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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

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DIED TO-DAY.

Mary Ann Crandall, at Hopkinton, Rhode Island, July 11, 1884.

Unknown to fame,
Poor, frail and lame,
She long has lived to love us,
Who now finds rest
Among the blest
In mansions far above us.

Long years ago
She sought to know
The path that leads to heaven;
And since that day
Has she always
To Christ her service given.

With open hand
For each demand,—
The poor, when need oppressed them,
The old, the blind,
In her could find
A friend that loved and blest them.

The widow's mite,
Small in our sight,
Was great as Christ beheld it;
And thus her deeds
For others' needs,
Her work, his love impelled it.

Free now from care,
She enters there,
The brightly gleaming portal
Of realms above,
Where all is love,
And everything immortal.

Angelic hands,
Their spotless hands,
Extend to give her greeting;
And friends lost long,
With harp and song,
Join in the holy meeting.

No earthly king
Can ever bring,
To wreath his crown with glory,
A jewel rare,
More choice and fair,
Than shines in her life story.

For everywhere,
With toil and care,
She sought the good of others;
And found in all,
The great, the small,
Her sisters and her brothers.

W. L. CLARKE.

MINISTERIAL SUPPORT.

Read at the recent session of the North-Western Association, held at Walworth, Wis., and furnished for publication in the SABBATH RECORDER by request.

BY W. F. PLACE.

The most important point to be considered in regard to the support of the minister, is the effect upon his character, and so, in the end, the reflex influence upon the Church and upon society. His support should foster the fullest independence and manhood, and any tendency to suppress these traits, either by the amount, or manner of payment, of his salary, should be checked at once.

In regard to the amount of salary, no definite sum can be named. It should be sufficient to clothe and feed well the minister and his family. A half starved minister is a poorer investment than a half starved horse. His efficiency is more or less destroyed, if his body is not well nourished. A writer in the Independent, some years ago, under the head of "Beefsteak for Ministers," stated that many a minister had failed from insufficient nourishment. With body and brain weakened by poor diet, he has not the vigor to meet the demands made upon him by the times in which he lives, and he goes to the wall. I remember one of our ministers, of whom there was much complaint, on account of his lack of fire and energy. He, with a wife and several children, was endeavoring to live upon a slowly paid salary of four hundred dollars per year, and, at the same time, to keep out of debt. His table, as one may guess and as I well know, was meagrely supplied. With thin blood and weakened brain it was impossible for him to arouse an enthusiasm and energy which a more generous diet would have permitted. A change of field gave him greater energy and power, and, without doubt, because it gave him more and better food.

Not only must the minister's body be fed and clothed but his mind must also be nourished. The salary must include something for books and papers. Fresh water will not run from a stagnant pool. To keep the waters pure and life-giving, there must be an ever-gushing fountain of fresh water. Many a minister has failed because he has not been able to keep his mental powers and sympathies alive and active, by contact with the living thoughts of men in books, papers, lectures, and current literature. A man

without fresh thought and progressive tendencies can not feed the active thinkers of the present day. In addition to other things absolutely needed there must, then, be abundant provision for bodily and mental food.

These things should be secured without necessitating meanness. Economy in the strictest sense is the duty of all, of ministers and their wives no less than of others; but meanness is the duty of no one, least of all, of a minister. By meanness I mean throwing your burdens upon others, taking advantage of other's generosity, mentioning your needs when you can thereby call out a gift, asking for "ministerial" rates in trade, sharing in enjoyments and pleasures and avoiding a share of the expense, making sharp bargains, and doing the thousand and one things which make such a man the terror of his fellows. The minister ought to give a value for value received as fully and squarely as any man in the community.

The needful amount of a ministers salary must vary according to circumstances and can not be fixed here; but a few comparisons with that of other workmen may not be amiss.

It has been estimated that the average cost of education, including time, to a well educated minister is five thousand dollars. For that sum a good eighty acre farm on a rich Wisconsin prairie or a store with a fair stock of goods could be purchased. Such a farm, or store, with the labor of the owner, will often produce from a thousand to fifteen hundred dollars per annum. The money invested in the minister's preparation becomes unproductive the instant the minister is incapable of labor, while the farm or store retains its value when the owner is disabled. Hence the minister's investment must pay enough more than the farmers or merchants to ensure the investment.

Again, we may compare the ministers salary with that of others. Clerks in stores, with ordinary ability, get from seven hundred to three thousand dollars per year; bartenders, baseball players, cooks, billiard saloon keepers, etc., etc., often get much more. Often the men in a community who do least for the good of the community are best paid. For instance, a billiard saloon keeper in Milton is said to receive one hundred dollars per month—more than any preacher or teacher in the town receives—yet he absolutely does no good if not measureless harm.

The manner of the support is no less important than the amount. Many a minister has received a good support, but in such a way that his manhood and independence have been crushed and destroyed. The minister should be paid a definite salary, clearly fixed and regularly and fully paid. There should absolutely be no reliance upon gifts or donations to the minister as a part of his salary; no feeling on his part that a presentation of searching and much needed truth will drop off fifty or a hundred dollars from his salary. When a church no longer needs a minister it should discharge him, but until he is discharged not a cent of his salary should be withheld. The minister should never look to individuals for his pay; he is the servant of the church, and to it, as an organization, should he look for his pay. Hence the thought should never come to him how this or that truth will affect the payments of Smith, Jones, or Robinson. The minister may receive gifts as between man and man, as other men receive gifts, but what he thus receives ought never to be regarded as a payment of services to be accounted for in the treasurer's reports.

While I insist that a minister should be adequately supported, and supported too, on strict business principles, I do not lose sight of our small and poor churches. What shall we do with them?

Suppose this Walworth Church should become reduced in wealth and numbers, and could not adequately support a minister, what then? In my opinion it ought to be willing to employ a man who would do something else in addition to preaching; who would keep one of your stores, shoe horses in your blacksmith's shop, manage one of your farms or do anything that is honorable; and there ought to be men willing to do such work. Some of the most efficient Christian workers, from Paul downward, have been men who combined working with their hands and preaching the gospel. There should always

be a place for such men. Young men ought not to be ashamed to propose such careers to themselves. Not only in the work of the ministry but in other work, have such ministers immortalized themselves, while ministers in higher places are utterly forgotten. Gilbert White, in the rural parish of Selborne, watched nature with so loving and appreciative an eye, and recorded his observations in such language that his letters have become an English classic known and loved of all students of English literature, letters in the splendor of whose editions modern publishers vie with each other. In a rural parish Richard Hooker composed his immortal work, "The Laws of Ecclesiastical Polity," which has done so much for theological thought in the church and in the world. John Frederick Oberlin, in a wild, thinly populated, mountain parish blessed abundantly the community in which his lot was cast, and laid the foundation and built the superstructure of a fame that has gone round the world awakening nobler aspirations in countless hearts. In such poor and small churches many, whose names are forgotten or were never known outside their narrow limits, have set in motion forces for good which have blessed and still bless the world and which will gain for their authors in the world of light the approving smile of God himself. To such self-denying and devoted men, the world owes much.

Of course it is understood that in urging better pay for ministers, I do not endorse the fashionable idea of the minister which separates him in sympathy and associations from the humbler members of his church and society, as often happens in these days. The high salaries and the social ideas and training which make many ministers leaders of fashion, gluttons, wine bibbers, despisers of the poor and thereby deniers of their Master who had not where to lay his head, are destroyers of the church and of true religion, and should never be paid or encouraged in the church of Christ. It may seem unnecessary to speak of this point to Seventh-day Baptists, but worldliness and worldly ambition are getting some hold even of their ministers.

The manner of raising the ministers salary was, perhaps, intended to be included in the subject assigned me. There should be some system for raising money for all our work, ministers salaries and all. Whether the sum should be one-tenth, or one-twentieth, or one-fifth I am not now prepared to say. Every person in the church ought to be taught to give systematically and according to his means. There will be some who, in addition, will give liberally. That is well, but the duty of all to give is very important. In this connection I may say that all lotteries, grab bags, all enticements to lead men of the world, to support the church through some form of self-indulgence, are unworthy the Church of Christ. Every cent of money, given to God, ought to be honest money, with no taint of the devil about it. God has never promised to bless any other giving as far as I can learn. No other giving can develop the grace of giving save the honest offer of money truly earned and devoted by its owner to the service of God. We may allow our children to give to God through feasts and dances and allurements of the devil, and make none of them in their future lives Christian givers.

In brief, then, the minister should receive such a support as will aid his fullest mental, moral, and spiritual development, given for value received, and paid by honest men in honest money consecrated to God and his cause.

TRIP TO DELL RAPIDS.

Wednesday night, July 2d, amid a furious storm of wind and rain, we started for our meeting at Dell Rapids. Arrived in Canton at 3 in the morning. The hotel being full, we sat in the office until 6 o'clock, then went to Mr. C. B. Isham's, where we staid until the noon train. Arrived in Sioux Falls at 1, but started immediately for Dell Rapids. As we neared the station, I saw the pleasant countenance of Bro. Peter Neilson, who was waiting for any one who should arrive. As he wished to wait until the train from Flandreau should come in, we visited the Dells, where one hundred and twenty men are at work quarrying stone. But no one else came, so we started, arriving at Bro.

Neilson's in time for supper. Bro. Neilson has an interesting family, five little girls and two boys, and when they all sang for us, "The bright and morning star," and "No book is like the Bible," we felt proud of our little Dane Sabbath-keepers.

About 11 o'clock that night we heard a great commotion, and recognized the voice of Brother Christian Swendsen, of Daneville, who, with Jens Willadson and Mrs. Hans Willadson, had arrived at that late hour, having come overland with a team. Friday, the 4th, dawned rainy and dismal; but about 10 o'clock cleared away, and we started for a picnic in the grove at Martin Oleson's. A goodly number were there, most of them belonging to the Oleson family, the old man having twenty-four grandchildren living near him.

To us, from Turner county, where not a natural tree is in sight, this beautiful grove on the banks of the Sioux was as a feast. A swing from the branch of a mammoth elm, some fifty feet from the ground, claimed a share of our attention. Then a boat ride on the Sioux, and the dinner, and the run to the house to escape the sudden shower; then exercises in Martin Oleson's parlor, by the school children; all tended to make the day one to be remembered with pleasure.

We spent the night at Peter Oleson's, and here it seemed strange to find the son of a Seventh-day Baptist minister keeping Sunday. Sabbath day we attended meeting, the report of which will be found in the minutes. We were much disappointed that no minister from abroad was present; but they seemed to enjoy the meetings. Bro. Swendsen makes a pretty good preacher, and ought to make that his business. Sunday the meeting was very interesting. One man in particular (a Sunday man), said he had been well paid for coming to the meetings.

Monday morning we arose at 3 o'clock, to get a good start for home; but a shower delayed us until 5. We rode with our Daneville friends as far as Sioux Falls, where we parted company with them, we taking the train, and they proceeding home with team. Taking all in all, we had a very pleasant trip, and feel paid for going.

Mrs. E. D. COON.

THE MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association met, as noticed in the RECORDER, with the church at Little Genesee, on the evening of July 8th, at 8 P. M. The introductory sermon, from Acts 16: 25, was one well calculated to inspire all workers with new faith in God's care for his laborers. It was earnest and practical, and it is to be hoped that all present gained new strength and returned to their duties and trials with more joyous and trusting hearts.

There were three sessions, the evening, the following morning, and afternoon. The entire programme was carried out except the one item upon the Relation of the Pastor and People.

The programme was well arranged to cover topics of vital importance to us as Seventh-day Baptists. The papers were well prepared, and showed careful and thoughtful study. The discussions of the papers were productive of good. Much valuable knowledge was gained in regard to these great topics, and it was of such a practical nature that all will be better fitted for their work as pastors and teachers. One of the very encouraging and hopeful indications of the conference was the intensely spiritual feeling that permeated the entire meeting. In the ministers' experience meeting, all expressed a deep interest in the work, and a special desire for a more complete consecration to the cause of Christ; all were burdened with the weight of souls, earnestly hoping and praying for the salvation of sinners.

This session was thought by many to be one of the best ever held by this conference. It adjourned to meet with the Andover Church the second Tuesday in November next.

SECRETARY.

GOSPEL REMEDIES.

