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Sabbath

VOL. XL.-NO. 29.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 17, 1884.

WHOLE NO. 2058.

The Sabbath Becorder

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

WHAT AM I DOING?

BY ANNIE L. HOLBERTON.

Oh, what am I doing for Jesus,
For Him by whose blood I am free? The cause in which I enlisted, How is it promoted by me? The heart that I gave to my Saviour, Oh, is it still loyal and true In every mission of duty That I am yet called to pursue?

Where seeketh my soul for its pleasure? What then am I hoping to gain? For Him would I gather the treasure, Without whom existence is vain? Can lay my hand firm and confiding In His, who will lead me aright, In His all wise mercy abiding
To make me of worth in his sight?

Oh, speak to my heart, blessed Spirit, Impart of thy strength and thy power; And give to the soul that would serve thee More grace for the needs of the hour! More patience, more courage, more wisdom, Life's duties to will and perform; With praise when the sunlight is smiling. And trust to outweather the storm.

SANCTIFICATION.

Sanctification is carrying on the work be gun in the soul by regeneration, to completion. It is the spiritual process of overcoming the old man by the new; conquering the flesh by the spirit; extending the central principles of the new life to the circumference; daily growing in grace, and in the knowledge of Jesus Christ. Sanctification of the soul is a progressive work, and not an immediate one. It is not soul perfection, but soul development in holiness and consecration through the Word and the Spirit. It consists in becoming more and more like Christ, in spirit and character. The soul gradually gets ascendancy over evil thoughts, impure desires, unholy sentiments and base passions, through the Holy Spirit, so that it is self-centered in the pure, the right, the good, the holy.

Sanctification must be a work of, and in, the whole man-body, soul and spirit; intellect, heart, will. A part of a man can not be sanctified and the remainder of him unsanctified. A sanctified soul in an unsanctified body is an impossibility. In the sanctified man, the body becomes the temple of the Holy Spirit, and must be presented a living sacrifice, holy, acceptable unto God. To be wholly sanctified the body must be free from the dominion of debasing appetite and propensity; free from any sinful, slavish habit, and its powers and activities can not be employed in any unlawful business, or for wrong ends. The lawfulness, or unlawfulness of any business is not to be determined by the civil law, but by the higher law of God. There is many a business that is legal under civil law, but is wrong, unlawful and criminal under the law of God. A consecrated, sanctified Christian can not, and will not, sell rum as a beverage, nor distill whisky for drink, nor deal in adulterated wares, nor pursue any dishonest business, nor raise and sell that which he knows will ruin his fellow-men.

Sanctification is an internal work, and not an outward form. A sanctimonious face is not an evidence of a sanctified soul. Men may have clean hands but unclean hearts. Holy Spirit.

man in one community, may not be so con-lenergy, and influence has such a life in a

Christ. Like a palace of ice in Russia, in and for Christ. O. U. WHITFORD. which is beautiful and enduring while Winter lasts, but melts away beneath the Summer's sun; so is a mere moral character. Beautiful as it is, it will melt away beneath the rays of the Sun of Righteousness, and is not when eternity dawns upon the soul. We can better understand the nature of sanctification, and its worth to the Christian, if we will thoroughly note the relation which sanctification holds to regeneration and justification.

Regeneration and sanctification differ in these respects:

ferred in the new birth, "Ye must be born again." Sanctification is spiritual growth, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

tion is the tree and its fruit.

(3). Through regeneration we are made babes in Christ; through sanctification "we come unto a perfect man, unto the measure of the stature of the fullness of Christ."

Justification and sanctification are closely connected, but differ in the following particulars:

(1). Justification precedes; sanctification

(2). Justification includes a judicial act; sanctification a moral state. (3). Justification is a declarative act, one

is declared pardoned of all past sins, but sanctification is a work wrought in us. (4). Justification is once for all, and im-

mediate; sanctification is gradual, progressive, an unfolding of the soul in holiness. (5). Justification is a change of spiritual

state and relation; sanctification a change of

(6). In justification sin is pardoned; in sanctification sin is subdued and gradually

(7). Justification is equal to all; sanctification is unequal, according to growth in spiritual life.

(8). Justification delivers from guilt; sanctification delivers from defilement, pollution, and falling away.

(9). In justification Christ's righteousness is imputed to believers; in sanctification indwelling righteousness is bestowed.

(10). Justification through grace gives a title to heaven; sanctification through grace fits for heaven. (We are indebted to the late Dr. H. B. Smith for these concise statements.)

Christians ought to understand more clearly the important doctrine of sanctification, and strive more earnestly to possess the They wash the outside of the cup and plat- | beauty, the power, and influence of sanctiter, when all is filthy within. Such were fied lives. Christ came into this world, lived the Pharisees of old, such are many of to- the life and died the death he did, as much day. The outer purity and whiteness, with- to help men to fit themselves for heaven as out the inner, profit the man no more than to save them from hell. Christians do not it profited Pilate, who, when he condemned sufficiently appreciate spiritual growth and Christ to death, washed his hands of the attainments. How often are believers exblood of Christ in the presence of the peo- horted to be sanctified. "And the very ple. He was guilty, all the same, of the God of peace sanctify you wholly." "God blood of Jesus Christ. The Egyptian tem- hath from the beginning chosen you to salples were beautiful on the outside; but with- vation through sanctification of the spirit in you would find nothing but some slimy and belief of the truth." Sanctification of serpent or crocodile. "He is not a Jew the soul can be attained, and is possessed. who is one outwardly." Judas outwardly Growth in grace is required by Jesus Christ, was an apostle, but within a hypocrite; and its goal is a sanctified life in him. He openly a disciple, secretly a devil. Then gives the means to attain it. While it is the sanctification must be of the whole man, in- special work of the Holy Spirit, he gives us side and outside, soul and body, the whole his truth as sanctifying power, and the inbeing under the subjection of Christ and the | fluence and effect of prayer. By a diligent use of the varied means of grace so richly Sanctification differs from moral reforma- given, by consecration to Christ and his tion. Morality is conformity to a moral cause, and by an active service for the Masstandard of life, and that standard is deter- ter the Christian can come into a sanctified mined by human ethics and general customs | condition of soul, and make great attain-

sidered in another. Moral reform is only an | community, and in the church! There is a | attempt to conform one's life to moral stand- spiritual omnipotence in a holy sanctified ards, varying with the moral condition of character. Argument and logic, eloquence the people, or the various systems of ethics. and persuasion, appeal and entreaty, admo-Morality does not make a Christian; it does | nition and injunction, all, may be resisted; not change the inner life, yet no man can be but the power and influence of a sanctified a Christian without being moral. Sanctifi- life, through Jesus Christ, have a might logue of famous names whose owners could cation is of God, and his sanctifying grace. which nothing can resist, or destroy. It is not base their claims to consideration on Morality is of man and his ideas of right. truth embodied, Christ incarnate, silently the possession of physical beauty. Rem-Morality is an attempt to live right, to be yet powerfully speaking to men, and invinsaved by good deeds, without the regenerat- cible, goes on from victory to victory. The pictures on every possible opportunity, and ing power and work of the Holy Spirit, and seen but silent beauty of a holy sanctified numerous and varied as are the disguises in without an all-controlling faith in Christ, and life is above lilies, and the effect thereof is assumed upon his canvas, he never suca vital union with him. Hence sanctifica- greater than the purest and most eloquent tion of soul is not outward moral reforma- language. The need of the world and the tion, but the growth and completion of the church to day is not so much words for handsome man, and when the travelers in new life which is in and through Jesus | Christ, as holy, consistent, sanctified living | Rabelais saw Socrates in the shadowy streets

BEAUTY AND BRAINS.

It is a circumstance which must frequent-

y have struck the observation of the general student that intellectual power and physical symmetry are often closely allied in the enrolled him as an honorary member, and inveigh against this ordinance as a shamefully one-sided lavishness on the part of l'rovidence; or they may seek consolation in that | Globe. dictum of a nameless philosopher which disparages beauty as being "only skin-deep:" or they reflect that neither genius nor beauty (1). Regeneration is spiritual life con- is a brevet of happiness, and remember how often both have walked together "with anguish, hand in hand, the downward slope to death," and rejoice that the fates have not thus marked them for misfortune. But the truth remains that, as a general rule, the (2). Regeneration is the seed; sanctifica- fashion of the outer casket of a great intelligence is pretty generally of a design worthy of the treasure it contains and that | their entire being. It is without dissimilamen upon whom destiny has bestowed tion; it gives us consciences void of offense genius have as a rule, been additionally favored by the gift of outward comeliness. More especially has this been the case with resist evil in its many forms. It is the great have their choice in this world of probation. those whose bent has been in favor of poetry anchor line by which the tongue of a Christian or of the fine arts, as a glance through any tian is guarded against speaking evil of his will not listen to the urging of friends and collection of portraits or an hour spent in fellow-men. No, if you have a Christian such company will be sufficient to prove. heart in you, if you have any well grounded Fate has rarely been generous to them in hope of salvation through the blood of Jesus, oftener than not a bitter one, with but little | said love the Lord thy God with all thy session of powers denied to "the common | that no professed Christian can be found lag of people;" but in this one direction the | who would be guilty of such an evil, (as evil has placed.

A brief and casual glance through our mental picture gallery is sufficient to prove this thesis. Michæl Angelo's face, before | rugged pathway from the cradle to the grave, the symmetry of his nose was spoiled by the | and melts to moral pliability the brittle na fist of his jealous brother artist, must have ture of man. It is the sun of life, most been of a type of beauty as superb and uncommon as was his genius. Dante, forbid- warmest and steadiest at noon. It is the ding as his grim lips and cavernous eyes sun of the soul. Life without Christian love may make him, possessed a countenance is worse than death, a world without a sun. truly remarkable for its rugged majesty; Our entire being is overspread with chaotic and Shakespeare, the intellectual monarch darkness; but when this love enters, it throws of the world, had few equals indeed in personal comeliness. Andrea del Sarto, "the then see clearly the way of life; and with faultless painter," possessed a face as flaw-that inspired zeal, labor earnestly for the less as his art; and where among the count-salvation of others, that they may have light less dreams of manly beauty which painters as we have it. The love which does not lead face compared to that which smiles so re- the thankfulness which does not embody gally beneath the looped sombrero of Peter | itself in sacrifices is already changing to Paul Rubens? Milton, before personal misfortune had furrowed the smooth forehead day, nor in many, not even in a human lifebeneath the flowing locks, was as celebrated genius and learning; Shelley, Goethe, Schiller, Spenser, Beaumont, his collaborator Fletcher, and Camoens (despite the soldier's scar which marred the poet's face) were all handsome men. Byron's beauty went near to becoming proverbial; and of his enemy, Southey, he is recorded to have said that "to have his head and shoulders one might almost have wished to have written his Sapphics"—an utterance in which the satire was probably less sincere than the praise. Of Homer's person we have no authentic record, but the sculptured head which is accepted as his portrait is one of the noblest legacies of art, and serves to show how

he seek to find beauty in that haggard face

Say for my comfort languishing in bed, Just so immortal Maro held his head: Ammon's great son one shoulder had too high; Such Ovid's nose; and sir, you have an eye. Go on, obliging creatures, till I see All that disgraced my betters met in me."

Recorder.

This citation is doubly useful, inasmuch as it furnishes us with an additional catabrandt is yet another example. Fond as he was of introducing his own face into his ceeded in disguising his quaint ugliness. Voltaire, even if denuded of the tired sneer which was his habitual expression, was not a of Hades, "in the fashion of the famished hound," the physical metamorphosis was juster than some others they witnessed. Tradition declares Æsop to have been a proof by the natural laws governing all twisted dwarf. The face of Mirabeau was so honestly and frankly ugly as quite to entitle him to the dubious honor of election to the "Ugly Club," which but for the informing light within would same person. The mentally ungifted and physically unnoticeable majority of mortals may have been hideous. St. Paul was on his own confession, and according to all contemporary records small and mean of body.—London

CHRISTIAN LOVE.

BY A. L. RICHARDSON. The greatest of the ten commandments consists in love toward God and man. W can not love God and hate our brother and have Christian love; if we think so, we greatly deceive ourselves. Christian love when it gets into the hearts of men governs Furthermore, if eternity is too long a time toward God and man. It is that power of God's laws are not unequal. 'Yet ye say: the Holy Spirit by which we are enabled to the way of the Lord in not equal.' Men other respects; the lot of poet or artist is you can not, dare not do it, because Christ comfort, except that which may be supposed heart, mind, soul, and strength, and thy choice eternally. If a man does not love to spring from the knowledge of the pos- neighbor as thyself. Now I would fain hope God and righteousness here, he will not be shrewish stepmother of genius has been speaking). Christian love who can measure wonderfully kindly. Beauty unaccompa- its height, or its depth, who can estimate its nied by any superabundance of brain is preserving and purifing power; it sends an common enough; the treasure house of art is ever swelling stream of life through a rich in forms and faces whose loveliness is household, it binds hearts into one bundle if they were permitted to enter; they would their one hold upon remembrance; but of life, it shields them from temptation, it among the loveliest there are those beneath takes the sting from disappointments and which some deathless name in art or song sorrow. However great the difficulties may arise before us; how dark life's pathway may seem, it ever remains the same to sweeten existence, to purify the cup of life on the beautiful in the morning and evening, but a ray of light over our existence and we can have embodied for us shall we find a us to labor for others will soon die out, and gratitude. This love is not refined in one time. It is the oneness of the soul, with throughout Europe for his beauty, as for his | soul in appreciation and perfect trust. It is of such refining, elevating a character that it expels all that is mean and base; bids us think great thoughts, do great deeds, and changes our common clay into fine gold; it gives worth and beauty to the commonest office; it surrounds home with an atmosphere of moral health; it gives power to effort and

WOMAN'S WORK IN A MINT.

wings to progress; it is omnipotent.—South

Fifty females employed in the mint at San Francisco are called adjusters, and their deep seated is the instinct which causes us to | pay is \$2 75 a day, counting week days, and associate so closely mental power with phys- all holidays but Sundays. Their hours are from eight o'clock in the morning, until There are few rules without exceptions, four o'clock in the afternoon, with the ex nor is this by any means singular in having ception of Saturdays, when they cease at none. People far less learned than Macaulay's two o'clock. These adjusters occupy two schoolboy could heap instance upon instance large rooms on the second floor of the mint. of genius lodged in very unattractive exte- One is used for the adjusting of silver, and riors. The intellectual power of Pope is the other for that of gold. The floors are undeniable, but his most fervent admirer carpeted, and each lady has a marble top him. One of his friends, observing him would find few to back his judgment should table, a pair of scales, and a fine, delecate frequently doing so, questioned him as to file. Before the gold is turned over to them | why he did it; he told him he gave and twisted body, of whose shortcomings to be adjusted, it goes through the process the poet himself makes bitter confession in of being rolled, annealed cut and washed, one of the best known of the many satirical | then they take it in a state called "blanks," and opinions. He who is deemed a moral ments in spiritual life. What a power, and passages which he addressed to his inter- that is, perfectly smooth, and the weighing through the world, and when I am gone I

be of standard weight, which must be 4124 grains for a silver dollar, a slight discrepancy being allowed on either side. If a coin is found outside of the limit after being weighed by an adjuster, it is returned: if too light it is condemned, and must be remelted; if too heavy, it is filed to its proper weight.

This is the ladies' work, and an interesting sight it is to watch the small, white fingers deftly handling the shining pieces. A room near the adjusting room has been set aside for the ladies, who use it as a lunch room; two long tables are provided, and a janitress furnishes boiling water for making tea, and also keeps the place neat and clean. Several of the ladies have been in the mint for many years.—Apostolic Times.

ETERNAL PUNISHMENT.

"Men are prone to doubt everything that

is not apparent to the senses, or capable of

things human, physically or mentally.

The truths of the Bible are ever found to be in accord with natural laws, for the good reason that they eminated from the same divine mind. It is allowable and right, therefore, to examine the doctrine of future punishment, which is to be eternal, in the light of facts. One objection made to endless future punishment is that if God is good, and loves men, he would not thus punish them. For the past 6,000 years the love of God for men has not prevented suffering, and wars, and bloodshed, and plagues and pesitle: c, and all manner of evil, and yet the love of God for the race is not called in question, but the moment this same rule is carried over into the next world, they cry out that God is not good—is cruel. God's plans and laws are unchangeable, and what is law in his universe now is eternal law. for proper punishment of sin, then it is too long a time for the rewards of heaven. influence, and advice, and the inward suggestions of the Spirit, here on earth, but presistently refuse to turn from their evil ways, they certainly will not listen in the world to come, but go on sinning from compelled to spend his eternity where God and righteousness only are found. He will, he must, surely 'go to his own place.' The same is true of those who do live right lives; they will also go to their eternal homes. Sinful men could not endure heaven, even be out of place; they could only feel at home where their sinfulness would appear customary. Man is fitted by his life on earth, for a place of eternal sin, and he must make his choice here."—Dr. T. H.

