fruit should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her, one morning, as he pulled some beautiful ones for her to eat.

"Yes," said she; "but they are the first ripe fruit."

"Well, what of that?"

"Dear father told me that he used to give God the first fruit out of all the money he made, and then he felt happier in spending the rest; and I wish to give the first of my grapes to God, too."

"Ah, but," said her brother, "how can you give your grapes to God. And even if you were able to do such a thing, he would not care for them."

"Oh, I have found out the way," she said. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me; and I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them.'"

"And away ran this little girl with a large basket of the "first fruit" of the vine, and other good things, all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," she said to Mrs. Martin.

"Dearest child, may God bless you a thousand fold for your loving gift! Here, Mary, see what a basket of good things has been brought to you! The sick one was almost overcome with emotion as she clasped the hand of her young benefactress and expressed her sincere thanks.—National Baptist.

In making up his forms, the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa, with a recipe for making tomato catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping-pans, and bake them

till they are tender. Then you have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

THINGS EASY AND NOT EASY.—It is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say the church is to blame for it. It is easy to say that the church would be all right if the minister would preach and do as he ought. But it isn't easy to look on the best side, to see that there are hundreds of faithful preachers, thousands of honest, sincere men and women, countless acts of justice, charity, and humanity, which outweigh all the grumbling of all the grumblers. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. Our neighbors are not trying to cheat us. The church is doing good work for the world, and even the growlers are not half as disagreeable as they seem.

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Popular Science

SERMONS BY TELEPHONE. England, is following the example of Edinburgh, (Scotland). The National Telephone change in that town is commencing. Chapel Lane Unitarian Church subscribers now listen to their pastor through the telephone. We are afraid they may fall into some discredit if congregations elect to at home. We believe, however, majority of those who use of being present in spirit, but are invalids, and to these the be an unexpected boon.

PROFESSOR KEDRIS, of the Agricultural College, has shown that human health is not a house plants poisoning the air, the exhalation of carbonic night.—Cincinnati Commercial.

A GOOD compound for cleaning made as follows: Mix one quart of soft soap with the same of oil, one ounce of soda, and blue the size of a walnut, gether for fifteen minutes, hot, rub it over the marble flannel, and leave it on for two then wash it off with clean water the marble with a piece of oil what is better, a piece of an

THE water in the leaves of secreted by the plant, and water is surprising. In the penthes, from the East in plants ramble over bushes to and have numerous pitchers be sustained is enormous. Aiana has been found to have water in each pitcher, and a pound, it gives a pret to a few dozen pitchers. These wells be to drown insect food, these plants have to what they get, "as well as world."—Independent.

A REMARKABLE OPERATION. Academy of Medicine has the remarkable operation of Felizet in the extraction of young man's stomach. Dr. Faucher tube, introduced into the stomach was first cleaned, the risk of peritonitis, was then made in the epigastric order to render the coat of the accessible. M. Felizet fitted containing ether to the end the man's mouth; this he lision in water of 60°; the eth through the tube filled the becoming distended, was br the wound effected by the The spoon, measuring nine readily found and extracted Tribune.

AMONG the things that protecting paint for iron wagons, plows, and agricultural from which fact it seems facturers of the like ought the best information required paint would answer the paint that most effectually red lead.

1. It dries easily with red out any oil-destroying dries. 2. After drying, it remains way both to the expansion of the iron, without causing crack. 3. It imparts no oxygen constantly exposed to damage all farm wagon makers can.

4. It hardens, where it thickly, without shriveling toughest and most perfect of all parts. It is printers for red figure against soap and water; as the best paint to resist by the English iron shipping the hulls of iron ships, of red lead and two of zinc and plow makers, for painting brick in walls, as it prevents insects, etc. Pure red lead powder, pressed down with the crystals. When they are partly converted, and should be ground in pure and if possible used up the vent if combining with applied, losing in quality assay, as in the course of forms a perfect, hard lead. American lined imported, where the mass it age, and not subjected custom, by steaming it in it quickly for the mark in quality when heated and sixty degrees F. The spreads very easily over, beat of finish can be made movies in painting.—C

Popular Science.