The world is always looking for remedies for its manifold evils, and has been for six thousand years. It is always devising antidotes for the legion of ills to which flesh is heir. We hold that the gospel furnishes remedies for them all from its infinite dispensary, and desire to submit a few of the

many which have been tested and proved to be sovereign and infallible.

1. Are you weary? Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

2. Are you carrying heavy burdens? Cast thy burdens on the Lord and he shall sustain thee. Ps. 55: 22.

3. Are you anxious and troubled? Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus. Phil. 4: 6, 7.

4. Are you tried and tempted? God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation always make a way of escape that you may be able to bear it. 1 Cor. 10: 13.

5. Are you sorrowful? Surely he hath borne our griefs and carried our sorrows. Is. 53: 4.

6. Are you in doubt and perplexity? I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye. Ps. 32: 8.

7. Are you poor? Hath not God chosen the poor in this world rich in faith, and heirs of the kingdom which he hath promised to those that love him? James 2: 5.

8. Are you despised? He is despised and rejected of men; a man of sorrows and acquainted with grief. Is. 53: 3.

9. Are you discouraged? Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. Ps. 27: 14.

10. Are you weak? They that wait upon the Lord shall renew their strength; they shall run and not be weary; and they shall walk and not faint. Is. 40: 31.

These are but a few samples. The dispensary is full—no lack in quality or quantity—free, "without money and without price." Come, for there is a balm in Gilead and the great Physician is there.—*Christian Worker.*

SPIRITUAL DEVELOPMENT THROUGH PRAYER.

God is always ready to bestow real good, but he sometimes sees it is best for us to withhold the conscious realization of the answer to our petitions. If at the first call he were to uniformly grant our request, the full development of religious character might not follow; we would not have a clear sense of personal demerit; or that deep conviction as to God's method of bestowing grace in Christ which is so necessary in all true application. Besides, the work of the Holy Spirit, "making intercession for us," requires time; for the inward process of revealing our needs have reference not only to the sensibilities, but also to our intellectual and volitional faculties. In the domain of the intellect and the will, it is usually the case that certain obstructions, arising from defective education or old habits of unbelief, are to be overcome by the indwelling Holy Spirit. God proposes for us the highest development of character. He has this constantly in view. The intelligent instructor does not solve the difficult problem for his pupil at once, or answer every question as soon as it is propounded. He seeks something for his pupil beyond the mere joy of present comfort; his eye is fixed upon his right development, upon true intellectual progress, that comes to one, not as an accident, but through intense, sometimes bitter, experiences.

So it is with God in the loftier realm of spiritual tuition. Something better in his sight than the mere present bliss of answered prayer. He seeks to perfect us in character; that character which determines our moral standing, both in time and in eternity. Such character is sustained only by a vital union with Christ; and this union subsists between the soul and Christ, not for enjoyment simply, but for self-denying service. Such character is the pressing want of this world, and is the natural product of fellowship with God. This union makes us like our blessed Lord. Gradually we receive his image by our devotional habits, by our fervent importunities at the mercy-seat, and by a free reception of the Holy Spirit as our intercessor and sanctifier. The beseeching Syro Phenician woman waited patiently for her Lord. At first there seemed a great repulse—a positive inattention to her plaintive appeal. But her soul successfully met every test, however severe. Every seeming denial served only to deepen her sense of need. Every obstacle thrown in her way became a help to prayer. That humility which is at once the vesture of purity and the essential element of true supplication became more and more manifest in the suppliant, until at last the climax was reached, and her cry prevailed. Our Lord's emphatic word lifted her soul above all doubt. "O woman, great is thy faith; be it unto thee even as thou wilt." Who has not realized that the final answer to prayer, given after days or weeks of delay, is all the richer in its unspeakable blessing!—*Christian Advocate.*

He is the best teacher of others who is best taught himself.

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

MEISTERSCHAFT SYSTEM.*

The increasing intercourse between our own and foreign countries, either for business or pleasure, makes a speaking acquaintance with almost any of the modern languages nearly or quite a necessity to him who thinks to acquire what is called a practical education. The best method of acquiring a knowledge of these languages is, therefore, something to be sought for diligently and accepted thankfully, when found.

It should be borne in mind that there is, or may be, a great difference between the spoken and the scientific or written language of any people; and the method of acquiring the one is quite different from that of the other. Children, for example, learn to speak their native tongue with fluency, before they know anything about its grammar or the laws of its construction. They obtain this speaking knowledge by practice, by imitating the language which they hear in the common every day affairs of life. Imitation, memory, and the application of the law of association of ideas, are the main elements in the process. All this, of course, is unconsciously applied by the child. He does not know that he is imitating any one, or when he hears a certain name given to any object, and when afterward he hears that name he thinks of that object, he is applying the law of the association of ideas; but so it is, and so he learns to speak his own language.

If children do not speak correctly their own language, acquired in this way, the fault is in those of whom they have learned it, and not in the method by which they have learned it, for it is the method of nature. It is the synthetic method, the child taking the simplest elements of the language and out of them constructing phrases and sentences to express his thoughts as occasion requires. At a later period, for a different purpose, and by a very different method, he takes up the study of the language which has already become so familiar to him as the means of communicating thought. He now no longer follows the synthetic or constructive method, but taking the language already furnished to his hand he analyzes it, tracing its laws and relations. In other words, he is now learning about a language which he learned in his childhood.

The common method employed in our schools for the study of foreign languages, either dead or spoken, is the analytical, which is perhaps, the proper method in the case of the non-spoken languages, where the aim of the student is to acquire such a theoretical knowledge of the language in question as will enable him to translate its literature, already made, into good English. But if the aim of the student be the acquisition of a spoken foreign language in which he may think readily and express his thoughts with fluency, this method must ever prove a failure, as constant experience is abundantly showing.

The Meisterschaft System is based upon the principle that the adult must acquire the power to speak a foreign language by the same method which the child uses in acquiring fluency in its native tongue. He is not to translate from a foreign language, into his native English, but he is to begin at once to think, and to express his thoughts in the language which he is studying. To accomplish this, the student is given a "foundation sentence" using the commonest words, which he is to repeat until he is perfectly familiar with its sound, and the thought expressed comes spontaneously to his mind without effort of memory, or endeavor to translate. New words are added and new combinations made as the student progresses, which are treated in a similar manner until, in a comparatively short time he finds himself able to think and converse about every-day affairs with comparative ease. From time to time general principles and rules are given, but only such as are absolutely necessary. The student's work especially in its earlier stages, is not so much a work of the intellect, as it is of the ear and tongue. Of course after a speaking acquaintance with the language is made, he can press his way into the philosophy of the language, with grammar and other text books, to his heart's content as he would do in his own language.

We are much mistaken if the Meisters-

chaft System does not readily find its way into all our schools for the study of modern languages; and having been introduced it will, we are confident, raise the study of those languages to a much more important place than it now occupies.

ALFRED UNIVERSITY.

During the collegiate year just closed, an important addition was made to the facilities afforded by Alfred University, by the organization of the Department of Natural History, as an independent department, under the charge of Prof. E. P. Larkin, Ph. D. At the opening of the Spring term, classes in Botany, Geology, Zoology and Biology, were organized with a total membership of sixty-five. Lectures were delivered on Mondays and Thursdays, the former being devoted to special illustrations, the latter to comparative Zoology. Two compound microscopes of high magnifying power, and one Zeiss Compound Dissecting Microscope, were purchased, at a cost of four hundred dollars, for the use of students in Biology, whose time was mainly devoted to the dissection of plants and the tissues of animals. A full set of chemical apparatus with the necessary re-agents was also purchased for the use of the Department.

Hereafter students in this Department will investigate the nature of soils, also of fertilizers and their application, while all insects injurious to vegetation will be analyzed and classified. Students will hereafter devote three terms to Biology and not less than two terms to each of the other sciences, instead of one as heretofore.

The work of last term was eminently satisfactory to all concerned. The instruction was thorough and practical and a high degree of interest was maintained in the various classes to the close of the term. The beginning of the Department is auspicious and its future is bright.

The past year has been the most prosperous in the history of the University, the average grade of scholarship has been high, and the attendance through the year very large. With an able Faculty and constantly increasing facilities its prosperity is assured.

AMHERST COLLEGE, at its recent commencement, conferred the degree of LL.D. upon Governor Robinson and ex-Speaker Galusha A. Graw, and Prof. John W. Burgess, of Columbia College. President Scelye made a statement of the year's work. About \$150,000 was given to the college during the year, a \$45,000 gymnasium completed, and the Amherst system of student self-government successfully tested.

THE UNIVERSITY OF Oxford has admitted women to its examinations for honors in history, classics, mathematics and science on precisely the same terms as men. Cambridge did precisely the same thing several years ago. As individual steps of progress, this means but little; but since these two institutions stand at the head of all academic influences, they have a kind of authority in their doings that does not belong to any other. It is said there are 120,000 women engaged in teaching in Great Britain, and they labor under the disadvantages of being secondary or subordinate because deprived of the privilege of the higher degrees. This action of Oxford, together with the increasing sentiment in their favor, of which it is a sign, will help them to secure positions and emoluments from which they have heretofore been excluded, even though they were by merit entitled to them.

PRESIDENT ELIOT of Harvard College, assisted perhaps by the oration of Charles Francis Adams, Jr., delivered last year, has succeeded in revolutionizing the course of study in that ancient seat of learning. The prescribed studies for the Freshman year are Rhetoric and English composition, German or French, Physics and Chemistry. Latin, Greek and Mathematics are in the list of elective studies. The President has been laboring to secure this result for years. Consistency will now require that another step shall be taken, and that is so to modify the qualifications for admission that no Latin or Greek shall be required of the applicant. Then the Modernists, as they are called, would have opportunity to test their theories of education, if Harvard will only continue the experiment long enough. Why studies which are not in the prescribed college course should be required in the preparatory course, it is not easy to see. Make the College an English school with two or three modern languages added; and let us see how the experiment turns out.—*Christian Secretary.*

Education has made rapid progress in Spain within the last quarter of a century. Since the passing of the law of 1857, which among other things, provided for compulsory education in the case of all children between the ages of six and nine, the number of schools and scholars has more than doubled. Of the one there were in 1850, 13,334, and in 1870, 29,038, while in the same period the scholars increased from 652,163 to 1,223,888.

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."

FUNDS FOR THE TRACT SOCIETY.

Great interest was manifested in the work of the Tract Society, at the last Annual Meeting, and equal confidence in methods pursued by the Board. The Board was instructed to push the work already in hand, and to undertake new enterprises, as the cause might demand. Accordingly an advance was made along the whole line, at the opening of the present year. The owners of the building at Alfred Centre enlarged the same, to make room for new facilities. A press, fitted for work that we had not been able to do before, was put in, together with a new engine and boiler, to furnish increased power. A machine for stitching pamphlet work, new type, and other appliances were also been furnished, thus adding greatly to the permanent value of the property of the Society, and to the ability of the Publishing House to do the work required. Among the new enterprises resulting from these increased facilities, the following are worthy of record:

(a) The printing of *Our Sabbath Visitor*, in a way that now compares favorably with the work formerly done in New York.

(b) The establishing of the *Seventh-day Baptist Quarterly*, the two numbers of which already issued, challenge comparison, in all respects, with other publications of their class. The slow and meagre response of the people in subscribing for this periodical, which has been called for so long, by the more thoughtful ones, and the distance between the Editor and the Publishing House, have made it impossible to bring the earlier numbers out on the date. We shall labor to catch up with the date as soon as possible, and nothing but an inadequate support will prevent the permanent success of this valuable repository of denominational literature. The *Quarterly* deserves a much larger list than it yet has.

(c) Additional editorial help has been put upon the *RECORDER*, a step made necessary by the amount of business demanded of the Editor and General Agent. For the same reason, additional clerical help has been placed in the office of the *RECORDER*.

(d) The *Bondsman* has been regularly issued, at Haarlem, Holland; this is a most important item of our work in Europe, and one which our pledges to Brother Velt-huysen, and to God, require us to continue.

(e) New tracts from the pens of Dr. Gardner and Brother Wheeler, have been issued, and a revised form of one part of "Sabbath and Sunday," making essentially a new book, is in press.

