

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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IN THE GLOAMING.

BY ANNIE L. HOLBERTON.

I am so tired!—the way is rough and thorny,
My weary heart is sinking now with pain;
My life seems fruitless and the day is stormy,
Too heavy are the burdens I sustain.

I feel alone,—friends who were wont to cheer me,
Have passed before me to another shore,
And some I prayed might wend their journey near me
Refuse to bear the cross our Saviour bore.

My courage fails, not that my faith is shaken;
God's holy truth shines clearer day by day;
I'd not retrace one step for Jesus taken,
Except to fix it firmer in the way.

I mourn to see God's holy Sabbath slighted,
To witness hearts grown callous to his truth,
And more than all that those themselves benighted
Have power to sway the tender heart of youth.

I long to see the souls of men unclosing
To read his desecrated law aright,
'Tis sad to see a Christian world reposing
In pagan darkness while his word is light.

Revive in us thy spirit Lord, and lead us;
God strengthen us and stir our hearts anew;
Oh, turn thy lambs from straying now, and feed us
With grace to keep thy promises in view!

Come very near, dear Father, with thy blessing,
We know and feel our strength is all in thee;
And may thy love our hearts entire possessing
Reflect in other breasts a sacred plea!

Resting on thee the weary soul grows stronger
Trusting entire the darkness will dispel;
We'll sow the seeds and wait a little longer,
Content to know "he doeth all things well."

THE EXCEL BAND PLEDGE.

BY REV. E. A. WITTER.

An address delivered before the Portville Excel Band, September 23, 1883, and requested for publication in the SABBATH RECORDER.

[This address delivered nearly a year ago, and brought to this office about that time has been mislaid, and recently brought to light. As the subject of which it treats is not limited by time or place, we print it at this late date, with this explanation. We commend it to all young people.—Ed.]

Brothers and sisters of the Portville Excel Band, having been requested to address you this evening, and thinking perhaps some of you were as ignorant of the pledge as I have been, and with a hope that I might refresh your minds, and cause you to have a more perfect conception of the nature of the pledge, I have chosen to speak about "Our Pledge." It reads thus, "We the undersigned, with a desire to be manly and womanly and Christ-like in our character—" What a desire is that expressed in those few words—manly, womanly, Christlike. What is it to be manly and womanly? What is it that constitutes a manly and womanly character? It is to be possessed of those traits of character, those qualities of mind that will make us helpful to each other, that will enable us to reach out the hand of love, of kindness, of charity to all mankind. To be manly and womanly is to be so filled with the spirit of kindness that we shall do all in our power to help lift the world up and make it better; and to be Christlike is to be possessed of his spirit, to be meek and humble. To be Christlike is to be possessed of a perfect manly character sanctified by the Spirit of the Divine One. You and I, my young friends, have expressed our desire to be thus manly and womanly and Christlike, by affixing our names to this pledge; and that we may realize this desire, we state that "We therefore pledge ourselves—" What is a pledge? It is a contract made between two individuals, or between the members of one party and those of another, that for certain reasons, or in consideration of certain things, they will do so and so. You, each one of you, have, by taking this pledge made a contract between yourselves and the other members of the Band, that in consideration of your desire to be manly and womanly and Christlike, you will be so far as you are able, truthful, unselfish, cheerful, hopeful, and helpful." What a world of meaning there is contained in those few words. It seems to me it would be impossible for one to select words that would cover more completely the length and breadth of a truly Christian character than do the five words here chosen by the writer of "Our Pledge." We have pledged ourselves to be truthful. How necessary that we should seek thus to be, that we may obtain and hold the confidence of those with whom we associate, and still more that we may obey the

command of God, for he has said "Thou shalt not bear false witness." We have declared ourselves to be so far as we are able, unselfish; to seek, not our own personal gratification, to render assistance to all mankind, to seek to make them happy, not from any selfish motive, but that they may be made better. And still farther we are pledged to be cheerful. O, what a power we are permitted to wield over the human heart by this one element of our nature. Did you ever think how much sunshine you could carry into every home that you enter by being cheerful? Did you ever think that you could dispel the feelings of despondency and gloom, that you could brush away the tear of sorrow and drive away the dark clouds that cover the sky of the mourner, and allow the sunshine to break in upon their hearts? Did you ever realize, that you could do all this by being cheerful? God has given you this element of your nature that you might carry sunshine into the presence of the sick and suffering, that you might by that sunshine turn their thoughts from gloomy forebodings to pleasant anticipations of the future; he has given it to you that you might take happiness into homes that were otherwise desolate, and we have pledged ourselves to do what we can by cheerfulness to drive away the sorrows of this world, and cause the sunshine of peace and happiness to dwell in every heart.

We have also contracted to be hopeful and helpful. Hopefulness is a surety of success in whatever occupation we may be engaged. He who is hopeful is courageous, is filled with that which spurs him on continually to new effort. He who is hopeful is also helpful in that by his enthusiasm and earnestness he influences others to action in the same direction. I repeat, He who has a strong abiding hope is assured of success.

We have pledged ourselves to cultivate these five elements of our nature that we may be all that is manly, womanly and Christlike.

Still farther we pledge ourselves "to use our influence always for the right." Just notice that word always; what is its meaning? It does not mean that we are to use our influence to-day, to-morrow, this week, this year or next year, and let it stop there, but it does mean, that we are at all times, in all places and under all circumstances, always, to use our influence in favor of what we believe to be right, and "never fear to show our colors."

As the soldier is filled with pride to own his allegiance to the stars and stripes, so ought we to acknowledge with cheerfulness that we have pledged ourselves to cultivate these elements of a truly noble character—truthfulness, unselfishness, cheerfulness, helpfulness, and helpfulness.

"We also pledge ourselves to use our voice and our influence against intemperance." What a field there is here opened for us. It is a field in which all may find employment. This giant evil saps the life-blood of our nation, it often destroys the best of society, it enters our homes, takes from us our loved ones and drags them down into degradation and ruin. We have pledged ourselves to stand for the right, and in the temperance work there is an opportunity for you, my young friends, to have a hand; though you may feel that your influence is small, remember, that if given for the right, God will bless it and finally give it the victory.

We agree to use our influence against "the use of vulgar or profane language." Is it possible that we, citizens of a Christian land and dwelling under the shadow of this beautiful church, need ever to hear these things? Can it be that we are ever called upon to discountenance the use of obscene or profane language? Sad as it may seem it is nevertheless a fact that we can not walk the streets of this place, we can scarcely travel a mile upon the public thoroughfares without hearing just such language. We can scarcely meet in social converse with a company of friends without finding more or less of vulgarity. You have pledged your influence against such things, that, by discountenancing them, you may help to purify society.

We have also agreed to use our influence against the "use of tobacco." I would that it were not necessary to speak of this disgusting habit, but it is so nearly universal that there is scarcely a home in all our land that

does not feel its pernicious influence. When you see a young man smoking a cigar, or when you see him chewing tobacco, you have agreed to warn that young man of the danger of such a course, and seek by your influence to turn him from it. Do you not know that when you take the poison of tobacco into your system you are laying there the seeds of disease? You, fathers who hear me to-night, do you not know that in the use of tobacco you are not only poisoning your own system, but are transmitting to your offspring disease and death? Do you not know this? Of course you do, for what person dwelling in this land of enlightenment, with the privilege of reading the discoveries of science, does not know it? You have not only the teachings of science, but the testimony of men who have been addicted to this evil, who have studied its effects upon themselves and others till they know they are harmful. You teach your boys to look to you as an example, you are filled with pride when you see them following your example of industry, and faithful effort to provide for the necessities of life, but you would not have them follow you in this evil habit of using tobacco; why then continue to set before your boy such an example?

Your influence, members of the Band, is pledged against "disrespect to the old." Can it be possible that one can be found who has become so debased, or who was born so low that he will treat with disrespect the man of hoary hairs? The Bible abounds in precepts emphasizing the duty of the young to respect and revere the aged. This we are not only pledged to do ourselves, but to impress the duty upon others by our precept and our example.

It is also our duty to discountenance "ill-treatment to the young or unfortunate." Can it be true that any are so destitute of manliness, so debased as to be unkind to the young and to the unfortunate? Yes, it is true, examples of which many of us have seen.

Jesus may have had in mind just such things when he spoke those solemn words, "He that causeth one of these little ones to offend, it were better for him that a millstone were hanged about his neck and he drowned in the depth of the sea." We are to discourage such treatment and to encourage kindness, for God knows the unfortunate have burdens enough to bear without our adding to them by our unkindness.

We have still farther pledged our influence against "cruelty to animals, and to aid and support each other in carrying out this pledge in the spirit of our motto." I have thus reviewed our pledge, dwelling briefly upon its various points of interest that it, with its teachings, might be brought fresh to your minds.

There are a few things more I wish to say to you. Did you ever think that this pledge contained the principles of Christianity, and that to live in letter and in spirit would make of each one of you a Christian?

To be sure it does not say, Believe on Christ, nor does it say, Do these things because they are the commands of God; but if lived up to in spirit we are obeying God and are becoming Christlike in character, two things that are necessary to a Christian life. I knew a young man who was asked to join a certain Excol Band. With a spirit of carelessness and without thinking of the meaning of the pledge, he consented. He was not religious, nor particularly attracted to the society of the religious, but as he went home and sat down alone in his own room and read that pledge, he began to think what it meant and to realize what a change it would make in his own life should he live it out; he continued to think upon the pledge and its teachings until it resulted in his desiring to become a Christian. That desire ripened into a determination, and the determination brought him with all his heart to Jesus.

This brother has come to this new life because he has sought to live his pledge in spirit and in truth. What it has done for him and others, it will do for each of you. Will you remember the teachings of this pledge and seek by the keeping of it to build up within yourselves all that pertains to a manly, womanly and Christlike character? God help you, that you may.

THE CHICAGO MISSION.

Some of the members of our little congregation have been absent from the city during this month, so that we have not only been short of teachers in the Mission School, but our preaching services have been thinly attended. The children, however, have been quite punctual in their attendance, considering the season.

On Tuesday, July 29th, occurred the annual picnic of our school—an event which has been looked forward to by the children, and others, with a great deal of interest. Some of the children confess that they could hardly sleep the night before, for fear that they might not awake early enough to get ready for the start. Considering that we did not want them at the Mission till half-past nine, this shows that they must have felt highly interested. We went, this year, to Highland Park, a station on the Milwaukee branch of the Northwestern road, twenty-three miles from Chicago. The car that carried us was very kindly furnished gratis by the railroad company as a testimonial of their interest in Chicago missions. The same favor was shown to our school last year, when they went to Highwood, a station one mile further out on the same road.

When we were all in the car, a careful count revealed the fact, that there were one hundred and forty-one of us, all told—including Superintendent, teachers, scholars, parents, brothers and sisters of scholars, and a few invited guests. The car was literally full, some seats having as many as four children each; and, though there was not a little uneasiness, there was very little evil temper shown. I understand, that, last year, the number was one hundred and ten; showing an increase of between thirty and forty. When we arrived at our destination, we were joined by several members of the school, now living, or stopping, at Highwood, including the family of Bro. Moore. I would say further, that the ages of our company ranged from eleven weeks to "three score and ten." Many of the families had their own baskets, with refreshments, along with them. But besides these voluntary, and for the most part, unexpected provisions, the friends of the Mission had provided ample stores of bread, butter, sandwiches, cake, lemonade, candies, melons, etc., most of which were free to all of the party.

The grove where we met is situated on a bluff, on the shore of Lake Michigan. It is high and dry, clean and grassy, and is furnished with a swing and refreshment tables. It affords a fine view of the Lake, which stretches out apparently without shore or bound, like the sea itself. Many of the boys indulged in a bath, while the girls, under the care of the Superintendent, had a comfortable wade in the shallow water.

I should have mentioned before, that, in the morning, most of us met at the Mission rooms, in order to start for the depot together. While waiting there we sang a number of the hymns, with which the scholars are familiar, under the leadership of Miss Ella M. Covey, the Organist and Assistant Superintendent. While on the picnic grounds, there was more singing of the same kind, which the children and their parents seemed to enjoy. Just before distributing the cake, all were seated on the grass, a few remarks were made by the Superintendent, and by Bro. I. J. Ordway, and a short prayer was offered by the writer, thanking God for the good things he had given us, and craving his blessing upon them. It was remarked by those who attended last year, that the children have improved wonderfully in their general behavior. Indeed, there was very little seen on the grounds that required any check or reproof; and yet no one, old or young, seemed to feel any restraint. I think it can not be doubted, that this school has been a very great blessing to the children who have enjoyed its advantages; and I am equally well satisfied, that it has rested favorably in its influence upon some at least of the parents. I trust also, that some of them, both parents and children, are beginning to realize that their prejudices against the loving Christ, and his pure teachings, are not reasonable. The children, especially, in the songs they sing, and in the incidental remarks about Jesus which they hear every Sabbath, are continually drawn towards the cross. I pray God that they may daily come nearer to Jesus, and that, in their distress,

they may call upon him, and be enabled to realize how near he is to every one of us. These children are fully as bright as the average of Gentile children. They are also affectionate and confiding, to a degree that surprises me, in view of the deep prejudices that Jews usually entertain against Gentiles.

After every one had eaten and drunk to the full, and "twelve baskets full of fragments," more or less, had been loaded into the wagon, we returned to the station, when we started for home at twenty minutes past six P. M. In an hour, we arrived, all weary, some sleepy, and without a single accident to report. While waiting for the cars, at Highland Park, an informal vote of thanks to Mr. — who had furnished the car, was passed with hearty good will, and most of the children promised to come to the school next quarter. Prizes are to be given to those who shall be perfect in attendance, and to those who shall learn all the "golden texts," and, at the end of the quarter, an entertainment, literary and musical, is to be given, and an admission fee is to be charged. The members of the school and their older brothers and sisters, are to give the entertainment. The proceeds are to be for the benefit of the school. Such is our programme for the next quarter, in addition to the weekly Sabbath exercises. Brethren, pray for us, that we may have wisdom in carrying out this most delicate and difficult work.

J. W. MOYTON.

PREPARATION FOR CONFERENCE.

The General Conference of our denomination will convene at Lost Creek on the 24th of next September. That is just eight weeks from to-morrow, or about seven weeks from the time this appears in print.

Before the gathering of our people some things might be said that will add to the comfort of those who come and those who receive them.

(1) Those coming from the North must not expect to find tropical weather in West Virginia, for we live in the foot hills of the Alleghany Mountains, and the nights are proverbially cool, so that wraps and waterproofs are often needed. Besides, we have heavy dews, like the land of Palestine, when the blue grass gets thoroughly saturated with water.