" FOLLOW COPY."

Printers have a rule that every compositor must follow the copy in printing any book

A short time since a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed. In the progress of the work the lad turned aside and asked the foreman if he should "follow copy," that is, set up ust as it is written. "Certainly," said the foreman; "why not?" "Because the copy is not like the Bible, and it professes to be the language of the book." "Sir, I learned some of these verses at a Sunday-school ten years ago, and I know that two of them are not like the Bible." "Well, then, do not 'follow copy,' but set them up as they are in the Bible." The lad got the Bible and made it "the copy"—his guide and pattern.
"Follow copy," children, wherever you

find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines and your practices; see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religion or in daily life, but what is like that great unerring and divinely written copy.—Children's Messenger.

BUT ONE JOURNEY.

Horatio Seymour says: "When I was a young man there lived in our neighborhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure or rather more than would be required of too much, and said it was to his disadvantage. Now, mark the answer of this excellent man: God has permitted me but one journey

Missions.

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

LORD, SEND ME.

My soul is not at rest: there comes a strange And secret whisper to my spirit, like A dream at night. Why live I here? Of God are on me, and I may not stop To play with shadows, or pluck earthly flowers, Till I my work have done, and render up Account. The voice of my departed Lord, "Go, teach all nations," from the eastern world Comes on the night breeze, and awakes my ear, And I will go. I may no longer doubt To give up friends and home and idle hopes And every tender tie that binds my heart To thee, my country. Why should I regard Earth's little store of borrowed sweet? I, sure, Have had enough of bitter in my cup To show that never was it His design Who placed me here, that I should live at ease, Or drink at pleasure's fountain. Henceforth, then It matters not, if storm or sunshine be My earthly lot, bitter or sweet my cup; I only pray, God fit me for the work; God. make me holy, and my spirit nerve For the fierce hour of strife. Let me but know There is an arm unseen that holds me up-An eye that kindly watches all my path Till I my weary pilgrimage have done; Let me but know I have a Friend that waits To welcome me to glory, and I joy To tread the dark and dread-fraught wilderness. - Christian Standard

THERE have been connected with the Woman's Baptist Foreign Missionary Society, during the past year, 24 missionaries, 94 schools, 4,087 scholars, and 47 Bible women, and they report 183 baptisms.

WE invite special attention to the earnest and important appeal from Brother D. H. Davis and Dr. Swinney, published in the July Reporter. It can not be that they will go without response. The growth of our China Mission should be looked upon as an occasion of great satisfaction and gratitude, and a Providential call to more consecration and benevolence. Christian sisters, what will you say? What will you do?

It is not twenty five years since the first missionary set foot within the empire of Japan, which was not then declared open for foreign commerce; and it is not eleven years since the notices of the edict at least command the position "primus inter souls and assimilate them to our civil and against Christians were removed from the pares," first among equals. Education is inpublic streets; but the proceedings of the Conference at Osaka in 1883 make a volume from home missionary churches?

The home missionary does this work. The home missionary followed your fathers Khartoum by way of the Equator, these two of five hundred and sixty-five pages, containing papers and discussions of missionaries laboring in the empire, and showing an encouraging advance, and a hopeful outlook. The struggle for supremacy is between a soul-destroying materialism and saving now or never with Japan.

BROTHER D. H. DAVIS and Dr. Swinney send an earnest appeal from Shanghai for \$500, to enable them to erect a building much needed in connection with the medical work. This work is rapidly growing in magnitude and importance—much more rapidly than was anticipated—for which we ought to be thankful. There are now no suitable rooms in which to receive, attend, and religiously instruct the sick that come for help. At the recent anniversary of the from the West came from Michigan, Wis-Western Association, a few women interested themselves in this matter, and raised over \$160 for this purpose. Are there not a few more women with homes, and comforts, and and still greater West. From regions is being slowly but surely meted out. And, means, who, in gratitude for their own across the Valley-from slopes of the perhaps, nowhere more readily and deservedblessings, will furnish the money needed Rocky Mountains, looking toward the ly than in the sphere of linguistic science. just now to increase our facilities for furnishing physical and spiritual healing to women and children in heathen lands,women degraded by ignorance and supersti-

FROM D. H. DAVIS.

SHANGHAI, May 20, 1884. My Dear Bro. A. E. Main,—The American mail closes this evening, and I have only time to write you a brief letter. The young people and children of our Sabbath-schools are to be highly commended for the efforts they are putting forth to raise funds for our Shanghai mission schools. May the Lord give them great joy in this work. The amount you report exceeds our expectations. We render thanks to God for this signal favor upon the work we are endeavoring to carry forward. Will we be at liberty to use some of the money for furnishing the necessary seats, tables and beds for the schools, or must it all be applied on the support and education of the children, and these expenses be met in some other way? Unless money is provided specially for the purpose, we shall be obliged to use some of that furnished by Sabbath-schools, &c., for these necessary articles of furniture. Do you think, Bro. Main, that all, or nearly all, who have taken shares in the Shanghai mis-

want of means of support. We must not at first go beyond what we are able to continue. If you could state (not an easy thing to do, I presume) about how much we could recrive yearly for the school work, then we could not be likely to overstep the bounds.

Erlow came to see me a few days ago. He has been at Leoo for some weeks, for his wife has been seriously ill. He said that, in this time of distress he looked only to the true God for help, whose will would be accomplished, whether by life or death. He said another woman was sick at the same time in the neighborhood, and her friends besought the favor of the gods by making very costly garments and robes, and presenting them and numerous sacrifices, employing a large number of priests, the total cost of which was perhaps \$50; but it was to no purpose—the woman died. Erlow said that this circumstance impressed his neighbors very seriously with the fact that the gods they worshiped were powerless, and that it is the God of the Christian who is able to bless and restore those who call upon him. There is a young man now inquiring to know the truth. He comes to me this evening to be taught. I do most earnestly pray that God's holy spirit may prepare his heart for the truth. He has arranged to come twice a week for instruction.

I have bought a small piece of land on the southwest corner of the boys' school lot, so as to give the lot a more regular shape. When I first bought they would not sell.] paid \$13. I send plat as it now is.

In your Associational gatherings, may the Holy Spirit be with you, and guide in all the work done. While we are not there bodily, we shall be present in spirit. Your brother in Christ, D. H. DAVIS.

HOME MISSIONS AND THE NEW WEST.

BY THE LATE REV. HORACE EATON, D. D.

As we survey the domain of Home Missions, its charge and responsibility, it must from home missionary churches?

ting words, "Here am I, send me?"

other more wisely replied, "My country for

The times that are now going over us call for a new departure in the great home missionary work. Till recently, appeals consin, Minnesots, Missouri, Iowa. Our Master is went to reward fidelity in one

to the prayer.

will elect our Presidents. Said Dr. Lyman | indebted than to any other." He names Beecher, "New England will be but a little | a few in India whom he designates as has an area of 274,000 square miles. You ject of languages and say one farewell word

included. By recent reports, owing to the epoch-making results of their quiet labors!" throng, every year, millions of those who formed in Calcutta, and I have baptized upinfluence of the Gulf Stream, Alaska is a It does us good to see mentioned in these profess to follow the faith of the men who wards of forty of these poor people. Bright-

we have taken children into the schools we grees in Winter. It has fish for the among those recently sent forth. And it sacred to the deities whose praises are sung shall not be obliged to turn them off for the world-lumber to make up for our mur- may help some to the courage of their condered forests—pasturage that will furnish victions to read in this connection, the misbutter and cheese for all west of the Rocky | sionary is the peculiar outcome, the most Mountains. Said Gov. Seward "Alaska will | woderous development, and the great glory be the ship-yard for all nations."

area of Utah is equal to eleven States like dom.

that are awaking the enterprises of the world. Cotton-growers, wheat-growers, woolgrowers, miners, railroaders and speculators are now pressing forward in one indiscriminate herd to seize the glittering prizes that fix upon that land our anxious gaze, and have already recorded the fact that he had age in one who has sung peans to the "Light present the home missionary work in pro- established a station some eighty miles north of Asia" to confess that that "light" only half a million from foreign shores will find lowest cataract of which, according to the It is scientific instruction! Suppose some their homes in our great Territories the table given in "The Dark Continent," is of our scientific men should undertake the present year. In April last, 40,000 landed eight hundred and forty-six miles above the experiment, while the missionaries try the in New York, 60,000 in May.

waters of the flood are pouring in to fill the reception Mr. Stanley received from the invacum of our unoccupied territory. Stand habitants who so savagely opposed him on in the North-western depot at Chicago, or his previous voyage, down the river. His any sluiceway of foreign immigration. steam-launch has apparently carried him Mark the strangers of every tougue, nation, safely by them all, and we trust he has not hue, habit, costume; parents, youth little been compelled to use any degree of force in ones, families, patriarchal in number—an accomplishing his purpose. We shall await exotic, heterogeneous throng, "black spirits, and white, red spirits, and gray." And yet they are not aimless, "ignobile vulgus." Hope and fire are in their eye—purpose, decision cleave to their bronzed and hardy faces. They have left one dear home. They seek another. They carry with them for- is now said that he has resolved, before reclothing.

On they go To Puget Sound or Idaho.

Now, who is to welcome these strangers, parents, children to their new home? Who. by the elevating influences of the Bibie, the Sabbath, the Sanctuary, is to win them to the truths, habits, aims that shall save their

this once unsubdued wilderness. What but the clarion call of home mis- | From his planting sprung these schools, sions from the Great West starts out the churches and goodly institutions. The Samuels and Timothys with the consecra- | home missionary followed the emigrants from the East to Ohio, Michigan, Illinois, Do you say foreign missions have larger the older Western States. "The wilderness multitudes for which to care? But do not and the solitary place were glad for them. foreign missions follow the development of and the desert rejoiced and blossomed as Christianity; and some say it seems to be home missions? Do not home missions the roses." To the home missionary, more fill the fountain whence flow the waters of | than to any other human agency, we owe life to China and Africa? Home missions | it that the Great Northwest stood shoulder are the heart, the propelling-power, the to shoulder with the Union in the terrible magazine to drive the foreign work. The struggle that tried men's souls. In their two agencies are beautifully harmonized by early, plastic periods, the gospel had its David-"The Lord bless us and cause his forming and transforming power. We say, face to shine upon us, that his way may be | then, that "the multitudes" now flowing known upon earth, and his saving health to the valleys and mountains of the new among all nations." An English lord once | West is a marked feature of the times that said, "My country against the world." An- are going over us, and make the claimes of home missions more solemn and imperative than ever before.—Presbyterian Home Mis-

RECOGNITION OF MISSIONS AND MISSIONARIES.

The recognition of the usefulness of mischarge by a call to a still greater work. | sionaries as a working factor in the civiliza-So now, beyond the old West rises a new | tion of the world, and that along many lines the setting sun, in solemn, beseeching tones, | Indeed, for the most part, they are the piopeals the voice, "Come over and help neers into new fields, and though not in the interests of science do they go forth, their The vastness of the territory gives urgency | first great business is to acquaint themselves with the language of a people, reduce it to This new West composes the larger part | writing if need be; grammars, dictionaries, of our whole domain. The local center of the | translations and a literature follow in due nation is here. Before the twentieth cen- | course. We are not surprised, therefore, tury shall be ushered in, the centre of popu- though none the less grateful, when we lation will have crossed the Mississippi. | find Mr. Cust in his great works, de-Ballots cast beyond the Rocky Mountains | clares that to them "science is more dory to the great Ship of State." Consider "great scholars" and "useful grammarifor a moment the extent of the new ans;" and, closing his volumes on African West. Texas reaches from north to south | languages, says with equal justness and af-700 miles; from east to west, 800 miles. It fection, "Let me turn away from the subcould cut out of it the Empire of France, of the missionaries, those good and unselfish and have a remnant equal to England and men who, for a high object, have sacrificed Scotland to throw in. Out of the Indian careers which might have been great and Territory, 68,000 square miles, you can honored in their own countries, and have cut Switzerland, Denmark, Holland and gone forth to live in hovels, and sometimes land and Vermont and Massachusetts over previously shrouded in darknesr, and these he had for years exulted over the sub equal to New York, Pennsylvania and Mary- of warmth in the hearts of great, and to he had been greatly indebted to the no- Islands. land; California, 188,000, equal to the whole them personally unknown, scholars, work- ble aspirations and sublime imagery of the of the Empire of Spain; Nevada is equal to ing in their studies in Vienna, Berlin or ancient Hindu seers. But he was amazed on one and a half of the whole of New Eng- some German university-scholars who, Out of Alaska you can carve four Great sionaries' going forth, but rejoiced exceed- teachers. "When I went," he says, "to and comfort, and many have been led to the Britains, with Ireland, Scotland, and Wales ingly at the wonderful, unexpected, and the great cities, the pilgrim sites to which Great Physician. A leper church has been

of the ninteenth century." "The great an, seemed to entertain the shadow of a con-The area of Oregon is 95,000 square miles, equal to that of New York and Pennsylvania; Arizona, 140,000; Idaho, 86,000. The have been the missionries of Christ's kind-

This being so, it will not surprise anyone Now, this vast domain is no Sahara. to see in these pages a fair appreciation of These varied climates, extended plains, lofty missionary and Bible societies, and the unmountains, well-watered valleys, so long kept hid, open up treasures and attractions Gospel in all Lands.

THE CONGO.

crowded hives of Europe swarmed to these | Times gives a report that this intrepid ex-Pool, or twelve hundred and one miles from gospel!—Missionary Herald. The fountains of the great deep in Europe the mouth of the river. We have as yet no have been broken up, and surges like the account of the ascent of the river, or what eign principles, prejudices, errors, vices. turning to Europe, to solve one of the greatto do, before he was diverted to his recent task in the Soudan; but it is said that Mr. Stanley proposes to move onward from the point on the Congo he has now reached, up what he named the Aruwimi River, which he conjectured was the Welle, described by Schweinfurth. Passing by this river to the north, through the country of the Niam Niams, he will strike for the Upper Nile. It is possible that, if the rumors are correct in Central Africa.—Missionary Herald.

TAKE ME ON SHORE.

A godly minister had a careless son, who left his home and sailed for a foreign land. His sorrowful parents could only pray for him and send him good advice. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a little native boy, who could play some curious kind

He amused them for a long time; bu at last he said, "You must now take me on

The sailors told him he must not go

yet.
"O, I can't stay any longer," replied the litle black boy, "and I will tell you why. A kind, Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ, This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy.

He felt condemned.

"Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and vet caring far less for him! That little fellow is now earnestly listening to the Word of Life, while I am stupid and care-

In great distress of mind, he retired that night to his bunk. There his father's in structions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy idings reached his parents.—Foreign Mis

reaching the regions which he supposed were sion school will continue the payment of better country than much of Great Britain, high places our ownGrant and Wilson among those shares from year to year, so that after temperature 64 degrees in Summer, 34 de- the older, and Bagster, Sanders and Wilcox vast processions of worshipers at the shrines devotion I never witnessed."

by the Hindu poets, then, alas! the contrast between the real and the ideal was heart. breaking. In all those teeming myriads of worshipers, not one man, not even one womception of anything ideal or spiritual, or religious, or even mythological, in their ancient creed; not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. Of religion in a spiritual sense there is none. . . Looking down in all but despair upon this vast rot. ting jungle of dead religions, watching these gods of worship, which in any other country but the East would qualify the worshipers for admission into a lunatic asylum, I felt that I was in the presence of a vast mass of disease, which could be Intelligence of the greatest interest has healed by nothing around it." This statestimulate their eager footsteps. The mul- been received concerning the movements of ment of the condition of India is no news to tudes now rushing to the new West should Mr. Stanley upon the Congo River. We most men, but it must have required courportions more sublime than ever yet realized! of Stanley Pool, but beyond that there radiated a blacker darkness. "But after Four hundred thousand people from the are now at least three stations. The London thus resigning his expectations that anything around this corrupt mass could renovate it. Territories the last year. Not less than plorer has at last reached Stanley Falls, the Mr. Conway thinks of something that will.

A JAPANESE POLITICIAN'S VIEW OF CHRISTIANITY.

"An event of the present year has had such a marked effect on the people that it should have brief mention. A part of 'the People's Rights party' have held aloof from Christian services, and have often remarked that if Mr. Itagaki, the national leader of the party should visit Imabari, Christianity would receive its death-blow. Last month Mr. Itagaki visited the place and lectured. He invited Mr. Ise to deliver an address. While the address was being delivered,—and it was a Christian pastor's view of politics,-Mr. Itagaki showed his appreciation by re-Some are sheep under the guidance of the Great Shepherd, some are wolves in sheep's clothing, some are wolves in their own clothing. He viewed the matter as a politician, and said that until Japan should become a Christian nation it could not be of equal rank with Western nations, and could not associate with them on equal terms. You can easily see that the effect of such plainly spoken views has been to strengthen the Christian party, and weaken the opposers.

