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The Sabbath Recorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

POEMS OF THE 16TH CENTURY.

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

NO. III.

1. Sing a song of joy!
Praise our God with mirth!
His flock who can destroy?
Is he not Lord of heaven and earth?

2. Sing we then secure!
Tuning well our strings;
With voice, as echo pure,
Let us renown the King of kings;

3. First, who taught the day
From the east to rise;
Whom doth the sun obey,
When, in the sea, his glory dies?

4. He the star directs
That, in order, stand,
Who, heaven and earth protects,
But he that framed them with his hand.

5. Angels round attend,
Waiting on His will,
Armed millions, He doth send
To aid the good, or plague the ill.

6. All that dread his name,
And His 'hests observe,
His arm will shield from shame,
Their steps from truth shall never swerve.

7. Let us then rejoice!
Sounding loud His praise;
So will He hear our voice,
And bless, on earth, our peaceful days.

SERMON.

Preached at the funeral of Lillian S. Davis, Nortonville, Kansas.

BY REV. A. S. EMBREE.

Isaiah 64: 6, "We all do fade as a leaf."

In the most simple manner possible I desire to fulfill the sad duty of the hour. There are no well rounded sentences for your hearing and you will listen in vain for pleasant words save as they echo something of the external truths of God in Christ Jesus. We may philosophise in the sunshine, moralize when all is well, formulate creeds when the occupation is pleasant; but when the storm comes and troubles arise it is only from an Infinite hand we can obtain relief. The occasion is one demanding the most sober speech; my own keen sympathy with these friends so sorely bereaved and the eternal interest of all who hear me make that which is the fullest of truth, that which is the very center of all truth as God is the center of the universe, the only fit thing to be felt, thought or spoken on this occasion.

With the dead, time, in an earthly sense, is no more. Of this one we may say with the prophet, "her sun is gone down while yet it was day," and add for ourselves, it will not rise again in all the earth. Tears may relieve overburdened hearts, but the fondest desire, the costliest sacrifice, even prayer can not and will not bring her to life again. It is appointed unto men to die once and death has no interruption; but these are facts devoid of comfort. We know the unerring certainty of the grim monster, fear his visits, and mourn when they are made. A spectre unbidden at every feast, a hand knocking at all doors, a guest of whom we do not like to think but sure to come and claim us, each one for his own. As time goes on, the silent places become the most populated, a child here, a mother there, some under Eastern skies and some in the West; family and social circles are broken not to reunite again in life. Draw a line just beyond the grave, make that the end, sum up its pains, and I do not know that life is worth the living. It remains a question. There is no line. "We all do fade as a leaf." We *fade* but do not cease to exist. The doctrine of immortality spread out in prophecy, painfully sought but found by patriarchs of old, the subject of glad hosannas to David and clear as a midsummer sun in the New Testament, all exclaim as with one triumphant voice, "Though a man die he shall live again," while John almost utters the secret of the Almighty when he says, "We shall be like Him, for we shall see Him as he is."

I stood two days ago where I could see the timber which pleasantly belts one of the small streams of this region. The green of Summer is not all gone, but the Autumn frosts have made the little forest a "thing of beauty." Scarlet and brown, yellow and russet, are mingled in pleasant variety with the green, and that rich view is presented which always excites the admiration of the beholder. But thing of beauty though it is, it will soon be gone; leaf by leaf the boughs lose their colored wealth, and December winds will sweep the hill-sides bleak and desolate. As here, to-day, some leaves have already fallen; but this is not all. The Great Master sending the rain and snow, causing the seasons to move in their course, will make each fallen fragment to add strength to mother earth, and with another Summer new twigs with old ones will put on the green and the forest be grander, heavier, more glorious with the change wrought by time. Reproducing, multiplying, the falling leaves fade but are not lost. Perhaps failing vegetation and the close of human life are too unlike to bear any close analogy, but the fact remains that without volition or consent of our own we fall as the leaves, to come forth again in greater strength and better beauty. "That which thou sowest is not quickened except it die" is but another way of saying that not life alone but death as well is a step necessary to be taken in the march to eternity, and although death is in one sense an awful calamity, a burden so heavy that no human hand, no combination of finite powers can ease the heart upon which it has fallen, I want these who mourn, at least when the first hours of their grief are past, to look at the grave, its shadows borne back by a gospel of light, and see it as it is, a gate, and a necessary gate to the endless peace of the Father's house to all who love his holy name.

I must remind you that it is never said in the Divine Word that *existence is forfeited*, even by sin; the *kind* of existence is wonderfully and fearfully portrayed and the *separation* of the soul from God, not its death, is the penalty for evil. So, gazing where we may, into the dead faces of good or bad, we can not and must not deny a future existence. And of that future what must we say? First and foremost, that Christ hath not only brought immortality but life, eternal, joyful life, to light. A historic Christ, son of Mary, only begotten of God, dying, dead, raised again, and ever living to intercede in his exalted place at the right hand, stands the ready and sufficient answer to every question which can arise to human lips from wondering and anxious hearts. Beyond the gates of the eternal city, in the light of God, with thought undimmed by error, in heavenly places where graves cast no shadow, the saints and the angels are singing, "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." Fond of our prison and our clay, holding on to life with the utmost tenacity, willing to brave the terrors of present disease, to face undaunted all future danger, poor it may be and miserable, we speak of death as a dark river, a chilling stream; this is superstition and ignorance; the human family are everywhere invited to look at it as a simple passage way into the heaven of heavens, the high place of joy and eternal rest.

But in spite of philosophy we are asking ourselves questions, reasonable as they seem to us, but past all human solution. Why are the children taken? says one. Many and various are the queries made at the fireside, on the streets, and in the silence of our own thought at such a time as this. It may be that I am not prudent just here; certainly I am unable to explain, the inscrutable, but equally sure is this: that this life is brief at best, more or less full of trouble, whose path is beset with difficulties, where the seemingly brightest life may have the most unhappy issue, and whatever we may say of it or think, the journey over the river means, simply, safety and rest for all eternity. The apostle deems it far better to be with the Lord, and to this all reason must bow, and reverence say amen, in spite of tears. Our minds have aimless conflicts, thought strives with puny hands to tear away the vail; there are many and many unanswered longings, and all should lead us to rejoice the more in the divine assurance that a time is coming when night shall melt into noon, and all that is mysterious be clothed with the glory of God.

"No night shall be in heaven, but endless noon,
No fast declining sun, no waning moon,
No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair,
No secret anguish, no darkened room,
No bed of death, nor silence of the tomb,
But breezes, ever fresh with love and truth,
Shall brace the frame with an immortal youth;
No night shall be in heaven, no gathering gloom
Shall o'er that glorious landscape ever come."

Blessed indeed are the dead who die in the Lord and gain heaven for a home. If anxiety can ever enter there, it will be lest loved ones left behind may so undervalue the true and the eternally true as to fail of a glorious entrance, and I doubt not our dead, if they could come back to us, would tenderly wipe away our tears and tell us the brightest dream of all the earth could not and did not even hint at the perfect joy and peace of those who rest in the bosom of the Almighty Father.

If it lieth in you now, certainly at the earliest moment possible, think of this girl as in the midst of the "far better" of the New Jerusalem, and recognize this broken tie as one sundered for only a little while, for it is the will of your heavenly Father that not one shall perish of all the myriads of earth now and yet to be. Be a part of the world, a useful portion, living to work and working to live in the higher sense, and as one by one the family is transferred to another and better home, find joy and strength in the fact that you too by birth and adoption have citizenship in another country made dear by those gone before. It is the glory of Christianity that it brings a balm sweeter than Gilead for every earthly hurt, and the love of God which says, even in bereavement, Lift up your heads for joy, in death there is no sting, and the grave is robbed of victory. We have doubts at times, and philosophy presents many things for belief, but it is the proud boast of our faith that it meets every desire of the human heart and answers every longing found among men. It goes out into the highways and hedges of life with a cure for every ill, and in its regenerating power is sufficient to fit all mankind for the presence of God and a place in heavenly mansions. Its promise is a fullness of rest even now; all else is desolation and dust.

Of Lily it is almost unnecessary for me to speak. She was known to you all, except to this, my brother, her pastor, who came too late for her greeting, and to meet one of the brightest and most comely lambs of his flock. Devoted in her religion, zealous in church attendance, an interested and interesting worker in the Sabbath-school, a tender daughter, a stay, support, an untold comfort in life to one who is this morning twice childless, a diligent student, popular with her teacher, her classmates, and everywhere, it is not possible to think her departure has left aught but a great wide gap wherever her footsteps fell and her voice was heard. In time the marble will tell the story of her resting place, her life remains a sacred thing in your memory, but the more enduring monument, that which will honor her most, will be found in respect paid to her young and pure example, in love of Him whom she called Saviour, and in trustful, patient obedience of "our Father which art in heaven.'

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 9, 1883.

One of the most interesting departments of the Government is the Treasury Department, that branch of the public service having the handling of the people's money. The revenues collected fron the industries of fifty million prosperous people are paid into this Department, and the great sums expended for the maintainance of the public interests are paid out by it. Next to the Post-office Department, it employs the greatest number of persons of any branch of the civil service, in all near twenty thousand. The Treasury Department Building is always a place of the first interest in the minds of visitors to the National Capital. Not a day passes but many parties may be seen walking along the marble corridors, and into the strong rooms of this building, under the charge of guides, seven of whom are employed for the especial purpose of showing visitors around. The pleasure of handling a million of dollars, in a lump, is a privilege allowed to visitors to the vaults, and there is generally some one waiting for the chance to "heft" it. The million-dollar package is made up of 1,000 cancelled $1,000 bills. The employees call it "The visitor's Dummy," "Col. Seller's Fortune," etc., and pretend to watch the holders of it with suspicious anxiety. There are many millions of dollars, in gold and silver and currency, behind the iron bars and within the stone walls of the Treasury Building. Very few visitors are permitted behind the enclosures where the money is kept, but all may look through the grated doors and see the great packages of bills, and stamps, and the clerks at work in the golden harvest of coin. The system of watching employees is very perfect. The large vault doors open and close by combination time locks, which are set to open at 8.30 A. M., and close at 4 P. M. They can not be opened in the meantime, that is between the afternoon and morning. Before the hour of four arrives, a balance must be obtained of all the transactions of the day. Those who handle the money, not receipted back from them, are carefully searched from head to foot before leaving the building. In this way, and by keeping an army of guards, Uncle Sam preserves his treasures from molestation. In the transaction of the immense mass of business devolving upon the Treasury Department, it is necessarily divided up into Divisions, and Bureaus, each of which is of great and distinctive importance. The Secretary of the Treasury, now Hon. Chas. J. Folger of New York, has oversight of all. There are the First and Second Assistant Secretaries. Mr. Jno. C. New, First Assistant Secretary, has charge of Appointments, Warrants, Estimates, Appropriations, Public Money, Printing, Loans and Currency, Bureau of Engraving and Printing, etc.

Mr. H. F. French, the Second Assistant Secretary, has supervision of Customs, Special Agents, Revenue Marine, Supervising Architects office, Life Saving Service, Marine Hospital, Bureau of Statistics, Steam boat Inspection, etc. The Secretary himself deals with the larger relations of these affairs and offices. He digests and prepares plans for the improvement and management of the revenue, and the support of the public credit; acts under the direction of Congress as the fiscal agent of the Government; prescribes the forms of keeping the public accounts; issues warrants for the payment of money; makes reports and gives information to the President and to Congress, and submits at the commencement of each session of Congress the estimates of the probable receipts and expenditures for the ensuing fiscal year.

This enumerates in a general way most of the important branches of the work of the Treasury Department. The general Divisions, however, have their separate organizations and branches. For instance, there are six auditors of accounts, or general bookkeepers, of grand divisions. The First Auditor has charge of Treasury accounts proper. The Second and Third Auditors keep the Army accounts, and account of Indian affairs. The Fourth Auditor supervises the Navy bills. The Fifth Auditor keeps the State Department books, and the Sixth Auditor is accountant in chief for the Postal Service. Then there is the Treasurer, who has direct charge of the Treasury cash; the Register, who keeps the great account books, all of which are part and parcel of the great system which revolves about a Central Sun, the golden revenues of the United States.

DEATH.

Col. Robert G. Ingersoll recently declared that if he were a creator and could not make a world without death, he would retire from business. Col. Ingersoll, as usual, it seems to us, sees the most superficial points of the subject. That death is a blessing to the world at large in clearing the way for the development of thought and the advancement of civilization, no one will deny. Men who have become stereotyped in belief and ideas die, and give place to higher ideas and more advanced views, while in a society without death there would be an absolute standstill, as is shown in those countries where reverence for ancestors takes the place of an absence of death. The world is made better, also, by the death of the vicious and depraved, the stubborn and ignorant. When we hear the "crunch" of peanuts all through a concert or lecture, or the "spat" of tobacco juice on the floor, or behold the antics of the unblushing and supremely selfish rowdy, when we see the extortions and oppressions of the heartless rich, or the stubborn opposition to progress of some dull and conceited fool, we console ourselves with the thought that death will come with his scythe and cut away all such unsightly weeds.

The influence of death in the development of our emotional nature is marvelous. A few nights ago we heard a young girl recite "Little Joe," when many a glistening tear showed that a chord of human sympathy and love vibrated in many hearts. Strike from literature all the passages relating to death, and you destroy at one stroke volumes of immortal passages and leave the heart without many of its tenderest and holiest feelings.

This is well enough for those who live, but how about those who die? someone will say. To them revelation tells of a higher life with a fuller growth and grander opportunities in the life beyond. If we do not accept this revelation we know nothing of God, and have no right to complain of him. If we accept it, death has no terrors to the true heart, the noble spirit. That Col. Ingersoll sees nothing but gloom in death is not strange, but a change of heart might bring a change of views. *

SLAIN IN THE HOUSE OF ITS FRIENDS.

Presbyterians are Calvinistic if anybody is, and their Theological Seminaries are supposed to be the strict conservators and high authorities of their doctrine. I am told that Dr. Shedd, Professor of Dogmatics, is of the high Calvinistic school, and I had supposed the whole teaching of the Union Theological Seminary would be in that line. I have therefore been the more surprised, not to say delighted, at the hard blows Dr. Schaff is dealing upon the high Calvinistic interpretations of the book of Romans. As an exegete of the New Testament Greek, Dr. Schaff is masterly. We have already gone through the first five chapters of Romans. At the last lecture, he had up that staple passage in Rom. 5: 12, which has been so often interpreted to teach that "in Adam's fall men sinned all," and that all are suffering punitive inabilities for Adam's fall; *e. g.*, in a new volume of the "Variorum Teacher's Bible," now before me, a marginal note makes the passage read as follows: "Wherefore, as by one man, sin entered into the world, in whom all have sinned, and so death hath passed upon all men." Dr. Schaff shows that the ἐφ ᾧ translated "in whom," and made to refer to Adam, has no such reference, and can not have without palpable violation of the grammatical structure of the sentence. Its true reading he clearly shows to be this: "And so death hath passed upon all men," ἐφ ᾧ πάντες ἥμαρτον, *i. e.*, because "all men have sinned;" and that is just the reverse of the meaning of the passage as it has been interpreted in the interest of high Calvinism. He teaches that while the evil effects of sin are transmitted, that can not be punishable, since actual sin is always and everywhere a *free, conscious* act of disobedience.

On the subject of the decrees, divine sovereignty, &c., staple dogmas of the Calvinistic school, the Doctor is equally clear and felicitous, and says it may all be reduced to these two formulas:

1st. Faith in Christ is all-saving.

2d. Without faith, no man can be saved.

And this God hath decreed to be so.