SERMONS BY TELEPHONE. — Bradford, England, is following the example of Greenock, Edinburgh, (Stotland), and other towns. The National Telephone Company's exchange in that town is connected with the Chapel Lane Unitarian Chapel, and many subscribers now listen to the utterances of their pastor through the medium of the telephone. We are afraid that the telephone may fall into some discredit among preachers, if congregations elect to be sermonized at home. We believe, however, that the majority of those who use this novel means of being present in spirit, but absent in body, are invalids, and to these the telephone must be an unexpected boon.

PROFESSOR KEDDIE, of the Michigan Agricultural College, has shown by experiments that human health is not endangered by house plants poisoning the air of a room by the exhalation of carbonic acid during the night. — Cincinnati Commercial Gazette.

A GOOD compound for cleaning marble is made as follows: Mix one quarter of a pound of soft soap with the same of powdered whiting, one ounce of soda, and a piece of stone blue the size of a walnut. Boil these together for fifteen minutes, and then, while hot, rub it over the marble with a piece of flannel, and leave it on for twenty-four hours; then wash it off with clean water, and polish the marble with a piece of coarse flannel, or what is better, a piece of an old hat.

THE water in the leaves of pitcher-plants is secreted by the plant, and the quantity of water is surprising. In the species of Nepenthes, from the East Indies, where the plants ramble over bushes to a great extent and have numerous pitchers, the weight to be sustained is enormous. Nepenthes Rafflesiana has been found to have about a pint of water in each pitcher, and allowing a pint to a pound, it gives a pretty good weight to a few dozen pitchers. If the object of these wells be to drown insects to be used as food, these plants have to work hard for what they get, "as well as the rest of the world." — Independent.

A REMARKABLE OPERATION. — The Paris Academy of Medicine has been considering the remarkable operation performed by M. Felizet in the extraction of a spoon from a young man's stomach. By the use of the Faucher tube, introduced through the mouth the stomach was first cleansed, thus preventing the risk of peritonitis, and an incision was then made in the epigastric region. In order to render the coat of the stomach easily accessible, M. Felizet fitted a sphenoidal vessel containing ether to the end projecting from the man's mouth; this he heated by immersion in water of 60°; the ether vapor rushing through the tube filled the stomach, which becoming distended, was brought forward to the wound effected by the operator's knife. The spoon, measuring nine inches, was thus readily found and extracted. — New York Tribune.

AMONG the things that require the most protecting paint for iron are carriages, farm wagons, plows, and agricultural implements, from which fact it seems feasible that manufacturers of the like ought to be able to give the best information required. Any mineral paint would answer the purpose, and the paint that most effectually protects iron is red lead.

1. It dries easily with raw linseed oil, without any oil-destroying drier.

2. After drying, it remains elastic, giving way both to the expansion and contraction of the iron, without causing the paint to crack.

3. It imparts no oxygen to iron, even when constantly exposed to damp—a fact to which all farm wagon makers can testify.

4. It hardens, where it has been spread thickly, without shivering, forming the toughest and most perfect insoluble combination of all parts. It is used by calico printers for red figure prints, holding out against soap and water; by gas pipe fitters as the best paint to resist ammonia and tar; by the English iron shipbuilders, for painting the hulls of iron ships, namely, two coats of red lead and two of zinc white; by wagon and plow makers, for painting wagon gears and plows; by knowing carpenters, for painting wood that comes in contact with damp brick in walls, as it preserves wood from rot, insects, etc.

Pure red lead powder, after being slightly pressed down with the finger, shows no lead crystals. When they are visible, it is merely partly converted, and not first quality. It should be ground in pure, old linseed oil, and if possible used up the same day, to prevent it combining with the oil before it is applied, losing in quality. No drier is necessary, as in the course of a few days the oil forms a perfect, hard combination with the lead. American linseed oil is as good as any imported, where the manufacturer has given it age, and not subjected it to heat, as is the custom, by steaming it in a cistern to qualify it quickly for the market. It deteriorates in quality when heated above one hundred and sixty degrees F. This red lead paint spreads very easily over a surface, and the best of finish can be made with it, even by a novice in painting. — Carriage Monthly.

