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## The Sabbath Recorden.

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TO SUNSET-LANDS.—NO. 37.

THE OSTRICH FARM.

One day we went to the ostrich farm. some miles out of Los Angeles. The train was said to start at 9.55, but as the weather was hot, and nobody in a hurry, we did not slight depression for a nest. The eggs extensive orange groves and vineyards to the shown an "incubator" for hatching them. to the coast. Take all land hereabout, in infancy. There is no difficulty in raising these plains are fertile where properly wa- | ducks or chickens from the same incubators, tered. Passing large cornfields, orchards and they have hopes that the ostrich eggs and watermelon patches, succeeded by dry | will get used to it in time, and they be able plains with little verdure, San Gabriell and to raise their own ostriches. Now they left among which old "Baldy" lifts his lars each. The feathers had been plucked some eight miles further on. When we osities. have left the village streets, well shaded by rows of eucalyptus trees, we strike the open plain, without fence or tree. Wild coyotes, or prairie wolves, start up by our path and scamper for their lives. Presently we come to a dry river bed, where the Santa Anna used to run; but in 1858, in a fit of anger, it took up its bed and moved over six miles, to the other side of town, where it now reposes, awaiting the coming of the winter rains to awaken it from its slumbers. These California rivers are apt to get into a rage once a year, when they do about as they please, and man has no remedy. Then over more brown plains, yellow in spots with mock-oranges, lying where they grew, the vines having dried up, white with alkali in other places, where water has settled, and with an occasional green farm, where an artesian well supplies water for irrigation. At one of these wells, from which flows a large stream, while all around is green and prosperous, we stop. It is the "Ostrich Farm."

Ostrich farming consists in keeping the birds for their feathers and eggs, and has been carried on to a considerable extent in Africa. Some of the wealthy men of San Francisco and Los Angeles, believing the climate of this country well adapted to the business, started this farm as an experiment, and until quite recently it has been the only one in the country. Another has just been stocked at San Diego, and some ostriches were landed a few days since (December, 1883), at New Orleans, for a farm in Texas.

On this farm there are now twenty-one

birds, eleven males and ten females. The males are larger and black, with the beautiful white plumes on their breasts and wings, while the females are a drab or gray. They are kept in large pens, usually a pair in each pen, but one savage fellow is doomed to solitary confinement, because he killed his wife in a fit of anger at his inability to kill his keeper. The males are very belligerent, and when a person comes in sight they, like an Irishman at Donnybrook fair, immediately put themselves in fighting trim. If he does not come within reach—and woe to him if he does—then the huge bird proceeds to offer inducements and challenges. Down he goes upon his knees, throws his head backward between his elevated wings, and rocks to and fro, and from side to side, with a peculiar, swaggering air, twisting his neck in curious contortions, and uttering a low, squeaky down an hour, but I could easily see to tell noise. If this does not "take," then he the time on my watch, by the light from rises and rushes at the fence, and reaches this encore of the sunset, which gradually over with his long neck and struts back and assumed all the shades from the lightest forth, with every evidence of anger. The gold to the brightest flame, and for nearly fences have to be made extra strong, and another hour it glowed with all the hues double, with the boards spiked on the inside and almost the brilliancy of the original of the posts, or a single stroke of one of sunset. Venus came out in her glory, glisttheir feet would knock them off and let the ening through the gold like a diamond of birds out. They have been known to break | a board in two with one stamp of the foot, and it behooves us to keep a proper distance, for one blow of their foot, struck between the boards, would break a limb. If you have anything shining about you, and it comes within their reach, they will gobble it ening of Venus, and listening to the roar of up and swallow it. They would make a the Pacific surf, as it broke upon the shore very satisfactory meal—to themselves—out at our feet, until the bell imperatively called of a necklace of diamonds—though, to tell us to supper, an hour and a half after the

nails. I doubt if they ever tried a hash of barbed-wire fence.

The females are more docile as becomes their sex, but they have quite as good an appetite for gaudy baubles. They only stand some six or seven feet in their stockingswhen they wear them—but their lords measure as much as eight. We could not say whether the old story is true that they stick lay their eggs in the sand, making only a plains of the Santa Anna Valley, extending | So far, five have been hatched, but all died San Bernardine Mountains rising on the cost, to import, about twelve hundred dolbayren top conspicuously, we come to more just before we were there, and as much as cultivated fields, and then the thriving vil- | \$250 worth were taken from one bird. They lunch, we hire carriages for the "farm." | eggs are sold for three dollars each, as curi-

SANTA MONICA.

Towards night we took the train from Los Angeles for Santa Monica, by the sea, and ran down the Los Angeles Valley, past cultivated farms, orange groves, vineyards, catwastes, directly into the sunset. We had sunsets, and so were somewhat disappointed when the sun sank behind the low hills or bluffs of the shore, in a quite prosaic manner, without any attempt at display, or even soon, as if it were an afterthought, the zelater, the upper sky had deepened into a crimson blue; lower down it was of a terracotta color, shading into orange and brown. while at the horizon there was a streak rich of gold. This color covered fully one-half of the sky, fading out into the blue of the north and south with a greenish tinge like what the ladies call "peacock blue." The intense brigtness of the western sky is beyong description. It was now fully a half hour after sunset, and the sky shone with a brilliancy that was painful to look upon, while the telegraph poles cast a shadow almost as in sunlight, and it was easy to

Gradually the tints deepened and changed, until the horizon was old gold with bright gold above, shaded into orange and magenta. This extended over about one-third the horizon from half way to the zenith in the west. to nothing in the north and south, bu slowly contracted and changed color, until it become a great burning flame extending one quarter around the horizon and one-third the way to the zenith; and so intense was it that the landscape was illumined with ruddy glow on which objects cast greenish purple shadows. Meanwhile we had reached our hotel overlooking the sea, and the reflection in the ocean gave it the look of a great pot of molten metal casting its lurid glow up into the sky.

read fine print in the car.

Little by little this firery glow shrank in size with out much change of color, only growing more intense until it was merely a line upon the horizon, when the sky above which had been silvery gray, began to take on a golden hue. The sun had now been the rarest water set in the most exqusite work of the jeweller's art.

We sat on the piazza of the hotel watching the glow of the sky and its perfect reflection in the sea, the projection of the dark hued trees upon the shining background, and the glistthe truth, they would just as soon have some | sun had disappeared, wondering at this bits of broken glass, or a pound of ten-penny marvelous display of the handiwork of the which is meant something that can be taken wonders of architecture are the Government Leod.

wonder-working God, who maketh the beautiful that we may admire and adore.

Santa Monica is a favorite seaside resort 16 miles from Los Angeles, situated in a pretty bay with several outlying islands, and with a nice comfortable hotel, open the year round. It has unsurpassed advantages for surf bathing, while those who prefer can have hot or cold baths in a commodious their head in the sand and think themselves | house on the beech. We took a surf bath safe, when an enemy approaches; but they and found the water quite as comfortable as at Watch Hill in August, and though it is the 15th of December, the air is quite as hot as get away until after 10. We ran through | weigh about three pounds each, and we were | it is at Watch Hill or Coney Island in July. The surf does not, like that familiar to us on the Atlantic Coast, come in regular triads, beating triple time one heavy and two light. Here it comes in groups of three or four great waves, and then for a spell there is comparative quiet, until another series of heavy waves rolls in.

The beach, itself, is fine sand, with no large stones; in fact this locality is peculiar in the absence of rocks. Many fine specimens of agate and chalceony are found lage of Anaheim, where, after a simple are plucked twice a year, besides which, the on the shore when the tide is out, of which we picked up a number. Just back from the beach is a high bluff or mesa, from seventy-five to one hundred feet high, of half indurated sand, for the most part standing as perpendicular as a house wall, but seamed and cut into fantastic columns and buttresses, with deep fissures and caves. tle, bogs, treeless plains and uncultivated | Upon this mesa is the hotel, and in front is an avenue, lined with eucalyptus and everbecome used by this time to the marvelous greens, straight as an arrow for miles. Trees, flowers and grass grow here as they do no where on the eastern coast.

Great pelicans go sailing around in the air, now and then swooping down and disappeara blush in the cloudless evening sky. But ing beneath the wave, and anon reappearing with fish in their bills; or if one has not been nith began to put on a rosy blush, and the fortunate enough to seize his prey he sits intense hue of the horizon began to glow awhile with his bill folded against his neck ling." like silver. Then, perhaps fifteen minutes | looking askance into the waters below. Sea gulls without number flit around in the air or ride the wave, but not a single sail appears upon the broad waste of waters.

HEAD AND HEART IN RELIGION.

It has always been a question, and it is in our day a pressing one, how far religion may be regarded as an affair of the intellect. Men have even divided into schools and parties on the subject. On the one hand, we have mysticism with its dreams, its vague, undefined longings, its secret communings with God, its fullness of feelings; and on the other hand we have rationalism, with its ideas, its hard, solid facts, its close reasonings, its sharp criticisms, its fullness of thought. The word of the one is heart or feeling; the word of the other is head or thought. The first emphasizes emotions; the second emphaszes deas. It is evident that either of these tendencies by itself alone and carried to its extreme must be hurtful in the religious life. They properly belong together. We protest against their separation even in theory; practically, however, they are never wholly separated.

It is plain that this side the domain of religion, feeling has uses that closely ally it to thought. It stimulates the intellect. That is one of its highest functions within the region of intellectnal power, and the best work of the kind would not be done without its aid. That dry abstruse writing on philosophy or science or history or mathematics would not have been produced without the help of the emotions. Across the driest page flows some current of passion, and beneath the careful statement of the philosopher or the historian you may hear the beat of a heart. So eminent a scientist as Prof. Tyndal says, that "even the intellectual action of a complete man is, consciously or unconsciously, sustained by an under-current of the emotions. It is vain, I think, to attempt to separate moral and emotional nature from intellectual nature. Let a man but observe himself and he will, if I mistake not, find that in nine cases out of ten, moral or immoral considerations, as the case may be, are the motive force which pushes his intellect into action. The reading of the works of two men, neither of them imbued with the spirit of modern science, neither of them indeed, friendly to the spirit, has placed me here to-day. These men are the English Carlyle and the American Emerson."

Certainly in religion, the heart—the deeper feelings, emotions, affections, spiritual faculties that inhere in our nature—is not only of value, but of chief value. In our day the supremacy is given by many to reason. The scientific spirit was never so powerful and never so loud and urgent in its demands

hold of by the senses or the intellect. There soul's immortaity as we would a proposition in mathematics, and who would test the efficacy of prayer as they would that of a drug. These are not only the few atheists, God because his existence can not be satisfactorily proved; but there is a large company of thoughtful persons who purpose to Christian worshipers, who assure us that feeling can not be trusted and that the intellect is the only reliable guide to that faroff but real good which all of us, in one way inconsistent, and the very man who talks about evolution and the superior claims of the intellect, and speaks half patronizingly of Jesus, may have on his table the essays of Emerson, who speaks to the intuitions and who certainly has no defined system of thought, and may have as much passion and enthusiasm, albeit in another direction, as the most earnest religionist. Still this tall which we hear on all sides respecting the the spiritual faiths and hopes—the religious life of men.

The Christian is rational though not a rationalist. He employs reason, of course, in investigating the grounds of Christ's peculiar claims, but he does not depend on it to the exclusion of what is higher. And that which is higher than reason is the inherent world, and in the responsibility of the human soul possible. Says Dr. Bushenell: "It fore it, and rushing on to its heaven, the busy understanding is but a vain and idle

Christianity has mainly to do with the spiritual nature, not with the cold and cautious reason. It is a thing of feeling more than of thought; a truth which we need to consider in these days when strong rationalistic tendencies observable in the church threaten to banish feeling from the domain of religion and to substitute in its place cold scientific or philosophical truth. According the marshes, and swamps almost within a to Christ's own word, personal faith in him | stones throw of the White House. and love to God and men are the essentials here. The great proof of Christianity is in the consciousness of the Christian him-

It is not by mere speculations; it is not by close proximity. standing at a distance and demanding proofs that shall satisfy the intellect, that we learn the essential truth of Christianity; but by yielding up our souls to the divine influence | increase its adornments, and to remove all which flows evermore from the Soul, the unsightly objects. A beginning has been Person that stands at the centre of Chris- made even in the Southwestern district, tianity—Jesus, the Christ. Some would have us believe that the rel

gion of Jesus has nearly completed its work and must soon give place to something better. If it is a mere system of doctrines by rows of large trees, the beautiful houses, addressed to the reason, this may be true. | the numerous parks, the equestrian and But if, as we hold, its power and that which characterizes it consists in a divine influence which acts on our spiritual nature, it certainly is not true. The world outgrown Christianity! Men got beyond Jesus and waiting for some other and greater religious teacher and guide! Do the facts warrant the suggestion—the facts that appal us is our social shortcomings, our business greed, make-shifts and dishonesties, our political wrongs, and in the broken, wasted lives which we see all around us? Time to give up Christianity and to dismiss Jesus and the apostles! When the air we breathe is polluted withsensuality and crime, and society is rotting with diseaes which men, with all heir political economies and astute maxims, know not how to cure, and materialism threatens to swamp us all; when the church is rent by factions, and the grand essentials of Christianity are still sharing the room with, and are in subordination to unessential, manmade dogmas, rituals and forms; when our own lives are empty and sad, and we grope in the darkness for we know not what, and are afraid of death, immortality being but a vague dream, and God so for away that we cannot reach him! The time has not come, and never will come, for us to abandon that in which is our only hope. We must continue to pray for, to seek and to live the life, unless we are prepared to say that there is nothing in man that allies him to God and reduce him to an animal or a mere reckoning machine.—Standard.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., August 9, 1884.

To a casual observer on some of the streets of this city it would seem that Washington might be called, with Venice, a" city of as at present. The call is for "facts," by palaces," so varied, beautiful and such

buildings, and some of the private residences are persons who would have us prove the that stand on K street, or Connecticut avenue, and around the parks and circles in. the fashionable part of the city. Some of the houses appear to be built in imitation of always about as many as there are persons | the mediaeval castles, and so marked is the who are color blind, who will not believe in resemblance that it would need only the addition of a few war-like defences, to cause a lively imagination to think that at any think their way to the supreme good, who moment, the drawbridge might be lowered. either ignore or deride the simple faiths of | the port cullis raised, and a gallant knight armed cap-a-pie ride forth on his mailed charger, prepared for battle.

But if the same observer should turn down or another, are seeking. Of course they are | another street, and walk for a quarter of a mile, everything would be changed. Where are the castles, the Plumed Knight? Vanished as completely as the days of feudalism and chivalry have disappeared. But, instead. is a scene equally pleasing to the eye. Gently sloping hills, green valleys, artificial lakes, cottages overgrown with ivv. flowers, both wild and cultivated, growing transcendent claims of the intellect marks a here and there, and, beyond, broad stretches tendency which is dangerous and threatens of meadow and sylvan parks, combine to form a scene that lacks only a shepherd with his flock, and crook to realize Arcadia. But when the visitor has feasted his eves

on these tinted landscapes, let him turn away, and stroll down Virginia avenue and into the Southwest parts of the city. There consciousness of spiritual realities which he will see the seamy side of Washington. we all have, the primitive feeling which Miserable tumbledown shanties with their alone makes belief in God, in a spiritual environment of filth, empty oyster cans, old shoes and other garbage, sickening sights, is by the love of the heart only that we noisome smells. Here negroes flourish in know God. Here is all inspiration, all true | filth, and live no one knows how. Here thev motion and power. And where the great heart | sleep in the sun through the summer, and of faith is not parting the waves of life be- here they starve and freeze in winter. Here their naked progeny enjoy mud baths in frog thing, swinging round and round with an ponds. Seldom do these sooty gamins touch addled motion, whose actions and re-actions water for cleasing purposes, and in their are equal, and which, therefore, profit noth- rags and filth, they present as strong a contrast to the dainty, perfumed darlings that promenade the fashionable parts of the city, as their habitations do to the palatial residences of the latter. In this disagreeable and unhealthy place, animals are permitted to roam in comparative freedom around the streets; and cows and goats browse among

It is one of the characteristics of Washington, that thus almost kingly grandeur, rural simplicity and African squalor are in

Washington is in many respects a beautiful city and efforts are being made continually to but necessarly it must take some years to clean this Augean quarter. In the Northern part, the broad asphalt pavements, edged other statues all add to its beauties. And the streets (swept by revolving cylinder brooms drawn by four horses) are generally

New houses are arising everywhere with almost magical rapidity, the parks are increasing in number and beauty; and the day is not far distant when Washington will viewith the most renowned capitals of ancient or modern times, both in health and beauty.

#### HUMBLE DEPENDENCE.

God knows me better than I know myself. He knows my gifts and powers, my failings and weakness, what I can do and cannot do. So I desire to be led, to follow him. And I am quite sure that he has thus enabled me to do a great deal more in the ways which seem to me almost a waste in life in advancing his kingdom than I could have done in any other way. I am sure of that. Intellectually. [ am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so he led me, and greatly blessed me who am nobody, to be of some use to my church and fellow-men. How kind, how? good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow men, to recognize these several gifts as from thee. Deliver me from the sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root up all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humility, which is seeing thee all as in all.—Dr. Mc-

IMPERFECT IN ORIGINAL

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

#### SOMETHING FOR GOD.

Something, my God, for thee Something, for thee; That each day's setting sun may bring Some penitential offering, In thy dear name some kindness done, To thy dear love some wanderer won, Some trials meekly borne for thee, Dear Lord, for thee.