(f) Mature deliberation led to a change in the form of the *Outlook*, at the opening of the third volume. The aim is to furnish the same amount of matter, at less expense, and to give opportunity for longer articles of standard value, in a better form for preservation. Nothing is allowed in the *Outlook* which is not of permanent value, and hence it is believed that the new form will best serve its mission. The editors of the *Outlook* are giving the best results in its pages that money, hard work, and the best libraries in the land can afford. We feel confident that its third year will produce deeper and wider impressions on the public mind than any similar publication has ever done.

All these steps in advance have been taken so quietly, that many of our friends seem not to realize how much the work has been enlarged. Those who have it in charge have been so engaged in doing it that they have had no time to plead for funds. All bills have been paid at maturity, but the receipts from the friends of the cause have not kept pace with the work, and the Treasurer's obligations are now (July 15th) out for \$1,200. The honor of the whole denomination, and our duty to the cause of Christ and of the Sabbath, require that this amount, and more, be sent to the Treasurer, J. F. Hubbard, Plainfield, New Jersey, before the first of September next. Ordinary collections will not be sufficient. We must have liberal, personal payments, (not gifts, but payments to God) from all. A few can not do this work. Every one loses, and fails in duty, who does not contribute to it. Brethren and sisters, we do not expect this appeal to be in vain. It is your work under God. The Board is only your agent. September will be here soon, and there is need of great promptness on the part of all. Please send your money or your pledge at once. In behalf of the Board,

TRACT BOARD MEETING.

At a regular meeting held July 13th, seven members of the Board and three visiting brethren were present. After some discussion regarding the publication of a Scandinavian paper, it was suggested that the Publishing Agent be requested to make an estimate of the probable cost—exclusive of the editor's salary, but including all materials—of publishing for one year one thousand copies of a monthly in the Swedish language (German type) similar in form to the original *Outlook*.

L. A. Platts and L. E. Livermore were requested and empowered to act for the Board with reference to a bequest made to this Society in the will of the late Deacon John Crandall, of Nile, N. Y.

The Publishing Agent presented the following statement:

Due on Outlook.....	374 84
On Quarterly.....	120 85
Reporter.....	65 20
For job printing.....	1 10
	\$561 99

The above amount was ordered to be paid.

The Treasurer stated that there were \$713 83 in the treasury, with which to meet the above bill of the Publishing Agent, and an indebtedness of something over \$1,200, borrowed money.

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

THE SIGNS OF THE TIMES.

There seem to be at the present time a wonderful conflict going on over God's law, both in the Church and out of it; and God's Sabbath seems to come to the front, as to its perpetuity, or whether the Sunday, a heathen institution, shall be forced upon mankind to take its place, and men be compelled by statute to obey and observe it. This conflict seems strongest in America, though other nations are discussing the Sabbath question more largely than for many generations. From present appearances, it would seem (especially in our country) that the next few years may be a wonderful experience of trial and persecution to them that love God, and keep the commandments of God and the faith of Jesus Christ.

The proposed amendment of a Sunday law into our National Constitution seems to indicate forebodings that every one should properly consider. This conflict is the more dangerous from the fact that it has its origin among the professed people of God. They put on a religious zeal, as did the Jews in the persecution of Christ and the apostles,—a zeal worthy of a better cause. This is an age of bigotry in the Church and out of it; and the mammon of unrighteousness seems to have largely taken possession of the professed Church of Christ. Ministers have come to obtain large salaries, the world takes the pews of the church at large prices, and prices control the preacher; while mammon builds churches, and has the effrontery to rise up in the congregation and claim "that money rules the Church, and always will."

In view of the situation, are those professing to believe in God's law and his Sabbath, prepared for the conflict? Could we sing songs and render praise to God if placed in dungeons and stocks, beaten with stripes as were Paul and Silas in the hands of the Romish officers, while preaching God's truth in Macedonia? Are Seventh-day Baptists and Seventh-day Adventists prepared for such a conflict when it shall come? Can you discern the signs of the times? Paul says (1 Cor. 15: 34), "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." When the conflict comes upon us, we shall need to do more than merely profess to believe in God's law; we shall need to be doers of the law, and so trust in God and his word, that our very lives shall carry conviction to those who are most active in opposing us, and lead them to cry out, "What shall I do to be saved?"

The name Sabbatarian will not be sufficient for such an hour. We must be Sabbath observers from love to God add his law, proving our faith by our obedience. Every Sabbath-keeper should keep the Sabbath as holy unto the Lord; not merely as a bodily rest; but in worshipful remembrance of God, the Creator of every good and perfect gift. It is not enough to attend Church on the Sabbath day; but all our business should be suspended, and our gates closed to worldly affairs, that all our servants, as well as ourselves may render praise and thanksgiving to God. If we would carry conviction to our persecutors, we must prove our sincerity by conforming to what we profess. The true Sabbatarian should keep in remembrance God's law all through the week, that when the six day's work is done, all preparation shall have been made for entering upon the Sabbath with pure devotion to God and his service. Conscientious observance and practice will tell more largely than preaching to the looker on. Shall we not consider the signs of the times, and prepare for the events that may at any time come upon us; that by his true saints the law of God may be sustained, and the children of men born into his kingdom. Surely the times demand a closer walk with God.—*Review and Herald.*

The grounds, buildings, and apparatus of the thirty-five colleges in Ohio are valued at \$3,000,000.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."
"At the last it biteth like a serpent, and stingeth like an adder."

THE NATIONAL PROHIBITION CONVENTION AND THE SEVENTH-DAY BAPTISTS.

BRADFORD Pa., July 14, 1884.

To the Editor of the Sabbath Recorder:
Probably a larger ratio of our people than of any other denomination are interested in favor of the National Prohibition Convention to be held at Pittsburg, Pa., July 23d. I make this inference from the declarations of the annual conferences, and associations of the churches from the utterances and from the acquaintances, made with Seventh-day Baptists within the year and a half since I came to be identified with them. All that I have met, wherever there has been occasion to speak of this cause, have pronounced emphatically for prohibition and generally for the Prohibition party. What I hear of our many noble and devoted ministers, affirms that they both preach and vote as they pray against the iniquitous rum traffic. The sixteen hundred Prohibition votes in Allegany county last Fall were very largely from our people. When the oil operators entered Richburg they found a Seventh-day Baptist community free from saloons. At Little Genesee it was the same. At Alfred Centre you show us a flourishing town for more than thirty years free of liquor license. What I hear of our people in Rhode Island, Connecticut, New Jersey, New York and Wisconsin, affirms the same general principle prevailing.

Now there have been requests and demands that the National Prohibition Convention shall expressly declare against the prevalent desecration of Sunday. If a plank bearing upon the observance of the Sabbath is to be incorporated into the platform, I trust that it may be so worded as not to compromise one faithful loyal part of the Prohibition party, found in the Seventh-day Baptists, as they shall continue to vote and work with the party. It would be unjust towards very many of the best friends and efficient workers for that cause, if any clause invidious against the Sabbath, by specifically naming Sunday or first day of the week as imperative upon citizens and the government to maintain for the Sabbath, should be included in the platform. Possibly the desire for a short platform may shut off any utterance upon Sabbath desecration. But the prevalent disregard of Sunday and the velocity with which it is drifting toward holidayism is likely to appear full as vividly to all of our friends as the questions of Mormonism or Chinese immigration. The vandalism of the liquor dealers towards the observance of any day for sacred worship is forcing the question of the preservation of the Sabbath upon every man who has at heart the welfare of his country; hence the probability that it will be considered.

If the Convention shall resolve, that the prevalent desecration of the Sabbath is a cause for alarm, is jeopardizing our country and our homes by the encroachments of lax morals, the revelries of holidayism, and the waning of patriotism, which expires as faith in God grows less; and that all citizens and the government should join to restrain the desecration of the Sabbath, we might all say, amen. But let it not place itself wrong before the Lord of the Sabbath nor do the very many of its best friends the unfairness of compelling them to vote the ticket under protest or not at all, because of declarations affirming Sunday, the heathen day of worship, to be the Sabbath.

G. H. LYON.

SECRETARY CHANDLER is making a determined stand against the toleration of intemperance in the Navy. He has just addressed a severe letter of rebuke to each one of the members of a court martial which failed to recommend the dismissal of an officer proved to have been an habitual drunkard, and he has also written a strong letter to the chairman of the Senate Committee on Naval Affairs, in opposition to the action of Congress in restoring to the service officers who have been dismissed for drunkenness.—*Independent.*

In Kentucky there is a prohibitory movement in a new form. The citizens of five counties, with great unanimity, petitioned for a law prohibiting the manufacture or sale of intoxicating liquors therein. In the Legislature a bill in accord with the petition was reported and bitterly fought, but it was passed by a vote of more than half of the house, the opposition refusing to answer to their names.

There are 125 licensed distilleries in Scotland.

that after his death his heart embalmed and carried to Jerusalem in the Holy Sepulchre. Doubtful to his charge. He had his heart embalmed, and when he set a recovery of the Holy City, he pended in a silver casket from his in his first encounter with the threw the casket into the midst ears, crying, "Heart of Bruce I!" Christian soldier, the heart of gone before you into these ser- s of the enemy! Where fifty Mormon women groan beneath a h, cutting deeper than the flesh, cruel mark upon the heart; into attle ranch where children are p without even hearing of Him forth from His manger cradle to and happiness upon the pathway od; into the mining camp where eauty is sacrificed to lust, and where is high carnival, the heart of your er has gone! Will you follow? ndured the cross despising the nd "if any man has not the Christ he is none of his." n disciples upon whom the Lord ed an abundance of this world's you help to furnish and equip of volunteers? A thousand la- ll spring to the front as soon as o send them forth are provided; ousand will be none too many. ere will be settlements unpro- "Your country's voice is plead- u are hoarding your money for ren. Will it benefit them if the vice and crime now gathering e West is allowed to flow over the ll wealth without a country be a

the Nation's life was imperiled by ng of the slave power, the Govern- ed for three hundred thousand her calls had been made until it at the best brain and toughest d been sacrificed. The country in sable garb, and there was mourn- ery home, and sadness in every but the Nation was in peril, and forests of Maine, from the thrives of New England, and from the iries of the West, there arose the

re coming, Father Abraham, three thousand more." The Nation's was poured forth without stint to equip the army of the volunteers, country was saved.

the Nation is in peril. A foe more s, because more insidious, threat- ife. A feeble band of laborers is ing to hold in check the rapidly forces of evil. They falter in the rior numbers! The Master calls one! Who will furnish the means? "Here am I, send me!"—*The sion Monthly.*

ONLY A COUNTRY PASTOR.

not a great man, and he knew it. as good, faithful and untiring, small hill town in New England labored for thirty years was the f the neighboring pastors. They account for the high moral and atmosphere of the place. What young people turn out so? One y became a missionary and went to other went to Africa. Several en were ordained ministers and ies, one was a professor at Yale, became useful teachers and citi-

tor was a man of prayer. He reach the Word in its simplicity iness. He knew his people in their He visited the schools and sug- them the possibility of a college and encouraged them to obtain ok religious papers and magazines. ntly urged others to do so, and ase arranged for this. He dis- in own periodicals widely through after he had read them. His peo- kept familiar with the world's e held monthly concerts of prayer, information was given of our great foreign benevolent societies. Their needs were often faithfully pre- m the pulpit to the congregation, en the children understood, and esented their great old-fashioned ts in the box, their sympathies ened and ennobled by such share t Christian enterprises.

death, two ministers, a thousand h, preached from the text, "They e shall shine as the brightness of ment; and they that turn many to ess as the stars forever and ever." ntry pastors underestimate the of their field of labor.—*The*

o and a New Zealander met upon of a missionary ship. They had orted from their heathen is, and ers in Christ, but they could not ch other. They pointed to their ck hands and smiled in each s; but that was not all. At last ight occurred to the Hindoo. n joy he exclaimed "Hallaljah!" alander, in delight, cried out, "These two words, not found in n tongues, were to them the be- one language and one speech."

that the gifts to foreign about the world, amount to \$100,000,000 per year, and one-third

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 24, 1884.

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

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

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

"SEEKING Jesus? Jesus seeks thee, Wants thee as thou art; He is knocking, ever knocking At thy heart."

THE Outlook and Sabbath Quarterly for July is rapidly going through the press. It will reach all its regular subscribers as soon as, or sooner than this number of the RECORDER.

THE Corresponding Secretary of the General Conference makes an announcement in another column, to which he wishes church clerks and others interested to give prompt attention.