He defines faith to be an act of the free, conscious subject; not a belief merely, but such a grasping of Christ as holds the soul in loyal obedience. Faith, he says, which does not so ultimate in obedience is dead, and therefore unsalvatory, and this is all there is of the decrees. And the divine Sovereignty always acts with man according to the free, conscious nature he has given him. If any man is saved, it is because of his own free choice; he comes into the terms of salvation prescribed by the Author of salvation. And if any man is lost, it is because of his own free choice he rejects those terms, there being outside of them no possible way of salvation, inside of them no possible way of perdition. If this be Presbyterian Calvinism, God speed it.

When God, in the infinitude of his wisdom, concluded to add to his varied creation a being in his own image, and therefore endow him with the attribute of free will, he debarred even himself from decreeing, foreordaining, what that being should do or refrain from doing, he debarred himself from electing a certain number unto salvation, and reprobating certain others to perdition. Such a conception of the ways of life and death throws the whole moral government into confusion worse confounded.

D. E. M.

Missions.

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

CONSECRATION SERVICE.

Substance of remarks at the Missionary Consecration in Plainfield, N. J., Oct. 27, 1883.

BY REV. D. E. MAXSON, D. D.

The earth is solid and large, but in a few days its whole diameter, and its semi-circumference will be between us and our missionary, whom we here and now consecrate to the holy office of lifting up the suffering children of our Father, into the better physical and spiritual life. She will be none the less ours with the solid earth between us, than when our hands are upon her head in the solemn act of consecration, but all the more shall we have mutual interests, as she grows into the work she goes to do for our common Lord. When Christ went back whence he came into his carnation, he left for his disciples to "go into all the world" and finish the work he had begun; and at Pentecost, he sent the power by which his Church is amply adequate to its mighty mission.

In the economy of grace, as elsewhere, representative work is a necessity. Our sister goes to work for us because we can not go ourselves. She is our missionary and we together are Christ's. That phase of missionary work Miss Dr. Swinney goes to do, though a new departure for us, has the endorsement of most ample success, as it has been done by others. It is no doubtful experiment we are making. It has more than success for its vindication. It has, in it, a divine philosophy, and for it, a most notable divine example.

Our physical and our spiritual entities coexist in most intimate relations of mutual dependence. God has made it so, and has entered into his redemptive work with a purpose, a plan, and a power, to save the whole of man. The power of redemption not only raises the soul out of its death in sin, but it flings a beam of light into the sick chamber, and a bow of hope over the cemeteries of Christendom. "The hour is coming when all that are in their graves shall hear his voice and shall come forth." God hath infinite solitude for the beautiful, the "fearfully and wonderfully made" tabernacle of the human soul, the image of himself. He does not mean it shall drop out of his plan of human redemption. Who can measure the toil, the wearisome work of the great Redeemer, as all day long, day in and day out, the vast multitudes from near and far, bring their sick, of every conceivable form of disease and deficiency? and who conceive the self-abnegation, as he held in check his offended sensibilities, as the wretched creatures pressed upon him, in their squalor and rags, and loathsome diseases. With his own pure finger he touched the putrid flesh of the loathsome leper to make it clean of its dreadful malady. Christ healed physical maladies, first, because his full brother heart gushed in tenderness to them. He was in their bonds as if bound with them; and, second, because in that way he could best reach the susceptibilities of the inner life he had come to heal; and here comes out the divine philosophy of the transaction: Jesus never did an unphilosophical thing. Up the steps of the physical healing he climbed to the spiritual. He struck the most tremulous string of the human nature he had come into.

Entrance to the spiritual nature must be had through the physical as we are made. Christ, with skillful hand, pushed open that door. See that brother man, down in the distress of some great affliction, be it the sore rebound of some great sin. Would you get access to the heart that is dark with the deliction, put warm hand of help on the physical suffering; be to the wounded traveler his good Samaritan; be to the rum-broken man down in the gutter there, the friend he needs to help turn away the burning tide. O, there is a yet unrealized potency in the love that shares a brother's pains, to touch the spiritual chords and to set them vibrating up into the heavenly harmonies.

Armed with this healing power, as God, through science, bestows it, our sister goes to join our mission in Shanghai, and through this means, to open as nothing else can, the hearts and the homes of the Chinese. The vital springs are in the homes of heathen no less than in those of Christian people. Let there be no misgivings about this new feature of our work. It is in the line of the divine example, the divine philosophy, and I may add, of the divine Providence. Let us be faithful to it and expect great results.

If our religion is not true, we are bound to change it; if it is true we are bound to propagate it.—*Archbishop Whatley.*

SYSTEMATIC BENEVOLENCE.

The Church of Christ suffers an almost incalculable loss of consecration of power because her members fail to practice systematic beneficence. The treasuries of our various boards would be filled to overflowing if every Christian were only trained to give the Lord one-tenth of his income. What a tremendous and happy change such a law of giving, enforced by voluntary love and intelligent prayer, would work in every branch of the Redeemer's kingdom. There would be no lack of funds to aid young men in the ministry, no unanswered cry from poor churches in the West, no struggling pastor seeking a higher salary in order to get enough, without begging, to educate his children, no prospective missionaries refused a hearing on account of exhausted means, no spot in all heathendom unvisited by the gospel herald and the offer of eternal life. The results of small, but systematic expenditures are mightier far than most persons imagine. For example, in the city of London there are plenty of men who use tobacco systematically, that is, they smoke or chew or both every day, and the consequence is that thirteen times as much money is spent for the "vile weed" in that opulent and splendid metropolis as is given by all the churches put together for the cause of evangelizing the world. What a commentary this on the sluggishness of Christian life on one side, and on the imperious and habitual demands of a factitious appetite on the other! If the boy could only be educated to the *habit* of setting apart to divine uses a certain portion of each day's receipts, whether bestowed upon him by indulgent parents, or earned by his own hand, all mankind would at no distant day feel the thrill of divine truth that would be proclaimed through the globe.

Nor is the abundant means of doing good the only benefit which would spring from regular giving. The reflex influence upon the giver himself is always ennobling, as it is also a source of happiness. To give spasmodically under a sudden impulse, aroused by a piteous and eloquent appeal, involves no great virtue. To coldly neglect our duty until some church debt-lifter comes along to assail our pocketbook with a perfect storm of inflammable oratory, or until some returned missionary flings a few fire balls of zeal across our darkening horizon is not exactly the highest method of developing Christian character nor of obtaining help. The disciple above all others should be a man of principle, of thoughtful, deliberate, persistent, habitual energy in right doing. His charities should be a subject of constant forethought and prayerful solicitude. He ought to be looking out with conscientious wisdom as intelligent as his love is ardent, for channels through which to bestow a certain amount of his income where it will do the most good. Instead of shirking his responsibilities as a steward of his wealth, nay, of his daily earnings, he ought, on the contrary, to hail every prospect which promises the most fruit from systematic and carefully considered beneficence. In this way, his character would be disciplined, his desires would become broad and unselfish, his spirit catholic and magnanimous, his sympathies wide as the sufferings of his fellow-men, and his purposes akin to those of his self-denying and all-loving Saviour. To give with as much regularity as we partake of God's bounties from every morning's breakfast table, and to give from motives of lofty principle, is to become even more and more educated in the purest experiences of Christian manhood. Many of our pastors, no doubt, are endeavoring to train their people to this admirable grace of systematic benevolence, but they need encouragement and aid from all parents. The children are to be taught in the household to practice daily self-denial and daily liberality in the cause of the Master, before the millennium dawns. "Many a mickle makes muckle," says the Scotch proverb. Our Catholic friends understand this. Not long since one of their archbishops said that he would rather have a church of Catholic poor people from whom to draw money, than a church of Protestant rich people. Why? Because in the Catholic Church *all* give, and give systematically; while in the Protestant Church the gifts, though sometimes large, are too irregular and spasmodic to be very great in the aggregate. Let us awake to the educative influences and splendid results of systematic benevolence.—*The Christian at Work*

PROGRESS OF MISSIONS IN INDIA.

The latest statistics as to India are, on the whole, encouraging. These based upon the census of 1882, show that out of the grand total of the population of British India, which is given at 254,899,516, the various sects and castes of Hindus make up no less than 187,937,450. The Mohammedans, who come next in order, numbered 50,121,585. The nature worshipers, or demonolators, numbered 6,426,511; the Buddhists, 3,418,844; Christians, 1,862,634; Jains, a sect whose worship is mingled Buddhism and Hinduism, 1,221,896; the Sikhs, who are simply theists, 853,426; and those who come under the heading of other creeds, or were altogether unspecified, 3,057,130. The Christians enumerated are exclusive of persons of European nationality. The number of Roman Catholic Christians was set down as 963,058 or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over 500,000. But this number shows the very satisfactory increase of 86 per cent. in ten years, as in 1871 the total was only 318,363. Thirty years ago the number of native Christians was only 102,951. In 1861 this number was increased by 53 per cent., and again in 1871 by 61 per cent., so that there has been for some time back a rapid and unbroken progress.

WHAT BETTER EVIDENCE?

Let those who hesitate about giving their hearty support to missionary work read and ponder upon the following from the pen of Gordon Cumming, in writing of the Islands of the South Seas: "Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was no security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then imagine white men who can sneer at missionary work the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and house for its teacher and native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at each one of which the frequent services are crowded by devoted congregations, that the schools are well attended, and the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and the most fervent worship, rising from each dwelling at the hour of family prayer?"

REFLEX GOOD.

The reflex influence of foreign missions should not be lost sight of. Work in behalf of the heathen is not only a duty incumbent on every Christian church, but it is also an essential element in maintaining its own spiritual health. Missionary labors have contributed greatly to the well-being of the churches at home. The success in the mission field, partial though they have been, are quite enough to prove that Christianity is fitted, and destined to subdue the whole world to its beneficial rule. Faith takes new courage at the sight of these conquests and learns again the lesson that there resides a perennial life and a divine energy in the simple story of the Saviour.—*Religious Intelligencer.*

Of the late General Convention of the Episcopal Church, held in Philadelphia, a correspondent of the *Tribune* says:

The report on the state of the Church is always looked forward to as marking the advance which the Church has recently made. The report submitted to this convention was notably encouraging. During the last fifty years, the Episcopal Church has doubled the number of its dioceses; its clergy have increased six fold, and its communicants more than twelve fold. Since 1871, the number of missions has shown a gain of 100 per cent., and the increase in missionary offerings has been marked. There are now forty-eight confederated dioceses, fifteen missionary jurisdictions, sixty-seven bishops, more than 3,500 other clergy, 3,000 self-supporting parishes and almost 400,000 communicants in the Church. And missions, temperance, philanthropy and social reform are more and more occupying the attention of this great denomination, to the exclusion of petty bickerings over questions of ritual and barren dogma.

BENARES.

Benares is counted the most sacred city of the Hindus, and, in the traditions of the country, is said to be as old as creation. Every year, multitudes gather here to bathe in the holy waters of the Ganges upon whose banks it is situated. The immediate margin is chiefly occupied with flights of steps called *ghauts*, by means of which the devotees descend to the water. Sometimes, as many as one hundred thousand pilgrims are found in this sacred place. Once, during an eclipse of the moon, forty persons were trampled to death in the crowded streets.

We are glad, however, to tell you that the influence of the place is slowly waning. European science and Christian teaching are taking effect upon the public mind; and the present generation have a little less confidence in the efficacy of the sacred waters than their fathers had. Let us hope that many of their children will go for cleansing to the fountain Jesus has opened.—*Little Helpers.*

The week of prayer under the auspices of the Young Men's Christian Associations throughout the world will begin on the second Sunday in November. The growth of this organization has been remarkable, and it now numbers 2,400 societies in various countries, all of whom will observe the week. Special efforts will be made for the welfare of the 60,000 college students, the 100,000 commercial men and the million young men engaged on various railroads. The young men engaged on newspapers will also be prayerfully remembered.

ITEMS.

A correspondent of the *Interior* writes from Canton, China, that the decline in idolatrous worship is so evident as to be observed by non-Christians as well as by Christians. The decrease of worshipers at the prominent temples is marked. These temples are leased to companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars yearly rent. Now the leases go begging, so great has been the decline of income. The wide-spread preaching of the gospel is affirmed to be the cause of the change.

If the money expended for luxuries—the ornamental and that which caters to the appetite—was given for the furtherance of the foreign mission work we would have millions for Asia and Africa where we have our thousands. Retrench we should, and here. Alas! must the conquest of these vast fields be retarded on account of our vanity and sensuality? Must pagan millions be lost because we can not deny ourselves?

The Cumberland Presbyterians are about to establish a school for the education of their ministry among the Choctaws and Chickasaws of the Indian Territory. They call for $40,000 to start it. Already seven licentiates and six candidates, all full blooded Choctaws, are under the care of the local Presbytery, and will enter the school.

"The hardest part of my work, I find," says a missionary, "is to bring Christians up to a sense of their duty and privilege in regard to religious work; but there is an improvement in this regard, and many are led to thank the missionary that he urges them foward in the undertaking of Christian work."

The Society for the Propagation of the Gospel regards its interests in the diocese of Madras as larger than in any other diocese. It appears that among its missions in this diocese are 17,364 catechumens in preparation for baptism. The native force includes 35 clerical and 807 lay agents.

During the year 1882 the native Christians of the Savage Islands have contributed mostly in produce, $47,287, giving $30,132 to the London Missionary Society, which has charge of that field. This forms a body of less than 6,000 adherents—a result which is rarely surpassed.

Persistent attacks upon Christianity in a Moslem paper in Constantinople, at once false and bitter, following week after week, had, it is said, the effect to mightily increase the sale of the Scriptures. In a few weeks the sale has equaled that of one-half the last seven months.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

THE TOAST.

BY MRS. M. E. H. EVERETT.

Quaff me a toast in the rare wine glowing;
Brothers, sipping the amber light!
O, pledge me here, while the cup is flowing,
To the grave, to our own grave, drink to-night!
To a low dark house beneath the willow,
To the silence heart throbs ne'er shall break,
To the mouldering couch and dreamless pillow—
To the awesome tomb our toast we make.

Hold up your glasses, higher! higher!
Behold, the waves are tinged with red,
It moveth aright,—as with desire
To its victim lifteth a serpent's head!
Say not, "Tis a cruel jest to offer,"
For death lurks aye where its bottles shine,
Then falter not from the toast I proffer,
But drink, to the grave! in rare old wine.

PHILOSOPHERS ON INTEMPERANCE.

Not long before his death, the venerable Thurlow Weed had an article in the New York *Tribune*, entitled "Wine a Cure for Intemperance." He assumed that in wine countries there is no intemperance, which is very far from being true, and his proposition was to provide for abundant and cheap wine in this country. He said that every plan hitherto tried for the cure of that dreadful vice and crime had failed, and there seemed to be no possible plan remaining to be tried but to provide the people with wine so abundant and so cheap that it would be within the reach and means of all.

He was particularly emphatic in condemning prohibition as a lamentable failure wherever it had been tried, even in Maine, the place of its birth. In a reply which the *Tribune* was kind enough to print, I requested Mr. Weed, as a particular favor, to mention even one place where prohibition had been tried and failed, as I knew of none. He replied to my article, but did not mention any locality where prohibition had failed to reduce the volume of the liquor traffic and to diminish the evils coming from it. Mr. Weed proposed that the Government should "acquire" some territory adapted to the cultivation of grapes, and that wine-growing should be entered upon on a scale so vast as to provide our present population of fifty millions and our future numbers of a hundred millions or two hundred millions, with abundant wine and very cheap. The execution of that plan he was sure would banish intemperance from our country.

Another eminent philosopher of New York suggests that intemperance comes entirely from the low drinking-shops where the common people obtain their tipple, and, like Mr. Weed, he has a plan which he is confident would result in driving intemperance from the land. It is that wine and beer are to be freely sold by all who will, to all comers, and that shops for the sale of "fiery liquors" are not to be allowed in greater numbers than one to every five hundred of the people. It is a part of his plan to tax the fiery liquors so heavily that the price of them would be so great as to be within the rich of rich people only, who never contract habits of intemperance, as everybody knows! If places for the sale of such liquors should be within the reach only of gentlemen, both lay and clerical, and their sons, he was sure no harm could come from them.