—Missionary Herald.

> This is the jubilee year of "The Society for Promoting Female Education in the East." It was organized in 1834, under the auspices of the late Hon. and Rev. Baptist W. Noel, in the vestry of St. John's Chapel, London. The name of the Society is somewhat misleading since its first object is to bring the gospel within the reach of the women of the whole Eastern Hemisphere, and, with this view, its labors are now especially directed to what is known as Zenana work. It comprises within the sphere of its operations, not only India, but China, Japan, the Straits, Persia, Mauritius, the Levant, and South and West Africa.

> It includes the women of these countries, of all ages and ranks, from the high-born ladies, secluded in Zenanas and Harems, to the half-savage Kaffir and negro. The aim of its workers is to impress on all these the truths of the Gospel, and at the same

> time to educate and civilize. The means employed are the sending out, after careful training, well qualified ladies as Zenana missionaries and school teachers, who in their turn train native women for the same work, which is daily increasing, and has already borne good fruit.—Baptist

> THE China Inland Mission, during the past year, sent out thirty new missionaries. The income was \$81,450, which represents a large increase. The Mission asks for \$100,-000 the coming year. At the annual meeting it was said that the Society, which is undenominational (largely supported by Plymouth B ethren), has touched every province in China. Eight years ago there was not a single Mission Station between Bhamo and Hangkow, a distance of 2,200 miles. Now there is a chain of stations, at long intervals, of course, and not a few converts. Mr. Stevenson, one of the Society's earliest missionaries, said: "China is now fully open to the gospel; more so, indeed, than some European countries, or even some parts of Ireland." The year has been one of special difficulty on account of the Tonquin war; but good results are reported.—Independent.

THE late Mr. Arthur Wells, of Nottingham, who died a short time since, left \$60. Some months ago we referred to the ex- | 000 to the London Misssionary Society. periences of Mr. Moncure D. Conway, the The Rev. B. Paton, principal of the Conliberal "preacher" of London, when on his gregational Institute, Nottingham, who knew voyage around the world he reached the Mr. Wells intimately, attributes this munifileave a remnant of territory equal to Greece.
The area of Kansas is 81,000 square miles.
It would cover all New England and Maryland.
The 75,000 square miles of Nebraska would The 75,000 square mile cover the 58,000 square miles of New Eng- which have rendered luminous a region from his anticipations. He confesses that tains,"—which bear striking and impartial testimony to the wonderful influence exerted again. Colorado has 104,000 square miles, sparks have kindled a corresponding feeling lime poetry of the Vedas, and that by Christian missions in the South Sea

> A MISSIONARY, speaking of the lepers of India, says: 'To these deeply afflicted alas! cared little for the object of the mis- under the beneficent sway of these sublime outcasts, Christianity has come with its aid

"Wisdom is the princi wisdom; and with all thy LIVES OF CELE

Educa

JOHN QUIN

Young men do not the importance of ea self-control and self-de of genius have been did not learn in youth temporary pleasure for nent benefit. When John Quincy teen years of age, he w

Dana, United States I

his private secretary.

young Adams resisted court life at St. Peter give himself to his offi study of Latin, Germs a course of English h he resided at Stockhol both of these gay and his own master. But social temptations, this lutely continued at his at mental work in Pa Adams, was appointed of St. James. Londor privileges would have son of the American would have been pleas his family. The ter abroad were many a youth turned his bac decided to return to the fit himself to earn his in his diary:

"If I accompany n my satisfaction would than by returning to t I shall loiter away my go home until I am fo has been all his lifeting terests of the public. suffered. His children themselves. I am de own living, and to h one. With a toleral sense, I hope, in Amerand free. Rather the would wish to die befo

We have quoted sev because we would cal that this boy of eight congenial pleasures in reliant and self-suppo

He was a rising la of twenty-seven, the him United States N He filled the place. thoroughly attended time was given to th his position imposed. sure hours were emp plomacy, the English the Dutch and Italia he reviewed the day, any duty had been on every month and year of his moral and n mine whether he had

In 1809, Mr. Adan at the Court of St. himself in the mids life was full of enter cent banquets were ministers; but Mr. A in a simple style, as ary, and more become of the Republic. M accept loans of mon fers, though the tem style of living amou sion. "I will live will not anticipate n Spartan firmness.

Mr. Adams's sim him in good health, indulge his thirst f days seemed too sh studied astronomy Demosthenes, Socra ro. "I feel nothi of time," he wrote nothing like ennui. me, rather than to forty-eight hours, i could employ them

Our purpose wil have induced one yo Quincy Adams' se habits. The count ciety needs thousan youth. - Youth's Co

BOOKS I

Far away beyond mia, on the banks the ruins of the a Not long since hug stone marked the and walls of the pr Assyrian Empire of the Frenchm Englishman, has away, and laid bere old streets and pair Assyria walked and worshiped and the been revealed to world. The most things preserved in

are the clay books The chief library in the palace of K which it contains tablets covered The tablets are ob

the deities whose praises are sung ndu poets, then, alas! the contrast the real and the ideal was heart-

In all those teeming myriads of s, not one man, not even one womd to entertain the shadow of a conanything ideal or spiritual, or rereven mythological, in their and; not one glimmer of the great of their poets and sages lightened kened temples. Of religion in a sense there is none. . . . Looking Il but despair upon this vast rotle of dead religions, watching these worship, which in any other counthe East would qualify the s for admission into a lunatic I felt that I was in the presence mass of disease, which could be nothing around it." This state-he condition of India is no news to but it must have required courwho has sung peans to the "Light to confess that that "light" only a blacker darkness. "But after ning his expectations that anything his corrupt mass could renovate it. way thinks of something that will. ptific instruction! Suppose some entific men should undertake the ut, while the missionaries try the Missionary Herald.

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te Mr. Arthur Wells, of Nottingo died a short time since, left \$60,the London Misssionary Society. B. Paton, principal of the Conial Institute, Nottingham, who knew intimately, attributes this munifiin large measure to the donor's intee works of Miss Gordon Cummingme in Figi," "A Lady's Cruise in Man-of War," and "Fire Founwhich bear striking and impartial to the wonderful influence exerted tian missions in the South Sea

SIONARY, speaking of the lepers of ys: To these deeply afflicted Christianity has come with its aid ort, and many have been led to the paician. A leper church has been Calcutta, and I have baptized up-cety of these poor people. Bright-ma of Christian faith and love and never witnessed."

Education.

"Wisdom is the principal thing, therefore get writing on the tablets was of course done wisdom; and with all thy getting get understand when the clay was soft and then it was

LIVES OF CELEBRATED MEN.

JOHN QUINCY ADAMS.

the importance of early forming habits of the gods), descriptions of animals and self-control and self-denial. Not a few men | birds, stones and vegetables, as well as | serve a day to commemorate the resurrection | of genius have been wrecked because they history, travels, etc. Perhaps those little of Christ, or the work of redemption, so far did not learn in youth to deny themselves a Ninevite children of long ago took the same temporary pleasure for the sake of a perma- delight that young readers now do in stories have plainly given us memorials of Christ's nent benefit.

he resided at Stockholm and at Paris. In | People. both of these gay and dissolute cities he was his own master. But instead of yielding to social temptations, this boy of eighteen resolutely continued at his studies. While hard at mental work in Paris, his father, John Adams, was appointed Minister at the Court of St. James. London's literary and social privileges would have been opened to the son of the American Minister. His father would have been pleased to have had him in his family. The temptations to remain abroad were many and strong; but the youth turned his back upon them all, and decided to return to the United States and fit himself to earn his own living. He wrote in his diary:

"If I accompany my father to London, my satisfaction would possibly be greater than by returning to the United States; but I shall loiter away my precious time and not go home until I am forced to it. My father has been all his lifetime occupied by the interests of the public. His own fortune has suffered. His children must provide for themselves. I am determined to get my philosophical, dialetical and rhetorical own living, and to be dependent upon no studies and exercises, which in the main phrases refer to the same thing, and there is sion and Obedience, and perform those one. With a tolerable share of common compose the curriculum of of the older insense, I hope, in America, to be independent | stitutions of our country, I believe it to be and free. Rather than live otherwise, I would wish to die before my time."

We have quoted several lines of this entry, because we would call attention to the fact study of natural history, of chemistry, of heartily in the Baptist rule of the "Word that this boy of eighteen resolutely put aside physics, as they can be through no other congenial pleasures in order to become self- educational means.—Gen. F. A. Walker, reliant and self-supporting.

He was a rising lawyer when, at the age of twenty-seven, the President appointed him United States Minister at the Hague. He filled the place. His official duties were thoroughly attended to, and a little of his time was given to those social duties which his position imposed. But most of his leisure hours were employed in studying diplomacy, the English and Latin classics, and the Dutch and Italian languages. At night he reviewed the day, and censured himself if any duty had been omitted. At the close of every month and year he took an inventory of his moral and mental stock, to determine whether he had gained or lost.

In 1809, Mr. Adams became our minister at the Court of St. Petersburg. He found himself in the midst of splendor. Court life was full of entertainments, and magnifi- which required the change. This argument, cent banquets were given by the foreign if argument it may be called, is well stated ministers; but Mr. Adams continued to live in a simple style, as befitting his small salary, and more becoming the representative of the Republic. Merchants urged him to accept loans of money. He refused the of- a nature as to change the Sabbath, is this: fers, though the temptation to an expensive It is claimed that the redemption is greater style of living amounted almost to compul- than creation, and that Christ finished, and sion. "I will live within my income, and I rested from the work of redemption when will not anticipate my salary," he said, with he arose from the dead on the first day of Spartan firmness.

him in good health, and gave him leisure to disappears before the rising sun, and the indulge his thirst for knowledge. Yet the first day is henceforth, from the very nadays seemed too short to the student who ture of the case, the great luminary of the studied astronomy, mathematics, Plato, Christian world. It is the easiest matter in Demosthenes, Socrates, Æschines and Cicero. "I feel nothing like the tediousness this argument is either a plain contradiction of time." he wrote in his diary. "I suffer of fact, or a naked assumption; that there nothing like ennui. Time is too short for is no coherence between the different divisforty-eight hours, instead of twenty-four, I could employ them all."

Our purpose will be served, if we shall have induced one young man to imitate John Quincy Adams' self-reliant and studious habits. The country, the churches and society needs thousands of such self-reliant youth.—Youth's Companion.

BOOKS MADE OF CLAY.

mia, on the banks of the river Tigris, lie the ruins of the ancient city of Ninevel. Not long since huge mounds of earth and stone marked the place where the palaces Assyrian Empire stood. The spade, first of the Frenchman and then of the Assyria walked and lived. The gods they are the clay books of Nineveh.

first line of the tablet following was written | fore. at the end of the one preceding it. The when the clay was soft, and then it was baked to harden it. Then each tablet or declare. They do, however, twice assert book was numbered, and assigned to a place (Eph. 1: 7; Col. 1: 14) that "we have rein the library with a corresponding num- demption through his blood," from which ber, so that the librarian could readily find the inference naturally follows that if a day it, just as our librarians of to-day number is to be observed to commemorate it, it the books we read. Among these books should be the day on which his blood was Young men do not realize as they should are to be found collections of hymns (to shed, not the first day of the week. of the birds, beasts and insects of Assyria.

Dana, United States Minister to Russia, as of telling time by the sun, and marking it we more? Does God ever give two memohis private secretary. Boy though he was, by the instrument called a sun-dial, was in- rials for the same event? Anything more young Adams resisted the social pleasures of vented by the latter nation. None of our would be redundant, and an unheard of court life at St. Petersburg, that he might modern clocks and watches can be compared thing in the whole list of religious institugive himself to his official duties, and to the to the sun-dial for accuracy. Indeed we tions." study of Latin, German and French, and to have to regulate our modern inventions by a course of English history. Subsequently the old Babyionian one—Harper's Young

> Brains or Bricks.—"Let us put less money in great school-houses and more in personal influence, will bring forth fruits higher and better than any we have yet seen." There is practical wisdom in these words of Garfield which the American peoour school system is too much in the direction of brick and mortar. We seem to be in danger of forgetting that brain and heart are of far more value in education than the hour.—Ohio Educational Monthly.

> INFLUENCE OF SCIENTIFIC STUDIES. While it must be conceded that force of expression and facility in the communication of thought are best to be acquired through the equally true that the faculties of clear perception, of careful discrimination, and of just generalization are developed by the Boston.

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."

IS A CHANGE OF DAY REQUIRED?

Those who still cling to the doctrine of a change of the Sabbath from the seventh to the first day of the week, have, for the most part, ceased to teach that Christ or his apostles taught any such change, but that there was something in the nature of events and answered by the Review and Herald as

the week. Therefore the seventh day dis-Mr. Adams's simple style of living kept appears before the first day, as the moon the world to show that every proposition in me, rather than too long. If the day was | ions of the argument; and that not a single | conclusion follows from the premises as-

and a world made new. It will not be finished till the end of probation and of sin.

2. An assumption. No man can tell which is the greater, creation or redemption, inasmuch as both are infinitely beyond his Far away beyond the plains of Mesopota- an assumption, but the most reckless presumption, for him to attempt to decide be-

tween them. 3. A series of "non sequiturs." First. "It does not follow," even if redemption and walls of the proud capital of the great | was finished on the first day of the week | that that day should be observed as a rest day in consequence thereof. Secondly. "It does Englishman, has cleared all the earth not follow," even if it should be observed as away, and laid bare all that remains of the a rest day, that it should be observed every old streets and palaces where the princes of week. The proportion suggested would be

several of them are used for one book, the stead of the one day which the world had be- going Days, as religious Prudence and Con-

4. Assumption, No. 2. It is assumed that we have redemption through the resurrection of Christ. But the Scriptures do not so 5. Unnecessary. Why do we need to ob-

as it has been carried out? The Scriptures death, burial, and resurrection, in the or-When John Quincy Adams was but four-teen years of age, he was selected by Francis great students of astronomy. The method 1 Cor. 11: 26; Rom.. 6: 4. And what need

"SUNDAY OR SABBATH."

The following is clipped from the Examiner, leading Baptist paper, for May, the salaries of teachers. Smaller schools 1884. The time when, and the circumstances and more teachers, less machinery and more under which, the name Sabbath was first applied to Sunday are stated with a clearness which is gratifying and with a vigor which is not a litle surprising. The readers will ple would do well to heed. There is no doubt | especially note the closing sentence. No that there is no doubt that the tendency of Seventh-day Baptist could desire to have gation, yet all that are his Subjects, and cathe truth put any stronger.

With a single statement in this answer of the Examiner we have a little controversy. brick and mortar. More and better teach- It is said that "In the New Testament the ers, with better pay, are the greatest need of | Christian day of rest and worship is described as the 'first day of the week,' or unto him. 'the Lord's day.' We do remember that the phrase "the first day of the week" occurs several times in the New Testament, and that the phrase "The Lord's day "occurs certainly no evidence that the New Testament ever refers to either of them as "the | Hearing of the Word of God. For these Christian day of rest and worship." As the Uses was the Temple, as well as for Sacri
Examiner is a Baptist and believes most fices; and hence it is called the House of of God only as the rule of faith and practice," we must call for the testimony of the resorted, instructing the People, and disput Word on this point.

"Is it proper to say 'Sunday 'or 'Sabbath when referring to the first day of the week?

"Sabbath' is both the name of an institution and the name of a day of the week. The first day of the week is a sabbath, i. e., a day of rest, but the Sabbath is a term properly applied only to the seventh day of the week. In the New Testament the Christian day of rest and worship is described as 'the first day of the week,' or the Lord's' day ' and in Christian literature up to the seventeenth century this day was not called the Sabbath. In England, during the Puritan age, when everything savoring of worldliness was rigorously eschewed, it was thought sinful to call a holy day by the name of a heathen deity, and for 'Sunday' was substituted 'Sabbath.' Owing to Presbyterian and Puritan influence, that usage has always been common in this country. It has not the support of the Word "What is meant by events being of such of God, of sixteen centuries of Christian literature or of good common sense."

MEANING OF THE FOURTH PRECEPT.