(2) Those who come from a distance will find when they leave the cars at Lost Creek that valises and grip-sacks are more convenient for our methods of traveling than large trunks and Saratogas.

(3) There is but one Sabbath-keeping house at Lost Creek station (the parsonage) and but five Sabbath-keeping families within one mile of the church, the others being from that to seven miles away, so that those coming from abroad may expect to have the enjoyment of long rides. But these long rides over the green hills are the best remedy for indigestion except it be, taking it afoot.

And then too the Virginia custom prevails, of making the great gatherings, basket meetings—coming early in the morning, putting in a full day at the church, spreading the table cloths under the trees and on the grass, and going home at night to visit and prepare for the next day. In this way we make but one trip a day to the church, give up the day to the meetings and the night to social enjoyment and rest. While then our people are widely scattered, they adapt themselves to the circumstances and are making preparations to accommodate those who come, and will gladly welcome them to their homes and their hearts.

But while the preparations for the journey and setting the houses in order on Lost Creek, are important, yet infinitely more so is the spiritual preparation for the Conference—the setting of all our hearts in order to wait upon God and realizing our duty as Seventh-day Baptists. And I would that all who love our precious Zion, might do as David did, go in and sit before the Lord and consider how the Lord has brought us hitherto and what he now requires at our hands. And I do ask of all whether they come or stay, and those who are here, to lift up their hearts in continued prayer that this gathering of God's people may be especially blessed—that those who come may come in the fullness of the gospel of Christ, and those who receive, may welcome them in the name of the Master, and thus the blessing of our adorable Lord rest upon all our people and upon all departments of our work.

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REV. MR. WHITEHEAD, of the British Wesleyan Conference, says that China is the place above all others where a woman's hand is needed.

AMONG other causes, emigration West helps to keep the East an important home mission field. The Congregationalists report 94 missionaries in Maine; 63 in New Hampshire; 53 in Vermont; 83 in Massachusetts; 8 in Rhode Island; 40 in Connecticut; and 72 in New York. Our Western friends must not, therefore, think it strange, if, in our plans and labors, we show considerable interest in the work of strengthening things that remain in the old but living East.

SHALL WE ORGANIZE?

In the annual reports of the Executive Boards of our Tract and Missionary Societies last year there were suggestions to the end that an effort be made to secure the co-operation of the women of our denomination in the benevolent enterprises they are seeking to carry forward. In the meantime there has been many items in the different departments of the SABBATH RECORDER that were of such a nature as to lead the women to believe there was something of importance which they might individually, but better unitedly, be instrumental in doing. Now we believe that into every individual life which proves itself worth living, there comes a crisis, in which the past is reviewed, and the possibilities of the future are weighed, that from that hour existence has a deeper meaning, and action takes on a sober earnestness, however early or late in life it may come. The same is, and must be, true of organized enterprises which propose blessings for the race, and have earned the right to live. Such a time has come to us as a people. We must glance backward and learn what has been done; then look forward to what is waiting to be done, and solemnly ask, "What are our relative duties?" When we ask this question collectively, it is to each one of us a personal question, and can be truly answered only on bended knee, and with God. For many years in some of our churches, and during a lesser number in many others, there have been benevolent associations, of one form and another, that have been training schools in certain classes of benevolence, and which have done much good in their way. Joy and prosperity have come to us through the work done in the midst of weakness and discouragements, yet always with faith in an omnipotent leader, and with a success that has enriched us more than can be measured by our labors or our outlay. To-day, like a handwriting on the wall, the command to "Go forward" may well startle us into grave questionings. Dare we hesitate while we ask if it be woman's duty to take up aggressive work in the cause of missions? A devout astronomer once said, "I think God's thoughts after him," and may not we who "have the mind of Christ in us," reverently follow in the kingdom of his grace, and learn the thought of God in his redemptive work for a lost world? It was in the hour of his supreme triumph, beside his own open tomb, the risen Christ sent out his first messenger—a woman. "Go tell," he said, to Mary; and all down through centuries he has given to woman a place and a mission, whenever he would lead out his church into a broader service and a richer blessing. Nearly a century ago our foremothers organized the Boston Female Society for Home Missions, in which they wrought nobly and well. Later on, when God sounded the bugle call to push their efforts across the sea and support, by their gifts and prayers, the costlier sacrifice of personal service, they loyally proved their heart's devotion, and wrought among the foundation stones whereon we now may build. They labored, and we have entered into their labors, receiving a precious heritage. In our own, and foreign lands, the thought of God is traced in lines clear out and legible. The entire world is open to missionaries and the messages they bring. Commerce and its civilizing influences have followed in the train of Christian missions, and these in their turn have brought after them the awakening of sluggish minds from the sleep of centuries, to ask "What is truth," and "Who is Jesus Christ?" The whole Orient is in a quickened, listening attitude to catch every answer that comes; so also the "sunset lands." The scream of the railway and the click of the telegraph are like an electric thrill, stirring up the people, and awakening in them a new recep-

tive power; and this new condition of mind is God's thought of preparation for the story of his grace and love which we are to tell. We have, as women of the Seventh-day Baptist Churches, a large share of work entrusted to us. The purposes of grace are unfolding fast. "There is a sound of going in the tops of the mulberry trees;" answers to our prayers for the descent of the Holy Spirit have come; converts have been multiplied; open doors for work which we can do stand inviting us on every hand. God's blessing has attended our people's efforts; and this very blessing which we have so often invoked, and which God has sent, makes our work to-day greater and more imperative. Our successes are our embarrassments. We are continually receiving requests for assistants in our missions, for ladies to be sent to the school work connected with our Foreign Mission; and they ought to be connected with our Home Mission in some way; but there are none to send, and no means to assist any in their preparations to go. When the growth of a mission demands a school, it must have a house for its accommodation, and a home for the teachers, as well as other helps, until it learns the lesson of self-support. Can we do otherwise than believe that the want which cries there is "the Lord's thought;" his appeal to the supply which he knows exists here? As before stated, there are many Christian women in our Seventh-day Baptist Churches, who, in these churches, have organized circles and bands, who have joined heart and hand in true benevolent work, and wrought well; but does this way answer the present demand to "think God's thought after him," respecting our present duty and privilege as regards our distinctive work, to evangelize the whole Christian as well as Pagan world? Should we continue to use the best of our efforts and the most of our means to clothe bodies of indolent and inebriate indigence (which is not only tolerated but supported by our statutes), while so little of our accumulations is appropriated to the spread of the gospel in its entirety? God's rich blessing has attended our outlay and offering, and the same blessing calls for gratitude and a deeper consecration, and says to us, "These ought ye to have done, and not to have left the other undone."

For the past we can joyfully raise our Ebenezer, and if we meet the duty of this hour, we may on the future write "Jehovah-jireh." But the "past and the future are nothing in the face of the stern to-day." We realize that it is a solemn business consulting and deciding over human souls; that we face momentous questions and eternal issues. But shall the girls coming to our mission schools be received, or sent back into darkness while we hesitate over the dollars and cents of their expenses? Shall our missionaries have the means of gathering people for Bible study, and their children for education, or must they be left amid the surroundings of heathenism? Shall native Christians, who, out of their worldly poverty and spiritual hunger, have given, or may give, their best to have their daughters educated in our blessed Bible truth, and been encouraged to believe that American women would furnish the matron and teacher, be left to lose faith in us and our love for them, and lose faith in God because their prayer "for a mama all their own" is not answered? Shall the good seed which has been so widely sown by our publications, and which now shows signs of vitality in quickened inquiry of "what is truth," and "who is this Jesus Christ," be watched and watered, or left in its struggle heavenward to be choked by the rank growth of idolatry, and stifled by the Upas poison of incoming infidelity? Shall we, Seventh-day Baptist women of the nineteenth century, to whom God has given opportunities which never before came to woman, enter into our privileges and prove to men and angels that the love of the Son of God in our hearts, is a transforming agency, potent to lift us out of our selfishness, our love of ease, and our carnal ambitions, into a self-denying sympathy with his mission of mercy to our fallen race? Looking back into the past, and seeing ourselves in the thought of Christ, when he undertook the world's ransom; and looking forward into the future, and foreseeing the glory to which he will bring us, shall we ask how and where we may be allowed to share this work which holds all the powers and resources of our God at its command 'till the last one shall be brought home with rejoicing; or, folding our hands while the flood-tide of our opportunity ebbs, shall we by and by find ourselves stranded, and in bitterness discover how little we have gained and how much we have lost? This work for a lost world will go on to the end of time, and the church of the next century will be more a mission church

than ours of to-day. The educational work, dear sisters, in your circles and bands will contribute their share in its results; but we must not neglect to give our example, as well as precept, for progress, as its heritage. We only can do our work for the women of this generation, who are gliding into eternity by the millions yearly. We must give our money, our prayers, and our labors,—perhaps our daughters—perhaps ourselves. True we have many calls for gifts and services; but would God send the opportunities to us were it not that he knows we are equal to them? Does he not put before us these open doors because he delights to honor us, and would admit us into the secret counsels of his labor and love? Does he not give us this work for him because he has also a blessing with which he would enrich us? Does he anywhere ask for more than has been bestowed? The Saviour, in fitting his followers to be jewels in his crown, has processes of polishing them that "they may shine as stars in the firmament." Are not these some of them, for he urges them to self-denial in his service? In order that we may share in this blessedness to the degree that he has offered, we need to question diligently if there be, not some new agency we can employ to enlist more workers; more thought about ways and means; some organized method by which we may include all the churches and every individual in the search for what God has done for us; is doing among the unbelieving millions; and what he wants us, as his servants to do.

In conclusion, dear sisters, will you not consider the question of a woman's Seventh-day Baptist organization which shall have for its object, to furnish through our Missionary and Tract Boards, the means necessary for the preparation of women for the work of home and foreign missionaries, teachers and physicians, together with the needed facilities for their work, such laborers being recommended by the organization. We ask you to think over the matter, to make it a subject of daily prayer; to talk it with each other; and then, in your organized bands or circles, old and young, to compare notes, look at it in all its bearings, and see if it be not possible for you to modify some article of your constitution, or add one that shall authorize you to use the larger share of your collections for this purpose, and thus become a branch of, or auxiliary to, a denominational organization, thus increasing personal interest in its benevolent enterprises. Of course there will need to be a constitution, with its by-laws, making a general organization, calling for a President, Vice President, Treasurer, Secretaries, Directors and Auditors, to be located somewhere; all of which is an embryonic state, to be developed as the interest may demand. The Master has constituted us his stewards; has entrusted us with talents; he calls for the use of them; he bids us bring in the tithes into the storehouse and see if he will not pour us out a blessing. He has been proving us; have we met the measure of the requirement? Let us now meet his demands, and prove if he will not do what he has promised, remembering what our Lord said in the parable of the vineyard about letting it to these who would render to him the fruits in their season.

MISSIONARY SOCIETIES IN HOME CHURCHES.

BY THE REV. JAMES L. PHILLIPS, M. D.

An American lady of a remarkably well balanced mind, a careful reader and a devoted friend of the foreign missionary enterprise, has written me a letter recently, in which I find these words: "Do tell me how we can keep up the interest in our missionary society." The same point came up over and over again while I was at home on a furlough a few years ago, and it is one that deserves attention. As I recall it now, my observation amongst the home churches led me to divide the missionary societies I found into two classes, viz., live and galvanized. I was continually meeting with both kinds. The one had real, hearty life of its own, and life it could communicate too, to others. The other had all the sound and show and shine of life on stated occasions, when roused to action by the galvanic battery of some eloquent speaker, but too soon and surely it fell back into a chronic state of suspended animation, and there it stuck till the aforesaid battery was again applied.

Now, I believe with all my heart that a missionary society is a good thing for a church and community that is generally run down. The discouraged pastor of a small church on our western frontier once wrote me of his trials, and I never make a medical prescription more sincerely or strictly than when I sent him the following: Get the good women together and organize a missionary society. This dose rarely needs repeating, and I have found it to work wonders in lifting up low churches to health and happiness.

There are these two points to be thought

of, neither of which can be overlooked in the "keeping up of the interest" in the missionary societies of the churches. First, they must have food. Secondly, they must have exercise.

1. Food. Faith and facts constitute the food of every such society and in a careful diagnosis of the galvanized ones I met with, I found in every case that either faith or knowledge was wanting, and in some cases both were wanting. The heart and the head need nutriment and where this is denied them, they die of inanition. The chief source of faith and facts for missionary work is the blessed Bible, and an important auxiliary is the history of the Christian Church ancient and modern. The Word of God and the missionary literature of all ages from the first century to the present constitute the grand storehouse of information and inspiration for all missionary effort. I have been amazed to find people trying to "keep up the interest" in a society without diligent study of Scripture history and prophecy, and without a scrap of modern missionary literature! The dear old Bible is our Vade-mecum for the truest information and the highest inspiration in Christian toil and triumph, and our freshest periodical literature, like the several denominational magazines and those of a broader scope like *The Gospel in all Lands* and *The Missionary Review*, and the pages of missionary biography are ever bristling with stirring facts for the aid and cheer of every devoted worker. Let these be searched and pondered with prayer and there can be no lack of food for all the missionary societies on the planet.

2. Work. Neither food nor tonic can take the place of work. Facts from the history of the Jews or from the fields of Central Africa, from the middle ages or the nineteenth century, from the home of the Huns, Hindus or Hottentots, can't bring life and vigor, growth and blessing, without effort. There must be much thinking and much prayer and there must be much active endeavor as well. One can't read of genuine missionary adventure and hardships in the Acts of the Apostles, or Schwartz's Memoirs, or Livingstone's journals without being pushed to Christian undertaking and sacrifice. So every live society (I say good-bye to the galvanized ones for the present) will be as busy as a hive with the drones driven out. And while the members pray and work for China, New Guinea and Lake Nyanza they will not forget New York, Georgia, or the Indians. Work for heathen on the opposite side of the globe begets, as all history proves, a right hearty love for the needy and suffering at our doors. The one is the natural outgrowth of the other, and the proverbial lady who was burning up with zeal for the Fiji Islanders but blind to the needs of her own home, and deaf to the plea of her starving neighbors, didn't belong to one of the live societies. In a subsequent paper I may deal more with the details of the case, and point out how a live society may be conducted for its own and others' welfare.—*Gospel in all Lands.*

THE AMERICAN HOME MISSIONARY SOCIETY.

The number of ministers of the gospel in the service of the Society the last year, is 1,342.

Of these, 941 were in commission at the date of the last report, and 401 have since been appointed.