There is still another eminent philosopher, also of the State of New York, who has a different plan for the cure of intemperance, perfectly sure of success, as he thinks, if it could be properly tried on a scale of sufficient magnitude. It is that the Government should construct inebriate asylums numerous enough and on a scale large enough to receive and properly accommodate all the drunkards of the country, where they should be retained for whatever time might be necessary to wean them entirely from the alcohol habit.

This eminent philosopher and practical business man seems to comprehend that this scheme would involve an enormous expense to the country, but that is of small account, as we are very rich and very benevolent. He understands that it would not be wise to incur such a vast expenditure for the care only of the present crop of drunkards, and so his plan contemplates the regular production of a constant supply of them, so that through all coming time his vast asylums may have no lack of guests. Our philosopher seems to comprehend that it would be demanding too much of the sober, hard-working, prudent, saving part of our people to tax them enormously and continuously for the comfortable support in idleness and ease of the vast army of low, and base, and vile, and dissolute people who swarm in the slums and gutters of all our great towns and cities. He proposes, therefore, that grog-shops shall be established by law in sufficient numbers to supply the demand for "drink," and that these shall be taxed to such an extent as to furnish money enough to pay all the running expenses of the asylums.

Our philosopher did not go into any estimate of the necessary outlay that his scheme would involve; he foresaw, perhaps, that such a display of figures would frighten out statesmen from the adoption of it, but for all that it will be interesting for us, who would have to pay the bills, to look into the matter a little further than he seemed willing to open it to us.

There are 600,000 drunkards in this country and more, five hundred of whom in one asylum would be a number large enough. That would require twelve hundred asylums, the cost of which, with the land and surroundings, would be at least $400,000 each, absorbing $480,000,000. These establishments would require not less than 50,000 officials and servants and employees of all sorts, who at $200 each annually in wages would require $10,000,000. The keep of these 600,000 would involve an annual outlay of $60,000,000 at $100 each—the very lowest figure.

Now, our philosopher proposes this scheme soberly and in perfectly good faith, as a cure for the terrible sin, shame and crime of drunkenness in this country. It is founded, as he says, upon the fact that every plan hitherto adopted has been unsuccessful, and that the temperance cause, so called, has been and is a conspicuous failure. That all over the world where the temperance men and women are working for the prohibition and suppression of the liquor traffic, the cause of all the mischief, they are so foolish as not to see that the extinguishment of the grog-shops is impossible, and that prohibition everywhere and always has been and is a lamentable failure!

We are waiting and looking curiously now for the proposal of some other scheme by some other philosopher.—*Hon. Neal Dow, in the American Reformer.*

Prof. A. A. Hopkins, of Rochester, N. Y., addressed the people of Alfred just before the election upon the political phases of the temperance question. It was conclusively shown that, as slavery was an enemy to the country, so the drink traffic, in its constitution and methods, is a deadly foe to our free institutions; and that as in the former, so in the latter, all attempts at compromise only fastens the evil more firmly upon us. The remedy in the case of slavery was abolition; in the case of temperance it must be the total prohibition of the drink traffic. People may, and do, differ honestly as to the best methods to be employed by means of which to abate the evil, but the issue is rapidly coming to this, entire prohibition of the iniquitous business, or abject submission to it. This issue is being more and more clearly seen, and the people are making their choice as only an enlightened, liberty-loving people can do.

The town of Alfred gave Henry L. Jones, Prohibition candidate for Judge, 166 votes, a majority of twelve votes over the combined vote for the other two candidates. Unfortunately, Alfred was not permitted to decide the question, and the Democratic candidate was elected by the county. The Prohibition vote in the county is officially stated to be between 1,500 and 1,600.

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Education.

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

The North Brookfield Public School, under the management of Prof. W. E. Phillips, of DeRuyter, and his accomplished wife, the daughter of Edwin Whitford, of Leonardsville, is in a prosperous condition. This school has but lately come to the dignity of a graded school, and it is very gratifying to its patrons to have it start off so favorably. Prof. Phillips and wife are staunch Seventh-day Baptists. L.

In the canvass for the endowment of Alfred University in the Central Association, Leonardsville is thus far the banner church in its generous response to the call of the Soliciting Agent. In a canvass of five days, $1,050 were secured with encouragement of enough more to reach at least $1,200. Besides the money pledged there were many expressions of interest in the work of the University, and encouragements of patronage which were very gratifying. L.

The Executive Committee of the National Educational Association have decided to hold the next Annual Meeting of this body at Madison, Wis., July 15–18, 1884. The teachers of Wisconsin are happy over this decision, as they have been endeavoring for the past two years to secure this meeting. A very large attendance is expected at this beautiful city at this time. Excursions to Lake Superior and the Yellowstone Park will be in order.

The Reading Room of Milton College has been revived, and exhibits the most commendable vigor this Fall Term. Newspapers, local as well as leading ones of the West, and monthlies, both literary and scientific, are provided. Two evenings in the week are assigned to the lady students, and four to the gentlemen. It is a most pleasant sight to visit the crowded but quiet room on these evenings, and observe the young people intent in the perusal of the papers and periodicals.

Milton College sustains an active Young People's Christian Association. It still retains the membership of the young lady students, and employs them in all its operations, notwithstanding the resolution passed last Summer by the General Convention of similar bodies in this country that their Associations should, thereafter, be composed exclusively of young men; and that young women were advised to organize societies by themselves. This Association at Milton has existed in various forms for twenty-five years, and has found the labors and influence of the young ladies indispensable each year to its success in the promoting of the Master's cause. May the same just and liberal sentiment prevail in the Christian Associations of other schools attended by both sexes.

SCHOOL LIFE IN CHINA.

Very much is thought of education in China, and if a poor boy takes literary honors, he can fill as high a position as though he were a boy of rank. All boys, especially in the south of China, are expected to go to school, but besides the mission schools there are not many for girls.

A tutor has not only to teach boys how to read and write, but politeness forms the basis of Chinese education, and the many ceremonies belonging both to public and private life have to be learned at school. Very much trouble is also taken with the writing lessons, "an elegant pencil" being thought of great consequence, and all the mistakes made in the writing lesson the master corrects with red ink. Like boys of Japan, the Chinese learn their lessons out loud, and sometimes make a great clatter in the schoolroom while doing so. But boys may not talk together in school, and to prevent their doing this the desks are arranged some distance from one another. When a lesson is known the boy takes his book to the master, bows, turns his back, and repeats it. This is called *peychou*, or "backing the book," and is to prevent the boy from reading the lesson, which the large characters would make it very easy for him to do.

The way the Chinese are taught is on a very different system from ours. They learn by heart first, and then have explained to them what they have learned. Their first lesson is on filial piety, and throughout life the Chinese boy and girl, and man and woman are noted for their love toward parents. They then learn the Sacred Trimetrical book, which treats of the nature of man, modes of education, social duties, and many other things. Next come the four classical books, and then the five sacred, so when Chinese boys go to school they are well set to work. Unlike the Japanese, however, they do not think that they have anything left to learn from other nations.—*Little Folks Magazine.*

HOW TO DEVELOP A BOY'S BRAINS.

An incident in the school-life of a teacher, as related by herself, illustrates our point. She had charge of a school in a country town early in her career, and among her scholars was a boy about 14 years old, who cared very little about study, and showed no interest, apparently, in anything connected with the school. Day after day he failed in his lessons, and detentions after school hours and notes to his widowed mother had no effect. One day the teacher had sent him to his seat, after a vain effort to get from him a correct answer to questions in grammar, and, feeling somewhat nettled, she watched his conduct. Having taken his seat, he pushed the book impatiently aside and espying a fly, caught it with a dextrous sweep of the hand, and then betook himself to a close inspection of the insect. For fifteen minutes or more the boy was thus occupied, heedless of surroundings, and the expression of his face told the teacher that it was more than idle curiosity that possessed his mind. A thought struck her, which she put into practice at the first opportunity that day. "Boys," she said, "what can you tell me about flies?" and calling several of the brightest by name, she asked them if they could tell her something of a fly's constitution and habits. They had very little to say about the insect. They often caught one, but only for sport, and did not think it worth while to study so common an insect. Finally she asked the dunce, who had silently, but with kindling eyes, listened to what his schoolmates hesitatingly said. He burst out with a description of the head, eyes, wings, and feet of the little creature so full and enthusiastic, that the teacher was astonished, and the whole school struck with wonder. He told how it walked, and how it ate, and many things which were entirely new to his teacher. So that when he had finished she said, "Thank you! You have given us a real lecture in natural history and you have learned it all yourself."

After the school closed that afternoon she had a long talk with the boy, and found that he was fond of going into the woods and meadows and collecting insects and watching birds, but that his mother thought he was wasting his time. The teacher, however, wisely encouraged him in this pursuit, and asked him to bring beetles, and butterflies, and caterpillars to school; and tell what he knew about them. The boy was delighted by this unexpected turn of affairs and in a few days the listless dunce was the marked boy of that school. Books on natural history were procured for him, and a world of wonders opened to his appreciative eyes. He read and studied and examined; he soon understood the necessity of knowing something of mathematics, geography, and grammar, for the successful carrying on of his favorite study, and he made rapid progress in his classes. In short, twenty years later he was eminent as a naturalist, and owed his success, as he never hesitated to acknowledge, to that discerning teacher. — *Phrenological Journal.*

RECENT BENEFACTIONS.

Mr. Robert L. Stuart has pledged $150,000 to Princeton College. Lincoln University is to receive $10,000 from the estate of the late David B. Small, of York, Pa. Gen. A. G. P. Dodge has contributed $3,000 to be used in building an academy at Jackson, Ky. The late William Ward of Brixton Hill left $100,000 to the Corporation of London for the establishment and maintenance of a high school for girls. Mr. C. F. McCay, formerly a professor in the University of Georgia, has given that institution $20,000 in Georgia Railroad 6 per-cent bonds. Sarah A. and Emily B. Sumner, Albany, N. Y., have given $2,500 each for an endowment fund for Rutgers College. The Northwestern University at Evanston has received $25,000 from ex-Gov. Evans of Colorada. Ex-President Wright, of the Northern Pacific Railroad, has given $100,000 for the establishment of a boys' and girls' college at Tacoma, W. T. Carlton College, Northfield, Minn., has received $12,000 from Edward H. Williams, Esq., of Philadelphia, for William Hall, built in memory of his only son. Mrs. Lucy E. Tuttle, of Guilford, Ct., has given $10,000 to the Olivet College Library Fund as a memorial of her gifted son, Willie Sage Tuttle. Buchtel College, Akron, Ohio, has received $5,000 from Mrs. Lydia Messenger, making $56,000 in all donated by her for the benefit of the institution.

PROF. MOSES STUART PHELPS.

Simple and touching services were lately held at Smith College, Northampton, in honor of Prof. Moses Stuart Phelps, who met with a terrible death on Lake Chamberlain, Me., August 29th, by being accidentally shot with his own gun while stepping from his canoe. A large delegation of the College Alumni were present. President Seeley conducted the services. Prof. H. M. Tayler gave the historical sketch of Prof. Phelps' career from his early boyhood days till his sudden death in the wilderness. President Porter spoke of his college life, of his inherited genius from both of his parents, and his success as a teacher. Rev. Dr. Newman Smyth, of New Haven, who was with the departed in his last days in the wilderness, and the only earthly friend with him at his death, spoke of what he had learned of his friend during their vacation life in the woods.

The Bowdoin students voted last week to adopt the new system of self government, on the Amherst plan. Dr. Brown has accepted the professorship of psychology.

CLIPPINGS.

There are thirty-nine professorships in the University of Edinburgh. Of these eighteen receive $5,000 or more a year each and five get $10,000. The professor of anatomy receives $16,000 a year, the professor of Latin $7,500, the professor of Greek $6,500, and the professor of mathematics $7,500. Two of the teachers last mentioned are under thirty-three years of age. Ten of the twenty-eight professors in Glasgow receive over $5,000 and three over twice that sum. The salary of the Latin professor is $11,000 and of the Greek and Latin teachers $9,000 and $10,000 respectively.

The University of Edinburgh is soon to celebrate the 300th anniversary of its establishment. The occasion will be commemorated by the expenditure of £30,000 on new buildings for the medical school, on which nearly £200,000 has been spent during the last ten years.

The post-graduate department of Yale College will take up this year a novel course of study, namely, that of railroads and their growth, shipping and international trade, stocks and the effect of speculation on the money market.

University Hall, the oldest of all the buildings at Brown, was thoroughly renovated during the past Summer. The sum of $50,000 was raised among the friends of the institution, and expended on this work.

The sum of $250,225 has been subscribed by wealthy Bostonians as a permanent fund for the Massachusetts Institute of Technology, to be called the "William Barton Rogers Fund."

The Detroit Medical College and the Michigan College of Medicine, in Detroit, are to be consolidated, if a legal way can be found to do it.

The Illinois Compulsory Education Law is said to have proved a failure, owing to the fact that no provision for penalties was made.

The girl's primary schools of France teach sewing, cutting and fitting, and household industry generally.

John Guy Vassar, of Poughkeepsie, has made a gift of $25,000 more to Vassar College.

The study of railroads will be pursued this year in the graduate department of Yale.

Dickinson College is about to erect a new building for the scientific department.

Free instruction in phonography is given at Cooper Union, New York.

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."

LETTER FROM ELD. VELTHUYSEN.

Harlem, Oct. 9, 1883.

Mr. Geo. H. Babcock, Cor. Sec.:

Dear Brother,—With much pleasure I send you the report of my labors by means of our Dutch monthly, *De Boodschapper*, during the months of July to September last. By the goodness of God I may state that in said trimester an uncommon attention, perhaps even some interest, seemed to awake in the Sabbath question among my countrymen. More than ever, since, among other Bible doctrines, I preached also the Bible Sabbath in that paper, I received subscriptions, also requests for gratis receipt by people who could not pay or declaring not to agree with us, nevertheless wished to examine our reasons for "Sabbath keeping on Saturday." The number of the subscribers augmented since ult., June with 43—three withdrew and a good deal more asked for regular sending without payment. Many, many letters I received, containing the most varying objections and questions, and some of them the acknowledgment of the harmony of our views with the Scriptures. I take it an important part of duty to answer, as well as I can do it, each of those letters. Of course as far as room permits in my paper I use such of them for public correspondence, as seems the most fit to show the error of our opponents. Among the new subscribers are some of high rank. Again some ministers and also the direction of the Netherland Bible Society asked for some copies, "to get a more exact acquaintance with the paper."

A Baptist, living at Balsward, wrote a letter to me, that he, after long and earnest reflection, had accepted the Lord's Sabbath. He said he was praying for a continual blessing on the *Boodschapper*, that gives him much instruction and comfort. His wife was convinced too, but feeling that persevering would give a hard struggle, she till now got not courge to break with Sunday. But I hope persevering in disobedience will become such a heavy burden to her that she will take, with thanks to God, the yoke of Jesus upon herself, a yoke that is easy, because our dear Savour himself helps to bear it. Properly said, that sister has no Sunday Sabbath, for she knows that day is not the Lord's day, as she thought before.

My expenses during the said trimester were:

Bill of the Printer	Gil. 210.00
Books for Addresses	10.60
Stamps and postage	140.46
	Gil. 361.06
I received during the same time:	
Gifts and contributions	67.67½
	Gil. 293.38½

At the end of July, as I told you, the balance was Gil. 750.87. If before the end of the year all subscribers do pay, I will still receive Gil. 105; and printing, posting, etc., I guess will require about Gil. 355. So on next December, if subscribers pay well, your Society will have bestowed for this labor in Holland about Gil. 1,294.

You know your P. O. Money Order of $40 are paid here with 96.50 Gil.