MAKE HENS LAY. AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that most of the Horse and Cattle Powders sold here are worthless trash. He says that most of the Horse and Cattle Powders sold here are worthless trash.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

- FOURTH QUARTER. Oct. 6. Eli's Death. 1 Sam. 4: 1-18. Oct. 13. Samuel, the Judge. 1 Sam. 7: 9-17. Oct. 20. Asking for a King. 1 Sam. 8: 1-10. Oct. 27. Saul Chosen King. 1 Sam. 10: 17-27. Nov. 3. Samuel's Farewell Address. 1 Sam. 12: 19-25. Nov. 10. Saul Rejected. 1 Sam. 15: 1-28. Nov. 17. David Anointed. 1 Sam. 16: 1-13. Nov. 24. David and Goliath. 1 Sam. 17: 38-51. Dec. 1. David's Enemy, Saul. 1 Sam. 18: 1-16. Dec. 8. David's Friend, Jonathan. 1 Sam. 20: 32-42. Dec. 15. David Scaring his Enemy. 1 Sam. 24: 1-17. Dec. 22. Death of Saul and Jonathan. 1 Sam. 31: 1-18. Dec. 29. Review.

LESSON VI.—SAUL REJECTED.

BY REV. W. C. TITSWORTH.

For Sabbath-day, November 10.

SCRIPTURE LESSON.—1 SAMUEL 15: 12-26.

12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. 14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15. And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Stay on. 17. And Samuel said, When thou wast little in thine own sight, I was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 18. And Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Stay on. 19. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? 20. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord said, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21. But the people took of the spoil, sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. 22. And Samuel said, hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23. For rebellion is as the sin of witchcraft, and stubbornness, as is iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. 24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. 25. Now therefore I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. 26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

CENTRAL TRUTH.—God will punish those who disobey him.

DAILY READINGS table with columns for Bible verses and page numbers.

GOLDEN TEXT.—Behold, to obey is better than sacrifice.—1 Sam. 15: 22.

TEXT.—1079 B. C. PLACE.—Gilgal. PERSONS.—Saul, Samuel.

OUTLINE.

- I. Sin. v. 12-15. II. Excuse. v. 16-23. III. Humiliation. v. 24-26.

QUESTIONS.

Connection. Saul's first battle, his sin, the land spoiled by the Philistines. chap. 13. Jonathan's victory, Saul's victories, Saul's family. chap. 14. Saul's victory over the Amalekites and his disobedience, the Lord's repentance for having made Saul king. chap. 15: 1-11. I. Saul's sin. v. 12-14. v. 12. Who looked for Saul? For what? Where was he told to look for him? Tell where this place is. Also what and where Carmel is. v. 13. Are Saul's words true here? See chap. 15: 2. v. 14. What proved Saul in a lie? II. Saul's excuse. v. 15-23. v. 15. Where does Saul say he came from? On whom does he throw the blame? Who was to blame? Why? Would he sacrifice all these to God? For what then did he save them? Could such sacrifice be acceptable to God? v. 16. What word shows the impatience of Samuel with his excuse? From whom does Samuel profess to have received word? v. 17. Compare chap. 9: 21 for what Saul said of himself when he was chosen for king. From whom does Samuel wish to remind Saul that his elevation came? v. 18. See v. 3. v. 19. For what purpose did Saul fly upon the spoil? v. 20. Notice Saul's deceitful attempt to justify himself, and his false excuse, and his lie. v. 21, 22. What does Samuel ask Saul? See how this lays bare his sin. What sort of devotion does God demand? What does a man offer in sacrifice? What in obedience? Repeat Samuel's words. Read Psa. 51: 16, 17, Isa. 1: 11-15, Micah 6: 6-8, Matt. 9: 13: 12: 7. Why is rebellion as the sin of witchcraft? What solemn words at the close of v. 23? III. Saul's humiliation. v. 24-26. v. 24. What are Saul's words here? Why should his repentance not be accepted as well as others i. e., David? Is there a difference between shrinking from the punishment of sin, and shrinking from sin? v. 25. What request did Saul make of Samuel? v. 26. Was it granted? Why not? I. Samuel probably saw that his repentance was not full and true. 2. It would be sanctioning the sin. He finally yielded after he made deep and lasting impressions of God's anger on him. Was it for one thing that Saul was rejected?

COMMENTS.