Something, my God, for thee, Something for thee; That to thy gracious throne may rise Sweet incense from some sacrifice, Uplifted eyes, undimmed by tears, plifted faith, unstained by fears, Hailing each joy as light from thee, Dear Lord, from thee.

Something, my God, for thee, Something for thee; For the great love that thou hast given For the dear hope of thee and heaven, My soul her first allegiance brings, And upward plumes her heavenly wings Nearer to thee.

---Advance

#### EDUCATIONAL WORK IN SYRIA.

BY FRANK E. HOSKINS, OF THE SYRIAN PROT-ESTANT COLLEGE.

No more interesting chapter in the history of the American mission in Syria will ever be written than that long series of remarkable providences which has modified and changed almost wholly the original plans and hopes of its founders. Sixty-five years ago two young ministers sailed from Boston on a mission to the Turco-Christian popula tions of Western Asia. Their high hope and desire was to preach the Gospel of Christ to the Mohammedans. Preparatory for this, and simply as a means to this high end, they began to teach and preach to the nominal Christians about Smyrna. It seemed to them in the fervor of their desire, that, in a very few years, they could abandon this branch and labor among the Eastern Christians. Then they hoped to proceed to Jerusalem, where they would be able to find an open door, through which they could enter and preach Christ at one of the Meccas of Moslem religious life. Mr. Parsons, in less than three years, slept in a stranger's grave in Egypt and never even saw the Holy City. He fel a victim to disease on the very threshold of his life as a missionary. Mr. Fisk lived to master the Arabic language, to visit Jerusalem, but not to dwell there, and was then cut down by a malignant fever. Both died without having seen the first glimmer of success in that work to which they had sac- for from within. rificed their lives—the preaching of Christ to the Mohammedans.

Those who followed these pioneers cherished the same hopes; and thirty years of trials and unsuccessful attempts rolled by before men saw that God's plan in this great work differed from their own; that the Gospel must first be preached to the "lost sheep of the house of Israel"—to those who had known and preverted the truth—before the Mohammedans, the most bitter and uncompromising enemies of Christianity, could be reached. And, strange to say, the work has never yet gotten beyond this seemingly preparatory stage, although for sixty years a line of noble men and women have worked and prayed for the coming of the dawn when the thick clouds of Moslem ignorance and bigotry and superstition shall roll away and the Sun of Righteousness shine through out the length and breadth of the Mohammedan world.

It was a feeling of the noblest Christian chivalry which led the founders of the mission to select Jerusalem as the basis of all operations in the Holy Land. But, here again, God's plan was otherwise. Year after year they journeyed up to the Holy City only to be drawn back by trial, danger, sick ness and death. During the first twenty years of the mission twenty-one noble lives were sacrificed in the attempt to make Je rusalem once again the center from which streams of truth would flow forth to gladden and redeem the earth. The trial of their faith was long and sore, and only after | dents can command. At the same time the colmany years did they turn away from the Holy City, and leave even the Holy Land itself, to make the home of the mission in a beautiful city many miles to the North where the health and security of the laborer was much greater than they ever could have been in the city first chosen. Beirut thu became the center of the American work in Syria, and many years ago all work in Jerusalem was abandoned and the wishedfor city left. to the disposal of him who, in and unreasonable requirement. his own time, will redeem it from the hand of the Turk and from the still greater degthe error and superstition of corrupt Oriental Churches.

Hindered in preaching Christ to the Mohammedans, kept from making Jerusalem the center of all work in Syria, the missiontheir own personal work by giving a large share of all their efforts to education; and are directly or indirectly under the care of -who receive instruction in the Bible, and as far as possible in everything favor powerful Christian activity. able to a Christian civilization. Of these

pupils 6,000 are in the schools of the American mission; and within the limits of the same are gathered 3,000 in the English schools under the care of Mrs. Mott. The remainder are under the care of English and Scotch workers at Ladakia, Nazareth, Jerusalem and other places. These represent the preparatory work which has devolved upon the missionaries. Out of this has grown the demand for a system of higher education. Beirut promises to become the centre of this higher work; and at the present time no city in the East can compare with it in educational advantages. Possessing common schools, boarding schools for boys and girls, and the Syrian Procestant College, with its preparatory, literary, medical and theological departments, it stands necessarily at the front of all progress in Syria, social, intellectual and religious. In the lower schools, especially all those under the care of native teachers, the instruction is in the Arabic language, but English is making its way everywhere, because all higher edution must, for many years, be carried on in that language. The standard required for entering the college is much higher than most people would imagine. Arab boys are examined in all the ordinary branches in English, and must show that they have a practical knowledge of it as spoken and written, because English is now the language of the college. They are also examined in their own language and in French. This represents no small amount of preparatory work, to take a boy from a mountain village of Lebanon, and give him a practical knowledge of three languages by the time he is fifteen or sixteen years of age. When it is remembered that this higher department is only twenty years old, and that the whole work from the very beginning has been done in the face of almost overwhelming difficulties, some idea of the progress can be obtained.

Next in the list of opposing powers is Mohammedanism itself, with its doctrines and practices diametrically opposed to all that has been accomplished in the elevation and emanciation the human race. The faith of Islam is not undermined, and one is often surprised at the loose statements of travelers passing through the Mohammedan world. The missionary work of sixty years has hardly touched the almost impregnable barriers which separate the followers of Mohammed from all Christendom. Meeting great success in their labors among all other denominations, they have drawn the lines of demarkation tighter. They have raised up several generations of native Christians, whose power will be beyond all calculation when once the disintegration of existing things begins, but as far as effecting empire. Its overthrow can only be hoped

Closely allied to this, and yet differing in character, is the opposition offered by the Jesuits. The very essence of their institution, and what they are bound to seek by every means, right or wrong, is the destruction of Protestantism. This is the very condition of their existence; and this duty they must fulfill or cease to be Jesuits. Wherever a school is opened or the Bible taught, there the wily Jesuit appears to practice his craft, his cunning, and his deceit. He never fails to put in an apperance and when the history of the work in Syria is fully written, the plots the schemes and the defeats of Jesuitism will teach some interesting lessons and add unwilling testimony to the power of Protostant Christianity.

The work of opening new schools has been rendered very troublesome by the recent order requiring missionaries to obtain governmental permission; and any one who knows much of Turkish official business will readily understand that this new requirement is virtually a prohibition. Another harassing condition under which the Syrian Protestant College has labored from the beginning is the requirement exacted from all its graduating medical students. They must go all the way to Constantinople to pass an examination before they can practice medicine. This involves a journey of five or six weeks and an expense of some four or five hundred dollars—an amount of money greater than nine-tenths of the stulege diploma is recognized in America and in Cyprus, under English rule, the holders of it are allowed to practice unmolested. Moreover, the governmental inspector at Damascus, the man who looks into all cases of poisoning, etc., can not write his own name, and yet he can hinder regular graduates of the pharmaceutical and medical department from practicing their professions until they have complied with the above mentioned onerous

Apart from these external difficulties, the whole work is flourishing. Schools are con radation which has been heaped upon it by stantly increasing in numbers, and the standard of work required is being raised. The number of self-supporting students shows a steady increase; and this is whe of the most encouraging of all its reatures. The power to be exerted by those now in aries were further compelled to modify course of training is beyond all computation. That it may all be in the direction of a high Christian civilization is the prayer of every this department has attained a magnitude Christian heart interested in Syria. Part of that exceeds the widest conceptions of the the higher educational work must necessafirst generation of missionaries. Through | rily be independent of any mission board, out Syria, from Aleppo to Jerusalem, are but is never to be looked upon as other than scattered, hundreds of schools, all of which | missionary work. Education is simply the entering wedge of Christianity; and dark Christian workers. In these schools are gath- | will that day be in the history of the misered daily 15,000 children—boys and girls sion when it is driven by any other than the well-directed blows of the highest and most

BEIRUT, May, 1894.

#### THE PAULINE MISSIONARY.

The following interesting article is from the New York Independent:

The "Pauline Missionary," William Taylor, who was elected Missionary Bishop of Africa, by the Methodist General Conference, has issued a circular stating his plan of the "Mssionary Short-cut for the salvation of the world." In the first place, he believes in sending out missionaries as Christ sent them forth, without purse or scrip, or extra coat or pair of sandals. Paul took longer missionary journeys, and required sufficient of the churches for traveling expenses. On this plan the Bishop has been working, in India twelve years, the workers depending on India for their support, and only requiring transit money from the Christians at home. This plan, he says has worked well in India, as indicated by the results:

"To say nothing of the distribution of the fruits of our self-supporting mission among the older missions of India, we have in organic results in the South India Conference, according to its official minutes for 1883, the following, showing: 1st. An organized membership of 2,154, of whom 450 are converted Hindus. A large majority of the whole number are converted Anglo-Indians, and a small minority of purely English and European blood. 2d. Fifty traveling ministers, who, with their families, are sup ported purely from India resources. 30 Fifty-seven local preachers who support themselves, and preach gratuitously. 4th Fifty Sunday-schools, with 357 officers and teachers, 3,251 scholars, 3,343 books in their libraries. 5th. Self-support. The pastors' claims, last year, as fixed by the Quarterly Conferences, amounted to 47,887 rupees, or about \$23,943. Of this amount, 47,388 rupees, or about \$23,694, were paid. 6th. The aggregate amount paid last year for church building, running expenses, etc., including pastoral support as above stated, was 167, 373 rupees, or about \$58,686. 7th. House build ing. 27 substantial church buildings and 12 parsonages; estimated value, 361, 063 rupees, or about \$179,031. Assistance from home for building, about \$6,000. Total indebted ness of \$18,359. Besides all this, of \$16,000 Rev. C. B. Ward has received for the sustentation and development of his seventy orphans, who are all graduating into selfsupport, only \$500 of it came from private friends in England and America."

On the same plan, he says, he has fortyfive missionary workers in Central and South America who, "besides regular preaching at every station, have in their day and Sunday schools over 800 young people, three-fourths of whom are of Spanish and Portuguese blood." It is on this plan, we believe, that an actual breach in Islamism is concerned, he intends to work in his diocese, Africa. weekly newspaper of Tahiti, the Messager de He is now mustering in young men to go | Tahiti published under the auspices of the with him to the "Dark Continent," for administration of the colony; it bares date Society for a cent.

#### BAPTIST MISSION NOTES.

from heathenism do little to provide them- and on 108 ships, twenty of which were selves with Christian privileges. Nearly French and eighty-eight bearing the colors one-half of the churches in the Baptist mis- of other nations. The total exports for the sions in Asia are self-supporting and many same year are reported in value as amountothers partly so. Almost all the money sent | ing to 3,901,934 francs, or about \$148,077 from this country is used for preaching the sterling. Thus it is seen that in the course gospel to the heathen, or in training those of about seventy years the commerce of

The largest proportionate increase was in are now 194 missionaries; 1,682 native preachers, 1,126 churches, and 112,122 members.

Instead of it being true that, "it takes a dollar to get a dollar to the heathen," the expenses of the Missionary Union last year for the home work was only nine per cent. of the whole expenditure, leaving ninety-one cents out of every dollar to go directly for the benefit of the missions.

American Baptist Missionary Union there are more than three hundred students, about two hundred being at the Brownson Telugu Theological Seminary, at Rampatam, India. One of the finest educational buildings in South India is about completed for this large | Chistendom are being supported in their laand important institution. In the Baptist | bor abroad by American churches. Exclusive college at Rangoon, Burma, are one hundred and thirteen students. According to the last report, there are 492 schools in the | ican Board, 432 missionaries; the Methodist

In Stockholm, Sweden, the Baptists have the American Baptist Missionary Union, 190 now three churches, one of which numbers missionaries; and the Moravian Church, 284 more than two thousand members; there are | missionaries. Nearly every other denominatwo large chapels already in use and a new tion has some representation abroad, but one, larger and finer than either of the those named lead in numbers. The entire others, will be opened this Fall. This is missionary income of all the societies reportbuilt entirely at the expense of one man. ing was \$3,420,613, of which \$233,595 92 Besides the two chapels now open there is was required to meet the expenses of the regular preaching at seven mission halls in home management. Oddly enough, the cost different parts of the city, and there are be- per convert of this missionary labor was \$7 tween fourteen and fifteen hundred children | 32, and the increase in the number of conin the Sunday-schools.

general purposes for the year ending March and five times the percentage of growth in 31, 1884, were \$328,527 21; and in view of the home churches, demonstrates once more the adoption of the Congo mission and of the that the sowing of the seed in new fields larger needs of all the missions, it was voted often leads to richer harvests than old soil at the annual meetingt o raise \$400,000 next year.

#### LARGER GIVING.

credited for liberal contributions, though being about \$1,200 a year.

the sums they give certainly bear no proportion to the means at their command. Those who have fortunes that run'into the millions are under great obligations to the benevolent doubt that few contribute in proportion to good works, determined to arise and build. to the cause of Christ.

exception to the rule, adopted by a Brooklyn | the year's work?" Baptist, in giving away, annually, a sum equal to his personal and family expenses. Following this rule he was, perhaps, dispensing \$15,000 or \$20,000 a year. But, while doing this with the greatest ease, he was credited with adding more than fifty times as much in one year to his large fortune. Such success in business would seem to demand that the rule of giving should have been changed in order to correspond better with the largeness of his gains. Very many of the rich, however, give away much less than it costs them to live. Their establishment, their attire, their jewels and their retinue involve an expenditure compared with which their contributions are as cents to dollars.

To excuse themselves from the exercise of larger benevolence there is a cherished purpose with some to be munificent in the final distribution of their wealth. But post mortem benevolence, in the case of those who have a superabundance of wealth, is not entitled to the highest credit, and it would certainly be far better for all concerned for living benevolence to supersede the bulk of dying bequests. "The odor of the grave" is about the one while the other is all alive with love.

There are very few of our rich men who do not need to be reminded of their obligation to exercise larger benevolence; and there are none to whom a more practical and important subject can be suggested than the Christian use of wealth.—Baptist

#### ARE THE MISSIONARIES THERE?

I have before me a copy of the official whose support he will not ask the Missionary | Sept. 13, 1883, and gives an official report of the details and value of the imports and exports of the colony of Tahiti for the year The former are represented as amounting to 4,391,530 francs, £175,661 It is a mistake to suppose that converts sterling. These goods were taken to the islwho are expected to engage in this work.

In the European and Asiatic missions of has grown from literally nothing to the anthe Missionary Union, 11,716 were baptized nual value just stated, and this does not inin 1883. The largest numbers are reported clude a large amount of value going into our from Sweden, 3,623; Germany, 3,372; the own colony of New Zealand from several of Telugu Mission, 2,719; and Burma, 1,636. the islands of Hervoy and Society groups.

Whatever claims commerce may pretend Japan, where it was 84 per cent. The in- to as to precedence in civilization in some crease in all the missions were as follows, parts of the world, it can not be denied that Four missionaries, 318 native preachers, the missionaries were many years in the 51 churches and 9,977 members, and there field before its commercial resources were in any way developed in the islands of the Pa cific in general, and in Tahiti and surrounding islands in particular. In fact, in commercial circles in later years, it is customary, when tontemplating a new field of business enterprise in any group of islands, to inquire "Are the missionaries there?" and an affirmative reply is in some sense a guarantee for security, if not for success.—The Chron-In the five theological seminaries of the licles of the London Missionary Society.

WHAT American churches are doing in the foreign missionary field is completely summarized in the Missionary Review for July According to this table, 2,236 workers from of native helpers, the Presbyterian Church, North, maintains 445 missionaries; the Amer-Asiatic missions, attended by 13,168 pupils. Episcopal Church, North, 279 missionaries; verts over the year before was just 7.32 per The receipts of the Missionary Union for cent. This percentage being between four will produce. The number of native communicants in the foreign churches is 248,079, an increase of 25,173 over the number re-

AT the organization of a Congregational church in Ohio, in 1883, "a white-haired veteran, nearly three-score and ten, was installed as pastor. For some forty-five years enterprises of the day, and as Christian he had preached in Welsh, and public speakstewards should use their large possessions ing in English was a new experience to him. to give greater efficiency to the various He took hold of the work, however, with all agencies that are being employed to advance | the enthusiasm of a young man. Their hall the cause of Christ. It is not for us to judge | was soon crowded, and a house of worship what standard is demanded of many who became a necessity. The people, poor in are counted rich, but there is no room to this world's goods, but rich in faith and their ability. The ambition to accumulate With the timely aid of the Congregational large fortunes is one of the besetting sins of | Union, they are now the owners of a beautiour day, and, yielding to this temptation, ful church, a lot, and a comfortable parsonage. imposes such limitations on giving as Soon after entering the new house, they make the contributions of many who are were blessed with a revival of exceptional wealthy exceeding small when compared pewer. Gamblers publicly burned their with their large accumulations. While the cards, and began a new life. Fifty or more grace of giving needs to be cultivated by all were converted, among whom were some of Christians, there is a special call to the the most prominent men of the community. wealthy for a large increase of contributions | Forty-two have been added to the church on profession, and two by letter. Where is the We had occasion, some time ago, to take young man that can show larger results for

> SINCE the Centennial Exhibition of 1876, the average cost of bric-a-brac in Christian homes has at least doubled. The amounts expended upon the opera, the concert, and various forms of social entertainment have increased by a ratio compared with which the advance in missionary contributions is small. It has been alleged that one of our large cities expends \$6,000,000 for cut flow ers in a single Winter; and if this be true the metropolis must greatly exceed that amount. The curious question has raised whether there are not some churches, whose Easter flowers alone amount to a larger sum than their contributions for the corversion of the heathen world. The old Jewish system of tithing had one grand advantage: it preserved the arithmetical proportions of Christian service; it did not allow the deceitfulness of the heart to get ahead of God's claims, perhaps unconsciously.