NAPOLEON once said, "The future destiny of the child is always the work of the mother." This he said as a statesman speaking of the human or visible agencies which go to shape human character.

WE invite special and prayerful attention to the article in our Sabbath Reform Department by Bro. Lewis, setting forth the work and needs of the Tract Society; and to the appeal in the Missionary Department by Bro. A. A. Langworthy.

REDUCED FARE TO CONFERENCE.

Arrangements have been made, through Mr. T. H. Dearborn, General Western Passenger Agent of the Baltimore and Ohio Railroad, by which persons, paying full fare going to Lost Creek, can be returned at one fourth fare.

Delegates from the Central Association can reach New York either by the New York Central and Hudson River, or the Delaware, Lackawanna and Western railroads, both of which belong to the combination giving the one-fourth rate return tickets.

Western Association delegates can go to New York by the New York, Lake Erie and Western railroad, or to Cincinnati by the same road, and the New York, Pennsylvania and Ohio, and in either case get the benefit of the reduced rates to the point of starting.

In all cases, at New York, Philadelphia, Chicago, St. Louis, and Cincinnati, tickets should be purchased at the offices of the Baltimore and Ohio railroad, and by that route, since it is through the efforts of their Agent that these favorable terms are obtained.

Delegates from the Western Association could go by a cross route, but it would involve numerous changes with frequent purchase of tickets, and in some cases would not give reduced rates.

The fare from New York to Clarksburg is about \$14. One-fourth return would make the round trip about \$17.50. It is about the same from Chicago, and must be less from Philadelphia, St. Louis, and Cincinnati.

L. A. Platts, Alfred Centre, N. Y., has

been appointed the agent who will undertake to carry out the plan of the several railroads for giving the above reduction. This plan provides that each delegate shall be furnished with a blank certificate, with a letter of instruction as to its use, before leaving home.

Lost Creek is about twelve miles from Clarksburg, and is reached by a narrow-gauge railroad. L. R. Swinney has made arrangements with the President of that road which he announces as follows: "Delegates to the General Conference at Brick Church, near Lost Creek, by paying one full fare going, will be returned free on certificate of attendance (and statement of having paid one full fare going), signed by the Secretary of the Conference.

This is perhaps sufficient for a general announcement. More will be said as occasion may seem to require.

SOUTHERN MISSOURI. CHRISTIAN COUNTY.

A rather rough wagon ride, but one with pleasant company, of ten or twelve miles over an Ozark mountain road, took us from Billings station on the "Frisco Line" to the neighborhood where our brethren live who constitute the Delaware Seventh-day Baptist Church. The neighborhood is near the James River, or North Fork of White; and is named after the Delaware Indians.

This country is on the Ozark mountains, and we see no good reason why it should not be a healthy place. The soil is mulatto, or red loam; quite stony and not easy to cultivate; but produces very well. Wheat yields from 10 to 20 bushels; sometimes 25 or 30, with an average of some 15 bushels. Corn, from 40 to 50 bushels, and oats from 40 to 60. Timothy and clover, apples, peaches, grapes, berries, vegetables etc., all do well.

TEXAS COUNTY.

Twenty miles by railroad from Billings to Springfield, thence seventy-five miles on a freight train over the Kansas City, Springfield and Memphis railroad, brought us to

Cabool, a new lumbering town for oak and yellow pine. The K. C., S., and M. R. R. has also extended to our Missionary Society the courtesy of granting the Corresponding Secretary a special rate permit over its line, which goes from Kansas City through southwestern Missouri to Memphis.

Our Texas county brethren also live in the Ozark mountain country; and although in respect to cultivation and settlement the country is newer than in the Christian county neighborhood, still substantially the same things may be said of both sections in regard to land, products, etc. Fruit growing and stock raising appear to me to offer most inducements. The country has the advantages and disadvantages of being quite new and heavily wooded.

IN GENERAL.

We recollect to have read in a Baptist paper, probably within a year or two past, the statement that among the Baptist churches in the Southwest there was, in many instances, quite a low state of moral and religious things; and that this was due, in a considerable degree, to an illiterate and more or less unworthy ministry.

People who once taught obedience to the law of God, now, in order to get rid of the fourth commandment, it would seem, teach its abrogation; and we were almost startled to hear a Baptist speak of "that old Jewish Bible," he intending, thereby, to cast a slur upon God's ancient Scriptures.

doctrinally, help us to build up the ancient institution of Jehovah's Sabbath, that it may be indeed, in the eyes of the people of God, holy, a delight, and honorable?

And, brethren of Seventh-day Baptist churches, do we hear how God calls us in clearer and louder notes, by providentially enlarging the place of our habitation, to constant growth in piety, wisdom, and devotion?

TEXARKANA, Ark., July 16, 1884.

Communications.

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

TO SUNSET-LANDS.—NO. 34.

BIG TREES.

A "brigh and early" start from Wawona, or Clark's, necessitated plenty of wraps, for the air was frosty and chill. We had not gone far before we heard Washburn shouting behind us, and running after us with a package. One of our passengers had a habit of leaving something behind. This time it was a beautiful cabinet of specimens of Yosemite woods.

The photographers who had been stopping at Clarke's, had gone ahead with the avowed purpose of waylaying us in the Big-tree grove, and once or twice we caught sight of their light buggy as we drove through the great pine forests. Trees ten feet in diameter, and two to three hundred feet high were plenty. Many of them had been cut down and lay prone in all their mighty length, with here and there a little piece sawed out of them.

After nine miles through such scenes, during which we climb two thousand feet, we noticed two trees just ahead, much larger than any we had yet seen. "The Big-trees" we exclaim in delight, but do not begin to comprehend how big they are, because of the gracefulness of their form. These are the "two sentinels," which guard the road to "Mariposa Grove."

Most of these trees are scarred and blackened by forest fires and their tops have been broken by the fire mountain blasts, which they have encountered during the centuries of their existence. One which is perfect, and a vision of beauty to enrapture an artist, is called "Empress Eugenie," and two other great specimens have been named "Lincoln" and "Grant."

"Connoisseurs" which Brightman explains by the fact that they are "small fry."

The road winds around, among the trees, first through the "lower grove," and then the "upper grove." In some places where it climbs the hill side it is necessary to make a loop, like a part of a figure 8 in order to accomplish the turns on the sharp grade. At the upper grove we come upon our photographers in position to take a picture of "Wawona" with our stage in it.

Whence came and what are these big trees, is a question nearly every one asks, to himself if not audibly. They were first brought to the knowledge of the civilized world in 1852. The first white man to see them, a hunter, could get no one to believe his story, but after he inveigle some companions to go with him on another pretext, and they had seen and believed, the report spread like wild fire, all over the world.

The species is confined to a belt of some two hundred miles in length, running along the western slope of the Sierras. Their cousins the Redwoods are confined to a similar belt of the Coast Range, and neither exist outside of California, but remains of at least three species, closely allied to our own, are found in the fossils of the miocene of Europe, Spitzbergen, Greenland and Alaska, showing that these species existed at some remote period, which geologists call the tertiary age, abundantly in the arctic regions, and extended southward into Central Europe, and our own Rocky Mountains.

The idea generally prevails, that these trees are a few isolated specimens left of an extinct species. This is not so. "Big-trees" exist abundantly of all sizes, from a mere sprout to the patriarch of one hundred feet girth. "The young trees wear slender, simple branches all the way down to the ground, put on with strict regularity, sharply aspiring at top, horizontal about half way down, and drooping in graceful curves to the base.

Nothing could work than these great But what impresses of these relics of the past size as their age, and have occurred on the earth lifted their tiny heads Here is life which exists was born, which brought the fall of the Roman exhibited itself in flow leaves before the son earth and brought the vation to men. And al ries, with long Winter waking, has the invari years gone on, while na and disappeared, gene tions of men have lived pel has been preached t bringing civilization in message of peace, of might have heard the ment, has brought light more than half the wo

THE HULL.

I suppose I would should say that no one largely in the history Baptist denomination Richard Hull was the f dren, of which five v girls. Four of the bo in our denomination, physician. For a cons the girls was a preach school teacher. They age when men were edu as they would select a and prepare themselves live at a time whe the preacher of a world men that were seeking must have been impel love for the Master's account of the training he doubted that Elder stood the secret bette ple. It would be a valua economy if we could le of power that existed i his family.

Death is no respect their ranks have been others. Three of the meet their reward. father's name-sake, died many years ago, in age, O. P. Hull, die still later the oldest on whose departure is fre

It is not my objec tended account of the ily, either of those w but more particularly reunion of late occur that all the members together without a such was the case at t North-Western Assoc that has not happened ever has, and will not again, very appropi was arranged for, o Clear Lake near Milto is oval in shape thoug ilar to an ellipse, w be nearly one mile in axis is fully one hal many a year it has b varied character. M there to perform the bolizes their death t to its evil deeds, and life. What holy e impulses must arise even the mention of of a religious cha must have been bon held there, and all pic-nics and social highest to the lowes pen and write all i book it would comp beautified by nature, associations that ab tives assembled to r great each other shake and an ear I would not like that it was entire ence," either as to While the older por able for containing younger portion w for their opposite l one minister amon looking toward the illustration of "re than "development tion appeared to m illustrated in their lake in boats and and all were appar pie and take and

... which Brightman explains that they are "small fry." ... winds around, among the trees, ... the "lower grove," and ... upper grove." In some places where ... the hill side it is necessary to make ... a part of a figure 8 in order to ac- ... the turns on the sharp grade. ... upper grove we come upon ... graphers in position to take ... of "Wawona" with our stage ... tree twenty-eight feet in diam- ... tunnel cut through it large ... a stage and six to pass through ... op, stages are scarce at this season, ... artists were glad of the chance ... within the tree. We, Yankee ... d to it on the condition that we ... re a copy of the picture for our ... ad then arranged ourselves for the ... eal. This picture, before me as I ... veys a better idea of the immense ... ee trees, than one gets at first ... g the trees themselves. The hu- ... se, and the stage and four horses ... mighty tree, look like the picture ... tians beside Gulliver.

ted. Nothing could be finer for cabinet work than these great roots. But what impresses one in the presence of these relics of the past is not so much their size as their age, and the changes which have occurred on the earth since first they lifted their tiny heads to the light of day. Here is life which existed before Columbus was born, which brought forth fruit before the fall of the Roman Empire, yea, which exhibited itself in flowing sap and budding leaves before the son of God walked this earth and brought the glad message of salvation to men. And all during these centuries, with long Winter sleeps and Summer waking, has the invariable marking of the years gone on, while nations have grown old and disappeared, generations upon generations of men have lived and died, the gospel has been preached to nearly all the earth, bringing civilization in its path, until that message of peace, of which these trees might have heard the angelic announcement, has brought light, life and liberty to more than half the world. G. H. B.

THE HULL FAMILY.

I suppose I would not be disputed if I should say that no one family has figured so largely in the history of the Seventh-day Baptist denomination as this one. Elder Richard Hull was the father of seven children, of which five were boys and two girls. Four of the boys became ministers in our denomination, and the other one a physician. For a considerable time one of the girls was a preacher and the other a school teacher. They did not live in an age when men were educated for preaching as they would select any other profession, and prepare themselves to fill it. Nor did they live at a time when the emoluments of the preacher of a worldly kind would draw men that were seeking such things. They must have been impelled by a heart full of love for the Master's cause. If it was on account of the training they had it will not be doubted that Elder Richard Hull understood the secret better than the most of people. It would be a valuable lesson on domestic economy if we could learn the secret springs of power that existed in the management of his family.

Death is no respecter of persons, and their ranks have been thinned as well as others. Three of the brothers have gone to meet their reward. The youngest one, his father's name-sake, who was a physician, died many years ago. The one next to him in age, O. P. Hull, died more recently, and still later the oldest one, N. V. Hull, died, whose departure is fresh in the memory of us all.

