

The Sabbath Recorder.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY AUGUST 21, 1884.

WHOLE NO. 2063.

The Sabbath Recorder.

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TWO MOTHERS.

BY E. A. B.

Two mothers showed me their babes to day,
Pretty darlings, and both asleep,
Each folded the covered lid's snowy way,
The one to smile, the other to weep.

One sleeper lay with cheeks aflush
Under his ringlets, wavy gold,
And one was wrapped in a solemn hush
Like a marble cherub, white and cold.

Fain was I to smile with her who crept
On tiptoe, bending her treasure o'er,
Fain was I to weep with her who wept
For the sleeper who never would waken more.

But to night I ask, with a thought, the while,
Of sorrows and losses that come with the years,
"Were not better for her who wept, the smile,
And better for her who smiled, the tears?"

—Central Baptist.

TO SUNSET-LANDS.—NO. 33.

HOMEWARD BOUND.

On the morning of December 16, we took the cars at Los Angeles, via the Southern Pacific Railway, and turned our faces Eastward, all joyous with the thought that we were at last really "homeward bound." It was a lovely morning, as all our mornings had been since we left Chicago six weeks before, excepting some fog at San Francisco, and a light rain at the Geysers. They say here they have had but two showers since March, and the country shows it. Flocks of wild geese are flying North, as if winter were over, but, with us it has not begun.

Skirting along the San Bernardino range, with snow-capped mountains and "Old Baldy" in plain sight, the plains mainly covered with cacti and sheep, at noon we are among sand hills, 1,900 feet above sea level, and no vegetation in sight except scattering sage brush, and later, cacti and Spanish bayonet; when these disappear and the plains and hills have not even sage brush to cover their nakedness. At "Seven Palms" we look for the group of trees which were such a welcome sight to the weary emigrants in former days after weeks of marching over the barren wastes, but, with the aid of the glass, they look to us scarcely more than shrubs.

When we stop for dinner we are fifty feet below sea level, and are just entering upon the great dried-up sea of Southern California. Here there are a few stunted mesquit trees, which have been carefully planted and tended, but about us is a waste of sand. A "water train" on a side track tells the story of long miles to run before we come to water again, and piles of mesquit wood are prepared, for the last "wooding up," before descending into the "lower regions;" for all this land for near a hundred miles is below sea level, some of it as much as 387 feet. Gen. Hazen has proposed to cut a canal to flood it from the head of the Gulf of California, but some one of a mathematical turn of mind estimated that even with a canal large enough to float ships, it would take years to fill the basin, if, in fact, the water did not evaporate as fast as it could flow in. As we go down into its terrible depths, the sand is white and crusty with alkali and salt, the heat is almost insufferable, and not a sign of life is visible, not even a bird in the air. One lone Indian, with a pack on his back, was the only living thing we saw for a distance of sixty miles, save at stations established for supplying wood and water from other trains. Wagon tracks have cut the sand in all directions, in some parts, and marks of rivulets like those on the face of the Mer-de-Glace are plentiful, with evidences of intelligent attempts to guide the streams in rainy seasons, but for what purpose was not apparent. At one place in the desert, miles away from any station, was a sign-board lettered in large characters, "SAND." As there was nothing but sand in sight, it looked like one of Artemus Ward's jokes.

Just at night we crossed the Colorado river, and stopped in Yuma for supper. Groups of half-naked savages, dirty with paint, and hair plastered thick with mud, hovered around the station to sell curiosities to the passengers. We bought a bow ornamented with paint, and a bundle of arrows with

points made from clear quartz, from one who had on a "biled shirt," and looked a little more civilized than the rest. He said his name was "Captain Charley, Yuma Charley," and that everybody knew him; he "had been as far as Frisco!" All night we traveled through a waste of sand and lava, adobe huts, and cacti, and in the morning took breakfast at Tucson, where we found a friend from Plainfield, quite unexpectedly to both. Indians were selling curiosities, bits of turquoise, canes made from cactus, and photographs of Indians. One fellow wanted to sell us a picture of a group who, he said, were to be "hanged next Friday," but as they had been hanged some time and were now as stale as his story, we declined to invest.

Beyond Tucson the plains were covered with a variety of cacti, some standing like quaint caricatures of human beings with arms uplifted, or bending over and touching the ground, like a troupe of performing Indians, and others like giant candlesticks, sometimes for one, and sometimes for two, three, or four candles, forty to fifty feet high. Then there was the curious *ocotilla* (oc-co tee-yah) — *Fouquieria splendens*, — with its green stems without leaves, the yuca, or Spanish bayonet, and the *palo verde*, another green stemmed plant of a different habit. At Pantano, in the bed of a river, we saw some large cottonwood trees and rocks, the first of any reasonable size since we left the vicinity of Los Angeles. Here we come upon evidences of civilization in old tin cans, fences, and empty whisky bottles. It is evident from these signs that the white man has been here. Passing more yuca, and cacti, with scrub oaks, and long stretches of wilderness with the Dragoon Mountains for a back-ground in the North, we come to Benson, a typical Arizona town, with its buildings, mostly one story pine shanties, with great signs big enough to be read miles away, over stores and drinking saloons. This is the shipping point for Tombstone, which lies some twenty-five miles to the South, and a branch line runs from here into Mexico. Here we catch a glimpse of the distant blue peaks of the Huachuca Mountains, and cross the San Pedro river, of which we did not even catch a glimpse, it was so low.

Climbing the Dragoon Mountains we go up the Quercus Canyon, so named, not because of the peculiar profanity of its inhabitants, nor because of the queer customers in the form of the yucas found here, but by some learned chap from the scrub-oaks (*quercus*) which are abundant, and touched the lowest latitude of our journey, 31 deg., 58min. The highest was in Wisconsin, 43 deg., 10 min. At Summit Station, 4,500 feet above the sea, we see the snow-capped Chiricua Mountains in the East, and come again upon our Colorado acquaintances, the prairie dogs, as we run down three hundred feet into the Sulphur Springs Valley. In this is a large salt lake in wet seasons, now dry, and covered with a white deposit, called *Playa de los Pimas*, beyond which, at Wilcox, is a scene of activity, refreshing after so much wilderness. The platform of the station is piled high with pigs of copper and bags of ore, while eight and ten mule teams are driving over the plain to and from the station, carting ore, copper and supplies. Out a little ways is a long caravan of ox teams coming in, while others are picketed on the plain. Adobe buildings are springing up around, like magic, some of them two stories, indicating higher ideas of comfort and elegance. A little way from the station is an adobe factory, where the blocks are molded and piled up in the sun to dry. Around about is an immense plain covered only by dry brown grass, with mountains rising on every side. Wilcox is the shipping station for some of the largest copper mines of Arizona. Twenty-five million pounds of copper were shipped from this state in 1883.

The long dreary ride is cheered occasionally by making tea over our portable stove, investigation of lunch baskets, chatting with passengers, and watching the shifting scenery as it changes from arid plains to barren hills, from sand to brown grass, or water worn rocks; or noting the ancient yucas, beforked and decrepit, and the tall and stately flower-stalks of the agave or century plant, the meschal of the Mexicans, which grows wild and abundant, in this section. We cross the line into New Mexico, without

noting any material change in scenery. As we near Stein's Pass, we come among high bold rocks of weird and strange forms, water-worn and rugged, which guard the way to another dry lake of white sand, without a sign of vegetation for miles, around which rise mountains like sharp cones or pyramids, called the Pyramid Mountains. Then comes Lorelsburg, a mining town with pine shanties and great signs, but with some very nice buildings. This place, just now, is high in fame for having caught some of the recent stage robbers. At Separ we have the singular appearance of eight pyramids rising from the plain, quite like the pictures of the valley of the Nile.

Night is coming on as we near the Continental divide, where we once more come upon the Atlantic slope, and the Rocky Mountains no longer lie between us and our homes. We are on a high level plateau of so even a surface that we can scarcely believe that its straight horizon is not a railroad between us and the distant mountains. The mountains on the East gradually rise, and change from pyramidal peaks to a range, while those in the West become isolated peaks in turn, the horizon being sharp as that of the ocean, and the mountains like great ships hull down. The sun has set, and the short twilight of this region is beautiful by the brilliant gold and pink and purple and greenish yellow, of the entire horizon, setting off the indigo of the mountains and shading into the pure azure of the sky above.

We went slowly past the spot, where, four weeks before, this same train, in just such a lovely twilight, was stopped by a band of outlaws, the fireman and conductor killed, and the passengers robbed; and a little later stopped at Deming, where we stay all night.

G. H. B.

IMMORTALITY.

BY E. R. CHAMPLIN.

Less real year by year
Seems death with all its woe,
As more of life we know,
And stronger love doth grow,
And truer life appear.

May this the token be
Of that fair growth within
Which knows no death but sin,
And which is rooted in
Christ's immortality?

REPORT FROM HOLLAND.

The following report of the work in Holland, will be read with deep interest. The corresponding secretary is spending the Summer in Europe, and has already visited Holland and gathered many other interesting facts which will appear in the annual report in September. Notwithstanding these evidences of the blessing of God upon our work, and the apparent and pressing need of funds to push the work forward, only a small percentage of the churches have made any contribution to the treasury of the Society during the present fiscal year. More Sabbath-schools have responded than churches; but the contributions have not been large. Up to the present date, August 10th, only twenty churches have forwarded their contributions. Some of them have responded monthly, a very wise method. These churches are distributed as follows: Eastern Association, four; Central, two; Western, six; North-Western, eight.

We do not attribute this to an unwillingness, but to a common, but detrimental habit of waiting until the close of the year. It is well known that publishing can not be conducted on any but strict business principles. Enterprises once in hand must be kept up. Bills must be paid at maturity. There has been no alternative but temporary loans. The Board has made these, expecting that the patronage, and the contributions of the people would meet the demands. At the present date, August 10th, *seventeen hundred dollars* are needed to balance the account, and several hundred more will be needed to meet current bills between this date and the annual meeting. The fiscal year closes with September first, and we must urge that you act promptly, in the matter. Although we have been enlarging the work of the Society steadily for several years, the Treasurer has never seen a monthly meeting, until this day, when he could not meet the bills due. Aside from the ordinary collections, in the churches, we ask for large

individual gifts. The work must be enlarged at the opening of the next year, and the incoming Board ought to be greeted by a full treasury. We ought to hear from at least twenty or thirty "one hundred dollar men" within a week from the time this RECORDER reaches its readers, and as many more "fifty-dollar men," in the same time. Men who must report smaller sums, are asked also to respond as their most generous impulses shall lead them. Brethren and sisters, we expect you will meet these demands: God expects this of you. Don't forget to inclose also your pledge for the Scandinavian paper.