Extract from a Sermon on Hebrews 10: 25., preached by Thomas Slater, to the Seventh-day Baptist

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day

But at present my direct Business is, to

fourth Precept, so far only, at least, principally, as concerns the Argument in hand. When, therefore, God commands us to Remember the Sabbath Day, to keep it holy; 1. Contradiction of fact. Redemption | He not only requires us to cease from Lawas not finished when Christ rose from the bour, and to forbear Working upon it, but thought that he designs thereby we shou'd be wholly unactive, and spend our Time in Idleness; but to observe it, as that which is holy to the Lord, as well by employing ourcomprehension. It is therefore not merely selves in the serious Meditation of Divine Things, and by a solemn Application to those external, and spiritual Exercises, he has enjoin'd, and requir'd of us on this Day; as by sequestring ourselves from the Affairs of this World. For, the God is the Supream Lord of all Days, Times, and Seasons, yet he lays Claim to none in so em phatical and particular a manner as to this. And hence we are expressly told, The Seventh day is the Sabbath of the Lord thy God. For having enjoyn'd the holy Observation of

venience shall direct in the performance of our worldly Affairs; But as to the Seventh Day, that in a very eminent and particular Manner, he has appropriated to his own Use. And herein, too, he has manifested much Concern for the Welfare of his Creatures, giving a Respite to their immoderate

Day to his own Use; he is pleas'd to call it the Sabbath of the Lord thy God, which strongly suggests, and plainly intimates, he will have it wholly employ'd to his Service, and for the Honour, and Glory of his Name.

Since then, the Sabbath is the Lord's Day by Institution; and since thou thyself art His by Adoption and Choice, and hast enter'd, and engag'd thyself into his Service, he is become thy God in a special Manner: I say, since thou art as emphatically said to be God's, as the Seventh Day is called the Sabbath of the Lord; the Expressions being founded in the positive Declaration of his Will, plainly intimate his solemn Consecration of both the one and the other; that thou thyself, as well as the Sabbath, art sanctify'd, and set apart for his Service. And consequently, it is thy necessary and incumbent Duty, to employ thyself and this Day, which are both his, to that Use and Service, which he has design'd, and does require. And tho' this, thy near relation to God, lays thee under a more immediate and powerful Oblipable, are thereby engag'd in the Performance of this particular Duty; it being design'd for an universal and perpetual Memorial, that the World was not eternal, but created by God, and to be a weekly Memento of that Honour, and Subjection, they owe

So that notwithstanding Christians are to sanctify this Day in their Meditations, their Family, and private Devotions, yet the principal Part of its Sanctification consists in have secured him long ago a freehold house their Assembling together on it, to make a and a good annuity, I say that if the curse once; but we have no evidence that the two publick Acknowledgement of their Submis-Services which are proper on this Account; such as Prayer and Praises, Reading and Praises, Isa. 64: 11, and of Prayer for all Nations, Mark 11: 17. And our Lord made it a Place of Preaching, where he frequently resorted, instructing the People, and disputing with his Opposers. And for the same Uses Synagogues mere built in every city; and wherein it is said. Moses was preached be rabid against an evil that has scorched and and wherein it is said, Moses was preached, blasted, scathed and scarred us till we carry being read in them ey'ry Sabbath Day. Acts 15: 21. So that these places were, originally and primarily, design'd for the publick Performance of Divine Worship on

the Sabbath Day. We are, therefore, on this Day, to make a publick Profession of our inward Senti ments, to shew that Esteem and Admiration for God, that Reverence and holy Fear, which we have for him in our Hearts; and to perform those external Actions of Divine Honor and Adoration, of Religious Devotion and Piety, which he requires of us, and has appropriated to his own Service.

On this Day we are in an especial and publick Manner, to solemnize the Praises of the most High God, in respect of his great Per fections, his infinite and incomprehensible Attributes, not only as they are in themselves, but as they are display'd and manifested, and do appear to us in the admirable and stupendous Works of Creation and Providence.—Sabbath Memorial.

METHODISM AND THE SABBATH.

The following from the Western Christian Advocate, shows at once the position of our Methodist brethren on the Sabbath question, | tide of intemperance, and swallow no more and some of the difficulties with which they the fair children of our Holy Father. Statesmeet even in their own ranks, in enforcing the observance of Sunday. Into this state consider the Meaning and Import of the of agitation and discussion we ought to be putting all the wholesome Sabbath-teaching

that will be read: "We believe most firmly that the Methodist Episcopal Church can afford to move in only one direction in regard to this subject. dead. Redemption includes the resurrection | also to employ ourselves in the Duties there- | The reproofs and condemnations of Sunday of the dead, the immortality of all the saints, of. For tho, God enjoins us to forbear traffic, Sunday newspapers, Sunday traveling, Working on this Day, yet it is not to be whether to attend sessions of conferences or camp-meetings, which have been expressed with frequency by our annual conferences, go to prove that the general sentiment of the chusch is that its teachings should be definite and decided in reference to these more common forms of Sabbath desecration even among what is considered the moral and well-disposed portion of the community. It is just here that the first contest with the encroaching influence of the world must take place. A class-leader on Sunday morning can not consistently, while waiting, nickel in hand, for the paper boy, call an officer to close the door of an open saloon. The latter act would be legal and proper for him as a citizen, but the former would not that between the whole period of Christ's the Sabbath Day in general Terms, in the be consistent with his Christian profession. worshiped and the books they read have all ministry, which was three years and a half, foregoing Words, he immediately informs The great strength of the church is not in been revealed to the sight of a wondering and the day of his resurrection—one day in us, it is the Seventh Day of the Week that its numbers and wealth; not in its excellent world. The most curious of all the curious | every three years and a half! Thirdly. "It | is the Sabbath: And lest any one shou'd yet | form of government and its efficient methods things preserved in this wonderful manner does not follow," even if we should observe understand him indefinitely, he farther con- of evangelism, including its itinerancy, but in that day as a Sabbath, and do it every week, | descends to let us know, it is the precise | the truth of its doctrines, and the high | The chief library of Nineveh was contained that the observance of the seventh day Seventh Day of the Week he means, which, standard of moral conduct and spiritual life ery year. Its increase is apparent in the in the palace of Konyunjik. The clay books | should be discontinued. The seventh day at the Creation, he rested upon; and which | maintained by its members' ip. Whenever | great demand for narcotics, and the sale of which it contains are composed of sets of rests upon its own independent foundation; he blessed, and sanctify'd on that Account.

and wherever the church yields to outside wine by grocers, also in the divisions of sets of and if an additional day is given us as a God has been so extremely kind and lib. Influence and lowers its standard one iota, loons into general and family entrances, with The tablets are oblong in shape; and when Sabbath then we have two days to keep in- eral as to allow us the Use of the six fore- it is weakened. As emergencies require, the separate rooms for each."

church must make its general rules clear and definite. This duty on the part of our legislative body is imperative although it sometimes receives less attention than others less important.

The hymns and flowers of Easter are b. little worth if the day on which our Lord arose is not kept holy by his professed fol-Cares, and confining their excessive Labours lowers. Even more dangerous than the within due Bounds; and thus at once the "Higher criticism," is the "lower criti-All-wise God has provided Means for his own | cism," which would subject to popular opin-Honour, and for the Relief of humane Na- ion and caprice the laws given by divine ture, for the Refreshment of Man and revelation. The faint-hearted, as in Gideon's army, may turn back, but the church as a And having thus appropriated the Seventh | whole must be true, or it can not be strong."

Lemperance.

"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.

A SHOWER OF GOLD.

There is a Chinese tradition which tells that, four thousand years ago, the Emperor of China was much troubled with the wretchedness and destitution of his people, many thousands of whom lived amidst scenes of squalor and brutishness. At length he became most anxious to do something to relieve the "bitter cry" of miserable and outcast China. All at once he recognized that the bad habits of his people had much to do with the bad habitations in which they were existing. The Emperor, by a wise act of authority, with a stroke of his pen closed up every liquor shop in China; and the tradition records that for three days the heavens rained gold. For three days the shower of gold continued, and the people, being sober, were able to gather in the rich harvest of the bountiful skies.

The Rev. Archdeacon Farrar, in referring to this tradition, says: "Considering that there is hardly a pauper in England who has not wasted on intoxicants enough to of drink were thoroughly expelled it would rain gold in England, not for three days, but for many days."—Alliance News.

TOO REAL TO BE EXAGGERATED.

Mr. Gough says that there are many persons who talk about temperance men as being fanatics. They tell us that we are the marks of it to the grave?

Young men sometimes have an idea a young man can sow his wild oats and get over it. You put your hand in the hand of a giant and he crushes it. Still it may be healed, and by and by in some way it may be a useful one; but it is a mutilated hand; its beauty and symmetry have gone forever. We who have passed through this fire know something of its awful scourge; we know something of the terrible struggle to get out of it. I think we ought to be what they call fanatics. They tell us that we exaggerate the evil of drunkenness. Do we? Let me appeal to the intelligent and ask a question. Do we exaggerate the evils of drunk-

No, sir, we can not. God never gave a man a mind capable of grasping the extent of the awful evil of drunkenness for time and eternity.

THE lamental Keshub Chundar Sent 18 orthodox on the temperance question. This latest utterance on this topic is full of earnest, truthful endeavor to rid India of the universal scourge. He says: "So long as God is with us in this cause we have nothing to fear. Roll, roll back then, O thou fatal men, patriots, reformers and philanthropists of England, come and strengthen our hands. that we may, by personal and individual influence, and by joint co-operation, save if possible both India and England from the effects of intemperance. Since the light of religion dawned upon my hear I have never peen the least skeptical about the result of human effort in the cause of truth. Whatever is done in the name of God does good and bears fruit. Let obstacles come in our way, but the day will come when, if temperance friends will speak, million-voiced and trumpet-tongued, parliament will hear; for God will make it hear, and a nation's curse will be obliterated forever."—Union-Signal.

A QUAKER was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" "Yes," answered the Quaker, "it is just as easy as to open thy hand, friend." "Convince me of that, and I will promise upon my honor to do as you tell me." "Well. my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth and thou wilt never be drunk again." The toper was so pleased with the plain advice that he followed it.

"Inebriety among American women is undoubtedly becoming more pronounced ev-

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, July 17, 1884.

REV. L. A. PLATTS, Editor and Business Agent REV. A. E. MAIN, Associate Editor.

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> "True worth is in being, not seeming— In doing each day that goes by Some little good; not in the dreaming Of great things to do by and by.'

An old subscriber says if it were not for three things he would not take the RECORD-ER any longer: First, he likes the paper; second, he doesn't know how he should get along without it, and, third, he will have it. | they read. We have concluded not to discontinue his paper, especially since he seems quite willing to pay for it.

THE minutes of the Central Association have been printed and mailed from this office to the parties entitled to them according to the vote of the Association. The minutes of the other Associations will be distributed as soon as they can be put up after we are furnished with the statistics which are not yet at hand.

Every person who attended any one or more of the recent Associational gatherings, and listened attentively to the discussion of questions relative to our denominational work, must have been impressed with the idea that that work is large enough and important enough to demand of us the utmost diligence, and the most entire consecration of ourselves and our substance to God's service. It is no longer a question whether there is work for us to do. There is work in our own hearts and homes; work in our own churches, large and small; work in the opening and inviting fields of our own land, west and east, south and north; work in foreign fields; work everwhere. It ought not to be a question whether we will enter into these fields and do work for ourselves, for our fellow-men, for our God. The only legitimate question is how much can we do? How much will we do? How can we best

To meet the demands for work that are made upon us as a missionary people, our Missionary Board is employing in round numbers forty persons, whose time is devoted either wholly or in part to the work under the direction of the Board, at an annual expense of about \$9,000. These persons are laboring in fifteen or twenty States and Territories in our own country and in China and Holland. The mission property in Ohina is probably worth \$5,000.

In answer to the same call for work the Tract Society is employing, in its publishing department, facilities, consisting of three presses and the necessary machinery, type, &c., to run them, valued at about \$7,000. In the use of these facilities the labor of at least fifteen men at full time is employed. The Board of the Society is by means of this work sending out its publications, laden with Bible truth, to thousands outside of our own borders, and all at an expense of more than \$6,000 a year, over and above the natural income from such work. This, in a very few words, is what we are

Societies could at once double the work they | utility, illustrating the old adage, "As the | can no longer be retained without periling | our timidity. are now doing without going outside of fields | twig is bent the tree inclines;" and as, in | the interest of the compact, and when true which have already invited their occupancy, if only they had the means. We can place | tion produces refinement and graceful man- | ful the process, will compel amputation. the means in their hands if only we can be ners, together with mental culture and made to see the need, and feel the call of | power; so in the moral and spiritual world, | God upon us. We are not a wealthy people, especially in the Christian church, has disnd we have done in the past more than cipline a most important mission. The many a larger and wealthier denomination, | membership are not only to be taught the according to our number and means. But | principles and doctrines of the gospel, but | God has blessed us, and waits to bestow more | how to live, exemplifying them. How shall | abundantly upon us, when we shall possess the membership of the church know the for good, but peril their very existence also. of poles stuck in the ground and enclosed the disposition to use what he gives us in his | doctrines of Christ, except they are taught | service.

that they be strong men and women. It is until they understand them? And did not his plan that they shall attain to strength by the Master Teacher say, "Let your light so little and little, and that the rapidity with shine (by an exemplary life) that others, seewhich the littles are added shall be measured | ing your good works, may glorify your Father by the use of what has been already attained. | which is in heaven?" How vastly important The child does not leap at once from the es- this function of the church, since upon its tate of childhood to that of manhood. So proper exercise depends the intelligence, the Christian does not go at once from a babe | symmetrical beauty and moral power of its | question presented in this paper. Does not in Christ to a strong man. The child does | membership. All the means of grace, to- | the opinion too largely prevail that the mis-

"Grow in grace and in the knowledge of our | bership. Lord and Saviour Jesus Christ," is the unchangeable law.

they appreciate the importance of giving the church; the planets, the membership. shape to those tastes and habits? It is doubtone thing goes farther towards making or

have escaped the vision of previous astronoby Dr. Lewis Swift, Director of the Warner Observatory, Rochester, N. Y. Dr. Swift Observatory, Rochester, N. Y., immediately, giving the direction of view, motion, color,

Communications.

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

"FRIEDENSGASSCHEN."

BY MRS. M. E. H. EVERETT.

In Bavaria's city old Often is this story told Proudly yet by young and old;

How Herr Nusch the pokal drained, And from tyrant Tilley gained Freedom for the counsel chained—

Life, for those condemned to die. Fast the messenger must fly Through the alley nearest by.

They have called that alley grey Friedensgasschen, to this day; Rothenberg's most noted way!

Not only on Bavarian ground Is the Friedensgasschen found-No proud city marks its bound.

To the world, it seems a lone Beaten path of dust and stone. Martyrs well its grace have known.

Who to serve their brother man Gave the utmost mortals can, Here their great reward began.

Who will strive the weak to free From the tyrant's fetter, he With glad eyes this street shall see.

But it only is assured Unto hearts to loss inured, Unto souls that have endured.

In the city's jangling mart, Blessed is the tranquil heart Walking in this path apart;

In the forest's lonely maze, Happy is the foot that strays Down its sweet and flowery ways!

Not to Rothenberg alone Is that sacred pathway known, Each true hero claims his own.

"THE MISSION OF CHURCH DISCIPLINE.

BY J. CLARKE.

An Essay, read before the Seventh day Baptist Central Association, at DeRuyter, N.Y., June 12, 1884.

Discipline in its primary design is educathe physical and intellectual world, educathem? Can they be presumed to demon-

tian grows strong by performing faithfully gate, constitute its disciplinary function for per has been to correct this mistake, by the duties of life as they come to him. the training and development of its mem-

Another mission of discipline is to hold together and preserve good order among the membership of the church, promoting con-A SUBSCRIBER wants the RECORDER dis- formity to the regulations and laws given continued because it is not read; the parents for its government. An illustration of this read it, but the children prefer "business proposition is furnished by our solar system. papers." Is it quite certain that the prefer- | Its central sun, planets and satellites are held ence is not for papers that are neither re- together in uniform relation to each other, ligious nor business? Do parents, generally, and all in conformity to established natural know as much as they ought about the read- law. Our central sun in the solar system ing tastes and habits of their children? Do may represent Christ as the central light of

Attraction, the force that holds together ful whether, in these days of many papers in harmonious relation the members of this and books, good, bad, and indifferent, any system, is a pertinent symbol of the disciplinary force, whose mission is to hold toruining the character of the young than what | gether in harmonious unity the membership | men, and that the church should never of the Christian church. Mutual love for God, his truth, and each other holds strongly OVER one hundred and fifty nebulæ which | together the integral parts of the Christian compact. As in our solar system, should mers are said to have recently been discovered any member thereof break loose from the force of attraction, it would drive off like a tangent, colliding with other worlds, prodesires to thoroughly investigate the great | ducing general disorder, confusion and ruin. meteor which appeared on the night of July | So in the church when the members throw 3d, and for this purpose requests all who saw off wholesome restraint, collision, disorder it to communicate with him at the Warner and disaster at once result. How infinitely important, therefore, the mission of this disciplinary power of the church to promote its harmony and thrift?