It is not my object to enter into an extended account of the members of this family, either of those who are dead or alive, but more particularly to mention a family reunion of late occurrence. It is not often that all the members of such a family get together without a pre-arrangement, yet such was the case at the late session of the North-Western Association, a circumstance that has not happened in many a year, if it ever has, and will not be likely ever to occur again, very appropriately a family picnic was arranged for, on the 3d of July, at Clear Lake near Milton Junction. The Lake is oval in shape though irregular, very similar to an ellipse, whose major axis must be nearly one mile in length, and the minor axis is fully one half that distance. For many a year it has been the scene of visits of varied character. Many converts have gone there to perform the sacred rite that symbolizes their death to the world, and burial to its evil deeds, and resurrection to a new life. What holy emotions, and hallowed impulses must arise in the minds of such at even the mention of its name. Meetings of a religious character, at which souls must have been born into the kingdom, are held there, and all kinds of celebrations, pic-nics and social gatherings, from the highest to the lowest. If it could wield a pen and write all its experiences, what a book it would compose. It was at this place, beautified by nature, and sanctified by holy associations that about seventy of our relatives assembled to renew our family ties and greet each other with a hearty hand-shake and an earnest "God bless you." I would not like to leave the impression that it was entirely a "ministerial conference," either as to its object or execution. While the older portion was rather remarkable for containing so many clergymen, the younger portion was noted, if for anything, for their opposite bias. There being only one minister among them, and only one looking toward that as his life work; an illustration of "reversion" perhaps rather than "development." The youngest portion appeared to manifest a scientific bias, illustrated in their anxiety to traverse the lake in boats and see what could be seen, and all were apparently ready to analyze the pie and cake and pastries of various kinds,

and such drinks as lemonade, tea and coffee, and amid other things the swings were not forgotten.

After this a repast less physical was introduced. Elder H. Hull acted as Moderator. After some preliminaries several speakers were called upon. Elder Joshua Clarke spoke of the changes in the family with special reference to the decease of N. V. Hull. He gave quite a minute description of his monument which was prepared by him before his death, to represent a pulpit with the open Bible open to it. He also referred to the care of his library by his widow, his picture above it, &c, and closed by pathetically alluding to the reunions beyond, and answered in the affirmative the question: "Shall we know each other there?"

Pres. W. C. Whitford remarked upon the power of family relationship, and the importance and habit of keeping a family genealogy, which connects the present with the past. That our denomination is bound together more closely than any other by our unity of ancestry. It is a laudable undertaking to be thus familiar with our past history. Some tribes of Indians trace back their history 500 years, who remained in the same sections for thousands of years.

Eld. V. Hull, after referring to an attempt to trace his family history, and making the statement that he was the oldest pastor in the denomination, illustrated the idea of descent and its effect upon posterity in connection with the elevating influence of Christianity to show the power of the latter upon the former, by contrasting the Eastern with the Western civilization. He appeared to have in his mind the arguments of the skeptic against Christianity. W. H. Ernst remarked upon the contrast between the past and present history of the family, with reference to the number entering the ministerial profession. C. B. Hull remarked upon the unending power of heart of Richard Hull in his descendants. There were two young ladies, Cora Langworthy and A. M. Hull, who showed a good degree of eloquently power in the recitation of two pieces. Eld. V. Hull regretted that more prominence was not given to his mother in the culture the family. Mrs. Martha Ernst gave some particulars in their life and government; that her father in his youth was left an orphan and was unable to read when he was married, but that his wife taught him; that it was his invariable rule to have family devotions twice a day, and frequently conversed religiously with his children. He would correct their phraseology in prayer. When they were isolated, so that the family was entirely alone, they always had a prayer-meeting on the Sabbath.

It was certainly an occasion long to be remembered by all those who were present. Doubtless it will never occur again. May God grant that the noble words spoken there may have their influence upon our minds until the end of time. W. H. E.

CONFERENCE REPORTS.

Blanks for the annual reports of the churches to the General Conference have been sent to all of the churches, so far as possible to the clerks of the churches. The Conference year closes with August, and it is very important that these reports be in the hands of the Corresponding Secretary as soon as possible after Sept. 1st, before Sept. 10th. Where there are pastors it is asked that they give this matter their personal attention, and see that the reports are properly made in full. Do not fail to give an answer to every question.

The blank space for the letter to the Conference should contain only such matter as will be of importance to the Committee on the State of Religion in making their report, which is coming to be one of the most interesting and important reports made at the annual meeting. Let a distinct and full report be made in this matter. Those concerned are urged to give this prompt and proper attention. W. C. TITSWORTH, Corresponding Secretary, General Conference. ALFRED CENTRE, N. Y.

A SCANDINAVIAN PAPER.

The Board of the Tract Society, has desired to start a periodical, to meet the demands of our work among the Scandinavians, for sometime past. Until within a brief time we have not known of an available man for an editor. Two such men are now supposed to be within reach. A prompt response to the following call, will insure an early inauguration of the enterprise. The Board does not deem it wise to move in the matter until the necessary funds are pledged. The outfit for a Monthly paper of the form and size of the Outlook, Vol. I., will cost two hundred dollars. The cost of issuing the same for the first year, in an edition of 1,000 copies per month, would be four hundred and fifty dollars, exclusive of editors salary. But the edition, starting at one thousand, ought to be increased; and as the circulation would be largely gratuitous, as a missionary work, we need at least \$1,000 be-

fore the enterprise can be safely undertaken. It must now remain with the friends of the Scandinavian work, in the Northwest and elsewhere, to say how soon this work shall have the much-needed aid of a paper. Pledges should be forwarded at once, to J. F. Hubbard, Treasurer, Plainfield, N. J., on the following conditions:

All pledges to be paid on thirty days notice, when enough is pledged to warrant the undertaking. The Board believes in the movement, and will push it forward as fast as the friends will provide the means. Who will be the first to respond?

For the Board, A. H. L.

Home News.

New York.

The usual quiet of our village during Summer vacation was broken last week by the coming into the society of the First and Second Churches, of about sixty of the "Tribe's fresh air children." A special train of eleven cars left New York via the Erie road, Tuesday evening, the 15th inst., and reached Allegany county the next morning. One car with its load was left in Canistota, a few children were left in Hornellsville, and the remainder came on into this county, one car load having been left in Almond, one in Alfred, and the rest going still further west.

On Sabbath, 19th, the pastor of the First Church, by previous arrangement, preached a plain, practical, and impressive sermon to children, from the text, "Remember now thy Creator in the days of thy youth." The large auditorium was filled until it was difficult to find even single sittings. It is doubtful whether there were ever before so many children present at a regular morning service, and yet there were only about forty of the little strangers present. Why don't we always take our own little ones to church with us? And why don't pastors always simplify their discourses, so that children, old and young, can take hold of them?

A basket picnic for all Alfred children, domestic and foreign, old and young, is to be held in a grove on the east side of Pine Hill, in the vicinity of the Second Church, on Wednesday, July 23d. Whether this appointment is designed to conflict in any way with the Prohibition Convention at Pittsburgh, is not stated. It is expected that there will be plenty of clear, cold water—at the picnic.

The temperance work is being faithfully pushed forward in this part of the county, frequent meetings being held in convenient localities. On the evening after Sabbath, July 19th, Rev. L. E. Livermore addressed the people at Lanphear Valley school-house, after which a Young People's Union was formed, which is to hold its first meeting in one week. On the following evening Rev. L. A. Platts addressed the Woman's Christian Temperance Union, recently organized in West Almond. It is thought that Allegany County will poll a heavy Prohibition vote in the coming Presidential election. E. R.

SCOTT.

We left our home in Utica, Wis., for this place June 24th, reaching here July 9th, after having made quite a number of stops on our way.

We were met in Cortland by Bro. Stillman and Bro. Frisbie, and were taken by Bro. Frisbie to his home, about two miles from Scott village, to remain the first night. The next day we were invited to take tea with Bro. Stillman. We kindly accepted the invitation, and accordingly about 5 o'clock, Bro. Frisbie hitched up his team, as we supposed to take us to Bro. Stillman's for tea. We alighted at a fine new house in the village, well furnished and decorated with flowers, where quite a number had assembled, as we supposed to become acquainted with us. We thought to ourselves that Mr. Stillman had a nice home. We passed from one room to another till we came to a room where our carpet which we had brought from home was down. This, of course, "let the cat out of the bag." Mrs. Stillman said to us, "I suppose you find some things which look familiar to you." We found this very pleasant place to be our new home for a time. You can imagine our surprise. The brethren and sisters began to flock in until I should judge one hundred had gathered. A very bountiful supper was served in two different rooms. The people remained until about ten o'clock in the evening, giving us a grand, good reception, which we shall never forget. Many a word of welcome found its way to our hearts, and we felt that we had indeed come among friends. The company finally retired, and we were left alone in our bewilderment to reflect on what had happened to us.

We found the large, convenient, new parsonage all furnished for our use. Scarcely a thing which was needed for our comfort had been forgotten. But the good friends did not stop with house-furnishing. The pantry shelves were left loaded—tea, coffee, sugar, butter, cheese, &c., enough to last a good while. Nor was this the end. The next morning we found at our door a sack of flour, and all day long things for our use kept coming in, and the end is not yet—strawberries, maple sugar, eggs, milk, potatoes, and in fact almost all kinds of garden stuff. No more truly was Elijah fed by the ravens than are we fed by this kind people. May the Lord abundantly bless this people for such generous acts is our prayer.

But we would not forget to mention the interest manifested at the Friday evening prayer-meeting. There were twenty-two present, and the time was well occupied in prayer and conference, and the burden of the prayers were for him who had come to labor for them, and for a revival of religion in the hearts of God's people here.

The meeting on the Sabbath was quite largely attended, and a more attentive audience it has never been my lot to address.

We earnestly desire the prayers of the brethren for our spiritual growth, remembering that the fervent, effectual prayer of the righteous availeth much. F. O. B.

PRESTON AND NORWICH.

Since the meeting of the Central Association—four Sabbaths—I have been with these two pastorless churches; preaching to the one at 10 o'clock A. M., and to the other at 2.30 P. M., each Sabbath; returning to Preston for a First day evening preaching service; preached at King's Settlement last First-day. These have been refreshing seasons; the attendance encouraging. The people seemed hungry for the preached word, as no preaching has been supplied since the excellent labors of Bro. A. W. Coon. I have visited from house to house, and have reached most of the scattered families of Sabbath-keepers in neighboring towns. Sabbath services are held in each of these places regularly, with commendable faithfulness, by the faithful few. The preaching services have called in many new ones; and at Preston a general desire is felt for extended revival labors. These precious interests are commended to the prayers of those who remember our home missions. L. C. R.

Minnesota.

DODGE CENTRE.

Crops are looking very promising. Weather fine. Good health prevails. We think the Lord's work is making some progress here. An addition of three was made to the membership of the church recently by baptism, which makes seven in all this Summer.

A very sad accident occurred here last Sixth-day afternoon. As Bro. Edward Ellis was out trying a new mower which he had just purchased, his little boy in running along behind the sickle stumbled, and fell forward, striking the ground on his hands, one hand reaching over in front of the sickle, which cut it completely off. The family have the sympathy of their many friends, who are thankful that the accident was no worse.

Great excitement prevails here as we expect a new railroad to be constructed through the county within the coming year, forming a junction at the Centre with the Winona and St. Peter. If any of our Eastern friends contemplate investing in real estate in this vicinity, now is the time, for it will soon come up with a bound. G. W. H.

TRENTON.

We have been able to keep up prayer and conference meetings and Sabbath-school, so far this season. Eld. Sindall was with us last Sabbath, July 13th. We have had very warm weather since the first of June, our crops are large and promising; our harvest will be ten days or two weeks earlier than last year. We had a hard thunder storm and some wind in the afternoon of July 4th. A few miles north of here it blew down a large barn and moved another from its foundation. J. R. W.

Condensed News.

Domestic.

William H. Britton, a mechanic of Buffalo, N. Y., exhibited to a committee of the Common Council and others, last week, a model of a water-wheel by which he believes the water power of Niagara River can be utilized. The wheel is a horizontal turbine, with no stationary part, and the power is to be transmitted by shafts and cables. A hall in memory of John F. Slater has been given by his son to the city of Norwich, Conn.

Mr. Blaine, in his letter of acceptance of the Republican nomination for the Presidency, says, the commercial cities of the Union never had such growth as they have enjoyed since 1860. Our chief emporium, the City of New York, with its dependencies, has within that period doubled her population and increased her wealth five fold. During the same period, the imports and exports which have entered and left her harbor are more than double in bulk and value the whole amount imported and exported by her between the settlement of the first Dutch colony on the island of Manhattan and the outbreak of the Civil War in 1860.