They have been employed in 40 States and Territories, as follows: New England States, 340; Middle States, 81; Southern States, 23; Southwestern States, 87; Western States and Territories, including 84 on the Pacific coast, 863.

Of the whole number in commission, 613 have been pastors, or stated supplies of single congregations, 516 have ministered to two or three congregations each; and 213 have extended their labors over still wider fields.

The aggregate of ministerial labor performed is 962 years.

The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,930.

Three missionaries have been in commission as pastors or stated supplies of congregations of colored people, and 50 have preached in foreign languages: 30 to Welsh congregations; 16 to German congregations; 2 to French congregations, and 2 to Mexican congregations.

The number of Sunday-school and Bible-class scholars is not far from 116,314. The organization of 298 new schools is reported; and the number under the special care of missionaries, is 2,069.

The contributions to benevolent objects, reported by 788 missionaries, amount to \$30,295 11.

One hundred and thirty-nine missionaries make mention of revivals of religion during the year, some of them reporting 190, 107, 100, 75, 65, 60, 50, 49, 40, 38 and 30 hopeful conversions. In 102 instances the number of reported converts exceeds 10; and the number reported by 498 missionaries, is 4,369.

The additions to the churches, as nearly as can be ascertained, have been 7,907, namely: 4,099 on profession of faith, and 3,808 by letters from other churches.

One hundred and forty-nine churches have been organized in connection with the labors of the missionaries, during the year, and fifty-two have assumed the entire support of their own gospel ordinances.

One hundred and eighteen houses of worship have been completed; one hundred and eighty-three materially repaired or improved; and the building of many others commenced.

Seventeen chapels are reported as having been built within the year, and thirty parsonages have been provided. Forty-five young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

The balance in the treasury April 1, 1883, was \$44,810 83. The receipts for the succeeding twelve months have been \$385,004 10, making the resources for the year, \$420,814 93.

With devout gratitude to God the Executive Committee call the attention of the friends of Home Missions to this summing up of results of the most prosperous year the Society has ever known.

DOCTRINAL PREACHING.

In these days, I fear that good, sound, old fashioned, stout, doctrinal preaching is going out of vogue. I beg of you do not yield to this unhappy drift, no, not for an hour. Sound doctrine is the real backbone and strength of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous "doctrinal," or revealed teaching of Almighty God. My brilliant neighbor has unwisely said that "doctrine is only the skin of truth set up and stuffed." Just imagine St. Paul writing to Timothy, "Give attendance to—the stuffed skin of truth."

If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument red hot. Introduce all the lively and picturesque illustrations you can in into your doctrinal sermons; it will make them interesting, and the truth will become pictorial to the mind's eye and the memory. This was our Saviour's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the prodigal son! A good minister is nourished in the words of faith and good doctrine.—*Dr. Cuyler.*

MORNING BY MORNING.

Moses instructed the children of Israel not to leave over, until to-morrow, *manna* gathered to-day. But some of them did not hearken, and "left of it until the morning, and it bred worms, and stank; and Moses was wroth with them." It will not do for one to neglect to feed his soul on the spiritual bread of heaven for a single day. However exalted his worship or full his heart was of love, joy, and peace yesterday, he needs a fresh, and ample supply again to-day. "Lord give us bread, not stale but fresh bread," once prayed the renowned Berridge. He was right. "Give us this day our daily bread" is the law for our spiritual well being. We may have sat together with the Lord's people around the Lord's table yesterday, listened to an instructive and inspiring sermon, but those blessings will not suffice for a week nor even for forty-eight hours. One may remember a bountiful feast enjoyed last week, but such remembrance will not satisfy present hunger. This law applies to the soul as well as to the body. Again the manna had to be gathered before "the sun waxed hot" or it melted. So at the beginning of the day, before temptations arise, see that thy soul is fed and strengthened. There is danger in delay. Are there not many Christians with leanness in their souls because these two rules are not observed? We believe the laws of the spiritual life and growth are as definite and inflexible as those of physical human nature. Every morning the Saviour would press the inquiry, "Children, have ye any meat?" Every day He would have His disciples "watch and pray lest they enter into temptation." Day by day, little by little, step by step, we grow up unto the full stature of men and women in Christ Jesus.—*Atlantic Missionary.*

Eighty years ago William Carey wrote from Bengal: "The people here hate the very name of Christ, and will not listen when his name is mentioned." To-day Rev. W. R. James writes from Serampore: "By all means see to it that the name of Christ is plainly printed on the title page of every book or tract that we print. We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation of a book than otherwise. Very often have I heard natives ask for a Life of Jesus Christ in preference to any other book." The world moves!

The Moravians are reported to give one in fifty-eight of their numbers to the missionary work, and their converts number four times as many as their own brotherhood. Dr. Arthur T. Pierson says, if all the Protestant evangelical Christians should do the same, we should have two million missionaries, enough to gather all the heaven under easy supervision, giving only a few hundred to each missionary; and if the converts should ever bear the same proportion to the laborers, as with the Moravian missionaries, there would be over 46,000,000.—*Christian Secretary.*

It is an interesting fact that in proportion to the workers there are more conversions on missionary ground than in the home work. Some interesting statistics of the Methodist missions make this plain. The average gain for each missionary for last year was 9.4, while the average gain for each pastor, in the home work, was 2.1. These figures compel respect and support for the foreign field and its faithful laborers.

"Wisdom is the prime wisdom; and with all things."

COLLEGES AND

Bainbridge states: Baptists have established colleges, thirty-one colleges and eight theological schools, \$16,949,613. According to institutions were not in majority of those who for their establishment mental appendages to structure, doing under pervision what is done public high schools and academies. Their purpose churches and their past to the conquest of the world. The grand idea which educational institutions have. Without this nearly seventeen million have been raised. The donors had the spirit of mission in mind, "Go ye and preach the gospel to every creature" would have been far more than sufficient to advance social progress, but doing as other denominations do, or that thus their work kept from their denunciation class of motives would a comparatively limited missionary idea promote, far sighted, reasoned, that educational institutions, under various grades, under influence, would contribute to advancement of the Republic. The majority would be used to ornament their sanctuaries to reach the unbelieving gospel message, and so in turn that they should and victorious. They disciplined and better counsel and administration that their light was more steadily. Some educating young men in both home and foreign lands, the thought has been the less was it the great extending the influence ever-deepening and The boundaries of Christ were enlarged; the world was evangelized.

What is true of the religious bodies. They deride all colleges, was founded sixteen years ago on Plymouth Island, one founded on America derides a plant. Their nourishment from national work received impulse from this took part in it felt ministry. They felt men for every sphere teachers, physicians and farmers—but it desire to see the world Christ that promptly colleges and universities founded because Mr. impressed with the good and an efficient wants of the Reformation these feelings and estimates with the same end in view.

If we expect not and proud position but to go on from we must strengthen learning. We ought people on the face of tion to educational ought to rank with America. We believe God works through talents. We never mighty would convert saw proper by an example without human aid believe that faith men can not hear what the qualifications much to do with the sage. To be convinced nothing of being joy to leave nothing unrender the preach efficient in their work.

A man who is something must know the more he knows philosophy and history the better. A solid battle with the armies times in this age of cannon as for a on his work with pioneer days. India and land to make European and America are found in the in the cabin of the known in India. The battle between well as in the Ganges enemies of the Croquished; they can men who can conquer fidelity on any field.

* See Along the Line

Education.

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

COLLEGES AND MISSIONS.

Bainbridge states that the American Baptists have established forty-seven academies, thirty-one colleges and universities, and eight theological seminaries, at a cost of \$16,949,613. According to this writer these institutions were not intended by the great majority of those who toiled and sacrificed for their establishment to be merely ornamental appendages to the denominational structure, doing under denominational supervision what is done quite as well in the public high schools and in the State universities. Their purpose was to qualify the churches and their pastors to better go forth to the conquest of the world for Christ. The grand idea which gave birth to their educational institutions was the missionary idea. Without this not a quarter of these nearly seventeen millions of dollars could have been raised. The large majority of the donors had the spirit of the Great Commission in mind, "Go ye into all the world and preach the gospel to every creature." It would have been far from sufficient to suggest that increased educational facilities would advance social rank; or that it would be doing as other denominations had done; or that thus their young people would be kept from other denominations. Such a class of motives would have availed only to a comparatively limited extent. But the missionary idea prompted many of their wise, far sighted members, and they reasoned that educational institutions of various grades, under thorough Christian influence, would contribute greatly to the advancement of the Redeemer's cause. The majority would be better fitted, not simply to ornament their sanctuaries, but especially to reach the unbelieving masses with the gospel message, and so educate the churches in turn that they should be more aggressive and victorious. They felt the need of more disciplined and better informed minds in the counsel and administration of the churches, that their light may shine out upon the surrounding darkness more brightly and more steadily. Some thought directly of educating young men to go to mission fields in both home and foreign lands, but usually the thought has been more general, yet none the less was it the grand missionary idea of extending the influence of Christianity in ever-deepening and ever-widening circles. The boundaries of Christ's kingdom must be enlarged; the world must be evangelized.

What is true of the Baptists is true of all religious bodies. The missionary idea underlies all colleges, from Harvard, which was founded sixteen years after the Pilgrims landed on Plymouth Rock, down to the last one founded on American soil, as a root underlies a plant. They drew their life and their nourishment from it. Our own educational work received its first inspiration and impulse from this source. The men who took part in it felt the need of a cultured ministry. They felt the need of educated men for every sphere of usefulness—editors, teachers, physicians, lawyers, merchants, and farmers—but it was their unquenchable desire to see the world won and held for Christ that prompted them to establish colleges and universities. Bethany was founded because Mr. Campbell was "deeply impressed with the great want of an educated and an efficient ministry to supply the wants of the Reformation." His pupils shared this feeling and established other colleges with the same end in view.

If we expect not only to hold the high and proud position which we now occupy, but to go on from conquering to conquer, we must strengthen our institutions of learning. We ought to be inferior to no people on the face of the globe in our devotion to educational interests. Our colleges ought to rank with the best in Europe or America. We believe as no other people that God works through human instrumentalities. We never imagined that the Almighty would convert the world when he saw proper by an exercise of sovereign power without human aid or human agency. We believe that faith comes by hearing; that men can not hear without a preacher; and that the qualifications of the messenger have much to do with the reception of the message. To be consistent, therefore, to say nothing of being loyal and dutiful, we ought to leave nothing undone that is calculated to render the preachers of the gospel most efficient in their work.

A man who is ambitious to accomplish something must keep abreast of the age. The more he knows about science and philosophy and history and biblical criticism, the better. A soldier might as well go into battle with the arms and armor of ancient times in this age of needle guns and Krupp cannon as for a preacher to enter upon his work with the simple equipment of pioneer days. Infidelity is compassing sea and land to make proselytes. The works of European and American skeptics and agnostics are found in the car of the immigrant and in the cabin of the pioneer. They are as well known in India and China, as at home. The battle between faith and unbelief must be fought on the frontiers of civilization as well as in the German Universities. The enemies of the cross must be met and vanquished; they can not be ignored. The men who can conquer the champions of infidelity on any field must be men of intellectual training as well as men of piety and consecration. One scholarly preacher will do more to resolve doubts, and to commend the gospel to thoughtful hearers than a regiment of men who know not what they say nor whereof they affirm, but repeat with parrot-like precision the shibboleths and dogmas caught up from party leaders. It is admitted on all hands that the great want of the age is an educated ministry. This want can not be supplied unless our colleges are endowed and started upon a new career of greatly enlarged usefulness.

The mission fields require men of culture as well as men of faith and moral excellence. The better equipped they are in every respect the better for the cause they represent. Paul's education in the schools of Tarsus and Jerusalem was of great advantage to him when preaching to Jews and Gentiles the unsearchable riches of Christ. Wesley and Whitefield preached to the colliers of England all the more effectively because of the training which they received at Oxford. The men who are sent to the South, or East, or West, ought to be men of large mental calibre and men of sufficient scholarship to do the work that needs to be done. What is true of the home field is doubly true of the foreign. The Pentecostal gift of tongues has ceased. The Holy Spirit gives no one power to speak in languages which he has never learned. This power must be acquired by diligent study. To speak fluently in any language other than one's mother tongue, to meet and master difficulties arising from a lack of words to express Christian ideas, requires a man of rare natural gifts as well as a man of superior scholarship. It has been said that the Chinese language was invented by the devil for the express purpose of excluding Christianity. It is the language more than anything else that has made China the Gibraltar of Paganism. In some of the dialects of Africa there are no words for chastity and truthfulness and justice. The ideas that form the very warp and woof of Christian civilization are unknown among savage people. New words have to be coined or old ones must be taken and cleansed and filled with new meaning. The work, too, is very different from what it is in lands that have long been Christianized. Preaching, in our sense of the word, is out of the question. A missionary should excel in conversation rather than in discourse. People ask questions, or contradict, or approve, and he ought to have wisdom and tact to know what to say and how to say it. He should be able to follow up a train of thought suggested by some incident or question or remark, as our Lord did in his ministry. He ought to be able to answer the questions which the human heart has asked in every age, and be able to justify the ways of God to man. Let any one try to answer a child's question about God, and heaven, and time, and eternity, and life and death, and he will begin to realize how difficult is the task, and how high the qualifications essential for the successful performance of it. Judson was strong right here. He was able to meet philosophers on their own ground and beat them with their own weapons. He tore their subtleties and sophistries asunder as easily as a spider's web. He was the peer of Socrates in this respect. The same was true in a great measure of Schwartz, Livingston and Duff. The men who immortalized their names in the mission field were men who would have adorned any sphere of Christian activity. They were men who were brought up in all the learning and wisdom of their age. They were men who bore without abuse the grand old name of gentleman. Max Muller said that there was no one by whose friendship he felt at once so honored and so humbled as that of Bishop Patteson. This noble man, working in the South Sea Islands for the conversion of savages who lived in the surf and in the sand, was as careful to keep up his classics as if he had been Primate of all England. Christlieb says, "We who are to be the spiritual conquerors of the world should send, not our mediocre men, but our very best men—those who, not only in faith and self-denial, in courage and meekness, but also in linguistic abilities, in capacity for organization in many-sided, practical resources, far surpass the clergy at home."

We long for the glorious era foretold by seraphic bards when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. We pray, Thy kingdom come; thy will be done on earth as it is in heaven. We can help answer our own prayers. We can hasten or hinder the coming of that period of millennial peace and prosperity. We can hasten it by endowing colleges that will send out each year an ever-increasing host of refined and intelligent men and women who will be the salt of the earth and the light of the world. Or we can hinder its coming and cause the great dial-hand that marks the progress of the race in wisdom and virtue to pause for centuries by neglecting our institutions of learning and allowing men of little or no education to pervert the truth and render it of none effect by their ignorance. The world can not be evangelized without an educated ministry. An educated ministry is impossible without colleges. Colleges can not do their work without an adequate support.

