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The Sabbath Recorder.

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POEMS OF THE 16TH CENTURY.

(Contributed by C. B. BARBER, of Mill Yard, London, England.)

NO. I.

1. To music bent, is my retired mind,
And fain would I, some song of pleasure sing;
But in vain joys, no comfort now I find:
From heavenly thoughts, all true delight doth spring.
Thy power, O God! Thy mercies to record;
Will sweeten every note, and every word.

2. All earthly pomp or beauty to express,
Is but to carve in snow; on waves to write,
Celestial things, though men conceive them less,
Yet fullest are they in themselves of light.
Such beams they yield, as know no means to die;
Such heat they cast, as lifts the spirit high.

NO. II.

1. Tune thy music to thy heart!
Sing joy with thanks, and so thy sorrow,
Though devotion needs not art;
Sometimes of the poor the rich may borrow.

2. Strive not for curious ways!
Concord pleaseth more, the less 'tis strain'd;
Zeal affects not outward praise,
Only strives to show a love unfeigned.

3. Love can wondrous things effect;
Sweetest saerifice, all wrath appeasing!
Love, the Highest doth respect,
Love alone, to him is ever pleasing.

WHAT SHALL WE DO WITH OUR GIRLS?

BY SARA DUNCAN.

"Make good wives and mothers of them," answers somebody's grandmother, with a decisive nod at her knitting-needles that seems to settle the whole matter. And so far we all agree with her. But question the dear old lady as to her methods of bringing about this greatly-to-be-desired result, and it is very probable that we must respectfully demur.

"Why, teach them," she would say, "to be good housekeepers. Instill economy, enforce darning, elucidate pickles. Have them help you at home until they go from their father's house to take charge of somebody else's."

"Of course," grandma adds, "I believe in education—thorough education. And a nice seminary finishing off, for music and so forth."

Advice like this is guiding many mothers of to-day. Whether the result justifies its adoption or not, the daughters show. If this training produces the highest type of womanhood possible, there is nothing more to say. If not, it is open to improvement.

It is very generally admitted that the average girl is as intelligent as the average boy. School days show this. But the average young woman is not as intelligent as the average young man, so far as we can judge from her acquaintance. Her conversation is not so exclusively upon the subject of dress as people suppose. It is very frequently upon the total depravity of human nature—as illustrated by the servant-girl. It is of various small occurrences in the neighborhood. It is very often upon the various perfections and imperfections of her acquaintances; but most of all she talks directly or indirectly about herself. She appears to be interested in few things that do not immediately concern her. Her grasp of any large subject is unstable, her judgment is almost invariably warped by circumstance, her prejudices are strong, and feeling will nearly always win the day against reason. While the fact is not so patent in her conversation as might be supposed, there are few considerations that weigh more heavily with her than that of dress. Pictures, books, excursions, health may be dispensed with, but not an eight-dollar Summer hat and that degree of elegance produced by the calamitous corset. The average young lady of the great middle class has her "home duties," no doubt. She has her religious duties, still less without doubt, and she has her duties to society. But the performance of all these leaves a very wide gap in the day of an active, intelligent girl. So she invents other duties. It becomes absolutely necessary that the parlor mantel shall have a new drape; that is the tribute she pays to esthetics. Then she magnifies her domestic labor. She may not open a book for a week, but the pudding must not be left to the servant-girl. Her interests are ridiculously small, but they are so near her that they obscure others infinitely broader and better. This is the state of things effected, to a very great extent, by our grandmother's advice.

It is a beautiful possibility in the life of every girl, that she may some time be a loved wife, a happy mother, and the wise ruler of a comfortable home. It is an ugly reality that to many girls, educated to expect and depend upon it, this blissful future never comes. Not because they have been neglectful of the steps necessary to the attainment of it, or are in any way unworthy of it. They have simply frittered away their energies among stew pans, their talents in the construction of *bric a-brac*, and their health in dressing "like other girls," to find themselves, too late to redress the evil of their motiveless lives, members of that feminine surplus known as the sisterhood of old maids!

It is rather absurd to suppose, that while boys are born with special "bents" or "tastes" or "talents" which may decide their future career for them, every girl should come into the world with a special predilection for dish-pans and dusters! And it is not fair or right that while a boy's inclination may find scope and help him in the occupation that he chooses, his sisters must dwindle down within "domestic" limits until it is no longer a source of joy or pride, but only a thorn in the flesh and a source of life-long discontent. Do not expect that your girls will equal your boys in any business or profession. Still, give them a chance. Don't count it a sin that they don't take to knitting as you did at their age. They may be able to do something better.

But the majority of girls will marry. If we educate them all to self-support, when will they learn to keep house? I hear you cry. I don't think that is much of an objection. Shrewdness of observation, readiness of action, and that comprehensive quality known as "common sense," are quite as essential in any business or profession as they are in domestic life, and are just as likely to be acquired behind the counter, or in the study, as at home. As to experience, Gail Hamilton says that any moderately bright girl can learn to keep house in six months; and I believe her. Six months of daily thought and practice, with the near prospect of putting it into active service, would make a better housekeeper of a girl who had never seen a preserving-kettle, than ten years of the meaningless occasional trifling in the kitchen which a good many girls call their experimental knowledge of housekeeping. That your daughter's truest usefulness lies in a happy marriage, it would be absurd to deny. It is equally true that in shutting your eyes to the fact that she may never marry, you do her grievous wrong. And it is most notably true that by guiding her into that business or profession which will make her honorably independent, develop her faculties, enlarge her interests, and widen and deepen her thought, you will do a far greater service to her and her possible husband and children than by all the cookery-book instruction and rag-carpet lore you could possibly instill.—*S. S. Times.*

THE HOPE OF THE WORLD.

When many of the disciples of Christ "went back and walked no more with him," he said to the twelve: "Will ye also go away?" In response to this question Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." This being true, Christ is the hope of the world.

We are all aware that many do not believe that Jesus of Nazareth is the Son of God, and the Saviour of the world. They consider this an open question, and do not regard him as the hope of the world. But we think the evidence regarding his divinity sufficient to warrant the conclusion that he is all he ever claimed to be, and that he fully demonstrated in living and in dying that he is the Christ the Son of the living God. Here the battles are to be fought and the victory gained. Is Jesus, the Christ, the Son of the living God? is the question above all other questions demanding solution. Those who have examined all the evidence in favor of the Sonship of Jesus, without prejudice and with an honest desire to know the truth, have generally accepted him as the promised Saviour.

But suppose we admit, for the sake of the argument, that he is not what is claimed for him by Christians; then what? Then we can appropriately use the query of Peter, "To whom shall we go?" What of our hope and the life beyond this? Who can answer for a world in darkness and without hope? Is man to die and cease to exist? If Jesus is not the Christ, this question of a future existence has no answer. Does not man need a Saviour to save him from his sins, to save him beyond this life? If Christ be not the Saviour, then there is no Saviour, and no one to whom we can go, who has the words of eternal life. Eternal life is a misnomer and heaven is a sweet dream transmitted from generation to generation. There is Christ, the Saviour of the world, with sweet hope and blessed promise of a continued existence beyond the grave; or Christ the greatest impostor of the ages, without hope of a future life. We thank God that there is a blessed hope reaching beyond this life, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the Forerunner is for us entered, even Jesus, made a High Priest forever, after the order of Melchisedec."

But again: How does it happen, that wherever the Christian religion has gone, in its simplicity and purity, there we have light, civilization and the growth of the arts and sciences? Can the greatest fraud the world has ever known produce such a result as this, in the enlightenment and civilization of the world? Can darkness, error, and superstition give light, truth and an intelligent faith? Surely not. Whence came the light, the hope, and the ameliorating influences of the Christian religion? Who is able to solve this the most important problem of the age? If Jesus be an imposter there is no solution to the problem, and it must be turned over to the world of chance and accident. But it can not be remanded there and kept there, for it is a child of light, a child of heaven, and can not be chained in misty darkness and superstitious dungeons. This light from the Sun of Righteousness can not be blotted out of existence, but will grow brighter and brighter unto the perfect day, when this world with all its kingdoms, shall have been given to this Christ, who is the hope of the world.

"To whom shall we go?" Only One has the words of eternal life, and this One is Jesus Christ of Nazareth. We want to live again, want to enter into life eternal, and we must go to Christ who is our only hope. Living or dying, we are safe while trusting and following the man of sorrows, the Saviour of sinners. To him will we go, and in the sweet faith of the gospel of Christ we hope to awake in a more glorious world than this, and in his likeness.—*Christian Evangelist.*

HOW TO GROW OLD.

Thoughtful people on the shady side of fifty begin to take some concern as to how they shall adjust themselves to the inexorable advance of years. They make a rapid internal calculation of how long, under favoring conditions, they can live, and what period of that time is susceptible of any physical or mental pleasure. They have already observed the decay of vision and of hearing and, what is of more serious import, the decline of that *vivida vis animi* the very sparkle of the soul which enables one to extract joy from the common past times and recreations of men. They find often that not merely amusements which entertained have ceased to do so, but that the sober pursuits which once appeared to have value are now regarded as only tedious make-shifts to fill up the time. When society, shows, books, and business alike pall upon the jaded senses, there is a prospect for a dreary old age, unless by a supreme effort of will the man rouses himself from this intellectual lethargy, and finds in action, in philosophy, or in religion, some fresh charms in life itself.

To guard against stupefaction seems to be the chief desideratum. The dull spirit is the miserable one. To escape self and take an interest in others has been found to be an excellent remedy for the moral distemper that comes on with age and robs the very sky of its splendors and the fair earth of its graceful outlines. No one ever profited greatly by self-brooding. Go out among men and survey their daily lives and changeful fortunes, and you cease to regard yourself as the center of things. The man of fifty who has preserved a love of children has a strong shield against the dreadful dry rot, and if he has discovered any agreeable hobby he is doubly fortified. These two things alone, combined with a vigilant conservation of the health, will save one from wailing like Solomon, and make him take the cheerful view which Cicero has immortalized in his "De Senectute."

It should be added that whoever can cultivate a love for the visible world of nature has a partial refuge against spiritual despair. Bryant alludes to this in the opening lines of "Thanatopsis," and all the poets have certified to it in some form. To get a thrill from the sea, from the hills, from sheltered lakes, from emerald meadows and the blue concave that clasps the warm earth, is a sure sign that the soul still rules and reigns, and that the grave clods have not fallen upon it, however dim the eye or irresponsive the ear or tremulous hand. So long as the spirit of man does not hang out the white flag in token of absolute surrender, there is joy in life. The eager mind will find beauty in the air and in unseen spheres, and people will speak of the serenity of such an old man or woman with wonder and admiration.—*Baptist Weekly.*

TWO PORTRAITS OF QUEEN VICTORIA.

Accompanying Mrs. Oliphant's article in the November *Century* are a copy of a recent photograph of the Queen and a frontispiece copy of Thomas Sully's oil study from life, made in 1838. Of the latter Mrs. Oliphant says: "The first time I saw the Queen was on the occasion of some great public ceremonial in Liverpool, when she must have been in the fullness of her early prime, somewhere about thirty. She was then much like the portrait which the readers of this magazine have now presented to them. Here eyes seemed to me her most remarkable feature: they were blue, of the clearest color, not dark enough ever to be mistaken for black, but with nothing of the washy grayness into which blue eyes occasionally fall on the other side. This beauty was very much enhanced by the straightforward, all-embracing look, which, to my fancy—that of an admiring girl some ten years younger—was queenly in the highest degree. It was the look of one who knew, with all modesty and composure, yet with full conviction, that she could encounter no glance so potent, so important, as her own. She met the thousand faces turned toward her with a royal serenity which it is impossible to describe. By nature the Queen is shy, and shrinks from the gaze of the crowd, but her look was sovereign over all such natural tendencies—the true gaze of a Queen. This is less remarkable now, perhaps, than it was in her younger days; but the reader will see something of this open-eyed serenity in the eyes of the portrait, though they are those of a girl of nineteen."

THE HOUR OF TEMPTATION.

"He left his garment in her hand, and fled and got him out." Gen. 39: 12. In contending with certain sins, there remains no mode of victory but by flight. The ancient naturalists wrote much of basilisks, whose eyes fascinated their victims and rendered them easy prey; so the mere gaze of wickedness puts us in solemn danger. He who would be safe from acts of evil must haste away from occasions of it. A covenant must be made with our eyes not even to look upon the cause of temptation, for such sins only need a spark to begin with, and a blaze follows in an instant. Who would wantonly enter the leper's prison and sleep amidst its horrid corruption? He only who desires to be leprous himself would thus court contagion. If the mariner knew how to avoid the storm, he would do anything rather than run the risk of weathering it. Cautious pilots have no desire to try how near the quicksand they can sail, or how often they may touch a rock without springing a leak; their aim is to keep as nearly as possible in the midst of the channel.

This day I may be exposed to great peril; let me have the serpent's wisdom to keep out of it and avoid it. The wings of a dove may be of more use to me to-day than the jaws of a lion. It is true, I may be an apparent loser by declining evil company, but I had better leave my clock than lose my character. It is not needful that I be rich, but it is imperative on me to be pure. No ties of friendship, no chains of beauty, no flashing of talent, no shafts of ridicule, must turn me from the wise resolve to flee from sin. The devil I am to resist, and he will flee from me, but the lusts of the flesh I must flee, or they will surely overcome me. O God of holiness, preserve thy Josephs, that Madam Bubble bewitch them not with her vile suggestions. May the horrible trinity of the world, the flesh and the devil, never overcome us!

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."—*Spurgeon.*

WHO ARE YOUR FRIENDS?

Too little care is usually exercised in the selection of spiritual companionships. It is so much easier to count every man's creed and habit of religion as good as his neighbor's than to wait and test and decide in view of that testing, that most men leave the choosing of those friends whose religious thought and practices will mould their lives, to the decision of chance or the dictates of irresponsible personal preferences. There could be no greater mistake. There may be a false liberalism in friendship as well as in everything else; and its consequences are no less destructive in this sphere than in others. Many a man has owed his moral and spiritual ruin to his choice of friends; and many a one who has put trust in the friendship of those whom he has seen to be unfaithful to every other trust, even the most sacred, has to make the confession at last:

"Too long my soul hath dwelt with the men who falsely dealt
With my Saviour, and would falsely deal with me;"

and to acknowledge that nothing but loss and leanness of soul has come to him from such a friendship. Light has no companionship with darkness; and a friendship whose predominant tone is unbelief or worse, is not a friendship into which a Christian man should enter; nor, if he has entered it, should he rest content until he has raised it to a higher level. So only will such a friendship become a true friendship and a safe friendship.—*S. S. Times.*

FRESH ARTESIAN WATER FROM BENEATH THE SEA.

About two years ago, the Hon. John P. Stearns commenced the sinking of an artesian well in the sands upon the seashore a few feet from the Santa Barbara wharf. After sinking it to a distance of 100 feet, and obtaining a small supply of water, work was suspended, and eventually the well abandoned. Some weeks ago Mr. Stearns directed the recommencement of the artesian well, and after going about twenty feet lower than had been reached in the old well, the workmen struck a fine stream of flowing water. The water is fresh and soft, and has a slight flavor of sulphur, but not sufficient to render it unpleasant. The well is within less than one hundred feet of the rolling sea-surf, and has been sunk through what is really the sand of the sea, and strange as it may appear, there is no taste whatever of sea-water discernible in the flowing artesian water. It is estimated that the well is discharging about 50 barrels per day through a four-inch pipe, from a depth of 120 feet.—*Santa Barbara Independent.*

MR. SANKEY ON CHURCH CHOIRS.