For The tract Board,

A. H. L.

HAARLEM, July 15, 1884.

To the Secretary of the American Sabbath Tract Society, Plainfield, N. J.

Dear Brother,—A long time has elapsed since I sent you a report of my labors by the press. I hope the Board will excuse the delay by considering the fact that since the decease our dear Brother Nobel I have to attend to the sending out of my paper, a work which that dear brother had accepted as his task for Christ's sake. If ever a blow could fall on the cause of the Lord in Holland, it was by the going home of that brother. God's cause was his cause, that he served with all he had and was; body, soul, and money and time.

When speaking so, I am not mourning in despair, or murmuring. No, whoever may fall, the Lord remains the same, yesterday, to-day and forever. And it is He, from whom all blessings flow. But you know, although believing in His goodness and everlasting faithfulness, we feel that a blow is a blow, and a trial a trial! And although not mourning as those that are with out hope, yet we are mourning, kissing the hand that judgeth it wise to bring home those that we expected to be our helpers at least as long as the Lord should permit us to do something for his truth. I do not feel well prepared for the thought of being separated from such fellow laborers, who embraced the truth with such full-heartedness.

In order to secure success in sending out, I felt obliged to employ some help that I had to pay. Probably in the following month these expenses will be not longer incurred, because my elder son will be free and will find time to help me in that way. His heart is happy in doing what he is able to do for the Lord, and I believe there is something of that kind of expectation in him that enables one to serve the Lord, trusting his promises.

Since I sent you my last report the labor by means of your Dutch paper *De Boodschapper* has been prosecuted regularly. The number of subscribers in now 179. I could not till now send out receipts for the payment of the subscriptions, but I hope to do so in August, when my son may help me. I am preparing the number of books, tracts (twelve different points of views on the Sabbath question) to meet the principal objections. Not before all are printed do I intend to use them, in different parts of my country. I wished to know whether the Board will permit me to dispose, if useful, or necessary in my estimation, of the 600 dollars during this year. You remember, last year my expenses did not quite reach that amount.

Besides similar confessions from Dutchmen, who, nevertheless, have not yet followed his example in practice, I received a letter from that brother Orst, Isanti county, Minnesota, whom Brother Sindall made mention of in the RECORDER of January 24th last. As soon as I read that notice, I sent *De Boodschapper* to him. A few days afterwards I learned that Brother A. H. Lewis had done the same. I continued in sending, and received, of course, answers. In the beginning of June a letter came from Brother Vost telling me indeed good news. Two dollars he had given to brother Sindall, in behalf of the paper and he asked me to send regularly a copy to his brother, living in this country. (Perhaps your treasurer already received the money.) But the best of all was this saying of Brother Vost: "I am grateful to God that I received your paper, for it is a great comfort to me here in my loneliness; for I am living here in a Swedish colony and even my own family are speaking Swedish; and in our own meetings (congregations) that language is used. But by *de Boodschapper* I was convinced that it (Sabbath keeping) was the will of God. I

have joined the little flock, for it is a very little one, we are no more than fifteen, and have our meetings in a house, and as far as I can understand, the preaching of our Bro. Sindall, and your *Boodschapper* agree perfectly. Because by the grace of God I feel one with you all. I did not hesitate to let him baptize myself, and to sit at the Lord's table with them. So it is my decided intention, with the help of our dear Saviour, to be faithful to the end, that when Jesus Christ comes, he will bring us together in the house of his Father, where we will be of one and the same language and one and the same mind."

Is it not a particularly great blessing that your Dutch paper makes a convert in America? Well, perhaps more of that kind will follow. Your English tracts were the means for some more in Holland, as you know.

Some years ago I read in an Adventist paper that the *Boodschapper*, then a weekly, had been the means, to bring some Dutchmen, living somewhere in America, to Baptism. Indeed I never could suppose, when beginning the issue of my little paper some years ago, that it would take such a course, bringing the truth even on the other side of the ocean. Conversions directly by my paper since my last report, here in Holland, I can not make mention of. I know some are struggling with the truth they received by the lectures; for a certain merchant confessed that doing business on Saturday had become almost impossible to him, since he read the articles in *de Boodschapper*, that he received the last time, freely, from Haarlem. He himself did not write a single word about his trouble to me; but a Sabbath keeper who met with him, told me so.

By the labor of Brother Van der Schuur, who fixed his attention on the Sabbath question, and asked for himself the paper, a Baptist at Pekela was convinced of the truth, and is now a practical Sabbath-keeper, as he wrote to me telling me the good he had enjoyed by the instruction of that lecture. He said: "Brother Van der Schuur told me so much that I saw Sunday-keeping must be stopped and Sabbath-keeping was God's will; but now many objections that did not come before my mind when Van der Schuur was here, but that rose afterward, are put down by the reading of your letters to your opponents."

Our expectation is that we, by and by, will see increased the number of Sabbath-keepers in Holland. A brother says the other day: "Be sure, Brother Velthuisen, suppose you should attempt to bring out (take away) the knowledge you brought in by your testimony about Sabbath and Baptism, in our country, you would begin a hopeless task. The seed fell in too many hearts to be destroyed."

I hope the Lord will guard me that never will I oppose the Word, but perhaps that brother's judgment in this supposition is true.

I received, I can not trace from whom, a letter containing seventy-five guilders and a very small note with the words: "To be used for the edition of a little book about baptism and Sabbath." I want two hundred guilders for such a book, but as soon as possible I will begin to prepare my manuscript, hoping the rest will follow in time. If not, when I'm ready, I shall wait.

May the blessing of the Lord rest continually on all the labors of the Board for Christ's sake.

Respectfully, dear brother, I am yours in Christ. G. VELTHUISEN.

P. S. Since the last time some twenty-five copies of *de Boodschapper* are sent among the "Boers" in Transval Republic, South Africa. To the members of the deputation that visited Europe, I sent (each of them) tracts on the Sabbath question with an accompanying letter. One of them answered in a kind letter, assuring me of his intention to examine the question in the light of the Bible.

"A philosopher writes: 'I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing that I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again.'

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MISSION SCHOOL SCHOLARSHIPS.

One plan which is followed, in connection with mission school work in foreign lands, for the purpose of creating and maintaining a special interest on the part of the Sabbath-school or other contributors in this country is to assign to them the scholar whom their funds support, and who, for the time, is in some real sense theirs. This is, of course, a pleasant and interesting relationship, and the interest is increased by means of correspondence. But missionaries have found difficulties in the way of the successful operation of this plan. The scholar may prove unworthy, and thus bring discouragement to those who had quite enthusiastically undertaken the education of a particular boy or girl. Again, a scholar thus supported, is likely to have a feeling of pride and superiority because receiving benefit from a special fund contributed by persons whom he comes to look upon as personal friends in this far off land; while others are aided out of a general fund; and should this special support, from any cause, fail, there is danger that the scholar will feel neglected and humiliated. The best way to avoid these difficulties that we have seen suggested is the following: let schools, churches, or individuals, acting alone or in union with others, provide mission school scholarships, that is, furnish year by year enough money for the support of one or more scholars, the scholarships to be filled, of course, by missionaries and missionary teachers. There could be interesting and profitable correspondence between the school and those who furnish the means for its support; but this should be general and not personal as in the case mentioned at the beginning of this article. As our China mission school work advances, we hope it will be conducted on some such plan as that here described.

THE article on the "Gospel Spreading in Japan," which we print from the Herald and Presbyterian, is interesting and suggestive. Such repeated evidences of hunger for the truth of the gospel, and such unmistakable evidence of the conversion of those who receive it, ought to be an unfailing source of encouragement to labor.

THE GOSPEL SPREADING IN JAPAN.

A short time ago, two men came from a village called Hinoyoki, about twenty miles west of Tokio, to inquire about Christianity. Both were men of ordinary ability and influence, and one of them had been the leader of the sect which worships the sacred mountain called Fujiyama, and makes pilgrimages to its summit in order to obtain salvation. The other (named Baba) was noted for his upright conduct, and with his wife and children, was looked upon as the model family of the village.

They had become dissatisfied with Buddhism, and on proposing to abandon its worship, were threatened by the priests with being refused the right of burial. Then they were told that Christians could be buried without the Buddhist ceremonies, and so they set out together to find the Greek teachers in Tokio.

While passing through the streets, they saw a sign indicating a place of Christian worship, and they stopped to make inquiries. It happened to be a preaching station of the Evangelical Association, and finding the pastor at home, they remained until one o'clock in the morning, asking questions and receiving instruction.

The next day, Rev. Mr. Hartzler was sent for, and they requested baptism at once. He objected to this, and endeavored to put them off for some length of time. But they were persistent in their request, and said: "We want now to go back and tell the people all we have learned, and persuade them to become Christians also." To do this successfully, they wanted to be initiated into the church, and so fully commit themselves to Christ and his cause. It was decided that this could not be done at once, and they consented to remain and receive further instruction. After this had taken place, and their candor and stability of purpose had become evident, they were baptized and returned to their homes.

About two weeks had elapsed, when they sent word that six others in their village were believers, and wished to make public profession of their faith in Christ. Two young helpers were sent out to the place, and an evening service was appointed at the house of one of these men. So great was the desire of the people to hear the gospel, that the inquiries and preaching continued until one o'clock the next morning.

The following day Rev. Mr. Hartzler was sent for, as many had fully accepted Christ as their Saviour, and not wishing, as they expressed it, "to be in an intermediate state," desired baptism at once.

After about one week, Mr. Hartzler went to the place, and on arrival found large posters scattered about the town announcing Christian service. This was for the Greeks,

who had come in and appointed a meeting of their own for that evening. A large crowd went to their service, as many supposed it was an appointment of Mr. Hartzler, and they were anxious to hear a foreign teacher. But he had a meeting at the usual place, and found a quiet and very attentive audience.