Dr. Wayland said that in his time a very rich hearer thought two dollars a very generous contribution. The two dollar epoch has long ago been a thing of the past with the Baptists. Their rich men instead of giving the widow's mite are giving their millions to endow their educational institutions. One of the most hopeful signs of the times is that our people are becoming more public spirited constantly. They are girding themselves as never before for the conquest of the world. They are coming to realize the need of a sufficient number of suitable men for home and foreign missions. When the whole brotherhood contends as earnestly for the first part of the Great Commission as for the last, our colleges will be redeemed from financial embarrassment and placed upon a basis of permanent prosperity.

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Now we ask in all candor, Why rob the Creator of that which is his? If there is no such commandment, as these writers say (and the truth they have spoken), is it not right to "return unto the Lord," and walk in the "old paths?" These men were not trying to tear down the first day; on the contrary, very many of them were trying to support it at the time they made these utterances. There is this much in their praise—they spoke the truth.—*Review and Herald.*

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."

NO COMMAND FOR SUNDAY-KEEPING.

Admissions of First-day Keepers and Writers.

BY E. VAN DEUSEN.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Mahon.*

Heylyn says: "Thus do we see upon what ground the Lord's day stands: on custom first, and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified."—*Andrew's Hist. of Sab.*, p. 352.

Smith says, after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolical institution or even of apostolical practice."—*Bible Dic., Art. Lord's Day*, p. 356.

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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 AMERICAN TYRANT.

BY RUFUS W. CLARK, D. D.

With all our boasted liberty, culture, and progress, there is a tyrant in our land that rules the people with a rod of iron. There is not moral force, or political power, or numerical strength, in the nation sufficient to dethrone him. All the efforts and combinations of parties in Church and State, aiming at this, have been a failure. Of this American Republic, Whisky is king. It defies public sentiment. It turns a deaf ear to the piteous cries of distress that, from its traffic, come up from every part of the land. It is dead to all the dictates of conscience and humanity. Not content with carrying misery to hundreds of thousands of families; filling almshouses and prisons with wretches and criminals, who otherwise would have been good citizens; blasting the hopes of the young; destroying the sanctity and influence of religion, and making Sabbath-breaking, robbery, blasphemy, and laying waste property and life, like the united agency of pestilence, conflagration, floods, and famine, it yet seeks to control our city governments, courts, and the action of State and national legislation. Notwithstanding a late Senator declared, on the floor of the United States Senate, that "the liquor traffic is the gigantic crime of crimes;" notwithstanding it produces no wealth, while it taxes the American people \$800,000,000, annually; sending 100,000 victims to prison; 150,000 to a drunkard's grave, who leave more than 200,000 beggared orphans to struggle as they can with the evils of life—yet at this time the Liquor Dealers' Association are thor-

oughly organizing our State by the formation of associations in every ward in the cities, and every town in the country, to defeat men at the polls who favor legal temperance measures; and to secure the repeal of statutes that seek to limit their accursed traffic. *The National Temperance Advocate* for March says:

"It is the boast of the brewers that they were able to defeat several members of the last House of Representatives who were candidates for re-election to the Forty-eighth Congress, whose offense against the liquor oligarchy was simply that they had voted to suspend the rules of the House and put upon its passage the bill to provide for a National Commission of Inquiry concerning the liquor traffic."

The *N. Y. Evening Post*, of February 28th, says:

"The decision of the Court of Appeals yesterday, that a violation of the Excise Law operates *ipso facto* as an abrogation of a liquor dealer's license, is, of course, salutary and important. But the fact that such a point should have been carried to the Court of Appeals—that is, that liquor dealers and their lawyers should have the audacity to ask the courts of the State to decide that a conviction for illegal liquor-selling ought to have no effect on the criminal's license—shows to what a pitch of self-confidence the liquor interest has attained in this city. Its enormous power and influence, in fact, in New York, gives the liquor question an importance here which it has nowhere else. There is no other civilized community in which men of the liquor dealers' class count for so much. They have practically secured what is called 'the legislative branch' of the city government in permanent possession. They overawe the lower courts, and even the police, and the trial and conviction of one of them for an ordinary police offense produces a general public sensation."

But the height of audacity of these relentless foes of every interest that contributes to the greatness and prosperity of our country is reached by their asking the Government at Washington to relieve them of the burden brought upon them by the overproduction of the materials by which their destructive warfare is carried on against us. They demand a tax to protect their monopoly of whisky, and then ask to be relieved of the tax when, in their insatiable avarice, they have on hand more whisky than victims. If they could add five or six millions to the number who daily frequent the saloons, and double the number who annually are brought to prison and to a drunkard's grave, they would not need to ask the Government of the United States of America to relieve them! In an article in *The Times*, of Philadelphia, February 25th, entitled "The Whisky Tax Battle," we find the following:

"The gravest issue presented by the whisky battle is the monopoly the high tax has made possible and the organized financial and political power it has created. The whisky combination is the strongest political power of the country. It is a close monopoly. It resists the repeal of a needless tax upon its own product, because a high tax upon whisky promotes monopoly; but it has initiated various other channels by vast overproduction, and it wants its taxes and its monopoly and its power maintained, but demands that the Government shall be its banker. It asks credit from the Government to tide over its overproduction. At first it was bold enough to ask an extension of two or three years without interest; but it has finally been made to understand that its cause is not a popular cause, and it now proposes to pay four and one-half per cent. on the tax till it shall be convenient to pay the principal."

Should Congress yield to such demands, it would present the most humiliating spectacle upon which a betrayed nation could look. It would be a sacrifice of honor to injustice; of patriotism to the worse foes of social order and happiness; of liberty to the most gigantic and destructive monopoly in our land. There is but one weapon by which this tyrant can be hurled from his throne; one measure by which this fearful tide of misery and crime, and death can be stayed; one law in the execution of which we can receive the help of Almighty God, and that is *Prohibition*. Did our limits allow, we could cite the proof that, where this principle has been enforced, the measure has been successful, while all other means, high license and low license, have signally failed.

It is said that England spent last year for educational purposes £11,000,000, for Christian missions £1,050,000, and for intoxicating liquors £136,000,000, besides about £100,000,000 in various expense caused directly or indirectly by the drink curse. These figures are simply amazing. But then, how much better record can we show?

Only two words—A little child heard one man tempt another to drink, and just as the latter was raising the glass to his mouth, the child said, "I wouldn't!" Those two words were the means of saving that man.

* See Along the Lines at the Front pages, 81-83.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 7, 1884.

REV. L. A. PLATTE, 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.

A CORRESPONDENT says, "Please inform us through the RECORDER where and to whom we should send our contributions for the new building for Dr. Swinney's Medical Work in China." To the Treasurer of the Missionary Society, Hon. A. L. Chester, Westerly, R. I.

A SISTER in sending a remittance for our publications, and for other purposes, says, "Aged and infirm, living with my son, lone Sabbath-keepers with few religious privileges, the SABBATH RECORDER is a welcome visitor, through which we hear of the operations of our several Societies, and of the spread of truth throughout our land."

THE noted Scandinavian temperance lecturer, Mrs. Fixen, will address the people of Alfred on the subject of temperance in the First Alfred church this evening, (Tuesday, Aug. 5th.) The admission will be free, but a collection will be taken at the close. Mrs. Fixen comes to Alfred from the temperance camp-meeting now being held in Hornellsville.

CHARLES KINGSLEY has well said that "many a man in his haste to flee from the fiends without him, has forgotten to close the door of his heart against worse fiends who are ready to harbor within him." We once knew a man who used sometimes to propose to sell out and move away from the place in which he lived, to get out of trouble, but concluded that he should have to take himself along, and that for the end proposed he might as well stay where he was. Happy the man whose heart is kept by grace divine. He need not, then, flee from anything.

ATTENTION is called to the advertisement of Brother J. A. Green, of North Loup, in another column of this paper. We can not speak from personal acquaintance of the desirability of the property offered, but if any of our people are seeking homes, in country or town, in places not altogether new, and yet at prices within reach of moderate means, it would undoubtedly be worth while to "take notice." At the same time a good opportunity is thus offered to add strength to an already good society of Sabbath-keepers, the importance of which we have not always sufficiently taken into the account.

It has been forcibly said that no person ever yet repented upon his death-bed, of having lived, to the best of his knowledge and ability, a faithful Christian life. This is an argument in favor of such a life which is absolutely unanswerable. We do not advise that men live in the constant fear of death. But that man is not counted wise in worldly matters, who does not estimate how his plans will turn out, and then labor with the desired end in view. So in matters of religion, the Scriptures often invite men to consider the end both of the good and of the bad man, and add earnest exhortation to seek the one and shun the other.

We have once or twice before referred, in these columns, to the sale of the old Seventh-day Baptist meeting-house to the Rhode Island Historical Society. It will never cease to be a matter of regret to some of us that some at least of the furniture of the old house could not have been placed in our own historical archives at Alfred. It will, however, be some small compensation to such persons to know that they are to be faithfully preserved at Newport. Bro. I. L. Cottrell, speaking of a visit which he and some friends recently made to the old church, says, "The Chairman of the Committee on Repairs for the Historical Society, Mr. Southwick, told us they were going to preserve as much as possible of the old church, the peculiar pulpit, the old clock, those memorable and historical commandments (with the 31st verse of Romans 3d annexed, which is a clincher). I am very glad the old church and contents are to live and in this unforeseen way continue to testify for the truth." Mr. Southwick presented each of us with a piece of the original railing on the seats as a memento of the old church."

THE third number of the *Quarterly*, July, is nearly through the press. It will contain, among other good things, a life-sketch of Elder Charles M. Lewis, with a photo-print portrait, and an outline of a sermon by Bro. Lewis. We are sure that the many friends of Eld. Lewis, East and West, will want this number of the *Quarterly*, which they can have by sending 50 cents promptly to this office. Two dollars will pay for the four numbers of Volume one of this valuable magazine, which ought to be in every Seventh-day Baptist family.

We publish this week, in the Missionary Department, a paper written by the Secretary of the Ladies' Evangelical Society, of Alfred, Mrs. A. K. Witter, on the question, "Shall we organize?" A careful and prayerful reading of that paper is asked. We may only add that the plan contemplated involves, as we understand it, two things. 1. A central organization, with a local board of managers, which shall represent the women of the denomination, and which shall have for its object the raising of money for the work of our Missionary, Tract and Education Societies. 2. The modification, if necessary, of the constitutions of existing local societies so as to enable them to cooperate freely through the central organization for the ends named, and the organization of local societies as auxiliary to this central organization, in communities and churches where no such local organizations already exist. The question of organizing the women of the denomination for work is thus fairly raised and should be thoroughly studied, and if found practicable and desirable as we have no doubt it will be, it should be pushed with vigor.

In answer to a call for subscriptions to establish a publication to forward our Scandinavian mission work published in the RECORDER of July 24th, a pledge of ten dollars has been received, and forwarded to J. F. Hubbard, Plainfield, N. J. Let others be sent in at once. This is one of the most promising fields now open to us, and we shall be greatly crippled in the work unless we can speak to these people in their own language. They need to know about us—our doctrines and our work in general—as well as to be instructed in the doctrines which we distinctively teach. This can not be done as extensively and effectually and at the same time at so small a cost, as by a paper published in the Scandinavian language, and circulated freely, at a moderate subscription price where practicable, and more generally gratuitously as a missionary work. The calls upon us are many, but if they are God's calls we can answer them.

It is said that a bad boy in Toronto was recently the cause of much confusion in one of the hotels of that city, where some New Yorkers were summering, by putting his head in at the dining-room door and shouting "Here comes a New York policeman." It is added that every man in the room immediately disappeared, and could be persuaded, with difficulty, to return. This is undoubtedly a canard of the funny newspaper man, but it very pointedly suggests an important function of law, viz., to produce a practical conviction of sin. Men sin against the laws of their country and, hiding the sin in their hearts, assume an air of respectability and even of innocence. But when the law in the person of its officers searches out the offenders, they deem it better to lay aside all appearances—indeed to disappear altogether. In other words, it compels confession of the sin. So, also, in religious matters, the apostle Paul tells us that by the law is the knowledge of sin. That is, the law, while it is not itself the author of sin, is the instrumental agent by which the conviction of sin in the individual heart is produced, and by which, eventually, repentance and reformation is brought about. This is a very sufficient reason why the minister of the gospel of Christ should faithfully and lovingly preach the law of God. Let the cry of "policeman" be frequently heard.

ALABAMA.

From Goldman, Arkansas, the railroad station of the DeWitt brethren, to Attalla, Alabama, was a journey of about twenty-six hours. Among the principal points of interest passed on the way, so far as we observed or know, were Memphis, Tennessee; Corinth, Mississippi; which we believe, witnessed some fighting in the late war; Huntersville, Alabama, the mountain-bordered valley of the Tennessee River; Chattanooga, Tennessee, one of the most rapidly growing cities in commercial importance, in the South; and Lookout Mountain.

The brethren and sisters of the Flatwoods church, near Attalla, with their children, and a number of other friends, met for worship Sabbath-day, July 26th. The writer was taken quite severely sick while there, and was not able to go to their new log meeting-house; or to stand and preach; but we sat and talked to the people both morning and afternoon. This was to be our only opportunity, and some had come about nine miles to the meeting.

It was a real privilege to meet the Alabama brethren again, and to find them steadfast in the faith. Mr. Elliott, the minister who it was hoped would be a leader in our cause here, very soon proved to be not of us, and therefore went out from us. They greatly need a preacher among them, for their own building up, and for the advancement of the cause around them. A plan was suggested which we hope will secure this greatly needed aid.

Here, as at other points visited, we found a commendable disposition not to be taken up and carried along, but to help themselves, and to become just as much as possible helpers to the denomination in its growing work.

The Alabama brethren wish to inform the Sabbath-keepers in Georgia who find great hindrance to the observance of the Sabbath in that State, that in Alabama the law protects them in this right.

The Alabama friends have not forgotten Brother White's singing, nor his preaching, either.

Communications.

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

THE WORK OF THE OUTLOOK.