Mr. Sankey believes that the singing in churches should be led by a choir. That the choir should be at the same end of the church where the minister is, either behind him or beside him. The choir and minister are not independent performers—the one to preach and the other to sing. They unite in leading the worship of the congregation, and ought to be in harmony with each other. And in order to have harmony, the singers ought to be Christians. How can a man praise God acceptably when there is no love for God in his heart? A great deal of the proverbial trouble with church choirs grows out of the fact that the singers are not Christians. Mr. Sankey does not object to quartet choirs but he would have a large chorus choir around the quartet, to join it in certain parts. He liked solos and special pieces by trained singers, yet he would have only one or two such pieces during any one service, and would have at least two hymns in which the whole congregation could join. He says that the minister should join in the singing, and not be fumbling over his notes as if he had nothing to do with praising God. The minister should not only sing himself, but urge all to sing. Choirs ought o behave like ladies and gentlemen. They have no business to be whispering, or flirting, or reading newspapers while the minister is preaching. They ought to sing distinctly, that the congregation can understand the words. The church is not an opera, to gratify a taste for artistic music. It should furnish the music that will please and edify the majority of the worshipers, and not merely a cultured and fastidious few. The children should be brought to the church and accustomed to take part in the singing. In Mr. Spurgeon's church the children all sit together and great pains are taken to train them in singing. Ministers ought to pray for a special blessing on the singing. It is a means of grace as well as the Scripture reading and the sermon. And, finally, the hymns and the sermon ought to be in harmony.—*The Songster.*

THE MECHANICAL EFFORTS OF ROOTS.

The true mechanical efforts of roots are exerted in their struggle for progress through the soil, and examples for illustrations are many. To understand the magnitude of their work, we must bear in mind that each root displaces an amount of soil equal to its own bulk. Take for instance a crop of mangel wurzels, and imagine what an upheavel must have been produced in the soil by the growth of its enormous mass. The whole surface of the field is raised and its particles loosened.

In practical questions of the farm, this power is of value. Those who give turnips and mangels a place in their system of rotation do so ostensibly for their feeding value, but beyond this their mechanical effect is also of much importance.

The most striking results of the mechanical power of roots are seen when they come in contact with the most resisting obstacles. They have been unearthed from compact gravelly soil, where the struggle for room had been so fierce that they became distorted out of all natural shape. It is not unusual to find trees growing in the clefts of ledges, showing unmistakably that the expansion of the roots had forced the rock apart. A case is cited, on good authority, of a root of the sugar maple that had pushed its way under a rock weighing nearly two tons, and by its enlargement lifted it entirely from its bed. Trees have been observed growing on the bare rock, resting upon their roots which ran out into the soil on either side, and yet these roots, supporting the enormous weight of the tree, formed each year new growth on their underside, and lifted the tree by the space of its thickness until seven inches of wood had been formed under the severe pressure.—*Mr. W. E. Stone, in American Agriculturist for November.*

THE BEST GIFT.

"Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any one of these things as the specific for alleviating the sorrows of human life, and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrow of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials and enable him manfully to comfort afflictions—I must point to something which in a well known hymn, is called 'the old, old story,' told of in an old, old book, and taught with an old, old teaching, which is the best gift ever given to mankind."—*Gladstone.*

Missions.

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

THE DEACON'S ADVICE.

"Think more of the harvest and less of the labor,"
Said good Farmer Smith to his neighbor one day,
Who paused on the hill-side, both stony and sterile,
To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament,
Yet still he worked on, with heart unconfiding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hill-side descended,
A capital crop blessed the young farmer's eyes,
"O fool that I am," in the Autumn he murmured,
"My Summer time doubts I now deeply despise!

"I might have spared all my fretting and worry;
The deacon was right, and my duty was clear—
'Think more of the harvest and less of the labor,'
I'll sing both in Spring and in Autumn next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—*Youth's Companion.*

ELD. A. W. COON writes from Preston, N. Y., that souls have been led to inquire what they must do to be saved.

A GENEROUS contribution for missions comes from a little West Virginia church, "which is the result of having adopted the envelope system."

A. W. COON writes from Preston, N. Y.: I am cordially invited to preach in Sunday-keeping churches, which I have done with gladness. The Methodist Episcopal minister seems to be anxious for me to join him in a series of meetings, and is very cordial.

CIRCULARS relating to the present and pressing needs of our missionary cause, are being sent out to all of our churches. More can be furnished if desired. Persons receiving them are cordially requested to see that they are distributed among the families of their congregations, and also to call attention to the important questions therein set forth.

ON THE FRONTIERS.

Bro. S. R. Wheeler, writing from Motor, Rooks Co., Kan., says, "I am endeavoring to extend the circulation of the SABBATH RECORDER among people who have never been acquainted with it." He then sends the names of three persons who will take it for the remainder of the year on trial, and one new subscriber. In this way he is doing good missionary work as well as helping the RECORDER. Bro. Wheeler adds: "This is a new country. Motor is twenty-five and thirty miles from railroads. There are two stores in the town, but every building is of sod. One is partly covered with shingles. In the rainy times a good many families wish for shingles over head. I preached last night in the sod school-house; this is the first of a series of Sabbath sermons which I hope to preach within the next ten or twelve days. May the Lord direct us all in our work."

A FAREWELL MEETING.

Farewell services relating to the departure of Dr. Ella F. Swinney for Shanghai, China, as our medical missionary, were held in the church at Plainfield, N. J., Sabbath morning, Oct. 27, 1883. After the singing of a voluntary by the choir, Mr. E. P. Saunders, pastor at New Market, read Isaiah 61, and Luke 10: 1–24, and offered the opening prayer. A hymn was sung, and introductory remarks were made by the Corresponding Secretary of the Missionary Society, who was followed by Mr. T. L. Gardiner, pastor at Shiloh, who spoke of the missionary's work, and by D. E. Maxson, D. D., now supplying the New York church, who spoke to the people. "None of self, and all of Thee," was sung, when A. H. Lewis, D. D., pastor at Plainfield, addressed the missionary in behalf of the people, and Miss Swinney spoke briefly of her work and interest in it. Acts 13: 1–4 was read by the Secretary, which was followed by the impressive service of setting apart by the laying on of hands and prayer, Mr. Gardiner, the pastor of the missionary, offering the consecrating prayer. Another hymn was sung, and the benediction was pronounced by Dr. Lewis. The services were well attended, the New Market and New York churches giving up their morning meetings, and were full of interest and impressiveness.

Dr. Swinney left New York the evening following, expecting to sail from San Francisco on "The City of Tokio," Nov. 7th, for Yokohama, Japan, where she will take another ship for Shanghai. Several other missionaries are to sail at the same time, some of whom are going to Shanghai.

Let prayer be offered for the mother and friends who are left behind; and for the missionary, that divine care, strength, and wisdom, may be daily supplied by the grace of God, through Jesus Christ, in whose name she goes to work for the salvation of the bodies and souls of heathen women and children.

A. E. M.

A CALL TO THE PEOPLE.

The attention of our readers is earnestly invited to the work now on the hands of our Missionary Society, as set forth in the last Annual Reports, and in the Minutes of the late Anniversary, published in the SABBATH RECORDER. Mr. Davis asks for more laborers in China; the Holland Mission needs strengthening; and the Home Field is as wide as our benevolence and efforts can reach. The people have said they wish us to go forward; we can do this if the means are provided; and the needs are present and pressing.

1. We recommend that one tenth of our income be given to the cause of religion; that each church member give at least one dollar a year for missions; and that all contribute above this according to their prosperity.

2. We recommend systematic benevolence; and that the missionary contributions of our churches be sent to the Treasurer as often, at least, as on the first of December, March, June and September.

3. We especially invite Christian women to help sustain our mission to heathen women and children; and the Sabbath schools to help support our mission schools.

4. Will not all of our pastors, in discourses and by others means, frequently present to the people the condition, needs, and prospects, of our home and foreign mission work?

5. Will you not help raise ten thousand dollars for mission work during the current Conference year; and with your gifts, offer fervent prayers?

ANNUAL REPORT OF O. U. WHITFORD.

Perhaps I would better preface my Annual Report with a summary of my last quarter's work: Sermons preached, 22; religious visits, 32; prayer-meetings attended, 7; mission meetings attended, 15; pages of tracts distributed, 2,000; received on the field, $22 50; traveling expenses, $1 50; correspondence—letters, 25, postals, 37.

After the Association I spent most of my time in Chicago. I made a short trip out to two of the suburban towns to visit some people who used to keep the Sabbath, and a family who do now. I intended to have made a trip into Minnesota and Dakota but the brethren whom I wrote about it advised me to come when the people were not in the midst of harvesting and so busy, for they wanted some meetings held and they wanted to attend. Because of this I have postponed the trip until after Conference. Then I shall not be limited in time, and the months of October and November will be favorable times for holding meetings.

The attendance at our mission school the last quarter was as follows: highest attendance, June 2d, 89; lowest, Aug 18th, 22; average attendance, 62. The attendance since our pic nic has been rather light, because of the Summer weather in part, and because some are drawn away by a Jewish school held at the same time as ours, by that Jew who opposed us last Winter. I do not, however, apprehend much hindrance from this apparently opposing school. We can fill up our school with new recruits when we desire to, but rather have and hold our old scholars if we can. That is our effort. The attendance at our Sabbath services has not been as full as usual; some have been out on their Summer vacation, and the students who usually attend have been at their homes. Some strangers are in every Sabbath. Have preached every Sixth-day night in Col. Clarke's Mission. My chief work in the city this quarter has been the working up of a church organization of our people here. We have arranged to organize the 8th of September. Would have liked it if we could have organized so as to report it in this quarter, but could not accomplish it.

We expect to knock for admittance into Conference at its coming session. We deem it a forward step for ourselves and our cause to be organized. It will give us a church home with its appointments, give us more unity, strength and purpose, and make a place for those who come to us. We shall not be all afloat, or by different church affiliations have interests elsewhere. In respect to the Chicago field I have no reason to think differently than I have. It is an important field for our cause. As to prospects it is now more prospective than immediate in results.

We have had but one opening to present in an extensive way, Sabbath truth. That was in last December, of which I wrote you at the time. The occasion was some restrictions and criticisms by the clergy of the city upon the publication, sale, and purchase of Sunday papers, which were replied to by the Chicago *Tribune*. In three Sunday issues of that paper some Sabbath truth was presented. 1st. Some articles by Bro. Ordway and myself. 2d. One of Bro. Potter's articles from the *Outlook*, on "The Origin of Sunday Observance," and 3d. Bro. A. H. Lewis's "Chautauqua Address." The editor replied to one of my articles. I wrote a reply to that, but it was not published and the whole matter for some reason unknown to us was dropped. We have scattered some Sabbath tracts, but more *Sabbath Chronicles* have been distributed at church doors at the close of evening services, for the people will a great deal more readily take a paper than a tract. Through the kindness of the Tract Society the RECORDER and *Outlook* are in the leading Reading Rooms of the city.

Another item which should not be overlooked, is that we have connected with our work in the mission school four who are converts to the Sabbath. There are others here in the city and at Highwood, Ill., who are deeply interested in the subject. I think the spirit and purpose of taking action against Sunday desecration and enforcing the Sunday laws in Chicago are increasing, and I believe we will see them as sharply enforced as they are now in St. Louis. We must be ready for the fray. Through the work of our mission school, through our own Sabbath services, through our connection with the Pacific Garden Mission, and through social opportunities, we, as a people, are becoming more known here and better understood.

Our best hold in Chicago now is on the Jewish children, and yet sometimes it seems we have no hold, so fearful and jealous are they of their own religion. However, we do hold some and have for a year and a half taught more Christianity to the Jewish children, and through them to their parents and friends than we could have done in any other way. What will be the outcome of it all we know not, but are willing to leave it all in the hands of God. As to the Chicago field we have but to watch our opportunities, do our duty, and trust the result to God.

In respect to the prospects and needs of the great field of the Northwest, I would say substantially the same which I have said in my communication to you upon the interests west of the Mississippi river. Yet I would say a few things about Southern Illinois and Cartwright, Wis. We are losing grounds in Southern Illinois. One church is extinct. Two have been absorbed by another. Some persons have left the Sabbath, others are very loose in its observance. Yet there is a good opening for us in Southern Illinois. In several places a minister of our faith can have the whole field and hold it. If it is a possible thing there should be a missionary pastor located in Southern Illinois, who shall make a regular circuit of the churches and preaching stations, and give his entire time and attention to our cause in that section. I am still of the opinion that Bro. Huffman is the man for that field, for the reasons which I once gave you in conversation, and wish he could be obtained to labor on that field.

In Cartwright, Wis., we have an important growing interest. It must be nurtured and strengthened. Our people constitute almost the whole village. Several families have moved in since I was there in May. They are having a little persecution now for working on Sunday, through spite. That will not hurt them, it will do them good. It will unite and strengthen them in the faith. The best thing that can be done for Cartwright is to have a pastor settle there by the help of the Missionary Society. It seems to me it must be done. But where is the man? O with what intense force does that question come to us, when we see the work multiplying as never before, and the great need of men to hold the places we already have, and to occupy the many openings which are now coming to us. May the Lord raise up men for this work, and make us as a people more consecrated to him and more devoted to the cause of Christ.

P. C. MOZOOMDAR, a Brahmin, who has recently been lecturing in various New York churches, says in substance:

"A little Hindoo girl is as sweet and pretty as any American girl, but at the age of six years her parents become anxious about her, at seven her parents become more anxious, the anxiety increasing until at the age of ten it reaches its crisis. The ambition of the parents then is to make as profitable a match as possible. She is usually married then, though she may live at home a year or two longer. Then, as frequently happens, her boy-husband dies and the widow of eleven years must remain a widow forever. Something must be done to prevent these early marriages and to help these miserable little widows. I do not believe in a woman riding a bicycle nor dancing on a tight-rope, nor do I believe in the 'girl of the period,' but I admire the woman of worship and the woman of affection."

A LONG STRUGGLE.

Heathenism is doomed, but it is not dead. It will die hard. Although the retrospect is encouraging, to suppose that the battle has been won were a fatal mistake. Christianity has gained a vantage-ground—a position favorable to the ultimate success of a combined attack. That is all. The conquests have hitherto, for the most part, been amongst decaying races, the more easily influenced in that they had comparatively nothing to lose, but everything to gain, by accepting Christianity. But in what remains to be done the case is very different. The great citadel of heathenism has as yet scarcely been touched. The gigantic systems of Brahminism, Buddhism, and Mohammedanism seem to be almost as far from yielding as ever they were.
—*James Croil.*

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."

MAIZE AND TOBACCO.

The Indian corn looked over the fence,
And what do you think he spied?
A field of tobacco, just ready to bloom
And stretching in lordly pride.

To his broad leaved neighbor at once he called,
In accents loud and clear,
"I thought you belonged to a sunnier clime;
Pray what are you doing here?"

So then with haughty air replied
The plant of power and pelf,
"You are pleased to ask of my business, sir,
What do you do yourself?"

"I feed the muscle, and blood, and bone,
To make our farmers strong,
And furnish blood for the little ones,
That round their tables throng."

"I move in a somewhat loftier sphere,"
The foreign guest rejoined,
"As the chosen friend and companion dear
Of men of wealth and mind.

"I'm the chief delight of the gay young spark;
O'er the wise my sway I hold;
I lurk in the book-worm student's cell,—
In the dowager's box of gold.

"Thousands of hands at my bidding work;
Millions of coin I raise—"
He ceased to speak, and in angry mood
Responded the tasseled Maize:

"You're in secret league with dyspeptic ills—
A merciless traitor hand
With clouds of smoke you pollute the air,
With floods of slime the land.

"You tax the needy laborer sore;
You quicken the drunkard's thirst;
You exhaust the soil—and I wish you'd go
To the place whence you came at first."

—*Christian Secretary.*

TOTAL ABSTINENCE AND LONGEVITY.