> Another mission of discipline will appear, when we consider it in the views suggested by Christ's symbol of the church, the human body. The care and treatment of the body, indispensable to its health, strength, growth, and efficient activity, indicates the disciplinary supervision over and training of the membership of Christ's mystical body, which the church should constantly exercise. Important mission, to keep the church clean, not the meeting-house alone, but the spiritual body of Christ. Also to feed the flock as to give the necessary drill exercises in the gly, and in harmonious unity. various departments of Christian work, developing strong spiritual fibre and muscle, with dexterous activity and untiring perseverance and valor in Christ's service.

Continuing the study of this question, in the light of Christ's symbol of the church, the human body, we behold another mission of discipline, its remedial or curative work, as the physical body is subject to many ills, which it is the business of the healing art to treat, and, if possible, cure. So the Christian church is liable to a variety of spiritual ills, symbolized by bruises, sprains, broken bones, dislocations, and a thousand other maladies, which deplete her strength and destroy her efficiency in Christian work. The mission of discipline is the treatment of these difficulties, and, if possible, the restoration to health and efficient occupancy of respective posts of duty, of the sufferers How alarming is the neglect in this department of work. The disease becomes chronic, and the chances of cure are diminished. Blood poison ensues, or the contagion affects disastrously the whole body. How suggestive, and infinitely vital to the church's health, usefulness, and moral power, is this department of the mission of church discipline. Applying, as it does, the principle of the golden adage, "an ounce of prevention is worth a pound of cure."

Another mission of discipline is, to prune off dead limbs, or remove lifeless trees, and | "Mauvais Pas," without fear, but when to amputate diseased members from the tional, involving necessarily the work of body. There comes a time when the dead training and culture. As horticulture ex- limb or tree becomes a worthless encumerts a formative influence in the vegetable | brance, and prudence says cut it off; a OUR Tract or Publication, and Missionary | world, producing symmetrical beauty and | time when a diseased member of the body love for all concerned, no matter how pain-How many churches exhaust a large share of their ability, carrying the burden of these dead weights, and overcoming the friction resulting from the influence of their wrong the peculiar appearance to the mountain doing, while others, neglecting the exercise of this important function of the church, suffer not only the depletion of their power We can not, therefore, overestimate the mission of discipline in this department of strate by their lives the practical truths of its work, since it cuts the church clear It is God's purpose concerning his children the Bible, and their transforming power, from its lifeless limbs, its burdensome weights, its cumbersome and irrecoverable membership, that its machinery, freed from friction and other embarrassment, may run hovel where a white man lives with harmoniously and efficiently, accomplishing good work for Jesus.

In conclusion, allow me to call your attention to some of the vital features of the develop a symmetrical manhood by careful gether with the ordained instrumentalities sion of church discipline is to cut off or get ness on his very face. Like the Irishman's the scenery now grown familiar and dear to

inducing a broader view of the important is a little niche like a pimple, with a mark mission of this indispensable agency in the church. Its primary work, to ed ucate, train and produce symmetrically beautiful and strong the membership of the church, promoting intelligent, earnest and efficient Christian living, tends to preclude occasion for amputation. In the event members of the body for any reason fail to fill their place in the compact, the work of discipline is not to dispatch them, but to restore them to healthy activity in the church. Treatment should not be postponed until the chances of recovery are gone; but at once, in application of Christ's direction, in Matt. 18: 15-20, the effort should be made to recover such a one in the spirit of the gospel. So it is obvious that the remedial department of discipline was intended, also, to save the membership. It is certain, therefore, that discipline was designed by its author to develop and save come to the final act of excision, until all restorative measures have been exhausted, and the last hope of restoration gone, except that the act of excommunication, under the blessing of the Great Head of the church, may lead to repentance and reformation. As the ability exists in the turbid stream or fountain to work or run itself clear, so in the Christian church inheres this function or disciplinary power, by which she promotes 250 feet above the high peaked gable bethe interests and purity of the body. What a gigantic agency for good has God committed to the church. What a fearful responsibility rests upon her, since upon the discharge of it depends Zion's strength or weakness, efficiency or failure, glory or ig nominy, the salvation or loss of souls, heaven or hell.

In the discharge of this obligation the church needs, and should have, the largest measure of the Holy Spirit, together with a competent endowment of that wisdom that God giveth liberally, in answer to prayer. In the exercise of this function, the church, like its Great Head, should be impartial, knowing no difference between rich and poor, but regardless of caste, social position, or influence, dare to do right, though the heavens fall. And that none of the vast interests involved take damage, through delay or neglect, each member of the church should cultivate a sense of perof God, promoting spiritual growth, as well | sonal responsibility and prompt action, sin-

TO SUNSET-LANDS.—NO. 33.

YOSEMITE VALLEY-CONCLUDED.

After dinner we drove over beneath Yosemite Fall. The ledge upon which it strikes looks large enough for one to stand on if he were not dizzy-headed; but they tell us it is a third of a mile long and not less than fifteen acres in extent. The bed of the stream bears evidence to the great quantity of water which falls here in the Spring. Above us towers Eagle's peak over 3,800 feet, and upon its nearly perpendicular surface we can detect the trail along which one clambers to attain its dizzy height. Across the valley, way up on what seems a vertical surface, Harris calls our attention to a zig-zag line like a pencil mark on a sheet of paper, and says that is the trail to Glacier Point, and points out the place where a year or two ago, a horse fell over. In spots it is covered with ice and snow, and Harris says it is not safe to ascend it at this season. We mistrust, however, that if he had ponies to let the trail would be perfectly safe. Possibly we do him injustice, but if so, his neighbors do him still more. But candidly that trail does look "pokerish" even without the addition of ice and snow to add to its insecurity. We have climbed the trails in the Alps, have even clung with hands and feet to the dizzy we look upon that scratch in the face of a cliff three thousand feet in the air, where apparently a fly would scarcely find footing, we secretly feel glad that the ponies are gone, and there is no occasion for us to confess

Eagle cliff is one of the "Three Brothers." As we go down the valley we see them come out one by one, regular Siamese Twins, all joined together except their heads, which they stretch over as if looking to see what these mortals are doing below. This gives which gained it itsIndian name, "Pom-pompa-sus," or Leaping Frogs. As we drive along we pass some curious structures made above in a petticoat of leaves bound around with thongs. These are Indian store houses, where they preserve their acorns for Winter use. Close by were some Indian Summerhouses, made of strips of bark set up to form a conical, tent-like structure, and a young squaw, having forsaken his white wife in San Francisco.

Presently we come beneath El Capitan, "To-to-ko-nu-la," (Great Chief of the Valley,) a title which none can dispute, for he bears the evidence of nobility and great-

leans over backward." Way up on his face. across it. By the glass we see this is a cave, and the mark is a pine tree said to be nine feet in girth and one hundred and fifty feet high, just reaching the top of its niche. It looks about as large as an 1 on a page of etter paper.

Just below El Capitan we pass what in other seasons is sometimes called "Ribbon Falls"—now dry; a perpendicular drop of one thousand feet. Harris says the proper name is "Virgin's Tears," and that they weep at the same time the Bachelors do, and because the Great Chief stands between them and the ThreeBrothers, while the Bridal Veil is across the valley beyond their reach. A new veil comes once a year, and then they weep.

We drive dewn the Canyon of the Merced a distance and return by Bridal Veil Falls and the "Three Graces," Faith, Hope, and Charity, "and the greatest of these is Charity," though Hope reaches higher up towards heaven. Next is Cathedral Rocks. which in one view look much like a gothic façade, with two towers, each standing erect tween, which itself is 2,500 feet above the valley. There were three of these towers, but one fell with a tremendous crash in 1867. and the scar is still plainly visible. Looking across from here the great pine trees are seen on the summit of El Capitan, like down on the cheek of beauty.

The next day is Sabbath, and here in this temple of the Most High, where everything voices forth the praise of the Almighty Architect who carved it whole and complete out of the solid granite; like nowhere else on earth, may its holy hours be spent in meditation upon his power and majesty; and leading on from thence to a realizing sense of the infinitude and eternity of his love. The Bible, beginning with creation and ending with" the Grace of our Lord and Saviour, Jesus Christ," was written that men might be lifted from the contemplation of God's majesty as Creator and Ruler, to an inward comprehension of the plentitude of his mercy. And here, in the very presence of some of God's most stupendous and marvelous creations, in the solitude and sitllness of almost primeval days, well may we look through Nature to Nature's God, and in the evidences of his power and wisdom, see tokens also of his infinite ability to save unto the uttermost all them that put their trust in him.

Towards night we took a stroll up the trail leading to the top of Glacier point. As we wound our way amid rocks and trees which cling to the face of the cliff, gathering life from unseen sources, the valley below in its peaceful slumber grows more and more distant, and the trees and dwellings dwindle until they remind us of the little carved trees and houses which were among the toys of our childhood. The sun is sinking, even more rapidly than we ascend, and casts long shadows of the Western hills, while he kisses to slumber the face of El Capitan, and crowns the Domes with golden radiance. Afar in the distance down the canyon are the deep blue hills; but a bluish gray smoke from burning trees, gradually lifts itself in the evening air, until it envelopes and covers them out of sight, that they too may sleep. We wander up only 1,350 feet above the valley, which we see in the gathering shadows, directly at our feet, and so can not catch a glimps of the mountains beyond the valley, but we get a view of Cloud's Rest, as the last rays of the sun kiss its snowy head just before he retires to rest.

In the evening we amuse ourselves in looking over the hotel register for years past, and pick out the names of friends. There are many amusing entries. Among others

"Henry John Hutchinson, Jr., born 2 o'clock, A. M.. June 7, 1879, weight 91 pounds. First tourist born in Yosemite Valley." And under date of June 14, 1879, is,

Oh, we love the rocks and Mountains around old Pointing up to heaven, they are beacon lights to

And we love the grand old val'ey Where the tourists love to rally, Though the toll men, who keep tally, Boldly charge for all we see. Still we hope our men in station Soon will hear the Yankee Nation And cause a reformation That will make Yosemite free. Then, o'er the earth adoring, All, with lofty thoughts and soaring,

ill come to hear the roaring

Of Nature's waterfall. Then "Tis-ai-yac" entreating"
"Tu tok-a-nu-la" meeting "Pom-pom-pa-sus" stands greeting, While "Nevada" meanders all. Then farewell! farewell! we sing our parting strain, To all Yosemite friends good bye! But we hope to meet again.

Yours Truly—Hutchingson Family, "Tribe of John."

Sunday morning we take our last look at discipline of all his powers. So the Chris- and agencies of the church, in the aggre- rid of members? One design of this pa- "gintelman," "he stands so straight that he us, and when the sun has looked into the

valley which is not unti our departure. Driving we ford the river where stream, but where Brig times roars and rushes everything which ventu boulders attest its power Veil Fall, a soft warm stream; it is "Po-ho-no Evil Wind," which give the Falls. This was the see of the eight princip In the Spring when t there are, however, hun ing from every depressi

As we climb the Mar quently pause and look we leave behind, wonde shall look upon them. we take a last view, but dome is familiar, and w in all its turnings. It that Bierstadt took the his famous picture. 0 was the same we came Wood's for the promise quarter of vension was gift to Brightman, we g the great pine cones, sigl some acorns two inches cumference; had a touck bare thought that we barely possible; and rattlety-bang, down the for supper and a night's

GENEVA

If not too late, we cerning Geneva Lake, sion a small party took lowing the closing of Association, at Walwor We did not get deep

tory or origin of its na whether the lake takes lage of the same name whether it gave its whether it is of India derivation, or simply some handsome fari strolled its shores in and wintergreens, or t crystal depths as she tle home." This deep some future writer to

This body of water in ant ride from Walw miles, providing you to get a ride, if not, miles by Government by the logarithms of accomplish the same some eight or ten mile west, with an average nestled in among th which it is surround plied largely by spring a gravel or stony bear purity and transpare feet, it seemed, we depths as our steamer First came a bath in brace, enjoyed, howe who were philosopher pleasureable and valu

ablution. Ten o'clock found of us ready for the b the wharf. There o least two more of u unaccountable, thou mistakes that often people of a certain row-boat was tardy i cessitated their taki a later return at nig compensated by son ory's tablets will fu to the song:

"Do you recall A stop of two h village of two or thre gave opportunity f rest, and dinner at those not otherwis reasonable price of

There are some m grounds along the li the north side, seve and occupied in Sur lionaires, among (of the rolling mi and Allerton (of th pork-packing fame now completing outside and in, with fornia, Said gentle five acres of woods \$80,000; but the e to want a few those s little more mot

backward." Way up on his face. niche like a pimple, with a mark By the glass we see this is a cave, ark is a pine tree said to be nine th and one hundred and fifty feet reaching the top of its niche. It it as large as an 1 on a page of

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morning we take our last look at Thou grown familiar and dear to then the san has looked into the

our departure. Driving across the valley houses accompany these homes. Several of bade the man-of-the-house good night, wishwe ford the river where it is but a mere these men seem to be farming for leisure, ing him a good sleep for the night. Abou stream, but where Brightman says it some- and keep the best Jersey cows. "The two o'clock in the morning he heard a loud times roars and rushes so as to carry away woods are full of them," we suppose. everything which ventures within it. Great boulders attest its power. As we pass Bridal | Pishcatauqua revealed beautiful grounds | and being so close to the house, which was Veil Fall, a soft warm wind sweeps up the stream; it is "Po-ho-no," the "Spirit of the Evil Wind," which gives the Indian name to for the Summer. Another stop, at Kayes' see of the eight principal falls of the vallev. In the Spring when the snow is melting, found on the lake—its advantages for play there are, however, hundreds of them shoot-

ing from every depression in the rocks. quently pause and look back at the glories time to visit. we leave behind, wondering if ever again we shall look upon them. At Inspiration Point | interest. There are, near the west end of we take a last view, but now every peak and the lake, ponds for fish raising, which, dome is familiar, and we can trace the valley | though private property, can be fully enin all its turnings. It was from near here joyed by the visitor, in every respect—exthat Bierstadt took the view embodied in cept that of catching the fish. We were his famous picture. Our way to Clarke's told, by a gentleman who seemed to know, was the same we came. We stopped at that the cisco fish appear in the shallow wa-Wood's for the promised dinner; at Pike's a ter of the lake from June 1st to the 15th or ing. quarter of vension was added to our load, a 17th, and at the same time the large cisco gift to Brightman, we gathered a number of I fly appears in quantities in the woods, which the great pine cones, eighteen inches long, and is the only bait the cisco fish will bite. some acorns two inches long and three in cir- This fish, he claimed, was excellent eating, cumference; had a touch of excitement at the appeared in the water like a bar of silver, this vicinity have volunteered to assist in their lands into Kentucky. bare thought that we saw a bear, which is must be drawn out of the water carefully, barely possible; and went bumpity-bump, because tender mouthed, and is a fish found rattlety-bang, down the hill, into Wawosa nowhere outside of Geneva Lake. The capfor supper and a night's rest.

G. H. B.

GENEVA LAKE.

If not too late, we will say a word concerning Geneva Lake, and the little excursion a small party took thereon the day following the closing of the North-Western Association, at Walworth, Wis.

We did not get deep enough into the history or origin of its name to be able to tell whether the lake takes its name from the vil- | do not appreciate the importance of the work lage of the same name at its eastern end, or in Holland, or else they do not appreciate whether it gave its name to the village; whether it is of Indian, English or Roman derivation, or simply named in honor of some handsome farmer's daughter who strolled its shores in search of blackberries and wintergreens, or to cool her form in its crystal depths as she went to "call the cat- | bills and postage account, and paper bills must tle home." This deep mystery we leave for | be attended to on time. In all this the some future writer to solve.

This body of water is reached after a pleasant ride from Walworth of about three miles, providing you are fortunate enough to get a ride, if not, a walk of a couple of miles by Government survey (or four miles) by the logarithms of your imagination) will accomplish the same result. The lake is some eight or ten miles in length, east and west, with an average width of two or three, nestled in among the hills and woods by which it is surrounded. Its waters, supplied largely by springs, and furnished with a gravel or stony beach, is unsurpassed for purity and transparency,—twenty or thirty feet, it seemed, we could see through its depths as our steamer moved out from shore. First came a bath in its exhiliarating embrace, enjoyed, however, only by a very few, who were philosophers enough to know the pleasureable and valuable effects of such an

Ten o'clock found a party of twenty-nine | find rooms for students for next term. of us ready for the boat that steamed up to the wharf. There ought to have been at least two more of us, but by one of those unaccountable, though easily explainable, mistakes that often happen among young people of a certain, or uncertain age, their row-boat was tardy in its return, which necessitated their taking a later steamer, and a later return at night; but as every loss is compensated by some gain, perhaps memory's tablets will furnish a deeper meaning to the song:

"Do you recall that night in June?"