When one sees a given truth, or line of duty clearly, and is compelled to follow it conscientiously, it is difficult for him to understand how others can fail to agree with him. Failing to bring the world to his position, such a one is tempted to be uncharitable and to indulge in bitter denunciation. Such a course brings only weakness to the reformer. Next to purity, patience, is strength. Others are radical and enthusiastic at first, but seeing success delayed, they soon yield to discouragement. The history of great reforms shows that permanent success has never been attained by either of these classes. That is a very practical wisdom which takes men as they are, and recognizes that certain great laws govern in reforms, as elsewhere. Every reformer must remember the following facts:

- All great reformatory movements start with few adherents.
- All great reformatory movements begin with the common people.
- No great reformatory movement reaches victory until certain indispensable preparatory work has been faithfully done. Ideas, like apples, must have time to ripen. It is not possible to force a harvest, in reform. The preparation for Sabbath reform in the United States is only fairly begun. The mission of the *Outlook* is to lead in this preparatory work now, and in the work as it shall develop hereafter. Reforms sometimes seem to hasten by the law of reaction, under influences outside of human agency. But even in these cases, closely analyzed, will be found the same element of ripeness, the result of preparatory influences, powerful, though unseen. Every thoughtful man surveying the field of Sabbath reform will note the following facts:

- The great majority of the people of the United States are no-Sabbathists, in theory and in practice.
- One part of the minority think that the Sunday is not sacred by divine authority, but that it should be observed as a day of rest and worship by common consent, for the general good. A lesser number hold Sunday to be sacred by the transfer of the law of the Sabbath, to the Sunday.
- All these parties regard the keeping of the Sabbath, as the weak fancy of a few foolish fanatics.
- The friends of the Sunday, hitherto, have generally appealed to the civil law for help and protection. Such appeals have been uniformly in vain.

These errors can be removed only by such a presentation of the ultimate facts as will enlighten public opinion, and drive the church, particularly, to a Biblical and religious consideration of the question. This work can be done best, by pouring the truth into the great channels of thought, where wind and tide will aid in carrying it to every shore. The leaders of public opinion among the people, must be moved to thought and investigation. One of the reviewers of the

Outlook—Rev. Doctor Bacon, of Maryland—has borne the highest testimony to the correctness of our methods, in the following words:

"It has been said that to apply the fourth commandment to Sunday, by maintaining that the holy day of the week was transferred from the seventh to the first day, was a Puritan invention. I am not sure but that we are indebted to this very brilliant discovery to the small but very zealous sect of 'Seventh-day Baptists,' who are themselves in some respects the most complete development of Puritanism that we have. Many who read this will have been for some time past receiving a well printed and well written little paper called the *Outlook*, devoted most honestly, in some respects ably, to promoting the keeping of the fourth commandment. I very soon saw that the hope and purpose of it was to convince all the Christians of this nation, 1st, that the Lord's-day had no real religious authority; and then to slip into the 'aching void,' which all thoughtful Christians would at once feel and fear—the seventh day simply the *Sabbath*, as the Jews keep it.

"And they did their work very ingeniously, according to their fixed notions, conclusively. Evidently many with other previous opinions were surprised, disconcerted, 'demoralized' by the argument, and if not quite surrendering and re-enlisting at once with their captors, 'did not know what to say.'"

"In what follows I shall take the arguments of the *Outlook* to represent the notion controverted, because they have undoubtedly at this time, more general currency and greater effect upon opinion among those who guide the opinions of others than anything else in this day and land. I am sure that many of my faithful brethren of the clergy have been more or less persuaded or at least confused by them."

One important field which will be worked by the third volume of the *Outlook*, is popular Sabbath literature. This is fairly represented by the works of Justin Edwards, and James Gillilan. The review of the *Sabbath Manual* in the July issue shows something of the nature and the importance of that work. A late writer in the *Morning Star*, (Free-Will Baptist), of Dover, N. H., takes the *Outlook* to task for doing evil in agitating the question, and then quotes much that is found in the *Manual*, as authentic history. He is evidently candid and earnest, but sadly mistaken as to the real facts in the case. A large amount of preparatory work in this and similar fields must be done before the cause of true Sabbath Reform can triumph. Herein is the specific and important work of the *Outlook*. For such a work it has the right to ask and expect the encouragement of our people in generous subscriptions to its list, and large contributions to its fund.

A. H. L.

TO SUNSET LANDS.—NO. 36.

LOS ANGELES.

Like Jerusalem, Los Angeles is an exception to that generous provision of a kind Providence, which, some acute observer remarked, that wherever there was an important city, Providence had always placed a navigable river. But then California prides herself on being an exception. Has she not the only "big-trees?" and the only red woods? and the only Monterey Cypress? and the only Yosemite? And has she not more gold and silver locked up in nature's coffers than any other land? and has she not all the climates of the world within her borders? But then, Los Angeles is not without compensation, for notwithstanding the absence of a navigable river, it is at the center of several streams of commerce and communication. Probably prior to the Spanish occupation this was a noted place at the meeting of trails, and it was not long after his landing that Father Junipero found out its advantages and established here a mission, *Pueblo de los Angeles*, "House of the Angels," and from here started the trails which led to Santa Fee, to Monterey, and to Mexico; the former of which afterwards became the Great Overland Mail Route, and subsequently the Southern Pacific Railway.

The old mission church still stands facing the Plaza, but there is not much else of the old Spanish days save a few tumble down adobe buildings not yet aware of the march of improvement. The business streets look quite cityfied, and the neat villas and cottages show thrift and taste. Most of the better houses have small orange groves attached, and these and the beautiful pepper trees plentifully used for shade, the palms, the irrigating ditches, many of them provided with large undershot wheels to raise water for the houses, and the plentiful Chinamen are evidence that we are in no cold Northern clime. We drove about town, and out of town, and past many a pleasant place. One belonging to Gen. Longstreet was approached by a long avenue of Palmettoes flanked by hedges of geraniums in blossom, while rose trees, palms, century plants, and verandas

covered with the blue plumbago, added their charms to the place. One novelty we saw was a whistling Chinaman, and he seemed proud of the accomplishment. Some of our philanthropists might take a hint, and try teaching them to whistle, as a means of grace, though possibly the effect on others who were compelled to listen might be the reverse, which would be an objection. And speaking of teaching, we saw need of the school-master in a sign over a drinking saloon, "All kinds of *Licor* sold hear." Elsie suggested that that would be much preferable to "liquor" if you only put *ice* with it!

One morning we took a carriage drive to Sierra Madre Villa. It was a charming morning like all the mornings we had seen in California. The Winter rains had held off until now, but two showers had caused the grass to start and give evidence of coming Spring, notwithstanding it was only the 13th of December. The Spring here comes in January—they have no Winter. Driving by some old adobe buildings, through streets lined with great pepper trees covered with the drooping racemes of red berries, ealas blooming by the wayside, and ricicles growing wild; the birds making the air melodious, and all nature rejoicing, except a chain gang of prisoners working on the road, a hardened lot though now and then one looked as if he felt keenly the ignominy.

We drove across the Los Angeles river, the valley of which is filled with live oaks and sycamores, with Mount Palo for a background, by the side of vineyards, and along a bluff overlooking green meadows with large flocks of sheep; past "Arroyo Seco" a dry bed now, but full enough in rainy seasons; past Lincoln Park, picnic grounds; past cacti blooming by the wayside; the Sierra Madre mountains in the distance, covered with snow, contrasting strangely with the warm balmy air, some eight miles out we came to many new and beautiful villas, and large orange groves newly planted, and miles of picturesque streets shaded by English Walnut and Eucalyptus trees; beside thrifty orange groves, with handsome lawns, sunflowers, lilies, geraniums, roses and other flowers in blossom, century plants and palms, and walks under arched evergreen trees. This is—"Pasadena"—a village which has recently sprung up, and bids fair to be a favorite residence of those who come to this section to live. The foundation of a hotel is already laid, like everything else in California, immense, with accommodations for one thousand guests, and covering acres of ground. It is to be lighted by electricity throughout, and have every possible convenience, even to steam heat, notwithstanding artificial heat is seldom wanted in this climate.

From Pasadena we drove through land yet uncultivated, but being much of it grubbed and prepared for planting. Flocks of quail start up before us from their foraging on cacti, and peonies grow by the wayside, springing up from the newly plowed soil, I suppose, as stramonium does in New Jersey or fireweed in the west. One field of some two hundred acres presented a strange appearance somewhat like a soldier's cemetery with little white objects standing at regular intervals all over it; but it proved to be nothing but a newly planted vineyard, with a paper bag tied over each vine to protect it from the sun while rooting. Another field was covered with what seemed yellow boulders, as thickly as some fields in *Yavogue* are covered with boulders of granite, but a closer inspection showed them to be squashes which lay just as they had grown.

Through such surprises as this, and with the music of the telephone wires singing in the wind, as an accompaniment to the songs of the birds, we came to Sierra Madre Villa, on the mountain side 1800 feet above the sea. What eight years ago was a waste beging for purchasers at one and one quarter dollars an acre, is now a place where kings might delight to dwell—for a while. Beautiful green lawns, with shade trees of box and lime, and orange, and caoutchouc, and Norfolk pine, and strange evergreens from strange lands, and magnolias, and century plants, and great geranium and rose trees full of bloom; a comfortable hotel and a grove of 3,000 orange, lemon, and lime trees all in blossom. People, many of them invalids, were sitting out of doors, and chose the shady places, as it was quite too hot in the sun. The view is magnificent. It is thirty miles to the sea, and yet we can see distinctly Wilmington and Baconi Hills by the shore, and Catalina Island, surrounded by the glistening sea.

From Sierra Madre we drove to the old San Gabrielle Mission, on our way passing many orange groves with bright and dark foliage, hedges of lime and of pomegranite trees, an orchard of pomegranite in fruit, a school-house standing in a fine live-oak

grove with open windows could be seen with and through a road lined with trees, which show as do the women in the "Sunny Slope," belong to Rose, one of the largest and of oranges in the country through his vineyard and orchards of orange vineyards, after the vine look like a field of short that they are full of fact that he made a half of wine last year. He bottle or two upon us, but we noticed the drive picious looking package orange trees, some of the so arranged that each fit into which water can be from the irrigating through the groves.

The question of irrigation of success in orange culture Water for this purpose in wells, and by boring tunnels until a running stream later is a very expensive one recently bored, a fine has added to the profits in 1883 produced and new groves are bearing.

The San Gabrielle Mission building standing amid pepper trees, the bell is not much like a tower through it for several sizes. A little Spanish great key and opened the inspection. The inside adobe walls being adorned of all the apostles and done by some novice in altar is dimmed and roof is of timber; a corner the center, but board sides, where there are a tile worshippers. They rear, but it is only a side. The village is and bears the marks poverty and squalor.

From San Gabrielle orange groves and vine miles of uncultivated ground the sun, till we came which we crossed on a thence past the great has given its name. Before we had arrived to the Pacific, and the mountains, in the East. hotel the sky was all brilliant orange and over to the east it had off the beautiful silver as if the colors of the oranges, the peppers, California, had been and magnified a thousand

MRS. SARAH

The subject of this is Mrs. Sarah Enos, Columbia Co., N. She has married to the Enos, (who was born Feb. 13, 1788, and here and eight days,) April in DeRuyter, Madison about seventy years ago period of time, she where they first settled north of the village, Maxson, Esq.; except years spent in Homer, teaching, and ten years Ruyter during the period Soon after their settlement Mrs. Enos, in her profession of religion she remained a member left a widow in her made the balance of one and one-half years, in hood. This time, however, in the family of C. H. law, whose wife, her has faithfully cared cases are rare, where pletely devoted to the been Mrs. Maxson to than fourteen years of the pleasures of ing herself night and mother, as constantly ing mother attends infant child. But at A. M., July 23d, she old home, passing the chilling tide, ago to a land of strangers or had gone the loved time, whose acquaintance, but who present. A large

with the blue plumbago, added their place. One novelty we saw sitting Chinaman, and he seemed the accomplishment. Some of our opists might take a hint, and try them to whistle, as a means of roughly possibly the effect on others compelled to listen might be the which would be an objection. And of teaching, we saw need of the ster in a sign over a drinking sa- kinds of *Licor* sold hear." Elsie that that would be much prefera- liquor" if you only put ice with it! orning we took a carriage drive to madre Villa. It was a charming like all the mornings we had seen nia. The Winter rains had held now, but two showers had caused to start and give evidence of com- g, notwithstanding it was only the December. The Spring here comes y—they have no Winter. Driving old adobe buildings, through streets a great pepper trees covered with the racemes of red berries, calas bloom- he wayside, and ricinues growing birds making the air melodious, nature rejoicing, except a chain prisoners working on the road, a lot though now and then one if he felt keenly the ignominy. ve across the Los Angeles river, of which is filled with live oaks pores, with Mount Palo for a back- by the side of vineyards, and along erlooking green meadows with large sheep; past "Arroyo Seco" a dry but full enough in rainy seasons; bahn Park, picnic grounds; past cacti by the wayside; the Sierra Madre ns in the distance, covered with ntrasting strangely with the warm r, some eight miles out we came to w and beautiful villas, and large roves newly planted, and miles of ue streets shaded by English Wal- Eucalyptus trees; beside thrifty roves, with handsome lawns, sun- ilies, geraniums, roses and other blossom, century plants and palmis, ka under arched evergreen trees. "Pasadena"—a village which has sprung up, and bids fair to be a residence of those who come to this live. The foundation of a hotel laid, like everything else in Cali- mense, with accommodations for one guests, and covering acres of It is to be lighted by electricity put, and have every possible conven- to steam heat, notwithstanding heat is seldom wanted in this Pasadena we drove through land yet- ted, but being much of it grubbed ared for planting. Flocks of quail before us from their foraging on d peonias grow by the wayside, up from the newly plowed soil, I as stramonium does in New Jersey id in the west. One field of some dred acres presented a strange ap- somewhat like a soldier's cemetery e white objects standing at regular all over it; but it proved to be ut a newly planted vineyard, with ag tied over each vine to protect the sun while rooting. Another covered with what seemed yellow as thickly as some fields in Yaw- covered with boulders of granite, er inspection showed them to be which lay just as they had grown. h such surprises as this, and with of the telephone wires singing in as an accompaniment to the songs ade, we came to Sierra Madre Villa, mountain side 1800 feet above the at eight years ago was a waste beg- purchasers at one and one quarter acre, is now a place where kings light to dwell—for a while. Beauti- lawns, with shade trees of box and orange, and caoutchouc, and Nor- and strange evergreens from nds, and magnolias, and century and great geranium and rose trees room; a comfortable hotel and a 3,000 orange, lemon, and lime trees osom. People, many of them in- are sitting out of doors, and chose places, as it was quite too hot in The view is magnificent. It is to the sea, and yet we can see Wilmington and Baeoni Hills by and Catalina Island, surrounded nning sea. Sierra Madre we drove to the old Mission, on our way passing groves with bright and dark of lime and of pomegranite eard of pomegranite in fruit, a eed in a fine live-oak

grove with open windows so that the children could be seen within, past vineyards and through a road lined with old Eucalyptus trees, which show age as unmistakably as do the women in Ireland, and stop at "Sunny Slope," belonging to Mr. L. J. Rose, one of the largest producers of wine and of oranges in the country. He showed us through his vineyards and wine cellar, and orchards of orange and olive trees. The vineyards, after the vines have been trimmed, look like a field of short black stumps—but that they are full of life is shown by the fact that he made a half million of gallons of wine last year. He would have pressed a bottle or two upon us, had we not declined, but we noticed the driver stowed away a suspicious looking package. Here are 15,000 orange trees, some of them twenty years old, so arranged that each five stand in a basin into which water can be at any time turned from the irrigating ditches which run through the groves.