On returning to the hotel, a hot discussion was going on between the Greeks and the village school teacher. Some thought that the Greeks were unable to maintain their ground in the debate, and the next day they left the place.

After two days of preaching and religious instruction, twenty-nine adults and fourteen children were baptized. Many others who have applied for baptism were deferred until a further trial of their faith and a better knowledge of Christian customs and doctrines.

Among those who thus professed their faith in God, and a purpose to serve him alone, was an old man 83 years of age, who had been a lifelong atheist, and declared that until that time he had never worshiped any god, either true or false. When he first came to the meetings, he said to the young men: "I know all about this. There is no God, and no hereafter. Death ends all."

Another old man, 84 years of age, had heard from his friends about the blessings of Christianity, and that salvation was to be received by faith alone. It was expected that he would be present and receive baptism also, but the infirmities of age were so heavy upon him that he was unable to attend. Just as he had grasped the plan of salvation, and, as we trust, was made a partaker of Christ's gracious redemption, his feeble powers gave way, and ere this he has departed to be with that Saviour, who at the very last hour had stretched out His loving hand and taken him to His bosom.

Leaving a helper to continue the work, Mr. Hartzler returned to Tokio. After some days, the helper came back, bringing with him a man from a neighboring town who had come to receive baptism. This man had been a professional gambler, and traveled about in the practice of his profession. He had a large acquaintance, and had hitherto exercised a great influence for evil. After a thorough examination, he also was baptized, and has gone back to lead his friends and neighbors to Christ.

The priests are greatly troubled, and have begun to ring the bells in the temples at a very early hour, to give the impression that people have come to worship, and that service is prosperous. But the say this is only a pretense, in order to deceive their followers.

A head priest in a neighboring village, who has a reputation of being a fine scholar, as well as of good moral character, has told the people that Christianity was a good thing, and would soon become the prevailing religion of Japan. He came secretly to hear a sermon by a young man who was not well prepared for the work. His remark afterward was: "I was disappointed in the sermon; but it was the preacher's fault, and not the fault of religion."

With men full of the love of God, and fitted for the work, the scenes at Hinoyoki may be multiplied everywhere.—Herald and Presbyterian.

THE FIJI ISLANDS.

Christian work in these islands, though so interesting, has not been reported to the world since the Wesleyan Societies committed its responsibilities to the Conference composed of the native churches. There has been no missionary body on the ground to collect and transmit the statistics of the churches. We are specially glad, therefore, that, at the recent London anniversary, an address was made before the Religious Tract Society by the Rev. J. Calvert, recently from Fiji, of which we find the following brief outline in the Nonconformist:

"There are some 220 islands in the group, of which eighty are inhabited. The South Sea Islanders are a fine race—no thick lips nor curly hair—who have good houses and canoes, and fishing-nets, and carry on various manufactures; but this people had been so left to themselves and to the demons that possessed them they became very evil. Infanticide was prevalent, and polygamy, that immense source of evil, and especially cannibalism. After the missionaries arrived they had known of a hundred human beings being cooked at one time; and one man, who had put aside a stone for every human body of which he had eaten a part, was found to have eaten of 872 persons in the course of his life. But those who took the gospel to them never had any doubt with regard to its power. They had preached and circulated the Word of God, and he had confirmed his word by signs following. As soon as any of the natives were converted they were set to work, and now there are 1,240 churches and other preaching-places. They had never had more than ten or twelve white missionaries working there, but the people had worked for their own countrymen. There are fifty-one native ministers, ordained or on trial for ordination, thirty-two catechists, and 1,070 native teachers, and these are mainly supported by the people themselves. They have 25,000 church members, and 4,500 on trial, under the care of 3,000 class-leaders; 41,000 children in the schools, the number of which is 1,700, taught by 2,900 native school teachers. For fifteen years they labored and prayed to bring the king to a knowledge of the truth. It was a great point when at length they found he had a conscience, that he did not like to kill and eat his enemies, and that he

did not strangle those who were of no use. Then he would occasionally go to the mission-house for a little medicine or arrow-root, and require the attention of the missionaries in his sickness, and by-and-by, after eighteen years, he submitted himself to Christ. There was a fear that he would say "Peace, peace," to himself when God had not spoken peace; but his conversion was evidently genuine, and for twenty-nine years that wonderful man had been a great credit to the Christian religion and to his country. On the first of February last he passed away, trusting in Christ.—Missionary Herald.

REVIVAL IN THE KIOTO SCHOOL IN JAPAN.

Japan has been richly blessed during the last fifteen months. We shared in this spiritual blessing in some good measure during 1883, our school having a good degree of interest and the church in the centre of the city doubling in membership; still the foundations were not shaken. During the latter part of last year one member of the theological class seemed to get a new view of truth, and he has since been quietly at work, showing in his very face the new joy and peace he had found. The Week of prayer came, and was continued a second week for the especial outpouring of God's Spirit. The day of prayer for colleges came without any marked results, but since that time there has been a growing spirit of earnestness in the school among the Christians. About the first of March a daily general prayer-meeting was started, held in the evening at half-past nine o'clock. This increased numbers and interest from night to night.

Sunday, March 16th, was a day long to be remembered. The whole school was pervaded by a power which was not of man. The classes spent hours together in weeping, prayer, or praise. The second-year class of nearly forty spent about five hours in one continuous meeting, almost all the Christians, and others under conviction of sin, crying for mercy for themselves and others. That week will never be forgotten by any one who passed through its experiences. There was little sleeping at night. The young men could not sleep, but many of them spent the night in strong crying and tears, or in joy and prayer. We did not discontinue our recitations, but threw ourselves into the work as far as we could, trying to moderate excesses and get the young men to take rest, fearing serious results to the health of some, which, I am sorry to say have been realized in two or three instances.

The work has been of power, and the whole school has been powerfully moved and changed. Thirty-seven, I am informed, are asking for baptism, all but about ten now in the school thinking themselves Christians. The most remarkable feature of the work, however, has been the new experience which the Christians have had. They have nearly all gained a new, a living, a spiritual view of truth which they have never had before. So great is this revelation to some of them that they think they have never been Christians before; no doubt, some among them were only intellectually Christians. The truth of the Bible as God's Word, God's love, the atonement of Christ, the work of the spirit, etc., have a living reality to them; and they have a place, joy, and rest in full consecration to Christ and his work such as they never felt before. It seemed at one time as if we should hardly be able to hold the school till after examination, so eager were they to go and tell the new joy they had found. But they waited; and now, this week, many of them are scattered here and there telling the gospel story. This work will have a powerful influence in determining and fitting many of these young men to give their lives to preaching the gospel. We hope and pray that we may be spared any reaction from this work, and that it may go on as an ever-present power in our school and in Japan. There is very great interest in many of our churches.—Missionary Herald.

GOD'S LOVE.

That history which presents to us God in Christ, reconciling the world to himself—the glory of the everlasting God, veiled in our frail nature, submitting to all its wants, enduring its distresses, and sustaining even its temptations—is not merely to be regarded as supplying evidence the most conclusive of the divine love, but as presenting it in the way which is fitted to produce the most impressive conviction of it; furnishing the imagination with as distinct an object as any in the history of mankind, in the person of him who long deigned himself to bear the weaknesses, the needs, the appetites of our nature; to share for so long the common occupations, the common troubles and sorrows of man's daily life. The more you look at this provision, and at the nature for which it was designed, the more you will see its efficacy—that it is on a level with every capacity—and that it supplies to all proofs which all can feel and understand, that we are objects not merely of God's mercy, not of his bounty merely, but of his love; while it brings back this evidence to the mind continually in the most persuasive form—a single incident in the life of the blessed Lord often doing more, I am sure, to dissipate passing distrust in the divine love, than the most labored arguments or the strongest assurances could. Believers can not doubt of the wakeful care, of the tender sympathy and of the fervent love of him who, though in nature infinitely raised

above us, has descended to furnish us with evidence so affecting, that he is not thereby raised above a participation in all that concerns us. They can not doubt that the man of sorrows, and acquainted with grief, feels for human affliction, that he is touched with a feeling of our infirmities he himself has felt, of temptations by which he has been assailed—that he will give to those whom he deigns to call his brethren, strength proportioned to every emergency, and suffer no trial to exceed their means of resistance. It is in this last and highest effect of faith that the superiority of the gospel of Christ, above every false representation of it, most conspicuously appears.

Temperance.

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

A GLASS OF BEER.

BY L. E. CLARKE.

A glass of beer is a little thing
And little is its worth;
Unhappily it has its home
Among the things of earth.

It is a foe to young and old,
Yet claims to be a friend;
In honeyed words so fair and bold,
Its promise, strength to lend.

It leads our boys to wine and rum,
So sparkling and so bright;
When once rum's journey 've begun
They hasten day and night.

With beer they're not content alone,
Drink stronger now they crave;
A curse to mother, friends, and home,
They find an early grave.

This sad recital proves too true
All o'er our sunny land,
Where vice in almost every form
And law walk hand in hand.

The voters sell their votes for drink
And paltry sums of cash,
And rulers do not seem to think
This vile proceeding rash.

Why do not voters aid the cause
'Gainst rum's destructive storm,
And vote for prohibition laws,
And temperance reform?

Then reinstated happiness
Would reign o'er all our earth;
And Eden's joys, almost, would bless
Each cheerful home and hearth.

The boys—the hope of future years—
God bless them one and all,
Who are bold temperance volunteers,
And nobly heed its call.

BROOKFIELD, N. Y.

PROHIBITION IN IOWA.

The working of Prohibition in Iowa, under the new law, is a matter of interest everywhere; and we print the report sent us by the Rev. M. Bamford, of Fairfield, Iowa:

So far as can be learned, about five-sixths of all the saloons and liquor-houses in the state have been closed up. Probably eight-ninths of the population of the state have no open saloon or other drinking-place within easy reach. There are no open saloons, in fact, except in some of the larger cities, such as Burlington, Davenport, Dubuque and Council Bluffs. And very many of the saloons even in these places are closed. Prosecutions are being brought against those which are open. Liquors are, no doubt, still sold secretly in many places, and will be, most likely, for a while, though the vigilance of the Law and Order Leagues will gradually hunt them out.