I hope the Board will enable me to continue the work the following year, if God pleases. I ask respectfully for some tidings concerning the intention of the Board at such a time that I can make in December a new contract with the printer. If so I believe it to be wise to stay on the same printing office. I guess they serve me as good as possible, and as cheap as one in Holland may find. I had some trouble before I felt free to contract, but I don't regret of it. Inclosed the acknowledgment of the receipt of the last money order. Pray be so kind as to hand it to Bro. Hubbard, the Treasurer. May God's blessing rest on all your labors for Christ's sake.

Respectfully yours in Christ,
G. Velthuysen.

OUTLOOK CORRESPONDENCE.

We give below, at the suggestion of the Editor of the *Outlook*, quite a list of letters, received from those to whom the *Outlook* is sent. The list could be very much extended if our space would admit The selections are made with a view to affording our readers a glimpse of the great variety of views entertained upon the Sabbath question. How can uniformity of practice prevail with such diversity of opinion? We see no way to anything like unity of opinion and consequent observance, until men base both opinion and practice upon the plain, simple teachings of the Word of God. Hence our duty to spread the truth of the Bible Sabbath is plain.

Gordansville, Va., Oct. 23, 1883.

Editor of the Outlook,—I write to thank you for the pleasure derived from the reading of your lively and fresh little paper for some months past. I have always felt sincere respect and regard for your people, as being a part of the great Baptist family, and can not but sympathize with the zeal and earnestness and the apostolic spirit of many of you whom I have known; and I am free to confess that I have never been fully satisfied with the prevailing views of the Sabbath question. It is to me a subject beleaguered with difficulties on every side. I can not fully accept your position and am still further from the opposite one. I wish you would tell me *how* you know the day of the week on which God began the work of creation, how you discover the six days employed in that work, and how you know that the seventh day which God hallowed was saturday and not Monday or Tuesday or Thursday. And how do you certainly know that the seventh day of Moses was Saturday and not Sunday or any other day? Is there any way of tracing back the history of our seventh day and identifying it with the seventh day of Genesis? Accept assurances of my good will and fraternal regard.

J. W. McCown.

Downey City, Cal., Oct. 22, 1883.

Publishers Outlook: Gentlemen,—I have been receiving your paper for some months. I know not how, or by whose order or liberality; and though I do not agree with you as to the Sabbath, I have derived profit from it, and think it just to say this. The January number I have mislaid though I marked it and made an effort to preserve it. Can you send it to me again? I desire to profit by its extracts, &c., showing the corruptions in the Church for the first four hundred years, and how those were introduced. Send bill and I will repay. Hoping to hear from you soon,

Respectfully, C. Kendrick, M. D.

Newport, Vt., Oct. 26, 1883.

Editor of the Outlook: Sir,—You evidently consider the agitation of the Sabbath question a profitable one, and are sincere in your belief, but what is a conscientious man who has been brought up to believe Sunday the Sabbath, to do under your arguments? You take away his sacred day without much prospect of giving anything in exchange. How can the present civilization be adjusted to a return to the seventh day? It seems to me that in such advocacy you bring about the very disregard for holy time which you deplore so much. Suppose the first day of the week is nowhere authoritatively named in Scripture as the Sabbath, are not the peculiar blessings poured out upon that day a good evidence that God is not displeased with us for worshiping him in it? In the Sabbath-school lessons of late we find Samuel sacrificing a "sucking lamb" as a token of repentance, and God accepted it (1 Sam. 7:9) when a year old lamb was the specified animal. Again Samuel was not a priest, but he offered in the priest's stead and was accepted. He built him an altar for his own use when God said expressly that only in a designated place (Deut. 12:13–14) should such offerings be made. At this time it was the tabernacle, but Samuel's offering was at Ramah when the tabernacle was in Shiloh. If God in those days of strictness suffered without rebuke a change in his established customs because a consecrated heart was in it, will he be less merciful to us with the teachings of 1800 years as a compelling force behind us?

Yours truly.

Andover, Mass., Oct. 23, 1883.

Dear Sirs,—I have to thank you for sending me so many copies of the *Outlook*, which I have looked into with interest. I fear, however, that it will be impossible for me to do justice to it, and to your courtesy, as I have so much material from other directions to look over that I can not give time to it. I am, dear sirs, yours very respectfully.

Crothersville, Ind., Oct. 23, 1883.

Dear Brother Lewis,—The book, "Brown on Gilfillan," pamphlets and papers are at hand. Thanks for your favor. I have already opened correspondence on the Sabbath issue with a friend of mine, a Baptist minister, and one of the ablest theologians in Southern Indiana. I have fully expressed to him my utter failure, after a candid examination, to find even the ghost of a *Sunday Sabbath* in the New Testament, or even of a sacred First-day. I have begun an exhaustiue study of the whole question, and secured the promise of another minister to do the same. It amazes me that I never before saw, in the popular Sunday argument, the weakness now so clearly apparent. I withhold an opinion as to the truthfulness of the premises, and hence, of the general conclusion on either side of the controversy. But I may say that I know of no way to successfully controvert your argument from the Bible, unless it can be done by Col. 2:16, and parallels; and I do not see how it can be done by these passages. Further, your historical argument is eminently sound, if your authors are neither misquoted nor mistaken. I can not hesitate to declare my convictions fully, and act accordingly, even though my exploration should discover a divine obligation to keep the seventh day. But it would be neither manly nor Christ-like to speak of the sacrifice that would attend such a declaration. Yours truly,

U. M. McGuire.

South Balston, N. Y., Oct. 24, 1883.

Editors of Outlook: Dear Sirs,—I have received and read with interest copies of the *Outlook* sent to my address for a year or two. At first I simply glanced at the numbers, hardly discovering the end of the publication. Of late, however, I have found myself quite deeply impressed with the candor and intelligence of the editors, and have read with real profit many of the articles. Particularly the discussion as to the relation of the Sabbath and Sunday has interested me. You have presented some facts of which I believe many Christian ministers are ignorant. I am a Presbyter of the Episcopal church, but educated a Presbyterian. My studies have long been in connection with patristic writings and their bearing on doctrine and duty. The result of my studies has been to astonish me how much is taken for granted by modern writers upon the various questions in debate. The argument for Sunday has been greatly abused. In this age there is, as never before, a demand for proof of every proposition affirmed. It is not enough to assume or suppose. Nor is it safe to take testimony at second hand. The article of Dr. McIlvaine which you have reviewed is very unsatisfactory, as are most treatises on the question. While rejecting your position I am glad that you are maintaining it with the candid spirit that should distinguish every controversy. The view taken of the Church by the Greek, Latin and Anglican branches affords them arguments for Sunday as for settling the canon of Scripture. Those that believe the Lord Jesus founded the Church as an institution to which is committed certain truths have no difficulty on the Sunday question. They may concede that the New Testament is not explicit in a warrant for Sunday and still prove their case. As the Church existed at least twenty years before a word of the New Testament was written, so far as is known, they do not expect to find explicit warrant furnished in explicit statement for all that is obligatory. Nor do they expect to find mandatory words as to all that should be abandoned of Jewish service. They have other lines of argument for their belief. It has long seemed to me to be unfair in any advocate of Sunday to pretend to any direct warrant for the day in Scripture. Nothing is lost to argument by admitting there is no command for the day. I have no space for outlining the argument with this left out, but I am glad you are exposing the question to severest criticism. We gain much for the truth by being absolutely truthful. What you have thus far presented in the *Outlook* has not disturbed my own faith in Sunday, but you are doing good by throwing light upon errors of argument, and I confess to much profit. But I will not trespass longer on your time. I feel it a duty, even a privilege, to thank you for the numbers of the *Outlook* received. How you can afford to send it gratuitously I can not conceive. I am sorry I did not preserve all the numbers, particularly those containing "Sunday Observance," &c., for I believe you have put the matter more intelligently than any other writer on your side. I began to write only a letter of thanks but find I have transgressed limits. Praying that we all may be guided to the truth, believe me

Very truly yours,
Heman R. Timlow,
Rector Calvary Church.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 15, 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."

"RIGHT will not be forever on the scaffold,
Wrong forever on the throne,
For the scaffold moves the future.
And behind the dim unknown
Stands our God, the Great All Seeing,
Keeping watch above his own."

A LETTER just received from Dr. Ella F. Swinney announces her safe arrival at San Francisco on the evening of Nov. 3.d

WE call attention of those whom it may concern, to the announcement of Bro. Wheeler of the series of meetings to be held at Marion, Kan. Let all who can, attend, and pray and labor for the blessing of the Master.

GEN. WM. T. SHERMAN has resigned the command of the United States Armies, he having nearly attained to the age of 64 years, the age at which, by law, the limit of such service is fixed. He is succeeded by Gen. Phil. H. Sheridan. The transfer of the command was made one day last week without public ceremony.

WE have just learned of the death of Eld. J. N. Andrews, of the Adventist Mission at Bale, Switzerland, Oct 21, 1883. Bro. Andrews will be remembered by many of our people as a candid, earnest, Christian gentleman. His death will be a great loss to the Seventh-day Adventist people, and to the work in Switzerland a severe blow.

THE Literary Societies of Alfred University have arranged for a course of lectures this Winter to take the place of the usual "Jubilee Sessions." A very good arrangement, we think, though we enjoy the literary efforts of the students themselves. The course will be opened on Monday evening, 19th inst., by Frank Beard, on "The Æsthetic Rage." For the full course, see advertisement on our eighth page.

THE enlargement of our printing house facilities is being rapidly completed. The stone pier for the new press is laid, and a two story addition to the building, 12x24 feet, is being put on. The latter is nearly enclosed, with roof on, etc. This gives us more press room, increased storage room for paper, which is greatly needed, and other facilities for doing in good order our increasing business.

THE names and addresses of the two persons in Missouri, mentioned in another article of this column, asking for the organization of Seventh-day Baptist Churches in their communities are, T. G. Helm, Summerville, Texas Co., Mo., and S. W. Rutledge, Houston, same county and State. We give these addresses, hoping some of our brethren will feel it a pleasure to write to these brethren in the faith.

WHEN Christianity came into the world it found a host of religions whose chief concern was sacrifices and solemn mysteries practiced with a view to appeasing the gods, and so averting their wrath from men. But they had no thought of making men any purer or beter as to their moral character. The religion of Christ struck at once at the root of the matter, and said, "Blessed are the pure in heart for they shall see God." Character making and training may be said to be the one aim of the Christian religion in its application to sinning and dying men.

THE WORK GROWING.

Two letters have been received at this office, addressed to the *Outlook*, which give great encouragement, and call for increased labor. The first is from Summerville, Texas county, Missouri, in which the writer, after relating something of his experience, asks for information concerning Seventh-day Baptists. After stating that he has embraced the Sabbath, and that several other persons are in accord with him, he wishes to know whether they could have a Seventh-day Baptist Church, and how they should proceed to obtain it, &c. The other letter came by the next mail, from the same county and State, but from a different post-office, Houston. The two seem to have no connection with each other, possibly the parties have no knowledge of each other. Both letters have been sent to the editor of the *Outlook*, for which they were intended. Without his permission we make this extract from the one last received: "I am advocating the principles of the Seventh-day Baptists with some success, and much opposition, especially from the United Baptists. There is in There are in my immediate vicinity at least thirty persons who want a Seventh-day Baptist Church. Who will come over and help us? Can you send some one or more into this place of destitution? Surely, the Lord's cause would prosper thereby." Thus the fields are open to us, and the call for help is heard. Who will answer it? Are there not churches among us both able and willing to send out their pastors to labor in just such fields as these, until some more permanent provisions can be made for their occupancy? Will not our young men who are preparing themselves for usefulness, pause in the presence of such developments and ask themselves seriously whether God, by such openings for gospel work, is not calling them into the ministry? This work is only just begun. We verily believe that the agitation, started by the reading of the *Outlook* and other of our publications, is to open to us such fields as these in increasing numbers and interest. It would be a sad misfortune if, for want of a proper appreciation of our opportunities and the true spirit of consecration to our work, we should let these fields lie uncultivated, to grow weeds and thorns for the burning, where we might gather golden harvests for the Lord. We want workmen, and to get these we want the spirit of love to God and devotion to his work among all the people, as the vital element in which workmen can be born and reared. The times are urgent. The Lord is calling. "Whom shall we send, and who will go for us?" May there be many to answer, "Here am I, send me," and say it speedily.

PREPARED.

The careful reader of the Scriptures can hardly have failed to note the evidences which everywhere appear that, in all his dealings with men as well as in his mighty works generally, God has a matured plan of operations. Though he sometimes seems to waive these plans, where the volitions or choices of men are involved, he is never taken by surprise. His plans have always included the possibilities which hinge upon the freedom of his creatures, so that we may reverently say for all changes or seeming variations in the working of his plans, he is prepared. So also is it in regard to the end toward which all things are tending. "Prepared from before the foundation of the world," may be truly predicated of the destiny of both the righteous and the wicked. Not that the destiny of the one or the other, in individual cases, is irrevokably fixed by some arbitrary fiat or decree of executive sovereignty, but that the laws of personal responsibility are so constituted that he who fears God and worketh righteousness, shall receive a crown of life. In like manner, he who rejects the counsels of God, rejects the mercy of God, and, by a law of fitness, reaps condemnation prepared for him. In other words, God, by the laws of his providence and grace, prepares for each of his creatures just such a destiny as he, by the use or abuse of God's mercy, prepares himself for. Personal choice is the highest prerogative of a rational soul. The exercise of this prerogative shapes character, and character is destiny. It is utterly impossible, therefore, for even God to save the dissolute and wicked man in his sins. A change must be wrought either in the constitution of right and wrong itself—a breaking down of all distinctions of sin and holiness—or there must be a constitutional change in the character of the sinner. The former can not be; the latter is made possible in the blood of the blessed Atonement. Whether this possibility shall become a reality is left, under the invitations of the gospel and the inspirations of all that is good and worthy, to the decisions of each individual.

We have written this much not for the sake of raising theological questions, but for the sake of adding, if we might, a little emphasis to the thought that while God has prepared glorious things for his own, men shall reach those glorious things in proportion as they are prepared for them. If we could learn to think less of heaven as a blessed place to go to, and think of it more as a place to be prepared for, we should certainly have better views of life and its destiny. And then, if we could only see how the life we live day by day weaves itself, in all its thoughts and acts, into personal character, and could realize that this personal character is our preparation for our future life, it would strip us of much that is selfish and base in thought and action, and drive us into personal union with Christ our Saviour, where we should learn, as we can learn nowhere else, the meaning of purity of heart. There, too, we should learn and delight in those sweet charities which bless our fellow-men; and out of this purity of heart and life in the love and fellowship of Jesus, should come to us the preparation to hear with delight the welcoming voice of our Redeemer, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." God's preparations are all made for the home-bringing. Ours are being made day by day in the characters we are forming. Let us take good heed that they be of the sort God delights in.

Communications.

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

ORDINATION SERVICES.

The 3d, 4th, and 5th of November were days of great interest and profit to the First and Second Verona Seventh-day Baptist Churches. The occasion was the ordination of Bro. H. D. Clarke, setting him apart to the work of the gospel ministry, and as pastor of the two churches, also of Bro. Francis Mills, as deacon of the Second Church.

The Council, composed of Elds. Stephen Burdick and J. M. Todd, of the Brookfield Churches, and the members present of the Verona Churches, convened at the First Church on Sixth-day, Nov. 3d, at 2 o'clock P. M. Organized by choosing Eld. Stephen Burdick, Moderator, and J. F. Stilson, Clerk.

After singing by the choir, led by Mrs. Wm. Lewis, Organist, of Rome, prayer was offered by Eld. J. M. Todd.

The candidates then gave a brief statement of their Christian experience, when the Council proceeded to their examination. After an extended and satisfactory examination of the candidates, they retired, when the Council held consultation and unanimously voted to proceed to make arrangements for the ordination services.