The court of Alabama claims is on the point of completing a series of judgments, numbering between 2,000 and 3,000—the aggregate of awards including interest, being about \$2,600,000. They will be submitted to the Secretary of State for certification within a week.

Edward Gard, Jr., a lace merchant, of New York, has assigned. Preferences \$550,000. His liabilities are from \$750,000 to \$1,000,000. The cause of the failure was the stringency of the money market and depreciation in the price of goods.

The corner-stone of the new capitol building at Lincoln, Neb., was laid July 15th with imposing ceremonies. Ten thousand people were present. Ex-Governor Furnace delivered an historical oration.

Mrs. A. Lincoln Phelps died in Baltimore, July 15th, on the ninety-first anniversary of her birth. She was formerly Miss Willard, of Troy, N. Y., and was widely known as an educator and writer.

Sergeant Long and four or five others of the Greeley exploring party have been rescued. The remainder of the party perished from hunger and cold. One has died since the rescue.

A terrible rain and hail storm occurred at Kingston, N. Y., July 20th. Hail stones two inches thick fell, the ground being fairly covered. Much glass was broken.

Foreign.

President Ferry has reduced the amount of indemnity demanded from China to 50,000,000 francs. A dispatch states that the Chinese government offered 3,000,000 as compensation to the families of officers and soldiers killed during the recent attack by Chinese regulars upon French troops at Rangson. Courbet, with fifteen war ships and two torpedo boats, has anchored off Foo-Chow.

Preparations for a Snakim and Berber expedition are nearing completion. A train of narrow-gauge trucks and passenger carriages for a railway has been shipped for Snakim. The passenger trucks will each carry twelve soldiers and a brakeman. They are iron-clad and have loop holes. The war office invites non commissioned officers to volunteer for the Autumn campaign.

Advices from Mozambique state that Lieutenant Schufeldt, of the American navy, after visiting the Queen of Madagascar, for the purpose of obtaining valuable information, has reached the west coast of the island. He was escorted by several hundred men.

The Economist says: British and foreign funds have improved. Railway securities have been strong and there was a general raise in prices. Cheapness of money and the previous low prices of stocks have caused investment in American securities.

The high military council, which has made an inquiry as to whether General Gorgey's surrender with the Hungarian army in 1848 was treason, has decided that Gorgey is innocent and that the surrender was inevitable.

The state of affairs at Toulon and Marseilles is such that the adoption of sanitary measures is imperative, and it is stated that 200,000 francs will be inadequate for relief measures.

The financial commission appointed by the Egyptian conference has voted unanimously to reject the reduction of the Egyptian land tax and interest on the Egyptian debt.

John Bright is preparing a measure for the reform of the house of lords, based upon the principle of life peerages with a limited number of hereditary peerages.

It is reported from Tangiers that a French comedy troop traveling through Algiers, has been massacred by Arabs, near the Moroccan frontier.

The federal council has approved of the withdrawal of Switzerland from the Latin monetary convention.

Mrs. H. L. HERRINGTON solicits orders for hand-knitted hosiery, mittens, and lace, in silk, cotton or wool. All kinds of work on Java Canvas, darned net, aprons, curtains, trimmings, tidies, etc. Done at reasonable rates. ALFRED CENTRE, N. Y.

SPECIAL NOTICES.

ANY Sabbath-school, Church, or individual, wishing to buy maps of Bible Lands, or a large missionary map of the world, may learn something to their advantage and ours, by addressing, MISSIONARY REPORTER, Ashaway, R. I.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

Selected Miscellany.

THE CROWN OF STARS.

BY JAMES BUCKHAM.

A fair young girl at the mirror stood Binding her hair with a golden hood, A shining circlet, with gems aglow, That gleamed like a crown on her queenly brow.

She smiled as she fastened the clasp of pearl And tucked it in with a golden curl, For to-night was the ball, her first and best; She looked in the glass—and knew the best.

One more soft touch and she turned to go, When a child's voice came from the cradle low: "Dood night," the little face pressed the bars, "Dad says he'll dive 'oo a crown of stars."

The maiden laughed as she stooped to place A good-night kiss on the upturned face, "Go to sleep, birdie," she only said, And hastened away with a lightsome tread.

But all night long, as the dance swept on And the gleams flashed out from her jeweled crown, The words that her little sister had said Kept ringing, unbidden, through her head.

"A crown of stars!" Ah, what is there Of earthly splendor to compare With such a crown, whose gems divine For ever and for ever shine?

The maiden left the whirl and glare And slipped out in the sweet night air; She saw the stars unnumbered lie Within the bosom of the sky.

"O God," she prayed, "in heaven above, I am not worthy of thy love; But if thou wilt, for Christ's dear sake, Accept the offering that I make.

Take this poor heart and make it thine, Among the chosen ones to shine; Forgive my selfish pride and guilt; Take me, for Christ's sake, if thou wilt."

That night, with love surpassing deep, The maiden kissed the child in sleep, And whispered, "God hath set thy crown With one new star, sweet little one!"

SAMANTHA'S CELEBRATION.

A Tale for the Fourth of July.

"Fifteen minutes before the train goes; plenty time to take a cup of tea!" and Miss Samantha Marble walked briskly into the railway restaurant of the Fitchburg Depot, in Boston, and took immediate possession of two chairs. She was a very little body, wrinkled and puckered about the mouth, and wrinkled and gray about the forehead; for she hated anything false, and carried her "views" to the point of despising artificial teeth and hair. On one chair she put her little self, and on the other she piled her little bag, her little bundles, her little boxes and her "far-away" glasses, and, putting on her "near-by" spectacles, took up the bill of fare.

She had had a hard day's work. Up in the early morning riding into Fitchburg from Hilltown on a neighbor's milk-wagon, in order to catch the first train; all day among the shops buying supplies for her little millinery store. She tucked in many a neighborly errand between times, such as matching Mrs. Brown's best black silk, and buying a frock for feeble Mrs. Hall's last baby—and a lot of what she called "Fourth of July fixings" for Widow Warner, whose boy was coming up from his clerkship in Boston to pass the holiday. Altogether she had earned her cup of tea, and would have enjoyed it, but that her satisfaction was interrupted by the voices of two young men, who had the table before her. One sat with his back toward her, and his companion was saying:

"Now, Fred, what nonsense! It's Fourth of July, and the time when a fellow should be free, if he is ever going to be a man. And there you have stood over that desk without a holiday since Christmas! And now to go and spend the Fourth in that sleepy old town. I declare it's too bad!"

"But I promised the folks at home, Tom, and they will be so disappointed. I confess I should like to take a run with you on to New York and see the sights; for I haven't been there since my father died. He took me once, but I was such a little chap that I have forgotten every thing about it."

"O, come along! We will take a night train, and have all day Sunday for Coney Island, and Monday, the Fourth, for fun."

"Can't do it, Tom; can't spend the money. Better come up in the country with me, and we will see New York some other time."

"But you have got the money, Fred; and confound the old desk where we stand and drudge to earn it. There are easier ways to get it than that, boy, and if you would go with me I could show you a little game or two that would double your wages."

"If you mean gambling, Tom, none of that for me!"

"Well, I don't mean gambling. Every little game of chance don't deserve a hard name. Draughts and backgammon and cards, same things we played at home."

"Well, Tom, I'll have to go to the country. Better change your mind and come along."

Hilltown, was Fred Warner—Widow Warner's boy—the boy for whom all those "Fourth of July fixings" had been bought. Her first impulse was to run after him, and tell him how his mother was "lotting" upon his coming home; and his sister determined to make the old house bright and gay, and how she herself had run around Boston after Chinese lanterns, to be hung in the trees, because Widow Warner meant to have a little party and gather all of Fred's old friends on the lawn in the evening of the Fourth. She recalled also that the widow had brought round her old bonnet to have it freshened up, because boys were apt to come back from the city a little particular about dress. In her flurry, she actually started to run after the tall young man, striding down the platform, whirling his cane in his hand, but her bag dropped, and its contents—spools, samples, pencil, notebook, purse, flew hither and yon. In scrambling for these, she lost her bundles. In getting those, her umbrella went to the ground, and when, at last, she stood erect in the door of the station, with her various possessions well in hand, the tall young man had disappeared. Before her was the rush of the crowd, hurrying to the train, the rattle of vehicles, and the deafening noise of the street. Behind her a shrill voice crying "All aboard;" and, not knowing which way to turn, she obeyed this call, and ran back just in time to drop panting into a seat of the rear car.

Now, at least, there was a chance to recover breath and sense, and, from the whirl of her own thoughts, to rescue some idea that would serve the widow and her boy. She was only a little withered old maid, with no one to care two straws what became of her. Why should she care so much to spare Widow Warner a blow? If Fred knew what was passing in her mind, he would doubtless call her a "meddlesome old piece," and say he "could take care of himself." And so, no doubt he could; but, then, if he failed to do it this one particular time; if he should not come home on that Sunday train; if he did go to New York with that reckless looking young chap; if his mother had the party and her boy never came to it at all; surely, that would be too much to expect the widow's heart to bear. In some way she must spare her if she could. At first she thought she would go straight to the mother and tell her all she had heard; but that would not spare her the pain, and would not save the boy. And save him she must; or, at least, she must try. She had gone no further than this in her meditations, when a touch on her shoulder, and "Ticket, if you please!" aroused her.

"I have no ticket. I had not time to buy it."

"Where to, ma'am?"

"To Fitchburg—no, wait a minute; I haven't made up my mind!"

"Fare, one forty; ten cents additional if bought on the train," suggested the conductor, kindly, evidently thinking she had come to the end of her money or her wits.

"What time do we reach Concord?"

"In twenty minutes now."

"Very well, give me a ticket for Concord."

At Concord she inquired what time the next train went to Boston, and quietly sat down in the station to wait. She no longer hurried or blustered. She had made up her mind. She could even feel mildly impressed by the fact that she was so near the home of Emerson and Hawthorne and Thoreau. She had been brought up to "admire" them all—and after a fashion she did; and part of the beneficent mission of these great souls was to rest this little old soul, intent on its own mission of good. When the train for Boston arrived, and she was whirled back into the city in the twilight, she was even able to get forty winks of sleep on the train, so quiet and settled in purpose had she become. She took a street car straight to the boarding-house in Hancock street, where she always stayed when her business kept her overnight; but, before she entered, she went to a drugstore and looked in the directory for the importing house where Fred Warner was employed. She knew the place of business would be closed, but she noted the residence of two members of the firm. Having engaged her room and left her parcels, and told the landlady she was going to look for a friend and might not return till morning, she sallied forth again. It was now dark, but Samantha, armed with her umbrella, had no fears. She knew the city after twenty years of coming and going, and her head was clear enough except when, as at the depot, it shared the flutter of her heart. She had no trouble in finding Fred's employer's house; but, in answer to the note sent up, asking Fred's address, he sent her that of a clerk who had all such items in his charge. Nothing daunted, she tried again, and this time with success—No. 148 D—street was only five minutes in the street car from the house of her informant. And now began the hardest part of her task, but even for this she had courage. It took more than she had thought it would, though, to face the hard-featured boarding-house keeper, who was summoned, in answer to a statement to the servant that she desired to wait till Mr. Warner should come in.

"Of course you can wait, if you wish it; but no one ever knows when young men will come in. Mr. Warner and his room-mate are often out very late. Indeed, no one remains up for them as they have their own keys."

But Samantha was not to be driven away by any suspicious glances or reluctant consent.

"I am an old friend of his mother, and my errand is very important," she said;

"and I must see him if I wait all night; I will just sit here, ma'am, and Mr. Warner will take me to my lodging when he comes in."

And there she sat, her spectacles on her forehead, and her mouth puckered up like a bag with the string drawn tight, dozing a little, reading a little in her pocket Testament, but looking as determined as the granite of her native hills. And there the landlady left her, after telling a grumbling servant not to retire until the woman was gone. And there a young man found her, who jumped from a cab that rattled up to the door about midnight, and entered with his latch-key. He started up the stairway, then turned and called the servant from the rear of the hall. Samantha leaned forward in her seat to see if the new-comer could be Fred, and saw, instead, the young man who had been with him at the restaurant, and who, she had no longer any doubt, was the room-mate of whom the landlady had spoken. The light in the room was dim, and she sat partly behind the door. He could not see her, but she could see him, and hear distinctly every word he said.