At the recent meeting of the British Association an interesting paper was read by a Mr. Robinson, on the duration of life among total abstainers in Great Britain as compared with other classes in the community. He said that the statistics of some insurance societies show that longevity can be increased by simply not drinking as beverages intoxicating drinks. There are several mutual life assurance societies which keep the statistics of the lives of the general section, and of those persons who abstain from strong drinks quite separate. Many difficulties at present present themselves in this inquiry which, no doubt, will be eliminated in future years, such as the time the several abstainers insured may have ceased to drink alcoholic liquors, and the quantity and kind they took during the periods they were not abstainers. The most valuable facts are furnished by the United Kingdom Temperance and General Provident Institution, established in 1840, which institution, on the 31st of December, 1874, had 9,539 whole life policies in the temperance section, and 15,838 in the general. It was found that the claims in the temperance section were only a little over the expectancy, while in the general section they were but slightly below the expectancy. The Whittington Life Assurance Company keep the statistics of abstainers apart from those who are not abstainers; their experience is not yet enough to form any exact opinion upon; but they say that "Teetotalism seems to be favorable to longevity." The Scepter Life Association states that "during the eighteen years of our history, ending 31st December last, we had 116 deaths in our temperance section, against 270 expected deaths," and in this year "the same disproportion prevails, as we have had fifty-one deaths, and only seven of them are the lives of abstainers; there should have been nineteen." In the Emperor Life Assurance office they have a temperance branch, and they assure lives at a "less rate than moderate drinkers, thus giving them an immediate advantage of from £3 to £7, according to age, on each £100 assurance." In some accidental offices the assumed superior lives of abstainers is recognized by a charge of 20 per cent. less to teetotalers than to moderate drinkers. In the discussion which followed the reading of this paper, most of the members who spoke seemed to be of opinion that total abstinence was favorable to longevity, although some advocate, with considerable warmth, the cause of moderate drinking.—*Montreal Herald.*

PROTECTION.

It is admitted on all sides that society may protect itself against vagrancy. Rum is the mother of vagrancy!

It is admitted that society may protect itself against theft, robbery, burglary, and arson. Rum is the mother of these also. It is admitted that society may protect its members against the contaminating touch of prostitution. Rum is the mother of this.

It is admitted that society may protect itself against murder. Rum is the prolific mother of this most barbarous and horrible of crimes. I have passed forty-five years of my life upon the outermost rim of the blood-draggled frontier, and in that time have witnessed or been cognizant of the facts of one hundred murders; and every one of these murders was the fruit of strong drink; every murderer was inspired and driven to his ghastly work by rum. But its sale must not be prohibited, because to do this would interfere with some people's *business.*

DRUNKENNESS AMONG BOYS.

The Chief of Police of Jersey City, in his annual report, states that crime is increasing, and gives the following important disclosure:

"I would call the attention of your honorable body to the alarming increase of drunkness among boys of this city. The difficulty has its origin in the too-free license of irresponsible parties who are allowed to keep saloons where the game of 'pool for drinks' is permitted. The State has no law governing this game of sufficient force to hold the parties accused, and I recommend that some action be taken to provide a law. It is an every-day occurrence to see boys going through the public streets intoxicated from these saloons. A knowledge of the surety of punishment on conviction is the best preventive against the commission of a crime, and some adequate law is needed to put a check on this startling and alarming vice."

"SAVE THE BOYS."

The saloon party do not like that cry. On the 27th of June, 1882, three ladies were mobbed in Dubuque, while trying to hang up a banner bearing those words "Vote to Save the Boys." Yet in that legend we have a fair statement of the issue now before the people. The saloons are ruining our youth. A vote to close the saloons is a vote to save the boys. Is there any father in Iowa, Republican or Democrat, who will not acknowledge the force of that argument? What are party ties in a controversy that comes so near to the heart's blood?—*Dubuque Prohibitionist.*

CAUSE AND REMEDY.

It seems that the saloon-keepers who have been holding a convention in Milwaukee, have inquired into the cause of drunkenness; and they have come to the conclusion that the saloons are not in fault, but that it is due to the lack of education in youth. One of the surest methods of prevention is to let intoxicating liquors alone, as past experience testifies. Will the saloon-keepers actively aid in thus educating youth?

BREVITIES.

It would be a good idea for every young man, as one of the first acts of his business life, to draw up a balance sheet showing the respective advantages and disadvantages of drinking and being a total abstainer. When satisfied on which side was the balance of prospect for success—and who can question on which side this would be? let him make up his mind to stick to it through life, and also try to induce others to take a like view of the situation.

The Cincinnati saloon-keepers are terrible sticklers for "personal liberty," but they want it all on their side. It has been the custom of certain poor women to keep coffee stands at the public markets. The saloon-keepers have organized to break up this business, since it interferes with the sale of beer, and they have induced the Board of Health, which has control of the markets, to prohibit the sale of coffee at the public markets.

A New Jersey law prohibits sales of tobacco to boys under 16 under penalty of $20 for each offense, to be sued for and recovered by the parent or guardian of the boy. It went into effect on the fourth of July. Dealers say it reduces their sales quite perceptibly, but they do not object to it, as it clears their shops of troops of boys to invest a cent in a cigarette, which they would take turns in smoking.

Says a Kansas gentleman, writing from Wellington, in that State: "We caught a man last week selling whisky on the sly, and fined him $600 and costs, which was nearly $100 more, and sent the gent to jail for six months besides." Probably he sits up nights in his cell to sum up prohibition as a failure.

The California wine product this year will not exceed 10,000,000 gallons, being a reduction of 40 per cent. The disease in grape-vines, known as "canleme" in France, made its first appearance in California this year.

The mill-owners of Calcutta and vicinity, who employ 50,00 workmen, have petitioned for the suppression of the "out still" system of Bengal, on account of the drunkenness occasioned by it among their workmen.

Education.

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

P. E. CRANDALL, of Milton, Wis., a student at the Theological Seminary at Morgan Park, near Chicago Ill., is assistant instructor in the Hebrew Correspondence School, of which Prof. W. R. Harper, of the Seminary, is the head.

THE ACADEMY at Albion, Wis., is prospering finely under the efficient management of the new faculty. Prof. Williams is proving himself abundantly qualified for his position at the head of the faculty, and the teachers are all doing good work in the various classes. The present enrollment of pupils is 78, and the prospect for a much larger attendance next term is quite flattering.

THE prospects of raising the second $10,000, by the friends of Milton College, have brightened greatly this Fall. This sum will go into the endowment fund of the school, and a second $10,000 will then be contributed by George H. Babcock, of Plainfield, N. J., to the same purpose. Several large subscriptions to the amount which the College is trying to secure, have been pledged within a few days; and it is hoped that the whole will be forthcoming before the close of Winter. It is known that besides these gifts, provisions have been made, within the past few months, in the wills of quite wealthy persons, to add many thousand dollars to the Endowment Fund of this Institution.

THE people of our denomination were first enlisted in the support of our schools by arguments showing the value of an education to its possessor and to the community in which he lives. As an example, when one of the principal buildings of Alfred University was dedicated, at the opening of the Fall term, Aug. 11, 1846, Rev. N. V. Hull, the pastor of the church at the place, preached the sermon from Prov. 19: 2, "Also, that the soul be without knowledge, it is not good." The points discussed at this time convinced the judgment and stimulated the efforts of "the large concourse of people present." Should not the same questions now be argued before our churches, and especially in the hearing of many of our young men and women? Should we not come to estimate in nearly every community, more highly, the exceeding worth of a solid, thorough, and complete culture of the mental powers?

KNOWLEDGE OR EDUCATION.

MYRA A. GOODWIN.

"Knowledge is power," said the little man in the old reader. Then education is getting power in certain directions. But how few teachers or students fully realize this! On the contrary, even in this enlightened age, an effort to swallow a text book whole, to be masticated and assimilated at leisure, is the common mistake.

Education in natural sciences does not mean to have the words of Huxley, Dana, or Ganot at the tongue's end; but to possess an understanding of the forces which are working silently around us.

Mathematical education is not the acquisition of a store of rules and theories, or demonstrations of the same; but the power to compare, to analyze, to measure, to compute. Figures, letters, and lines are simply means to an end; the most convenient key to unlock the wonderful world of measurement, and of the harmony which regulates the size of the atom, or distance to the spheres. The teacher who develops the power to find strength and poetical beauty in mathematics, teaches the science; otherwise he simply hears the class. The pupil who gains power from any study is being educated.

So in music and the fine arts. Spending months on a half tone, as do noted violinists, is for the purpose of gaining power that perfect shading gives to music, as to color. Three months' study on the expression of the eye is not simply to copy it, but to catch the power that makes canvas and marble breathe with life. Would that all theological students realized that power is what they are trying to dig out of their dry folios, the power to read and analyze the human will and soul, as the anatomist the body. Unless from their exegetical theology, homiletics, and ecclesiology they obtain power in studying the soul's needs, and the remedy for such needs, they had better try something else. Intellectual knowledge, or power, is an important factor, but no squaring or cubing will make of it alone a perfect man. As students we should remember our threefold nature, and that the physical is the medium that should be as nearly as possible perfect to conduct unbroken our rays of mental and spiritual light. It is a sign of weakness to ignore the needs of the temple of such a shrine as the human soul.

If possible, even a greater mistake is made by him who thinks intellectual power will atone for the want of spiritual power. Moral or spiritual power is the most potent force, in even this low sphere; so natures who do not use their mental growth on which to build spiritual growth, are not being really educated—finding knowledge which is power. Let us turn as do the flowers towards the light, seeking the perfect development of our threefold nature, doing our part in life, and growing daily in the likeness of him in whom is all power and glory forever.—*Western Advocate.*

SCHOOLS AND COLLEGES.

Teaching the young has now become one of the chief industries of civilized races. Within the next few days several millions of American children will put a bundle of school-books under their arms, and trudge off to school. In the United States alone two hundred thousand teachers will resume their honorable labors.

We have at present four hundred and seventeen institutions that pass by the name of College or University, which give employment to at least four thousand professors.

At the beginning of the Revolutionary War in 1774, there were nine colleges in the colonies, namely, Harvard, founded in 1636; William and Mary, in 1692; Yale, in 1700; Princeton, in 1746; Columbia, in 1754; Pennsylvania, in 1755; Brown, in 1764; Dartmouth, in 1769; Rutgers, in 1770.

There has been much discussion during the vacation concerning the compensation of professors and teachers. A service which numbers its members by the hundred thousand must be content with a moderate average of emolument. The rank and file can not possibly be highly paid, for if our teachers had an average salary of one thousand dollars, the cost of education, including all the expenses, would amount to three hundred millions of dollars a year.

The utmost that can be reasonably expected is, that a teacher shall be able by faithful and skillful service to win from time to time fair promotion, and finally, to secure peaceful old age.

In the meantime, let us all, pupils and people, pay the honor due to teachers; let us make much of them and of their calling, and be as liberal toward them as justice to other interests permits. The hope of the republic is in the teacher—and not those only who train the mind, but those who train the morals by the education of the conscience, and the enforcement of high religious principles.—*Youth's Companion.*

BRAIN WORK FOR CHILDREN.

One of the most forcible statements showing the effect of disproportional brain work and industrial occupation, in the case of children, is that made by Dr. Chadwick to the British Association. It appears that in one large establishment containing some 600 children, half girls and half boys, the means of industrial occupation were gained for the girls before any were obtained for the boys; the girls were therefore put upon half-time tuitions, that is, their time of book instruction was reduced from 36 to 18 hours a week, given on the three alternate days of their industrial occupation—the boys remaining at full school time of 36 hours per week, the teaching being the same system as well as teachers, also the same attendance in weeks and years. On the periodical examination of the school, surprise was expressed by the inspectors at finding how much more alert, mentally, than the boys, were the girls, and in advance in book attainments. Subsequently, industrial occupation was found for the boys, when their time of book instruction was reduced from 36 to 18 hours weekly, and after a while the boys were proved, upon examination, to have ordained their previous relative position, which was in advance of the girls.—*N. Y. Tribune.*

EDUCATION IN SCOTLAND.

Much interest is felt in Scotland in the Scottish Education Bill now before the British Parliament. One of its most important provisions is a compulsory clause, which will apply to all children between the ages of ten and fourteen years. This clause will take a large number of children out of factories and workshops. As to the quality of education in Scotland now, *The London Times* states that it compares very favorably with that of education in England. For while in England each scholar on an average made 2.48 (out of three) passes in 1882, in Scotland each child's average was 2.67. Or to put this fact another way, while in England 79 per cent. passed in reading, in Scotland the percentage was 92. Again, with writing the English percentage was under 82, against over 89 in Scotland, and with arithmetic the percentages were 77 in England and 85 in Scotland. If, therefore, the children can be compelled to attend school in Scotland, it is certain that they will receive there as satisfactory an elementary education as is to be obtained anywhere in Great Britain.—*New York Tribune.*

CATHOLICS AND SCHOOLS.—The Catholic Church bases its bitter crusade against the common schools on the charge that they are "godless," and yet inconsistently refuses to allow the Word of God to be read or taught in those schools, even joining in unholy alliance with infidels and atheists to prevent it. The School Commissioners of Syracuse, N. Y., in opening the new school year this Fall, ordered that the reading of the Bible should be resumed. A Catholic priest in that city denounced this from his pulpit as unjust and illegal, and ordered the Catholic pupils to leave the schools if it should be carried out. There is nothing that Rome fears more than the Bible, which is the Word of God.—*Illustrated Christian Weekly.*

THE CRITICAL TIME.

Just now is the critical period for many young persons going away from home to reside for the first time in order to commence a course of education. The first associations they form away from the restraint and oversight of their parents are often of lasting influence affecting the destiny for life. Those of mature years, now can look back to these first formed associations as having been the deciding influence for good or ill that has characterized the lives of many of their early associates. What shall it be to you, young friends? It is yours to decide. Beware! "It is not all gold that glitters."

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."

THE SABBATH.

Grand, sacred day! sweet day of rest!
  Rest for the weary head and feet;
Rest for the burdened, aching breast,
  Rest, glorious and complete!

The busy wheel is quiet now;
  The axe is leaning to the tree;
Lie undisturbed the spade and plow—
  The mill's machinery.

Hushed is the tumult of the throng;
  Men to the house of God repair,
To sweetly lift the choral song
  And bow in humble prayer.

O, pearl of days! of all the best;
  Emblem of that elysian day,
When each redeemed and sinless guest
  Will praise and love for aye.

—*Christian Secretary.*

REST FOR THE PEOPLE OF GOD.

Preached in the Seventh-day Baptist church in Walworth, Wis., by the pastor, on Sabbath morning, Oct. 13th, and requested by the brethren of the congregation for publication in the SABBATH RECORDER.

"There remaineth therefore a rest to the people of God." Heb. 4: 9.

My discourse this morning will be more of an exegesis than a sermon, in the strict sense of that term. I ask your prayerful attention while I shall endeavor to present what has seemed to me for several years, to be the true idea of the text, but which I have not felt at liberty to express heretofore in a public manner. In the first eleven verses of the chapter from which the text is selected, together with the latter part of the preceding chapter, there are three different kinds of rest understood by the generality of Christian people, and for ought I know, by all Christian people; and all expressed by the same word, κατάπαυσιν. The first, is the rest of Canaan or Palestine; the second the rest of faith or regeneration and the third the final rest of the saints in heaven. Now I earnestly believe that none of these views embraces the idea of the text, nor any of the passages which are in legitimate connection with it. Without further preliminaries I will state my position, and proceed, by divine assistance, to give my reasons in support of it.

I believe then, that there is but one idea brought to view throughout all these passages in connection with the text, and that idea is the seventh day rest or Sabbath. You will now turn with me to the 7th verse of the third chapter of Hebrews, and we read, "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, and proved me, and saw my works forty years: wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways. So I sware in my wrath, they shall not enter into my rest." Observe that the apostle, in the first part of the chapter, draws a parallel between Moses and Christ. The former was "faithful as a servant," but the latter, "as a son over his own house." "Whose house," the apostle says, "are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Then follow the passages which we have read, from which we gather the following lessons: 1. Moses was faithful in obeying and enforcing the commandments of God. 2. The people were rebellious and grieved the Lord. 3. They continued to do so forty years. 4. The Lord cut then off and would not suffer them to enter into his rest. But the question still recurs, what rest? Let us read further, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. . . . While it is said, To-day if ye will hear his voice harden not your hearts as in the provocation." Notice that the apostle keeps the conduct of the people, under Moses, still in view, and shows that we stand in the same relation to Christ that they did to Moses. He proceeds, "For some when they had heard did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned? whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see they could not enter in because of unbelief." To the causal reader this would very naturally appear to mean the disappointment of the people of Israel in not reaching the land of Canaan. But a more careful and critical perusal of the passages will, I think, lead to a different conclusion. Remember it was not the sins of forty years that debarred them from that land, but their conduct on the east side of the Jordan whither the Lord had safely led them, with the purpose of giving them possession of the land. Had they obeyed the voice of the Lord there and then, and with Caleb and Joshua, "received the report of the spies with peace," the Lord would have faithfully fulfilled his promise in conducting them safely through the Jordan into the Promised Land. But if they were debarred this privilege on account of the sins of forty years, then it was a solemn and aggravated mockery which we do not feel at liberty to charge upon our kind and beneficent Creator. For to bring the people to the Jordan with the expectation of crossing over into the Land of Promise, from which they had been previously precluded, would be to tantalize and mock them. This is not the way our merciful and long-suffering Father deals with frail and erring children.