After singing, the congregation was dismissed to meet again Sabbath morning, at 10.30 A. M.

In the evening were held preaching services; sermon by J. M. Todd.

On Sabbath morning, as previously arranged, the ordination services were attended to. Many visitors from other communities were present, including the pastor of the German Evangelical Church. Prayer by J. M. Todd, and reading of Isaiah 52: 7–15; 2 Timothy, 2d chapter; sermon by Stephen Burdick, from 1 Cor. 1: 23, 24; 2 Tim. 4: 2; consecratory prayer by J. M. Todd; charge to the candidates by S. Burdick; charge to the churches by Eld. Todd, and hand of fellowship by the ministers, deacons, and whole congregation. This last ceremony was a most heartfelt and impressive service. Of the congregation, the first to start with extended hands and greeting to their pastor and deacon, were two little girls. Then followed old and young. Never did there seem such freedom and interest in this greeting of candidates and people. Strangers present seemed to take in the spirit, and gave their hand in Christian, if not in church fellowship. After singing by the choir, the benediction was pronounced by Eld. H. D. Clarke.

On First-day afternoon, at 2 o'clock, a good congregation assembled at Green's Corners to listen to an unusually excellent sermon by Eld. S. Burdick, from Heb. 4: 1.

Again in the evening at 7 o'clock, services were held at the First Church, preaching by Elds. Todd and Burdick, followed by a conference meeting.

And so have passed the solemn, impressive, and long-to-be-remembered services of ordidation. May the charge to pastor, deacon, and people be remembered, and the blessing of God be upon all, witnessed in the upbuilding of the churches and the conversion of sinners.

J. F. STILSON, *Clerk.*

"CONCERNING OURSELVES."

Under this heading, in the RECORDER of Nov. 1st, are some important facts concerning the usefulness of the SABBATH RECORDER, which are so plainly stated that no one need misunderstand or think them trifling. "*First*, its dependence upon the patronage of the people." "*Second*, the large amount due on old subscriptions. "*Third*, more prompt and frequent reports of religious, social, and business life of all our people." The *fourth* item impressed me most. A Seventh-day Baptist, or any one interested in the true Sabbath, surely gets "value received" for his subscription for the RECORDER; and again, in asking these things we are not begging. Investing for Christ a portion of his own can not be called begging. Let me use an incident I recently met. A generous-hearted, wealthy lady, having been chosen to raise money for a worthy cause, was requested by her husband, to use his money instead of going about soliciting small sums from others. "I don't like to have you go out begging in that way," said he. With earnestness and decision she replied, "In order to have this work appreciated the people must give, and so feel that they have an interest, and it is their work. As for begging, I am thankful that I have been abundantly provided for; and in getting others to give I am only collecting for the Lord." By withhold, are we not actually cheating God, from a business standpoint? Instead of feeling that such duties are a drudgery, or begging, would it not be well for many of us to think this subject over seriously, and see if it can not be done cheerfully, "as unto the Lord?"

KATE DAVIS.

CHICAGO, Ill., Nov. 3, 1883.

OUR WELCOME FRIENDS.

I will no longer forego the cherished wish to express through the columns of the RECORDER my due appreciation of the blessed comfort I derive from the perusal of this paper so full of interest to me, and in all of whose ably edited departments there is so much to encourage and instruct. It comes to us like the unceremonious home coming of a member of the family circle whose return we hail with joy, and my heart responds in gratitude to God and those who are working to promote his holy cause.

I used often to wish that Sabbath truth, so plainly uindicated in these columns, could be circulated among the people in some form that might reach those who would not be likely to read a denominational paper, and *The Outlook*, as if in answer to my secret prayers, promises more than I had ever dared to hope for. I remembered too a little monthly paper once published by the Seventh-day Baptists, entitled *The Sabbath School Visitor*, of which I was the happy recipient for one year of my childhood, and have wished that my children might have the benefit of such a paper. That wish today is granted in the form of *Our Sabbath Visitor*. Next to the Bible do I cherish these publications, for there is scarcely a heart struggle or a question of right and wrong but may find encouragement and a conscientious adjustment in the soul inspiring periodicals of the American Sabbath Tract Society, whose visits we welcome as friends with whom we would not like to part. Might Heaven grant the privilege to aid substantially the cause for which we pray, it would be happiness indeed.

That the truth will, though it may be slowly, yet surely prevail we can not doubt, for God is on the side of right and will not withhold his power. I deem it a sacred honor to be even one of the least of those whose name may be allowed to swell the number of that little band, who, in accordance with the commands of God and the example of Christ and his disciples, must still pursue their onward march as Seventh-day Baptists.

ANNIE.

SPECIAL LABORS
At the Marion County (Kan.) Seventh-day Baptist Church.

This Church has arranged for a series of meetings, beginning Nov. 22, 1883, as appears in the RECORDER column of Special Notices. This is done to encourage the Church and strengthen the cause of God, including his holy day. To accomplish this, two things are in mind:

1. There are several Seventh-day Baptist families and individuals in Reno, Chase, Lyon, and no doubt other adjoining counties. Some of these have no church connection, and others are far removed from the churches where their membership is held. At least three of this number have expressed themselves ready to join the Marion County Church, and others have spoken favorably of so doing. Now, dear isolated brethren and sisters, you are cordially invited to come to this meeting, gain strength to yourselves, and give courage to others. The work is upon us. Like good soldiers, let us rally to the front. Christ is our Captain, and God's Word is our sword. Brethren and sisters, you can hardly understand what great good you can do by coming out to this meeting, and then and there rendering active service in this blessed, blessed cause.

2. But this meeting has for its object not only the concentration of soldiers already enlisted, but also it seeks to gain new recruits from the unconverted world and from the First-day ranks. It is hoped that the new pastor of the Pardee Church will be present to help forward in this interesting battle for the Lord.

S. R. WHEELER.

LETTER FROM DR. SWINNEY.

The following letter addressed to Bro. Main, Corresponding Secretary of the Missionary Society, will be read with interest by all our people.

MONTELLA, Nevada Ter.,
3.30 P. M., Nov. 2, 1883.

With thankfulness I acknowledge our journey has been made thus far in safety. At Council Bluffs the District Secretary met Miss Whitman and very kindly assisted us in weighing our trunks and seeing us safely started westward. He, with the Corresponding Secretary of the Western Branch, Mrs. Bacon, and the President, Mrs. Howe, journeyed a short distance with us into Nebraska. Afterwards we found another missionary on the train, a Miss Locke, with whom we have had many pleasant hours. Yesterday we rode through the snow all day, with snow-capped heights towering all about us. This morning early, we changed cars at Ogden, and then passed along by the side of Great Salt Lake, and through the most beautiful valley I ever saw. Since the morning we have been ascending the mountains again, and truly we find it a wild and desert looking country. We wonder at these vast and extensive regions, and can but exclaim, "How manifold are Thy works." I hope you can read this as we are now going slowly over a range, and are nearly at the highest point.

I am enjoying this rest and freedom from care. Very truly, E. F. SWINNEY.

Home News.

New York.

ALFRED CENTRE.

The Lecture Course promises to be an entire success from the noted names on the list. It should be made so that the Societies which have had the enterprise to start this course may feel justified in repeating the experiment. The course begins with the Lecture on Art by Frank Beard, Nov. 19th.

The exercises in commemoration of the four hundredth anniversary of the birth of Martin Luther were interesting and profitable, opening with the subject, "Condition of Europe at the coming of Luther," by President Allen, followed by a "Biography of Luther," by Eld. W. C. Titsworth, and closing with the "Influences of Luther upon the world since," by Prof. T. R. Williams.

Two young persons were baptized last Sabbath and received into the Church.

At the Sabbath-school in the afternoon, although it was quite rainy, 201 were present. Teachers were all present except two, one of whom was absent on account of sickness. About sixty remained to the Sabbath-school prayer-meeting, and a deep religious interest was manifest.

New Jersey.

PLAINFIELD.

Our Church and Sabbath-school have lately met with a severe loss by the removal to other homes of two families, and the gathering home of one of our number whose heart and voice were always in full accord with everything that tended to advance the Master's interests. Bro. and Sister Lewis T. Rogers left us last week to go to their new home in Florida. Mrs. Rogers has long been a faithful teacher in our school, and she carries with her to her new field of labor not only the affectionate regard of her class, but the love and prayers of the whole school. Miss Laura Randolph, who for some time has been the very efficient teacher of our infant class, is soon to remove to Alfred Centre. As teacher of this most difficult class, she has succeeded in endearing the hearts of the little ones to her, and has inspired in them a love for the Sabbath-school and its services which can not fail to bring forth fruit in God's harvest time. These, with the other members of their families who were scholars with us, all go to new homes and fields of usefulness, and will ever be held in affectionate remembrance by all of us. It is our often-expressed hope that they may carry with them some ray of light from our school which may help their new associates to higher and holier planes of living, and it is our prayer and belief that the blessed influence of the loved one who has gone to her reward, and a sketch of whose life of unselfish devotion was so beautifully and truthfully told in last week's RECORDER, will long be felt among us, and be fruitful of much good in the service of Him whose cause she so much loved.

Wisconsin.

ALBION.

Our Sabbath-school and regular meetings of the Church are maintained with an increased attendance upon the former. The Sixth-day evening prayer-meetings have been of more than usual interest of late, and we

R FROM DR. SWINNEY.

letter addressed to Bro. Main, Cor-
tary of the Missionary Society, will.
rest by all our people.

MONTELLA, Nevada Ter.,
3.30 P. M., Nov. 2, 1883.

kfulness I acknowledge our
been made thus far in safety.
iffs the District Secretary met
and very kindly assisted us
r trunks and seeing us safely
ard. He, with the Corre-
etary of the Western Branch,
nd the President, Mrs. Howe,
ort distance with us into Ne-
wards we found another mis-
train, a Miss Locke, with
e had many pleasant hours.
rode through the snow all
-capped heights towering all
is morning early, we changed
and then passed along by the
Salt Lake, and through the
valley I ever saw. Since the
ve been ascending the mount-
l truly we find it a wild and
country. We wonder at these
sive regions, and can but ex-
nanifold are Thy works." I
ead this as we are now going
ange, and are nearly at the

g this rest and freedom from
truly, E. F. SWINNEY.

me News.

New York.

LFRED CENTRE.

Course promises to be an en-
n the noted names on the
l be made so that the Socie-
had the enterprise to start
feel justified in repeating
The course begins with the
by Frank Beard, Nov. 19th.
in commemoration of the
anniversary of the birth of
were interesting and profit-
ith the subject, "Condition
the coming of Luther," by
followed by a "Biography
Eld. W. C. Titsworth, and
"Influences of Luther upon
" by Prof. T. R. Williams.
persons were baptized last
eived into the Church.
th-school in the afternoon,
quite rainy, 201 were pres-
were all present except two,
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New Jersey.

PLAINFIELD.

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Wisconsin.

ANION.

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trust the Holy Spirit has taken a firmer hold upon some hearts than heretofore.

A quarterly review of the lessons for the third quarter of this year, was given by the Sabbath-school on the Sabbath, September 29th, consisting of biographies, recitations, class reviews, etc., which were very interesting and we hope, profitable to both participants and hearers. S. H. B.

Oct. 29, 1883.

MILTON.

Since our last letter, a number of incidents have occurred here of some interest, but demanding only a brief mention.

Sabbath morning, Oct. 20th, Rev. William Walker, late of the Gaboon Mission, Africa, preached in Eld. Dunn's pulpit.

The evening of the same day, the literary societies gave an interesting joint public session.

Sunday evening, Oct. 21st, the Milton Bible Society held its annual meeting in the Seventh-day Baptist church, Rev. N. Wardner, D. D., preaching the sermon. Theme, "The need of a revelation." Short addresses were made by others.

Thursday evening, Oct. 25th, the many friends of Mr. and Mrs. Perry Sweet, of Chippewa, gave them a hearty surprise-party at the home of his sister, "Aunt Deal" Crandall, and left a fine cane and other keepsakes.

Friday evening, Oct. 26th, Rev. William Walker gave a very interesting address in place of the usual Seventh-day Baptist prayer-meeting. One statement of Mr. Walker is of some interest to all, no doubt. He has translated most of the Bible into the African dialect of his mission, and he stated that he had never found a sentence in the Bible which he could not adequately translate, while in secular books, and even in Mother Goose, he was often completely stuck on some sentences. It has generally been believed that religious truth could not adequately be translated for heathen readers, and especially the higher truths of the gospel, and this fact of translation shows the marvelous adaptation of the Bible to the needs of the human heart.

Wednesday evening, Oct. 31st, Miss Clara M. Dunn gave an elocutionary entertainment, assisted by Miss Jessie Palmer, a child elocutionist of some local reputation, and in music by Prof. Chas. D. Evans, teacher of the violin in the College Musical Department, and Misses Lula G. Spicer and Jennie A. Dunn. The entire programme was successfully presented, and heartily enjoyed by a large audience.

Wednesday evening, Nov. 7th, the Milton Excel Band gave an entertainment consisting of a cantata, "Eva, the Friend of the Poor Children," rendered by children of the Sabbath-school primary class, recitations by Miss Lula G. Spicer, and little Miss Bessie Clarke, and music by Prof. Evans and others, with a number of tableaux, a part from Tennyson's Lancelot and Elaine, during the presentation of which selections of the poem were well read by Miss Eda Crandall. The exercises made a very enjoyable evening.

The same evening, the friends of Dr. G. W. Post and wife made them a surprise-party. But for the unfortunate collision of the party and Excel Band entertainment, many other friends would gladly have been present.

The students and towns-people have formed a Shakespear Club, which starts off very vigorously, and promises to employ very pleasantly and profitably one evening each week.

The College has obtained possession of a corner of land which ran into the college lot in a very unfortunate way. For twenty-five years efforts have been made to secure the land, and even now many think the owners of the land show a wonderful capacity for rapacity. P.

Condensed News.

Domestic.

November 11th was a general holiday at Louisville, Ky., in honor of the closing of the Exposition, after a season of one hundred and two days, during which eight hundred thousand people have been in attendance. The building was crowded all day. The Exposition closed at 11 o'clock with imposing ceremonies, speech making, singing, etc.

At a meeting of a branch of the State Trade Assembly at New York, Nov. 11th, it was reported that the vote on the proposition to abolish contract labor in State prisons, with but few rural districts heard from, gave a majority of 234,976 in favor of the proposition.

The iron market is excited owing to a reduction in the price of pig to $20 50 a ton. With one exception, this is the lowest price since 1876.

The imports of merchandise the past week were valued at $8,496,000. The imports of specie for the week amounted to $1,819,000.

The coal miners' strike at La Salle, Ill., which began on July 1st, terminated Wednesday morning, Nov. 7th, 400 men returning to work. The strikers had demanded that the mine owners should discharge their non-union men, but that was not acceded to.

A large proportion of the saw mills on the east shore of Lake Michigan have shut down within a week, owing to the low price of lumber. This practically closes navigation as it will leave vessels but little to do.

The Central railroad of New Jersey has bought the ocean pier for $100,000. They propose to break it up, and thus cut off steamboat competition with New York by the Long Branch road.

The 400th birthday of Martin Luther seems to have been quite generally celebrated throughout the country.

At New York three hundred and sixty Mormon emigrants arrived Wednesday, Nov. 7th.

Foreign.

Admiral Courbet has postponed the attack on the Bac Ninh, where the Chinese are preparing for a desperate defense. Chinese troops are gathering in large numbers on the Tonquin frontier. Military preparations are active throughout China.

In the Chamber of Deputies at Paris, Nov. 8th, the Minister of Marine presented a bill providing for a supplementary grant of 11,500,000 francs to cover the expenses of military operations in Tonquin. It was referred to a special committee

The proposed visit of the Crown Prince, Frederick William, to Spain, has created a great sensation in Berlin. Misgivings are freely indulged in and France will find in the visit a fresh element of irritation.