"Look here, boy," he said, to the colored servant, "do you want to earn a dollar in a half-an hour? We are going away to spend the Fourth, Warner and I, and the Providence train goes in forty minutes. Now Warner has sent me for some of his things, and you just come up and put them in his valise, while I scratch together some things for myself. Hurry, now, there isn't a minute to lose." And he ran up the stairs and the servant after him, leaving the poor woman stunned at the defeat of her hope. Suddenly she bethought herself of the Providence train to New York. Fred might be at the station now, waiting for his friend. Forty minutes would take her there, and she could see him and persuade him not to go. Acting on the impulse she slipped quietly out of the front door. The light of the street lamp fell upon the cab, whose driver was dozing with his head upon his breast. Within, also, sat a man, his head bowed on his bosom, but in the stupid sleep of intoxication, instead of the slumber of fatigue. One glance sufficed for the woman. It was Fred; Fred about to be dragged away to the train, to sleep away the effects of the drink in the cars, and find himself in the morning embarked on a three days' spree in New York.

"Fred! Fred Warner!" she said to him softly, reaching into the carriage and shaking him by the arm.

"All right, all right, Tom, drive on," said the poor fellow, "let's go home."

Quick as thought she sprang into the cab, aroused the driver by a vigorous poke of her umbrella, and ordered him to drive to the Fitchburg Depot as fast as he could go. A yawn, a crack of the whip, and in two minutes they were so far away that even the sound of the wheels was not heard by the servant, who, descending first, stood waiting for the dollar, with Warner's valise in his hand. Five minutes later, Tom came down to find cab and victim gone. There was but one solution, Fred must have roused up and ordered himself taken to the New York station, forgetting in his drunken foolishness that he was to wait for Tom. There was still time if he lost not a moment. So he rushed off, not waiting to hear the servant's exclamations, when he found that the woman also gone.

And away the fugitives went to the depot, while Tom was cursing his luck. Samantha never minded her parcels. She could send by express for them. She never minded double fare for the hackman, or any fatigue for herself. She had saved the Widow Warner's boy. Poor fellow! he must have had many drinks, and vile ones, too, to be so helplessly stupid as he seemed. He slept all the way to Fitchburg, and fell asleep again in the depot before she could send to the livery stable for a team. There was a daily coach to Hilltown, but it did not start till midday, and she could run no risk of Fred's being recognized in his present state. So she ordered a stable boy to be sent on horseback to take the carriage back, and drove herself all through the dreary darkness before the dawn, up the long rocky hills. When daylight broke, the young man, now fast coming to himself, was lying on the sofa in the little parlor behind Samantha's shop. The aroma of strong coffee stole in to him from the little kitchen beyond. She gave him the coffee, and every thing else in the way of loving care, but she did not let him off without such a sermon as he never dreamed could issue from such a puckered buttonhole of a mouth as hers. About the time that the coach connected with the Sunday train arrived, Fred walked leisurely up the street to his mother's home, and had to accept with secret shame a great deal of extra petting because he looked so pale, and seemed so overworked. On Sunday night he went to church, and after the service he greeted many old friends; but he left them all and walked home with the little milliner Samantha, and in her parlor she put on her "near-by" spectacles to see his signature upon a little temperance pledge that she had prepared for him. It was his "declaration of independence" against the slavery and chains that threatened to drag his own and his mother's hopes in the dust. He was not to tell his mother of his weakness till he had kept his pledge a year. "For why," said Samantha, "should she be troubled, as she must constantly be, if she knew the danger you was in?" But he told Tom, who grew so anxious as to his whereabouts that he took an early train on Monday to Hilltown. They made him welcome in the home, and he shared the evening among Fred's friends at the party, and Tuesday morning, after the Fourth, on their way to

the coach, stopped with Fred a minute, and looked at the ribbons and flowers in the window of Samantha Marble's shop.

"Tell you what, Fred, that must be a mighty nice kind of a woman. Reckon wouldn't so many of us go to the dogs if they just held on to us as she did to you. I declare, if I wasn't too awfully ashamed, I'd like to shake hands and take off my hat to her myself."

"All right, Tom, come along! She's old and ugly, and as angular as a Virginia fence; but on the inside she is gold! There she is, corkscrew curls and all. Come along."

And they went in, and Fred left Tom there, and he staid so long they missed the coach, and had to hire a farmer to drive them to Fitchburg. But the pledge in the Bible had two names, and they both agreed that they had had a glorious Fourth, and never meant to live anywhere again but in the "land of the free." As for Samantha, any listener pausing at her gate would have heard a cracked and quavering voice singing as she worked, "Praise God from whom all blessings flow."—American Reformer.

When a sudden sorrow Comes like the cloud and night, Wait for God's to-morrow, And all will then be bright. Only wait and trust him, Just a little while, After evening tear drops Shall come the morning smile. —F. R. Havergal.

LAW AND LIBERTY.

The strength of a nation, especially of a republic, lies in the intelligent and well-ordered homes of the people.—Mrs. Sigourney.

Every human intellect has in it a rule of action, obligatory on the conscience or moral nature, and this rule of action has in it the elements of law. Hence in his early years, to the well-disciplined child, the law of his parents is his law. And, thus guarded and defended by laws judiciously administered, this child's ways are ways of pleasantness, and, compared with the paths of the undisciplined child, all his paths are paths of peace. To a being compacted of a material body and a reasonable soul, the law of mind is as essential as are the laws of gravitation to the material Universe. Men who batter their moral natures and sell themselves to work wickedness are a law unto themselves, their consciences accusing or excusing the thoughts of their hearts and the works of their own hands.

Human law should be beneficent, and so far as it is in harmony with the law of God, it is so.

But the only perfect rule for man, in his duties toward God, and in his social duties, is contained in the Decalogue, written by the finger of God on tables of stone. This complete code admits of no modifications and is as abiding as the throne of Him who spake and it was done, who commanded and it stood fast.

And yet man, "The abstract of all perfection that the workmanship of Heaven hath modeled," can put himself beyond the benefits of law, and so become what Blackstone calls an Outlaw.

As a free agent under the moral government of God, man has the largest liberty in this direction. The means of making himself an Outlaw are always within his reach. One bottle of that which drowns his reason has power to nerve his aim to acts of violence that will cost him the loss of all things here, that may be followed by regrets, where pardons are not granted. One paroxysm of unchecked passion may thrust aside the elements of law that stands as a sentinel in his heart, and imperil his hopes for eternity.

Hence, to those who study the law of the Lord and make it the rule of their faith and practice, Law becomes exceedingly precious. To minds imbued with the purity and the perfection of a holy God, nothing so magnifies the grace of the gospel as the knowledge of sin that comes to them by the law.

A mind and heart infused with due respect for law, reasons wisely and prudently when it says, If outlaws must be punished as they are in this world, if a wise and merciful God declares that whose sheddeth man's blood by man shall his blood be shed, what must it be to bear the penalty of violated law in that place of torment where he that is unjust will be unjust still and he that is filthy will be filthy still?

And, parents, since these things are so, which shall we choose for ourselves and for our households, Law that secures to us and to them Liberty in its broadest sense, or a so-called Liberty that subjects us and our children to the penalty of violated Law?—Christian Secretary.

JOSH BILLINGS ON INFIDELITY.

Did you ever hear of a man's renouncing Christianity on his death-bed, and turning infidel?

Gamblers, nor free-thinkers haven't faith enough in their profession to teach it to their children.

No atheist, with all his boasted bravery, has ever yet dared to advertise his unbelief on his tomb-stone.

I notice one thing: when a man gets into a tight spot, he don't never send for his friend, the devil, to get him out.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.

It is always safe to allow the religious belief that our mothers taught us—there never was a mother yet who taught her child to be an infidel.

Popular

ON THE CAUSE OF FLAME IN LAMPS OF KEROSENE.—It has been given a fairly good light, but the light obtainable is, and no scraping of prove it. A fractional different brands of that these kerosenes contain of heavy oils, about samples distilling at 200° C.; Sp. Grav. 0.7 points 74° to 77° F. retorts yielded much of The fraction of the distillate between 180° and 280° C. standing, an acid, aqueous The presence of water is expected to be one of the loss of illuminating power was proved to be the cause, it was found to original intensity.

CALF and other skins assemble very closely allied ingenious process. A been made of a genuine is produced in bichromate gives in relief all the from this latter relief is die is readily executed, heavily on the cheap level of making it look so like factured from the skin deceive experts unless examined. Any suitable parted to the factitious

DETERMINATION OF The present method is one, and occupies constant meeting of the Society in Frankford, O. described Foxhale's new as follows: A potash the milk, and the latter ether. With fine average of fat can be easily ether. It is said that permits the same amount it has the great advantage. In the same meeting the of skimmed milk as was also debated. It was that on account of its percentage of albumin being at all diminished the cream—skimmed especially for the poor same time it was shown cream left in, but dilute its value as a nutritive percentage of albumin contained in the fraudulent agreed that substances as milk should be dairymen official, and a pure be made widely American.

PAPER BETTER THAN wheels are composed of pressed under a weight fastened by means of put on them, when they laid loosely, the ring-shoulders of an ordinary treatment they sink quired. If the tire of the wheel, or the tread would be no danger they are flexible, and per ball can be rendered into a diamond tubulation into it. At block of compressed turning lathe, and so chisel is held against instead of cutting the the chisel into a strength is astonishing You can take a 2 England, twist it into pend 330 pounds from will not injure it in Bath tubs and pots a ing the paper made of that is, painted over which becomes a proof. The tube is leak, and put in the You can beat on the not injure them. annealed are durable wash but drop them stand upon them. any particular purpose always be kept sharp stituted for wood, frames, and colored the like.

Bedsteads are fashionable, only of long They are very beautiful ing or heating stoves it is impossible to be less costly than iron ally constructed and convenience in paper type, and all the fix be connected out of cheaply than the complete steam engine turned, and do all and above will come into a car wheel.

A man may learn infidelity from books, and from his associates, but he can't learn it from his mother nor the works of God that surround him.

Unbelievers are always so ready and anxious to prove their unbelief, that I have thought they might be a little doubtful about it themselves.

The infidel, in his impudence, will ask you to prove that the flood did occur, when the poor idiot himself can't even prove, to save his life, what makes one apple sweet and one sour, or tell why a hen's egg is white and a duck's egg blue.

When I hear a noisy infidel proclaiming his unbelief, I wonder if he will send for some brother infidel to come and see him die? I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the corner.

CHRIST OUR SALVATION.

Remember, it is not thy hold of Christ that saves thee; it is Christ; it is not thy joy in Christ that saves thee, it is Christ; it is not thy faith in Christ that is the instrument, it is Christ's blood and merit. Therefore, look not so much to thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness by looking at our prayers, but our doings, or our feelings; it is what Jesus is, not what we are, that gives rest to our souls. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus." Let not thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee.—Pure Religion.

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You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Wells-ville, N. Y., in said county, on the 21st day of July, 1884, at ten o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Joseph W. Smith, as Executor of the said deceased.

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

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Popular Science.

ON THE CAUSE OF THE DIMINISHING FLAME IN LAMPS FED WITH INFERIOR KEROSENE.—It has been observed that much of the "kerosene" used in this country gives a fairly good light with a fresh wick, but the light obtainable after a time diminishes, and no scraping of the wick will improve it. A fractional distillation of three different brands of "kerosene" showed that these kerosenes contained large proportions of heavy oils, about 75 per cent. of the samples distilling at temperatures above 200° C.; Sp. Grav. 0.70 to 0.796; flashing points 74° to 77° F. The residues in the retorts yielded much paraffine and vaseline. The fraction of the distillate coming off between 180° and 280° C. was turbid, and on standing, an acid, aqueous liquid separated. The presence of water in the wick was suspected to be one of the chief causes of the loss of illuminating power of the oil. This was proved to be the case, for on drying the wick, it was found to give a light of the original intensity.

CALF and other skins are made to so resemble very closely alligator skins by a very ingenious process. A photograph having been made of a genuine alligator hide, a copy is produced in bichromate gelatine, which gives in relief all the curious markings, and from this latter relief representation a metal die is readily executed. This die is pressed heavily on the cheap leather, with the result of making it look so like the leather manufactured from the skin of the alligator as to deceive experts unless it is handled and examined. Any suitable stain can be imparted to the factitious product.