A stop of two hours at Geneva, a neat village of two or three thousand inhabitants, gave opportunity for a little sight-seeing. rest, and dinner at the principal hotel, for those not otherwise provided, for the very reasonable price of fifty cents.

There are some magnificent residences and grounds along the lake shore, principally on the north side, several of which are owned, and occupied in Summer, by Chicago's millionaires, among whom are Crane, Potter (of the rolling mills), Leiter (merchant), and Allerton (of the Board of Trade and pork-packing fame). The last gentleman is now completing a \$125,000 house, finished, outside and in, with the red wood of California. Said gentleman tried to buy sixtyfive acres of woods on the south side for of a well-to do citizen and requested lodg-\$80,000; but the owner was greedy enough ings for the night. Being told that the to want a few thousand more, so he invested women-folks were away and they could not they having failed to obey the command of

valley which is not until after ten, we take | Fine barns, lawns, walks, shores, and boat- | to sleep in the barn. This refused them. they

and a large three-story hotel; but as board a very large one, could not be saved. At was \$3 per day, none of our party registered | noon, July 4th, the cheese factory caught | the Falls. This was the first and is the last we | Park, inclined us to the opinion that, all in all, this was about the neatest place to be and drinks being its objectionable feature. Here was a beautiful museum, and collec-As we climb the Mariposa road, we fre- tion of rare curiosities, which we had not the prosperity of the wicked traffic. ***

Let me not omit the piscatorial points of tain, who had been attentive to our interests, landed us at 4 o'clock P. M., and thus closed our pleasant day upon Geneva Lake.

THE BOODSCHAPPER FUND.

A pledge of ten dollars each to the Boods chapper fund has been received from the Sabbath schools of Welton, Iowa, and Milton Junction, Wisconsin, since our last report. As a whole, the pledges to this fund have been so meagre that we are sure the people the importance of promptness in sustaining the Board in its work. At the last annual meeting of the Tract Society, the Board was instructed to carry forward that work. With the first of every month the regular remittance must be sent to Haarlem for printer's Board and its Treasurer are only the servants of the people doing only what they have been ordered to do. Two mouths and a half more will close the fiscal year, and unless the people come up to their duty promptly, they will be very sadly disappointed in the report of the year's receipts. Brethren, we are your servants in the Lord's work.

Home Aews.

New York.

ALFRED CENTRE.

Plenty of rain and sunshine conspire to make the season a most delightful one, and a season which promises an abundant har-

Four new houses are in process of erec tion in our village, and still the demand for tenements or rooms is not met. It is stated that it is, even at this early day, difficult to

At the morning service last Sabbath, July 12th, Rev. J. G. Burdick, whose ordinanation recently took place, preached a very interesting sermon, and assisted the pastor, Rev. W. C. Titsworth, in the administration of the Lord's Supper.

HORNELSVILLE.

Our pastor, Dr. T. R. Williams, of Alfred University, is spending a week or two with friends in New Jersey and Rhode Island. The pulpit was occupied last Sabbath by Rev. L. A. Platts, of the SABBATH RECORDER.

NEW LONDON.

A pleasant and social affair came off on Monday evening, the 30th ult, at the home and lawn of Bro. Joseph Perry. Ice cream, strawberries, cake, lemonade, and bouquet were served at reasonable rates in a tent erected for the occasion. Chinese lanterns and other lights made the grounds attractive. Unlike many festivals, there were no grab-bag, post-office, guess-tea-kettle, lottery catch-penny concerns to draw the devil's pennies. The young people played and sung gospel hymns, and all pronounced it a sober and enjoyable gathering. The funds will be put to some good use.

New London has been visited twice with fires of late. Two men called at the house a little more modestly on the north side. I be accommodated, they asked for permission the sheriff to disperse.

rap on the door, which he opened but saw On the return trip, a ten-minutes' stop at | no person. The barn he found to be on fire | Court in Rochester. He was at one time fire in the ice-room and burned very quickly. We understand a large quantity of cheese son, Dr. Allan McLane Hamilton, who rewas burned.

The saloons are seemingly fire-proof and are doing a thriving business. The majority of the Christian voters will vote to continue in height, erect, full in the face and little

Rhode Island.

ASHAWAY.

The lantern factory of H. L. Crandall is on full time and is turning out all the work possible, in order to meet the demand.

The factory of the Woolen Company has been still several days! and the proprietors are taking this time to do some necessary repair-

Several families from this vicinity are in their cottages at the shore, enjoying ocean bathing and the cool breezes.

Rev. I. L. Cottrell with some others of holding a Sabbath school at Clark's Fall The first school was held July 5th. The is a falling off of 50 per cent. in canal freight prospects are good. Those best acquainted there, know there are good workers there. The time for commencing is at 4 P. M.

The pastors of the First and Second Hopkinton churches exchanged pulpits the 12th

Illinois. FARINA.

in orthodox ssyle. Firecrackers and some other noisy apparatus not of Chinese origin were conspicuous items of the small boys' programme. Eastern people on living west a year are somewhat surprised at the prevailing custom here on Christmas and New Years' as well as Thanksgiving Day of sandwiching turkey, Christmas trees and New Year's resolutions with firecrackers and torpedoes, so it is readily seen that the Fourth nuisance. The day passed off very pleasantly. with power to increase it to \$10,000,000. Many hundreds of people gathered in Davis' Grove to spend the day. It is a beautiful place one and a half miles from Farina.

J. J. Brown, of Vandalia, a promising occasion. The Farina Cornet Band dis. of the country. Congress having made an coursed sweet music to the music-loving crowd, and proprietors of numerous ice cream stands catered to the usual fourth of July demand for congealed sweetness. No trouble to keep cool of a hot day unless one thinks more of his money than of comfort. At evening a large crowd lingered to see the fireworks. Altogether it was a very enjoyable day although it is doubtful if very many in the large crowd gave a thought to the important event in American history that is the occasion of such annual jubilees.

The delegates to the North-Western Association come straggling in from Wisconsin by twos and threes. To-morrow morning seven more are expected which will finish the list. Such as have returned report an unusually interesting Association.

In the absence of our pastor, Eld. Leman Andrus has preached to us. Besides this, for a number of Sabbaths at four o'clock, P. M., he has had Bible readings of the prophecies and explaining them according to certain rules of interpretation. Three weeks since he spoke on Sunday afternoon at Richardson's Hall on the subject of baptism at the request of several Frst-day friends. Although eighty-seven years of age he is still an instructive and interesting speaker, and when specially interested in his theme, much of the old force, directness, and hard logic which were characteristics of his sermons in earlier days, appears still. Physically, he is yet active, but not quite so strong as a few years ago. We hope to enjoy his cheery presence and profitable counsel yet these many years. JULY 7, 1884.

Condensed Aews.

The coroner of Cincinnati has ended the investigation upon the dead bodies of the persons killed in the late riot. He enumerates fifty-three whose bodies he viewed. Of these he finds that Captain Desmond was killed by some unknown person in the One man, Goetz, shot himself accidentally. Another, Smalz, was unlawfully shot by the militia on Sunday afternoon. All the others were justifiably killed,

Philip Hamilton, the voungest son of Alexander Hamilton, died at Poughkeepsie, N. Y., July 9th. He was born in Poughkeepsie, June 1, 1802. For many years he had lived in retirement there. Over forty years ago he was Judge of a District As istant District-Attorney of New York, and conducted the trial of Gibbs, the Pirate, in 1861. He was also Judge Advocate of the Naval Retiring Board, at the Brooklyn Navy Yard. He leaves a widow and one sides in his native city. Ex-Judge Hamilton, a short time before his death, was described as a well-preserved, hale, hearty and handsome man, over five feet ten inches wrinkled, with a clear eye, a quick bearing and a steady voice.

A syndicate, composed of B. K. Jamison, banker, ex-Gov. Henry M. Hoyt, J. W. Jones, Philadelphia Railroad Company, and severdelphia, with a capital estimated at \$2,500,-000. These gentlemen have secured 100.-000 acres of coal and timber lands in Smith and Tazwell Counties, Virginia. These will be developed, and a railroad is to be built from the lands to the Ohio River. A short line is to be built from thence to connect with the Marietta, Cincinnati and Ohio, giving an outlet for the coal to a number prominent Ohio towns. These gentlemen also contemplate building a line from

Canal men in WestTroy, N. Y., say that there as compared with last year. At the same time the rate of towage between Troy and New York is one half what it was then. This is owing to an opposition towing line. The falling off in the carrying trade on the Erie Canal is attributed to the fact that there is little demand for American grain in Europe. There is no scarcity of grain in Buffalo or is a new claimant for popular favor as a Sabbath-Chicago. Up-freights are now paying better than at any time this season. It is said that unless there is a decided increase in the merit, as well as in melodious music which will not Independence day was celebrated at Farina | volume of freight traffic on the canal in the | seem insipid upon frequent repetition. last months of the season, and also an increase in charges, the season will be a

A certificate of incorporation of the Underground Electric Wire Company was filed in pages, blank, for new receipts, in extra cloth bindin New York, July 9th, the object being to manufacture insulated materials, applying them to wires, and also to manufacture conduits for underground wires and cables. The capital is to be \$1,000,000.

The Rogers Telephone Company was incorporated in New York, July 9, 1884, of July does not monopolize the firecracker with a capital one million dollars, number ought to settle the question in its favor. The lines are to run to Albany and Buffalo with the privilege of extending to other

The commissioner of Indian affairs has been advised that the Colorado cattle men young lawyer, delivered the oration of the have gone west to drive the Ute Indians out appropriation for the Piegon Indians they will soon be supplied with food.

An oil well was struck July 13th, twelve miles north of Pittsburg, on the Perrysville road. It is believed to be an extension of the Bald Ridge belt.

Foreign.

to negotiate with the French minister. The Foreign Consul seems blind to the dangers of a war of rebellion. Prince Chun trusts to boasting fanatics and officials who conceal the defenseless condition of the coast. Ignorance, confusion and treachery render the situation most critical. The British officers have left the Chinese fleet.

A. Legris, Joseph Pilon, and J. B. Elie, at Montreal, have been convicted of having paid money for the votes of various electors at the Soulanges election, in October, 1882 Justice Mathien condemned them severally to pay a fine of \$400 and costs, and disqualified them from voting or taking part in any election, and from holding any office under the crown, for eight years.

The troops and the population are evacuating Dongola en masse. The British mounted infantry at Cairo have been reinforced. Advices from Suakim state that the British gunboat Condor, which went to returned. The Condor reports that all is now quiet at Agig.

It is rumored that France and Portugal have concluded a treaty by which France will be allowed to make Macao the base of a land attack upon Canton. France will compel China to recognize Macao as Portugese territory.

The Hungarain government has adopted project to destroy the rocks at Iron Gate, the famous rapid of the Danube. The work will cost 10,000,000 florins, and will occupy six years in the works.

Serious collisions between the Orangemen and Nationalists are reported from Belfast and other places, on the 12th instant; the day which Orangemen celebrate.

The cholera scourge is raging in Toulon, France, many deaths occurring daily.

Books and Magazines.

THE Ladies's Floral Cabinet for June comes to our table a little late. Its leading topic for the month, as befits its name as well as the season, is plants and flowers,—their nature, cultivation, &c. Also, as Buren St. and 4th Avenue, every Sabbath afternoon befits the season and name, there are readable articles on various other subjects of feminine interest. keepers in the city, over the Sabbath, are cordially 22 Vesey street, N. Y.

St. Nicholas for July is a "Fourth of July's number, containing a variety of patriotic and historical papers. These, added to the usual feast of story, poetry and editorial miscellany, makes the number unusually attractive.

THE NORTH AMERICAN REVIEW stands foremost among the magazines in which purely practical and vital questions are treated in a practical way. "Juries and Jurymen," "American Economics," "Marriage and Divorce." "The Annexation of Canada," "Government Telegraphy," Private Vengeance," and "The Future of the Negro," are the topics which receive scholarly treatment in the July num-

THE American Kindergarten Magazine for May, edited by Emily M. Coe. Room 7. Bible House, N. Y. One dollar per year, 10c. per number.

From the same house, D. Lothrop & Co., comes the bright, sparkling magazine for little people, Our Little Men and Women.

CHINESE GORDON, by Archibald Forbes, is a book ex-president of the Buffalo, New York and that needs no advertising. No one can afford to miss it. The recent events in the Soudan, though al Englishmen, has been formed in Phila- of especial interest just now, form but one of many heroic episodes in the life of this daring man of action. This account follows him down to his recent entry into Khartoum. It is written in a clear, lively manner, and in rare good taste. Published in Funk & Wagnalls' (10 and 12 Dey street, N. Y.) Standard Library. Paper, 15 cents.

> WIT, Wisdom, and Philosophy of Jean Paul Richter. Edited by Giles P. Hawley. This volume is a cabinet-box, containing over 250 of the choicest gems literature has ever furnished the world. Richter has long since taken his seat among the "immortals," but with the exception of scattered quotations met here and there, American readers are comparatively little acquainted with his pungent and profound writings. It will be prized by all who love the companionship of genius. Published in Funk & Wagnalls' Standard Library. Paper, 25

> Song Worship, by L. O. Emerson and W. F. Sherwin, published by O. Ditson & Co., Boston, school singing book. Of it the publishers say: The book will be found to be rich in hymns of sterling

COOKERY FOR BEGINNERS, with Marion Harland's name as author, needs no other indication of its character and genuine value. Kitchen edition, in waterproof cloth binding, limp, 60 cts. With extra ing, stiff covers, \$1. Boston, D. Lothrop & Co.

ONE THOUSAND POPULAR QUOTATIONS, J. S. Ogilvie & Co., 31 Rose street, N. Y., 25 cts paper. THE July number of the Pulpit Treasury is Vol.

1. No. 3, of that periodical. If there were previously any doubts as to the propriety of putting such a magazine into the field, the contents of this Every clergyman would certainly want it, if once acquainted with its character. \$2 50 per year; to clergymen, \$2. E. B. Treat, publisher, 757 Broadway, N. Y.

LITERARY LIFE for July. A journal devoted to literary men and women and their work. Cleveland.

THE ENGLISH ILLUSTRATED MAGAZINE, July, 1884. A striking characteristic of this number is "The Royal Collection of Miniatures at Windsor Castle." Macmillan & Co., 112 4th Ave., New York. \$1 50 per year.

THE OLD TESTAMENT STUDENT for June closes volume 3 of that magazine. The growing interest in the study of the Old Testament has made this A Shanghai correspondent says Sir Robert | paper a necessity, and it in turn has greatly aided Hart. Chinese customs inspector, is trying the growth of that study. The next number will be that for September. \$2 per year (10 numbers) Chicago. The American Publication Society of Hebrew, Morgan Park, Ill.

GOSPEL MELODIES, a collection of sacred songs. for use in gospel meetings, &c., by H. Millard, J. L. Gilbert, T. E. Perkins, H. P. Danks, and others. Published by S. T. Gordon & Son, 13 East 14th St., New York. Paper, 25c.; board, 30c.; cloth, flex-

"THE Pulpit Treasury for July, published by E. B. Treat, is full of good things. Its monthly visits are welcomed by all its readers, and the most sanguine anticipations are fully realized. The massing of the rare talent of the Southern pulpit with this well established monthly gives promise of grander results in the future."

HIMSELF AGAIN, by J. C. Goldsmith. We would like to look upon the person who can read a chapter of this book without wishing to read the rest. There is something in it, hard to describe, which touches the emotions and enlists the sympathies of the read-Agig to shell the Arabs who were cutting off | er from the opening to the close. Perhaps the secret the water supply of the friendly tribes, has lies in the unconventionality of the story. The characters, some of them, would have done credit to Dickens himself. Published by Funk & Wagnalls (10 and 12 Dey St., New York) Standard Library.

> THE LADIES FLORAL CABINET for July contains the usual amount of interesting reading, much of it especially appropriate to the season of the year. 22 Vesey St., New York. \$1 25 per year.

SPECIAL NOTICES.

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CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van at 2 o'clock. Preaching at 8 o'clock. All Sabbathinvited to attend.

Selected Miscellany.

GRANDMOTHER'S SERMON.

The supper is over, the hearth is swept, And in the wood-fire's glow The children cluster to hear a tale Of that time so long ago,

When grandma's hair was golden brown, And the warm blood came and went O'er the face that could scarce have been sweeter

Than now in its rich content.

The face is wrinkled and care worn now, And the golden hair is gray; But the light that shone in the young girl's eyes Never has gone away.

And her needles catch the fire-light, As in and out they go, With the clicking music that grandma loves, Shaping the stocking-toe.

And the waiting children love it, too, For they know the stocking song Brings many a tale to grandma's mind, Which they shall hear erelong.