But now to ascertain what is the rest intended, you will please follow me in the beginning of this fourth chapter of Hebrews, "Let us therefore fear lest a promise being left us of entering into his rest (κατάπαυσιν), any of you should seem to come short of it. For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Mark you, the parallel is still continued between Moses and Christ. The apostle continues, "For we which have believed do enter into rest (κατάπαυσιν), as he said. As I have sworn in my wrath if they shall enter into my rest (κατάπαυσιν); although the works were finished from the foundation of the world." What works are here meant? It can not mean the work of redemption, for that was not finished till, on the cross, the Son of God bowed his head and cried, "It is finished." It can not be the works of providence, for they were not finished then. It must, in order to make sense of the language, signify the works of Creation and the memorializing of them by institution of the seventh day rest, or Sabbath. And now, the Lord having borne with the unreasonable and continued disobedience of the people in violating his holy ordinance, swares in his wrath that they shall have no further opportunity of keeping it, although it was established from the foundation of the world for their benefit. The divine patience is exhausted by their willful and aggravated rebellion, and they are cut down by just retribution with no further opportunity of entering into the rest of his holy day. But hear the apostle still further, "For we which have believed do enter into rest" (κατάπαυσιν). This can not be the "rest of faith" as some believe; for this is not the time for rest. But it is the time for toil and conflict with the powers of darkness, and the antagonizing agencies of a wicked world. It is, I repeat, not the time for rest. Nor can such a view be harmonized with the language. Whatever rest is here meant, it is evident we enter *into it when we believe!* It may be argued that the Saviour invites us to him that we may obtain rest (ανάπαυσισ), but when are we to obtain it? Turn to Rev. 14: 13 and you will find when, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest (αναπαῦσανται) from their labors; and their works do follow them." I know of no other time that we rest in this sense of the term.

But this is not all, nor is it the main evidence we have in support of this view. Let us hear the apostle in immediate connection with the language which we have just read, "For he spake in a certain place of the seventh day in this wise," showing plainly as language can express it, that the seventh day or Sabbath, with all its hallowed influences and privileges, is what was intended by the "works finished from the foundation of the world." But hear the apostle still further, "And God did rest (κατέπαυσεν) the seventh day from all his works." Now if it is not the Sabbath rest that is meant, what relevancy is there in this language? and what application can we make of it? I can not see how a correct exegesis of the language can give any other interpretation of it. But let us further hear what the apostle has to say on this matter. He continues, "And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." If this means Canaan, into which the obedient or innocent entered, and into which the disobedient were not allowed to enter, what are we to understand by the following language: "Again he limiteth a certain day, saying in David, To-day, after so long a time, To day if ye will hear his voice harden not your hearts; for if Joshua had given them rest (κατάπαυσιν), then would he not afterwards have spoken of another day?" Now, it seems conclusive, that the meaning of the language is this, that if Joshua had given them rest, by conducting them safely and successfully into the Promised Land, and this was the rest promised and expected, the Lord would not have "limited" or specified another day in which to test the people as he did in the wilderness. For it is evident that the apostle understood that Joshua did not give them *rest*, consequently Canaan could not have been the rest intended. For we see the Lord, down in the days of David, some 384 years after they entered Palestine, testing the people by the very same rule by which he tested them in the wilderness in the days of Moses.

In further confirmation of this view, let us read the verse immediately following the text, "For he that has entered into his rest (κατάπαυσιν), he also hath ceased (κατέπαυσεν, rested,) from his own works as God did from his." Can anything be made clearer by means of language than this, viz.: that as the seventh day rest is the ordinance established by Jehovah, by which he is constantly kept before the minds of men as the true God and only Creator, when men embrace the Saviour and are brought to a saving knowledge of the truth, they in obedience to the divine command, and in imitation of the divine example, cease from their own secular labor and enter into the rest of the Sabbath with their sovereign Lord and Creator?

Having thus hastily noticed these passages, it remains for us to draw a few lessons of instruction therefrom.

1. Is there any subject more essential to keep before the minds of men than the knowledge of the true God and his stupendous and beneficent works of creation? Can we place too high an estimate upon them? Does not the constant remembrance of the work of creation prevent the intervention of false gods and the consequent train of false doctrines that would naturally follow? Is it not the antidote for idolatry? I verily believe, my brethren, that the Christian Church fails to realize, and consequently fails to emphasize the significance and importance of this solemn subject.

2. Is not the Sabbath rest expressly designed to commemorate this all-absorbing event, and to constantly keep before the minds of men the character and claims of their adorable Creator? Is not the Sabbath Jehovah's monument which he has erected with his own almighty hands, on whose sublime tablets we can plainly read the character of God and the reasons why it was erected? Here we can ascend its lofty summit in our weekly visits, and looking back over the centuries behold *Elohim* stretching his compass over the surging waters, and arranging in its beautiful harmony the habitation of man. And looking down the vista of the future, we can, by the eye of faith, see the coming King in his glory to gather his people to their final rest.

3. Finally, does it not behoove us, as a Sabbath-keeping people, to be careful how we demean ourselves before the world on this holy day? How particular we should be in shunning every appearance of evil, not even giving a pretext by which the world might impugn our motives or charge us with insincerity. A peculiar responsibility rests upon us as a people in this regard. I believe we can not too highly appreciate the ordinances of God. It is true, we are not to mistake the means for the end. But we must remember that he who has said, "Remember the Sabbath-day to keep it holy," is none other than Jehovah himself. A proper consideration of this subject would lead to a suitable appreciation of it, and not only the Sabbath, but all the ordinances of God, for he who carelessly observes the Sabbath, will also lightly esteem baptism and the Lord's Supper, because the same authority has established them all. O! that we could see such reverence for the ordinances of God, and such devotion on the part of Christian people, as a suitable appreciation of them would surely inspire. Which may God grant, for his dear Son's sake. Amen.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 8, 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 NUMBER of new subscribers to the RECORDER have been received in response to our proposition to give the remaining numbers of this year free to all such subscribers. There is still room for more.

THE Minutes of the General Conference and the Societies, including those of the Eastern Association, will make a pamphlet of nearly one hundred and fifty pages. They were sent to the bindery last week.

WE call especial attention to the sermon of Bro. McLearn on "Rest for the people of God," published in the Sabbath Reform column of this paper. Views are there presented which, to some of us, are new, and which will bear studying.

THE Corresponding Secretary of the Sabbath School Board, Bro. T. R. Williams, of Alfred Centre, is planning largely for the "Normal Institute" of which mention has previously been made in these columns. He wishes us to say that a very important factor in the ultimate success of these plans is the five cent collections for which he has asked. A small school has been the first to respond, sending five cents for every member. He desires to hear without delay from all who propose to do anything in the matter.

AN appeal was made last week to our friends, especially to the pastors and missionaries, to aid us in an effort to extend the circulation of the RECORDER. This appeal is made under the full conviction of the Board as well as that of the General Agent that no class of persons can render more effective service in this matter than they. And the conviction is quite as strong that in extending the circulation, and the consequent reading of the RECORDER among their people, they are doing good work for themselves as well as for us.

IT is reported that Gen. Lew Wallace was, at one time, quite inclined to be skeptical on religious matters. In this state of mind he met Col. Ingersoll, who very freely stated his views and asked the General to give them a careful study. He did so, spending six years in the investigation. At the end of this time he was fully convinced not only that Jesus Christ was a divine person, but that he was the only Saviour of men, and accepted him as his own personal Saviour. This, we believe, is the result which every candid, earnest inquirer must reach.

"THE CHURCH MEMBERS' MANUAL," comes to us from the First Brookfield Church. It contains an account of the organization of the Church, its articles of faith, covenant, officers of both church and Sabbath-school, the services and appointments of the church, list of constituent members, list of all who have ever been members, the present membership, list of pastors to the present time, deacons, clerks, and those who have been licensed at various times "to improve their gifts." It would, doubtless, be helpful to the members of other Churches if similar pamphlets were put in circulation among them.

A GOOD story is told of the bishop of Peterborough, who is a zealous temperance worker, that he persuaded an Irishman, who was somewhat addicted to drink, to sign the pledge. Only a few days after he chanced to meet this same Irishman in an advanced stage of intoxication, when the astonished bishop exclaimed, "Why Pat, I thought you were a teetotaler?" to which Pat coolly replied, "So I am, your reverence, but I am not one of the bigoted kind." It is sad to relate, this son of Erin is a fair specimen of many teachers of the present day. They hold some doctrines so very loosely and teach morality with such a go-as-you-please freedom that you hardly know whether, when you next meet them, you will find them drunk or sober. It would be vastly better for the cause of religion and a pure morality that our public teachers err, if err they must, on the side of too great strictness. In other things than temperance, the need of the world is men of the "bigoted kind," speaking from the Irishman's conception of it.

THE November *Wide Awake* might fitly be called a boy's number, since almost every one of its stories, outside the serials, has a boy for the "leading character." Opening with Lungren's beautiful frontispiece, "Autumn Leaves," there follows an unusually attractive list of stories, poems, &c., the mere mention of which would take more space than we have to give. The boy who is fortunate enough to possess this number will find a feast of good things. This number closes the seventeenth volume, and a tempting prospectus is given for 1884. Among them are serials by Elizabeth Stuart Phelps and "H. H." (Helen Hunt.) Only $2 50 a year. D. Lothrop & Co., Publishers, Boston, Mass.

THE PRISON LABOR QUESTION.

The prison labor question is to be submitted to the voters of the State of New York at the coming election. The vote will be for or against retaining the present contract system. By this system the labor of convicts in the prisons of the State may be bought by contractors, for which the State receives a fair price, the contractor furnishing the material, directing the labor of the convict as he would that of any other employee, and taking all the risk of finding a remunerative market for his products. The argument in favor of this system is that convicts are made self-supporting where, under the old public account system, they were often supported at the public expense, provided for by direct tax. The argument against it is that it puts convict labor in competition with voluntary labor with a tendency to cheapen the latter. There can, certainly, be no doubt that some system of labor should be maintained. By far the greater proportion of those now in our prisons are there from the ranks of the idlers. Some of them never were taught to work, or knowing how lacked habits of steady industry, or perchance could not find regular employment, and so from sheer idleness fell into bad company, thence into temptation, and thence into crime, and finally into the prison. Let those who have trades be employed at them; let those who have no trades be taught one, or employed at something or in some way which will give them an idea of what steady honest work means. In this we are all agreed. We believe that the contract system does all this for the convict, while it saves the State much expense; that, under proper restrictions and regulations, it need not subject the convicts to any undue severity in their work, and that it does no injustice to voluntary labor, because the amount of prison labor brought into competition with free labor is too small to be appreciable. We believe, therefore, it would be wisdom on the part of the voters of this State to say "Yes" to the question "Shall the present contract system of prison labor be continued?"

FAILURE, FAITH, FULLNESS.

Some of the most suggestive and impressive lessons of Scripture are those to be derived from the actual experiences of men as they went about their customary occupations, and came in personal contact with the living Lord. One of these scenes, enacted on the shores of Galilee, strikingly illustrates the wonders of faith in the word of Christ. Simon Peter and his business partners had been fishing, and had drawn nothing but empty nets all night, and were at the moment at which the scene opened, washing them, or spreading them out to dry. For some reason, we need not inquire what; *failure* was stamped upon that weary night's best endeavor. How complete and disappointing the failure was, is indicated in the first answer of Simon, "Master, we have toiled all the night and have taken nothing." Many a faithful pastor and Christian laborer has had occasion to know the sadness of that experience, and in bitterness of soul has had to confess, "We have toiled all the night and have taken nothing." If the fault were in any way his own so much the more sad the reflection. But the Divine Master was holding in store a strange glad surprise for Simon and his company, if only they be ready to take him at his word. May it not be that he sometimes lets us toil in weariness and present disappointment, seeing no fruit of our labor, that we may at last turn our thoughts from self and our own plans and best endeavors, to him who alone gives success, that the excelling of the power may be of God and not of us; and that all may thus acknowledge it? "Launch out into the deep, and let down your nets into the deep for a draught." What a strange command! How natural it would have been for Simon to say, "But night is the time to fish," or "Nobody fishes in the deep, but rather in the shoals;" or "The nets are spread out to dry;" or "We are weary with the night's fruitless toil and must needs get our breakfast and rest in sleep." Who could have blamed him if some such plea had been made? He did, indeed, refer to the failure of the night, which only added strength to the confession of faith which followed. We have, surely, done our best and brought home empty nets, "Nevertheless at *thy word* I will let down the net." To the weary toiler in Christ's service those simple words are worth more than the most profound treatise on the nature of faith. See how they put self out of sight and take the Master *at his word*. There is no lesson Christians need more to learn than that, only as their work is done in the name, and in obedience to the spirit and word of Christ, can they hope for any real success. "At *thy word*" should be the motto of every humble follower of Jesus; then, whatever may be the result, all will be well. But can there be any doubt as to the result? Will Simon catch any fish? Hear the record: "When they had this done, they inclosed a great multitude of fishes." There was not only success, but there was *great* success—success, we may reasonably believe, proportioned to the sense of human helplessness and implicit trust in the divine word. It is ever thus. When the servant of God trusts wholly in him he may expect that great blessings will come to him even in his weakness. He ought to be prepared to be surprised, at any time, at the richness and fullness of God's blessing. And this *fullness* of blessing lies much nearer to our saddest *failure* than we can think, if only the word of *faith* abides in our hearts.

Communications.

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

IN MEMORIAM.

EVA POTTER, wife of Joseph M. Titsworth, and eldest daughter of Charles Jr., and Sarah Potter, Plainfield, N. J., after an illness of less than three days, passed into the heavenly rest October 25, 1883. Born at Westerly, R. I., April 17, 1851, she was in the 33d year of her life. She studied at Alfred University during 1867 and 1868, and graduated at Miss Kenyon's Seminary in Plainfield, in 1871. She made a special study of music at Plainfield and in Philadelphia, attaining much more than ordinary proficiency in both singing and playing. As the result of over-study in this direction, her sight began to fail in 1872, and remained much impaired up to the time of her going home. She was consecrated to Christ in baptism, by the writer, in 1865, and united with the Pawcatuck Seventh-day Baptist Church; transferring her membership to the Plainfield Church in 1870, she remained earnest, active, and devoted, always among the first in every good work. Her religion was not a creed, but a life. It was not only a theory concerning what ought to be, but an earnest struggle to do and to become all that Christ required.

Her marriage was solemnized by the writer in July, 1874; thus was organized a home which for more than nine years was crowned by those blessings and enjoyments that abide with the truest and purest wedded love. The clearest view of her character is seen in an incident which shows with what a calm and restful faith she looked into the future. On her thirty-second birthday, in April last, she wrote down what she desired should be done at her farewell service, whenever she should be called hence; and on the 23d of September, just one month before the fatal trouble—suddenly-developed *Uremia*—appeared, she rewrote these directions in her diary. This was done in no superstitious fear, for her general health was then excellent. Among the things she asked were the following:

"I would like my brother Arthur to play Dudley Buck's Evening Idylle, at or near the opening of the service. . . . Sing not more than twice . . . Let the music all be soft, as no greater suggestion of heaven can be secured than by soft, sweet music. . . . Flowers, only a few, but let them be musical emblems. . . . Take me from *home*, not from the church. Don't allow anything to be noisy at the service. Don't make the rooms too dark, only subdued; not dismal. . . . Could my silent lips move at my own service, it would be only to plead that all young men and women (in fact, every one of whatever age) should try to realize how greatly they influence one another. Plead with them to live pure, to live true, and *never* to live for self. I believe I had rather die than to live for none other than my own small self."