The question of irrigation is the requisite of success in orange culture in this section. Water for this purpose is attained by great wells, and by boring tunnels into the mountain until a running stream is struck. This latter is a very expensive operation, but in one recently bored, a fine paying gold mine has added to the profits. Southern California in 1883 produced 45,000,000 oranges, and new groves are rapidly coming into bearing.

The San Gabrielle Mission is an old adobe building standing amid a fine grove of great pepper trees, the bell tower, or wall, for it is not much like a tower, having openings through it for several bells of different sizes. A little Spanish maiden brought the great key and opened the church for our inspection. The inside is plain, the rough adobe walls being adorned by old paintings of all the apostles and some other saints, done by some novice in art; the old gilded altar is dimmed and stained by time, the roof is of timber; a concrete aisle runs down the center, but board floors are laid at the sides, where there are a few rough seats for the worshipers. There is a gallery at the rear, but it is only accessible from the outside. The village is old and dilapidated, and bears the marks of Romanism in its poverty and squalor.

From San Gabrielle we drove past more orange groves and vineyards, and then over miles of uncultivated ground baked hard by the sun, till we came to the Los Angeles, which we crossed on a long covered bridge, thence past the great sycamore tree which has given its name, "Aliso" to the street, before we had arrived the sun had sunk in the Pacific, and the moon had risen over the Sierras, in the East. As we drove up to the hotel the sky was all ablaze with the most brilliant orange and yellow and red, while over to the east it had a purple hue, setting off the beautiful silver of the moon. It was as if the colors of the gold and silver, of the oranges, the peppers, and the grapes of California, had been transferred to the sky and magnified a thousand times in brilliancy. G. H. B.

MRS. SARAH DOTY ENOS.

The subject of this notice was born in Canaan, Columbia Co., N. Y., Sept. 21, 1783. She was married to the late Hon. Benjamin Enos, (who was born in Richmond, R. I., Feb. 13, 1788, and her senior by seven months and eight days,) April 5, 1810. They settled in DeRuyter, Madison Co., N. Y., in 1814, about seventy years ago. During this long period of time, she resided upon the place where they first settled, about five miles north of the village, now occupied by C. H. Maxson, Esq.; excepting three and a half years spent in Homer, while her husband was teaching, and ten years in the village of De Ruyter during the public life of Mr. Enos. Soon after their settlement in DeRuyter, Mrs. Enos, in her early womanhood, made a profession of religion and united with the Baptist Church of New Woodstock of which she remained a member until death. She was left a widow in her eightieth year, and has made the balance of her pilgrimage, sixteen and one-half years, in the loneliness of widowhood. This time, however, has been spent in the family of C. H. Maxson, her son-in-law, whose wife, her only surviving child, has faithfully cared for her. Indeed, the cases are rare, where one is found so completely devoted to the care of another, as has been Mrs. Maxson to her mother. For more than fourteen years she has deprived herself of the pleasures of social life abroad, devoting herself night and day to the care of her mother, as constantly and faithfully as a loving mother attends to the necessities of an infant child. But she has gone. At 10.30 A. M., July 22d, she, took her leave of the old home, passing on to the home beyond the chilling tide, aged about 96 years. Not to a land of strangers, but to the land which had gone the loved ones of three generations, whose acquaintance she had made in time, but who preceded her to the future state. A large congregation attesting their

sympathy and desire to comfort the large circle of kindred, were in attendance upon the occasion of her funeral, which occurred at the old home on the 25th, at 10 A. M., and in solemn procession bore the remains to the cemetery, in the rear of the Seventh-day Baptist Church in this village, where we laid them down beside the remains of husband and children, to await the resurrection of the just. "Absent from the body, present with the Lord." J. C.

Home News.

New York.

HARTSVILLE.

A very pleasant surprise was made to Mr. and Mrs. Daniel Whitford, by their friends of Hartsville, Hornellsville, Almond, Alfred, Andover and Wellsville, on the evening of July 22d, the occasion being the tenth anniversary of their marriage. The usual accompaniments of such occasions were enjoyed.

Brother Whitford has been for a long time the efficient superintendent of the Hartsville Bible-school. May it be a longer time before, for any reason, he is called to vacate it.

LITTLE GENESSE.

Very many times during the year and eight months of our pastorate in this place, have we not been reminded that the life of the pastor is not all shadow. We have received many tokens of good-will and kindly regard, which are as treasures in the storehouse of memory. On the evening of July 31st we were the recipients of an additional token in the form of donation, amounting to \$120.

The people of this place have often demonstrated their ability to make anything they undertake, a success, and on this occasion, although it had rained most of the day, making the walking bad, a large and cheerful company met at the recently completed residence of Mr. D. E. Bliss (the temporary home of the pastor), bringing with them abundant refreshments. It was estimated that one hundred and seventy-five persons were present. The evening was pleasantly passed in conversation and music. The music was furnished by the Genesee Cornet Band.

By the way, our people are justly proud of their band which, although it has been organized less than a year, has received many compliments from the public, both for the deportment of its members and the entertaining character of its music.

All seemed satisfied with the evening's enjoyment, and the pastor's family, at least, will look upon it as a bright spot in the pathway of life.

We wish through the RECORDER to thank our friends for the very generous donation, and pray that the Giver of all good will abundantly increase their store, both in temporal and spiritual blessings.

GEO. W. BURDICK.

VERONA.

Sabbath, July 26th, was an "extra occasion" with us here in Verona. Sister Perie Randolph was providentially present and in the morning preached a very interesting and profitable sermon in the First Church. If there were any prejudice against a sister proclaiming the blessed gospel from the desk, it must have melted away before her earnest and zealous speaking. The attention given, and the solemn and tearful faces of some, indicated an appreciation of the effort. Sister Randolph has won the esteem of the Verona people who wish her "God-speed." We believe if she could remain and labor here a while she could win some to Christ. In the afternoon at the Second Church, Mrs. Joshua Clarke, of De Ruyter, spoke upon the "Power of the Gospel," and was followed by Miss Randolph, after which a conference meeting of much interest was held. An appointment for preaching was made for Sunday evening. Although it rained nearly all day and the appointment was made after the Sabbath day's congregation was dismissed, and many had left the church, yet more than the usual congregation assembled to hear Sister Randolph among were quite a number of Catholics.

We trust much good seed has been sown and that fruit will appear in due time.

H. D. C.

Ohio.

JACKSON CENTRE.

The farmers are finishing up their harvesting quite rapidly, and threshing is now being done all over the country. The prospects were never better in this county than now.

Our pastor, Rev. J. L. Huffman, is laboring among us with great faithfulness, and good success. He is much loved by many

First-day people as well as by our own. We shall never be able to express to him and his wife our appreciation of their self-denying faithful labors. Our church was never in better working order than at present. The Sixth-day evening prayer meetings are well attended. The Sabbath-school is very interesting and profitable under the faithful superintendent, Brother L. D. Seager.

The Ladies' Benevolent Society gave an ice-cream supper on evening before the Fourth, in the Odd Fellow's Hall, also the evening after the Sabbath, in Mrs. Emma Eargill's lawn. Good music, both vocal and instrumental, helped to make it a pleasant occasion. The proceeds will go to refurbish the church with new carpets and a new chandelier. Brother C. L. Polan and family of West Virginia have moved among us. Brother Polan has a very interesting family which we are happy to welcome among us.

Pray for the church at Jackson Centre, that much good may be done for the Master. A. E.

Condensed News.

Domestic.

The *Railway Age* settles the question as to which is the oldest railway in the United States, as follows: "The first railway built in the United States was three miles in length, extending from the granite quarries at Quincy, Mass., to the Neponset River. It was commenced in 1826 and completed in 1827. The gauge was five feet. The rails were pine, a foot deep, covered with an oak plate, and these with flat bars of iron."

Dr. O'Donnell, of San Francisco, arrived in Chicago recently, announcing that he had two lepers on the way, and that on their arrival he would exhibit them on the lake front. The health authorities warned him that he would not be permitted, and they were not shown, the doctor announcing that they had not arrived. He gave a lecture, and exhibited a photograph of a person afflicted with leprosy.

Nearly all the handsome dark-colored door-knobs in use in this country come from the mountains of North Carolina. They are made of ivy roots, which are dug by the inhabitants and sold at the railroad stations for from \$10 to \$12 a ton.

The mortality of the globe, as given by a Continental journal which has made the computation, is as follows: Per minute, 67; per diem, 97,790; and per annum, 35,639,835; whereas the births are 36,792,000 per annum, 100,000 per diem, and 70 per minute.

Tuesday's storm, July 29th, devastated George's Creek Valley from one end to the other. Fifty houses were swept away at least, and fifteen persons were drowned. The loss to property is estimated at \$250,000.

The Erie railroad company is applying for a mandamus to compel the State Commissioners of Taxes to abate taxes to the amount of \$125,000, imposed on the personal property of the company in 1882.

News has just reached Bradford, Pa., that the Hayes No. 8, in the new Wardwell pool, has just come in, and is flowing at the rate of 4,500 barrels a day. This is the greatest on record.

Ex-Governor Curtin, of Pennsylvania, boasts that he still remembers the names of every family of two or more brothers who enlisted in that State during the War of the Rebellion.

A consolidation agreement of elevated railroad companies in New York city was ratified by the Metropolitan stockholders July 31st.

The balance of trade in favor of the United States the last fiscal year was \$72,798,000, against \$100,658,000 the previous year.

A fire at Philadelphia, August 1st, destroyed the furniture factory of John Wanamaker. Loss, \$100,000.

Very favorable reports have been received of the condition of crops in Minnesota, Dakota and Kansas.

Foreign.

The remains of the late Prince of Orange were interred at Delft, famous for its blue earthenware, and as being the scene of the murder of William the Silent. The church, beneath which is the royal vault containing the dust of thirty-three members of the House of Orange, is noted for its fine bells.

Of the persons concerned in the anti-Jewish outbreak at Zaleszky, the birthplace of Esther Solomossy, the girl who was alleged to have been killed by the Jews in connection with certain religious rites, two have been condemned to five years and one to four years in prison.

Reports from France say, the harvesting of the wheat crop in the Central Zone is proceeding actively. The farmers being unable to find a sufficient number of reapers, furloughs have been freely granted to soldiers, who assist in gathering the crop.

Mr. Gladstone's followers are to wear on his next birthday a bunch of lilies, with oak and ivy leaves, supposed to represent purity, strength, and tenacity, which are considered by them the three most prominent characteristics of their leader.

It is understood at Ottawa, that the Welland Canal will be deepened throughout its entire length, so as to admit of the passage of vessels drawing fourteen feet of water.

A curious needle, says the *Toronto Globe*, is in possession of Queen Victoria. It was made at the celebrated needle manufactory at Reddeth, and represents the Trajan column in miniature. Scenes from the Queen's life are depicted on the needle, so finely cut and so small that they are only discernible through a microscope.

The Spanish decree concerning Cuban export, gazetted July 29th, takes off sixty per cent. of the present export tax on all classes of sugar. It further permits the reduced tax to be paid one-half in Cuban bank notes.

The *Paris Figaro* has a bitter article against England. It declares that England has never helped, but always thwarted France. It advises France to make an alliance with Germany.

The survey of the Anglo-American Ship Canal from Kingstown Harbor to Galway Bay has been completed, and the plans prepared and submitted to a conference of engineers.

The French Government will accept the provisional budget for the government of Egypt for two years, upon the basis of a modification of the law of liquidation.

The French Chamber of Deputies, by a vote of 294 to 191, has adopted the revision of the Constitution bill as it passed the Senate.

Germany is the largest sugar-producing country of Europe. It produces annually over 800,000 tons and has 357 refineries.

It is reported at Shanghai that France and China have made a treaty of peace, China to pay an indemnity of \$7,280,000.

The damage caused by the fire in the timber and oil warehouses in Madrid, July 27th, amounts to 1,000,000 pesetas.

Books and Magazines.

LITERARY LIFE is a monthly illustrated magazine, devoted to brief sketches of the life and works of literary characters, literary news, anecdotes and fragments. Elder Publishing Company, 364 Wash. avenue, Chicago, Ill. Will M. Clemens, Editor. \$5 50 per year.

THE August number of *The Pulpit Treasury* is not behind any of its competitors in variety of articles and excellence of matter, and in some features surpasses them all. This number is enriched with excellent portraits of Bishop Simpson and the newly-elected Bishops of the M. E. Church. The Memorial Sermon for Bishop Simpson, by Dr. Fawcett, is a worthy tribute to that great and good man. Other articles are Dr. Withrow's sermon on "Good Literature," Dr. W. M. Taylor's expository lecture on "The Miracle at the Battle of Bethoron," Professor Kellogg's exegetical comment on "Matthew and Zechariah," Dr. Armitage on "How to Treat Skepticism in the Pulpit," Chancellor Waddell on "Christian Education—What it Includes," "Is Dancing Right?" by Rev. W. O. Moore, and "The Inquiry Room," by G. Soltan. Articles in other departments are by Drs. Deems, Cuyler, Chambers, Johnston and Porter. "Leading Thoughts of Sermons," are by Presidents McCosh and Chapin, Bishops Simpson and Ninde, Dr. Broadus and Rev. A. C. Gearhart. It would be difficult to crowd better or more varied matter into sixty-four pages. Yearly, \$2 50. Clergymen, \$2 00. Single copies, 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

SINGING ON THE WAY.—A collection of hymns and tunes for Sabbath-schools, social worship and congregations, by Mrs. Belle M. Jewett, assisted by Dr. J. P. Holbrook. Price, 35 cts. Published by Oliver Ditson & Co., Boston.

NUMBER ONE; AND HOW TO TAKE CARE OF HIM. By Joseph J. Pope, M. R. C. S., L. S. A. A series of talks on the art of preserving health. They are marked by sterling common sense and an evident mastery of sanitary science. A wide circulation of this little book is likely to insure three things: better bodies, better dispositions, and better minds. The author does not mince matters in discussing alcoholic drinks and tobacco. Published in Funk & Wagnalls' (10 and 12 Dey street, N. Y.) *Standard Library*. Paper, 15 cents.