In a few places there has been turbulent opposition to the enforcement of the law, but not to the extent of loss of life, or even of the serious injury of any one. The most serious demonstrations have occurred at Marshalltown and at Iowa City, though in each case the law has been vindicated completely. But there is no doubt that, in a few places at least, an organized resistance will be made to the enforcement of the law. Liquor men are organizing and raising money for this purpose, and are expecting financial help from their friends outside the state. But the struggle must be a hopeless one. All the better elements of the state are rallying around the law. The churches, the newspapers, the business men, the farmers, the professional men as a class are all working for the supremacy of law and order. There will be all due forbearance on their part, even to the extent of long suffering, but the liquor-traffic in Iowa is doomed beyond remedy.

The general sentiment of Prohibitionists in Iowa seems to be against separate political action. They deeply sympathize, of course, with the National Prohibition movement, but are not inclined, at present, to give it their active co-operation. The Republican party in Iowa, has put itself squarely before the people as a friend of temperance, and the people will generally stand by the party as long as it is true to its pledges. They are not willing to do anything which will give "aid and comfort" to the Democratic party in Iowa; for that party has pronounced time and again in favor of the liquor-traffic. The great majority of Prohibitionists are Republicans, and if they were generally to vote the National Prohibition ticket, it would give the state to the Democratic party, and would lead at the next session of the legislature to the repeal of the prohibitory law. For these reasons Prohibitionists generally will work with the Republican party.—Independent.

WHY HE SWORE OFF.

"No, I won't drink with you to-day, boys, said a drummer to several companions, as they settled down in the smoking-car, and passed the bottle. "The fact is, boys, I have quit drinking—I've sworn off."

His words were greeted by shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it.

"What is the matter with you, old boy?" sang out one. "If you've sworn off drinking, something is up; tell us what it is."

"Well, boys, I will, although I know you will laugh at me. But I will tell you all the same. I have been a drinking man all my life, ever since I was married; as you all know, I loved whisky—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I have done. Yesterday I was in Chicago. On South Clark Street a customer of mine keeps a pawn shop in connection with his other branches of business. Well, I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying:—

"Give me ten cents."

"And, boys, what do you suppose that it was? A pair of baby shoes, little things with the buttons only a trifle soiled as if they had been worn only once or twice. "Where did you get these?" asked the pawnbroker.

"Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. "My wife bought them for our baby. Give me ten cents for 'em—I want a drink."

"You had better take the shoes back to your wife; the baby will need them," said the pawnbroker.

"No she won't, because—because she's dead. She's lying at home now—died last night."

"As he said this the poor fellow broke down, bowed his head on the showcase, and cried like a child. "Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I will never drink another drop."

Then he got up and went into another car. His companions glanced at each other in silence; no one laughed, the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.—Chicago Herald.

A VACATION FROM TOBACCO.

The Pittsburg Dispatch speaks of a distinguished physician who abstains from smoking every October, in order to give his system thirty days' recuperation every year from the effects of tobacco, in accelerating the movements of the heart. He finds this acceleration very marked by the end of September. His October abstinence causes the heart to return to normal action; and on the first day of November he commences another year's course of smoking. How much better, how much more sensible, how much more manly it would be, to abstain altogether from a manifestly injurious, and therefore, manifestly wrong, practice! What a grand opportunity conscientious physicians have to set a good example in this matter, and give the weight of their powerful influence against a useless and harmful habit!—Bible Banner.

ITEMS.

Brewers and saloon-keepers are trying to be jubilant over their numbers and unity; yet, notwithstanding, the friends of prohibition are becoming like the sands of the seashore, and before their steady onward march the rum power must inevitably fall. Whistling is one way to keep up courage while passing a grave yard, and the friends of the liquor traffic are now resorting to this.

J. G. Holland once said, "What we want in our schools is to do away with the pernicious example and a long cherished error, by making the children thoroughly intelligent on the subject of alcohol. The more thoroughly we can instruct the young concerning the dominating evil of our time, the better it will be for them and for the world."

The Monitor Journal says the saloon is the great engine of corruption at the ballot-box. As a foe to a free government, armed with its liquor, it is more to be dreaded than is nihilism with its dynamite in Russia. And just here is the mysterious secret of its strength. Political parties can not [will not] dispense with the service of the saloon. We hear frightful stories of "bulldozing and shot-gun intimidation" in the South, but the voters that are corrupted by liquor—made drunk and voted, they knew not how, outnumber these by thousands, all over the country, and nothing is said about it.

One of the liquor-organs publishes this wise statement in regard to Kansas: "The prohibition question enters into every local election, and causes no end of strife and bitterness." We should like to know if the Republican and Democratic "questions" do not enter into local politics, causing not only strife and bitterness, but fights and frauds, and corruption and demoralization?

Ed

"Wisdom is the price of wisdom; and with all ing."

NOSTR

Class Poem, read on 1884, Alfred University BY J.

Said Caesar to I When at the f Overcome the f Defeated, all

The mighty be Who rules th Is marshalled With banner

They've stood On many a g And mind you And Roman

Before you is t The Rome t And he who w Surrenders e

'Tis so with us The Mists of Our foe man a Are now bef

The mighty ho Which holds Is marshalling We hear the

There comes th Borne by th We catch the Their braze

O, What shall Of this, our Now leaving c To fight on

I asked myself When day on t As gazing on t The dome of

I heard a silke Like that of The air seeme The scent of

And through t There came Floated and ss A woman w

Her name she She had a sa And this is w While i wa

"He who retu A victor in t Shall wield a Has power

"His subjects And treason For h-man pe To thrust h

"His kingdom Wherever t Wherever ste Have seeds

"Where flowe By dew dro And where th Looks up a

"Whoever at Reposes m Shall have s Shall softer

"But he who And shrink Shall lie dow Upon Obli

"Then fighte And never For rich re Throu ch

"Let blood b Baptize ou The lives to Add vigor

"Whose br Have ma To find the To work

"Be brave, Shall find Shall find of A tribute

THE AMERIC

A few earnest, succeeded two y beginnings of an ical Studies at A now fifteen, A furnish the small ment was real United States Germany, which of such school their respective the means and e undertaken fifty, neers in this im supported a sch seven years. T there for nine y plished much n named have sh sequence of the ripest scholars schools: France Germany Prof Government, b but provides, \$750 a year to Athens. Engla or is about to c exponents of th age are thus fr city, not of a classics and c tending and s direction, and and more vi carried on in and amid a scholar by the in incense whic In this wor

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Education.

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

NOSTRA RUBICO.

Class Poem, read on Class-day, before the Class of 1884, Alfred University.

BY J. J. MERRILL.

Said Caesar to his legions, When at the Rubicon: O'ercome the foe the world is yours, Defeated, all is gone. The mighty host of Pompey, Who rules the Roman world, Is marshalled on the other side With banners all unfurled. They've stood the test of battle On many a glorious field, And mind you, they are Romans, And Romans never yield.

Before you is the treasure— The Rome that you have sought— And he who would this prize obtain Surrenders else as naught. 'Tis so with us my classmates, The mists of morning rise, Our foe and the Tiber land Are now before our eyes. The mighty host of Error, Which holds the world in thrall Is marshalling against us; We hear their bugle call.

There comes the morning drum-beat Borne by the threatening blast, We catch the lurid foregleams Their brazen armor cast. O, What shall be the future Of this, our little band, Now leaving Gallic country To fight on Roman land? I asked myself this question When day had taken flight, As gazing on the world arc— The dome of crystal night,

I heard a silken rustle, Like that of waving corn, The air seemed filled with perfume— The scent of flowers new born. And through a cloud of star-dust, There came a vision rare, Floated and sat beside me A woman wondrous fair. Her name she said was Reason, She had a tale to tell, And this is what she whispered While I was in the spell.

"He who returns from battle, A victor in the strife Shall wield a monarch's scepter, Have power of death and life. His subjects shall be countless, And treason be unknown, For his power can not avail To thrust him from his throne. 'His kingdom be the whole world, Wherever truth is known— Where'er steam and telegraph Have seeds of knowledge sown;

"Where flowers with nectared chalice, By dew-drops watered, grow, And where the ice-kissed Arctic moss Looks up above the snow. "Whoever after battle Reposes 'mong the dead, Shall have sweet slumber, and fair fame Shall soften all his bed. "But he who proves a coward And shrinks from battle's harm, Shall lie down with his peccant head Upon Oblivion's arm. "Then fight with resolution, And never dare to quail, For rich reward shall find you all, Though cheek and brow grow pale. "Let blood of Learning's martyrs Baptize our country free, The lives to wisdom sacrificed Add vigor to her tree, "Whose branches, far outspreading, Have magic strength and sure, To flail the backs of tyrants grim, To work oppressions cure. "Be brave, and coming ages Shall read the lists of Fame, Shall find on their grav'd surface A tribute to each name."

THE AMERICAN SCHOOL AT ATHENS.

A few earnest students of classical culture succeeded two years ago in establishing the beginnings of an American School of Classical Studies at Athens. At first twelve, and now fifteen, American colleges united to furnish the small fund available. The movement was really an attempt to bring the United States into line with France and Germany, which had recognized the value of such schools in Greece, and through their respective Governments had supplied the means and enabled the work to be undertaken fitly. The French were the pioneers in this important line of study, having supported a school in Athens for thirty-seven years. The Germans have only been there for nine years, but they have accomplished much. Both the governments named have shown their sense of the consequence of the enterprise by sending their ripest scholars to take charge of the Athens schools: France sending M. Foucart, and Germany Professor Kohler. The German Government not only supports the school, but provides several scholarships of about \$750 a year to enable students to study at Athens. England has recently followed suit, or is about to do so, and it is clear that the exponents of the highest civilization of the age are thus frankly recognizing the necessity, not of abandoning the study of the classics and classical antiquity, but of extending and systematizing research in that direction, and especially of seeking a fuller and more vitalized knowledge by studies carried on in the scenes of classical history, and amid associations hallowed to every scholar by the ennobling and inspiring reminiscences which they awaken.

tional enthusiasm has made only a beginning. It is already evident that a fund amounting to from \$200,000 to \$250,000 should be provided for the endowment of the American school at Athens. The income of such a fund would enable the directors of the school to undertake such archaeological enterprises as the Germans have prosecuted so successfully at Olympia; and it would relieve these scholars of vexatious and hindering questions of ways and means. The proper patron of the school undoubtedly is the United States. The undertaking is of a kind which enlightened governments have always supported. The objects aimed at are such as every intelligent American must appreciate and approve. Whether in art, language, philosophy or political science, the modern world must still sit at the feet of antiquity. To talk of cutting loose from Greece and Rome is to talk of abandoning the very well-springs of our civilization; the sources whence our literature, philosophy, art, and general modes of thinking and living derive so large a part of their refinement, delicacy, grace, beauty and depth. But the study of antiquity from books alone can not impart that oneness of feeling necessary to thorough comprehension and assimilation. It is on the soil of Greece, and among the monuments of her glory and the landmarks of her literature and history, that her career can best be understood, and that the charm of scenery and climate can alone be realized.