Only a soul attuned to a high conception of duty, and to unselfish devotion, could have written such words. They remain with tenfold power in the memory of those who know how her unselfish life made her worthy to speak them. A volume of poems lies before us, her gift, in which are certain passages marked by her own hand. Her moral bravery is well set forth in the following:

"Let any man once show the world that he feels
Afraid of its bark, and 'twill fly at his heels;
Let him fearlessly face it, 'twill leave him alone."

Her conception of personal responsibility was voiced in the following:

"We are our own fates. Our own deeds
Are our doomsmen. Man's life was made not for men's creeds,
But men's actions."

Her broad and victorious faith rings out clear in the following, which is strongly marked:

"No stream from its source
Flows seaward how lonely soever its course,
But what some land is gladdened.
No star ever rose and set without influence somewhere.
Who knows what earth needs from earth's lowest creature?
No life can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who stand by the Throne
And gaze into the Face that makes glorious their own,
Know this, surely, at least. Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow,
Are these worth nothing more than the hand they make weary?
The heart they have saddened, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the Spirit,
Echo: He that o'ercometh shall all things inherit."

Her husband and two children remain to bless her memory, and weep over their loss; and it is little to say that as the circle widens from her own home, through the church, the Sabbath-school, the benevolent and reformatory organizations, and the musical circles of the city of Plainfield, the sorrow goes everywhere. But the knowledge that she "rests in the light and sunshine, in the presence of the King," and has entered into possession of the inheritance promised to those who overcome, softens our grief and tempers our sorrow.

The farewell service took place on Sunday, Oct. 28th, in the presence of a double throng of people. The floral tributes were beautiful and appropriate. In addition to the musical emblems, there was at the foot of the casket a high arched gate-way, fronted by a broad stairway; the golden gates were ajar, while just beyond lay a cresent and a star, with her name in purple wrought in white, so that looking through one saw "Eva" just within the golden gate. There Faith leaves her sorrowing over our loss, but rejoicing in her victory. HER PASTOR.

PLAINFIELD, N. J., Nov. 2, 1883.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 2, 1883.

As the time draws near for the assembling of the 48th Congress, which it will be remembered meets on December 2d, next, a peculiar spectacle is some times afforded to those who happen the to visit House of Representatives. A new member of Congress may be seen to enter. He looks around as if he had at last arrived at the place he owns, and then he goes furtively and sits down in one of the comfortable cane seat chairs before one of the bright oak desks, and tries it to see how it fits. A broad smile enlightens his features as he sits there and gazes towards the Speaker's desk. His imagination is at work. He sees the listening assembly entranced by his oratory; hanging breathless on his utterances. He is in his mind solving the political questions of the day, and proving himself to be the statesman of the hour. I once knew a member of Congress from a city in Michigan. He was a lawyer. Yet this gentleman tried in vain for some long weary months to catch the Speaker's eye in order to introduce the one bill which he hoped to get through during the session. Day after day he would come to his lodging rooms and lament in a ludicrous way, his failure to induce the wayward optic of the powerful parliamentary leader to rest approvingly upon him. The session ended and the bill was never introduced. He was in Congress two years without a chance to speak once except to yell "aye" or "no." I thought of this as I watched the neophyte sitting silent but happy in the vacant chamber shooting off his oratory to his imagination. It is getting to be a question with sensible men whether it is worth while to come to Congress at all. Lawyers predominate in Congress now. These professional gentlemen usually have a good practice before they can come to represent their district, and it generally pays them better than the $5,000 a year allowed to Senators and Representatives. An absence of two years, I am told, breaks up their business and frequently leaves them without occupation when their term ends. I know that a dozen or more brilliant men were left out in the cold at the close of the last session. Some of them get appointments here or abroad and become public functionaries. In a few years they fossilize, lose their influence, drop out of sight and are forgotten, and it is getting unfashionable with the administration to appoint this class of failures to places. I suppose it is concluded that if their own communities refuse to elect them to Congress, it is not for the President to reverse the decision by appointing them to other places of importance. I suppose he concludes that a non-indorsement at home is a bad recommendation.

In looking over the broad field of official life at Washington, I am led to think that a few years has seen a change which is notable. It is probable that more extravagance and display is common to all our cities than it used to be. Accumulated wealth has added a thousand luxuries to the list of presumed necessities. A Congressman at Washington is no longer fully equipped unless he has an establishment, consisting of a palatial mansion, a fashionable wife, carriages, horses, and servants without limit, and unless he entertains by giving dinners, balls, and receptions continually. A Congressman leads an idle life. That is most of them do, and there are now many rich men among them who come to Congress, not to represent the people, but to attain social distinction, to spend their money in luxurious living and also as agents of corporations. A poor man with a family, and only his salary to keep them in a city where the expense of living is high, has little chance against the class spoken of. Let him be ever so brilliant he is snubbed and defeated by his socially powerful colleagues. They for their part defeat each other's schemes. Hence it is the continual complaint during a session of Congress that it does nothing. I am only speaking the words of an observer of events when I say that the original intenton of meetings of Congress, is almost entirely lost sight of. It is getting to be an arena where private ambitions struggle for mastery. Trade schemes, political jobs, variously disguised grabs, and organized assaults on the public treasury are the objects too many members of Congress have in view. Some remedy may be applied, in fact it must be some day. C. A. S.

"BLAMED IF I KNOW."

Maybe he was not so much to blame after all. He was a coachman in gorgeous livery sitting on his box in front of a magnificent church on Fifth Avenue, with spire as tall as Trinity. I asked him what church it was, and who the preacher; and with a little bashful hesitancy he gave the answer at the head of this article. I had just come out of another church further up the Avenue, the Presbyterian Memorial Church, Dr. C. S. Robinson's; you who read his beautiful treatment of the S. S. Lesseon in *S. S. Times*, can not but share with me in a desire for further acquaintance. He is a sweet-faced old man, but he wields a heavy weapon when he strikes at the giant wrongs of society. He had been dealing brave and weighty indictments against the too prevalent tendency to showiness and outward demonstration in religious matters. He seemed to feel somewhat as Isaiah did when he said, "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them." Isa. 1:14. He deplored the passion for great conventions, showy sermons, mommoth boards, world-wide societies, machiney Sunday-schools, wound up prayer-meetings, etc. Not that he discarded the organized work of the church, but he dreaded the spirit that was glorifying these at the expense of the home care every man ought to have for himself, especially at the expense of the strict supervision every family and every church ought to have over their own children, as primary, first, most important work. He said "You would be surprised at yourselves, were I to ask all to raise their hands, who as heads of families, had so much as once ever given that son of yours instruction in the first principles of Christian living and doctrine. You send them to the great Sunday-school, to be taught by some Miss of fifteen as ignorant as they in things they most need to know, and when the school is out, two out of four of them go trooping home to dissipate the day away, leaving the minister without this warm fertile soil to sow gospel seed upon, as much as to say, 'That's too prosy, children must be amused.' Older people go to church more to display fine equipage than to get real soul culture. These things are of incalculable damage to the church and the cause of Christ." He said, "'Aim at something and hit it,' don't spread out away from your base of supplies. The enemy is ever alert to dodge into the gap. Don't think noise is power, nor that great conventions and synods and revival meetings carry the real power of the church. Back in your own hearts, your own homes, go seek it, go clear to the kitchen and stable. See that your domestics have chance for Christian culture." All this thrilling putting of home truths, so consonont with my life-long views and teachings, was so absorbing me as I walked down that magnificent boulevard of palatial residences and gorgeous churches, that I well-nigh forgot my surroundings,

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ed wealth has added a thou-
the list of presumed neces-
essman at Washington is no
ipped unless he has an es-
sisting of a palatial mansion,
rife, carriages, horses, and
limit, and unless he enter-
dinners, balls, and receptions
Congressman leads an idle
ost of them do, and there are
nen among them who come
to represent the people, but
distinction, to spend their
ous living and also as agents
A poor man with a family,
ry to keep them in a city
use of living is high, has
nst the class spoken of. Let
rilliant he is snubbed and
ocially powerful colleagues.
part defeat each other's
it is the continual com-
ession of Congress that it
am only speaking the words
events when I say that the
of meetings of Congress, is
ost sight of. It is getting
ere private ambitions strug-
Trade schemes, political
guised grabs, and organized
blic treasury are the objects
rn of Congress have in view.
y be applied, in fact it must
C. A. S.

HED IF I KNOW."

not so much to blame after
oachman in gorgeous livery
in front of a magnificent
Avenue, with spire as tall
ed him what church it was,
cher; and with a little bash-
gave the answer at the head
I had just come out of an-
rther up the Avenue, the
morial Church, Dr. C. S.
who read his beautiful treat-
S. Lesson in *S. S. Times*,
e with me in a desire for
nce. He is a sweet faced
wields a heavy weapon when
giant wrongs of society.
ing brave and weighty in-
the too prevalent tendency
outward demonstration in
He seemed to feel some-
did when he said, "Your
ur appointed feasts my soul
a trouble unto me, I am
em." Isa. 1:14. He de-
n for great conventions,
mmoth boards, world-
machiney Sunday-schools,
meetings, etc. Not that he
nized work of the church,
spirit that was glorifying
e of the home care every
for himself, especially at
e strict supervision every
church ought to have over
n, as primary, first, most
He said "You would be
elves, were I to ask all to
who as heads of families,
e ever given that son of
in the first principles of
nd doctrine. You send
t Sunday-school, to be
m of fifteen as ignorant
hey most need to know,
ol is out, two out of four
g home to dissipate the
the minister without this
saw gospel seed upon, as
That's too prosy, children
Older people go to church
equipage than to get
These things are of in-
to the church and the
le said, "'Aim at some-
don't spread out away
supplies. The enemy
dodge into the gap.
is power, nor that great
ods and revival meetings
of the church. Back
your own homes, go seek
itchen and stable. See
have chance for Chris-
thrilling putting of
ment with my life-long
was so absorbing me as
magnificent boulevard
and gorgeous churches,
got my surroundings,

and in my admiration of the man with the moral courage to thus beard the lion in his lair, and shake him so thoroughly right there in the high place of his dominion, I almost forgot my contempt of that, kidglove, shilly shally, invertebrate style of Christian service, which has been so keenly and terribly scourged. My revery was broken by the shine of the liveried coachman before the church, sitting out in the cold waiting for his Christian employer to finish his easy sitting on his plush covered cushion, near the front of the middle aisle. "What church?" "Blamed if I know!" D. E. M.

MOTHER HAS BEEN PRAYING.

I have been wondering what made Hannah so happy when she gave up her little boy to the Lord. She had brought him up to the tabernacle, had slept the last night with him in her arms and kissed his soft lips as only a mother can, and now as she gives him up to God her heart is so happy she cries out in a hallelujah of praise, "My soul rejoiceth in the Lord." Blessed mother! she realized then in its fullness the joy of lending her child to the Lord. But she had felt something of that joy before, when she offered the silent prayer and solemn vow in the tabernacle, and *was no more sad*, and she had realized it more as she watched and prayed and prepared her little boy for the white robes and the altar of God, but when at last Shiloh was reached, and the full offering made, her heart was so full she could only express her joy in a hallelujah of prayer. Happy mother! Her prayers and vows and joys were fully realized when she finally and publicly lent him to the Lord. But each prayer and each sacrifice prepared the way for this greatest sacrifice and this glad hosanna. And it was because she had been all these years praying and silently giving that she could now give so much, and *rejoice* in the giving.

But it was this praying mother that made Samuel the child of God and the prophet of the Lord. When the mothers at Ramah and throughout Israel heard what Hannah had done, and how the Lord had called the child in the night vision, and how faithfully he ministered at the altar, they seem to have expected that such a child from such a mother should be a prophet of God. "And all Israel from Dan even unto Beersheba knew that Samuel was established to be a prophet of the Lord." And when the mother was busy at home spinning and weaving and preparing the priestly robe, her thoughts were not upon the little coat she was making, but far away with that precious child at the altar, and her heart was going up in prayer to a heavenly Altar that his white robes might be kept pure and spotless. And when at times her motherly heart longed to see her child, as every mother longs to see her loved ones, and the time seemed so long till they should meet again at Shiloh, she would go into that little room and take out the little coat, and, amid prayers and tears and rejoicings, thank God that one of her children had been lent to the Lord.

And when I think of another dear old mother, who, for nearly fifty years, has been praying that one of her children might be a missionary of the cross in heathen lands, and when at last God has called the one best fitted to go, we are not surprised, for we know that during all these years mother has been praying; and now when the gift is complete, and the long good-bye spoken, we can only hope and trust that something of Hannah's joy may fill our dear mother's heart.

L. R. SWINNEY.

LOST CREEK, W. Va.

FROM MISS SWINNEY.

The following letter, just received, will be of interest to the readers of the RECORDER. A. E. M.

CHICAGO, Ill., Monday, Oct. 29, 1883, 4 P. M.

What were my thoughts when you all left the train! Alone, the night before me, and my back turned upon my home. Yet not alone, One goes with me, who is more than all the world besides.

As soon as possible, I commenced to secure that small weighty package you gave me, and with fingers and mind occupied, my thoughts were taken partially away from my grief, so intense at that time. Thus far it proved a blessing.

I reached Chicago this morning at eight o'clock and found Miss Whitman and her friend Mrs. Haigh, who entertained her over Sunday, also Mrs. O. U. Whitford awaiting me. Miss Whitman is truly a noble lady, as I expected (to find her from her) letters. She confidently expects Miss Roberts to join us at San Francisco. Miss Whitman passed on to Davenport; I leave Chicago to-morrow at noon, and as I pass through Davenport to-morrow evening at 5.50 she is to enter the train, and from that place on, we journey together. I have spent the day at Mr. Ordway's, and am now with Mrs. Whitford.

Please write a few comforting words to mother, at Smyrna, Del., where she will visit a few weeks. Very truly,

E. F. SWINNEY.

A NEW CHURCH.

Daneville, Turner Co., Dak.

A Seventh-day Baptist Church was organized in this place Sabbath-day, Oct. 27, 1883, by Eld. O. U. Whitford, assisted by Eld. C. J. Sindall, of eight members—six Danes and two Americans—Bro. E. D. Coon and wife of Parker, Dak., formerly of Utica, Dane Co., Wis. After some remarks on the nature, objects, and benefits of church organization, and also denominational organization and work, articles of faith and practice were adopted, and Jens Willadsen was chosen Church Clerk. Christen Swendsen was chosen and ordained their deacon. The right hand of fellowship and welcome was given by Eld. Whitford to all the members. After prayer, the Lord's Supper was administered. The whole services were very solemn and impressive. Outside the little school-house, surrounded by the broad prairie with its tall, Autumn-brown grass, the rain was falling; inside, tears were trickling down the cheeks of those who felt the great responsibilities resting upon them, and sought divine help. Pray for God's blessing upon this little Church out on the far frontier that it may be strong in the Lord and in the power of his might. W.

Home News.

New York.

ALFRED CENTRE.

By the invitation of our pastor, the pulpit was occupied last Sabbath by J. G. Burdick, a member of the Theological Class.

The attendance at the Sabbath-school was 210. The interest in the prayer-meeting following the school is increasing.

Prof. A. A. Hopkins, of Rochester, addressed the citizens the evening of the 3d on the political aspects of Prohibition.

The Alfriedians visited the Alleghanian Lyceum at their last session.

The students have lately been favored with a number of chapel speeches by visitors. A.

New Jersey.

NEW MARKET.

There is little new in New Market. For the first time the Prohibitionists will have a ticket in the field in our county, and we shall have an opportunity to vote our sentiments on the question of temperance. We hope to poll twenty-five Prohibition votes in the township of Piscataway.

Ohio.

JACKSON CENTRE.

We are having pleasant Fall weather. It is a general time of health. In fact, this is coming to be a healthy country. There has not been a death in our Church or society for nearly five years.

The Church is in a good healthy condition, spiritually, as we believe, with a growing interest in the services of the church.

Though defeated in the election in not adopting the second amendment, we feel encouraged to fight on. We have settled the course for the future of the Republican party. They must adopt a Prohibition platform, or remain down and out. It's Prohibition or death to the Republicans of Ohio.

J. L. H.

Condensed News.

Domestic.