The 1,000,000 Jews of London have three weekly newspapers, fifteen synagogues and a Rabbinical College, with the finest Jewish library in the world

The Moscow *Gazette* denounces the present government of Bulgaria, and suggests that a change to a republic be better than the present rule.

Eighteen members of the Radical Committee, including Herr Paschitch, Radical leader in Skuptschina, have been arrested.

The prorogation of the British Parliament until the 19th of December, is announced.

The steamer Saratoga, from Havana for New York, carried $110,000 in Spanish gold.

There is an alarming spread of pneumonia among the cattle in England and Ireland.

Another Chinese iron-clad was launched at Kiel, Denmark, November 10th.

The cholera epidemic in Egypt is decreasing.

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THE INDEPENDENT.—The ablest religious and literary newspaper published. One-quarter to one-third larger, but the same price as its contemporaries.

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Its literary department, embracing reviews, criticisms and notices of all new books published, contains 10 or 12 columns weekly, and has no superior in journalism.

During the next few months *The Independent* will publish stories by William D. Howells, author of "Their Wedding Journey," "A Modern Instance," etc.; W. E. Norris, author of "Matrimony," "No New thing," etc.; F. Marion Crawford, author of "Mr. Isaacs," "Dr. Claudius," etc.; J. S. of Dale, author of "Guerndale;" Edward Everett Hale, author of "Ten Times One is Ten," etc.; Julia Schayer, author of "Tiger Lily and Other Stories;" Rebecca Harding Davis, Sarah Orne Jewett, Fred. D. Story, Kate Upson Clarke, and others. Our readers who do not now subscribe for it should read the advertisement in another column, which gives subscription rates in full. Every one should at least send 30 cents for a month's "Trial Trip," and make its acquaintance. Address *The Independent*, New York City.

SPIRIT FOOTFALLS. Song and chorus. Words by A. T. Worden, music by Herman D. Clarke. This is a sweet little song of life which will find an echo in many hearts. The music is well adapted to bring out the poetry of the words. Published by R. R. Hills, Norwich, N. Y.

SPECIAL NOTICES.

☞ THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, will convene with the Church at Milton Junction, on Sixth-day, Nov. 23d, at 10 A. M. The following programme has been arranged for the occasion:

1. "When did the gospel of Christ begin?" W. B. West.
2. "What is the Scriptural idea of future punishment?" O. U. Whitford.
3. "Is the Young Men's Christian Association a proper organization for Seventh-day Baptists to join and support?" Eugene Socwell.
4. "What are the causes of so many of our young people leaving the Sabbath?" E. M. Dunn.
5. "Do the Scriptures teach that the Jewish people will be literally restored as a people?" A. MacLearn.
6. "The importance of emphazing the doctrine of the Bible Sabbath in the preaching of the Word." N. Wardner.
7. "Can an unconverted person perform an act acceptable to God?" F. O. Burdick.

All are cordially invited to be present and to participate in the discussions.

N. WARDNER, *Pres.*

E. M. DUNN, *Sec.*

☞ SABBATH SCHOOL TEACHER'S INSTITUTE.—A Sabbath School Teacher's Institute for the Western Association will be held at Nile, N. Y., immediately following the session of the Ministerial Conference, In anticipation that the Ministerial Conference will be able to close at noon on Wednesday, a programme has been prepared for the Institute occupying three sessions, Wednesday afternoon and evening, and Thursday forenoon, Dec. 5th and 6th which will accommodate those who may wish to take the afternoon train east on Thursday. It is earnestly desired that members of the Ministerial Conference will come prepared to stay through the session of the Institute, and that all Sabbath-school workers and friends of the Sabbath-school will attend and make the session so profitable that its influence will be felt in all the Sabbath-schools in this Association. The following is the programme:

WEDNESDAY AFTERNOON.

Papers:

1. Importance of the Sabbath-school Teacher's Office.
2. The General Preparation needed for the Sabbath School Teacher's Work.
3. Primary Class Instruction.
4. Sabbath school Teacher's Library.

WEDNESDAY EVENING.

1. Prayer and praise, 30 minutes.
2. Reports of Sabbath school superintendents.
3. Discussion of the following questions by members of the Institute:
   (1.) How can the Church help the school?
   (2.) How can the pastor help the school?
   (3.) How can the home help the school?
   (4.) How can the school help the home?

THURSDAY MORNING.

Normal Instruction, by L. A. Platts.

1. The teacher with the lesson.
2. The teacher with the class.
3. The teacher out of school.
4. The general lesson review.

QUESTION BOX.

Bring note-book and pencil.

EXECUTIVE COMMITTEE.

☞ QUARTERLY MEETING AT NILE.—The next Quarterly Meeting of the Scio, Friendship, Richburg, West Genesee, and Portville Churches will be held at Nile, beginning Sixth-day evening, Nov. 30th, 1883. C. A. B.

☞ THE Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin, will convene with the Church at Milton Junction, Nov. 23d, at 7 o'clock P. M.

☞ THE Ministerial Conference of the Western Association will hold its Annual Session with the Church at Nile, beginning Tuesday evening, Dec. 4th. The meeting has been postponed to this time so as to accommodate those connected with the Alfred University. It is hoped that members of the Theological Class, and many others will thus be able to attend and help to make the Conference profitable to all.

PROGRAMME.

Introductory sermon,	Geo. W. Burdick
Skeptical Criticism,	T. R. Williams
China Mission,	Perie F. Randolph
The Sabbath in the Gospel,	I. L. Cottrell
Question Box	
The Sabbath Outlook,	H. C. Coon
Is Baptism the door into the Church?	J. Kenyon
The Excise Law and the Sabbath,	D. E. Maxson
Divinity of Christ,	F. L. Phalen

The committee appointed to present a programme for the following session are G. W. Burdick, J. E. N. Backus, and J. Kenyon.

C. A. BURDICK, *Sec.*

☞ 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.

MARRIED.

In Alfred Centre, N. Y., Oct. 23, 1883, by Rev. Jas. Summerbell, at the home of the bride's parents, Mr. W. DELETT GARDINER, of Nile, and Miss ELNA E. COLLINS, of Alfred Centre.

At the residence of Mr. A. M. Antisdale, in Genesee, N. Y., Nov. 5, 1883, by Rev. Geo. W. Burdick, Mr. ALLISON STRICKLAND, of Amity, and Miss VIOLA EDWARDS, of Genesee.

At the Seventh-day Baptist parsonage, Adams Centre, N. Y., Nov. 1, 1883, by Rev. A. B. Prentice Mr. ELZEAR DECONWAY, of Liverpool, Eng., and Miss IDA FEATHERSTONE, of Smithville.

At the Seventh day Baptist parsonage, Adams Centre N. Y., Nov. 5, 1883, by Rev. A. B. Prentice, Mr. FRANK PARKER, of Adams, and Miss ADDIE E. MAXSON, daughter of P. S. Maxson, of Adams Centre.

At Cartwright, Wis., Nov. 3, 1883, at the office of, and by, B. H. Stillman, Esq., Mr. JOHN MCINTOSH, of St. Croix Falls, and Miss IDA A. SMITH, of Clam River Falls.

DIED.

In the village of Andover, N. Y., Nov. 4, 1883, of diphtheria, HARRY J., only child of Harrison and Carry Mourhess, aged 4 years, 6 months, and 22 days. J. K.

In the town of Willing, N. Y., Nov. 2, 1883, of epileptic fits, ELMER A., son of LeRoy D. and Hattie A. Champlin, aged 20 months.

In Walworth, Wis., June 13, 1883, Sister PHEBE CONVERSE, aged 72 years, 3 months, and 10 days. Sister Converse was born in the town of Henderson, Jefferson county, N. Y., March 3, 1811. She moved when quite young to Plainfield, Otsego county, and at the age of fifteen years experienced religion and was baptized by Eld. Wm. Hunt, and united with the Open Communion Baptist Church. She was married to Willard L. Converse in 1830, and moved to Hounsfield, and united with the Baptist Church there. In April, 1843, she embraced the Sabbath and united with the Seventh-day Baptist Church in Hounsfield. From there she moved to Wisconsin, and united with the Seventh day Baptist Church in Walworth, of which she remained a faithful member till her death. She has raised a family of eight children, seven girls and one son, all of whom are living. Her sickness was somewhat lingering and painful, but she endured it with Christian fortitude and patience. She was loved and respected by all, and died in the blessed assurance of a glorious resurrection.

Through mistake, notice of the above obituary was not sent to the paper at the proper time. A. MCL.

LETTERS.

James D. Reardon, F. J. Henderson, Geo. P. Rowell & Co, W. A. Coalson, Mrs. Laura Ludington, W. F. Place, Mrs. C. Potter, Jr., L. A. Hurley, W. A. Palmer, F. J. Harrison, T. L. Gardiner, T. W. Saunders, A. B. Prentice, Stephen Burdick, A. E. Main 3, J. P. Dye, A. M. West, A. L. Titsworth, W. C. Whitford, D. N. Meridith, L. Coon, Pulpit Treasury, E. W. Petty, E R. Green, Wm. H. Merritt, John S. Stebbins, B. E. Fisk, P. M. Green, E. F. Swinney.

RECEIPTS.

		Pays to	Vol.	No.
Mrs. H. S. Palmiter, Alfred Centre,	$2 00	39	52	
Mrs. C. M. Marvin, "	2 00	39	52	
H. E. Witter, "	2 00	40	52	
Thomas B Titsworth, "	2 00	39	52	
Oscar Remington, "	2 00	39	52	
W. A. Palmer, Lincklaen Centre,	2 00	39	43	
T. W. Saunders, Adams,	2 00	39	52	
R. H. Satterlee, Berlin,	4 00	40	52	
Finette Greenman, "	2 00	39	52	
Chas. Marvin, Jr., Cambridge, Mass,	50	40	8	
H. L. Burdick, Ashaway, R I.,	2 00	40	26	
Will S. Davis, Shiloh, N. J.,	2 00	40	52	
Mrs. Saraheete Wilcox, Evansville, Wis	1 00	40	26	
Mrs. Delia Crandall, Milton,	2 00	40	52	
C. L. Clarke, "	2 00	40	13	
Erustus Brown, "	2 00	39	52	
Eunice W. Petty, Nortonville, Kan.,	1 00	39	52	
F. H. Lewis, Cameron, Neb.,	2 00	39	52	
Ella F. Swinney, Shanghai, China,	50	40	13	

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Nov. 10th, 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 30,876 packages; exports, 6,044. The last run of fresh from New York State creameries is limited in quantity, irregular in quality, and has sold from 28 to 32c. New York State dairy firkins have sold through the week at 22 @ 23c., dairies entire at 22 @ 25c., and selected Fall tubs at 26 @ 28c. Among the sales were 56 packages common New York State dairy at 18c., 15 pails from a fancy Delaware dairy at 28c., an Oneida dairy 19 tubs at 23c., 15 firkins Chenango dairy at 22½c., and 34 tubs Fall Chenango at 24c. 12 pails creamery sold at 28c., and good many small parcels of finest fresh State creamery went at 31 @ 32c. The market is almost bare of the fancies, and mainly dependent upon Western creameries for its supply, and closes with quick sale for choice fresh New York State butter. The "Ancient Mariner" rises to remark "that fancy butter has never been so dear as since the introduction of Oleomargarine, Suene and Butterine, and that the only effect of these substitutes will be to drive inferior butter out from human consumption and to modify the price of medium grades. These imitations can in general have no effect upon the price of fresh made, freshly marketed fine butter. But there may possibly come some low priced cheese year turning milk from cheese making to butter making, and lowering prices of the fresh creamery make." We quote:

	Fancy.	*Fine.*	*Faulty.*
Creamery, sour, fresh...	32@34	30@32	23@28
" sweet " ...	——	26@27	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.....	25@27	22@25	——
Factory butter.....	16@18	12@14	10@12

CHEESE.—Receipts for the week were 34,443 boxes; exports, 17,752 boxes. Fine September cheese assert their claims to price, and 12c. has been freely made for such, with ½c. added in special instances. The body of the market hangs heavy, but in choice Fall cheese there was more doing. 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 14,109 bbls. and 2,669 boxes. Eggs sell quick for fresh packed at 30c., with 31c. bid at the close. October packed, less desirable, go at 27 @ 28 @ 29c., and limed eggs say 23 @ 25c., the last price for choicest marks only. We quote:

Near-by fresh laid eggs.....	30 @32
Canada and Western	28 @30
Limed eggs, per doz.....	23 @25

BEANS.—Imports this week run up to over 10,000 bags, and the quality of them is an improvement over last year's imports. Prices for them run at $2 30 ⊗ $2 40 per bush. Receipts of domestic have been larger and the market closes lower. We quote:

Marrows, per bushel, 62 lbs.....	$2 90 @$3 25
Mediums " "	2 75 @ 3 00

DRIED FRUITS.—The market is weak on most all kinds. Evaporated apples lower. We quote:

Apples, evaporated choice to fancy.....	13 @14½
" " poor to good.....	9 @12½
" Southern sliced, choice to fancy..	8 @ 9½
" " poor to good.....	6½@ 7½
" coarse cut.....	5 @ 6½
Peeches peeled, evaporated.....	25 @28
" unpeeled "	13 @15
" peeled, sun dried, choice to fancy..	12 @14
" " " poor to good....	9 @11½
" unpeeled, halves.....	6 @ 6½
" " quarters.....	5½@ 6
Huckleberries, per lb.....	10 @11
Blackberries "	9 @ 9½
Raspberries, black, "	26 @27

APPLES.—We quote:

Baldwin and Greening, choice, per bbl	$3 00@$3 50
" " fair to good...	2 75@ 3 00
State, Winter, mixed lots.....	2 75⊗ 3 12
Fall apples, "	3 50@ 4 00
" poor to good.....	2 00@ 2 50

CRANBERRIES.—We quote:

Cape Cod, fancy, per bbl.....	$11 50@$12 00
" good to choice.....	10 00@ 11 00
Jersey, per crate.....	2 50@ 3 25

POULTRY has been in good demand, and the week closes with stock generally cleaned up. We quote:

Turkeys, choice, per lb.....	14 @15
" poor to fair, per lb.....	11 @13
Ducks, choice, per lb.....	14 @15
" poor to good, per lb.....	11 @13
Chickens and fowls, choice, per lb.....	11 @12½
" poor to good, per lb..	8 @11

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1884.

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Selected Miscellany.

HE DIED FOR ME.

After Dr. Bethune's death the following beautiful hymn, which was evidently written only the day previous, was found in his portfolio. Its devout simplicity and exquisite tenderness give it a fitting place beside such hymns as Toplady's "Rock of Ages," and Charles Wesley's "Jesus! lover of my soul!"

When time seems short, and death is near,
And I am pressed with doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Saviour died for me!

His name is Jesus, and he died
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin,
No sinner worse than I can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's holy Word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep and wide.
This is my best theology,
I know the Saviour died for me.

My faith is weak but 'tis thy gift;
Thou canst my helpless soul uplift;
And say, "Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live from guilt set free,
For I, thy Saviour, died for thee."

THE OUTWARD SEEMING.

BY FLORENCE B. HALLOWELL.

"No, not a single cent do they get from *me*," said Miss Sarah Jenkins with a peculiar expression of her thin lips, as she took her spectacles from her nose, and slowly replaced in its envelope the letter she had been reading to her friend, Miss Hepzibah Lackey. "I think I know my duty as well as most folks, an' givin' help to Susan Bayard an' her children don't come under that head."

"But bein' as they're your own kin," said Miss Hepzibah, deprecatingly, "it's only natural for 'em to look to you."