THE ENGLISH ILLUSTRATED MAGAZINE for August is an interesting number. Macmillan & Co., 112 Fourth avenue, N. Y. Price 15c., \$1 50 per year.

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 maps 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.

We call attention of our readers to the advertisement of the Preferred Stock of the Foote Patent Pin Company, paying 20 per cent. yearly.

THE regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in the vestry of the Seventh-day Baptist Church in Westery, R. I., on Wednesday, August 13, at 9.30 o'clock A. M.

W. L. CLARKE, Recording Secretary.

MARRIED.

At Leonardsville, N. Y., July 30, 1884, by Rev. S. Burdick, Mr. HERMAN E. CRANDALL, of Westery, R. I., and Miss MAMIE E. WHITFORD, of Leonardsville.

In Woodville, R. I., July 26, 1884, by Rev. H. Stillman, Mr. LOR K. COLLINS of Clark's Falls, Conn., and Miss LOUANZA M. THOMPSON, of Woodville.

In Niantic, R. I., July 26, 1884, by Rev. H. Stillman, Mr. DANIEL B. JACKSON and Mrs. LILLIE A. HARRIS, both of Hopkinton.

DIED.

At Woodville, R. I., July 23, 1884, ELISHA L. BAGGS, in the 75th year of his age. The deceased was a member of the Baptist Church of Exeter, R. I. He was a school teacher all his active life, in which profession it is said he was very successful. In his advanced age and infirmities he has been kindly cared for by his children. May the promise of long life to those who honor their father and mother be fulfilled to them. I. L. C.

In Johnston, R. I., July 27, 1884, of gastric and internal catarrh, SUSAN MARY LEWIS, infant daughter of W. L. and Ella B. Lewis, aged 32 days. I. L. C.

LETTERS.

D. H. Davis, R. V. Burdick, H. L. Stillman, Geo. H. Babcock, Mate Saunders, A. M. West 2, Mrs. Almada Collins, T. B. Collins, A. B. Prentice, D. Ticknor, L. R. Swinney, J. P. Hubbard 2, A. H. Lewis, J. A. Green, M. B. Phillips, J. G. Babcock, Oscar Babcock, J. H. Babcock, S. R. Wheeler, O. W. Babcock, Perley L. Clarke, G. M. Cottrell, U. M. Babcock, Cyrus Maxson, Flora M. Williams, Mrs. Nancy Emerson, Mrs. J. V. McHenry, L. C. Rogers, A. M. Graham, Wm. W. Davis, W. A. Babcock, B. L. Barber, J. E. Mosher, Celia A. Burdick, Mrs. Hannah Tooker.

RECEIPTS.

RECORDER.

	Pays to Vol. No.
Albert Babcock, Adams Centre,	\$2 00 41 2
Mate Saunders, Alden,	75 40 49
Cyrus Maxson, Bath,	2 00 40 52
O. A. Williams, New London,	2 00 40 52
R. V. Burdick, North Brookfield,	1 00 40 52
Merton E. Burdick, Unadilla Forks,	2 00 40 52
J. P. Brown, Utica,	2 00 40 52
Mrs. J. K. Maxson, Plainfield, N. J.,	2 00 40 52
Mrs. Geo. A. Buguay, Pittsfield, Mass.,	4 00 41 23
Mrs. H. E. Crandall, Westery, R. I.,	2 00 41 39
Mrs. Nancy Emerson, Harrisville, Mich.,	1 00 40 53
Mrs. J. V. McHenry, Dow City, Ia.,	2 00 41 28
Mrs. Hannah Tooker, Zeeland,	2 00 41 10
Edwin Knight, Jackson Centre, Minn.,	2 00 41 22
Mrs. Almada Collins, Alden, Conn.,	2 00 40 52
Eld. D. P. Curtis, Hutchinson, Mo.,	2 00 41 13
Mrs. Louisa Watts, North Loup, Neb.,	2 00 41 39
J. A. Green,	2 00 41 10
Mrs. Permelia Davis, Humboldt,	2 00 41 4
J. B. Babcock,	2 00 41 6
Lewis Van Horn,	2 00 40 52
Mrs. Louisa Greene, New Helena,	2 00 41 39
David Ticknor, Marquette, Wis.,	2 00 41 39
A. B. Campbell, Albion,	2 00 40 17
Mrs. F. Reynolds, Hebron, Pa.,	50 39 52
C. G. Wheeler, Nortonville, Kan.,	2 00 40 53
Ben. Booth,	2 00 40 53
Mrs. Kate Perry,	2 00 40 53
Joshua Wheeler,	2 00 40 53
N. R. Stillman,	2 00 40 52
D. C. Burdick,	2 00 40 52
Mrs. R. M. Stites,	1 00 40 52

QUARTERLY.

A. M. West, Leonardsville,	\$1 00
Eliza Hardin,	1 00
D. V. St. John,	1 00
Eld. St'n Burdick,	50

LESSON LEAVES.

Celia A. Burdick, DeRuyter,	\$7 20
Perley L. Clarke, Milton, Wis.,	9 00
T. B. Collins, Albion, Wis.,	2 00

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending August 2d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week 42,254 packages; exports, 17,162 packages.

There was more inquiry for all grades butter for export, and the market is fully 1c. higher, and firm at the close. Finest State creamery sold at 23@23½c., and in some cases 24c. was made. We also note one sale of sweet cream creameries in half firkin tubs for export at 22c., finest dairy make sold at 20@21c., and fair to good at 15@18c. The bulk of business, however, was in Western butter for export. There were sales of large lines fresh make creamery at 17c., 18@19c., and at the close 20c. was paid by exporters, and 21@21½c. by home trade. Finest dairy make sold at 14@15c., best marks of factory 13½@14c., and lines of fair to good Western stock, for German account, at 10@12½c. In fact, this is the only cheerful week the trade has seen this summer, and at the close there is better feeling and more confidence in the future. We quote:

	Fancy.	Fine.	Faifty.
Creamery, fresh.....	23@23½	19@21	16@18
Home dairy, fresh.....	20@21	18@19	14@17
Grease.....	—	—	6@9

CHEESE.—Receipts for the week, 95,806 boxes; exports, 78,078 boxes.

The firmness noted in our last was followed with an active market and an advance of fully ¼c. on the week. Fancy full creams sold early in the week at 9½c., and closed at 10½@10¾c. Night milk skims opened at 7@7½c., and wind up at 7½@8c. We quote:

	Fancy.	Fine.	Faifty.
Factory, full cream.....	10½@10¾	9½@10	7@8
Skimmed.....	7@8	6@6½	4

Eggs.—Receipts for the week, 7,635 boxes, and 7,103 cases.

Heavy receipts early in the week knocked down prices 1@2c. per doz. At the close receipts were lighter, trade better, and prices slightly advanced. We quote:

Near-by marks, per doz.....	18½@19½
Southern, Canada and Western, per doz..	17@18½

BUTTER, CHEESE, EGGS, BRAINS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and promptly of same and remittance for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS &

Selected Miscellany.

HOW EASY IT IS.

How easy it is to spoil a day!

The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day!

By the force of a thought we did not check;
Little by little may the vessel wreck,
And little flaws may the vessel wreck,
The careless waste of a white-winged hour,
That held the blessings we long had sought,
The sudden failure of wealth or power,
And, lo! the day with ill inwrought.

How easy it is to spoil a life—

And many are spoiled ere well begun—
In home-light darkened by sin and strife,
Or downward course of a cherished one;
By toil that robs the form of its grace
And undermines till health gives way;
By the peevish temper, the frowning face,
The hopes that go and the cares that stay.

A day is too long to be spent in vain;

Some good should come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high,
And life is too short to spoil like this;
If only a prelude, it may be sweet;
Let us bind together its thread of bliss,
And nourish the flowers around our feet.

—The Watchman.

For the Sabbath Recorder.
"MADE AN EXAMPLE."

BY MRS. M. A. DEAN.

A merry group of young girls had assembled in the old "Lecture Room" of Mrs. W.'s Seminary, soon after the ringing of the twelve o'clock bell. It would have been difficult to guess the object of their meeting, or indeed, to conceive of the existence of an object, under cover of the wildly exuberant spirits, and the bewildering multiplicity of topics which kept them laughing and chattering, like so many magpies, for, at least, a quarter of an hour.

"Oh dear!" said little Annie Bell, who looked as delicate as an early Spring blossom, but who was not quite ethereal enough to be proof against the sweet savors that came up from the cook-room below. "Oh dear! How tantalizing it is to smell that delicious soup and those lovely green peas! They will give us just a thimble-full at the table, and Monsieur DeMonbreaun will make us ask in French if we want any more, and then repeat some fine passage from Lamartine, or some other favorite author, to make us ashamed of our greediness and prevent further inroads upon the precious peas."

"You may well say precious," cried Dolly Dutton, who was fresh and rosy enough to have been raised in a garden with the choicest of "marrowfats," "for I saw Scipio bring them in in a small market-basket, in which the peas looked lonesome! I honestly believe there were no more peas in that basket than my mother used to get for our family dinner."

At this astonishing comparison, a genuine peal of laughter rippled away from the little group, and rang through the great audience room, like the echo of a merry burst of song. "They looked small because you were so hungry for peas," said Annie.

"And knew there were ninety-nine other girls as hungry as yourself," chimed in a whole chorus of eager voices, which seemed, amid all the din of their merriment, like a solemn protest against the Homeopathic quantities so common in boarding-school diet."

And so they ran on, up and down the whole gamut of airy nothings, ringing the changes with admirable tact and skill, if to keep quite clear of any allusion to the important subject in hand, is evidence of such ability, until the bell for half-past startled them into sudden propriety, and the "house came to order" with remarkable celerity, for there was only half an hour to dinner time.

It now transpired that they had come together to decide upon the gifts to be presented to the teachers at the coming Anniversary. It had been the custom from time immemorial for the graduating class to make costly presents to the teachers having that department under charge, and this particular class had determined to go a "peak beyond" anything which the records of former years could boast. Accordingly, at a previous meeting they had fixed upon a sum altogether unprecedented in the annals of the school, and appointed Miss Millie Wharton to "cavass" the class, for the purpose of raising the sum.

Of course it was known to every girl in the class that she had succeeded, but to be business-like they must hear her "report."

As usual, some had given more than others, as was conceded by all to be proper, but there was one very startling announcement in this formal report, which nearly took the breath away from these young aristocrats.

"Miss Lily Dayton had declined to contribute."

Could they believe their ears? "Not give anything toward such an object?" "What could it mean?" There was an interval of silence, during which each young lady looked about her to make sure that Lily was not present, and then how quickly they all found their tongues!

So great was the excitement that no one thought of rules or regulations, and "confusion worse confounded" reigned in this little assembly. "What unheard of stinginess!" "How disrespectful to the teachers!" "She deserves to be made an example of," ran from mouth to mouth. "So she does, indeed!" And the stream of unconscious abuse ran on. "I always thought she was either very poor or very parsimonious," said Myrtle Alden. "She occupies a little room over Madame DeLaney's fancy store, as I found out by accident, and I really believe she boards herself there and is her own scullery-maid and washerwoman!"

"One never knows who or what these 'day scholars' are; I am heartily glad, now, that we never admitted her to 'our set,'" said 'Cretia' Lawton, with an extra toss of her haughty little head.

"So am I," cried a dozen voices at once. "She is a disgrace to the school," pursued 'Cretia. "I dare say she will be too penurious to get a dress and sash like the rest of the class for 'Commencement day.'"

"Of course she will," said Dolly. "Dear me! How mortified we shall all be, when she comes out to receive her diploma with that everlasting brown alpaca which, I am just sure, has been dyed."

"And the identical, faded blue tie, which she wears on all state occasions," said Gussie Lane, with a little gesture of contempt.

"Oh girls! girls!" cried Dolly Dutton in an ecstasy of delight, "I have just thought of something so splendid! You know the gifts have always been presented in the name of the 'graduating class.' This time, let's have them accompanied with the names of the donors, so that the teachers can see who refuses to give."

"Capital!" cried Jessie Jarvis.

"Capital!" echoed all the girls at once.

"That will be such a neat way of exposing her," said 'Cretia. "Why couldn't I have thought of it? You always were a genius, Dolly." Just at this moment the "clang! clang!" of the dinner bell brought this medley of a conference to an abrupt close, and lest they should lose their portion, however minute, of the "precious peas," the girls all hastened with one accord, to the dining-room, leaving the choice of gifts to be decided at some future time.

Meanwhile Lily Dayton was wending her slow way, through the dusty streets, to her little room—her haven of rest and peace. She was disturbed by the feeling, rather than the knowledge that she was being made the subject of unjust criticism among her fellow pupils. It had cost her much pain to be obliged to decline contributing towards the gifts for the teachers, but her funds were absolutely exhausted.

This last year of school had been a year of unwonted labor and care to this really noble girl, and though it was leaving her almost penniless, its record of attainment and success was one of which the most ambitious and aspiring might well have been proud.

And now, though feeling herself in disgrace, or perhaps, even in disgrace, with her associates in school, she was upborne by a consciousness of right, which is better than the praise of the world. She was not all unhappy. She had "meat to eat which they knew not of."

During her second year in school she had formed a strong attachment for a dear little blind girl, Adile Van Dorn, the daughter of an artist, who had his studio next door to Madame DeLaney's.

Adile was a very affectionate, loving child, but so sensitive and shrinking, and with a child's instinct of discernment so strongly developed, in spite of her blindness, that she gave her confidence but seldom, though there were many who were more or less kind to "the little blind girl." Those who knew them both could understand, then, how her whole heart went out to Lily Dayton from the first moment of their acquaintance, and how, after weeks and months of loving companionship, each seemed indispensable to the other.

The artist, Van Dorn, being a man of quick apprehension and fine sensibilities, understood this friendship, and appreciated its advantage to his little daughter. He saw that Lily was of great service to her, in many ways, and, in acknowledgment of this service he offered to give her lessons in painting, gratis, and to furnish the necessary materials for her work.

To his great astonishment, he found her so highly endowed, by Nature, and so proficient a learner, that he was able, in a short time, to dispose of her pictures at a fair price.

But with this new source of income to Lily, came new demands upon her generous helpfulness. Learning from home that her father's health was failing, and consequently his little income diminishing, she formed the heroic resolution to lift the mortgage on the home farm, which had so long been a cause of great anxiety to them all. To resolve, with such natures as hers, is to perform.