An interesting legal contest on the approaches to the new cantilever bridge at Niagara Falls is now in progress. The railroad company seized the lands on the American side of the river belonging to the Witmer estate, upon which they erected expensive abutments and approaches to the bridge. A commissioner was appointed to fix the value of the land taken, and the Witmer heirs, through counsel, sharply contested their right, and claim that as the railroad took their property without permit, they were tresspassers, and it follows that all the costly improvements made by the bridge-builders thereon now belong to the owners of the land. The estimated expense of the abutments is in the neighborhood of $100,000. Both sides have able counsel, and the result of this new and interesting legal question is watched with interest. The case has continued for some time.

One Zimmerman was sentenced at Chicago, Nov. 3d, to six months imprisonment for the attempted bribery of a juror in the interest of the Northwestern railroad, which is being sued for personal damages.

There is much indignation among the colored people concerning the Civil Rights decision. At a mass meeting recently held at Springfield, Mo., speeches of a conciliatory tone were made, but urged united action for the rights of the colored people. One of the speakers advised his hearers to acquire property, educate themselves, and they would obtain the respect of the whites and grow up to civil rights without the help of legislation.

At Wheeling, W. Va., a large meteor was visible at 9.14 o'clock on the evening of Oct. 31st. It was seen first in Aries and passed eastward into Taurus, where it exploded, fragments being visible as they flew in every direction. The meteor was about one-third the diameter of the moon, and cast a strong shadow on the lighted streets.

Judge Hoffman of the United States court, having the Chinese habeas corpus cases, has intimated that he would decide that all Chinamen, formerly residents of San Francisco, who left prior to the issuance of return certificates, are entitled to land.

The oil report for October shows that during the month 320 wells were completed in the region of Titusville, producing 4,576 barrels. The last day in October there were 588 wells drilling and rigs building in the entire oil country.

The formal transfer of the command of the army from Gen. Wm. T. Sherman to Lieut. Gen. P. H. Sheridan, took place at noon, Nov. 2d, at the headquarters of the army in the War Department building in Washington.

The Tenth Annual Session of the National Women's Christian Temperance League was held in Detroit, Mich., beginning Oct. 31st. There will be a grand national jubilee December 5th, the tenth annual of the crusade.

The great exposition of the New England manufacturers and mechanics institute closed Nov. 3d. Thirty thousand were present. The profits aggregate $20,000.

The commissioner of pensions estimates that forty million dollars will be required for the payment of pensions the next fiscal year.

The steamers Gellert and France brought to New York, Nov. 1st, $300,000 in gold from Europe.

The coinage of the United States mints for October was 10,938,000 pieces, valued at $5,284,000.

At Sing Sing the net earnings of the prison for October is $5,036.

Foreign.

The *Freeman's Journal* declares that the government circular just issued proposes the wholesale shipment of the Irish people to Canada. Every facility is to be offered boards of guardians and clerks of unions to promote emigration. No work house paupers will be sent. Large contracts have been made with shipping companies for the conveyance of emigrants. The Canadian government is a party to the scheme against which the *Freeman's Jonrnal* warns all Irishmen.

It is reported that the Canadian commissioner has nearly completed arrangements for the sale of the island of Anticosti to France. The object is to bring to an amicable termination the difficulties between English and French fishermen in Newfoundland. The French government will invite discontented fishermen to establish themselves on the island. The price asked is fifty cents an acre.

A man named Piotrowski has been arrested at Dirchan, Germany, who was charged with and confessed to having been sent by nihilists to murder Bismarck. Piotrowski claims to be a Russian actor, and says nihilists provided him with money to travel. An instrument for injecting morphia was found upon him; also a nihilist poem.

The Paris correspondent of Router's telegram company has received information from an authentic source that the black flags occupy Sontai and the Chinese possess Bachina. If therefore the French attack the latter place, war with China will be inevitable.

It is reported that the Orleans princes have sounded Germany in reference to their asserting their claim to the French throne. Bismarck gave them no hope.

The French admiral at Gaboon, on the west coast of Africa, received instructions to annex the coast and all southern parts as far as the Congo river.

The Hawaiian cabinet have rescinded their former action excluding Chinese laborers. They will now be admitted but in limited numbers.

The *Temps*, Paris, says there will shortly be sent to Tonquin a military baggage train of horses, which will serve as mounted infantry.

It is reported that the first secretary of the Chinese legation at Paris, stated that war between China and France is now certain.

The supplemental credit to be asked by the government for operations in Tonquin will not exceed 10,000,000 francs.

THANKSGIVING.

President Arthur has issued the following Thanksgiving proclamation, and the Governors of the several States are echoing it from their various official seats, calling the citizens of our country to thanksgiving and praise to God for his unspeakable gifts:

A PROCLAMATION.

In furtherance of the custom of this people at the closing of each year to engage upon a day set apart for that purpose, in a special festival of praise to the giver of all good, I, Chester A. Arthur, President of the United States, do hereby designate THURSDAY, the 29th day of November next, as a day of national thanksgiving. The year which is drawing to an end has been replete with evidences of divine goodness. The prevalence of health; the fullness of the harvests; the stability of peace and order; the growth of fraternal feeling; the spread of intelligence and learning; the continued enjoyment of civil and religious liberty: As all these and countless other blessings are cause for reverent joying, I do therefore recommend that on the day above appointed, the people rest from their accustomed labors, and meeting in their several places of worship, express their devout gratitude to God that he hath dealt so bountifully with this nation; and pray that his grace and favor abide forever.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 26th day of October, in the year of our Lord, one thousand eight hundred and eighty-three, and of the Independence of the United States, the one hundred and eighth.

(Signed) CHESTER A. ARTHUR.

By the President:

FREDERICK T. FRELINGHUYSEN, Secretary of State.

AT the recent Annual Meeting of the New York Baptist State Missionary Society, Rev. R. S. MacArthur, D. D., said:

"I regard it as much of a duty to raise money for the cause of God as to preach the Word of God. When an agent can get more money out of the people of a church than the pastor can, it is time for him to inquire if he is in the right sphere of life. When I hear of a minister that preaches 59 minutes of 'Shall saints know each other in heaven?' and then turns to a waiting brother and tells him he can have four minutes to present the cause of missions, I don't know whether he will know any saints in heaven or not. As Baptists we have the scholarship of the world on our side. Ours is not a denomination of denunciation, but a denomination of declaration; the best way to preach error is to preach truth."

MARTIN LUTHER. A popular, scholarly, and *reliable* life of the Great Reformer, based on Kostlin's extensive work, as prepared by Prof. W. Rein, Eisenach, Germany, and translated and enlarged by Rev. G. F. Behringer, Brooklyn. The 400th Memorial Celebration of Luther's birth, that "solitary monk who shook the world," occurring on Nov. 10th, is exciting a world-wide interest. As a historical character only, his life is worthy of the most careful study; all Christendom has shared in the untold blessings, ecclesiastical and civil, which have followed his sublime labors for God and man. A book which will present, in popular, clear, and attractive style, an unbiased *record*—not estimate—of the man as he spoke and acted, is the need of the hour. This the present volume fittingly supplies. Giving the salient features of his life as contained in Kostlin's and other extensive biographies, omitting discussions on purely theological questions, it presents its subject in so attractive a manner that the interest never flags. We greatly err if it does not prove the *best popular life of the Great Reformer* ever printed in the English languagc. Published in Funk Wagnall's Standard Library, No. 101. Price 25 cents.

R. S. & A. P. LACY, old and well-known Patent Attorneys of Washington, D. C., publish quite an interesting volume on the subject of Patents, which is sent free on application.

A CHRISTMAS GIFT.—The McTammany Organette is the most wonderful musical instrument of the nineteenth century, and consequently, a great number of imitations have been made. In selecting a musical instrument, insist on having the best, the McTammany Organette. The music is mechanical and perfectly accurate and will play any tune, giving extreme delight to the young and amusement for the old folks. It develops and cultivates a love of music in children. No better or more perfect musical wonder can be selected for a Christmas gift and the price is so reasonable as to be within reach of everybody. For full particulars and illustrated catalogue, address McTammany Organette Company, Worcester, Mass. They also want an agent in every town in America.

IRVING SAUNDERS will be at his Friendship Studio from November 7th to 13th.

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SPECIAL NOTICES.

☞ THE Executive Board of the American Sabbath Tract Society will meet in regular session at the Seventh-day Baptist church in Plainfield, N. J., on First-day, Nov. 11, 1883, at 2 o'clock P. M.

E. P. SAUNDERS, *Rec. Sec'y.*

☞ THE Annual Meeting of the New Jersey and New York City Churches will be held at Plainfield, commencing on Sixth-day, Nov. 16th, according to the following programme:

Sixth day, at 2½ P. M., sermon by O. D. Williams.
Sixth day evening, 7½ o'clock, prayer and conference meeting.
Sabbath morning, 10½ o'clock, sermon by D. E. Maxson, followed by the communion.
Sabbath afternoon, 3 o'clock, Sabbath-school.
First-day morning, 10½ oclock, sermon by T. L. Gardiner.
First-day afternoon, 2½ o'clock, sermon by E. P. Saunders.

A. S. TITSWORTH, *Sec'y.*

☞ A THREE DAYS MEETING for the Seventh-day Baptists of Freeborn county, Minn., and adjoining places, will be held at Alden, Minn., commencing Sixth-day, Nov. 16, 1883, at 2 P. M., conducted by Eld. O. U. Whitford, assisted by Eld. H. B. Lewis. This meeting is called for religious worship, public and social, and also to consider together what should be done to maintain and advance Seventh-day Baptist interests in this section of Minnesota. Get ready, come, and let us have a good meeting.

O. U. WHITFORD, *Seventh-day Baptist Missionary.*

☞ PROVIDENCE permitting, Eld. S. R. Wheeler, and perhaps the pastor of the Pardee (Kan.) Church, will begin a series of meetings with the Seventh-day Baptist Church of Marion county, Kan., on Fifth-day before the last Sabbath in November, 1883, said meetings to continue for, perhaps, two weeks. A cordial invitation is extended to all who can attend. Those coming by railroad will stop at Florence, on the Atchison, Topeka, and Santa Fe Railroad.

W. E. M. OURSLER.

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

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Nov. 3d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 29,950 packages; exports, 6,312. Stock here as taken by the Mercantile Exchange is in round numbers 60,000 packages. There is a good demand for crisp, clean flavored dairy Fall tubs, and also for choice entire dairies. Creameries throughout this State are generally closed, and quite a proportion of the last run has been indifferent in quality, thus shrinking the supplies of the finest butter. The demand now has to look to Western creameries for the supply of fresh last week's make, and to the finest dairy tubs for the next grade. There has been some buying of dairy firkins for export at 21 @ 22c, and lincs of June held creameries sold to the same trade at 21 @ 23c. Butterine, it is said, has been running poorer this week on account of some trouble with the lard. Hogs' butter will show its bristles, give it time and plenty of rope. The market closes very firm for finest butter. We quote:

	Fancy.	Fine.	Faulty
Creamery, sour, fresh...	—@30	27@28	20@25
" sweet " ...	24@25	——	20@22
" Summer make.	—@25	22@23	18@20
Home dairy, fresh.....	27@28	25@26	18@22
" early.....	——	22@23	15@20
" entire.....	—@25	23@24	18@21
Imitation cream'y.....	23@24	18@20	——
Factory butter.....	16@18	12@14	10@12

CHEESE.—Receipts for the week were 46,136 boxes; exports, 15,840 boxes. The stock on the 1st inst., as near as can be ascertained, is, in round numbers, say, 82,000 boxes. Exports for six months ending 1st inst., 1,558,190 boxes, say about 209,000 boxes more than were exported for the same period last year. The market is dull and heavy, and seems to fairly reflect the low mercantile tone of the commercial world. Fine Septembers always have a market and are firm at 12 cents but not active. Good medium full cream Septembers are offered in the factories at about 11 cents, but are dull and slow. Octobers are out of favor, and, it is claimed, are uncured and unfit to offer, but the market wants fitting quite as much as the cheese itself. Fine W., 12 @ 24 hour skim cheese, are saleable to Southern trade at 9@9½c. The quality of skims this year seems to be even poorer than usual. We quote:

	Fancy.	Fine.	Faulty.
Factory, full cream..	—@12	10½@11½	9@10
Skimmed	9½@10½	4 @ 8	0@ 3

EGGS.—Receipts for the week were 8,929 bbls. and 2,752 boxes. There is quick sale for near-by fresh eggs at 28 cents. Western and Canada, more or less fresh, bring 26@27 cents, limed eggs selling fairly well at 22@23½c. On 'Change there was sale of thirty barrels Iowa fresh gathered stock at 27c. We quote:

Near-by fresh laid eggs.....	28 @30
Canada and Western.....	26 @27
Limed eggs, per doz.....	22 @24

BEANS.—We quote:

Marrows, per bushel, 62 lbs.....	$3 30 @$3 60
Mediums " "	3 10 @ 3 20

DRIED FRUITS.—Dried apples are dull and lower. We quote:

Evaporated apples, ring cut, choice.....	14 @15
" " fair to good.....	10 @13
Apples, N. C., sliced, choice to fancy....	9 @10
" " " fair to prime.....	7 @ 8
Peeled peeches, evaporated.....	25 @28
Unpeeled peaches, "	6 @ 6½
Peeled " choice to fancy.....	12 @14
" " common to good.....	10 @12½
Raspberries, dried.....	26 @27
Blackberries.....	9 @9½
Cherries.....	16 @17
Plums.....	— @—

POULTRY.—The market is well sustained. To insure highest market rates, poultry must be fat and neatly dressed, and should not be fed for twenty-four hours before killing, as food in the crop is liable to sour and injure its sale. Bleeding in the mouth is the best mode of killing. Heads and feet should be left on, and the poultry should not be drawn. In dressing, the water should be as near the boiling point as possible, without actually boiling. Dip the bird into the water three times, holding it by the legs. The feathers must be then quickly and thoroughly removed, without breaking the skin. Then dip into boiling water two seconds, and immediately afterwards into cold water the same length of time. Wet dressed poultry is generally preferred up to Thanksgiving, after which time dry picked has the preference. Small fat turkeys sell best the season through, except at Thanksgiving and Christmas, when large, dry picked birds only are wanted. Geese sell best at Christmas. We quote:

Turkeys, choice, per lb.....	14 @16
" poor to fair, per lb.....	11 @13
Ducks, choice, per lb.....	14 @16
" poor to good, per lb.....	11 @13
Chickens and fowls, choice, per lb.....	11 @12½
" poor to good, per lb..	8 @11

BUTTER, CHEESE, EGGS, BEANS, ETC.

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Selected Miscellany.

THOSE LEFT US.

BY J. W. BARKER.

Alone in the quiet evening,
We are sitting, my wife and I,
And upon the throbbing silence,
Unbidden there comes a sigh;
And it hath a mystical language
Which only the heart can know,
For it beareth a tender message
From the circles of long ago.

No measure of mirth or gladness,
In the vacant hall is heard,
No song in the silent parlor,
But the song of a captive bird;
No form by the curtained window,
No rush thro' the open door,
No clatter of truant footsteps
Is heard on the stainless floor.

For the music of merry voices,
That rang in the early morn,
And the faces that sparkled with sunshine
To the world's wide field are gone;
Some home in life's radiant morning,
Some circle of love, we know,
Are blessed by the touching music
That cheered us so long ago.

But alas! some voices have left us,
Some forms we shall see no more.
They tell me the feet of the dear ones
Are treading that beautiful shore,
Far over life's billowy ocean,
By the musical rivers of bliss,
In a country of flowers, whose fragrance
Seldom floats thro' the shadows of this.

—*Morning Star.*

CAUGHT UP IN A CYCLONE.

It was Saturday, when there was no school, and Harvey Robinson and myself were fishing in the Illinois River. We had not been fishing for several weeks, and went prepared to have a good time. We were in a row-boat which belonged to Harvey's brother, and we started out about three o'clock in the afternoon. Besides our fishing-rods and a pound of beef for bait, each one of us had taken a biscuit and a pocketful of pairs, to eat on the way. It was a very warm afternoon; we were aware of that before setting out. But we thought there would be a breeze on the river, and we said we could take a bath in the shade of the elms if the sun was too hot. Unlocking our boat, we paddled down to a bend some half a mile below, and there, in the deep water, threw out our hooks. But it was warmer than we had thought, and no breeze came. At last it really seemed as if the sun would bake us. There was a belt of rather dark, misty clouds, away up in the northwest, but they did not keep the sun from reaching us.