"Let 'em look. They'll take it out in lookin'. I told Tom when he married Susan Bayard that the day'd come when he'd rue it. She was allers spindlin' an' sort o' helpless. But Tom was that headstrong he wouldn't listen to nobody. He spent his last cent in buyin' that farm over to Milford, an' then had to mortgage it 'fore he could start his crops."

"It was unfortunit his dyin' so soon," said Miss Hepzibah, who was a kindly old soul. "Ef he'd a lived a couple o' years more he'd paid for the place an' left Susan comfortable. I shouldn't wonder but she's had a hard pull these two years to get along with those three children."

"Most likely she has. But I don't see as I'm called on to shoulder her burdens with her. Goodness knows I've enough already without lookin' out for any more."

"Yes, your hands are pretty full—that's a fact," said Miss Hepzibah. "I hear folks sayin' every day that they don't know what the minister would do without you."

"I reckon I've labored pretty faithful in the Master's vineyard," said Miss Sarah, "if I do say it as shouldn't."

"And you'll get your reward, Miss Jenkins," said Miss Hepzibah, as she rose to go. "You can allers take comfort in thinkin' that. But I do wish you could see your way to help Susan a bit."

"She don't deserve help," and Miss Sarah's tone was decidedly acid. "She'd oughter have taken my advice in the first place. I told 'em how it would be, an' it's come out pretty much as I said. I told Tom she was too everlastin' delicate, an' would break down in less'en five years. But he would have his own way an' marry her, an' now here she is laid up—just as I said she'd be."

"Pity they didn't listen to you," said Miss Hepzibah as she went out. "But you know young folks is gener'ly mortal headstrong."

Miss Jenkins often boasted that she never spent an idle minute; and there was always work of one kind or another for her to do; but after her visitor had gone, she sat for some time with her hands in her lap, thinking over the contents of the letter she had just received.

Tom's marriage to Susan Bayard, the orphan daughter of a man who, to use the expressions of his neighbors, had never been "forehanded," had not pleased his sister, who thought Susan far too delicate and dainty to prove of much help as the wife of a farmer of slender means.

Tom, however, had been very happy in his wedded life, and had never regretted his choice, as he took pains to say to his sister whenever he wrote to her.

And Miss Sarah, who wasn't as good a Christian as she thought herself, and did not fancy being called a false prophet, resented his happiness, and allowed a feeling of enmity to grow up in her heart against Susan.

Tom's death, seven years after his marriage, was a terrible blow to his wife and children, who were left almost penniless.

But Susan, knowing the way in which she was regarded by her sister-in-law, did not dream of calling upon Miss Sarah for help.

Through the influence of a friend the young widow secured the position of teacher in a district school, and for two years, on a very slender salary, had managed to keep the wolf from the door.

Then the mortgage on her home was foreclosed, and a long illness which followed her removal from the farm to a small room in the village of Milford, made it necessary for the trustees of the school to provide another teacher in her place.

The sale of the furniture of the farm-house provided Susan with money to defray her expenses during her illness; but she found herself when convalescent utterly penniless, and with three small children looking to her for support.

It was then that, with a heavy heart, she wrote to her sister-in-law, and it was a letter which ought to have called forth only sympathy and pity from its recipient, but which gave Miss Sarah only a strange sort of pleasure in being able at last to say, "I told you so."

As she sat in her kitchen that warm July afternoon, the quiet broken only by the ticking of the large eight-day clock and the soft purring of the cat by the stove, she was thinking what she would write in reply; in what words she would remind Susan of Tom's declaration that "neither he nor his should ever ask for a favor or a cent at his sister's hands."

The clock struck four with a loud, whirring noise, which roused Miss Jenkins with a start from her reverie, and she sprang up, surprised and shocked to find how long she had been idle.

"I'll let her wait awhile for my answer," she thought. "It'll do her good to be in suspense a bit. And I reckon it aint't too late to go after them blackberries in the medder-lot. First thing I know them pesky town-boys will be after 'em, an' I won't get none for jam."

She put on her sunbonnet, and, taking a large tin pail from the pantry, went out. She paused on the path which led to the meadow to look back at the house, thinking it was very likely Susan had calculated on being asked to take up her abode there.

It was a large, old-fashioned house, with roomy chambers, wide fire-places, and plenty of windows. The grounds surrounding it were well shaded, and an abundance of flowers bloomed in the front garden. It would have been a grand place for children to play, but none had ever played there since Tom had been grown. The place had been left to Miss Sarah by an aunt, and Tom had had no share in it. Miss Sarah, however, had cared for and supported her brother, who was very much her junior, until he was able to strike out for himself; and she had made him a present of five hundred dollars when he attained his majority. She thought she had done more than her duty by him, and she desired that he should pay her some consideration in the matter of his marriage. She had never felt the same toward him since, though she tried to heed the old motto, "*De mortuis nil nisi bonum*," whenever she spoke of him.

The blackberries in the meadow were very ripe and large, and so plenteous that Miss Sarah had no difficulty in filling her pail in a very short time.

It occurred to her as she walked homeward that perhaps the minister's wife might want to make jam, too, and would appreciate the gift of a few quarts of berries, such as these. So on reaching home, Miss Sarah filled a smaller pail with fruit, and starting out again, turned her steps toward the village.

"I look such a sight in this sunbonnet, I reckon I'd best go in the back way," she thought, as she approached the neat frame dwelling in which her pastor lived. "Like as not they've got company come to tea."

The heat, combined with the long walk to the village, had caused Miss Sarah to feel very tired, and as she entered the minister's garden, and her eyes fell on a very delightfully shaded arbor, she concluded to rest a few minutes until she was cooler.

"My face must be as red as a beet," she thought, as she seated herself on one of the rustic chairs. "I wish to goodness I'd brought my umberell."

She had just concluded that she was sufficiently cooled off to present herself at the house, when she heard voices, and, peering out through the vines, with which the arbor was well screened, she saw Mr. Lawton, accompanied by a lady, coming down the garden path.

Miss Sarah drew back, and wished very sincerely that she had not thought of bringing the berries, or had stopped at home long enough to put on a nice dress; for the lady was a stranger, and looked so exquisitely neat and cool that Miss Sarah felt herself by contrast disgracefully untidy.

She had no doubt that the minister was about to show his companion the way to the arbor, and her heart sank at the thought of being found in such a plight. But suddenly the stranger paused, and bent to pick a rose of great beauty.

"If we could only be like this rose," she said, "as fair within as without."

"You forget," said Mr. Lawton; "how often we see worms eating into the very heart of the most beautiful roses."

"Is nothing true, then? Are we never to be able to put faith in the 'outward seeming' of anything or any one?"

"Those who make the loudest professions are often the most corrupt," said the minister, "and, as I was saying a moment ago, there are so many, oh, so very many, who think themselves Christians because they go regularly to church, teach in the Sunday-school, use no profane language, and give liberally to the missions. But they do not think it necessary to guard their thoughts, to fill their daily lives with little acts of kindness. Now, you are a stranger here, and are to leave us to-morrow; so I can speak to you as I could not to one familiar with the people who make up my congregation. I will give you a case in point. I have in my church a woman of middle age, who lives alone on a farm a couple of miles from the village. She is very active in church affairs, is always ready to visit the sick, go among the poor, or give to a charity. She has provided for the education of several heathen in Africa, and has taught a class of men in the penitentiary, visited the jail, and made herself generally useful. But, nevertheless, she is selfish, narrow and sordid to a pitiable degree. She does nothing without making a show about it, so as to be well regarded among men. For years she cherished feelings of enmity toward an only brother because, forsooth, he did not marry to please her, and I was told not an hour ago that she has declared her intention not to help in any way that brother's sick and penniless widow and children. She speaks of them with bitterness, and even seems to rejoice that at last they are forced to appeal to her for aid. I was asked to speak to her on the subject, but she would be highly insulted, I know, if I ventured to call her to account for her want of charity and natural affection. She thinks herself a Christian, but in my opinion she is very far from being anything of the kind. She will come into church next Thursday night and pray earnestly for the forgiveness of her sins, and for help to walk in the right way. But she prays only with her lips; her heart has nothing to do with it. She thinks and cares only for the 'outside seeming,' and—"

At this moment little Lulu Lawton interrupted the conversation by running down the path with the announcement that tea was ready; and the minister said no more.

But Miss Sarah had heard quite enough. She was pale and trembling, and so greatly disturbed that when she hurried from the arbor as soon as she could without being perceived, she left her pail of berries behind her.

She met several of her friends on her way home, but she did not even bow to them, so absorbed was she in the recollection of what the minister had said.

Reaching home she sat down in her big rocking-chair by the kitchen stove, and, leaning her chin on her hand, stared before her with eyes from which the scales had fallen. And she was looking inward—for the first time in her life.

"Only the outward seeming," she murmured, over and over under her breath, as if the sound of the words frightened her, "and after all these years I've only just found out that I haven't been a Christain."

Contrary to the expectations of Mr. Lawton, Miss Sarah did not appear at prayer-meeting on Thursday night; and when he called to see her on Friday he was surprised to find three curly-headed children making mud-pies in the front yard, who informed him in a loud chorus that they had "come to live with Aunt Sarah forever."

Miss Sarah welcomed him very cordially, and though she looked tired and warm after her journey from Milford, she seemed as happy as possible.

"This is a great surprise, Miss Jenkins," said the minister, as he followed her into the parlor and took a seat.

"Yes, I reckon it'll be a surprise to most folks. But I ain't afraid but they'll live through it."

"I think you will be well rewarded for bringing your sister and her children here. Your life has been a very lonely one," said Mr. Lawton.

"Yes, I reckon I'll take considerable satisfaction out o' it, and it does seem sort o' pleasant to have 'em round. They're well mannered children. Susan's been mighty particular about them. Did you notice the boy as you come in? He's the very moral o' Tom."

As Mr. Lawton walked back to the village he wondered what had waked Miss Jenkins up to a sense of her duty. But he never knew.

Early in the following Winter Miss Jenkins invited her pastor and his wife to tea. The table was well supplied with cake, pickles, and preserves, a glass dish of blackberry jam occupying a position just before Mrs. Lawton.

"I am so fond of blackberry jam," said that lady, as she helped herself to the article in question, "and I put up a great deal last Summer. But the very nicest I made was from some blackberries my little girl found in the arbor in our garden. We never knew who had left them there, but took it for granted they were meant for us, and so took possession of them, pail and all. Lulu calls it my 'mystery jam.' I have often wondered if the mystery would ever be explained."

But it never was.—*Standard.*

INCIDENT FROM DR. HACKETT.

"Give me something better to stand on and I'll step off." Many years ago, while I was pastor at Brookline, I took a seat in the cars one morning for Boston, by the side of Professor Hackett. I always felt that such a position was a privilege to be improved. Soon, therefore, I drew my learned friend into conversation, by mentioning a skeptical work I had lately read, remarking that some of the infidel objection in the work were new to me and seemed very strong. "Strong, strong?" said he, in his nervous way. "I see stronger difficulties than any which infidelity ever presented, but give me something better than Christianity to stand on and I'll step off. Till that something better is presented I stand and shall stand where I am." The remark, like many another from the good professor's lips, has abode with me and done me good. When some now skeptic comes forward to try his hand at demolishing Christianity, I ask, Can you offer anything firmer and better? If not, spare your pains and leave the believer the one standing place to which he clings, and on which millions are reposing. Amid the troubled sea of life there floats this one refuge. If you know a stronger and safer one, do, for humanity's sake, point it out, and guide me and struggling souls everywhere to its rest.—*W. Lamson, D. D.*

"I LOVE TO PINT HIM OUT."

A gentleman while traveling, came to a river, which he must needs cross before he could reach his destination. Joe Brown, a colored boatman, was accustomed to ferry passengers over the river, and the boat being ready, the gentleman seated himself in the bow. Joe stepped into his place and taking up his oars, the two glided swiftly along. There were sloops going up and down the river as they did every day, when the winds would carry them on their way. Suddenly Joe drew in his oars, and springing to his feet pulled off his ragged old straw hat, and with his hand shaded his eyes while he strained his sight to some object on a sloop in the distance.

"As I'm a libbing man," he exclaimed, "dat am de Captin!"

The gentleman started out of his musing, followed the eyes of Joe, but could distinguish nothing but the forms of three or four men on a sloop in the distance.

"See him, Mister?" exclaimed Joe.

"Don't yer see that strong, kind-looking man agin the mast," urged Joe.

"Perhaps I shall see him when the vessel gets nearer."

"I wish you could see the Captin," said Joe, in a tone which seemed to imply that he might if he would but look.

"Who is the Captain?" he asked.

"De Captin?" said Joe, turning upon him a look of surprise, as if he should have known.

"He am de man dat sabed me." But quickly turning his eyes again to the sloop, he said: "I can't miss seeing him while he am in sight," and gazed with an intense earnestness.

The sloop did not come very near, and passed by with no apparent signal to Joe, who stood as steady as a mast in a ship, with his hat in his hand and his eyes still shaded. As the sloop sailed on, the figures of the men became hidden, and Joe sat down again to his oars.

"I tole you, sar," said he, "dat he am de man what sabed me."

"How did he save you, Joe?"

"He strip off his coat, and jumped into de ribber and cotch hole of dis chile wid his strong arm, just as he was sinking into de great depths, wid de ropes around his feet. Dat's de way he sabed me," said Joe, growing eloquent with emotion.

"You have not forgotten to be grateful, I see."

"Grateful! Joe Brown would breave every breff he draw fur him ef he could. I tole him I would work de rest of my days widout no pay. It would be enough and more and I pay him just to be allowed to sarve him. But," he added rather sadly, "so I stay as close by him as I ken. He runs by here once a month. I watches fur him allers, and I love to pint him out. It's all dis poor nigger can do."

The traveler, who was a Christian, was deeply moved by the earnestness of the poor negro, and at the depth and tenderness of his gratitude.

In a moment there flashed across him a humiliating sense of his own ingratitude toward One whose strong arm had snatched him from the jaws of an eternal death. Why should he ever forget the high privilege of pointing out "Him, whose name is above every name, the Man Christ Jesus."

Has not this little incident a voice for us too? What power there would be if it were practically true of us that we loved to "point him out." And this is the only thing that will keep us in this age of unreality—truth may be known and in a certain way enjoyed, but if Christ himself is not our object, "our sole desire," Satan will get power over us; O that there might be inwrought in us by the Holy Spirit, an ever-increasing desire after himself, that so we might in our every-day walk "point Him out."—*Baptist Weekly.*

HOW MUCH SHOULD WE EAT?

How, asks Dr. Nicholls in the *Food Reform Magazine*, are we to get at the proper quantity of food? Animals living in a state of nature do not overeat themselves. They stop eating when they have got enough. There are no prize cattle on the prairies. It is the stalled ox, and the pig in his pen, deprived of exercise, that can be fattened into a diseased obesity. Horses escape this process because men do not to any great extent knowingly devour them. The hunter and racer are not overfed. All animals expected to do their work are carefully fed as to quality and quantity. If human beings were fed as wisely, they would be as healthy. There are some good rules for feeding as to quantity. When our food is simple and natural in kind and quality and mode of preparation, there is little danger of eating too much. There is little danger, for example, of eating too many grapes, apples, pears, or bananas. Salt, sugar, spices, and luxurious cookery tempt to excess. With men, as with animals, a natural diet is self-limiting, and we are disposed to stop when we have got enough. The more artificial the food, the more elaborate and luxurious the feast, the more the liability to overload the stomach, overtask the digestive power, and overweigh the forces of life. Simplicity of food is a condition of health, and promotes longevity. The quantity of food which enables a man to do his daily work without loss of weight is precisely what he requires. This quantity may vary a little with each individual, but every one can easily ascertain his own measure of requirement by reducing the quantity of daily food until he finds a balance of force and weight. It is my opinion that the average quantity of water free aliment required, say by business and literary men, is twelve ounces. Men of great muscular activity may require sixteen to twenty ounces. I have found myself in very good condition for sedentary work on eight or ten ounces. When any one is in good condition for his work and keeps his normal weight, he has enough. Dr. Nicholls' advice is, find this quantity by experiment, and then habitually keep to it.—*Cynosure.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*

Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "it passeth away, for indeed it is but a temporary need." Never suffer your goods to become your God.—*Spurgeon.*

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Popular Science.