(Abridged from the compilation of Dr. Meredith.) V. 12. When Samuel arose early. See v. 11. The word of Jehovah had declared to the prophet that mysterious change in the divine purpose, which is so often expressed by one striking word: "It repenteth me that I have set up Saul to be king." The old man's affections overflowed in tears and cries of prayer all the night; but in the morning he rose up to fulfill his hard commission.—Wm. Smith. Carmel. This was one of the cities of Judah (Josh. 15: 55), and has been identified with the modern Karmel, six miles south of Hebron. Set him up a place. The Vulgate translates, "He erected for himself a triumphal arch." But the translated place means a hand, and is used of Absalom's pillar. 2 Sam. 18: 18. Such is the meaning here. It may have been an elevated hand serving to attract the traveler's attention to his victory over the Amalekites.—Terry. To Gilgal. Where his kingdom had been confirmed, and where the warning of the consequences of disobedience had been uttered (18: 13, 14), the sentence on disobedience was to be pronounced.—Kirkpatrick.

V. 13. Blessed be thou of the Lord. A salutation. Gen. 14: 19; Judges 17: 2; Ruth 3: 10.—Cook. Elated with his victory, and resolved to brave out the voice of conscience, Saul meets Samuel with affected pleasure. I have performed. Saul was not moved to disobedience by any feeling of humanity, as he killed all the people save their chief, who was doubtless spared to add splendor to Saul's triumphant return, as a king making war for himself. The spoil was dealt with in like manner, the chief motive in sparing which was that of enriching himself and his followers, though he would have offered some of the cattle in sacrifice to God.—Wm. Smith.

V. 14. What meaneth, &c. Saul is convicted of falsehood by the voices of the animals. "What mean these voices?" has an air of holy humor and cutting irony.—Erdman. Many boast of their obedience to the command of God; but what mean, then, their indulgence of the flesh, their love of the world, their passion and uncharitableness, and their neglect of holy duties which witness against them?—M. Henry.

V. 15. The people spared. He criminally insinuates that the thing was done against his will. The Lord thy God. These words seem to have flowed from a desire to compliment Samuel on the sanctity and honor of his personal intercourse with Jehovah, and also from a feeling that Jehovah was not his own God.—Terry. Every word uttered by Saul seems to indicate the breaking down of his moral character. There is something thoroughly mean in his attempt to shift the responsibility of what was done to the shoulders of the people. One feels that after the scene so forcibly described in this chapter, Saul must have forfeited his own self-respect, and that his downward course was henceforth almost inevitable.—Cook.

V. 16. Then Samuel said, etc. What before was known only to the Searcher of Hearts has now been displayed to Samuel by Saul himself. Samuel's grief and disappointment at this lamentable breakdown in the character of one in whom he was so deeply interested is most impressive.—Cook. Stay. Forbear! Cease these flimsy excuses.—Kirkpatrick. This night. Gilgal was within fifteen miles of Ramah, and Samuel might easily have come from Ramah that morning.—Cook.

V. 17. When thou wast little. See Saul's astonishment at being chosen king. 9: 21. The prophet desires to remind him that as his elevation came solely from God, obedience was due to God.—Kirkpatrick.

V. 18. The Lord sent thee on a journey, properly a way, and said, etc. It was a distinctly marked way which Saul was to go, according to the Lord's command. The sinners. These words give the reason why this people should be destroyed.—Erdman. The Amalekites, a Bedouin tribe, were the first heathen nation to attack the Israelites after they came out of Egypt; and they had been threatened by God with extermination. This Moses enjoined upon Joshua, and also committed to writing for the Israelites to observe in all future generations. Exod. 17: 8-16.—Keil.

V. 19. Didst fly, etc. "Fly" expresses eagerness, passionate craving.—Erdman. The command to destroy all was doubtless to keep the Israelites upon their neighbors, and so becoming an ambitious and conquering people.—Misman.

V. 20, 21. Yea, I have obeyed. Saul hardens himself still further: (1) in deceitful self-justification; (2) in vain and hypocritical excuse.—Godman. The chief, etc. The chief of the devoted things, since the spoil was devoted. It did not belong to the Israelites, and no offering could be made of it.—Kirkpatrick.

V. 22. To obey is better than sacrifice. Here Samuel proclaims that eternal principle of moral duty in condemnation of every attempt to propitiate God, and yet to retain our sins and have our own way.—Wm. Smith. These words are the keynote of the long remonstrance of the prophets in subsequent ages against the too common error of supposing that external ceremony can be of any value in the sight of God when separated from the true devotion of the worshiper's heart which it symbolizes. See Psa. 40: 6-8; 50: 8; 51: 16, 17; Isa. 1: 11-15; Jer. 6: 29; Hos. 6: 6; Amos 5: 21-24; Micah 6: 6-8; Matt. 9: 13; 12: 7.—Kirkpatrick.