SIR BARTLE FRERE has observed that he has recently seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst managed and least efficient missionary institution he had seen, appeared to him far superior as civilizing agencies to anything which could be devised by the unassisted secular power of the Government.

THE Malagasy envoys, who were in this country some months since, have returned to their country, and the chief of the embassy, in a recent speech, made at a missionary convocation, bore testimony to the good influence of Christianity as he traced it in the nations which he visited. Their failure to secure assistance or intervention against French aggression does not appear to have damped the ardor of their Christian faith.

THE Secretary of the Massachusetts Home Missionary Society says: "We have entered with much hopefulness upon the work of sending a general missionary around among our churches to labor with them in the gospel, for a longer or shorter time, as shall seem in each case wise. This is an advance upon the practice which has been followed for several years, of sending, from time to time, some evangelist to a particular church."

THE following statement of late instances of "princely giving," we clip from the Western Christian Advocate.

Dr. Teasdale has given \$2,500 to Easingwold Wesleyan Circuit, England.

John I. Blair has given Lafayette Coffege \$15,000, to purchase a residence for its pres-

Over \$88,000 has been left by the late John Archer, of Salem, Massachusetts, to the Salem hospital. The late Miss Mary H. Drake, of New York City, bequeathed \$90,000 to the benevolent societies and charitable institutions

of that city, including \$5,000 to the American Tract Society. Mr. J. T. Sawyer, a negro merchant, at Freetown, Sierra Leone, West Africa, has given \$5,000 to the Church Missionary Society for the benefit of the native church

and its missionary work in the colony.

Orders have been given to the Austrian police to arrest all Mormon missionaries caught in endeavoring to secure converts.

The Congregationlists of Great Britain have run their jubilee fund up to \$1,-525,000.

The Indian Census shows that the native Christians are increasing fifteen times as fast as the native population.

Dr. Jessup estimates that twenty years ago not twenty females out of the 2,000,000 population of Syria could read; now 7,149 girls attend the Protestant schools there, and the change is due to Protestant Chris-

A young Baptist missionary lady's convictions against dancing recently proved very profitable in Coanuila, Mexico. Invited ported one year previous. The largest salary to dance by the governor of the State, The use of wealth is a subject needing serious thought. Many of our rich men are gradited for liberal contributions though the serious thought. him of property valued at \$140,000.

Educ.

"Wisdom is the princi wisdom; and with all thy

#### THE COOPER 1

The stone stairways have been worn by th feet which have trodder or hollows. Last year who visited the reading Now the schools are cld is undergoing its yearly Beneath the sight of the street work the whole of the vast pies the entire square old walls that have sur Peter Cooper, in 1859 by which he gave thi people. Its original cos the receipts from rents over \$1,000,000 more. the expenditures for ca tional facilities begun more than \$1,500,000. "I regret to say, ho

of the trustees recentl porter, "that the man of the Union has be present auspices. Not the welfare by all coun woned. / It has been s one start. At the close of isiere were \$72 pupils; ber reached a total mes is: In the same tim increased from 16 to 38, Hures from \$30,800 to overwhelmning deman the Union; so much so partments have not the the increased number compelled often to w fore securing admission Cocrer gave the Union rest on which with the defray all expenses of t of course, limits the sc its present organization dren intend to contri There is not any purpo large the departments.

"Yes the space cou building by making us that is now rented; bu reduce the revenue an dowment necessary. I a valuable measure, an appreciated and availed the Union was designe considered this, but h secure an additional One million dollars to meet the changes they would hail with that would enable th Cooper never expected all that he desired in t have welcomed any aid

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Women, a larger ref art library for pupils sign, and a museum o models. The Union women in phonograph telegraphy. In teleg were 160 applicants, t admitted, on accon These classes are cond and young women fro four are received as pu Art School last year n were several hundred These schools all beg students come not on from all parts of the are persons of small 1 fecting themselves in will enable them to s living. Few could ex struction if it were no ing schools last year numbered 3,373."

#### CLOSE OF THE

The fourth session mer School held just closed. It is I cided success, in spite epidemic of sickness ously threatened to course of things. O ever, was compelled account of illnesss. ment among those w ance, and that is or their work and enthy Many words of prais the instructors, and done all they could expressed surprise the to learn so much in indeed it would seet has not been here th complished in only I

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#### Education.

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

#### THE COOPER UNION SCHOOLS.

have been worn by the many millions of feet which have trodden them into little ruts | dred members, while about two hundred or hollows. Last year alone the number more will be taught this Summer in the language than formerly. who visited the reading-room was 549,707. Now the schools are closed and the Union is undergoing its yearly renovation and re-Beneath the sidewalk and out of sight of the street workmen are busy raising the whole of the vast building, which occupies the entire square, to replace the old old walls that have sunk in several inches. Peter Cooper, in 1859, executed the deed by which he gave this institution to the people. Its original cost was \$630,000, while the receipts from rents and gifts since reach over \$1,000,000 more. In twenty-five years the expenditures for carrying on the educational facilities begun here have reached more than \$1,500,000.

"I regret to say, however," remarked one of the trustees recently to a Tribune reporter. "that the maximum of usefulness of the Union has been reached under its present auspices. Not so far as interest in welf to by all connected with it is conworld It has been steadily growing from our sait. At the close of 1861, the first years were pupils; the present year the v der reached a total of 1,370 in all depart-15 the same time the teachers have incharter sed from 16 to 38, and the yearly expend-# from \$30,800 to \$54,000. There is an whelmning demand for the privileges of the Union; so much so that several of the departments have not the space to provide for the increased number, and applicants are compelled often to wait a year or more before securing admission. In his will Mr. Cocrer gave the Union \$100,000, the interest on which with the rents is sufficient to defray all expenses of the present work; but of course, limits the scale, as I have said to its present organization. Mr. Cooper's chil dren intend to contribute \$100,000 more. There is not any purpose at present to en large the departments.

"Yes the space could be obtained in the building by making use of some of the room that is now rented; but this would at once reduce the revenue and make another endowment necessary. It would undoubtly be a valuable measure, and one that would be telligencer. appreciated and availed of by those for whom the Union was designed. The trustees have considered this, but have taken no steps to secure an additional endowment as yet. One million dollars would be necessary to meet the changes required. Of course that would enable them to do so. Mr. Cooper never expected to realize by himself all that he desired in the Union. He would have welcomed any aid.

"The departments where such aid is most needed are the School of Design for Women, a larger reference library, and an art library for pupils in the School of Design, and a museum of art and mechanical models. The Union has classes for young women in phonography, type-writing and telegraphy. In telegraphy last year there were 160 applicants, but only 76 could be admitted, on account of limited room. These classes are conducted during the day, and young women from sixteen to twentyfour are received as pupils. The women in the Art School last year numbered 424, and there were several hundred applicants postponed. These schools all begin in October, and the are persons of small means desirous of perliving. Few could expect to secure such instruction if it were not free. In the evennumbered 3,373.

#### CLOSE OF THE SUMMER SCHOOL.

The fourth session of the Hebrew Summer School held at Morgan Park has just closed. It is regarded by all as a decided success, in spite of the unaccountable epidemic of sickness which for a time seriously threatened to interefere with the course of things. Only one member, however, was compelled to lose the course on account of illnesss. There is but one sentiment among those who have been in attendance, and that is one of satisfaction with their work and enthusiasm for their studies. Many words of praise have been spoken for the instructors, and they have certainly done all they could for us. A number have expressed surprise that they have been able to learn so much in so short a time; and indeed it would seem incredible to one who has not been here that so much could be accomplished in only four weeks.

The number of students in attendance has been sixty-six. This number is not so large as in former years on account of the schools in the East; one at Chautauqua, now in sessession, and another at Worcester, Mass., to be held in August. Among those in attendance at Morgan Park, ten different denominations were represented, fifteen States and countries and five professions-Baptists, thirteen Methodist Episcopal, the proper scope of the degree. A college honor should mean something, and by twelve Presbyterians, five were Congregational, one Lutheran. The students were Harvard began a reform movement when a tional, one Lutheran. The students were from nine Western States, three Southern, one Bastern, and one from Nova Scotia.

If the advantages of the course were fully known there would surely be more applicants than could be accomodated. The the man continually grow, as we see what he has done. He has made comparatively easy and plain a study which has always been to most students only a confused mass of strange things, and to this study he has at-The stone stairways of the Cooper Union | tracted students until the Correspondence Classes now have not far from eight hunthree schools; and all this has been brought about in three years. The schools will soon be reorganized and put on a permanent finan-

The school has been unique in one respect for Baptist, Methodist, Presbyterian, Congregationalist, and brethren from other denominations have mingled in blessed confusion and "dwelt together in unity," while receiving instruction from men of different church associations even to a lecture by a Jewish Rabbi. This the Rabbi himself said is in itself significant.—Standard.

#### THE WORK OF A COLLEGE.

The diploma received by the student on graduation day simply certifies that he has successfully prosecuted the various branches of study included in the curriculum of the institution from which he goes forth. It by no means signifies that his education is finished. There is no such thing as a finished education. There are things of which you may speak as finished. You may finish a house; you may finish a geometrical proposition; you may finish a task; the student may finish a prescribed course of study in some school, or college, or university, but the finished course does not finish his education; it only bears to his education the rela tion that the foundation sustains to the building. In the school or college the foundation is laid on which the superstructure also invite the attention of our readers to it. of his wider and riper, and ever widening and ripening education is to be reared. Wel is it for the student, if, when he takes leave of his Alma Mater, he goes forth with this achievements in the wide fields of learning. To inspire and guide such a purpose is the real work of a college; and that institution fulfills its high mission, which creates in its | duties must find their authority in the word students an unquenchable thirst for knowledge, and directs them as to how that thirs may be measurably gratified.—Christian In-

Philadelphia appears to be fully aroused to the necessity of industrial education, they would hail with pleasure anything President Steel, of the Board of Education, in his annual address the other day said that an industrial school is now one of the greatest needs of that city. There should be such dating 2,000 students. The work-rooms believe in a Sabbath of divine appointment the question naturally arises, whether such a should be ample, and provided with ma- is a very important and serious question. It chinery for the manipulation of metal, wood and textile fabrics. • All the sciences that apply to the manipulation of these materials into articles of use in our daily life should not yet: be taught in connection with their immediate practical application, from the generation of steam to the mixing of dyes.

#### CLIPPINGS.

The Catholic Review prints a table of the Romish dioceses in this country and claims that there are some 670,000 Catholic chilstudents come not only from this city, but dren who are not provided with parochial from all parts of the United States. They schools by the priests. Catholic parents should be thankful that the prudent manfeeting themselves in some branch which agement of American statesmen has prowill enable them to secure an independent vided much better means for the instruction of these children. Let them be thankful for the negligence of the priests in this mating schools last year the pupils admitted | ter. Let Americans know, too, that Romish opposition to the public school means always the establishment of the priest's authority or the ruins of that noble American institution.

The Journal of Education makes answer as follows to those rich tax-payers who complain that they are compelled to educate the children of the poor: "The only security for property is the intelligence, character, and skilled industry of the laboring classes. The manufacturers and merchants of New England lose more money by one strike of a town full of ignorant operatives, under the leading of a knot of demagogues, in one month, than all the taxation necessary to lift their children to a plane of intelligence where the labor-union 'boss' will be out of a situation."

The annual report of the Superintendent of Public Instruction, in New York, shows that there were in that State last year 11,-914 school-houses, worth \$31,011,211. The number of school children in attendance was 1.041.089—a number greater than the total population of any one of nineteen States in the Union. There were 31,570 teachers, 24,847 of them being women; the average annual salary of the teachers was \$391; the total expense of maintaining the common

schools was \$11,858,594. Harvard College has not conferred the degree of LL.D. on Governor Robinson-not college reserves in the future all such honors high degree was not conferred on General effect the end desired. There is here ample city—and yet it lacks certain things, which, teaches them to despise the one and hate the Butler last year.

ance should be given to living languages and my sphere, in asking any who may be science. The result of this change is shown of this mind, and who may be willing to coby recent investigation to be an improve- operate in such a measure as is here outlined, ment in the acquisition of foreign languages, | to address me by letter or postal card, and but the singular result of subordinating the to ask papers friendly to such a movement study of Latin and Greek to that of French to insert this article and call attention to is that the students know less of their own it. My address is, Democracy, Knox county,

Changes have been made in the course of study at Yale, which, while not carried so far as those made at Harvard, leave only two required studies each term in the junior year, and only one in the senior year. Seven hours a week are prescribed in the junior, and three in the senior year; juniors, therefore, elect eight and seniors twelve hours each week.

The essential difference between a good and a bad education is this, that the former draws on a child to learn by making it sweet to him; the latter drives the child to learn, by making it sour to him if he does not.

A Baptist College is to be erected at Tower City, Dakota. It is said that Charlemange Tower, of Philadelphia, has given \$100,000 for the institution.

## Sabbath Reform.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

#### THE SABBATH QUESTION.

REV. F. G. MC CAULEY.

We quote the following from an exchange, agreeable to the request of the writer and There is one remedy for the evils complained of which the brother strangely omits, a remedy which ought to be effective among idea thoroughly fixed in his mind, and with | Christian people, viz.: point out to them a noble ambition in his heart for greater the plain and unmistakable commands of God against Sunday desecration. Men of the world judge rightly that Sabbath-keepof learning comes up to the true ideal and ing is a religious duty, and that all such of God. Christian teachers may therefore talk as much as they will about enforcing Sunday laws, and about organizing to put down Sunday desecration, and Sunday desecration will continue, until the consciences ciety of the town, which is said to have conof Christian men are aroused by the plain teaching of God's word upon the subject. But when the appeal comes to be made to that word, the utter weakness of their position will appear to them, as it already appears to the eyes of many. Whether men will then turn to the law of God, or cease to looks now very much as though the latter alternative will be chosen. But the end is

"The matter of the proper observance of the Sabbath is one that vitally affects Christianity, the morals of communities, the it in changing the Sabbath of Jehovah (not peace and well-being of society, and the physical welfare of individuals. The tendency of the times is toward loosening the responsibility of its proper observance, and of casting off the restraints it imposes, and the obligations that underlie it, and which are bound up in it. Sabbath excursions, theatres, base-ball matches, and the various forms of secular pleasure and license are becoming alarmingly prevalent and destructive to the moral and political health of so ciety, and, if unchecked, threaten us as a cious. If Protestants rest secure in keeping people with serious evil results. What is Sunday when their own knowledge and betbeing done to check or mitigate this great evil? A few editorials from the religious oress, an occasional article from one of the better secular papers, an occasional sermon and irreverence become so prevalent. This from the pulpit, and a timid or urgent ex- is a deplorable state of things in Rhode postulation from the Sabbath-school superintendent or teacher, and the great tide of desecration goes on unchecked. What is to be done? The occasional and spasmodic effort of individuals and press scarcely stimu- return to the testimonies of the Lord, in faith lates a lethargic public sentiment to the height of a healthy normal condition. Individuals are powerless against a divided public sentiment in which Sabbath desecration is openly approved or tacitly condoned by those who ought to be leaders in a nobler sentiment, and the conservators of its purity, while steamboats, railways, and other lines of travel, openly violate law, both statutory and moral, in this traffic for the gain it may bring. Courts and grand juries disregard their duties in not bringing the offenders to justice. Often peaceful, moral, Sabbathkeeping communities are overwhelmed by a sudden influx of excursion parties against the will of the people of the invaded community. Following this advanced guard of evil comes drunkenness, licentiousness, and all other concomitants. What is to be done? Organize! Organize in national, State and local societies. Let all Christians and moral citizens of whatever name or rank unite and obtain corporate existence under the laws of the various States, perfect a central national because he is not worthy, but because the organization, with local societies in every community, and by the enforcement of exeditors. Thirty-six of the students were for eminent service and attainment within isting laws, and enacting of better, and by six churches, and a fine school-house, which

#### TEXAS SUNDAY LAW.

There are not many Seventh-day Baptists n Texas, but the few who do live in that great State, as well as many others will be interested in the following extract from its its laws, which we clip from the Signs of the Times. It is sometimes said in argument that "Exceptions prove the rule." It would almost seem that in this case the exceptions have made void the law:

labor, or compel, force or oblige his employes, workmen or apprentices, to labor on ful about us, and we are very happy." Sunday, shall be fined not less than ten nor more than fifty dollars.

Art. 184. The preceding article shall not apply to household duties, works of necessity or charity, nor to necessary work on farms or plantations in order to prevent the loss of any crop, or the running of steamboats or other water craft, rail cars, wagon trains, common carries, nor to the delivery of goods by them, or the receiving or stowing of said goods by the parties, or their agents to whom said goods are delivered, nor to stages carrying the United States Mail, or passen gers, nor to foundries, sugar mills or herders who have a herd of stock actually gath ered and under herd, or to persons travel ing, nor to ferrymen, or keepers of toll bridges, keepers of hotels, boarding houses and restaurants, and their servants nor to keepers of livery stables and their servants, nor to any person who conscientiously be lieves that the seventh or any other day of the week ought to be reserved as the Sabbath, and who actually refrains from business on that day for religious reasons.

#### ROMAN CATHOLIC SABBATIZING.

An illustration of Roman sabbatizing(?) occurred in Westerly, R. I., July 20th. The Young Men's Catholic Total Abstinence Sosiderable funds in the bank, chartered a steamboat for a pleasure excursion to a neighboring seashore resort, carrying a large party of excursionists, whereby the Society was enabled to add many dollars to its already overflowing treasury.