And here, in Athens, under the shadow of the Acropolis, must the work of vivifying ancient history be carried on. Here must the men who are to pass on the sacred fire kindle it for themselves from the ever-burning altars. Here, doubtless, also, for generations to come, the labors of the archaeologist will be rewarded by splendid discoveries of long-buried art treasures. In all this the American may well claim his part, for he too is " heir of all the ages, in the foremost files of time," and his destiny is to bear onward in unprecedented majesty and development that democratic spirit whose youthful vigor gave undying splendor to Grecian civilization. But at present the United States are perhaps too absorbed in nearer subjects, and soliciting Congress is wearying work. Ultimately it may be hoped government aid will be given to the school at Athens. At present private help must probably be depended on for the needed expansion of the project; and with the many examples of a wise munificence in the support of educational institutions before them, our rich men can not fail of a stimulus and a suggestion. It is in the interest of the highest secular education that the American school of Athens appeals to the friends of culture, and we do not believe that so deserving and valuable an enterprise will be allowed to struggle painfully along when it ought to be amply endowed and freed from all sordid anxieties.—New York Tribune.

PRINCELY GIVING.

It may interest some to know what a few rich men have done in endowing colleges. Johns Hopkins gave \$3,148,000 to the university which he founded. His gifts for benevolent purposes amount to \$8,000,000. Judge Packer gave \$3,000,000 to Lehigh University. Cornelius Vanderbilt gave \$1,000,000 to Vanderbilt University. Stephen Girard gave \$8,000,000 to Girard College. John C. Green and his residuary legatees gave \$1,500,000 to Princeton College. Ezra Cornell gave \$1,000,000 to Cornell University. Isaac Rich bequeathed the greater part of his estate, which was appraised at \$1,700,000, to Boston University. On account of the great fire and shrinkage in values, and other unfortunate circumstances, the university will realize less than \$700,000 from this magnificent bequest. Amasa Stone gave \$660,000 to Adelbert College by direct gift and by bequest. W. W. Corcoran gave \$170,000 to Columbian University in money and land. Benjamin Bussy gave real estate worth \$500,000 to Harvard University. Samuel Williston, William J. Walker, and Samuel A. Hitchcock gave between \$100,000 and \$200,000 each to Amherst College. Stephen Whitner Phoenix gave the bulk of his property, amounting to about \$650,000, to Columbia College. John B. Trevor gave \$170,000 to Rochester Theological Seminary. Matthew Vassar gave \$800,000 to Vassar College. Gardner Colby gave \$170,000 to Colby University and \$100,000 to Newton Theological Seminary. J. B. Colgate gave \$300,000 to Madison University. George J. Seney gave \$450,000 to Wesleyan University. The Crozer family gave \$300,000 to Crozer Theological Seminary. It would be easy to add to this list did space permit. There are hundreds of men and women whose splendid gifts entitle them to be held in everlasting remembrance. Such gifts are so common now that they are expected. If a rich man should live and die without doing something for the cause of education, he would become at once the subject of adverse criticism.

CLIPPINGS.

Hamline University, Minnesota, held its first commencement in June. Forty young women have applied for admission to the Harvard College "annex" for next term. Of the 3,160 students in Leipsic University this Summer term, 704 are in the theological department. The Greek and Latin Languages are to be no longer taught in the Pennsylvania State College. It is to be hereafter more strictly what it was originally called—a Farmer's High School.

The memory of the late John F. Slater is to be perpetuated in Norwich, Conn., in a magnificent building to be erected by his son at a cost of \$100,000, to be presented to the city for the free academy.

During the past year 1,400 students were in attendance at the University of Michigan, of whom 200 were women. Two women are members of the faculty, Mrs. Louisa Stowell, professor of microscopic botany, and Miss Margaret Humphreys.

Prominent among those now in congress who did not go to college, and who are practically self-educated, are Edmunds, Sherman, Bayard, Pendleton, Logan, Cullom and James F. Wilson in the Senate, Randall, Kelley, Carlisle, Reagan, and McKinley in the House.

Fifteen young women have just matriculated at Toronto University. They can not, however pursue their studies at University College. The whole number matriculated in arts is a hundred and seventy-five, proving the great popularity of the provincial institution.

The resolution of thanks to Senator Blair, of New Hampshire, adopted by the National Teacher's Association at Madison, Wis., was a richly merited recognition of his faithful public service. Mr. Blair's record on education and temperance will be more fully recognized in the future than now.

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."

OUTLOOK CORRESPONDENCE.

The following letter is its own commendation. It speaks forth the joy of willing obedience and glad surrender. The blessing of God will rest on such a spirit. To obey is better than formal sacrifice, and they are promised great peace who love the law of God.—Editor Outlook.

WASHINGTON, D. C., JULY 30, 1884.

The Rev. A. H. Lewis, D. D., Reverend and Beloved Brother,—I am a clergyman of the Protestant Episcopal Church. Physical disabilities have prevented me for some time from doing much of the work which I so much love—the promotion of Christ's blessed kingdom. But I am anxious to work again with greater energy God helping me. I have received and with interest read the Outlook for some time. I thank you for your kindness, may God reward you. When the Outlook reached me this time, I wept for joy. I am keeping holy the Seventh-day—the true Sabbath. O dearly beloved brother, I am so tired of the worldliness of the Church Visible, and very anxious to be taken by Christ. I have been much persecuted lately for righteousness sake. God help me to endure unto the end, I have been tempted to leave the church altogether. I am at present without means but hope to be better able in the future to send you some money. God bless you dear brother in Christ. I am, Reverend and beloved Brother, Yours affectionately, WILLIAM A. SCHUBERT.

REV. J. M. BAILEY, D. D., ON THE SABBATH

The Morning Star, a Free Will Baptist paper published at Dover, N. H., has an article in its issue of June 25th, on the Sabbath by the above named gentleman. The most of the arguments he uses are so frequently used by other writers and speakers on this subject, that a notice of these will answer those of many others also. Dr. Bailey fears that the Outlook is doing harm. By this he of course means that it is leading people to a disregard of Sunday. It can hardly do more in this direction than such articles as given us by the Doctor. It is because the people of the country have so long heard such arguments as these, that they have come to see the want of any divine authority for the holy observance of Sunday. While Dr. Bailey and his co-laborers are leading, indirectly, in a disregard for any Sabbath, the Outlook seeks not to change the Sabbath, as the article intimates, but to bring the people back to its observance. In order to show the arguments used, and the manner in which regard for Sunday has been destroyed, we make some quotations. The article opens as follows:

"There is a great effort made in some directions to show that the Lord's-day is no Sabbath; principally, I ween, because it is called the first day of the week instead of the seventh. This is the mission of the Outlook which is so kindly sent to our ministers, and which, we fear, is unwittingly doing harm. Its argument appears to be based on the ground that the six days of creation were literal, and on the seventh God rested, and from that day the weeks have been counted in like manner and the time of the Sabbath accurately kept, which is not at all probable. We do not know how many times it has been changed, or lost or re-established. It is more difficult and uncertain than the 'Apostolic Succession.' It has not even a probability to hang upon; and shall we throw away so valuable an institution for rest and worship as we now have for a mere figment of the imagination? Like the Bible, we better keep the one we have, until we are sure of securing a better."

The days which the Jews observed as the Sabbath, is the same day which Christ recognized as such, and the same in which all the Gospel writers, down to the last of the apostles, called the Sabbath. We need not go back beyond the divine authority of Christ to inquire if the Sabbath has been lost, or the day then called the Sabbath is the same that God blessed and sanctified. The authority of Christ settles this matter beyond dispute. If, therefore, we do not now know which is the day at first observed as the Sabbath, it is because the numerical order of the days has been lost since the time of Christ; consequently, if the above quoted argument be true, it

proves that we do not know which was the first day of the week, and if Christ gave secret directions to observe his resurrection day he gave directions which it is impossible to follow. Therefore, the first of Dr. Bailey's arguments proves, if it proves anything, that it is not of any use to observe Sunday as the resurrection day, because we can not now tell which was then the first day of the week.

The Doctor also uses the oft heard argument of sailing around the world, to prove the impossibility of keeping the Sabbath. Herein he proves, of course, the same impossibility of keeping Sunday. If God has made a law to be observed only in Palestine, then what is the use of adhering to the observance of Sunday, which also originated in the East, and is just as impossible to be observed here, as that of the Sabbath.

The argument against keeping Sunday is just as conclusive as it is against keeping the Sabbath, but after proving, in his own estimation, the impossibility of keeping any specific day, especially the Sabbath, he says: "Common sense teaches us that all parties should yield to Sunday because that is the established day." The Doctor's readers must fail to feel the force of such obligation. Again he says:

"The influence of keeping Saturday and working Sunday, as far as it goes, is destructive to the Christian Sabbath or any other. It is calculated to undermine its sacredness without giving us any equivalent, or the possibility of obtaining it. To my mind it is utterly vain to think of changing the Sabbath from Sunday to Saturday, and what would be the benefit of doing so if we could? Is it not better—more appropriate—as it is now? It is in commemoration of a greater event than the Jewish Sabbath which was not so much in remembrance of the creation as of the deliverance from Egyptian bondage, while the Christian Sabbath refers to the work of redemption and to the deliverance from the bondage of sin, and is kept on the authority of Christ himself."

In this quotation the Reverend Doctor has two Sabbaths, the Christian and Jewish. We can not find that the apostles had but one. The very latest of them, in his last days, calls the day before the first day of the week, the Sabbath, and it is not probable that so late as he wrote, if there were then two Sabbaths, he would have written as he did. It is evident that the apostles, or no others in their days, knew only of that Sabbath, observed by the Jews. What the Doctor calls the Christian Sabbath would be much more properly called the Pagan Sabbath, as it was observed by them long before it was adopted by the Christian Church.