Laboring incessantly through the last year, she had kept up with her classes, even greatly excelling, in some of her studies, and earned by her painting, sufficient money for this cherished object.

She had just returned from the Express Office, where she had deposited the precious package, when Millie Wharton met her in the hall and solicited her contribution.

Of course there was but one answer, however reluctant she might be to give it. She could not help seeing the look of amazement on Millie's face, as she turned away from her, nor could she crush in a moment the rebellious feeling which rose in her heart, as she contrasted her lot with that of her wealthy fellow-students. But it was soon conquered, and she was her old self again, thanking God for the health and strength which enabled her to pursue her toilsome way, and for the rich reward of her labor which she well knew no money could buy. There was left, however, after this momentary struggle with herself was over, a real regret, down deep in her heart, which made her face thoughtful, and her step slow, as she walked homeward that day—it was not that she had infringed a time-honored custom; not that her companions should think her niggardly, but that she could not offer to her teachers some substantial token of her love for them, which was deep and sincere.

Suddenly a thought came to her which was like an inspiration, bringing a soft glow to her pale cheeks, and lending wings to her feet; she sped along the remainder of the way like one who is animated by a fresh hope, a new and earnest purpose; so swift was her pace, that the poor old apple-woman on the last corner, stood, with arms akimbo, and a look of wonder on her bronzed face, watching the familiar figure, till it reached home, and disappeared through the area gate.

The "Commencement" exercises in Mrs. W.'s school were drawing to a close. It was hot and sultry, and the audience was tired. All at once there was a movement of expectation, a more animated fluttering of fans, and a new interest beaming in every face.

The "award of prizes" had been announced. There were many parents present who felt an anxiety which is quite pardonable, though it may be selfish, that some of these prizes might be bestowed upon their children. Most of these were, of course, doomed to disappointment.

The prize for "Composition" and the prize for "Drawing" were both awarded to a sweet-looking young lady in a plain, brown dress, who received her honors so meekly, and yet so gracefully, as to compel the admiration of all.

The other prizes being duly distributed, a new sensation ensued. The "presentation of diplomas" was next in order. The "class" comported itself well, during this trying ordeal, and made a very good impression, nobody in all the large audience seeming to feel scandalized by the presence of the brown dress or the faded tie, in the place of honor at the head of the class. On the contrary, there seemed to be a tacit admission on the part of the assembly, that the modest wearer of this plain suit, was occupying her true place.

If anything was needed in confirmation of this view, it might have been gleaned by an astute observer, from the closing words of Mrs. W.'s "Address of Thanks," which immediately followed the presentation of gifts to the teachers.

After suitable acknowledgments to the young ladies who had lavished upon them so many costly tributes of respect and love, she continued, "But nothing has given us greater pleasure than the unexpected gift to her Alma Mater, by one of our graduates, of the beautiful painting which you see hanging above the stage, and which, I have no doubt, you have all greatly admired. It is the work of her own hands, done, as I understand, under great pressure, at the eleventh hour, because she had no money to contribute to the gift fund of her class. Estimated by its own artistic merit, it is a valuable gift to the Institution, but considered as the exponent of so much self-forgetfulness and devotion; as the measure of a true heart's love for the 'mother in training,' it is priceless; and so

long as these walls shall stand, it must remain as a 'memorial of her.'"

And this was the way Lily Dayton was "made an example."

AN AMERICAN IN IRELAND.

Dr. Reaser, who has been at the Pan Council, sends an interesting letter to the St. Louis Evangelist, from which we borrow the following:

The division of farms into fields is unique. These fields are generally, especially in the south of Ireland mere "patches" enclosing from a few rods to an acre or two each. Nor is there much more regularity in their arrangement than in the pieces of a "crazy quilt." They are enclosed either by stone walls from two to four feet in height, or banks of earth thrown up and covered with the greenest of grass, or by hedges of hawthorn or other shrubs, sometimes very neatly kept and sometimes greatly neglected. These small enclosures give a very odd appearance to the hillsides and valleys, and leave no very favorable impression as to the condition of agriculture in this strange land.

Of course the almost universal crop of the country is the potato. The method of its planting and culture here, is no less peculiar than most other things. Instead of "hills" or single rows, beds from two to four feet in width, and running the whole length of "the field," are thrown up with separating ditches or furrows between. In these beds the potatoes are planted without apparent regularity. Along the borders there appears sometimes a fringe of grass, and more often rows of cabbage-plants. The culture consists in keeping these broad ridges clear of weeds and well thrown up from the furrows. Of course the implement employed is unlike anything with us. It is a narrow-bladed spade, resembling a broad chisel with long thick handle more than anything else.

The various colors of the bricks used in the cities and towns, and the many forms of ornamentation employed add to this strangeness of which we speak. Many of the houses are almost black with age, some are red as with us, others gray, mottled and almost white. The decorations baffle description. Not all are beautiful, some are grotesque, and many to our taste decidedly ugly.

The houses of the farmers through the country have the appearance of comfort. They are not large, usually of two low stories; are built of stone or concrete and kept as white as snow with the beautiful lime in many places so abundant. Like- wise every outhouse and fence, and wall about the premises is whitewashed until it fairly shines. This I am told is done every Spring. We, of course, saw it at its freshest.

Walls, walls, walls! How have they all been built? Everything that needs enclosing, from a lordly demesne to a little back yard is surrounded by walls, solid walls, some evidently laid up ages since and good for ages to come. Public highways and private drives, have often high walls on either side. For miles and miles "guard walls" follow the roads through rough and mountainous regions. We see none being built now.

In all conscience there are enough. I asked an intelligent driver why every place was walled in. He replied: "I do not know. It has always been so." Then in this country stone is abundant, labor cheap, and lumber scarce and high. But that is no reason why every enclosure should look like a prison. I suppose it is the result of tradition from the times when high walls and strong castles were necessary for safety.

We allude to one feature of strangeness here—the huts or shanties of the poor. These are either of stone or concrete, and covered with thatch. They are without windows, except one or two small openings, in what may be called the front, sometimes with glass, oftener without. Quite frequently the door is in two sections, the lower half being closed while the upper is open. There is no floor but the clay made smooth and hard. Usually they are very smoky, as there is little that can be called chimney except an opening either in the middle or at the end of the roof ridge.

We found our way into several of the better class. Of course they are dark, dismal abodes at best. How human beings abide in them I can not understand, yet the children are rosy cheeked and bright. I shall have more to say of these "homes" in a subsequent letter. I speak of them now as one of the unique features of this foreign land.—South-Western Presbyterian.

GOING TO THE CITY.

"No, none of my boys are in Chicago," said an old farmer from Western Illinois, just returning from the Union Stock Yards, where he had sold three cars of stock of his own raising. "No, sir, my boys are all at home. I've had all of my boys in the city, though, and they know what it was. I showed 'em all around myself. I ain't one of the kind that lets boys go on thinkin' a city is the nicest place in the world, when it is just as easy as nothin' to show 'em different. I had my boys in some of the saloons along on State Street, and on the West Side, to show 'em the poor loafers, some of 'em evidently farmers' boys, come to town to get rich. We all went to the public library, as I wanted the boys to see the poor fellows there finding a good warm place to sleep until ten o'clock, anyhow. We were also in some of them dives along the levee, and I tell you the boys were disgusted with the dirt and vulgarity. My oldest boy went into the wine-room to see the girls, and come out mad, saying they

were nothing but paint, powder and stuffing, and charged him three dollars for a little bottle of wine worth about twenty-five cents.

"I had the boys look in the morning papers to see how many situations there were vacant, and how many more there were watin' places. When we started for the train next mornin' arly, we see a sign out, 'Clerk Wanted,' and thirty or forty fellows standin' around waiting for the doors to open. Oh! I tell you the boys haven't any love for Chicago, and they are stayin' home and tendin' to business. They have seen Chicago with their eyes open, and are satisfied to stay at home, behave themselves, and take the old farm when I get through with it. I believe this keepin' of boys in ignorance of what a great city really is, is wrong, so I do."

EARLY LIFE OF THE QUEEN OF ROUMANIA.

Rushing down the stairs one day with her habitual impetuosity, she slipped, and would have fallen to the bottom, had not a gentleman who was ascending at the same moment caught her in his arms. It was a fall laden with unexpected consequences, for she had fallen into the arms of her future husband. But as yet she was not to rest in them for good. The young Princess evinced an almost savage dislike to matrimony, and in response to all proposals of marriage made to her replied: "I do not want to marry unless I can be Queen of Roumania." The reply seemed a very safe one in those days, when Roumania had but just been founded, and only as a principality, under the boyard rule of the worthless Prince Couza. She little realized that later she would be taken at her word. Meantime she went home again to Wied, and resumed her offices in the sick-room and her studies; for until she was twenty-five, indeed until she married, Princess Elizabeth never ceased to take lessons. Meanwhile European public events were changing, a change destined to affect the "wild rosebud of Wied," as her friends loved to call her. In 1868 Prince Charles of Hohenzollern had been chosen ruler of Roumania, and in the autumn of the next year he came to the Rhine to remind the Princess Elizabeth of her desire to rule over that kingdom. Even so it was a little while before she could consent to resign her fiercely cherished independence, but she yielded, and in November of the same year he took her to his home amid the Carpathians, after she had been united to him four times over, namely: according to the German civil code, according to the Lutheran, her own religion, according to the Roman Catholic, which is his, and according to the rites of the Greek Church, which is the creed of their kingdom.—From an article by Helen Zimmern, in the August Century.

Mrs. Warren, the wife of Bishop Henry W. Warren, of Denver, has given \$100,000 to the Dever University for the founding of "The Iliff School of Divinity" on the condition that others endow a single professorship.

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LIFE OF THE QUEEN OF ROUMANIA.

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Popular Science.

EXAMINATIONS, AS A TEST OF PROFICIENCY, A FAILURE.—Dr. H. Macnaughton Jones, in a recent work, declares: "After nearly twenty years of constant teaching in a large school of medicine, and some years of experience as a university examiner, I have come to the conclusion that for future success in life the test of examination proficiency is a most fallacious one." And again, "I can conceive no more certain plan for the physical ruin of thousands of the youths of a country than the system of capitation fees from the results of examination."

In the Isle of Wight a spider was observed dragging two or three leaves to the water. It fastened them together with a web, then launched the raft, and sailed away. It darted off after insects upon the water, and returned to the raft to devour them.

POTATOES IN THEIR JACKETS.—Should potatoes be peeled before cooking, or should they be boiled in their jackets? I say most decidedly in jackets, and will state my reasons. From fifty-three to fifty-five per cent. of the saline constituents of the potato is potash, and potash is an important constituent of blood—so important that in Norway, where scurvy once prevailed seriously, it has been banished since the introduction of the potato, and, according to Lang and other good authorities, it is owing to the use of this vegetable by a people who formerly were insufficiently supplied with saline vegetable food.

Potash salts are freely soluble in water, and I find that the water in which potatoes have been boiled contains potash, as may be proved by boiling it down to concentrate, then filtering and adding the usual potash test, platinum chloride. It is evident that the skin of the potato must resist the passage of the potash into the water, though it may not fully prevent it. The bursting of the skin only occurs at quite the latter stage of the cookery. The greatest practical authorities on the potato, Irishmen, appear to be unanimous. I do not remember to have seen a pre-peeled potato in Ireland. I find that I can at once detect by the difference of flavor whether a potato has been boiled with or without its jacket, and this difference is evidently saline.—Popular Science Monthly.

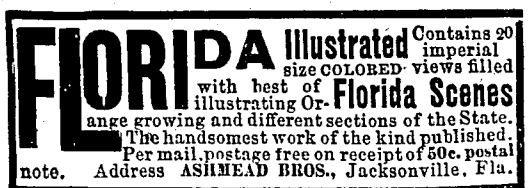
DRIVING BY FRICTION.—For many purposes for which gear wheels were formerly used surface friction wheels are now employed. If the surfaces are properly matched as to material, and are sufficiently large as to area, there appears to be no reason why friction wheels can not be more extensively employed than they have been heretofore. One of the objections has been that there must be an end thrust, which by its friction absorbs much of the power. It is a baseless objection, as may be seen in the friction clutch of the overhead countershaft of the lathe, and in many other situations where the release of the friction is the easiest and most natural movement. To be sure, in this case the amount of contact is very large—the entire circumference of the pulley—but the principle is the same; for where the pulley friction clutch most be held as a one with the moving pulley, so the friction wheels are one so long as they are in contact, and their contact is a mere point against the circumferential contact of the pulley clutch.

An objectionable method of employing the friction driving is to use a metallic surface against a wooded or a leather surface; two surfaces of wood are better; but if iron and leather or iron and wood are used together, the driver should, in all cases, be made of the softer material. For when the driver is thrown in contact with the driven, it must make a number of revolutions before its contact will be sufficient to start the driven wheel. It is evident, therefore, that if the driver is of iron while the driven is of some softer substance, it (the driver) will wear a crease that will injure the surface of the driven wheel. It is much better, where it is practicable, to make both the driving surfaces of wood.

Excellent wheels are made of maple—hard rock maple—and of lignum vite, the lignum vite wheel to be the driven and the maple the driver. The wheels should be a cast iron spider made to receive the wood, which should be sawed into wedge-shaped or radial segments, so that the end grain of the wood bears and makes the contact surfaces. Excellent results have been obtained, also, with hard rubber (vulcanized) and wood, where there was no oil to rot the rubber, and for small wheels there is nothing better than raw hide as prepared for pickers, for looms, and for small gears. This will stand oil and resist its disintegrating influence.

One of the advantages of friction wheels over cogged wheels is that when they are started there is no shock, but only a gradual coming up to speed. Another is their noiselessness; but the cycloidal cutting of gear teeth latterly has made this objection untenable, as gears can be run as silently as belts. But a great advantage is the very slight movement necessary to connect and disconnect, the actual surfaces requiring to be merely and barely separated to insure a stoppage of motion.—Scientific American.

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Abstract of Time Table, adopted July 14, 1884.

Table with columns: STATIONS, No. 8*, No. 12*, 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 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.25, Cuba 9.27, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55, P. M., Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M. 4.45 P. M., from Dunkirk, stops at Forestville 5.17, Smith's Mills 5.38, Perryburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley 7.16, Salamanca 8.15, Great Valley 8.22, Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10.28, Belvidere 10.42, Belmont 10.54, Scotia 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.

WESTWARD.

Table with columns: STATIONS, No. 1, No. 5*, No. 8*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.00, Wellsville 7.25, Scotia 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55, P. M., Allegany 12.30, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 8.25, 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. 5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD.

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

EASTWARD

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

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