To those who stop to reflect for a moment, course is not a very legitimate result of an education based upon the idea that the church has the right to legislate laws that Roman Catholic claims that the church is endowed with this power and has exercised of the Jews,) from Saturday to Sunday—a change wholly unwarranted by the Word of

Such legislating in matters of religion is most potent lever in the community for demoralization. And the plea sometimes made by Protestants that Sabbatarians are responsible for the loose sabbatizing in communities where they reside, is one wholly fallater judgment tell them better, (as is the case with many,) it is no wonder that irreligion | buy and drink deadly poisons to soul and Island, during the Summer at least, if not at other seasons of the year. And the only true way to remedy the evil is by a hearty E. A. STILLMAN. and practice.

### Temperance.

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

#### TEMPREANCE TOWNS. /

Gre Pay, Colorado, was founded on strict temperance principles. It has been a success from the hour of its planting. Not a drop | does all in its power to unteach what the of liquor can be obtained in the town unless sold by druggists upon a physician's certifi- teaches the children to be prompt, punctual, cate. Should any land-holder violate the provisions of the clause contained in the deed, it works a forfeiture of his ownership. The town has two thousand five hundred the saloon trains them to be shiftless and population, no paupers, no city jail, no po- thriftless. The school would inspire them lice magistrate, no poor-house. As a further evidence, they have three newspapers,

tains most of the characteristics of a great | them love to man and love to God; the saloon room for organized Christian effort. I hope hitherto, have everywhere been accompani- other.—Mary Allen West.

In 1880, it will be remembered, it was de- to see this matter fully agitated and discussed ments to city life. Pullman has no saloons, termined by the French Government that in until every patriot's heart shall be roused to no jails, no poverty, no suffering from hunthe matter of what is termed secondary edu- the importance of this subject, and give it ger, cold, nakedness, homelessnese, nor idlewonder at the enterprise and the wonder at cation more French and less Latin and the attention, encouragment, and support it ness. And a lady residing there relates a Greek should be taught, and more import- deserves. I hope I am not rash, nor out of personal experience, which probably accounts for this condition of affairs.

She says: "Until a year ago my life was one of constant anxiety and foreboding. My husband, a skillful machinist, earned good wages, but the saloons took a greater part. and left little for food and clothing for the family. We lived here and there, in miserable tenements, surrounded by disease and vice, and the children never knew the true meaning of the word home. A year ago my husband secured employment at Pullman, with the understanding that he must stop drinking. With the terrible temptation of the open saloons gone, he did stop; and now we have a beautiful home, with the comforts and luxuries we never dreamed of enjoying. After his day's work, my husband comes home, takes a bath, puts on his good clothes, enjoys his dinner with the children and me, and then sits down at home, or strolls out with us along the pretty streets, sometimes to the library or elsewhere, and comes home a sober man. We have money in the sav-Art. 183. Any person who shall hereafter | ings bank; our children are getting a good education; everything is peaceful and hope-

#### THE TRULY BRAVE.

BY ANNIE L. HOLBERTON.

We may read of the heroes of old, Of the knight with his armor and shield, And the soldier so fearless and bold Who has won rank and fame on the field. But the man who is worthy of honor to day, Whose courage stands first in the fight, is the one who regards not the popular sway, The hero who dares to do right,

Now that fashion, so eager to bring All the world to its theories new, Is extending its vulturous wing To monopolize pulpit and pew, The true Christian is he who stands firm in his

place, The Bible his staff and his rod, This the source of his power and the strength of his grace, And faces the foe for his God.

If allured by the glittering charm Where the reveler toys with the wine, 'Tis not he who stands test of the harm O'er whose brow the bright laurel shall twine. But the hero whom angels of Heaven would crown As victor o'er man's subtle foe, Is the heart that regards not the sneers or the frown, The man who is proud to say No!

When the ballot is open to those Who might crush with one move of the hand The fell monster whose clutches inclose Hapless victims by scores through our land, Oh, my brothers prove true to your valor that day, Peal forth the death knell of King Alcohol's sway; Work bravely God's cause to defend!

"Temperance includes the timely use of that which is to be used, and the timely letting alone of that which is to be let alone. Temperance always involves total abstinence from some things. It is sheer nonsense to claim as some do, that temperance implies shall supplant the laws of God. The honest the actual use of everything in moderation; that to be temperate one must indulge moderately in strychnine and laudanum and whisky and wine and turpentine. "One of the ways to be temperate in all

things is to know how to say no; to with-

stand temptation by going away from it. Satan knows how to make sin seem beautiful and to hide the sting that always follows wrong. On a public street in one of our large cities is a beautiful house, its entrance festooned with vines and flowers; hanging fruit seem to have grown there; singing birds swing in gilded cages in bowers of green; at night colored lights look like fairy-land, and sounds of music and laughter are heard by those who pass. Over the door in letters of gas light is one shining word-Paradise. What is within? It is a place where men body-wines, whisky, rum; where the young and innocent are enticed again and again, until they can not control the desire for drink. Do you know who entered the first. garden with a glie and brought sorrow and death to the world? They who named the gay saloon were more truthful than they knew. It is an earthly paradise for the serpent is there with stings, which fasten on. the victims and pierce mothers' breaking hearts, and bring widows' tears and orphans cries. There are such temptations all over the world; would it not be wise to refuse to enter?"-Faith Latimer in Sunday School

#### THE SCHOOLS AND THE SALOONS.

Between the public schools and the saloon there is a conflict as irrepressible as that which made the first three-quarters of this century historical in politics. The saloon schools endeavor to teach. The school efficient; the saloon teaches them to dawdle and loaf, and takes all the snap out of them. The school urges them to be industrious; with reverence for law; the saloon trains them to trample upon all law, human and divine. The school inculcates the principles of true citizenship; the saloon, inculcates The town of Pullman, near Chicago, con- the lowest demagogism. The school teaches

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, August 14, 1884

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

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THE minutes of the Eastern, and North Western Associations are waiting for the statistics, which have not yet been re**ce**ived.

WE call the attention of our readers to the article in another column, "The Outlook: shall it be continued?" asking for it a careful reading and a prayerful consideration.

ONE brother pastor writes concerning the next number of the Quarterly that he has already taken five or six orders for it among First-day people who are anxious to have the portrait and biographical sketch of Elder Lewis. If all our pastors or other persons who are interested in the success of this important undertaking would give it a little personal attention in the way of canvassing for it among our own, and other people, it could easily be placed upon a paying basis; and thus its permanence would be assured

THE Hon. Thos. D. Worrall of Washing ton, D. C., has offered a prize of \$50 for the best sermon on the subject of slander. It must be a short, practical discourse actually preached, by the minister sending it, in his own regular congregation. What the honorable gentleman expects to do with that best sermon when he gets it, we are not informed, but if he shall succeed in awakening some serious thought and in securing some good preaching upon this growing evil of our times, he will render a valuable service to cause of good morals.

It is an old saving that a chain is no stronger than its weakest link. The mean- knowledge of the Bible and its teachings ing of this proverb is plain to all. Something of this kind was undoubtedly in the from any experimental knowledge of the honest and impure. At Palatka, Fla., we mind of the the apostle James when he said "Whosoever shall keep the whole law, and assume to teach men about religions things, these points, with an intelligent young colyet offend in one point, he is guilty of all." A chain does not need to be broken in every link in order to be rendered useless; nor does a man need to break every precept in the Decalogue, to be a violator of God's holy law "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

A BROTHER writes: "A sermon in a late RECORDER in regard to tithing recalls certain question in regard to tithing which I can not answer. The main question is this: Does tithing mean the giving of one-tenth of a man's income, or does it mean the giving of one-tenth of the increase in a man's property? To make my meaning plain: Suppose a man has a salary of \$2,000 and it costs him \$1,500 to live, what is he to tithe?"

We will not attempt to answer the questiont thus raised but refer it to brother Mc-Learn, the preacher of the sermon above referred to.

THERE is more power in a firm, practical consistent, every day Christian life as an rgument in favor of the Christian religion, than in the soundest logic or the most persuasive eloquence. Many a man who has resisted with stubbornness and pride the strongest appeals to his mind, and rejected with scorn the arguments of scholars, has been humbled to confession by the unanswerable piety, and consistent Christian life of his Christian wife, or now sainted mother. This is said, not in disparagement of sound learning, but in praise of consistent living. We can not all be Christian scholars, but we ought all to be Christ's witnesses.

#### SEEING.

Few words in the English language naturally confined to so limited a range, have come to have a wider meaning than the little word see. Meaning in its simple and natural use, to perceive through the sense of sight, it very easily comes to mean to perceive by any, and all means, both by all the outword or physical senses, and by direct intuition and spiritual insight. It will at once be seen that the question of how much one sees is to be largely determined by the amount

which none others can have. For "The natural man receiveth not the things of the they are spiritually discerned."

subject to be taught and, as already said, he deepest. To extend these illustrations a little faither, if we want to learn something about farming, we go to some praccultivation will produce the best results. But if we wish to get a knowledge of the flora of the farmer's fields, or of the geological formation of the land he so skillfully tills, the special training of the botanist and of own department; what the farmer can not see even though he has walked among the flowers and plowed among the rocks of the old farm for the last quarter of a century.

Now let us apply these principles to relihave no respect for the Word of God or the religion of Jesus Christ, who have very little the defiling thing. and who are the farthest possible removed love of God and the saving power of grace, had quite a full and free conversation on and loudly declaim against the reality of the ored man. He did not deny the statements; religion of Christ because they see nothing in it. As well might the farmer declaim against acquired the habit of stealing when in slavthe teachings of the geologist or assume ery, seeking to make up for deficient rahimself to be a teacher of the science of botany. Because the ungodly man does not see the beauties there are in the religion of Jesus Christ, is sufficient reason why he should not assume to teach its truths, and is an exact-fulfillment of the Scripture, "the natural man reciveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them.because they are spiritually discerned. But he impulses and good outward influences; and that is spiritual judgeth (discerneth) all their elevation must be the result of years and

and in spiritual things there is a seeing that | vored than they with the blessings of Chrisis superficial, that takes knowledge only of | tian civilization. Rev. Mr. Shaw, of Texarthe most tangible forms, and there is a seeing which is deep and comprehensive. The means of the institution of slavery they truer seeing is possible only to him who has have been brought from heathen Africa a mind and heart fitted for it by appropriate culture. The mind and heart of the botanist or the gologist has by special prepara- | be thankful. At all events the colored peotion come into profound sympathy with the | ple are here, and are rapidly increasing in secrets of nature in his special field of study | numbers. They will form, whether we wish and therefore sees in it what no one else can it or not, an important factor in our domessee. The Christian mind and heart have come into fellowship with the spirit and coun- life; and the best thing we can do for them sels of the Almighty and have been made to see wondrous things in his law. "Blessed are the pure in heart for they shall see God."

#### NOTES FROM THE SOUTH AND SOUTHWEST.

If one will look on a map of the United States he will see that we have several small churches and one large one in the South and Southwest: One in Florida, one in Alabama, two in Arkansas, one in Kentucky, two in Southern Missouri, and two in Kansas. Some of these are quite isolated, like the Al abama and Florida churches; others not nearly so much so. Their best life and growth demand that there be established and maintained multiplying means of acquaint ance and fellowship with one another and with the entire denomination. Our denominational publications could be more generally taken and read at these points, as well as in the North and East; and this would greatly tend to the promotion of unity, felof intellectual training and spiritual culture lowship, and strength. Some one in symhe has had. Two persons look upon the pathy with our denominational interests, same object and see very different things, life, and work, and with the present pro-It is, perhaps, a painting. One sees in it gressive spirit and efforts of our people, can

fields and clouds. The other sees perspect churches, and thus keep open the channels been published under the above name for the Shall it be done? It can be if our people tives, delicate shadings, the blending of for increasing mutual acquaintance, interest, lights and shadows, and exquisite beauty of and fellowship. This involves expense, we proportions. It is needless to say that one know; but it is an outlay that can not be of these beholders is an artist while the dispensed with, if our Societies and Northother is not. So is it in every department ern and Eastern churches, and these more of human knowledge. The trained, the remote churches, are to be brought closer the disciplined mind sees more than does the and closer together in a common and growuntrained and unskilled mind though ing love for the faith we hold dear, and in a enterprise and the character of the paper. precisely the same object is seen with growing zeal for the great work to which. The want of interest which is manifested in the natural eye. The same is true of God is calling us all. But in addition to this work thus far by a large proportion of spiritual or religious things. God gives all this, these churches must be brought into of our own people, leads the Board to ask if to the soul that is in harmony with closer organized relations by means of assohis will visions of his power and love, ciations, yearly meetings, or something of this kind. The Kansas, Missouri, and Arkansas churches are by no means at impasspirit of God; for they are foolishness unto sable distances apart; and if we are faithful him; neither can he know them, because | to improve our opportunities, we trust the | is hoped will be accomplished. day is not very far in the future when two In the natural world we accept that man or three associations will be needed South as our teacher who sees the most in the of the Ohio and West of the Mississippi.

The articles on "Sunset Lands," by "G. sees most whose culture is the broadest and | H. B.," seem to have been read in the Southwest with a good deal of satisfaction. One man said he always turned to them first of all. The people would enjoy seeing the tical farmer, whose general information on writer who has afforded them so much subjects pertaing to his calling is liberal and | pleasure and profit. One woman thought who by long experience has learned what Bro. Babcock must be a minister, because soil is best adapted to certain crops, when he seemed ready to take hold of every good and how to plant or sow, and what kind of work. What a compliment to our calling and to Bro B. himself!

The writer does not think that Providence intended him for a "reformer;" but we could never give tobacco reformers a heartier we take with us a professional botanist or God-speed than now. The use of tobacco geologist. And all this we do because we and snuff here by men and women and recognize the fact that the practical train- young people, is, to say the least, a very uning of the farmer qualifies him to speak pleasant sight. Some use tobbaco for "dyswith authority respecting his business, while pepsia," "nausea," "indigestion," "throat trouble," etc.; and some, we suppose, use it the geologist enables them to see, each in his because they want to. The habit never looked so unbecoming a professing Christian; such a use of the body, designed to be "temple of the Holy Spirit," never looked so wrong. But we are glad to be able to say that among Seventh-Day Baptists at least, gious knowledge and experiences. Men who in this country, a reformation is going forward. O, brethren, do not use, sell, or raise

Some white people charge the colored people with being well nigh universally disbut said, in reply, first, that the black man tions; and then he asked, Who is more to be blamed for the impurity—the ignorant colored woman, or the intelligent white man? Granted that there is a strong tendency in the colored race to deception, theft, and lust, it is certain that the institution of slavery and the conduct of the impure white man, has helped to develop these evil tendencies, and to thwart the elevating power of good generations of effort on their own part, and Thus it is plain that both in natural things of help from people who have been more fakana, Ark., tells the colored people that by to this favored land whose prosperity they may share, and for that result they ought to tic, social, business, religious, and national and ourselves, indeed, the only safe course to take, is to help them to come more and more into the blessings of liberty, prosperity, education and religion.

> Southern Democratic papers, so far as we have noticed, cordially support the Cleveland and Hendricks ticket; but both in Alabama and Florida we have heard of a good many Democrats—some of them formerly secessionists—who say they shall vote for Blaine and Logan. This is largely due, i is thought, to their preference for the Republican position on the tariff question.

DAYTONA, Fia., Aug. 3, 1884.

## Communications.

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

THE OUTIOOK:—SHALL IT BE CONTINUED?

When the present members of the Tract Board decided to publish the Outlook, they did not wait to canvass the denomination

the great need of such a paper the Board | golden opportunity pass. began its publication, believing that the people would hail the enterprise with approval when once they saw the magnitude of the the people of the denomination wish its continuance?. It is feared that much of this apathy arises from the fact that very many of our people have but little knowledge of the paper, the work it is doing, or that which it - Every one who has arrived to middle age

is aware of the fact that the Sunday is fast losing its hold upon the Christian people as a divinely appointed day. The sacred character of the day is more and more questioned and the people of the whole country are making the day more a holiday than a holyday. There is no reason why this must not continue to increase more and more from year to year. Not even the civil power of the country can prevent it. With no-Sabbathism prev alent throughout the land who can fail to see the loss of spirituality and morality and the reign of Satan. Nothing can prevent this state of things except a return to the Sabbath of the Lord and the observance of this day because God has commanded it. Thus it will be seen that the work of the Outlook is a broad one having for its object the spiritual and moral elevation of all the people of the country through this as one of the essential means to accomplish the end. It is a missionary work of far greater importance than any other that we can put our hands to for the reason that it will never be done by any except those who observe the Sabbath themselves, while other missionary work that does not embrace this can as wel be done by other people as ourselves.

What has the Outlook accomplished? Not all yet that its friends hope it will, but it has done much more than many know. It has stirred up a large class of people to a knowledge of this question which they never had before. It has induced the clergy of the country to read more Sabbath literature during the past two years than they have read before during the two hundred and ten years of our denominational exixistence. It has commanded the attention of nearly all the clergy of the country, and their respect for us as a people who were almost unknown to them before. It has already convinced if it has not converted, thousands of these clergymen of the truth of our position.

Shall this work be continued? Should it stop here? I hope there is no one who has invested in the enterprise who will regret having done so. As time shall pass and he sees the influence the paper has already had, I am sure he can not regret the means expend ed thus far. The range of argument presented by the Outlook has been extensive, often exploring new fields never before traversed by writers on this subject and bringing to light many valuable historical facts which have aided much in showing the weakness of the arguments used by those who try to prove the Sunday a divinely appointed day. But the truth is not yet all told. Much other information has alread been gathered which has not yet been published, proving conclusively that the Sunday had been observed as a day of worship for centuries before the resurrection of Christ and that its observance was common with the pagan Romans during the first few centuries of the Christian Era. These facts alone, if brought to the knowledge of the people must show the folly of attributing its origin to apostolic authority. The more the field of ancient history is worked, the richer are the veins which are discovered. But the truth lies deep, often buried beneath the strata of several centuries, which many of the writers of these centuries by various means which give then no credit, have tried to conceal.