DETERMINATION OF CREAM IN MILK.—The present method is a very troublesome one, and occupies considerable time. In the last meeting of the Society of Natural Philosophy in Frankford-on-Main, Dr. Lepsius described Foxhlet's new method, which is as follows: A potash solution is added to the milk, and the latter then shaken with ether. With fine aerometers the percentage of fat can be easily determined in the ether. It is said that while this method permits the same accuracy as the old one, it has the great advantage of great rapidity. In the same meeting the subject of the value of skimmed milk as a nutritive substance was also debated. It was generally admitted that on account of its cheap price and percentage of albuminous material—this not being at all diminished by the removal of the cream—skimmed milk is of great value, especially for the poorer classes. At the same time it was shown that milk with the cream left in, but diluted with water, loses its value as a nutritive substance, as the percentage of albumen is no longer contained in the fraudulent fluid. They all agreed that substances of such common use as milk should be daily inspected by a government official, and any fraudulent admixture be made widely known.—Scientific American.

PAPER BETTER THAN IRON.—Paper car wheels are composed entirely of paper rings pressed under a weight of six tons, and then fastened by means of bolts and steel tires put on them, when they are ready for use. Laid loosely, the rings stack as high as the shoulders of an ordinary man. Under the treatment they sink to the thickness required. If the tire should wear or fall off the wheel, or the train from the track, there would be no danger of their breaking, as they are flexible, and would spring. A paper ball can be rendered so solid that nothing but a diamond tool can cause an indentation into it. At the mill it is a square block of compressed paper fastened on a turning lathe, and so hard that if a fine steel chisel is held against it when it is moving, instead of cutting the paper it will break the chisel into a hundred pieces! The strength is astonishing.

You can take a 25 note of the Bank of England, twist it into a kind of rope, suspend 330 pounds from one end of it, and it will not injure it in the slightest degree! Bath tubs and pots are formed by compressing the paper made of linen fibres annealed—that is, painted over with composition, which becomes a part thereof, and is fireproof. The tubs last indefinitely, never leak, and put in the fire, will not burn up. You can beat on them with a hammer and not injure them. Plates compressed and annealed are durable; you can not only wash but drop them upon the floor and stand upon them. The fork can be used for any particular purpose, and the knife can always be kept sharp. Paper can be substituted for wood, converted into picture frames, and colored like walnut, cherry, and the like.

Bedsteads are fashioned the same as car wheels, only of long strips instead of rings. They are very beautiful and lasting. Cooking or heating stoves are also annealed, and it is impossible to burn them out. They are less costly than iron. A house can be literally constructed and furnished with every convenience in paper. The printing press, type, and all the fixtures of the office, could be concocted out of this material, and more cheaply than the ordinary kind. A complete steam engine can be thus manufactured, and do all required duty. Clothes and shoes will come in the future. Twenty-nine hours are needed to transfer linen fiber into a car wheel.—South-Western Presbyterian.

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Abstract of Time Table, adopted July 14, 1884. EASTWARD.

Table with columns: STATIONS, No. 1, No. 2, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 6.07, Carrollton 6.35, Vandalia 6.50, Allegany 6.50, Olean 7.50, Hinsdale 8.23, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40, Wellsville 1.45, P. M., Andover 2.32, Alfred 2.32, 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, Perryburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley 7.16, Salamanca 8.15, Great Valley 8.22, Carrollton 8.57, 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. 3, No. 9.

Table with columns: STATIONS, No. 1, No. 5, No. 3, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

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 7.45, Belmont 8.45, Belvidere 8.55, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.10, and arriving at Dunkirk at 7.50 P. M.

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BRADFORD BRANCH WESTWARD. STATIONS, 15, 5*, 9*, 35*, 21*, 37.

Table with columns: STATIONS, 15, 5*, 9*, 35*, 21*, 37. Rows include Carrollton, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.30, Kendall 11.31, and arrives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD. STATIONS, 6*, 20*, 32*, 12*, 16, 38.

Table with columns: STATIONS, 6*, 20*, 32*, 12*, 16, 38. Rows include Buttsville, Custer City, Bradford, Custer City, Bradford, Carrollton.

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 8.44, and arrives at Carrollton 4.01 P. M.

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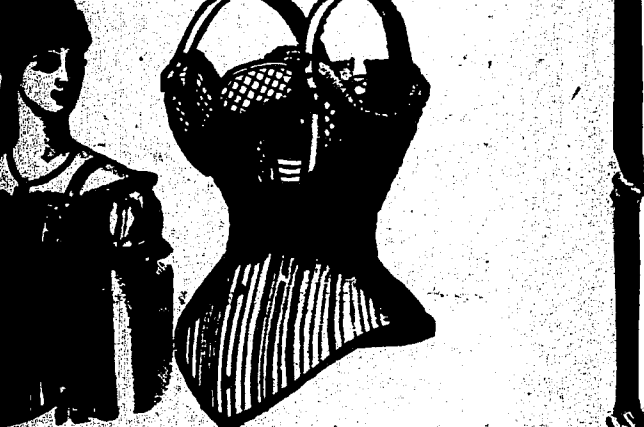
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INTERNATIONAL LESSONS, 1884.

- 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: 1-13. Aug. 2. David's Repentance. Psa. 51: 1-19. Aug. 9. Absalom's Rebellion. 2 Sam. 15: 1-14. Aug. 16. Absalom's Death. 2 Sam. 18: 24-33. Aug. 23. The Plague Stayed. 2 Sam. 24: 15-25. Aug. 30. God's Works and Word. Psa. 119: 1-14. Sept. 6. Confidence in the Lord. Psa. 27: 1-14. Sept. 13. Waiting for the Lord. Psa. 40: 1-17. Sept. 20. A Song of Praise. Psa. 103: 1-22. Sept. 27. Review.

LESSON V.—DAVID'S REPENTANCE.

For Sabbath-day, August 2.

SCRIPTURE LESSON.—PSALMS 51: 1-19.

- 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3. For I acknowledge my transgressions: and my sin is ever before me. 4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6. Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9. Hide thy face from my sins, and blot out all mine iniquities. 10. Create in me a clean heart, O God; and renew a right spirit within me. 11. Cast me not away from thy presence; and take not thy Holy Spirit from me. 12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. 13. Then will I teach transgressors thy ways; and sinners shall be converted unto me. 14. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. 15. O Lord, open thou thy lips, and my mouth shall shew forth thy praise. 16. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. 17. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. 19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

TIME.—About 10:30, B. C.

LEADING THOUGHT.—The Duty of Repentance and Confession.

GOLDEN TEXT.—"My sin is ever before me."—Psa. 51: 3.

OUTLINE.

- I. Repentance offered, v. 1-5. II. Forgiveness sought, v. 6-9. III. Prayer for a new heart, v. 10-12. IV. A new life proposed, v. 13-19.

QUESTIONS.

Under what circumstances, and by whom, is it supposed that this Psalm was written? (See the Bible, and 2 Sam. 11 and 12.) Had David sinned grievously in the matter of Uriah and his wife? Did he repent of these sins? 2 Sam. 12: 13. I. On what ground does David pray for mercy and forgiveness? v. 1. What does "blot out" mean? v. 2. Does sin render the character unclean? What is meant by "thoroughly?" (Thoroughly, entirely.) On what ground does he plead for cleansing? v. 3. Had he not sorely wronged both Uriah and Bathsheba? How, then, could he say, "thee only?" How did this justify God? How far back does David date his depravity? v. 5. Was this a sufficient excuse for his wrong doing?

II. What kind of truth and wisdom does God desire? v. 6. What is meant by "the inward parts," and "the hidden part?" What is prayed for in v. 7? What does "purge" mean? (Purify.) What use was made of hyssop, under the law? Lev. 14: 4-7. In what respects is sin like the leprosy? Of what is whiteness an emblem? Isaiah 1: 18.

III. What brings joy and gladness to the sinner? v. 8. Can he have true joy without repentance? What is meant by "hide thy face from," in v. 9? Can God really help seeing our sins? What does "blot out" mean? What does he pray for in v. 10? Are these things proposed elsewhere? (Ezek. 36: 25-27.) What did David seem to dread most? v. 11. What had he lost by his sins? v. 12. What would be the natural result of his restoration? v. 13. Can we reasonably hope to convert sinners, while we are living in known sin? Psa. 66: 18.

IV. What does David pray for in v. 14? Why was his sin "bloodguiltiness?" (It was, by the law, a capital crime.) What naturally follows, when the Lord opens our lips? v. 15. Does sin close the lips? Does God take pleasure in burnt-offerings? v. 16. Why? What sacrifices are pleasing to God? v. 17. What does the writer pray for in v. 18. The last two verses were probably added after the captivity. What state of mind, in the worshiper, renders even burnt-offerings acceptable to God? v. 18, 19. Do you continually offer to God, through Christ, the sacrifice of a broken spirit and a contrite heart? v. 19.

[The Comments on the above lesson had not arrived up to the time of going to press.]

MARRIED.

At Farina, Ill., June 25, 1884, by Elder Leman Andrus, GEORGE SCHLAGENBAUF, M. D., of Altoon, Effingham county, and Miss RUTH ZINN, of Farina.

DIED.

In Hornellsville, N. Y., May 25, 1884, AVIS SATTERLEE, in the 67th year of her age. She was born in Alfred, and was the daughter of David Satterlee, and grand-daughter of Eld. Wm. Satterlee. For more than half a century she has been a member of the First Alfred Church, always attentive to duty and true to conviction. She leaves the legacy of a life faithful to her own conceptions of life's true ends.

In Andover, N. Y., July 15, 1884, CATHARINE A., wife of Daniel T. Graves, deceased, in the 67th year of her age, of acute inflammation of the liver. Her husband died about five months previous, leaving an only son and child, who is now left alone. She was a member of the Seventh-day Baptist Church, of Independence. Her funeral was largely attended by sympathizing friends of the lone son. "When my father and mother forsake me, then the Lord will take me up." J. K.

In Little Genesee, N. Y., July 12, 1884, after a brief but painful illness, Mrs. RACHEL C. MOSHER, wife of Herbert Kenyon, in the 21st year of her age. A little less than a year ago, she came from her home in Plainfield, N. J., to Little Genesee, a lovely and hopeful bride. But, alas, in one short day the flowers of hope have withered. She early found Christ, and joined the Friends, of which denomination her mother is a member. A few years ago, while staying with her brother at Alfred Centre, she united with the church at that place, and remained a worthy member until death. She was much loved and highly respected by those among whom she had come to make her home, and will be sadly missed by all. It was sad, indeed, for her to other

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CHRISTIAN. Ephesian. We are happy, Christians. We are fighting for full salvation is our birthright. And our sword is the truth.

Righteousness it is our truth, our guide, our life. And "the cross of Christ" All the world a battle.

Jesus is our great love. Satan is the foe we And with prayer and We are wrestling for fiery darts our foe is All his missiles we For were clad in gold We'll be victors by Let him marshal all his Let him draft his pi We are ready with consecrated volunt

Onward! onward! is From the center to Unconditional surrender World for God! and

When life's conflicts When we lay our We'll be summoned To a mansion in the There, we'll answer Then, we'll join the Ever, and forever, P Father, Son, and S

TO SUNSET-LAN THE MADEN As we were coming Grove, Brighton call a bear up in a tree by enough there just over of the tree, was a green

entirely ready to spring; we recalled how n arms. It certainly wa into this region of ro without some protectio as to whether bears or something human when he had selecto hoped it might be, the away with the rest; to speculate, however sharp eyes saw thro

proved to be nothing of a clump of mistletoe! Leaving the grove, Creek valley, a branch the Merced. After a climb a low divide an side of the mountain our side runs into the of the mountain stee

the great San Joaquin (Saff-Ho-ah-keen). W for dinner, and bring stove, we make a pot the aid of a clear ro very pleasant picnic. Summer, but just ar

nook the air reminds view is charming, with the green fe which the sunlight other and dance li while the abundant at times into forge Summer time it see

This road, the sho valley, has been rec carried around the b that at no place do feet to the hundred, steepest railroad gra when the days are horses every twelve coach over the entir now with no change

The places for turni not many, and on calculate chances Shortly after dinn loaded with lumber in such an inconven no getting by it in the way of p

daunted, Brightn trackless forest, road, and on we fallen trees for a co without compass came out upon the mishap or advent