The idea of changing the Sabbath from Sunday to Saturday is utterly vain with the Doctor. So it is to us. The Outlook does not propose to, nor have the people, change the Sabbath. God established that in the beginning and Christ re-established it by his observance of it. For fifteen hundred years the Christian church never knew any other day by this name than the seventh day, and none but English speaking people know it as such now. What the Outlook aims at is to bring the people back to the observance of the Sabbath.

But Dr. Bailey would have us keep Sunday because it commemorates a greater event than the creation. Suppose the assertion be true. God tells us to keep holy the seventh day in commemoration of the creation and his rest. Not to do this is to disobey him. To observe some other day for some purpose, or to commemorate some other event whether it be greater or less, is not obeying him, and can not meet his requirement. Shall we obey God or men like Dr. Bailey? Such teaching tends directly to ignore the authority of God, and does more harm than they can undo in perhaps a lifetime. The Outlook is trying to establish the authority of God believing it is only by complete submission to his authority that we can attain the highest spiritual development.

But again, how does the Doctor learn that the resurrection is a greater event than the creation? Can man measure or even comprehend the magnitude of creation? Can that which is infinitely great be comprehended by the feeble powers of man? What presumption! Would it not be better for the Doctor to confine himself to objects a little more within his grasp, than the measurement of creation and redemption.

"For many years six days have been set apart for work and one for rest and worship; and who can say that this is not the fulfillment of the law? It is certainly six days for work and one for worship, six days for work and one for rest, and what difference does it make where we begin to count? If number makes any difference, commence on Monday and it will make it all right. Indeed this is the easiest way to correct it."

We can hardly see how the authority of God can be belittled more than in the use of the above language. We know not how a greater stampede from Sunday observance can be effected than for, teachers of religion to teach that it makes no difference where men begin to count their days. We know not how a greater stampede into infidelity can be made than by such teachings. Angels must weep at the utterance of such language; yet such has been heard from the pulpits of our land for the last fifty years and more. Is it any wonder that what is called the Christian Sabbath is fast leaving us?

"There was a greater difference than this when the calendar was changed from Old to New Style by jumping ten days. The English were so slow in adopting it that they were obliged to jump eleven days, calling the third day of September, 1753, the fourteenth day bringing the Sabbath into the middle of the week. Then who with any confidence will plead for the identical time appointed by God when that time has been lost again and again with no possibility of restoring it? The Julian calendar itself was an arbitrary adoption.

We find no explicit account of the observation of the Sabbath from Adam to Moses, and it is not at all probable that the weeks were accurately kept when the years were not; and our chronology is a modern affair, actually made without the data for an accurate and positive chronology."

Central Asia, nearly as long ago as the time of Noah, are known to have observed the hebdomadal period and to have continued it ever since. There has never been any imperfection or indefiniteness in the period of time marked by the Sabbath, and therefore no necessity for any change.

"When Moses established the Sabbath he did not even pretend to count from the creation, but from the falling of the manna which might have been any day in the week for all that we know."

If the Doctor will read again the sixteenth chapter of Exodus, he will learn that Moses did not establish the Sabbath, as he now seems to think, nor did he send the manna, but God did both, and it is quite probable that he knew how to count from the creation even if Moses did not.

The Doctor goes on with the usual citations of Scripture to show the change of the day by Christ, but with the disestablishing of Sunday and the authority of God which he, in common with thousands of others, has done so much of, no argument can ever lead men to observe the day with any greater sacredness than they now do, nor can they prevent it becoming, in the near future, an holiday instead of an holiday, as it has long been on the Continent of Europe. Dr. Bailey also gives the usual historical often erroneous and perverted quotations from the Fathers, found in Dr. Edwards' Sabbath Manual, and which have been so well criticized in the Outlook for July, 1884.

THE LAW AND THE SABBATH.

"THE JEWISH SABBATH Without Force as a Religious Institution, and Every Lover of Freedom should ask for the repeal of the obnoxious law enforcing it. With a short argument on communion 'The enforcement of this law upon the tens of thousands of poor Jews in the city of New York alone, although proverbial for their industry and frugality, required by their religion to keep the seventh, and compelled by law to keep the first day of the week means for these poor creatures one day without bread. A. Dunwell, Lyons, Wayne Co., N. Y."

Such is the title page of an 8 page tract which lies before us. The theory therein set forth is as follows: 1. The Sabbath was purely Jewish, national, binding only on the Hebrews. 2. The Sunday is binding as a day of rest and worship on Christians, as a memorial of Christ. It has no claims on those who are not members of Christ's kingdom. Standing on such a platform, the writer concludes that all civil legislation concerning the Sabbath question is out of place. He claims that the lesson which the Bible teaches, is,

"That the State and Church respectively should attend to their own affairs. The church should not ask the State to make laws which, if enforced, would be an infringement upon the natural rights of her citizens, and the duty of the State is to protect its citizens in the enjoyment of these rights. Here is a mixed community. A portion or a part who say the first day of the week is a day set apart for the worship of God, and the other that there is no difference in days. Now, the rights of the man who thinks all days alike are to be respected and protected just as much as the rights of the man who says the first day of the week is a day set apart for the worship of God. The rights of both should be protected, and this solves the problem, the party thinking all days alike may go to his shop or plow, and the other to his worship."

This tract suggests some thoughts which demand more careful consideration than Christian men have been wont to give them. It should be remembered that those who cease from labor because the civil law requires it, do not sabbatize, in any true sense. There is neither religious principle nor religious merit in such an act. On the other hand, the Sunday laws do so far restrict, or forbid Jews and Sabbath-keepers Christians to pursue their legitimate work, especially in cities and villages, as to rob them of one-sixth of their working time. This is a direct infringement of their natural rights; for the highest type of natural right permits and requires a man to follow the convictions of his conscience in matters of religion. These Sabbath-keepers deem it a duty to be "diligent in business" six days in each week. This the law forbids, simply because they are in the minority. We have not pressed this question in the columns of the Outlook because we were more eager to spread the truth concerning God's Sabbath, and the facts of history, than to complain of an injustice, which even a patient minority can feel. There are at least twenty-five thousand Christian church-members, who are Sabbath-keepers, Seventh-day Baptists, and Seventh-day Adventists, in the United States. All these are Baptists, and hence this is mainly an "adult membership." Add to these 300,000 Jews and you have a very respectable minority with reference to whom the Sunday law is a standing menace, and an unjust restriction. The greatest liberty that any State grants to these Sabbath-keepers is that of carrying on their business in such a way as to disturb no one else, provided they can prove that they do habitually observe the Sabbath, and rest on that day. Some States restrict them to "their own premises," and some give them no recognition whatever. Pennsylvania enjoys the proud distinction of having never recognized the rights of Sabbath-keepers in any way, although they have always been among her most wholesome citizens. The Seventh-day Baptists still hold the remnant of a cemetery in the heart of the city of Philadelphia, dedicated to them forever by one of their number, a substantial land owner there, in early days. We have a wide acquaintance among the Sabbath-keeping Christians, and are proud to aver that the illegitimate businesses which the Sunday laws forbid are never approached by them. All their legitimate businesses combined, including the Jews, would not disturb the "quiet of Sunday," in whole or in part, as much as a single month of Sunday rail-roading and steamboating do, with increasing impunity.

The Independent may be right, from its standpoint, in patronizingly saying of Sabbath-keepers and the Sunday laws that it is "unfortunate to be in the minority." It is just now easy for the "great majority" to look on complacently, with pity or contempt, according to the breadth or narrowness of their Christian charity, while the minority suffers on silently. But minorities sometimes grow. History has several times demonstrated that it is very unfortunate to be with an erring, unjust and inconsistent majority. No thoughtful student of history will build alone on majorities, and the adage is as true as it is trite, that one with God is a mighty majority.

A. H. L.

The Sabbath Recorder.

[Alfred Centre, N. Y., Fifth-day, August 21, 1884.]

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

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

More about the fare to general conference.

Numerous inquiries have been received about rates and routes to Conference which we will undertake to answer through the Recorder, thus saving many others the trouble of asking the same questions.

3. Will there be granted the privilege of stopping off by the way? Yes, on the going trip, or on the full fare ticket, but not on the return trip, by the one-fourth fare ticket.

4. How long will the tickets be good? The certificates will be usable as soon as they are issued, which, the Secretary of the Commission says, is usually from 15 to 20 days before the time of the meeting.

5. Is any definite number necessary, in order to get the reduction? No definite number is required, but the negotiations have been made on the hypothesis that 150 in all would be likely to be in attendance.

The conference is to convene on Wednesday, September 24, at 10 o'clock A. M. It will require from 24 to 30 hours to reach Lost Creek, from New York or Chicago.

All applications for blank certificates must be made to L. A. Platts, Alfred Centre, N. Y., before leaving home. Further information will be given either through the Recorder, or privately as occasion may require.

FLORIDA. From Jacksonville, Fla., to Enterprise, is a steamboat trip of 202 miles over the crooked St. Johns River; or one can go to Palatka by railroad, some fifty-five miles, and the rest of the journey on the river.

Some town lots in Daytona have increased in value, during ten years, from \$100 to \$4,000; others, within the past two years, from \$75 to \$700 or \$800. Good land for orange groves, within two miles from town, is worth from \$100 to \$150 per acre; more remote from town, from \$25, upwards.

Having made this somewhat lengthy introduction, we will undertake to group and answer the questions we have received: 1. Must tickets be purchased at some given points? No. Buy your ticket at any point where you can buy it to the point you wish to reach.

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having reference to the organization of the new church.

Daytona is a town of seven or eight hundred inhabitants; and the population and business importance are steadily growing. The number of Winter visitors, who stop at hotels, private boarding houses, or in cottages of their own, is also increasing.

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times one sees a lizard or a harmless chameleon, even in the house; and now and then there is a rattlesnake or moccasin.

It will thus be seen that this is a semi-tropical country and climate, with semi-tropical products, luxuries, comforts, and discomforts—the last the least of all.

The thermometer, in Summer from 7 A. M., to 9 P. M., averages about 80°; and at 2 P. M., 84° or 85°; in Winter, for the whole day, about 58°; and for 2 P. M., 64° or 65°.