He who searches for the fragments of an iquity in the land of ancient Chaldea must dig through a great mass of rubbish, and perhaps is of no value in itself, but put one with another in its proper place, reveals the history of the ancient world. So in this work, volume after volume must searched through, often at great expense, to find, perchance, here and there a nugget of truth, which, placed with others. makes a record which in time, is as sure to defeat our opponents in the field of ancient history as they have been before in that of the Bible. Historic facts of great value to all interested are being brought to light and can first, to see if the people would sustain them only prove effectual by their dissemination

past two and a quarter years. Had they will put their hand to the work as it seems done so, the first number of the paper would | the cause demands. The next few months probably not have been seen yet; but seeing | will tell whether they are willing to let this

#### CORRECTION.

To the Editor of the Sabbath Recorder:

In the last issue of your paper, in an article entitled "The Hull Family," and signed "W. H. E.," there is a statement so far misleading as to require correction.

The statement is as follows: "I suppose I would not be disputed if I should say that no one family has figured so largely in the history of the Seventh-day Baptist denomination as this one." (The Hull Family.)

This statement you will readily see is a pretty broad one, and I can not pass it without correction, since many years of study given to our church history and geneological research in our denomination by me fail to substantiate it. Our denomination might be called a large family, and with few exceptions are more or less related to each other.

The Rhode Island churches were the foundation of our denomination, and we find the names of Crandall, Lanphear, Babcock, Maxson, Potter, Stillman, Coon, Burdick and Clark, as the most numerous, nearly two hundred years ago, and we find the same to-day. These families have married and intermarried until only a genealogist can place them. I find but little mention of the Hull family until comparatively a late period—and then not by its numbers and influence, but principally by the masterly work in the pulpit of one of its members. Any one of the above mentioned families could be selected and it could easily be shown that they have not only "figured largely," but more so than the Hull family in the history of the denomination.

Records and figures are at the service of "W. H. E." if desired.

> THOS. B. STILLMAN, PH. D., 234 Broadway, New York.

#### THE MORNING STAR.

BY MRS. M. E. SAMMONS.

"I am the root and the offspring of David and the bright and morning star." Often have thought of these words when I have gazed upon the beautiful sky in the starry night, and again in the early morning as it begins to dawn towards day I behold the beautiful morning star. How these words thrill my soul. Rev. 22: 16. I look back upon my past life, and well do I remember when in darkness, sin and folly without God and without hope in the world how I longed for the light to shine in; and now that glorious light has reached me. What a change His word can make, turning darkness into day. Glory be to His name who hath washed us and saved us through His blood. Jesus is the Light of the world. Happy are they who are the children of the King. We are the children of Light.

Jesus, the bright and morning Star, Shining so near and yet so far, Shining in glory, resplendent above, Beautiful, beautiful Star of love.

Beautiful Star, beautiful Star, Oh, glorious, beautiful Star.

Beautiful Star of the morning bright, Beautiful Star of glorious light, Shine on our darkness and lead us to Thee, Beautiful, beautiful Star for me, Beautiful Star, beautiful star,

Oh, glorious, beautiful Star.

## Home Mews.

Bro. J. G. Burdick is preparing to remove to New Market, N. J., where he is to begin his labors as pastor the first of September. He will leave here this week and spend a week or two with friends in Portville, N. Y. A pleasant surprise was given him at his house last week, a large number of his friends calling upon him, and leaving with him a handsome little sum of money, as a token of their appreciation of his labors as only at great intervals find a fragment, which | Chorister of the First Alfred Church, and leader of the Choral Union. The temperance lecture by Mrs. Laura Fixen, the Danish lady, from Albert Lea, Minn., at the Church, on Tuesday evening was well attended and gave general satisfaction. Strange, how much of interest can be said on so old a subject!

It is rather difficult to furnish items of interest from a locality where so few are known to the fraternity, and there is usually so little variety in our lives; but, occasionally only natural objects, as trees, houses, cattle, occasionally visit these as well as other in the publication of such a paper as has through such a periodical as the Outlook. an episoue occurs, as was the case well as other in the publication of such a paper as has through such a periodical as the Outlook. day, Aug. 3d, when the plans for the day,

of one of the busiest of rupted, as Miss A. F. Ba by the sudden appearance and early school-day frien them valuable tokens of tion of her semi-centen event which in these days and consequently abbrevi ought to be grateful to re Another round on Heaven's le An added step toward grand i A joyous pathway with rich le The sure reward of loyalty to

The first Sabbath in precious anniversary, beil the first keeping of the t this life! In the glad co every dear Sabbath-keep with hearty thanksgiving "Tho' sundered far, b

> Rhode Isl ASHAW The first week of Aug

which very little could b grass and oats cut or sta from the 3d to the 8th. and swamps are full; p greener. Manufacturers and t complaining of dull time

Those who have been pleasure at the rea boar much rain, ecol weather are returning to their h we shall have no heated It certainly will not con extends into the Autum Sabbath eve, Aug. 8, sideration in Prayer and was: How can we have The time was very close singing, and conference Sabbath morning, A us a sermon well-calcu

thoughts of the evening miah rebuilding Jerusa The season, in this p

has been remarkably f especially in having an The health of our pe The season so far ha

consequently not very pleasures, though the ere receiving a fair pa Our pastor, Rev. O. of taking a summer. three times per week.

WHAT SHALL BE

It is a sad but obvi many unworthy mem By unworthy member character and mode admission to entranc they were not alread bear the name of Ch ousness, backbiting mention sins and in nature.

These are spots an body of Christ; they his cause and hinde church members the of flagrant or even v utterly worthless; give nothing; they the church must it groans, and by w

danger of being cru The question aris tion of affairs be re matter, and yet one boldly and in the fo We desire to pre-

In the first place great care in the re fear that many pre shout the number of converts. We l every believer to 81 baptism as soon as of faith in the Lor also insist that it i and pastor to exac conversion before the ordinance. days of Christiani heve," etc., he wa however, a time o the fact that one and face persecut of the possibility was in itself a propresent time, how Frequently there ing upon which i whole neighborh other than strict circumstances, t have no instruct but simply to enabsolute necession until the systems of conv

Mered immedi

a shorter time

e done? It can be if our people their hand to the work as it seems demands. The next few months whether they are willing to let this oportunity pass.

#### COBRECTION.

or of the Sabbath Recorder .

last issue of your paper, in an ntitled "The Hull Family," and W. H. E.," there is a statement so ading as to require correction.

atement is as follows: "I suppose I of be disputed if I should say that smily has figured so largely in the I the Seventh-day Baptist denominhis one." (The Hull Family.)

statement you will readily see is a oad one, and I can not pass it withction, since many years of study our church history and geneological in our denomination by me fail to ate it. Our denomination might be arge family, and with few excepmore or less related to each other. hode Island churches were the founf our denomination, and we find the f Crandall, Lanphear, Babcock, Potter, Stillman, Coon, Burdick rk, as the most numerous, nearly idred years ago, and we find the day. These families have marintermarried until only a geneaan place them. I find but little of the Hull family until comparalate period—and then not by its and influence, but principally by erly work in the pulpit of one of its Any one of the above mentioned could be selected and it could easily

ils and figures are at the service of E." if desired. THOS. B. STILLMAN, PH. D.,

n that they have not only "figured

but more so than the Hull family

234 Broadway, New York.

#### THE MORNING STAR.

story of the denomination.

BY MRS. M. E. SAMMONS.

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New York.

ALFRED CENTRE.

d. Burdick is preparing to remove rket, N. J., where he is to begin s pastor the first of September. re here this week and spend a with friends in Portville, N. Y. surprise was given him at his week, a large number of his ng upon him, and leaving with some little sum of money, as a ir appreciation of his labors as the First Alfred Church, and Choral Union. The temperby Mrs. Laura Fixen, the from Albert Lea, Minn., at on Tuesday evening was well i. d gave general satisfaction. much of interest can be said ibject!

NORWICH. r difficult to furnish items of a locality where so few are fraternity, and there is usually y in our lives; but, occasionally urs, as was the case Wedneswhen the plans for the day,

of one of the busiest of lives, were intermpted, as Miss A. F. Barber was surprised hy the sudden appearance of several relatives and early school-day friends, bringing with them valuable tokens of regard, in celebration of her semi-centennial birth-day, an and consequently abbreviated lives, any one ought to be grateful to reach.

Another round on Heaven's ladder gained, An added step toward grand immortal youth,
A joyous pathway with rich blessings crowned,
The sure reward of loyalty to truth.

The first Sabbath in October will be precious anniversary, being five years from the first keeping of the true Sabbath in all this life! In the glad celebration of which, every dear Sabbath-keeper is invited to join with hearty thanksgiving and song of praise.

"Tho' sundered far, by faith we meet."

#### Rhode Island. ASHAWAY.

The first week of August has been one in which very little could be done in having; grass and oats cut or standing were not dry from the 3d to the 8th. Ponds, streams, greener.

Manufacturers and their employees are complaining of dull times.

Those who have been seeking comfort and pleasure at the sea board, have found so much rain, ecol weather, and fog, that they are returning to their homes, thinking that we shall have no heated term this summer. It certainly will not continue long unless it extends into the Autumn.

Sabbath eve, Aug. 8, the subject for consideration in Prayer and Conference meeting was: How can we have a revival of religion? The time was very closely filled by prayer, singing, and conference.

Sabbath morning, Aug. 9, the pastor gave us a sermon well-calculated to follow the thoughts of the evening before, upon Nehemiah rebuilding Jerusalem.

#### ROCKVIILE.

The season, in this part of Rhode Island has been remarkably favorable for farmers especially in having and harvesting.

WESTERLY.

The health of our people is generally good. consequently not very favorable for seaside will be utterly forgotten by the world? But pleasures, though the hotels and cottages are receiving a fair patronage.

of taking a summer vacation is preaching critical, unfaithful professors on the other, three times per week.

#### WHAT SHALL BE DONE WITH THEM?

It is a sad but obvious fact that there are many unworthy members in our churches. By unworthy members we mean those whose character and mode of life would bar their admission to entrance into the church if mention sins and inconsistencies of graver association.

These are spots and blemishes upon the body of Christ; they bring disgrace upon his cause and hinder its progress. Other church members there are who are not guilty of flagrant or even visible sins, but they are utterly worthless; they do nothing, they give nothing; they constitute a burden which the church must carry, under which it groans, and by which it seems at times in danger of being crushed.

The question arises, how can this condi tion of affairs be remedied? It is a serious matter, and yet one which we must face are nothing more than white slaves. They boldly and in the fear of God.

We desire to present some thoughts which

we trust may be helpful.

great care in the reception of members. We fear that many preachers are more solicitous | ready for sea September 10. about the number than about the character of converts. We hold that it is the duty of every believer to submit to the ordinance of baptism as soon as possible after the exercise of faith in the Lord Jesus Christ, but we also insist that it is the duty of the church and pastor to exact satisfactory evidence of conversion before consenting to administer days of Christianity when one said, "I be heve," etc., he was baptized. It was then, however, a time of peril to Christians, and the fact that one was willing to stand up and face persecution with the consciousness of the possibility of danger and even death, was in itself a proof of his sincerity. At the present time, however, things have changed. Frequently there is a tide of religions feeling upon which it is very easy to drift into the church. Religion becomes popular, the whole neighborhood is stirred and feelings other than strictly religious are under such circumstances, too often appealed to. We have no instruction to give on the subject, but simply to emphasize the necessity, the absolute necessity, that there shall never be baptism until there has been given creditable evidence of conversion. Such evidence may be offered immediately, or it may take a longer or shorter time to secure it, but we urge up-

on our brethren the necessity that every

candidate for baptism shall first, and always, show that he is indeed a true believer.

Again suppose that the pastor feels that he has a number of people under his charge, of whose conversion he is doubtful. Let him deal with them faithfully. He should try to instruct them in the way of holiness. event which in these days of unnatural living | By judicial pastoral care he may lead them to Christ without ever having told them of his doubt concerning them. Such work demands skill, care, and above all, an abundant measure of the spirit of Christ. If, dear brother, you are troubled by the fact that you have unconverted members in your church, do not despair, do not mope, but in earnest love for Christ and for souls, and in dependence upon God do your duty to those who are blinded to their souls' interests.

It is frequently the case, however, that the only remedy for this state of affairs is found in the exercise of a decided and vigorous discipline. If there are members in the church who are injuring their fellow members and the cause of Christ, then there is but one course to pursue; but let it be borne in mind that it is as much the duty of the church as of the pastor to undertake this work of discipline. Let no church wait until her pastor shall prefer charges and bring to trial those who are not walking in the ways of the Lord. The pastor may instruct and guide his brethren, but we insist upon it that the work of discipline belongs to the and swamps are full; pastures were never church, and that the church neglects her duty when she looks to the pastor to do this work mainly. A Baptist pastor is not a Pope and consequently his members must, in all the work of the church, be his "fellow-helpers."—Central Baptist.

#### GLOOMY OUTLOOK FOR INFIDELITY.

Somehow, skepticism and infidelity are making poor headway. Their ventures against Christianity all come to naught, and their insane expectations turn to ashes. Of course this cannot be otherwise, for "the Lord has them in derision; the Lord shall laugh them to scorn." Their puny efforts against the Almighty arm and will is less than nothing, for it is turned even against themselves. They are even beginning to give utterance to their disappointment and despair. One has said; "After all we have done for the past thirty years, the people flock to hear these ministers and fill up their mourners' benches and anxious seats, and give their money, and we can't get any money for anything." Yes, you have got to the truth at last. Just look back through the entire history of infidelity. Has it not always been so, and is it not even more so to-day than ever before? Is it possible that you cannot read your doom in this? How many months will it be after the infidel is churches. The season so far has been quite cool, and dead, and gone to his own place, before he the church of Christ will live on, for it is founded upon a rock. It has prevailed, it does prevail, and it will prevail to the end. | Chu Our pastor, Rev. O. U. Whitford, instead No infidelity, on the one hand, nor hypo- T. A. can stay her onward march, or even seriously check it.—Christian at Work.

## Condensed News.

The leading coal producers in Kentucky, Tennessee and Alabama met recently in they were not already members. Many who | Chattanooga. The meeting was large, forty | A. R bear the name of Christ are guilty of covet-companies being represented. The object ousness, backbiting, worldliness, not to of the meeting is to form a Southern coal

> Samuel B. Raymond and William K. Sul-Samuel B. Raymond and William K. Sui- Received in July, Church at Shiloh, N. J. livan, secretaries, of the local committee of H. W. Stillman, M. D., Edgerton, Wis. arrangements for the Republican convention in Chicago, report that the total amount collected for the purpose was \$26,000, of which one-half was expended, leaving a dividend to subscribers.

York Aug. 8, with a large number of Italian laborers who have been sent here by an Italian padrone to work on a railroad. A contract entered into by them shows that they were detained at Castle Garden.

The missionary steamer, Morning Star was launched at Bath, Maine, Aug. 6. She In the first place, we urge the exercise of is owned by the American Board of Commissioners for foreign missions. She will be

> At New York the colored workingmen have decided to accept the invitation extended by the central labor union to participate in the demonstration of laborers, Sep-

The assistant United States treasurer has been instructed to substitute United States the ordinance. It is true that in the early notes for gold certificates where possible in paying clearing-house balances.

Rev. E. Y. Buchanan, brother of the late President Buchanan, has been rector of the Protestant Episcopal Church, at Oxford, Penn., for fifty years.

The mileage of the Erie Railroad has in creased 151 per cent in five years, and its equipments have increased 150 per cent. in the

A large number of Hungarians have been thrown out of work at Quakertown, Pa. and are returning to their native land. Luther Holden died at South Walling-

ford. Vermont, Aug. 4, aged one hundred and two years and seven months.

The Rhode Island granite works at Westerly, have contracted to cut a costly monument for Thurlow Weed.

The total currency outstanding Aug. 3, was \$362,377,000.

#### Foreign.

It is said that the sultan of Morocco has caused the massacre of a whole tribe in Angora Kabila, because they asked for French protection. The men were killed and the ciety, or both, will be furnished, free of charge, on women and children were made slaves. Five thousand men from different tribes gathered to attack the cherif of Ovadsan and a war with France is probable.

Advanced liberals have resolved to estab lish a league to labor for reform of the house of lords. They wish to deprive the peers of their power of legislative veto and abolish hereditary peerage altogether. A committee has been appointed to take the matter in

An autumn expedition for the relief of Gordon will proceed up the Nile via. Dongola. Suakim has been abandoned as a base of operations. The project of constructing a railway from Suakim to Berber is likewise abandoned. The plant has been taken to

England and Holland offer to raise the blockade of Tenom and to give the rajah 100,000 rupees if he will release the crew of the British steamer, Nisero, which was wrecked on his coast last autumn. If the rajah refuses he will be punished.

The principal German colonization societies have decided to communicate with Henry M. Stanley, the African explorer, to ascertain his views in regard to the proposed German emigration to the Congo and the best means of carrying out the scheme.

A vast reform demonstration was held in Birmingham, England. John Bright and Joseph Chamberlain were in the procession, which was of enormous length. Thousands crowded the streets.