But it brings no story of olden time, To grandma's heart to night— Only a refrain, and quaint and short, Is sung by the needles bright.

"Life is a stocking," grandma says, "And yours is just begun; But I am knitting the toe of mine, And my work is almost done.

"With merry hearts we begin to knit, And the ribbing is almost play; Some are gay-colored and some are white, And some are ashen gray.

"But most are made of many hues, With many a stitch set wrong; And many a row to be sadly ripped Ere the whole is fair and strong.

"There are long, plain spaces, without a break, That in life are hard to bear; And many a weary tear is dropped As we fashion the heel with care.

"But the saddest, happiest time is that We count, and yet would shun, When our Heavenly Father breaks the thread. And says that our work is done.'

The children come to say good night, With tears in their bright young eyes, While in grandma's lap, with the broken thread, The finished stocking lies.

MRS. F.'S BURGLAR.

The following incident is true, and I have endeavored to repeat the story in the words of Mrs. F., from whom I recently heard it. M. L. DEMAREST.

You know after Mr. Moody left, special the Christian Association Rooms, and were | left alone with those two strangers. attended by many who had become interested during Mr. Moody's meetings in the Hipindeed," he said, with a gentle look on his
housework. I am fond of my books; you ture, and the scientific principles employed in its Erskine White had been preaching in Association Hall. His text was, "And being let go, they went to their own company." Acts was not at all afraid," which was the truth, are thoroughly dried by heat before being compounded, and are so prepared and coated as to prevent yet all is so different from what I want it to be action of the actio 4:23. It was a very impressive address, after the first shock. showing how right and natural it was that those who love their Lord and Master.

the services, a middle-aged man, with one fellow by his side; "I stole him from his the woods and take a long rest. And while much younger, apparently about eighteen mother in California, when he was only four I was wishing to be free as a bird I saw years of age. They were respectably dressed, | years old. I haven't been bad to him—have | Miss Benton drive by in her lovely carriage, but the face of the elderly man, especially, I Charlie?—except, ma'am, that I have bore traces of a desperate life. The boy was | taught him my evil trade, and sometimes more refined in appearance. He had a slight, I whipped him when he wouldn't climb in well-built figure, and his delicate face was attractive, notwithstanding a look of dissipation which was apparent.

During the singing of the hymn, "I will sing you a song of that beautiful land," in be deeply moved, the tears even rolling down face of the elder was so strangely softened by his emotion.

At the close of the meeting, while others passed out, they still lingered, apparently watching for some one. I paused in the of giving up Charlie till a few days ago. Then aisle, and said:

"Good afternoon. I hope you have enjoyed the meeting?"
"Oh, yes," he answered, "I liked that

singing so much, ma'am." "Can I help you in any way?" I asked.

"Thank you, lady," said he. "I am watching for an old lady who spoke to me

here, two weeks ago. I came into this place, then, for no good. I didn't know what was going on, but a lot of folks were coming in, it in the papers sometimes; I'm bound it God gives to his sincere followers, will help so I came along. A gentleman stood up shan't be around any more. I've given the you along wonderfully. Contentment is a when the meeting was over, and asked Christians if they wouldn't stay and speak to any one who might like to be talked to. Then this old lady—she had real white hair, and was a good deal older than you are, ma'am turned to me, so sort of motherly and kind, | said he, hurriedly, "but I know I must, first | are ours. We must try and remember, too, and says she, holding out her hand, with | thing." tears in her eyes.

"Are you a Christian? Do you love the

"Why, ma'am, it most knocked me down. answered: She hadn't any call to care about me, or "He was quicker to teach me that than not believe Miss Benton knows what it is to whether I was a Christian or not, and I knew he ever was to teach me bad ways, ma'am. count the cost. She has every blessed well enough she hadn't a notion what I really | He's been a good friend to me, and I shan't | thing that money can buy." was. I had heard sermons many a time in ever forget how he never rested till he had "Yey, everything," repeated Aunt Fanny my life before that day, and I knew what me for a comrade in following Christ. You slowly, "everything but health." was right, too. But I couldn't somehow | see, ma'am, e knew something about the get rid of that old lady's question. She Bible, and I didn't; so he hunted up one, | ing her cheeks; "It never seems as if shasked it so kind of solemn and tender, it and how he did read it to me! I've a deal was sick, she is always so bright, and is able followed me all the while, day and night. to thank him for, and it'll seem awful queer to drive about. I did not remember that You would wonder at that more, lady, if you to be away from him, if it must come." knew the kind of a life mine was up to that In speaking of restoring Charlie to his How I should feel if I was prevented from time."

He stopped. His voice trembled, as he for the journey, or any assistance. said after a little, "Well, lady, I hadn't one

her again, for she ain't here," added he reluctantly.

me tell you about myself, you have no idea | cheus did." what I have been?"

his eyes.

I said, "Jesus came to save just such sin-You know he saved the thief on the cross, who repented and believed."

"Yes, ma'am, I know that; but you see, I knew what was right all along, which, perhaps, the thief didn't."

though they be red like crimson, they shall | look on her face. be whiter than wool.' And again, 'The blood of Jesus Christ, his Son, cleanseth us from all sin,' and 'if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' When we look at ourselves, our sins and our weakness, we are apt to despair. We must look away to Christ Jesus who died for us, and now ever liveth to make intercession for us."

"Thank you, lady. I do believe God has | forgiven me for Jesus' sake, but sometimes I get downhearted, remembering my bad life. I want to act as a Christian should, but it's writing and crossed to her side. Lifting the hard work to live square and true. It's a | girl's downcast face, she looked into the mighty sight easier to do the devil's work than the Lerd's when you have been doing it all your life."

are on the Lord's side we have him to fight | Now tell me what has made you unhappy." the devil. We don't need to do it alone. Indeed, we never could."

"Yes, ma'am, and that's one comfort that | put aside her work, as she said: I have. I've turned square round, and the devil knows it as well as the Lord, and I s'pose that is the reason it's so awful hard some times. But—"

The door closed. I turned, and was startservices for prayer and inquiry were held in | led to see that all had gone, and that I was |

podrome. One afternoon, I remember, Mr. | hard face. "I wouldn't hurt a hair of your | know how I enjoy music, how I would like | combination. The articles used in its composition

Christians should seek the companionship of like to tell you a bit more. You see this glorious to be indoors, and I felt if this dress ly in Australia, Africa, and other low latitudes, where boy, ma'am," said he, putting his hand af- had not to be finished for Bertie to wear to I noticed sitting directly before me, during fectionately on the shoulder of the young church to-morrow, I would gladly escape to windows or over doors to help me. To morrow, ma'am, I am going to begin to make restitution. A month ago I broke into a bank—perhaps you read of the —— Bank words. Mrs Lacy soothed her for a little in robbery. I stole five thousand dollars. That | silence, then began tenderly: which occurs the refrain, "While the years money goes back to the bank to-morrow, but which occurs the refrain, "While the years money goes back to the bank to-morrow, but of eternity roll," the elder man appeared to without any name, for if the police once got often discontented. Your patient, cheerful on my track, I couldn't do the other thing doing of the tasks which lie before you, even his cheeks. I could not withdraw my that is a-worrying me until it's done. And though they are distastful, sometimes, is thoughts from my two neighbors. The hard | that, ma'am," he said, huskily, "is to take | very pleasant for me to see. You are re-

this boy back to his mother." it came to me sharp what I must do. Tomorrow morning he and I start, if we live,

for California." "Has his mother any idea?"

"No, ma'am; I don't dare to send word ahead. I don't suppose she has the least notion that he is living."

my thief name," and he mentioned. "I it may seem dull and monotonous, these know you won't peach. Maybe you've seen | daily tasks, but a contented spirit, which perlice lots of trouble, first and last, for I was | great blessing, and we are all told to cultivate very successful, in my bad life. Now, God | it in ourselves. We may have our trials and helping me, I'm going to live honest and privations, but we have besides much for square—and I know he'll help me. I do which to give thanks daily. Our health, hate to part with the boy, though, ma'am," our kind friends, and hosts of other mercies

"Has he learned what you have?" I are many others."

mother, I asked whether he needed money walking when and where I wished."

Quickly the elder man replied: "It's very bit of rest, till I came to Christ, just as I kind of you to ask, lady, but I've plenty of seems at first pure and precious; I do not money for that. One who has been at that | mean to say that poverty brings happiness,

I told him I would be very glad to listen | them God speed, and shook hands with both | hide with smiling face from the world, are to him, and help him if I could in any way. of them. The elder man said heartily:

like to tell you what I have been, and ask me. It has somehow freed my heart. I you a question. You won't peach on me, | I haven't dared to speak of myself to anybody I'm sure. I've been an awful bad fellow; for years, but now I feel as if I could begin | When I am tired and vexed I am selfish, I I've been a burglar since I was a boy. I nev- again, and live on the square and serve the know, and apt to think I have more than er have taken life, but I wasn't a bit too good | the Lord. It'll be poor kind of work, I other people to bear." if I had had call to it, in my bad work. Now, know, but I'm bound it'll be the best I can lady," he asked earnestly, "do you think do, for his sake. And ma'am," he went on, as yourself, darling, and we must all strive there is forgiveness for such a one. Some- "nobody knows what a kind word can do to overcome such a spirit. The older you times I'm afraid I've been too bad to be for a bad man. I do wish that good old lady grow, and the more you see of the world, forgiven.—" He spoke sadly with tears in | could know she was the means of saving my | the more readily will you appreciate the soul and the boy's."—Interior.

A CONTENTED SPIRIT.

"There goes Miss Benton in her carriage; how pretty she is! I do not believe there is "God says nothing about that; he forgives | a girl in this town who is as free from care out and out. He says, 'Though your sins and as happy as she," said Amy Norton, be as scarlet, they shall be as white as snow; turning from the window with a tired, weary

> There was just the least bit of petulance in her voice, and a lady who had been sitting near, busily writing, raised her eyes from the page, as the tone, not the words, made an impression on her ear.

"What is the matter, dear?" she asked for the latter sighed as she lifted the ruffles of black cloth she had been hemming, and began to sew again, putting the needle swiftly in, as if from the very expending of her energy there came relief. She did not answer the question for a moment, and it was repeated, as Mrs. Lacy put down her eyes, which were full of unshed tears, and gently said:

"You are tired, Amy dear, let us have a "Yes, but you must remember when we little talk; lay your sewing by for a time.

There was no resisting Aunt Fanny's loving voice and words, and Amy half ashamedly

"I am not exactly unhappy, Aunty, but I could not help thinking how differently some people are placed in this world, and how unequally riches and other privileges are distributed. Here I am, the daughter of a poor children. Mother would be overworked if baking powder made from phosphates. be. I am not often discontented, but I am or except under the inhuence of sarily used in cooking or baking. "If you could stay a few minutes I would so tired this afternoon, and the day is too and I could not but contrast our lives. She was beautifully dressed as usual, and she never seems to have anything harder to do than to enjoy herself, and she is just my age, and—and—and "here poor Amy broke down utterly, and sobbed out a few incoherent

lieving your dear mother, and giving her the "Then you know she is living?" I asked.
"Yes, ma'am, she's living. I've kept track of her all these years, though I never thought cares have left their traces, is growing young again. Your father, too, is happy in his work, feeling that the burdens and privations of a poor clergyman's lot are not borne alone by his loved wife, but are shared by a loving daughter, who is constantly striving to aid those about her. You see, dear, you are doing a good work. This is your mission, for a time at least, while your little "Lady," he said, hurriedly, "I'll tell you sisters and brothers need care. Sometimes that we are in far better circumstances than

"I know that, Aunty," interrupted Amy, The young fellow looked up quickly and | "but I am sure rich people have far less to annoy them than poor people have. I do

"O, I forgot!" cried the girl, a blush dye she could walk only a very little, poor girl.

Mrs. Lacy smiled. "You see, dear, there is an alloy in all that "Yes, ma'am. I have been here often trade as long as I have, isn't apt to be short. and riches drive it away. Far from it; but since, for I did want so much to see that You've no idea, ma'am," said he, soberly, I do mean to say, throwing aside the question

kind old lady again, and thank her for what | "how rich some of us are. I've got to spend | of money, when other things are equal, that she did for me. I came to-day, particular, enough to take us to California, but I've those whom we often envy have many hidden because I am going away to-morrow, and I clean made up my mind that what's over trials which we do not suspect, and which, don't know as I ever shall come back to must go back to those I stole it of, as far as perhaps, we could not bear as easily if we this city. I s'pose I must give up seeing I can find out the people. Then I think I had them as we do our own. People do not can begin my work with a clear conscience. | always parade their griefs. Poverty is some-I'm afraid I could never make up enough, times endured with more fortitude because "Lady," he said suddenly, "will you let | to pay back fourfold, the way that little Zac | of the very sympathy we know others have for us; but those discomforts which worry As we were leaving the building, I wished and wear upon us in secret, and which we the burdens which carry more people to the "Then, ma'am, if you don't mind, I would | "God bless you, ma'am, for listening to grave with broken hearts than ever poverty and its trials do."

"I never thought of that before, Aunty.

"It is a natural feeling to others as well

all, never envying those who may seem richer and more fortunate than yourself." Amy was smiling now. Ashamed of her repinings she was ready to take up her work again, and it did not seem half as tedious as before. Aunt Fanny watched her a moment, with loving light in her eyes, then she said:

truth that 'every heart knoweth its own

bitterness.' You will learn the wisdom of

being contented with your own lot, doing

the best you can with God's help, and above

"I will close my little sermon by giving you a precious verse, which helps me out of the despondency which often comes, even after I know that I am not the only one with the grim skeleton of sorrow and trouble hanging before me. It is this, and with these words on her lips. Aunt Fanny kissed Amy's sweet face, and went back to her

"The little worries which we meet each day, May lie as stumbling blocks across our way; Or, we may make them stepping stones to be, Of grace, O Christ, to thee.

-Christian at Work.

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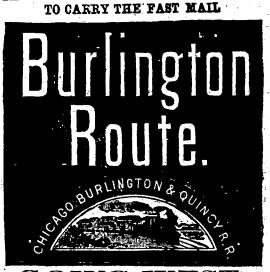
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Popular Science.

CHOLERA.-R. de Luna, in Comp. rend. 97-633 states, The cause of cholera always exists in the air, and is transmitted by persons and things. It acts exclusively through the organs of respiration, and incubation generally takes place when the individual is in a passive condition, and particularly during sleep. The microbe or ferment acts especially on the blood corpuscles and prevents hematosis, producing a kind of gradnal asphyxia. According to the experience of the author and of Spanish physicians, the only means of saving infected patients in the stage of chills is the careful inhalation of oxides of nitrogen mixed with air. The effect is very rapid, two or three inhalations being sufficient to place the patient out of danger in a few hours.

LUMINIOUS harness is the latest device used in England to make the dark horse visible at night. A phosphoric paint applied to the blinkers, collar, and other prominent parts of the trappings, is used to bring about the result, and the night trotter thus prepared, is said to resemble chain lightning, as he plunges into the darkness of the country side.

TREE-PLANTING along the public roads of France is now strictly enforced; and at the present time, of the 18,750 miles of public roads, 7,250 are bordered with trees, and 4,500 miles are being planted this year. There are nearly three millions of young trees growing along the highway; and, within another century, the waste of past ages will be restored—The Manhattan.

THE POISONS OF WELL WATERS .- In an article on water analysis by Prof. H. B. Cornwall, in the School of Mines Quarterly, he states experiments are now in progress It also operates the best route and the short line beat Columbia College laboratory to determine whether any opinion as to the probably more or less nitrogenous nature of organic matter in water can be formed from a comparison of the observed amount of "albuminoid ammonia" and "oxygen consumed by organic matter." - Tests made on such characteristic liquids as beef tea and infusion of tions on its lines. soft and fresh wood chips gave decisive results, but the investigation has not yet been carried for anough to show whether the control of the patrons of this road, are its DAY control for anough to show whether the control of the patrons of this road, are its DAY carried far enough to show whether the ap- and ingenuity can create; its PALATIAL proximate proportion of organic carbon and **SLEEPING CARS**, which are models of con nitrogen can be determined in this way, or fort and elegance; its PALACE DRAWING whether any clew to the source of the organ- ROOM CARS, which are unsurpassed by any; ic matter in ordinary waters can be so obtained. Attention is also called to the recent article by Darton, giving some very interesting results of experiments made by him on the reliable rel the volitile nitrogenous organic matter worked. which Remsen, and later, Marsh, have shown All points of the control of the co to exist in many waters. Darton concentrated the distillate from various well waters, and tested the residue by injecting it under the skin of rabbits, producing in has over four hundred passenger conductors conmost cases either death or very serious stantly caring for its millions of patrons. disturbances in the animals. These marked effects were obtained from waters which had been shown to contain much volatile nitro- on this route, that gives first-class accommodations, genous matter.—Scientific American.