We were born and brought up in New York State; our home is in Rhode Island; we have travelled as far northwest as Minnesota and Dakota; west to Kansas and Nebraska; southwest to Arkansas; and south to Alabama and Florida.

DAWTONA, Fla., Aug. 8, 1884. Communications. "But let your communication be. Yes, yes; Nay, nay; for whatsoever is more than these cometh of evil."

DEACON COLLINS MILLER. It is with a feeling of sadness that I pen these lines, and yet in one view of the case, I feel wonderfully comforted.

Deacon Miller died at his home in Brookfield, N. Y., on the morning of August 5th, 1884, lacking only eighteen days of being eighty-two years of age.

He lived many years in Sangerfield, and for the last ten years had lived in this village. He was twice married, but leaves no children. His second wife survives him.

Brother Miller was a member, and one of the pillars of the Second Seventh-Day Baptist Church, of Brookfield, with which he united in 1832, being baptized by Eld. Eli S. Bailey.

Brother Miller was an earnest Christian. He believed in, and accepted the Bible as the revealed will of God, and trusted for salvation from sin, and its terrible consequences in the atoning sacrifice of the Lord Jesus Christ.

His disease was consumption, and for some time before his death there was considerable trouble with heart disease. There was also quite frequent and alarming hemorrhages from the lungs. Funeral services were held

at the family residence on the seventh, conducted by his pastor, assisted by Eld. Joshua Clarke, and the resident pastors of the village. The bereaved companion in tears and loneliness, feels deeply the separation, but in the same living faith that inspired the departed one, she awaits the fruition of the Christian's hope.

"Precious in the sight of the Lord is the death of His saints."

REVIVAL WORK IN FRIENDSHIP. For two weeks or more, the revivalist Wilson has been at work in the village of Friendship, New York.

Like her brother, Mrs. Wilson has a commanding and wonderfully winning personal appearance. She has a voice of great compass and richness, and uses it with telling effect to voice her soul, full of love for souls.

On Sabbath afternoon they held service in the grove back of the Church in Nile. A good audience was in attendance, and some thirty or more came forward for prayer at the urgent request of the speaker.

A movement is on foot for the enlargement of their house of worship. It was the privilege of the writer to worship with them on Sabbath forenoon.

TRACT BOARD MEETING. After the excitement occasioned by the earthquake at 2:03 p. m., August 10, had subsided, the Board proceeded to business.

The Publishing Agent's estimate of the probable cost of a Scandinavian paper for one year (1,000 copies monthly), including new German type and other materials, was \$650.25.

Eld. G. Velthuisen's report of the Good-schapper work in Holland was read, and will be published in the Recorder.

According to the Publishing Agent's statement there is a balance of \$535.01 due him from the Society on the Outlook, Missionary Reporter, Tract publication and miscellaneous printing.

There is a balance in the Society's treasury of \$243.11. The Treasurer was instructed to pay bills now due (about \$760) as fast as the means shall be supplied.

The Secretary, as a committee to procure names of Theological students for the Outlook list, reported that 1,011 names from thirty-two seminaries had been obtained and forwarded to the office.

Rev. W. C. Titworth, with Rev. E. M. Dunn as alternate, was appointed to preach the annual sermon before the Society at the coming anniversaries to be held in West Virginia.

Those having funds collected for the Society, or those designing to contribute funds, are requested to forward the same to the Treasurer, J. F. Hubbard, Plainfield, N. J., before September 1.

Home News. New York. ALFRED. Sunday, Aug 3d. George Barber, residing at Baker's Bridge in Alfred, was driving down Hartsville Hill with hay rack on his empty wagon.

Sunday, Aug 3d. George Barber, residing at Baker's Bridge in Alfred, was driving down Hartsville Hill with hay rack on his empty wagon. The hill being steep and long, the team gained considerable headway, and passing over some of the crossings displaced the rack from its grooves when it slid forward, hitting the horses and frightening them into a run.

August 14, 15, and 16. Hot and summer-like. Sabbath day, 16th, an outline of his mission South-west, and the country visited. We have taken up for each Sabbath and have been having meetings. We have a gain of the First Day Baptist Sabbath Reform in the village, of Wright county. Relations are favorable.

ANDOVER. While there are many villages that are not as we there is much to make them for many who wish to promote homes. We have a good der the care of a good The Seventh-day Baptist but self-sustaining and welcome any who will con homes here and give their up the cause of truth in a moral vineyard. Sabbath-day Sept. 7th v our regular communion a by ask all members to be or by letter. Let all co meeting and receive a Father.

It may interest the read to see this statement o nected with the formal Seventh-day Baptist chu Y. All things being re nouncement having bee weeks, the meeting open ing Aug. 1st, by a sermo Sabbath A. M., at 10.30 Rogers; at 1 P. M., in the M delp, and in the even First-day at 10.30 A. M. by Miss Randolph, at Rogers, and in the ever which was the closing ser day Baptist Churches in Lineclean, and the Free W at Otselic Centre, having regular Sabbath and Fir the interest of these reop attendance was full throo ing was sound in doctrine, and sweet and earnest in i by Bro. Rogers and Siste activity in the social meet of this very interesting de services, indicated how w Lord won its way. Inde quickened and greatly er ers come to themselves with God, and the unsav in hoped to, a better life.

The improvements up such as commanded gene ology, and promise that present and coming gene dious place for the publi Miss Randolph who is, tion in De Ruyter, is not acquaintances and friend happy way, but is commi confidence as a preacher wherever she heralds th to lost men. DE RUYTER, Aug. 10, 1884.

Rhode Isl ASHAW. In the days of hand- ning, and hand-weaving, parents and great grand their share of life's work unknown. To card, sp make, and thus meet the family, gave employmen that could be spared fro duties.

During the present st oldest neighbors, Mr. of the late Sands Pra with her manufacturing results: She has prep filling and taken it to there was a hand-loom four yards of as good any could wish to see; eighty fourth year, she November, 1800. If her age able to do such from them.

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Wilson is sister of the celebrated
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upon his audience.

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e worse we are thankful.

Aug 14, 15, and 16, have been really
hot and summer-like.
Sabbath day, 16th. A. E. Main gave us
an outline of his missionary tour in the
Southwest, and the condition of the Churches
visited.

ANDOVER.

While there are many things about our
village that are not as we would like them,
there is much to make this a desirable place
for many who wish to procure good village
homes. We have a good graded school un-
der the care of a good corps of teachers.
The Seventh-day Baptist Church is small
but self-sustaining and would be glad to
welcome any who will come and make their
homes here and give their assistance to hold
up the cause of truth in this part of God's
moral vineyard.

Sabbath-day Sept. 7th will be the time of
our regular communion and we would here-
by ask all members to be present in person
or by letter. Let all come to this family
meeting and receive a blessing from the
Father.

PASTOR.

OTSELIC.

It may interest the readers of the RECORDER
to see this statement of the services con-
nected with the formal reopening of the
Seventh-day Baptist church in Otselic, N.
Y. All things being ready, and the an-
nouncement having been made for two
weeks, the meeting opened on Sabbath even-
ing Aug. 1st, by a sermon by L. C. Rogers.
Sabbath A. M., at 10.30, sermon by Bro.
Rogers; at 1 P. M., by Miss Perie F. Ran-
dolph, and in the evening by J. Clarke.
First-day at 10.30 A. M., preaching again
by Miss Randolph, at 1 P. M., by Bro.
Rogers, and in the evening by J. Clarke,
which was the closing sermon. The Seventh-
day Baptist Churches in De Ruyter, and
Lineklean, and the Free Will Baptist Church
at Otselic Centre, having given up their
regular Sabbath and First-day meetings, in
the interest of these reopening services, the
attendance was full throughout. The preach-
ing was sound in doctrine, clear in its diction,
and sweet and earnest in its spirit, especially,
by Bro. Rogers and Sister Randolph. The
activity in the social meetings, and the tone
of this very interesting department of these
services, indicated how well the word of the
Lord won its way. Indeed the faithful were
quickened and greatly encouraged, wander-
ers come to themselves and back to walk
with God, and the unsaved were moved, it
is hoped to a better life.

The improvements upon the church are
such as commanded general admiration and
eulogy, and promise that it may serve the
present and coming generation as a commodi-
ous place for the public worship of God.
Miss Randolph who is, spending her vaca-
tion in De Ruyter, is not only making many
acquaintances and friends, by her genial and
happy way, but is commanding respect and
confidence as a preacher of the Word of Life,
wherever she heralds the message of mercy
to lost men.

J. CLARKE.

DE RUYTER, Aug. 10, 1884.

Rhode Island.

ASHAWAY.

In the days of hand-carding, hand-spin-
ning, and hand-weaving, in which our grand-
parents and great-grandparents were doing
their share of life's work, dull times were
unknown. To card, spin, weave, cut and
make, and thus meet the demands of the
family, gave employment to every moment
that could be spared from other household
duties.

During the present summer one of our
oldest neighbors, Mrs. Polly Palmer, widow
of the late Sands Palmer, has been busy
with her manufacturing with the following
results: She has prepared both warp and
filling and taken it to a neighbor's where
there was a hand-loom and woven twenty-
four yards of as good striped rag carpet as
any could wish to see; and this done in her
eighty-fourth year, she having been born in
November, 1800. If there are others of
her age able to do such work, let us hear
from them.

August 14, 15, and 16, have been really
hot and summer-like.
Sabbath day, 16th. A. E. Main gave us
an outline of his missionary tour in the
Southwest, and the condition of the Churches
visited.

Missouri.

TEXAS COUNTY.

We have taken up regular appointments
for each Sabbath and first day in the month,
and have been having some very interesting
meetings.

We have a gain of another minister from
the First Day Baptist to the cause of Sab-
bath Reform in the person of Eld. H. Bra-
zile, of Wright county. The present indi-
cations are favorable to our prosperity.

s. w. r.

eccentric PEOPLE.