V. 23. Rebellion is as the sin of witchcraft. Opposition to the will of God is as bad as divination by the help of evil spirits, which is tantamount to apostasy from God; obstinate resistance to him is no better than worshiping idols and images. Disobedience is idolatry, because it elevates self-will into a god. There seems to be an allusion to Saul's zeal in abolishing witchcraft. 28: 3. Samuel charges him with being not less guilty than those whom he had been so eager to condemn.—Kirkpatrick.

V. 24. I have sinned. How was it that these repeated confessions were unavailing to obtain forgiveness, when David's "I have sinned against the Lord," after a far more heinous offense, obtained the immediate answer, "The Lord hath put away thy sins?" Doubtless it was that Saul only shrank from the punishment of his sins. 25: 30. David shrank in abhorrence from the sin itself.—Cook.

V. 25. Turn again with me. The erring, but proud and obstinate, monarch, was not humbled. He was conscience smitten for the moment; but his confession proceeded not from sincere repentance, but from a sense of danger and desire of averting the sentence pronounced against him. For the sake of public appearance, he besought Samuel not to allow their serious differences to transpire, but to join with him in an act of public worship. Under the influence of his painfully agitated feelings, he designed to offer sacrifice, partly to express his gratitude for his recent victory, and partly to implore mercy and a reversal of doom. It was, in another view, a politic scheme that Samuel might be betrayed into a countenancing of his design in desecrating the cattle for sacrifice.—J. F., & B.

V. 26. I will not. Instead of doing this, Samuel repeats the sentence, because Saul did not trouble himself about having dishonored God, but was afraid that he might lose the kingdom.—Erdman. Samuel finally yielded (v. 31), but not till he had made lasting impressions of God's anger against Saul. It was also an object of his turning with Saul to execute the judgment of God against the king of the Amalekites.—Terry. The Lord hath rejected thee. It would be wrong so consider this as the sole act of omission for which this rejection was incurred. It was but one of many acts by which he indicated his utter incapability of apprehending his true position, and in consequence manifested disposition and conduct utterly at variance with the principles of government which the welfare of the State, and, indeed the very object of its foundation, made it most essential to maintain. Unless the attempts at absolute independence made by Saul were checked, or visited with some signal mark of divine displeasure, the precedents established by the first king were likely to become the rule for future sovereigns. And hence the necessity, now at the beginning, of peculiar strictness, or even of severity, for preventing the establishment of bad rules and precedents for future reigns.—Kitto.

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PUBLISHED BY THE VOL. XXXIX The Sabbath Recorder Entered as second-class office at Alfred Centre, N. Y. PERMS OF (Contributed by C. B. Rogers) 1. To music bend, Is And fain would I, But in vain joys, no From heavenly th spring Thy power, O God! Will sweeten every n 2. All earthly pomp Is but to carve in ice Celestial things, thou Yet fullest are they Such beams they cast, Such heat they cast, 1. Tune thy music to Sing joy with th Though devotion Sometimes of th 2. Strive not for cur Concord please! Zeal attracts not Only strives to 3. Love can wondro Sweetest sacrific Love, the Highest Love alone, to WHAT SHALL BY S "Make good w answers somebody cative nod at her to settle the who all agree with her old lady as to her this greatly-to-be very probable to demur. "Why, teach t be good housekee force darnin, and help you at home father's house to else's." "Of course," in education—the nice seminary fin forth." Advice like th of to-day. When adoption or not, this training pro womanhood poss to say. If not, It is very gen age girl is as in School days sho young woman is age young man, her acquaintance so exclusively up people suppose. the total deprav illustrated by the ous small occur It is very oft and imperfect most of all she about herself. in few things th cern her. Her unstable, her ju warped by circ strong, and fee the day against not so patent it be supposed, t that weigh mor of dress. Pict may be dispen lar Summer h produced by t average young has her "home her religious d and she has her performance of gap in the day So she invents solutely necess shall have a ne she pays to ea her domestic l book for a we be left to th ridiculousl that they obs and better effected, to a mother's adv It is a beaut every girl, t loved wife, a ruler of a com reality that to and depend u or comes. No lectful of th ment of it, or it. They hav energies am the construct health in drea themselves, t