THE TEETH OF THE FUTURE.—In an able address recently delivered, Mr. Spence Bate, F. R. S., has drawn attention to some remarkable features which it may be interesting and instructive to take into account. In the teeth of the Esquimaux, the Red Indians, and the natives of Ashantee, as well as those found in the ancient barrows of England, the so-called interglobular space, seen so frequently in sections of modern teeth, appear not to exist, nor indeed, are they to be detected in the dentine of the best developed structures of the modern European. Not only is the dentine getting deteriorated, but the enamel would seem likewise to be undergoing a modification becoming too opaque. In addition to the histological changes, the external form and character of the teeth are sustaining an alteration. This seems to be in relation to an important feature in the history of their evolution. The tendency for the cranium to develop at the expense of the face and the jaws is seen to occur as we ascend the scale of the vertebrated series of animals. Owing to this atrophy of the jaws, the proper space for the full play and development of the normal teeth not would seem not to be available. At birth the bones are not sufficiently grown to receive the teeth in their normal arch; and, as in the human mouth the premaxillary bones are firmly united a short time after birth, it follows that the posterior part of the jaw is the only place where growth can occur. Any delay in the development and consolidation of the symphysis must have the effect of contracting the space required for the teeth at this site. In the course of vertebrate evolution there is a marked tendency for teeth to disappear. The lower vertebrates have four molars on each side in each jaw, the higher have three, while in man the number is reduced to two.—The Lancet.

An apparatus for stereotyping has been patented by Mr. Frederick J. Smith, of Brooklyn, N. Y. In combination with a nowel which has its forward end slotted is a foot piece with its forward side notched and removable side bars engaging therewith, with other peculiarities of arrangement and construction to adapt the apparatus to a wide variety of work.

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In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto af. fixed. Witness: Clarence A. Farnum, Surrogate of said county, at Wellsville, N Y., the 26th day of May, in the year of our Lord, One Thousand Eight Hundred and Eighty-four CLARENCE A. FARNUM,

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EASTWARD.

• •	1377.01	WAID.		
STATIONS.	No. 3*	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley	• • • • • • • • • • • • • • • • • • • •	1.05 рм 2.52 "		8.50 AM 10.26 "
Salamenca Carrollton Olean	8.25 AM 8.35 " 9.00 "	4.06 "	10.50 рм 11.20 "	11.09 "
Cuba Wells v ille Andover	9.25 " 10.24 " 10.47 "	4.58 "		12.14PM 1.07 "
Alfred	11.04 "			
Leave Hornellsville Arrive at	12.00† м	†7.00 рм	1.15 AM	1.50 PM
Elmira Binghamton	3.15 "	10.58 "		4.30 °° 7.30 °°
Port Jervis	_	3.28 AM		
New York	10.20 рм	7.10 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamance, 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 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

4.45 P. M., from Dunkirk, stops at Forestville 5.17, Smith's Mills 5.33, Perrysburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10 28, Belvidere 10.42, Belmont 10 54 Scio 11.07, Wellsville 11.19, Andover 11.43, Alfred 12.14, P. M., Almond 12.28, arriving at Hornellsville at 12.42.

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. 8*	No. 9
Leave New York Port Jervis	9.00 AM 12.13 PM		8.00 PM 11.40 "	
Hornellsville	†8.55 РМ	4.25 AM	8.10 AM	12.25† PM
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.35 PM 9.57 " 10.49 " 11 18 " 11.40 "	6.02 "	9.13 AM 10.01 " 10.29 " 11.09 "	2.22 " 2.50 "
Leave Little Valley Arrive at	12.32 AM	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	11.52 ам	4.35 PM

3.00 " 1.30 рм 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 11.13, 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 5.26, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheriden 7.10, and arriving at Dunkirk at 7.50

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

STATIONS.	15.	5.*	9.*	8.*	21.*	87.
Leave Carrollton	A. M.	A. M.	Р. М. 4.10	A. M. 11.50	P. M.	A. M.
Arrive at		l		P. M.		
Bradford Leave			1	1		••••
Bradford	10.00	7.30	4.55			7.00
Custer City Arrive at	10.10	7.42	5.07			7.15
Buttsville		8.20	5.45	il		<u> </u>
11.04 A. M.,	Titusvi	lle Ex	press,	daily,	excep	t Sun-

days, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and a rives at Bradford 11.85 A. M. 11.45 P. M., from Carrollton. stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD 1

STATIONS.	6.*	20.*	32.*	12.*	16.	88.
Leave	Р. М.	А. М.	A. M.	Р. М.	P. M.	P. M
Buttsville	6.15		8.45			
Custer City Arrive at	6.56		9.85		2.01	6.1
Bradford Leave		••••	1	1	2.10	
Bradford Arrive at		7.18	1	}	1 .	
Carrollton	8.20	7.46	10.85	8.20	4:55	

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.45 A. M. 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 3.44, and arrives at

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.85 A. M. Leave Bradford 8.80 P: M., and arrive at Titusville 7.30 P. M.

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THIRD QUARTER.

July 5. David, King over all Israel. 2 Sam. 5: 1-12. July 12. The Ark in the House. 2 Sam. 6: 1-12. July 19. God's Covenant with David. 2 Sam. 7: 1-16. July 26. Kindness to Jonathan's Son. 2 Sam. 9

Aug. 2. David's Repentance. Psa. 51: 1-19. Aug. 9. Absalom's Rebellion. 28 Jm. 15: 1-14. Aug. 16. Absalom's Death. 2 Sam. 18: 24-33. Aug. 23. The Plague Stayed. 2 Sam. 24: 15-25. Aug. 80. God's Works and Word. Psa. 19: 1-14. Sept. 6. Confidence in God. Psa. 27: 1-14. Sept. 13. Waiting for the Lord. Psa. 40: 1-17. Sept. 20. A Song of Praise. Psa. 103: 1-22.

IV.—KINDNESS TO JONATHAN'S SON.

For Sabbath-day, July 26.

SCRIPTURE LESSON.-2 SAMUEL 9: 1-13.

1. And David said, is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's 2. And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? and Ziba said unto the king, Jonathan hath yet a son,

and Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

4. And the king said unto him, Where is he? And Ziba said unto the king. Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

5. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he arswered, Behold thy servant!

7. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

eat bread at my table continually.

8. And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? that thou shouldest look upon such a dead dog as 1 am?

9. Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son, all that pertained to Saul, and to all his house.

10. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

Ziba had fifteen sons and twenty servants.

11. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. 12. And Mephibosheth had a young son, whose name wa Micha. And all that dwelt in the house of Ziba were serv 13. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his

TIME.-Unknown.

Places.-1, Jerusalem: 2, Lo-debar.

PRINCIPAL THOUGHT.—True friendship shines brightest in adversity.

GOLDEN TEXT.—"Thine own friend, and thy father's friend, forsake not." Prov. 27: 10.

OUTLINE. I. David's Inquiry. v. 1-4.

II. Interview with Jonathan's son. v. 5-8. III. Favors shown to Jonathan's son. v. 9-13.

QUESTIONS.

I. What questions did David ask? v. 1-3. To whom were these questions addressed? v. 2. What answer did Ziba give? Who was Jonathan? Where did he die, and under what circumstances? 1 Sam. 31: 1-6. Had David and Jonathan been friends? 1 Sam. 18: 3, 4. What misfortune had befallen this son of Jonathan? ch. 4:4. By what two names was he known? v. 6, and 1 Chron. 8: 34.

II. Where had Mephibosheth been living? v. 5. How did he conduct himself when he was come to David? v.6. Do you think he was afraid of David? What reason had he for being afraid? (He was the heir of Saul, and thus a rival of David.) What did David say, to encourage him v. 7. What did he promise to do for him, and why? How did Mephibosheth receive this promise? v.8. What does he mean by calling himself a "dead dog?" (He expresses his own inferiority and worthlessness.)

III. What did David tell Ziba? v. 9. What charge did he give to Ziba and his family? v. 10. In whose family was the young man to board? What family had Ziba? What promise did he make? v. 11. What position was Mephibosheth to occupy in David's family? Who was Mephibosheth's son, and who were his servants? v 12. Did the young man accept a home in David's family? v. 13. Do you think that David was especially kind to this young man because he was lame?

INTRODUCTION.

When news came to Gibeah that the Philistines were victorious, and that Saul and Jonathan were slain, the nurse hastened to flee with the young child, and in her flight, carried the child in her arms. In this flight the child met an accident and became a cripple in his feet. He was taken beyond the Jordan for safety, where he was brought up in great seclusion. This child, Mephibosheth, was about twelve years old when Ishbosheth was slain and all Israel went over to David. When he grew to man

hood he married and had a son. **LESSON NOTES:**

V. 1. Is there yet any . . . of the house | Interest | Milton College, interest six months, mort of Saul. Some years had now expired since David's reign commenced and the government had come into a state of peace. Now the king begins to think of his former friendship for Jonathan, and inquires if there be any of his posterity living, upon whom he can confer a favor.

V. 2. 3. And Ziba said unto the king. This man was once a slave of Saul, but had become free and the head of a family. Jonathan hath yet a son, lame. This insignificance and lame ness had led to his obscurity, hence, he was not known.

V. 5. King David sent and fetched him out. David felt his personal responsibilities all the more keenly since God had conferred such divine honors upon him. His early vows to Jonathan came to his memory and they must be fulfilled. Hence he sought for Mephibosheth, and performed his early yows made to Saul and Jonathan.

V. 6. He feli on his face and did reverence. Mephibosheth came before the king, not knowing why he was sought for. He doubtless was in fear for his life, as David indicates by his words, "Fear not." Such generosity to a fallen rival, as David showed in restoring to him his fraternal property seemed to him scarcely credible.

V. 7. Fear not: for I will shew thee kindness. David at once reveals his purpose to the young man and relieves his fear. Will restore Burdick farm six months interest in Bufthee all the land of Saul. The landed property belonging to Saul had either fallen to David as | B; crown lands, or had been taken possession of by dis recording mortgage.....

tant relatives after the death of Saul. Thou shalt eat bread at my table. This was a very common mark of honor in oriental countries. See 1 Kings 2: 7: 2 Kings 25: 29. What more could David do for any one not of his own family, yet he showed all these favors with greatest freedom.

V. 8. He bowed himself. The young man was filled with surprise and unspeakable gratitude. Two considerations led to this feeling. 1st. The glory and power of the king. 2d. The apparent weakness and inferiority of the young man, being himself a cripple That thou shouldst look upon such a dead dog as I am. The wild dogs of the East, which still abound in every town, are the natural objects of contempt. By this reference he makes the most intense expression of his own unworthiness in the king's sight

V. 9. I have given unto thy master's son. This announcement was made to Ziba, Saul's servant. Nothing could more beautifully illustrate the pure generosity and magnanimity of the king than such an announcement to the servant of the former king. All that pertained to Saul and his house. Saul's family estate, which had fallen to David in right of his wife, (Numbers 27: 8,) or had been forfeited to the crown by Ishbosheth's rebellion, (chap. 10: 29,) for enabling him to main tain an establishment suitable to his rank, was now turned over to the management of Ziba, for the

V. 10. Thou shalt till the land. Ziba was already in occupation of the land, so that the only change to him would be to give the fruits of the lands to Mephibosheth instead of David. That thy master's son may have food. Although Mephibosheth himself ate at the king's table, he had to make provision for his family and servants.

V. 11, 12, 13. These verses enumerate the mem bership of the families.

MEMORIAL FUND.

Third Quarterly Report. E. R. Pope, Treasurer,

To the Trustees of the Seventh day Baptist Memo rial Board, Plainfield, N. J., from March 1, 1884, to June 1, 1884.

RECEIPTS. Cash balance...... \$5,399 60

In Savings Bank..... Bi-centennial Education Fund, note, Daniel Hakes, West Hallock, Ill.... Interest. Bi-centennial Education Fund, note, E. W. Burdick, West Hallock. Ill..... Wm. B. West, Utica, Wis..... Plainfield Chair Theology, rent houses... Bi-centennial Education Fund, interest on note, Arnold C. Davis, Farina, Ill. Milton College, six months interest, mortgage (mackiy) Bi centennial Education Fund, note, R. S. Langworthy, Brookfield, N. Y... Bi-centennial Education Fund, note,

Elizabeth Dunham, New Market, Interest......Bi-centennial Education Fund on account of mortgage, Albion Academy, paid by estate O. Allen, Milton, Wis., on payment of said mortgage...... Plainfield Chair Theology, rents of

D. Bond, Lost Creek, W. Va..... ton Junction.....

Chair Greek Language and Literature, interest St. Paul Railroad Bonds..... Plainfield Chair Theology, interest St. Paul Railroad Bon is.... Chair of Physics paid in on mortgage, by John Whitman.....

interest, R. W. Mahfred, on mort-Plainfield Chair Theology, three months

John M. Richey, Transit, Minn.... M. Richey, Transit, Minn.....

Auburn, interest on account...... Bi-centennial Fund, note, John S. Green, Farmington, Ill.....

months, Rogers mortgage \$1,000.... Bi Centennial Educational Fund, note, Henry Estee, Milton Junction, Wis.

gage (Phillips) \$1000..... Bi-centennial Education Fund, interest, note, three years, Dr. Geo. Tomlinson, Shiloh, N. J..... Bi-centennial Educational Fund, note, on

account E. W. Faish, Farina, Ill.... Missionary Society, interest on Mosher mortgage, \$400, one year..... Chair of Physics, interest six months,

\$7,461 33

DISBURSEMENTS.

Burdick farm, paid American Sabbath Tract Society, J. F. Hubbard, Treasurer.....\$
Burdick farm, paid Missionary Society,

University, Planfield Chair Theology, \$200; Babcock Chair Physic, \$300; Chair Greek Language and Literature, \$1:0..... Pres. J. Allen for young men preparing for the ministry, income from Bur-

dick farm.....Plainfield Chair Theology, Repairs
Fourth St. Houses, A. J. Winkler Six months interest on mortgage, mill ment, mortgage, Margaret A. Ran-

falo Savings Bank on \$1,700mortCash in Savings Bank..... Cash balance.....

The Board note was settled with the heirs of Orlando Holcomb, of DeRuyter, N. Y., and have taken ten acres of land near DeRuyter, in payment of legacy left in Will by him of \$500 to be paid out

of his estate. E. & O. E. E. R. Pope, Treasurer. Examined and compared with vouchers and found R. M. TITSWORTH, Auditors.

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At West Edmeston, N. Y., July 2, 1884, Mrs. BE THIA L. WELCH, wife of Alvah Welch, aged 80 years. By her death alarge family circle is bereft of one who will be much missed from her sphere, and the West Edmeston S. venth-day Baptist Church loses another esteemed member.

At West Edmeston, N. Y., July 9, 1884, JEFFERY CHAMPLIN, aged 81 years. This brother was converted when a young man, and was baptized by Eld. Wm. B. Maxson, and became a member of the First Brookfield Seventh-day Baptist Church, in whose fellowship he finished his course. For three years disease and infirmities kept him from the scenes of active life, but his faith grew stronger and his Christian character riper, so that he was found at last trustfully waiting for removal to the city whose maker and builder is God.

LETTERS.

I. J. Ordway, A. S. Titsworth, S. G. Crandall, E. P. Saunders, John Gilbert, A. M. West, O. Maxson, D. R. Calkins, H. G. Champlin, Wm. Davis. A. A. Titsworth, H. W. Randolph, G. J. Crandall, Mrs. A. Jones, Mrs. David P. Rogers, R. T. Burdick 2, Leman Andrus (No), P. A. Burdick, C. H. Cham berlain, G. H. Lyon, J. F. Hubbard, A. McLearn, J. B Clarke 2, L. A. Bond, E. A. Felton, B. D. Maxson, C. V. Hibbard, Lord & Thomas. P. M. Green, E. R. Green, Mrs. Louisa May, H. W. Stillman, L. F. Randolph, S. Whitford, T. L. Gardiner, H. D. Clarke, John R. Groves, A. H. Lewis 2.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 12th, reported for the RECORDER, by David W. Lewis & Co.. Pr. duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week 58,277 packages; exports, 1,538 packages. We quote:

Fancy. Fine. Faulty Creamery, fresh......21\frac{1}{4}@22 19@20 Home dairy, fresh..... 19@19\(\frac{1}{2}\) 18@19 12@15 CHEESE.—Receipts for the week, 97,247 boxes:

exports, 72,650 boxes. We quote: Fine. Faulty Fancy.

Factory, full cream.. 91@ 91 Skimmed..... 5 @ 6 $5 @ 5\frac{1}{2} 1@ 4$ Eggs.—Receipts for the week, 9,660 barrels, and 6,524 cases. We quote:

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