"I wish some of those clouds would rise a little higher, and cover the old hay-maker up!" Harvey said, as he dipped up a handful of water to wet his head.

Just then, however, a fish bit at Harvey's hook, then another bit my hook, and I hauled a big fellow in. Then the fish seemed to wake up all at once. We caught five in less than three minutes, and the sport grew so exciting that we forgot how fearfully hot it was.

But suddenly we became conscious of something unusual; a strange sensation which came from the air, and of an unnatural stillness. The air seemed dead and oppressively heavy; it fairly bore us down, and the effect was such that it seemed as if my head would burst. At any rate my head felt very strangely.

"This is queer weather," Harvey said, drawing up his line and looking around; and when he spoke, I noticed, and so did he, that his voice sounded strange.

"Let's pull back to the landing-place," I said, for I thought possibly an earthquake was at hand.

"Yes, let's do that," said Harvey, and we both took to the oars. We had pulled no more than a dozen strokes, when a strange noise—like nothing I can describe—a sort of murmuring, caused us both to look around up the river. And there, all up in the north and west, was the strangest and wildest sight I ever saw.

The clouds were not black, but they seemed to be swirling round and round, streaming up with fearful swiftness toward the zenith. It was just frightful! But where we were not a breath of air was stirring.

"It is a tornado. There's a cyclone coming!" Harvey exclaimed. "We must get ashore."

Almost before the words were spoken I caught sight of something out through the trees above the landing-place, that fairly made my hair rise. It was black as ink, three or four hundred feet high, and looked like an immense balloon with the lower end just touching the ground. We both dropped our oars and grasped the side of the boat—for we saw that whatever it was, it would be on us in another minute.

The strange, murmuring sound had increased to a horrible roaring, and above it we heard loud crashes like thunder-claps. It struck the oil-nut trees by the boat-landing, and every leaf and small limb seemed to fly up off them as if sucked into the vast, black globe. Not leaves and branches alone; the great whirling, rolling sphere gathered up everything in its course. In that moment of its sweeping down upon us, I saw fence-rails, cart-wheels, boards, green corn, pigs, tons of hay, and lots of sheep, all whirled round and round together a hundred feet in the air. And on each side of it a shower of all these things, living and dead, was rained down like hail.

When the lower end of this horrible maelstrom touched the river, the water rose up in a white stream into the black, dusty mass with a shrill hissing noise, like the tearing of a thousand pieces of cloth. All this in a moment; then it struck us, that whizzing, roaring whirlwind of dirt, grass, corn, fence posts, dust, and water, and up we went into the dark. The boat, with us in it, was whirled up out of the water into the swirling air, like a leaf. I remember feeling a swift succession of heavy thumps and blows as I clung to the gunwale; then I was dimly conscious of being whirled over and over in the air; and then for a time I knew nothing more about it.

The next I did know, though I hardly knew that for awhile, it was raining softly on me; I heard drops pattering on leaves. Then a terrible sense of pain and dizziness came upon me. I could hear my heart flutter, my whole body felt prickly, as one's arm will when by chance he hits the end of an elbow. I felt chilled, too; and it seemed as if months passed while I still lay in that painful, half-conscious condition. At last I became fully conscious, and roused up. I was cold and in great pain, and for awhile I could not move my arms. It was dark and raining gently. I felt the rain on my face, and heard it on the broken-down corn, in the midst of which I lay. I was wet through, and covered with mud and dirt.

A long time passed before I could get up; and then I kept tumbling over the corn which lay snarled and prostrate all about. I wandered around in the dark amongst the corn for I know not how long; but at last I got out of the corn-field to a rail fence, which I followed till I came to the river. Here I sat down, being very faint and in great pain, and did not move again until it began to grow light. I then discovered that I was on the opposite side of the river from home, and at a place more than a mile below where we had been fishing. Not far from where I sat there was a boat, and after a time I mustered strength enough to paddle across the river in it. On that side the road ran along the bank, and getting into it, I staggered on toward home, feeling worse than I had ever felt in my life.

I had not gone far when I saw a man with a horse and wagon coming toward me; I soon recognized one of our neighbors, Mr. Goldby. When he saw me he seemed astonished.

"Harry Lincoln!" he at length exclaimed, "is it you or your ghost?"

I answered that I could not be quite sure which it was as yet. Mr. Golby turned his horse around in the road and said, "Get in here, quick! It will be the gladdest morning there ever was at your house."

"Why, my dear boy," he said, after I was in, "the folks are about crazy at your house. They think you were drowned yesterday afternoon. Harvey was picked up just over the river from where you were fishing, with a broken arm. Close beside him was a dead calf, and two hundred feet of wire fence. We hunted till dark for you, and gave you up for lost in the river. The tornado's done no end of damage, but your folks won't care for that now."

You should have seen that man drive. He seemed in a hurry to see how glad my folks would be. And to tell the truth, they were rather rejoiced to see me. In fact, my mother shed some tears over her boy, "come back to life," as she said. I had never known until then that they cared so much about me at home.

It was a week before I went out of the house again. And the next time I saw Harvey we agreed to dig a "tornado hole" before another Summer, a cellar out of doors, to be covered over with planks and turf, with a trap-door to drop into it by.

We dug the hole—it is all ready—and when we see another *black balloon* coming, we are going to cut and run for it.—*An Illinois Boy, in Youth's Companion.*

THE SHOEMAKER AND LITTLE WHITE SHOES.

The following true story has often been told from the platform, by Mrs. Abby Fisher Leavitt, one of the first of the Crusaders of 1873–4, and since that time one of the ablest workers in the field:

"One morning during the Crusade, a drunkard's wife came to my door. She carried in her arms a baby six weeks old. Her pale, pinched face was sad to see, and she told me this sorrowful story: 'My husband is drinking himself to death; he is lost to all human feeling; our rent is unpaid, and we are liable to be put out into the street; and there is no food in the house for me and the children. He has a good trade, and his earnings all go into the saloon on the corner near us; he is becoming more and more brutal and abusive. We seem to be on the verge of ruin. How can I, feeble as I am, with a babe in my arms, earn bread for myself and children?'

"Quick as thought the question came to me, and I asked it: 'Why not have that husband of yours converted?' But she answered hopelessly:

"'Oh, there's no hope for such a thing. He cares for nothing but strong drink.'

"'I'll come and see him this afternoon,' said I.

"'He'll insult you,' she replied.

"'No matter,' said I; 'my Saviour was insulted, and the servant is not above his Lord.'

"That very afternoon I called at the little tenement house. The husband was at work at his trade in a back room, and his little girl was sent to tell him that a lady wished to see him. The little girl, however, soon returned with the message, 'My pa says he won't see any one.'

"But I sent him a message proving that I was in earnest. I said, 'Go back and tell your pa that a lady wishes to see him on very important business, and she must see him, if she has to stay till after supper.'

"I knew very well that there was nothing in the house to eat. A moment after, a poor, bloated, besotted, wreck of a man stood before me.

"'What do you want?' he demanded, as he shuffled into the room.

"'Please be seated and look at this paper,' I answered, pointing to a vacant chair at the other end of the table where I was sitting, and handing a printed pledge to him.

"He read it slowly, and then, throwing it down upon the table, broke out violently:

"'Do you think I'm a fool? I drink when I please, and let it alone when I please. I'm not going to sign away my personal liberty.'

"'Do you think you can stop drinking?'

"'Yes, I could if I wanted to.'

"'On the contrary, *I* think you're a slave to the rum shop down on the corner.'

"'No, I ain't any such thing.'

"'I think, too, that you love the saloon-keeper's daughter better than you do your own little girl.'

"'No, I don't either.'

"'Well, let us see about that. When I passed the saloon-keeper's house I saw his little girl coming down the steps, and she had on white shoes, and a white dress, and a blue sash. Your money helped to buy them. I come here, and your little girl, more beautiful than she is, has on a faded, ragged dress, and her feet are bare.'

"'That's so, madam.'

"'And you love the saloon-keeper's wife better than you love your own wife.'

"'Never! no, never!'

"'When I passed the saloon-keeper's house, I saw his wife come out with the little girl, and she was dressed in silks and laces, and a carriage waited for her. Your money helped to buy the silks and laces, and the horses and the carriage. I come here, and I find your wife in a faded calico gown, doing her own work; if she goes anywhere she must walk.'

"'You speak the truth, madam.'

"'You love the saloon-keeper better than you love yourself. You say that you can keep from drinking if you choose; but you helped the saloon-keeper build himself a fine brick house, and you live in this poor, tumble-down old house yourself.'

"'I never saw it in that light before.' Then, holding out his hand, that shook like an aspen leaf, he continued, 'See that hand. I've got a piece of work to finish, and I must have a mug of beer to steady my nerves, or I can not do it; but to-morrow, if you'll call, I'll sign the pledge.'

"'That's a temptation of the devil. I did not ask you to sign the pledge. You are a slave, and can not help it. But I want to tell you this: There is One who can break your chains and set you free.'

"'I want to be free.'

"'Well, Christ can set you free, if you will submit to him, and let him break the chains of sin and appetite that bind you.'

"'It's been many a long year since I prayed.'

"'No matter; the sooner you begin the better for you.'

"He threw himself at once upon his knees, and while I prayed I heard him sobbing out the cry of his soul to God.

"His wife knelt beside me and followed me in earnest prayer. The words were simple, and broken with sobs, but somehow they went straight up from her crushed heart to God, and the poor man began to cry in earnest for mercy.

"'O God! break these chains that are burning into my soul! Pity me, and pity my wife and children, and break the chains that are dragging me down to hell. O God! be merciful to me a sinner.' And thus he cried to God, and he heard him, and had compassion upon him, and broke every chain and lifted every burden; and he arose a free, redeemed man.

"When he arose from his knees he said: 'Now I will sign the pledge and keep it.'

"And he did. A family altar was established, the comforts of life were soon secured—for he had a good trade—and two weeks after this scene his little girl came into my husband's Sunday-school with white shoes, and a white dress, and blue sash on, as a token that her father's money no longer went into the saloon-keeper's till.

"But what struck me more than all was, that it took less than two hours of my time thus to be an ambassador of Christ in declaring the terms of heaven's great treaty whereby a soul was saved from death, a multitude of sins were covered, and a home restored to purity and peace."—*People's Advocate.*

M. RENAN'S INSINCERITY.

M. Renan's writings have been extensively read, and many have been seriously troubled with doubts as the result. We are able to judge much better of a man's writings by knowing his make up, and whether he is himself a sincere seeker after truth.

In what he has written on his own life we find the following:

"A certain lack of frankness in the commerce of life, will be forgiven to me by my friends; they will attribute it to my clerical education. I admit that in the first part of my life I told lies often enough, not for gain's sake, but on account of my natural goodness, also through contempt, and from the false idea which I always had to present things in a way that one could understand them. Oftentimes my sister forcibly showed me the inconvenience of acting in this way, and finally I ceased so to do. Since 1851 I do not believe I have uttered a single lie, except naturally some entertaining ones, pure *entrapelias*, some officious ones, and some for politeness' sake, which all casuists permit, and the literary subterfuges forced upon me, in view of a superior truth, by well balanced sentences."

Of this, Dr. Deems well remarks: Now a man whose "natural goodness" made him a "liar," on his own confession, through so many years of his life, can scarcely be supposed to have so suddenly become so much worse as to have descended to the baseness of truth! Renan's admission of "literary subterfuges" render all his writings worthless, except as specimens of rhetoric, and anything he may have said for or against Jesus or the apostles may have been a mere "literary subterfuge." In short, his criticisms upon Christianity or its essential doctrines should have no weight with a sincere seeker of truth only so far as they are sustained by other incontrovertible evidence.—*Christian Secretary.*

WHY TEDDY DIDN'T GO.

"I'm going to run away," said Teddy to Dick. "I'm going over to my Aunt Nelly's house,"

Teddy was a very little boy. He wore a kilted skirt, and he couldn't speak all of his words quite plainly. But he knew better than to run away, because he whispered to Dick so mamma wouldn't hear. Dick was a great, black, Newfoundland dog. He was a year younger than Teddy, but he was enough bigger to make up for that. He looked up at Teddy as if he understood, and followed him off the veranda and around to the back gate.

"Don't go far, dear," called mamma after them. Surely, Dick understood that. He stopped waving his plumy tail.

"No—o, ma'am," said Teddy. But he put his hand on the gate. Do you suppose he meant to go just the same?

"Mamma said not go far," he whispered to Dick. "It isn't far to Aunt Nelly's. It isn't more than a mile, Dick; and she'll make us some taffy."

Then Teddy pushed the gate open. And what do you suppose Dick did? Why, he laid himself down in the gateway; and when Teddy tried to step over him he growled dreadfully and showed all his white teeth. Teddy tried coaxing, but Dick wouldn't be coaxed. Then he got a maple switch, but Dick wouldn't be driven. Then Teddy tried to jump over the pickets; but Dick caught hold of the kilted skirt with his teeth, and held him back. So at last Teddy made up his mind that he didn't really want to go to Aunt Nelly's house.

But he couldn't help telling mamma all about it. It was so funny. Mamma patted Dick's great black head.

"Then it was my dog who minded, and not my little boy," she said.

"But I'm going to all the rest of the time," said Teddy, earnestly.—*Youth's Companion.*

RELIGIOUS TALKING.

A writer in the *Christian Treasury*, a British monthly, makes these remarks, that have a hint in them that we may all profit by:

"I have sometimes been afraid that there was coming into our talk a sort of religious irreverence, a reckless freedom of pious speech which mingled faith and frivolity, alluded to the Lord in much the same tone that might be used in speaking of the Queen or any one in high position, and which, by its unintentional and thoughtless lack of veneration, lowered the tone of piety. And as the bloom is easily bruised from the cluster, the freshness easily rubbed from the peach, it has sometimes seemed to me that it is not well to talk too much or too fluently of the love which is dearest of all to our inmost souls. No delicate-minded man or woman parades an earthly love in the efflorescence of speech. Of the closest and most hallowed earthly friendships we do not care to talk to every one. They are sheltered behind our reticence. Just where and how to draw the line between the silence that is cowardly and the speech that is winsome and earnest, is the problem that we all have to solve. We must beware of wounding our Master by unwise talking, as well as by too guarded reserve. The religion that effervesces in mere talk is not worth much. To do justly, to love mercy, and to walk humbly with God, are better than many sacrifices, or praises loudly chanted in public places. Living in a Christlike way is better than talking about it."—*Baptist Weekly.*

BURIAL-PLACE OF HEBREW PROPHETS.

Letters have been addressed to London from the spiritual heads of the Jewish community of Jerusalem, reporting the burial-place of the prophets Haggai, Zechariah, and Malachi, which has been preserved to the Jews from time immemorial, is about to be sold by the Turkish authorities to a Christian sect, who intend to build a church upon the site. At the urgent request of the Jewish authorities, Raouf Pasha has deferred the completion of the sale. But it is anticipated that unless prompt intervention takes place to prevent the threatened desecration, the questionable rights of purchase will be enforced. The site, which was purchased by the Russian archimandrite in Jerusalem for £80, is situated on the ascent of the Mount of Olives, adjoining the Jewish cemetery. For this reason, says the *Jewish Chronicle*, it is probable that if prompt representation be made to the Porte, the threatened desecration of the sacred spot may be averted.

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, replied: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same way myself." The man of the inquiring mind retired for meditation.