 Advices from South Africa report a severe engagement between the followers of Monts Montsion and the Boers. The latter were defeated and many killed, including several Englishmen.

The Russian government has issued a circular to the principals of schools, announcing that the latter will be held responsible for the nihilistic sentiments of scholars.

During July British imports decreased £117.000 as compared with the same month last year. Exports decreased £1,200,000.

The Prussian Bible Society during its ten years' history has distributed 1,283,254 Bibles and 823,597 New Testaments. Germany has rejected the proposal of Por-

the Congo question.

tugal for an European conference to discuss

#### RECEIPTS FOR TRACT SOCIETY FOR JULY

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R. Crandall, Lexington, Ky	25 00	I
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DE BOODSCHAPPER FUND.

Previously reported.....

PLEDGES FOR "SCANDINAVIAN PAPER." (Payable when \$1,000 is pledged.)

The steamship, Scotia, arrived in New Rev. N. Wardner, Milton Junction, Wis... \$ 25 00

> E. & O. E. PLAINFIELD, Aug. 1, 1884.

#### Books and Magazines.

MRS. HURD'S NIECE, by Ella Farman, fourth number of the Young Folks' Library, Lothrop & Co., Boston. All who are acquainted with the pages of Wide Awake, will need no further assurance than the name of its editor, that this little book will be bright, strong and helpful. These volumes are ter, Horatio Gates Jones, Mrs. L. E. Spencer, Geo. by our best story writers, and are issued monthly H. Babcock, Eld. G. G. Wood, Albert M. Maxson, in strong manilla covers, at the low price of 25 cents

THE LADIES' FLORAL CABINET for August is devoted, as usual, especially to the discussion of different floral favorites; giving name, description, etc., of many varieties; among them begonias, gloxinias, some of the orchids; and others, find a place. The Household Department is not neglected, and some amusing short stories complete the number. 22 Vesey St., New York.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, July, a bi-monthly, published by F. H. Revell, Chicago, is just received. The subject of mounds is given prominence in this number, as under this head we have an illustrated article by Stephen D. Peet, followed by two editorial articles. There are, also, German Mythology; Schlieman at Ilium; Antiquities of Mexico, and other articles, making a number of interest to the student in these directions.

MRS. H. L. HERRINGTON solicits orders for handknitted hosiery, mittens, and lace, in silk, cotton or wool. All kings of work on Java Canvas, darned nèt, aprons, curteins, trimmings, tidies, etc. Done at reasonable rates.

ALFRED CENTRE, N. Y.

#### SPECIAL NOTICES.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Soapplication to the SABBATH RECORDER, Alfred Centre, N. Y.

ARRANGEMENTS have been made with the Chicago & Northwestern railway so that all persons who attend the yearly meeting of the Seventh-day Baptist Churches of Iowa, to be held at Welton September 5th to 7th, and who pay full fare to De-Witt, will be returned for one third fare, on or before Sept. 15th. Train on the Chicago, Minnesota & St. Paul railway, runs from De Witt to Welton, at 7 P. M. Any wishing to be met with teams at any other time can be accompdated by addressing the undersigned, J. T. DAVIS.

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.

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

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 Westerly, R. I., on Wednesday, August 20, at 9.30 o'clock A. M.

WM. L. CLARKE, Recording Secretary.

#### MARRIED.

In Richmond, R. I., by Rev. J. A. Irish, July 14, 1884, Mr. Wm. H. Cranston, of Willimantic, Conn., and Miss Mary L. Saunders, of Richmond.

(By some oversight the date of the death of Alonzo D. Graham, noticed in the RECORDER of July 3d, was omitted. It should have been June 23, 1884.)

At the residence of her son, Nathan Beebe, in the town of Andover, Aug. 3, 1884, of heart disease. Mrs. Clarissa Beebe, relict of Jason M. Beebe. The deceased was born Sept. 11, 1816, and in early childhood moved into this country with her parents, at the age of sixteen she was baptized by Elder Richard Hull and united with the Second Alfred Church where she remained a faithful member till the organization of the Andover Church when she became one of its constituent members. Mrs. Beebe lost her husband some twelve years ago, and for about eight years she has been obliged to go about on crutches as the result of an injury. She leaves one son to mourn her loss. Sister Beebe has often said when speaking of death, that she had no fear

as she had a hope reaching beyond the grave.

At the home of her mother Mrs. Esther Lamphear, Aug. 3, 1884, Mrs. Eunice Z. Bowers, daughter of Sweden has but three Roman Catholic the late Dea. Jonathan Lamphear, aged 43 years, 5 months, 20 days. Mrs. Bowers has been twice married, she buried her first husband Chancy Bahm some six years ago, and now has been called to leave Mr. Bowers with whom she has lived for the ast four years. She was baptized by Rev. N. V. Hull n March 1872, and united with the First Alfred Church where she continued her membership till one year ago last May, when she moved her standing to the Andover Church of which she was a worthy member till death. That fearful disease consumption had been wasting her away for a long time and for more than a year she had been deprived of all church privileges because of her feeble health. Her mind was clear to the last, and she did not shrink from death but felt that it would bring to her release from suffering. She talked freely of death and her hope of the future. "Blessed are the dead who die in the Lord." Both of the above were buried from the First Alfred church at Aug. 5, 1884. Sermon by Rev. J. Kenyon, assisted by the pastor of the Andover Church, Text Matt. 28: 6. E. A. W.: 2

In Katen, Potter Co., Pa., July 15, 1884, Mrs. IDA E. WILLIAMS, aged 30 years, 5 months, and 6 days. She was the wife of Allen E. Williams to whom she was married Nov. 25, 1883, and daughter of A. R. and Caroline Stillman. She professed faith in Christ by baptism, Jan. 12, 1876, and united with the First Seventh-day Baptist Church of Hebron,

In Westerly, R. I., July 30, 1884, of paralysis, Mrs. Martha Bent Garner, in the 78th year of her Of inflammation of the bowels, at Utica, Wis., July

9th, 1884. EARLE TEFFT, infant son of Mark and Oliva Tefft, aged 1 year, and 8 days. A little lamb has entered into the fold. C. A. B.

#### LETTERS.

Mrs. E. F. Burdick, Susan Witter, E. R. Crandall, S. R. Wheeler, Frank Ayars, A. H. Jessup, Charles, Hunt & Co., J. M. Titsworth, E. C. Satterlee, Mrs. L. B. Hisle, James J. Callin, O. U. Whitford, A. H. Lewis 5, H. D. Clarke, F. J. Harrison, W. H. Ernst 2, Mrs. S. H. Farnham, J. Harris, A. B. Prentice, L. Eleanor Clarke, L. E. Livermore, W. C. Whitford, B. R. Nordyke, Chester A. Chapman, N. A. Graham, B. & O. Myers, J. L. Shaw, F. E. Stillman, C. V. Hibbard, C. W. Threlkeld, C. H. Chamberlain, Asa H. Antisdale, Mrs. C. P. Williams, Thos. L. Mc Coy, A. E. Main, E. P. Saunders, C. D. Pot-

## BECEIPTS.

Pays to Vol. No.

\$2 00 40 52 2 00 40 52 Mrs. C. M. Marvin, Alfred Centre, 2 00 41 26 Henry Keller, Alfred Giles Gridley 1 00 Geo. W. Stillman, Brookfield. 2 00 2 00 Mrs. B. M. Kenyon, Bolivar, 2 00 L. J. Coon, Little Genesee, 2 00 Mrs. Susan Witter, Petrolia Chester A. Chapman, Westerly, R. I., 1 00 Mrs. S. N. Farnham, Wickford, 2 00 41 2 00 40 James J. Callin, Wolf Creek, Wis., Albert M. Maxson, Milton, Geo. F. Randolph, Pardee, Kan., 2 00 40 52 2 00 41 39 Dr. Wm. Nash, Olathe, Eld. G. G. Wood, Appleton City, Mo., 25 40 Caleb Gridley, Ulysses, Pa., 1 00 41

QUARTERLY.

#### J. G. Burdick, Alfred Centre, N. Y., E. C. Satterlee, State Bridge, E. P. Saunders, New Market, N. J.,

Review of the New York market for butter, cheese etc., for the week ending August 9th, reported for the RECORDER, by David W. Lewis & Co., Prothe Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished both invalids and children. Sold by Druggists. when desired.

WHOLESALE PRODUCE MARKET.

## BUTTER.—Receipts for the week 42,605 pack-

ages; exports, 11,663 packages. Fancy. Creamery, fresh...... 23@24 20@22 16@18 Home dairy, fresh..... -@21

CHEESE.—Receipts for the week, 97,514 boxes, exports, 72,941 boxes.

Factory, full cream... 101@101 91@10 7@ 8 6 @ 61 1@ 4 Skimmed...... 74@ 8

Eggs.—Receipts for the week, 7,549 boxes, and

The market is about the same as last week, supply liberal trade moderate, with prices slightly in buyers favor. We quote:

BUTTER, CHEESE, EGGS, BRANS, ETC. Exclusively and Entirely . Commission. Cash advances will be used on receipt of property where needed, and vaccat of the and remittances for the same sen willy as soon a goods are sold.

We have no Agence, make no purchases whatever for

our own account, and solicit consignments of prime

quality property. DAVID W. LEWIS & Co., NEW YORK, This address is sufficient both for goods and letters.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

## WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY 885 to \$50. References exchanged. GAY BROS., 14 Barclay St., N.Y.

## New York Medical College and Hospital for Women.

No. 213 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMEPATHIC HOS. PITAL (weekly) are open for all students. For further particulars and circular, address,

Mrs. MARY A. BRINKMAN, M. D., Sec'y, 219 West 23d Street, New York City.

#### DAIRYFARM

#### IN ALFRED FOR SALE.

In the settlement of the estate of Amos Burdick. deceased, it becomes necessary to dispose of a dairy farm situated at the head of Elm Valles, about four miles southwest of Alfred Centre, N. Y. This farm contains

#### 280 ACRES.

And will be sold entire, or divided to suit purchasers. It will be sold with or without stock, and on easy terms. Possession given March 1, 1885. For further particulars inquire of WM. C. BURDICK,

Alfred Centre, N. Y. MILTON COLLEGE.

Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific, and Expenses from \$120 to \$200 per year.
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#### A VALUABLE FARM, 11 miles from the village of North Loup, Nebraska.

Price, \$25 per acre.

Also, some building lots in the village—cheap, on time or exchange for stock. My only reason for offering for sale this property is, I have all I can attend to without it. These offers are made to Seventh-day Baptists. I advertise only in the SABBATH RECORDER. Our village is growing rapidly, and the value of farm lands is increasing every year.

J. A. GREEN, North Loup, Valley County, Neb. July 18, 1884.



Not only to the sufferer Ridge's Food supplement bring back strength and comfort, but the delicate comfort, but the use mother will find in its daily what is needed to dise just what is needed to check and supplement the drain made upon nature's forces. Try it, mothers,

## Selected Miscellany.

By paths we did not know. Upward he leads us, though our steps be slow. Though oft we faint and falter on the way, Though storms and darkness oft obscure the day, Yet when the clouds are gone We know he leads us on.

He leads us on Through all the unquiet years; Past all our dreamland hopes, and doubts, and fears He guides our steps. Through all the tangled maze Of sin, of sorrow, and o'erclouded days We know his will is done And still he leads us on.

And he, at last, After the weary strife, After the restless lever we call life, After the dreariness, the aching pain, The wayward struggles which have proved in vain, After our toils are past, Will give us rest at last.

-Golden Hours.

#### MRS. LEE'S WAY.

Mrs. Lee's way! How surprised Mrs. Lee would be if she could see those words, for never was there a more unpretending little woman, or one with less idea of having a "way" especially her own than my cousin Ruth Lee. It was last Winter that I, Ellen Bennett, went to visit her. We had met but once before; that was on her weddingday, two years by-gone.

She was a rarely lovely bride, gifted with that undefinable charm which seems peculiarly to belong to some people. At our first meeting I had asked myself, "What is the secret of this loveliness?" but not till my visit did I find the answer that solved my

It was after I had been in her home about a month that I chanced one day to take up a volume of Mrs. Browning's poems, and opened at the lines:

"She was not as pretty as women I know, And yet all your best, made of sunshine and snow, Drop to shade, melt to naught in the long-trodder

ways, While she's still remembered on warm and cold days

"Her air had a meaning, her movements a grace; You turn from the fairest to gaze on her face; And when you had once seen her forehead and mouth,

You saw as distinctly her soul and her truth."

As I finished reading the lines, I went straightway to cousin Alexander's study, ex-

"I have found at last a word-picture that is a duplicate of my heart's picture of your Ruth. I have found the secret of her charm."

think Alexander was pleased; for he smiled while he read every verse of the brief poem, though all he said was: "Yes it is like Ruth; but you do not here

find the full secret of her loveliness." No! I did not then recognize that the

secret was bounded by her much pondering of the Bible command: "Whatsoever ye do, do all to the glory of God."

And yet, Ruth never seemed to talk religion as some do; she just lived it; just lived in the light of Christ's felt presence; so that her every deed and word had a glow which kindled warmth in other hearts, because, being pervaded with a sense of her Saviour's love, she could no more help imparting gladness than flowers can help giving out their fragrance. Now I am not going to detail Ruth's life; I am only going to day. give you an illustration of what I call "her way"—a way that seems to me full of hints for the great company of women all our broad land over, whose queendom is homethe "place of peace;" and do you remember how Ruskin goes on to say, "Wherever a true wife comes, this home is always round the mirror of beauty?"

influence very insignificant, for it has to do | But two days before, a sad-eyed, tattered only with her treatment of her servants. I had been with her but a few days when I full of agony. noticed the peculiar gentleness with which they always addressed her. I noticed, too, that she never forgot, in the giving of even | Bess wants you. She's dying." the simplest command, the gracious little prefix, "Please;" never forgo, in return for his glass down with a groan, and followed service rendered, a pleasant, "Thank you;" and somehow Mrs. Lee's "please" and "thanks" always seemed to echo with the

to account, teaching lessons of love and faith- slightly muddled head for the clew, then prohably forever retain; but a just attempt to fulness through every event. And it is slapped his knee, emphatically when he restore it has been made by Major Powell's wonderful how full of such lessons are the thought he found it. occurrences of what we are wont to call a "most common-place day"—only one must | we'd ought to been there, us boys, bein' as we | whose bounds can now be easily traced in look to find them. I was particularly impressed with this on Palm Sunday. Bridget, Cousin Ruth's waiter-girl, came home, bringing a branch of palm, which she carried straight to her mistress, saying:

"I knew you would like to see it, ma'am." I listened in amazement. Could it be that with, but with the powers of darkness. Farmy orthodox cousin, Ruth Lee, would encourage Bridget in setting store by that bit of green? Would she find a lesson to teach money we'd done the handsome thing with from it? Yes, indeed, she did; for, with a flowers and sich. I wouldn't begrudged smile bright as a sunbeam, she extended her comin' down with a hack'n span o'horses; hand, replying, "Thank you, Bridget;" fact, Tate; but I hand't the needful; you and immediately she began the tender story know that, old boy. There ain't a man in of the long-ago triumphant entry into Jeru- the county I'd help out sooner, but I couldn't. salem's city, telling it in language simple as that one would use in speaking to a little child; and yet her words were like a poem, so glowingly—though she was only talking pect ye—to folly my little gal—to—to the to Bridget, ignorant Irish Bridget—she de- grave; and yer posies would—a been—too weeks made months, and months followed

Ruth Lee's voice, as she added:

"Though we, Bridget, can not thus show strew olive and palm branches before him." What did she mean? Only a moment I was left to wonder, for she continued:

I hold in my hand, but I mean this should be a drop o' something. It'll tone ye up. Come, a reminder to us that every act of kindness, every act of faithful service, every temptation resisted, because we love Christ, and would show our love by striving to follow him, he will notice and accept with pleasure, as he did the palms the Judean people cast before him because they wanted to show him honor. And so all the year through, till next Palm Sunday, let us keep this little green branch as a reminder that the dear Lord Christ, who loves us, will be pleased every time we try to do right because we love

Just then the dinner-bell rang, but it was a good place to end the conversation.

Going down stairs I whispered to Ruth:

teachings to your servants?" In reply she quoted the words of Bona-

entura:

of mercy and of charity, and with a branch | made by that little grave. Sit down a bit; of palm when we bear away the victory | I'll tell ye how I came to this." against any temptation; and we strew our garments under the feet of Christ when we lay down our lives for the love of Christ.'"

Later in the day I overheard Bridget repeating the conversation to Jane, the cook, I thought she had-left us-when I got home, and saying:

that my bit of palm is worth twice as 'th out ye. She telled me to go fetch father, much. To think of her giving it such a she'd wait. Oh, Tate, how I ran, and now meaning!;"

by just giving them a meaning for the much | what I felt, boys, settin' there beside my | ing genius. She institutes reforms. She they do not understand. And this everthat I call Mrs. Lee's way.

Do you smile at it, or do you find a hint me spendin' what I did here. in it? I repeat, there is a hint that might | "Well, boys, whilst I was lookin' at her aid many and many a perplexed home- all of a suddent, the color flashed into her mother over rough places in her home gov- sweet face, and them dear" (Tate's voice things myself than to tell them how to do

#### THE MASTER'S TOUCH.

In the still air the music lies unheard; In the rough marble beauty hides unseen: To make the music and the beauty, needs The master's touch, the scult tor's chisel keen.

Great Master, touch us with thy skillful hand; Let not the music that is in us die! Great Sculptor, hew and polish us; nor let,

Spare not the stroke! do with us as thou wilt! Let there be naught unfinished, broken, marred Complete thy purpose, that we may become Thy perfect image, thou our God and Lord!