A FRENCH writer, in *Les Mondes*, says, "The meteor (Darwinism) has cast a momentary luster; it will soon disappear in the darkness of oblivion." S.

ANILINE, or coal-tar colors, have the reputation of being poisonous. Observations made by Dr. Grandhomme upon the workpeople in the Aniline color works at Hochst on-the-Main, where 672 persons are employed, show that the average mortality was only 4.2 per cent. This should dispel all fears of coal-tar colors on the ground of their supposed poisonous qualities. B.

HOANGNAN.—Prof. T. Dyer, writing with reference to the recent announcement regarding Hoangnan, a reputed Chinese remedy for hydrophobia, says: Quite apart from the extravagant virtues with which, as is usually the case with Eastern drugs, the Hoangnan has been invested, there is no reason to doubt that it is a remedy of no small physiological potency. Plants nearly related botanically are apt to have similar properties, and when we find that the Hoangnan has, as first cousins, the species of *Strychnos* yielding nux-vomica, the Wourali poison of Guiana, and the St. Ignatius's beans of the Philippines, it will be understood that it is likely to possess one of the notes of pharmaceutical efficacy, in that it is very likely to kill if it fails to cure. S.

ARTIFICIAL ICE, which is produced by vaporized ammonia, is turned out in slabs eight inches thick by twenty-two inches wide and six feet long, weighing 350 pounds. It is said to be made at a cost of less than one dollar a ton.

ONE of the finest crinoid beds in the world is at Crawfordville, Ind. It is more extensive, and affords more perfect specimens than the bed at Keokuk, Iowa. Some of the specimens are twelve inches in length. The fossils are imbedded in hard, blue clay, and are so brittle that the work of removing them is exceedingly delicate and difficult.

AT a microscopic exhibition in Boston lately, the sting of a honey bee was thrown upon the screen, the point of which was so sharp as to be hardly distinguishable. At the same time the finest of fine needles was shown under the same power of the microscope, and the end of the needle measured five inches across. Said the exhibitor, "God can make a fine point, but man can not."

PLANTS IN SLEEPING-ROOMS.—Plants do not exhale carbonic acid at night, and therefore can not be injurious in sleeping-rooms on that account. If a few plants in a room could thus poison the air, how deadly it would be at night in a dense forest! But no one ever experienced anything of the kind. The fact is, in the sunlight, and more in the sunshine, plants absorb by their leaves carbonic acid from the air, use up the carbon in forming tissue, and give back the oxygen. At night the plants rest—sleep, as it were—and suspend work. That is all; they have used the carbon and given back the oxygen, and so the carbonic acid has been decomposed.

MR. HENRY CHICHESTER HART, naturalist to the "Discovery" Arctic expedition, notes the rarity of odor in Arctic plants. In Discovery Bay he took especial pains to ascertain, and found odor in only one species, *Hesperis Pallassa*, a cruciferous plant which had a faint hawthorn odor. Mr. Thomas Meehan, who has recently made botanical collections in Alaska as high as 60° north latitude, with Mr. Hart's observation in mind, failed to find any odoriferous species in bloom. The red maple was, however, found at the mouth of the Chilkat River, as well as many willows which also grow there, th male flowers of which are usually sweet. It is probable there are a few odoriferous plants there; but still it is safe to say that high northern flowers are, as a rule, scentless.—*Independent.*

THE notion that those who work only with their brain need less food than those who labor with their hands, has long been proved to be fallacious. Mental labor causes greater waste of tissue than muscular. According to careful estimates, three hours hard study wear out the body more than a whole day of hard physical exertion. "Without phosphorus, no thought," is a German saying; and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which this organ is required to perform. The wear and tear of the brain are easily measured by careful examination of the salts in the liquid excretions. The importance of the brain as a working organ is showed by the amount of blood it receives, which is proportionately greater than that of any other part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth that of the body. This fact alone would be sufficient to prove that brain-workers require more food, and even better food, than mechanic or farm laborers.—*Boston Journal of Chemistry.*

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STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.58 "	.....	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	.....

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

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

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

WESTWARD.

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

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

No. 9 runs daily over Western Division.

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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	6.30
Leave						
Bradford	7.20	6.25	10.03	2.40	4.15	.....
Arrive at						
Carrollton	8.20	6.55	10.45	3.20	4.55	.....

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

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

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

Train 12 runs Sundays from Bradford to Carrollton.

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

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INTERNATIONAL LESSONS, 1883.

FOURTH QUARTER.

Oct. 6. Eli's Death. 1 Sam. 4 : 10-18.
Oct. 13. Samuel, the Judge. 1 Sam. 7 : 3-17.
Oct. 20. Asking for a King. 1 Sam. 8 : 1-10.
Oct. 27. Saul Chosen King. 1 Sam. 10 : 17-27.
Nov. 3. Samuel's Farewell Address. 1 Sam. 12 : 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 VIII.—DAVID AND GOLIATH.

BY W. R. POTTER.

For Sabbath-day, November 24.

SCRIPTURE LESSON.—1 SAMUEL 17 : 38-51.

38. And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail.
39. And David girded his sword upon his armor, and he assayed to go; for he had not proved *it*. And David said unto Saul, I can not go with these, for I have not proved *them*. And David put them off him.
40. And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.
41. And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.
42. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.
43. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves: and the Philistine cursed David by his gods.
44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.
45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.
46. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: that all the earth may know that there is a God in Israel.
47. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle *is* the Lord's, and he will give you into our hands.
48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.
49. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead: and he fell upon his face to the earth.
50. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but *there was* no sword in the hand of David.
51. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

CENTRAL TRUTH.—God will give the victory to such as trust him.

DAILY READINGS.

1. 1 Sam. 16 : 14-23.	4. Prov. 16 : 1-33.
2. 1 Sam. 17 : 1-19.	5. Psa. 18 : 20-36.
3. 1 Sam. 17 : 20-38.	6. Eph. 6 : 10-24.
7. Rev. 3 : 1-13.	

GOLDEN TEXT.—"The battle is the Lord's." —1 Sam. 17 : 47.

TIME.—1063 B. C. Three years after the last lesson.

PLACE.—Ephes-dammim, on the south side of the valley of Elah; 14 miles southwest of Jerusalem toward Gaza.

OUTLINE.

I. Making ready.
II. The conflict.

QUESTIONS.

Repeat the title of this lesson. Was mention made of either of these men in the last lesson? Which one? What important transaction there took place in relation to David? Do you think that the events of this lesson were in any way remarkable because of those that occurred in the last lesson? Why? How old was David when anointed? (20 years,) After his anointing, who sent for him to assist in entertainment at Court? What army was about to invade Judah again? When they had joined battle with the army of Israel, who did they send out to fight? Who made his appearance in the army of Israel about this time? How came he there? What did the Philistine say as he came out to defy Israel? How did this effect the Israelitish host? What promise was made by Saul to the man who would slay him? When David proposed to fight him, who first rebuked him, and how? Who afterward? What incident did David cite to Saul to prove his prowess? At last what did Saul say to David? How did he prepare him for battle? Did he make use of the armor? How was he equipped when he went to battle? What did Goliath say when he saw him? What answer did David make? Repeat verses 45, 46 and 47. Did he prove his words true? How? Whose did David say the battle was? Is this the first time in the lessons of the year this has been proven? Mention some others. What giants do we as Christians have to fight? What will happen to us if we do not conquer them? How may we always conquer?

NOTES AND COMMENTS.

V. 38. **And Saul armed David with his armor.** His fighting outfit. **Helmet of brass.** For the defense of the head against sabre strokes—not always made of brass—sometimes of leather or other material. The terms Helmet, Breastplate, Armor, Shield, etc., are used figuratively in the New Testament as applying to the Christian warfare, notably by St. Paul in Eph. 6: 10-17. Goliath's coat of mail weighed one hundred and sixty pounds. The head of his spear seventeen pounds. His height was nine feet, or ten and a half feet if we reckon twenty-one inches to the cubit. See verses 4-7.

V. 39. **And he assayed to go.** Prepared for battle, he thought to go out to meet the Philistines. **Can not go.** He knew it would require all his skill and strength. He felt hempered with the weight of armor, and he did not know how to use himself with them. **Put them off.** Otherwise he doubtless would have failed, and the Philistines would have been victorious, and Saul and his army put to flight. When we undertake to ape other people and are nor out natural selves, as a rule we make a dismal failure. It is far better to use our own little sling by which we have already measured ourselves and by which, with God's help, we will conquer if we conquer at all.

V. 40. **His staff.** Probably his shepherd's staff. **Brook.** That flowed through the valley, on either side of which were the respective armies. **Shepherd's bag.** These were made of the tanned skins of young goats taken off whole. They were for carrying food or anything else the shepherd wished to take with him. **Sling.** It was made in those times very much as now, but more dependent upon as an instrument of death. In Judges 20: 16, we find that particularly the Benjamites were expert in the use of the sling. **Drew near to the Philistine.** This giant in stature, with so formidable an armor, with sword and spear, thought himself sufficient for any single antagonist, and the Philistine host shared his confidence. It was no small undertaking. Great results were depending. It was an example of implicit faith in God for help. It needed great courage to face this monster from whom the Israelitish army shrank with fear. He was conscious of victory because the Lord was with him.

V. 41. **And the man that bare the shield.** In those days, bows and arrows were much used in battle, and persons of rank who used them were accompanied by a man who went before them and bore a great brass shield, large enough to cover or shield the whole body from receiving an attack in front.

V. 42. **He disdained him.** Goliath evidently thought he was being trifled with—that every one could see at a glance that the stripling was no match for him.

V. 43. **Am I a dog?** A saying common in those times by way of comparison, a contemptuous epithet. "When the two champions met, they generally made each of them a speech and sometimes recited some verses filled with allusions and epithets of the most opprobrious kind, and hurling contempt and defiance at one another. This kind of abusive dialogue is common among the Arab combatants still. David's speech, however, presents a striking contrast to the usual strain of those invectives."—*J., F., & B.*

V. 44. **I will give thy flesh.** A revolting way of saying that he would destroy him, with intention of exciting fear.

V. 45. **In the name of the Lord of hosts.** With no thought of conquering in his own strength, he realized, as he went forth, that upon his faithfully doing the work set before *him* to do *now*, the destiny of God's people hung. The enemy of righteousness has everywhere to be met and vanquished in the same way. It is to be done personally by every follower of the Lord Jesus. No one else can do it for us, and we only as we trust for victory in David's God. "Resting absolutely upon him who has revealed himself as the covenant God of Israel, and the Almighty ruler of heaven and earth whom thou defiest when thou defiest the armies of his people. If we study David to purpose, we shall see that the secret of his courage, his coolness, his heroism and his power lay in the fact that *God was with him*. In Christian praise, he had *faith*, and his faith took on in war scenes the form of placid trust, cool courage, the inspiration of heroism. How forcible the inference that, with God on their side, they were mighty against the mightiest of their foes."—*Cowles.*

V. 46. **That all the earth may know,** etc. He thus proclaims beforehand the secret of, or real cause of any victory he may achieve. He is careful to disclaim any credit on his own account. He puts it where it belongs—a Christian example not always emulated when victories are counted. His enemies were to suffer this punishment that they might realize that there was yet a God in Israel.

V. 49. **Smote the Philistine in the forehead.** Probably in the opening for the eyes, the only vulnerable place, the body being completely covered with armor.

V. 51. **Cut off his head.** That he might take it to the king as a token of his victory.

LEARN FROM THIS LESSON.

1. That the final result will be utter defeat if we are without God.
2. And final triumph if he be with us.
3. That we can have him only as we seek him and love him and trust him.

LILLIAN S. DAVIS.

Died, at Nortonville, Kan., of typhoid fever, Oct. 21, 1883, LILLIAN S. DAVIS, aged 17 years, 8 months, and 5 days, daughter of Oliver Davis and his wife Sophronia Babcock.

Interesting and impressive memorial services were held in connection with the Pardee Sabbath-school last Sabbath, Nov. 3d, at which the following testimony and resolutions were read and adopted, and voted to be requested for publication in the SABBATH RECORDER:

"Lillian S. Davis was born in Albion, Wis., Jan. 26, 1866. When about ten months old, her mother died, and she was taken to Adams Centre, N. Y., to her grandfather's, Samuel L. Babcock, to be cared for by her aunt, Angeline Babcock, who has ever proved a good and true mother to the motherless child. Lillian joined the Sabbath-school when between three and four years of age, and her love for it was such that she was never willing to be absent unnecessarily. She learned to pray very young and loved to pray. It was her custom always to kneel by the side of her aunt before going to bed and offering a prayer to her heavenly Father, and never forgetting to ask him to bless her dear grandmother and aunt. She repeated a prayer until she was eight years old, the time of her conversion. Then she said she wanted to pray her own prayer, and did so from that time onward. After she became a teacher in the Sabbath-school, she remained longer in prayer than before. When she experienced religion she was baptized by Eld. A. B. Prentice and joined the Adams Church, where she remained a faithful and active member until removed by death.

In December, 1881, she moved with her grandmother and aunt to Kansas, where, with them, she resided in close proximity to the homes of her father, and of her uncle and aunt, Mr. and Mrs. Osman W. Babcock. Here she has been a faithful worker in the vineyard of the Lord, doing cheerfully and heartily whatever seemed duty. She was loving and obedient, and always counseled with her aunt in all her affairs of life. She was an untold comfort and blessing to her father. Oct. 21st God called her home. And why should he not claim his own for himself, although our house be made dreary. It may seem hard to say that it is 'all for the best.' The human heart is prone to give over to grief and lamentation. But wait. Soon, when like the tired pilgrim you shall fall sick and weary, he will take you home to rejoice in finding friends from whom you have been separated; then how true will be the saying that it was 'all for the best.'"

RESOLUTIONS.

WHEREAS, the Pardee Sabbath-school has suffered the loss of a faithful member and efficient teacher, in the death of Lillian S. Davis; therefore,

Resolved, 1st. That we recognize in the death of one so young and promising the uncertainty of human life.

2d. That we bow in submission to the will of Him who giveth or taketh away, and doeth as seemeth unto him best. And while our hearts are sad we rejoice in the assurance that Lillian will wear the crown of the Redeemed; and if faithful we will meet her in that better land.

3d. That we extend to the bereaved father and relatives our heartfelt sympathy, and commend them to the grace of our heavenly Father who doeth all things well.

J. J.

RESPECT AND SYMPATHY.

The Sabbath-school of the Adams Church passed the following resolutions, Sabbath-day, Nov. 3, 1883:

WHEREAS, we have received the sad intelligence of the death of Lillian S. Davis, a member of our Church and a former member of our Sabbath-school; therefore,

1. *Resolved*, That while we can not understand the providence which takes from life one so young, so intelligent, a child so tender and affectionate, and a Christian so true and faithful, we yet bow in humble submission and trust to the will of our heavenly Father.

2. *Resolved*, That we deeply sympathize and sorrow with her relatives in their bereavement, but rejoice in the assurance which her life on earth gives us, that she is now at home with Jesus in the mansions he has prepared for his own.

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Notary Public, Conveyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

Minnesota.

ELLIS AYRES, PHOTOGRAPHIC ARTIST.
COPYING IN INDIAN INK, OIL, CRAYON, &c.
Dodge Centre, Minn.

Kansas.

GRIFFIN & SON,
DEALERS IN DRUGS AND GROCERIES,
Nortonville, Kansas.

The Sabbath Recorder,

PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

☞ If payment is delayed beyond six months, 50 cents additional will be charged.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany county, N. Y."