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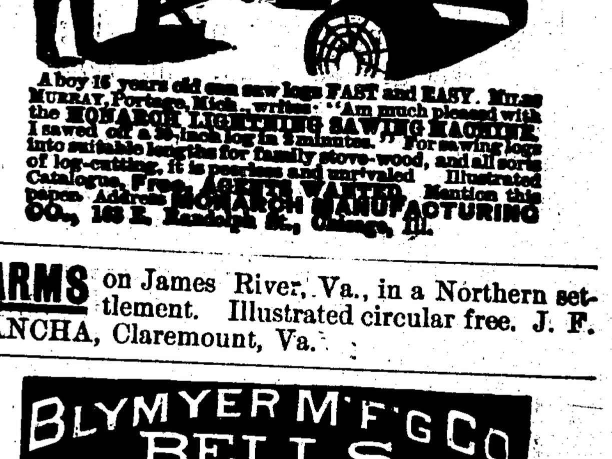

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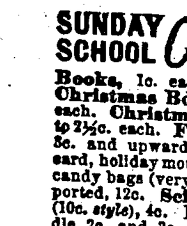

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Popular Science.

S. R. CANESTRINI ("Rev. Scient. Induit") has been experimenting on the effects of decapitation on insects. Butterflies are able to fly eighteen days after being beheaded; crickets leap on the thirteenth day; and *mantis religioso* was still able to move on the fourteenth. The house-fly has even been observed to copulate after decapitation. S.

MEDICAL ELECTRICITY.—P. Nell, in a recent letter to the *Electrician*, says: "I think the fact that toothache can be instantly stopped by the application of electricity in the following simple manner is not so generally known as it deserves to be: With a small piece of zinc and a bit of silver (a silver coin will do), the zinc placed on one side of the afflicted gum, and the silver on the other, by bringing the edges together, the small current of electricity generated immediately and painlessly stops the toothache." S.

MAGNETIZATION of soft iron in a permanent form has heretofore been considered impracticable, and all permanent magnets have been made of steel. But Mr. J. E. Ewing, in a paper recently read before the British Association, states that in some experiments made by him in Japan he had demonstrated that soft iron is capable of an immensely greater degree of magnetization than steel. When wires were subjected to the magnetizing force, tapping them during its application and withdrawing it gradually, 93 per cent. of the charge remained. B.

LEATHER may have its color restored by an application of good blacking, a subsequent brushing, a very slight oiling, and an after dressing of gum-tragacanth. It is surprising what an effect this treatment has upon old and shabby-looking leather.

TO REMOVE mildew or stains from white cloth, take one tablespoonful of chloride of lime in half a pail of water, let it stand half an hour, then dip the cloth in, wet thoroughly and spread in the sun. Repeat this until entirely out, then wash thoroughly and rinse, and the lime will not injure the cloth. To leave the cloth over night without washing, the lime will rot it. Yellowed or unbleached clothes may be bleached in the same way.—*The Household.*

TO REMOVE paint from old doors, etc., and to soften putty in window-frames so that the glass may be taken out without breaking or cutting, take one pound of pearl ash and three pounds of quicklime; slack the lime in water then add the pearl-ash, and make the whole about the consistence of paint. Apply it to both sides of the glass, and let it remain for twelve hours, when the putty will be so softened that the glass may be taken out of the frame without being cut, and with the greatest facility.—*Scottish American.*

GLASS FOR FLOORING.—In many of the business houses in Paris, and especially in those of which the cellars are used as offices, glass is now being extensively employed instead of boards for flooring. At the headquarters of the Credit Lyonnais, on the Boulevard de Italiens, the whole of the ground floor is paved with large squares of roughened glass imbedded in a strong iron frame, and in the cellars beneath there is, on even dull days, sufficient light to enable the clerks to work without gas. The large central hall at the offices of the Comptoir d'Escompte has lately been provided with a similar flooring; and it is said that although its prime cost is considerably greater than that of boards, glass is in the long run far cheaper, owing to its almost unlimited durability. The material is cast in slabs about eighteen inches square by an inch and a half thick, and transmits a bluish light.—*St. James' Gazette.*

THE CAUSE OF RUST IN OATS.—The cause of rust in oats and wheat is a minute plant, which is a species of fungus. If the plants are examined by a magnifying glass the red dust will appear as small round or oval bodies, which are the spore cases or seed vessels of the rust fungus. Among these red bodies are a mass of white, slender fibres, which are the mycelium threads or stems of the plant. These live upon the juice or sap of the leaves, and of course weaken the plant. These red bodies dry upon the straw when the crop is cut, and become attached to the grain. When this infected grain is sown, or the manure made from the rusty straw is spread upon a field, the rust plant is sown again, and so it appears again and again. It is more prevalent in hot and moist weather than in cool seasons, but it appears more or less every year upon many plants, the wild blackberry especially. The only remedy is to pickle the seed in a solution of sulphate of copper or strong brine of lime-water, and so destroy the spores which adhere to the grain.—*The Continental.*

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Abstract of Time Table, adopted July 16, 1883.

EASTWARD.

STATIONS.	No. 2*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	.....	9 25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.24 "	5.50 "	12.23 "	11.25 "
Andover	10.47 "	.....	.....	11.48 "
Alfred	11.04 "	.....	.....	12.00 M
Leave				
Hornellsville	12.00† M	7.00 PM	1.15 AM	1.50 PM
Arrive at				
Elmira	1.35 PM	8.57 "	2.47 "	4.30 "
Binghamton	3 15 "	10.58 "	4.27 "	7.30 "
Port Jervis	7.23 "	3.28 AM	8.25 "	.....
New York	10.20 PM	7.10 AM	11.25 AM	.....

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.38, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 12.01 P.M., Scio 12.27, Wellsville 1.45, Andover 2.40, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

WESTWARD.

STATIONS.	No. 1	No. 5*	No. 3*	No. 9
Leave				
New York	9.00 AM	6.00 PM	8.00 PM	8.15 PM
Port Jervis	12.13 PM	9.05 "	11.40 "	12.55 "
Hornellsville	8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover	9.35 PM	.....	.....	1.05 PM
Wellsville	9.57 "	5.20 AM	9.13 AM	1.24 "
Cuba	10.49 "	6.07 "	10.01 "	2.22 "
Olean	11.18 "	6.30 "	10.29 "	2.50 "
Carrollton	11.40 "	6.57 "	11.09 "	3.30 "
Great Valley	.....	.....	.....	3.40 "
Arrive at				
Salamanca	11.50 "	7.05 "	11.20 "	3.45 "
Leave				
Little Valley	12.32 AM	.....	11.52 AM	4.35 PM
Arrive at				
Dunkirk	3.00 "	.....	1.30 PM	6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

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WESTWARD.

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

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

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

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

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

EASTWARD.

STATIONS.	6.*	20.*	32.*	12.*	16.	38.
Leave	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Buttsville	6.15	.....	8.45	.....	.....	.....
Custer City	6.56	.....	9.35	.....	3.15	6.10
Arrive at						
Bradford	7.10	.....	9.50	.....	3.25	6.20
Leave						
Bradford	7.20	6.25	10.03	2.40	4.15	.....
Arrive at						
Carrollton	8.20	6.55	10.45	3.20	4.55	.....

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

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

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

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

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Nov. 3. Samuel's Farewell Address. 1 Sam. 12 : 13-25.
Nov. 10. Saul Rejected. 1 Sam. 15 : 12-26.
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 Sparing his Enemy. 1 Sam. 24 : 1-17.
Dec. 22. Death of Saul and Jonathan. 1 Sam. 31 : 1-13.
Dec. 29. Review.

LESSON VII.—DAVID ANOINTED.

BY REV. T. R. WILLIAMS.

For Sabbath-day, November 17.

SCRIPTURE LESSON.—1 SAMUEL 16 : 1-13.

1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.
2. And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.
3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.
4. And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?
5. And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.
6. And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed *is* before him.
7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.
8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.
9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.
10. Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not chosen these.
11. And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.
12. And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.
13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

CENTRAL TRUTH.—God calls his servants to their work.

DAILY READINGS.

1. Psa. 89 : 20-36.
2. Lev. 8 : 1-30.
3. Matt. 6 : 1-18.
4. 1 Kings 19 : 9-21.
5. Psa. 139 : 1-24.
6. Psa. 45 : 1-17.
7. 1 Sam. 16 : 1-13.

GOLDEN TEXT.—"I have found David my servant; with my holy oil have I anointed him."—Psa. 89 : 20.

TIME.—1065 B. C.

OUTLINE.

I. Saul's successor sought. v. 1-10.
II. Saul's successor chosen. v. 11-13.

QUESTIONS.

Connection. The last lesson gave an account of Saul's disobedience, his accusation and rejection, and broke off, leaving Samuel and Saul at Gilgal; Samuel, turning to leave Saul, was seized by the latter and his mantle torn. This Samuel told Saul, signified how his kingdom would be torn from him. Thus they parted, Samuel going to Ramah and Saul to his house at Gibeah. While matters stood thus the Lord directed Samuel to go to Bethlehem and to anoint David.

I. **Saul's successor sought.** v. 1-10. Why did Samuel mourn for Saul? Why was Saul rejected? Who was Jesse? In what sense was a king provided among his sons? Had Samuel any reason to fear Saul? Was the offering of sacrifice essential to his mission? How did Samuel know the son provided? What is the significance of anointing? Why did the elders of Bethlehem tremble at the approach of Samuel? What does sanctify mean? Was Jesse and his sons among the elders? Why did Samuel suppose Eliab to be the one? How does God see different from man?

II. **Saul's successor chosen.** v. 11-13. What significance in taking the younger son for king? Was this coming of the Spirit of the Lord upon David the result of the anointing? What was the relation of David to the former king? Was the Lord pleased for the people to have a king now?

COMMENTS.

V. 1. **And the Lord said unto Samuel, How long wilt thou mourn for Saul?** Saul had fulfilled his real mission, and, in some respects, had proved himself a good king for Israel, by uniting the tribes under one leadership preparatory to a career of prosperity, to be realized during the reigns of David and Solomon. Samuel was so intensely anxious for the welfare of the people, that he was fearful of great evil to come from Saul's failure. **Seeing I have rejected him.** He should have recognized God's hand in this rejection, and should have trusted the events to him. **Fill thy horn.** This was a very common utensil carried as a drinking vessel, as also for other purposes. **With oil.** A compound used only for sacred purposes. See Exod. 30: 23-25. **I will send thee to Jesse.** A person but slightly known to Samuel. **The Beth-lehemite.** The grandson of Boaz, and probably a man of some influence. **I have provided me a king.** God had chosen a king this time.

V. 2. **He will kill me.** Samuel's courage here failed him, since Saul was yet the recognized king, and such an act would have the appearance of treason. **And the Lord said, Take an heifer, . . . and say I am come to sacrifice.** This was an explicit direction as to the manner of coming. The act was to be strictly of a religious character.

V. 3. **Call Jesse to the sacrifice.** This was done that Jesse might be assured of the divine presence and co operation.

V. 4. **And Samuel did that, . . . and came to Beth-lehem.** A journey of about ten miles, thus submitting his own preferences to the divine. **The elders of the town trembled.** Samuel's appearance, after his long absence, would indicate some special mission, and thus excite fear among the elders. His former visits were made in the capacity of a judge, and hence, they feared some charge of wrong.

V. 5. **Sanctify yourselves.** That is, make a cleansing of yourselves, in token of your readiness for a visitation of the Lord.

V. 6, 7. **For the Lord seeth not as man seeth.** Man looketh on the stature, his height, and outward appearance, as in Saul's case. But the Lord's judgment concerning a man is never affected by the external appearance. He looks directly at the heart, hears all its counsels, desires, and motives, and sees a man only in the light of his heart life. He judges according to real worth of character.

V. 10. **The Lord hath not chosen these.** Samuel, by his closer communion with the Lord, was enabled to discover the one upon whom the favor of the Lord rested.

V. 11. **Are here all thy children?** The Lord had his eyes on one whom Jesse least thought of as being called of the Lord. That youngest was just fit to keep the sheep in the fields, not a very kingly character in human estimation. **Send and fetch him; for we will not sit down till he come hither.** The Lord had determined his chosen one, though he was the youngest and most unpromising, should be recognized by his brethren at the feast.

V. 12. **Anoint him.** A mere child, with a ruddy and beautiful countenance, innocent and unambitious, just the one of all that large group of brothers, to be anointed as the Lord's chosen king.

V. 13. **Anointed him in the midst of his brethren.** They should see the token of divine choice and favor. This was in some sense an act of consecration. **The Spirit of the Lord came upon David.** Consecration to the Lord is always attended and followed by the Spirit of the Lord. Thus David was prepared for his distinguished reign as king of Israel.

DOES your school maintain a prayer-meeting for either teachers or pupils? Is there one church appointment where teachers and classes can meet for prayer and praise and mutual edification? If not, is there not something wanting in your plans? The time is at hand when everything ought to favor a deep spiritual interest in your school. Are you prepared for it, and using the means to profit by it?—*Baptist Teacher.*

MARRIED.

In Independence, N. Y., at the home of the bride's parents, Oct. 28, 1883, by Rev. J. Summerbell, Mr. WILL H. SMITH, of Corning, and Miss FLORA COLEMAN, daughter of Mr. H. C. Coleman of Independence. The large number of valuable bridal presents will be a long reminder to the happy couple of the good wishes of their numurious friends.

At the residence of the bride's parents, in Albion, Wis., Oct. 24, 1883, by Eld. S. H. Babcock, Mr. FRANK B. LAWTON and Miss DORA J. POTTER, all of Albion.

DIED.

At his home in Alfred, Allegany Co., N. Y., of consumption, Oct. 14, 1883, Mr. DAVID L. SPENCER, in the 53d year of his age. Mr. Spencer was born in Cincinnatus, Cortland couuty, March 4, 1831, and moved, with his father, James Spencer, to Alfred, in early life. Some years of his life were occupied in mercantile persuits, and a considerable time in railroad surveying; the last six or seven years he has lived with his family in Alfred. As a man of business he was known for his decision and promptness. During his long sickness the interest taken in his welfare by his neighbors was a significant testimony to the esteem in which he was held. His sister, Mrs. N. V. Hull, for months was almost daily at his bedside ministering as best she could to the comfort of his family, and her aged widowed mother, in the days of his decline. In 1867, he was married to Miss Anne E. Van Valkenburg, of Wellsborough, Pa., his second wife, who. with a little son and daughter, two children by his former marriage, his aged mother, and brothers and sisters, mourn his death. His sickness was borne with patient resignation, and he died as one falling into sleep. On the 16th of October a large number of his old neighbors and friends met at his home where funeral services were held by the writer, and his long-suffering body was laid in the chosen place in the cemetery. J. S.

SAMUEL B. PALMER, aged 86 years, died at Pageville, Erie Co., Pa., October 11, 1883. He was born in the State of New York, and came to Pennsylvania forty-six years ago, spending the latter half of his life in Crawford and Erie counties. Mr. Palmer was a good citizen and an exemplary Christian. He leaves four children: Mrs. Moses Crossley, of Pennsylvania; Mrs. Nancy Oviatt, of Wisconsin; Welcome Palmer, of Iowa; and Albert Palmer, of Nebraska. Thirty-four children, grandchildren, and great-grandchildren mourn over his death. L. W. T.

In Westerly, R. I., Sept. 6, 1883, after an illness of thirty-six hours, Mrs. MARY SPICER WHIPPLE, wife of Mr. Henry Whipple, aged 57 years. Mrs. Whipple was a daughter of the late Mr. Joseph Spicer, of Hopkinton City, where she was born on the 4th of February, 1826. In 1845 she was married to Mr. Henry Whipple, with whom she had lived thirty-eight years. She made a profession of religion when quite young, and joined the Second Seventh-day Baptist Church in Hopkinton, of which she continued a member until her death. Some twelve years ago she came to live within the bounds of the Pawcatuck Church, in the welfare of which she took a deep interest. Being a woman of uncommon energy and efficiency, her presence was always welcome and prized in the social and religious circles where she resided. She left a husband, two sons and a daughter, by whom, as well as by the societies with which she was connected, her death will be sincerely mourned.

At his home in Jackson Township, Shelby Co., Ohio, Oct. 23, 1883, JEPTHA M. DAVIS, in the 68th year of his age. Uncle Jeptha came to this country in an early day; was one of the first settlers. He was a good citizen, and a kind husband and father. He had a family of eight children, six of whom had gone before him to the eternal world. He leaves a wife and two children, with many relatives and friends, to mourn their loss. Jeptha made a profession of religion when a young man. At death he expressed himself as having a hope in the Saviour, and being ready to go. J. L. H.

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