BY HELEN PEARSON BARNARD.

"Why, here's Tate!" observed old Farwell from the tavern platform. His remark served a double purpose—it accosted Tate Sykes, and also let the other frequenters know of his approach. He added, with the peculiar inflection of maudlin sympathy, "How do you find yourself, after yester-

"Middlin' well," said Tate, gravely; but walking on.

"Why, look a-here, ye ain't agoin' by, be ye? Why, boys, here's Tate agoin' by!"

Farwell's tone had changed from sentiment to intense astonishment, as if it maps made toward the end of the last tive of corporate unity. Nor did he authorcouldn't be that Tate was passing their muher; the woman is to be within her gates, as tual haunt, Tate Sykes, whose nostrils the center of order, the balm of distress, and loved the scent of liquor that floated through the open door, and who always turned in for You may think my example of Mrs. Lee's one glass. It oftener became more.

woman burst in upon their revels, her face

"Where's my man? Where's Tate Sykes?" Then imperatively, "Come home, Tate.

Tate had some manhood left, for he set his wife out, bare-headed, in an unwonted

kindly note of a heart-smile, if there be such an echo, and I think there is.

tayern until then, and he was going by. correctly. It is a great pity that the good and proper name Lake Bonneville has been I also observed that she turned everything had gone wrong? Farwell scratched his lost in the prosaic name it now bears, and will

waa old friends?"

Tate stopped, but did not reply. His hands were clenched, and a great struggle was written on his face. He looked like one ready for conflict, and he was; not, however, with the poor deluded men he had drank well broke the awkward silence.

Ye hadn't orter lay it up agin us, Tate." "Boys," said Tate hoarsely, with frequent pauses to conquer emotion, "I didn't ex- hated.

way, too, with branches of the palm and sank upon the low platform, leaned his head their faces westward. On the 24th of July, olive, and sweet as a song was my cousin against a decaying pillar, and wept like a 1847, the head of the advance train, windchild.

our love to Christ our King. we can yet laid his pipe aside, and rose with the majesty | Wahsatch, looked out on that great basinof a purpose.

was left to wonder, for she continued:

man. She's gone, an, parting's hard; but mountain rim to the azure surface of the tossing salt sea. all, I'll stand treat.

They started eagerly towards the barroom, except Tate. There was a fierce longing in his bloodshot eyes, and every breath he drew of the impregnated air increased his thirst; but, to the surprise of all, Tate Sykes not to urge him.

Farwell paused, angrily; the faces of the others darkened, also. Their murmurs ders of the Great Salt Lake, nor is the would have been less gentle, only they remost of these men, alas! were fathers, too. They meant some time to turn about, bu: "Where do you find authority for such drunkard's graves, their souls going-

"Don't ever ask me to drink!" cried Tate, "for I can't! Don't ever call me in azine for August. "'Then do we go to meet Christ with here again, for if I do, I'll shoot myself, I boughs of olive when we exercise the works wouldn't be fit to live if I forgot the vows I

Then Tate began in a strange, hoarse

"Ye all know why Meg come after me that night. She said Bess was dvin.' I she was so white and still. 'She wanted you, "It seems, after hearing Mrs. Lee's words, Tate, says Meg. She couldn't be easy leetle gal. There wa'n't nothing comforta ready help-giving to all was the something ble for such as she, in that poor room. It goes without sayin' there couldn't be, and

> shook) "darling eyes flied open-but not to see me, boys; they looked straight for'ard, beyant and up'ards, and says she, startled like, 'I can't go alone—it's dark—go part way with me, father dear!'"

Tate groaned as he had the night he was summoned from the bar-room. When he courses. Reforms and reformers are in could speak, he said:

"Them was her last words. She give a to increase much faster than the reformed. great sigh, and left us. There wa'n't no Alas! alas! we are obliged to say to you who backin' out for her, boys, even if her father | would be reformers, Men and women, you couldn't go part way with cheerin' words, are too late. Too late. Your day is past. and Scriptur. She had to go alone, in the The time when you could have moulded dark, my poor leetle gal. It come over me right all these dissipated men and women is dark, my poor leetle gal. It come over me right all these dissipated men and women is then, what I was and what I might a ben. gone. At best your success is very doubtful. There's one other left me; please God, I'll If you would make sure work of reform, go go part o' the way with her!'

tered his vow, in a clear, distinct voice that ough, and little will you have to fear in the reached even the man behind the bar. The fierce appetite had gone from Tate's eyes, they glowed with his new-born purpose. None of his old comrades detained him as he turned and left the old tavern forever.

#### GREAT SALT LAKE.

The fame of this large body of "noxious and extremely salt" water penetrated southward to the early Spanish explorers, and the French from the Northwest got near enough to it a century ago to hear of its magnitude and peculiarities. It is put down therefore, in network of ecclesiastical law as a preservacentury as much by guess as maps of twenty | ize his apostles to do anything of the kind. years ago contained the lakes of Central The grand idea which Christ and his apos-Africa in problematic positions. When the tles sought to fasten in the minds of their trappers of the fur companies began to over- hearers was that of a thoroughly regenerrun the Rocky Mountains, Utah was in- ated heart, which should be dominated by vaded, and the beautiful valleys of the the Holy Spirit, through a mind enlightened northern Wahsatch became favorite winter- and informed by the same Spirit in connecing places. From any of these peaks the tion with God's word. Christ's main purlake would be visible but it is not known pose seems to have been to get possession that before 1825 any white man had reached and control of the individual. its shore. It was not until Captain Bonneville had come back from oblivion to the eyes of a surprised world, and Washington Irving had written his travels, in 1837, that we knew anything definitely about this in-That was the last they saw of Tate at the land salt sea, and could place it on a map survey. The present lake is only a remnant "Hold on, Tate. Mebbe you thought of a more ancient and larger body of water, the horizontal benches along the base of the

Stimulated by Irving's book, emigration immediately began overland to Oregon. In 1842-3, General Fremont piloted his celeand made a boat trip on the lake, although United States, but belonged to Mexico.

Utah and its lake were well known to geographers when the Mormon Church, expelled from Illinois, driven out of Missouri, and persecuted to the point of death in to the farWest, but outside of the lines of a server. country whose people and government they

ing its way down through the last tortuous The "boys" were silent. Old Farwell little ravine in the western foot-hills of the miles of sage-green velvety slopes sweep-There, there, Tate, don't ye take on so, ing down on every side from the bristling

Brigham Young, their leader, told them that here the Lord commanded a halt, and directed that his tabernacle should be set up. This sounded well, and perhaps the majority believed; but Young knew we'l enough that beyond lay the lifeless alkali deserts, and that this spot was the very last upon which declined the drink, even implored Farwell his band of faithful emigrants could be colonized with any hope for the future.

present city in proximity to it. It is almembered that Tate's child was dead, and most twenty miles away in a straight line, and just at the base of the range. Indeed, it is only from the "bench" that the lake their good resolutions decayed with the old can be seen at all from withtin he city limits, tavern. By-and-by they would drop into and then it appears only as a line of distinct color between the dusty olive of the hither plain and the vague blue of the further. hills.—Earnest Ingersoll, in Harper's Mag-

#### WHERE TO BEGIN REFORM.

Many are the evils of society, and many are the reformers; but of the latter the best are those who begin at the foundation and at the root of the evil. Here is where the mother's influence should be first in the wise administration of small things in the nursery. Here is where Dr. Adam Clarke's remark is literally true, that one woman is equal to seven and a half men. Here is it's too late! She's gone; without her dying where the most efficient reform begins. Giving it a meaning! Oh, how we might | wish!' Meg cried softly, whisperin' this bit | Here are moulded the men and women of help those whose creeds differ from our own by bit, betwixt the tears. I can't tell ye the future. Here the mother is the presidmakes voters. Here is woman's suffrage to the fullest extent.

> ifere is the place to reform that young man and that young woman, by teaching them to do the right thing in the right way. Don't say, "It is much easier to go and do it, and see that it is done right." This is the way to make useless, dependent girls, shiftless, indolent boys, indifferent men and women. Looseness in one thing begets the same in other lines, self-indulgence, wrongdoing, evil habits, foolish and vicious great demand. Those needing reform seem back to the fountain. Commence with Tate had arisen. He stood erect as he ut | young life then, be painstaking and thorresult. The exceptions, if there be any, will only prove the rule.—Christian Secre-

#### UNITY OF CHRISTIANITY.

It can not be denied that the pure life and true principles of Christianity naturally and strongly tend to unity. As a system set forth and illustrated in the life and character, the sayings and doings of Christ and his apostles, it presents a remarkable cohesiveness. Though Christ gave certain commandments, and instituted certain governmental rules, yet he framed no complicated

It was the idea of the Greeks, in ancient times, that infants should be kept as free from excitement as possible, and therefore the greatest care was taken that all disturb ing noises should be avoided, until they had become so far matured as to bear them without injury. But there is very little care taken in our day, even in Christian families and communities, to preserve children and youth from excitement. On the contrary, the more they can get of it the better, in the opinion of parents and themselves. This is not favorable to health of body, or of soul. But worse than social excitement, is the ef fect of unwholesome reading which now brated expedition through the mountains floods the country. Papers and magazines are widely read which furnish the most at that time it was not the property of the frightful tales, incredible indeed, but ingeniously constructed with a large amount of novel that sends the small boy off to be Publishers, Portland, Maine. a pirate or a highwayman, is not worse Iowa, decided to abandon their beautiful than some of our society novels and Nauvoo, and betake themselves not only sensational periodicals.—New York Ob-

#### BREAD WITHOUT YEAST.

scribed the rejoicing multitude who, out of late, Ye see, it had been—all thorns for love for him, the Christ, scattered their very garments before him, strewed his path—

Note: The posses would—a been—too late, Ye see, it had been—all thorns for her—alluz—them her father planted."

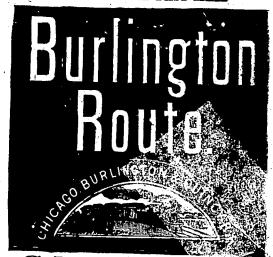
A deep sob swelled his brawny chest. He weeks made months, and months followed late, Ye see, it had been—all thorns for her—alluz—them her father planted."

A deep sob swelled his brawny chest. He weeks made months, and months followed one another from early Spring into mid-summer, and still the emigrants, likening themselves to Israel in the wilderness, kept one another from early Spring into mid-summer, and still the emigrants, likening themselves to Israel in the wilderness, kept one another from early Spring into mid-summer, and still the emigrants, likening themselves to Israel in the wilderness, kept one another from early Spring into mid-summer, and still the emigrants, likening themselves to Israel in the wilderness, kept one another from early Spring into mid-summer, and still the emigrants, likening themselves to Israel in the wilderness, kept one another from early Spring into mid-summer, and still the emigrants, likening themselves to Israel in the wilderness, kept one another from early Spring into mid-summer, and still the emigrants, likening the summer and the summer and

without this defect; but on the contrary is one of the most effectual preventives of indigestion or dyspepsia. By the use of the Royal Baking Powder the saccharine properties of the flour, which are destroyed by fermentation with yeast, are preserved and the bread is made more nutritious. Ten per cent. more bread is baked—because of this saving from the same quantity of flour.

The Royal Baking Powder will also make sweet, white bread from an inferior quality of flour, a property possessed by no other leavening agent. Thus, much flour that is dark in color, or from other cause is considered below the finer grades, and therefore much cheaper, can be utilized and turned into a perfectly sweet and wholesome bread. Nor can bitter bread ever result from the use of too much, or more than the required quantity, of Royal Baking Powder; as, whether used in small or large quantities, its proportions are in such exact equivalents that they always neutralize each ther. Bread made in this way does not require mixing over night, but may be prepared ready for the oven in a few minutes; an advantage that will be readily appreciated by every house keeper.

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Jearn that the Boiler In of Munich has been ca experiments as to the from incrustations in made with purified w clean heating surface, results obtained with which had, however, gypsum in order to abbin of the trials. The principal of the trials. ed day and night withou a perion of 195 hours. were taken, in order to occurred in the results mented thickness of t will surprise our engin though the latter had one-fifth meh to one th in the working power co fortunately, the princip terrupted sooner than were indications of the by the heat. The Eisen these trials, urges the being carried out upon with various descriptio ferent kinds of incrusts duced. Trials made at Mull

have resulted in a dimi taking place at the co experiments, and to a being no variation in trials. The fact that production of steam, w left a certain length of ing, is attributed by the to the heating surface soot and to the presence The purification of fe still recommended on ance by this means of arising from the depos slime upon the fire plate confirm Peclet's conclu conductivities of heati have little or no effec which is a different thi my. A copper boiler wil in a given time than an dimensions.—Scientific

How A SALT-WELL

stratum of salt having

saturated solution of quently rises in the bo feet of the surface. I always be depended u the increased difficulty a few dozen feet have eight inch iron pipe is Inside of this a two-inc is placed. The "casin ings—one for the en from from a neighbo larger pipe, at the lo becomes saturated wi other at the end of the the expulsion of the wells become foul or le resort is had to torped which are sent down "casing," and after weight which secure rusting of the "casing of the salt worker; an not lift the mass of ri cuts the rusted metal, it away piecemeal. I exempt from any dang it is never necessary, wells, to shoot off the cannon ball. After the brine has

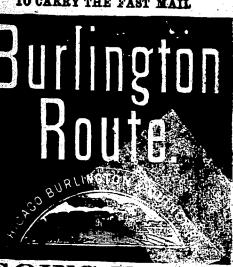
it is drawn off the "string" of " covers, tion has left the coar "covers", or vats seighteen feet, and the per year is estimated fifty bushels; while cuse is only about It is also claimed that at Warsaw is peculi evaporation by the grades of salt are w from the reservoirs where a gentle heat is ment in another pan and the residium of a at the side of the eva draining it is taken to thorough draining is two or three week Monthly.

face it is forced into l

this defect; but on the contrary is one of the By the use of the Royal Baking Powder harine properties of the flour, which are deby fermentation with yeast, are preserved bread is made more nutritious. Ten per re bread is baked—because of this saving same quantity of flour.

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mite, the CITY OF MEXICO, HOME-SEEKERS

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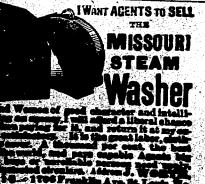
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## Popular Science.

M. G. ROLLAND (Comptes Rendus) shows that since the beginning of the Tertiary epoch the Sahara has been dry land, save a relative-It limited region at the northeast which was govered by the Eocene Sea. At the end of the Miocene all the north of Africa was above water, and since then, during the Pliocene and Quaternary, the outline of the south shore of the Mediterranean has not sensibly. voned.

A VERITABLE foot-print "in the sands of time." it would seem, has been discovered in agression of an Indian's foot. One can even

THE EFFECT OF INCRUSTATION IN STEAM BOILERS.—From our foreign exchanges we learn that the Boiler Inspection Association of Munich has been carrying out a series of experiments as to the actual loss resulting from incrustations in boilers. Tests were made with purified water and a perfectly clean heating surface, as compared with the results obtained with ordinary feed water, which had, however, been saturated with gypsum in order to abbreviate the duration gypsum in order to abbreviate the duration and Council Bluffs (Omaha), and that it is preferred by all well posted travelers when passing to or from ed day and night without intermission during a perion of 195 hours. Eight observations were taken, in order to find what change had mented thickness of the incrustation. It will surprise our engineers to learn that although the latter had attained a thickness one fifth inch to one third inch, no decrease in the working power could be noticed. Unterrupted sooner than was intended, as there were indications of the firebox being affected by the heat. The Eisenzeitung, in recording these trials, urges the advisability of their with various descriptions of feed-water, different kinds of incrustations being thus produced. -

Trials made at Mulhouse would seem to have resulted in a diminution of effect only taking place at the commencement of the experiments, and to a small extent, there being no variation in the later period of the trials. The fact that there is a diminished trials. trials. The fact that there is a diminished noted hunting and fishing grounds are accessible by production of steam, when a boiler has been | the various branches of this road. left a certain length of time without cleaning, is attributed by the journal in question to the heating surface being covered with seet and to the presence of ashes in the flue. The purification of feed water is, however,. still recommended on account of the avoidance by this means of the injury and danger rising from the deposit of incrustations or papers, or other information not obtainable at your slime upon the fire plate. These experiments local ticket office, write to the confirm Peclet's conclusion that the relative conductivities of heating surfaces in boilers have little or no effect on their efficiency, which is a different thing from their economy. A copper boiler will not make more steam magiven time than an iron boiler of the same dimensions.—Scientific American.

How a Salt-Well is Worked.—The stratum of salt having been once pierced, a saturated solution of the saline matter frequently rises in the boring to within eighty feet of the surface. This, however, can not always be depended upon—and here center the increased difficulty and expense. When a few dozen feet have been drilled, a six or eight inch iron pipe is inserted as a casing." Inside of this a two-inch pipe-also of ironis placed. The "casing-head" has two openings—one for the entrance of pure water from from a neighboring spring into the larger pipe, at the lower end of which it other at the end of the smaller pipe, to allow the expulsion of the brine. Of course the weight which secures the explosion. The rusting of the "casing" is the great enemy of the salt worker; and when his engine can not lift the mass of rusted iron, a "knife' ents the rusted metal, and the engine tears it is never necessary, as in the case of oilwells, to shoot off the "casing head" with a cannon-ball.

After the brine has once reached the surface it is forced into large reservoirs, whence it is drawn off through "string" after "string" of "covers," until solar evaporation has left the coarser grades of salt. The "covers" or vats are usually sixteen by eighteen feet, and the product of each one per year is estimated at one hundred and fifty bushels; while the product at Syracuse is only about half that quantity. It is also claimed that the slope of the valley at Warsaw is peculiarly adapted to rapid evaporation by the sun. When the finer grades of salt are wanted, the brine is led from the reservoirs to an evaporating pan, where a gentle heat is applied. Similar treatment in another pan completes the process, and the residium of salt is raked upon a shelf at the side of the evaporator. - After a slight draining it is taken to the bins, where a more thorough draining is allowed for a space of two or three weeks, - Popular Science

Monthly.

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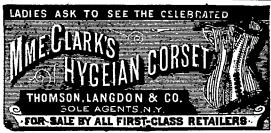
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Abstract of Time Table, adopted July 14, 1884.

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	1 - 1			1.5
STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley		1.05 PM 2.52 ''		8.50 AM 10.26 "
Salamenca Carrollton Olean Cuba Wellsville Andover Alfred	.8.25 AM 8.35 " 9.00 " 9.25 " 10.24 " 10.47 " 11.04 "	4.06 " 4.33 " 4.58 " 5.50 "	11.20 "	11.43 " 12.14PM 1.07 " 1.27 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.85 рм	8.57 " 10.58 "	2.47 " 4.27 "	1.50 PM 4.30 " 7.30 "
New York	10.20 рм	7.10 AM	11.25 AM	
			,	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

4.45 P. M., from Dunkirk, stops at Forest-ville 5.17, Smith's Mills 5.33, Perrysburg 5.58, Day-ton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10 28, Belvidere 10.42, Belmont 10.54 Scio 11.07, Wellsville 11.19, Andover 11.43 P. M., Alfred 12.14, Almond 12.28, arriving at Hornellsville at 12.42 A. M. No. 8 will not run on Monday.

#### WESTWARD.

STATIONS.	No. 1	No. 5*	No. 3*	No. 9
Leave New York Port Jervis	9.00 AM 12.13 PM		8.00 PM 11.40 "	
Hornellsville	†8.55 рм	4.25 AM	†8.10 AM	12.25†PM
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	11.40 "	5.17 AM 6.02 " 6.25 " 6.48 "	9.13 AM 10.01 " 10.29 " 11.09 "	2.22 " 2.50 " 8.30 " 8.40 "
Leave Little Valley Arrive at Dunkirk	12.32 AM 3.00 "			4.35 PM 6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Weller 2.05, Catterpoyers 4.05, Dayton 5.20, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheriden 7.10, and arriving at Dunkirk at 7.50

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

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DIVA.	Dx O	1UD	1011	TI OT	L,	
	WE	Ş <b>TW</b> A	ARD.			
STATIONS.	15.	5.*	9.	35.*	21.*	37.
Leave Carrollton Arrive at	A. M.	6.50	4.,10	A. M. 8.00	9.02	• • • •
Bradford Leave	•••;••		ł	9.30 P.M.	İ	
Bradford Custer City	10.00 10.10	7.30 7.42	4.55 5.07	2.30 2.43		7.00

..... 8.20 5.45 .... Buttsville ( 11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20. Kendall 11.31, and arrives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

#### EASTWARD

Arrive at \*

STATIONS.	6.*	20.*	32.*	12.*	16.	38.
Leave	P. M.	A. M.	A. M.	Р. М.	Р. М.	P. M.
Buttsville Custer City	6.56		9.85		2.01	6.10
Arrive at Bradford	7.10		9.50		2.10	6.80
Leave Bradford	7.20	7.18	9.55	2.40	4.15	••••
Arrive at Carrollton	8.20	7.46	10.35	8.20	4.55	

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.45 A. M.

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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## INTERNATIONAL LESSONS, 1884

THIRD QUARTER.

July 5. David, King over all Israel. 2 Sam. 5: 1-12. July 12. The Ark in the House. 2 Sam. 6: 1-12. July 19. God's Covenant with David. 2 Sam. 7: 1-16. July 26. Kindness to Jonathan's Son. 2 Sam. 9: 1-13. Aug. 2. David's Repentance. Psa. 51: 1-19. Aug. 9. Absalom's Rebellion. 2 Sam. 15: 1-14. Aug. 16. Absalom's Death. 2 Sam. 18: 24-33. Aug. 23. The plague Stayed 2 Sam. 24: 15-25. Aug. 30. God's Works and Word. Psa. 19: 1-14. Sept. 6. Confidence in God. Psa. 27: 1-14. Sept. 13. Waiting for the Lord. Psa. 40: 1-17. Sept. 20. A Song of Praise. Psa. 103: 1-22.

LESSON VIII.—THE PLAGUE STAYED. For Sabbath-day, August 23.

SCRIPTURE LESSON.—2 SAMUEL 24: 15-25.

15. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba, seventy thousand men.

16. And when the angel stretched out his hand upon Jerualem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thinehand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.

17. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18. And Gad came that day to David, and said unto him, Go up. rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. 19. And David, according to the saying of Gad, went up as

the Lord commanded.

20. And Araunah looked, and saw the king and his servants coming on toward him: And Araunah went out, and bowed himself before the king on his face upon the ground.

21. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

22. And Araunah said unto David, let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing-instruments and other instruments of the oxen for wood. the Lord commanded other instruments of the oxen for wood.

23. All these things did Araunah as a king, give unto the king. And Araunah said unto the king, The Lord thy God

accept thee.

24. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty

25. And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the lord was entreated for the land, and the plague was stayed from

TIME.—About 1017, B. C. Place.—Jerusalem, and all over the land.

LEADING THOUGHT.—God is merciful to those who repent of their sins.

GOLDEN TEXT.—"So the Lord was entreated for the land, and the plague was stayed from Israel."—2 Sam. 24:25.

I. The plague sent. v. 15.

- II. The angel stayed. v. 16. III. David's confession. v. 17.
- IV. David's offering. v. 18-25.
- V. The plague stayed. v. 25.

QUESTIONS.

What other rebellion broke out after Absalom's was orushed? ch. 20:1. How did Joab suppress this new rebellion? ch. 20: 21, 22. What wrong act did David commit ch. 24: 1-4. What three things did God offer him, in punishment for this wrong? v. 12, 13. Which of the three did he

I. What did the Lord send upon Israel? v. 15. How long did it rage? How far did it extend? What is meant by "from Dan to Beer-sheba," and why? How many died? Who represented the Lord? (an angel.) II. What happened when the angel came to Jerusalem

v. 16. Where was the angel then standing? Was Araunah III. What did David say when he saw the angel? v. 17.

Did this show deep repentance? Is it a good sign, when we try to lay the blame of our sins upon other people?

IV. What did the prophet, Gad, tell David to do? v. 18. Did he obey v. 19.? What did Araunah do when he saw David coming? v. 20. What question did he put to David? v. 21. What was David's reply? What offer did Araunah make? v. 22. Was this a very liberal offer? Did David accept his offered gifts? v. 24. What kind of an offering would he not offer? How much did David give for threshing floor? (Perhaps the reading should be fifty shekels of gold." See 1 Chron. 21:24, 25, where, perhaps, it should read, six hundred shekels of silver.")

V. What did David build there? v. 25. What did he offer, and with what results? Why was it wrong for David to number the people? (Pehhaps, because he did it from wrong motives.) Do innocent actions often become wrong in this way? Can a person perform any really good action from bad motives? Is it better always to fall into the hands of God than into the hands of man? Why? (Because His mercies are great. See v. 14.)

(The comments this week are condensed from Peloubet's Select Notes. Introduction from Cook's Scholar's Quarterly.)

#### INTRODUCTION.

Time—not far from the time of Absalom's rebell ion and death. Places - Palestine, Jerusalem, Mount Moriah. Persons-Araunah, David, Gad. David ordered Joab to go through all the tribes of Israel "from Dan even to Beer-sheba," and number the people. Joab tried to dissuade him from this, for he saw that his motives were not right. David was tempted by Satan (see v. 1), and was influenced probably by pride and ambition. He need not have yielded to Satan's temptation, but he refused to receive the good advice of his friend. The Lord was greatly displeased with David, and his anger also fell upon Israel, who had in some way offended him by their evil deeds. If David and his people were wandering from God, the kindest thing to do was to correct them at once; so the Lord sent Gad, the prophet, to David, offering him his choice of three punishments: and David chose to fall into the hands of the Lord. So the Lord sent a pestilence upor Israel, "and there died of the people seventy thou sand men." We have in our lesson an account of the staying of the plague, of David's confession un to the Lord, of his pleading for his people, and his offering upon the threshing-floor of Araunah.

#### COMMENTS.

V. 15. So the Lord sent a pestilence. on account of what he had done. The prophet Gad. He confessed his sin and prayed for forgiveness. oxen for money, viz., fifty shekels, and that the pas

but the punishment must come. David had his sage in Chronicles should be rendered, David gave to choice of one of three plagues: three years famine | Ornan gold skekels at the value (or weight) of 600 (probably three as in Chronicles rather than seven as | shekels.—Cook and Keil. Another explanation is in Samuel); or three months driven before national that the summentioned here, viz., fifty shekles of silenemies; or three day's pestilence. The latter seemed | vér, equal to \$27.37, was paid for the floor, oxen, and to David to come most directly from the Lord; so he | wood instruments only, whereas the large sum, 600 chose it, reasoning thus: "Let us fall into the hand | shekels of gold (\$5,256), was paid afterwards for the of the Lord, for his mercies are great; and let us not fall into the hand of man."—Cowles. From the building the temple.—J., F. and B. A shekel of morning, when the plague began, even to the silver equals .54 74 cents; a shekel of gold equals time appointed. The natural thought is that \$8 76.—Schaff. it continued the three days of verse 13; but others say, to the command to stop the pestilence, in verse 16. which may have been less than three days. Others, that "the proper rendering is 'even unto | ings.. The offering of expiation. And peace the time of assembly,' i. e., the ninth hour, the time of the evening sacrifice when the people assembled for prayer. Josephus records the fact of the pestilence lasting but one day." From Dan even to Beersheba. Dan was the chief city of the Israelites in the north- and Beersheba was on the Southern border of Canaan, so that from Dan to Beersheba means throughout the length of the land. Seventy thousand men. The most destructive plague recorded as having fallen on the Israelites.

V. 16. And when the angel. The destroying angel. Angels are God's ministers in temporal judgment now, as well as in the final judgment hereafter (comp. Ex. 12: 23; Ps. 78: 49; 2 Kings 19: 35; Acts 12:23; Matt. 13:41).—Cambridge Bible. Stretched out his hand upon Jerusalem. According to both accounts the pestilence ceased at the moment when it had reached Jerusalem, through the will of the merciful Father. This is the moment meant by the "appointed time."—Lange. The Lord repented him of the evil. That is, he changed his actions, and shortened the time he had threatened. The threshing-place, i. e., threshing floor, precisely the same word as in verses 18, 21, 24. Dr. Robinson, speaking of Jericho, thus describes a modern threshing floor: "A level spot is selected for the threshing-floors, which are then constructed near each other, of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Threshing floors were constructed on eminences, to catch the wind for winnowing the grain. Of Araunah, the Jebusite. Araunah. or Ornan, one of the old Jebusites of the city. He 20 PER CENT. INVESTMENT. was evidently a man of the highest consideration: and, from certain expressions, it has even been supposed that he had been the king of Jebus before its capture by David (verse 23).

V. 17. David spake . . . when he saw the angel. According to Chronicles, whose account is fuller, he saw him standing by the threshing floor between heaven and earth, with a drawn sword in his hand, which was stretched out over Jerusalem. The drawn sword is the symbol of the execution of the divine judgment. Lo, I.have sinned, and I have done wickedly. David knew his own sins, and therefore could contact the symbol of the company have enormously increased each season all over the world, and this company now propose to manufacture exclusively themselves, effecting a large additional profit thereby, and the proceeds derived from sale of this prethe angel. According to Chronicles, whose acfess them. He did not know how much or how little the people had sinned, but he felt that his own sin was so great that he himself deserved the punishment, and he wished to bear it instead of them.

V. 18. And Gad came. By direction of the angel, according to 1 Chron. 21: 18. Gad's message was the answer to David's prayer, the announcement to him of the purpose of mercy described in verse 16.—Cambridge Bible. Go up, rear an altar, etc. This is all that is communicated here of the word of Jehovah which Gad was to convey to the king; the rest is given afterwards; in the course of the subsequent account of the fulfillment of the divine command (verse 21) David was to build the altar, and offer burnt-offerings and supplicatory offerings upon it. The plague would then be averted

V. 20. And Araunah looked, and saw the king. In Chronicles it is said that he saw the angel. He probably saw the angel first and then the approaching king. Araunah was engaged, with his four sons, in threshing corn by means of sledges drawn by oxen, when the vision of the angel caused them to hide themselves for fear; but on seeing the king approach, with his courtiers, Araunah came forth and bowed down before him, offering, as soon as he learned his wish, to give him the threshing floor as a free gift, and the oxen and the implements for a burnt-offering.—Smith. Araunah went out, i. e, from the threshing-floor.

V 21. To build an altar . . . that the plague may be stayed. The destroying angel was standing over Jerusalem ready to inflict the plague there, and the danger was not past till the altar was built and public confession made.

V. 22. Here be oxen. Those, viz., which were threshing out the grain at the very time in Araunah's threshing-floor (1 Chron. 21:20). Threshing instruments. This was a kind of sledge with iron teeth (Isa. 41: 15) like the Egyptian

V. 23. As a king. There is great difference of opinion over the interpretation of these words. The only possible ways of translating the text as it stands are, either "the whole, O king, does Araunah give unto the king," making the words a continuation of Araunah's speech, as they are in 1 Chron. 21:23, or 'the whole did king Araunah give to the king." The former is far preferable.—Cook. But Stanley and most of the older interpreters follow the second reading, and regard Araunah as a king.

V. 24. At a price. Paraphrased in 1 Chron. 21: 24 by the words "as much money as it is worth," taken from Gen. 23:9. Neither will I offer . . of that which doth cost me nothing. For that would contradict the essential idea of sacrifice. "It is a heartless piety of those base-minded Christians that care only to serve God good cheap." -Bishop Hall. Comp. Mal. 1:13, 14. Had David not bought it the sacrifice would have been Araun-When the numbering was over, and the report had ah's, not David's. Fifty slickles of silver. been made to him, David's conscience was troubled In 1 Chron. 21: 25 we read, "So David gave to Ornan for the place (or at the place) six hundred (who had been with David in his wanderings, 1 Sam. | shekles of gold by weight." The explanation 22: 5), and may since have been his confidential given by Bochart is that the fifty shekels here menadviser, (for he is called "David's seer") was sent tioned were gold shekels, each worth twelve silver to him with a message frem God. David must be shekels, so that the fifty gold shekels are equal to the punished for his sin, and the evil results of his con- six hundred silver, and that our text should be renduct awakened him to a consciousness of its guilt. dered, David bought the threshing-floor and the

whole hill, on which David made preparations for

V. 25. Built there an altar, on the spot where afterwards was the Holy of Holies in Solomon's Temple.—Geikie. Offered burnt offerofferings. The offering of thanksgiving for the cessation of the pestilence. It is added in 1 Chron. 21:26 that the Lord answered by fire from heaven upon the altar of burnt offering. Thus was taught the need of an atonement for sin, and the soul was drawn toward God the forgiver, and sin hated more

#### PRACTICAL.

- 1. Pride is one of the most dangerous of sins. 2. We may do even innocent actions from wrong motives, which make the actions a sin.
- 3. Pride goes before a fall. He that exalteth himself shall be abased.
- 4. God uses his own laws and providence to punish
- 5. We should not look at the faults of good men so steadily as to forget their virtues.
- 7. But even sincere repentance will not wholly ward off the punishment of sin.

6. God is merciful to forgive when we repent.

- 8. The true penitent is severe upon his own faults while he extenuates those of others.
- 9. Public sins should be publicly confessed. 10. There is no virtue in offering to God that which
- costs us nothing. 11. By what we give to the Lord we may express our worship, our sincerity, and our love.
- 12. Sins need not only repentance and confession, but atonement.

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The one to smile, the

One sleeper lay with c Under his ringlets, v And one was wrapped Like a marble cheru

Fain was I to smile wi On tiptoe, bending Fain was I to weep wi For the sleeper who But to night I ask, wi

Of sorrows and loses

And better for her w

"Were not better for

TO SUNSET-L

HOMEWA

On the morning of the cars at Los Ange Pacific Railway, and ward, all joyous with were at last really " was a lovely morning had been since we le fore, excepting some and a light rain at th here they have had March, and the coun of wild geese are flyi

were over, but, with Skirting along the with snow-capped Baldy" in plain sig covered with cacti a among sand hills, 1, and no vegetation in sage brush, and lat bayonet; when these and hills have not e their nakedness. look for the group a welcome sight to

former days after

the barren wastes,

glass, they look to

shrubs.

When we stop for below sea level, and the great dried-up nia. Here there as trees, which have b tended, but about "water train" on of long miles to ru again, and piles of pared, for the last descending into the this land for near sea level, some of Gen. Hazen has p flood it from the h fornia, but some o of mind estimated large enough to fle years to fill the ba did not evaporate As we go down in sand is white and the heat is almos sign of life is visil air. One lone In back, was the onl distance of sixty tablished for sup

> sand in all direct marks of rivulete the Mer-de-Glac dences of intellig streams in rainy pose was not app desert, miles awa sign-board lette "SAND." As in sight, it loc Ward's jokes. Just at night

> other trains. W

er, and stopped i of half-naked sa hair plastered around the stati persengere. with paint, and