Half the people who are called eccentric
deserve to have a much worse epithet applied
to them. Here and there a man or woman
is found whose oddities of opinion and
erratic conduct are genuine, and the out-
come of some real inborn twist in their mental
and moral disposition. Such persons are gen-
erally tolerable, and sometimes very likable,
their idiosyncrasies serving as a gentle enter-
tainment rather than as an annoyance to us.
We feel that they are quite unaware of their
own queerness, which is the result of a na-
tive incapacity to comprehend the ordinary
conventions of society. But there are
other people whose eccentricities are not,
or ought not, to be endured. They are not
innocently ignorant, but willfully disregard-
ful of a reign of law in the social world.
The world's judgements are no doubt superfi-
cial, and therefore very commonly defective
or false; but the world's conventions—that
is, its rules tacitly agreed on for the preserva-
tion of the order and decency of social in-
tercourse—are on the whole respectable and
to be observed. But the unendurable "eccen-
tric" prides himself upon being a law to
himself in these matters. He likes to know
that his acquaintances are saying of him,
"O, that is Mr. B.'s way you know. He is not
like other people; he always does and says
just what he pleases." And the notable
fact is that so many persons are imposed on
by this absurd affectation that they will let
certain behavior pass for independence and
originality which is nothing but simple
rudeness, the expression of egotism and ill
breeding.—Atlantic Monthly.

Condensed News.

Domestic.

It is understood that the vessels of the
Greely relief expedition will be put out of
commission soon and the officers and crews
be detached and placed on waiting orders.
The Alert will probably be returned to Eng-
land, as the object for which she was donated
has been accomplished. It is desired to re-
tain the Thetis and Bear for surveying pur-
poses and they will be kept until a meeting
of Congress. If Congress refuses, the vessels
will be sold at auction.

According to California law a man is a
vagrant, no matter what his income, if he
consorts with criminals and spends his time
in idleness. Alfred Miguero, whose income
is \$240 monthly, was lately committed as a
vagrant for a hearing at a higher court, and
\$500 bail which he was willing to put up, was
refused.

It is said that of Stephen C. Foster's "Old
Folks at Home," fully 1,000,000 copies were
sold; of Payne's "Sweet Home" over 2,000,-
000 copies; of Tom Moore's "Last Rose of
Summer" 1,500,000 copies.

The largest exposition building in the
world, is being erected at New Orleans. It
is 1,378 feet long, 905 feet wide, and covers
thirty-three acres. It will cost \$400,000.

Further suspension of work in window
glass factories at Pittsburg, Pa., after Septem-
ber 1st is probable. Prices are very low
and the demand limited.

A bunch of wheat containing fifty-five
stalks and half a pound of grain—the product
of one kernel—was lately shown at Whitehall,
Michigan.

The earthquake along the Atlantic coast
of Sunday August 10th, was quite general,
and was as distinctly felt as any care to feel
it.

The bricklayers' strike in New York is
practically over. Only a few men are out of
work.

There are now in the South, eighty-five
mills for the manufacture of cotton.

The total number of negroes in the United
States is estimated at 6,000,000.

Texas, in the last year, has increased in
taxable property, sixty millions.

100 persons were killed in Colorado, last
year, by snow-slides.

Foreign.

Late advices from Vera Cruz say that my-
riads of locusts have appeared in that state,
and great destruction to the crops has fol-
lowed. In Yucatan and Southern Mexico
hundreds of square miles of the country are
covered with the pests, and corn, grass and
other crops are utterly destroyed. It is said
that thousands of families dependent upon
small crops will have to be supported by the
Government the next six months.

When cholera came to Italy direct from
Mecca in 1861, it carried off 13,000 that
year; it almost died out in the winter and
spring, revived a little in the autumn of
1866, appeared to die out once more in the
winter following, but in 1867, with no fresh
importation from the east, it broke out so
universally and so disastrously that 180,000
people in Italy died of it.

The monetary conference will meet in
Paris on October 25. The Latin Monetary
Union will be continued, provided the
amount of silver coin shall not be increased
and each state undertakes to redeem its sil-
ver at the expiration of the period to which
the union shall be extended.

Shorthand is an accomplishment now
quite generally demanded in London of
clerks and book-keepers. For £100 per an-
num the merchant there often expects to
hire a clerk who understands both book-
keeping and shorthand writing.

During the last sixty years, Germany has
lost by emigration 3,000,000.

Arthur Elliott, Liberal member of Parliam-
ent from Roxburyshire, has written a let-
ter to *The Scotchman*, in which he maintains
that the reform of the House of Commons
is more important than the reform of the
House of Lords.

The congress of the two houses of Parliam-
ent at Versailles has resumed its labors on
the revision of the constitution and has
adopted the first article of the scheme of re-
vision under consideration.

There are 250,000 working girls in Lon-
don, employed in stores and factories. A
home has been started where 400 of them
board for \$1.00 per week.

AURORA WATCH FACTORY.

The growth of the Aurora Watch Company,
which was organized on July 18, 1883, furnishes
a striking instance of an enterprise springing into
existence almost by magic. Although the new year
has just begun, the Company has in course of erection
a large factory in Aurora, Ill., which, when completed
will furnish working accommodations for over two
hundred and fifty employees. It is surmised that
the payroll will range from \$15,000 to \$18,000
monthly. The factory will be lighted by electricity,
and in addition to the introduction of the most ap-
proved and original facilities for the transaction of
business, no effort will be spared in providing con-
veniences for the employees. The Company anticipates
a ready sale for all the movements that are
made in the factory. The Aurora movement is
pronounced by experts to be a model of time-keep-
ing mechanism, hence the confidence with which
the Aurora Company enters upon its extensive man-
ufacture. Since the 1st of September thirty-five
first-class workmen have been busy making tools
and building machines for the factory. By March
some of the departments of watch-making will be
in full blast, and a month or two later the hum of
industry will resound from basement to roof of the
North wing of the factory, which, imposing and com-
modious as it is, is but a precursor of the factory
proper that will loom up in a couple of years.

The following gentlemen, whose names are synon-
yms of business enterprise, constitute the Board of
Directors:
E. W. Trask, Aurora; M. Huffman, Quincy; A.
H. Pike, Kankakee; Maurice Wendell, Chicago; and
George F. Johnson, Aurora.
The officers are: President, E. W. Trask; Secre-
tary, Treasurer, and Business Manager, Maurice
Wendell; Superintendent of Works, George H.
Johnson, who is said to be one of the most thor-
oughly competent Superintendents in the United
States.

Books and Magazines.

HARPER'S MAGAZINE for September is full of in-
terest and beauty. Geo. H. Boughton in his "Ar-
tist Strolls in Holland," gives us with pen and
pencil, vivid glimpses of the quaint scenery and peo-
ple. All the leading articles, including "A Run
Ashore at Queenstown," "Wheat Fields of the Colum-
bia," "The Great Hall of William Rufus," and others,
are largely illustrated. Among the names of artists
appearing in this number are Gibson, Dielman,
Reinhart, Redwood, Parsons, &c. In poetry the
number is rich. The serials continue with interest,
and there are besides pleasing short stories.

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

ALFRED CENTRE, N. Y.

SPECIAL NOTICES.

THE QUARTERLY MEETING of the Connecti-
cut and Rhode Island Churches will be held with
the church at Waterford, the last Sabbath and Sunday
of August 30th and 31st.

PROGRAMME.

Sabbath evening—Prayer-meeting conducted by
Edmund Darrow.

Sabbath morning, 10 A. M., sermon, by L. F.
Randolph, followed by a conference meeting.

Afternoon session. Sabbath school, conducted by
A. E. Main.

Sabbath evening. Church Discipline; U. M. Bab-
cock. Where shall we Educate the Youth? Frank
Hill. Questions handed in to be answered Sunday.

SUNDAY.

Sermon, 10 A. M. O. U. Whitford.
Beneficial and Injurious Revivals, J. R. Irish.
How to Promote a Revival, O. D. Sherman.

Afternoon session. Answering questions previ-
ously handed in. 30 minutes. Papers not to exceed
20 minutes each, by A. A. Langworthy and Thomas
M. Clarke. Tract Work, Horace Stillman.

Evening. Missionary Work. A. E. Main,
Closing Conference meeting.
Adjournment.

It is hoped there will be a good attendance.
I. L. COTTRELL, }
L. F. RANDOLPH, } Com.
W. L. CLARKE, }

THE Ministerial Conference of the Seventh-
day Baptist Churches of Southern Wisconsin, will
convene with the Church at Walworth, on Sixth-day,
Aug. 29, 1884, at 10 o'clock A. M. The following is
the programme provided for the occasion:

1. "What do the Scriptures and reason teach as
to the origin of Satan?" A. McLearn.

2. "What is the lesson taught by Christ's choosing
and ordaining to the apostleship, Judas, knowing
him to be a traitor?" M. G. Stillman.

3. Exegesis of John 9: 2. H. Hull.

4. "In what sense, if any, can it be said that the
ology is progressive?" V. Hull.

5. "What does the phrase 'baptized for the dead'
mean, in 1 Cor. 15: 29?" E. M. Dunn.

S. H. BARCOCK, Sec.

THE Annual meeting of the Seventh-day
Baptist Churches of Iowa will convene with the
Church at Welton, on Sixth-day before the first Sab-
bath in September 1884, at 2.30 P. M. Eld. M. Bab-
cock was appointed to preach the Introductory Ser-
mon, and J. T. Davis, alternate. A cordial invita-
tion is extended to all interested in the cause.

J. BARCOCK, Sec.

PLEDGE CARDS and printed envelopes for all
who will use them in making systematic contribu-
tions to either the Tract Society or Missionary So-
ciety, or both, will be furnished, free of charge, on
application to the SABBATH RECORDER, Alfred Cen-
tre, 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 be-
fore 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 accommodated by addressing the
undersigned. J. T. DAVIS.

ANY Sabbath-school, Church, or individual,
wishing to buy maps of Bible Lands, or a large mis-
sionary 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 8 o'clock. All Sabbath-
keepers in the city, over the Sabbath, are cordially
invited to attend.

DIED.

In Scio, N. Y., Aug. 9, 1884, of typhoid fever, after
two weeks sickness, IRVING W. HOOKER, aged 88
years. It was supposed he overdid during the late fire
in Scio. He was much missed by his friends, who
neighborhood. He has left a wife and two children to
mourn their loss. Sister Hooker is left very lonely,
having neither father, mother, brother, or sister; but
she has many friends outside of the family circle,
who will comfort her in life's trials. Her funeral
was largely attended on Monday.

J. K.

In Scot, N. Y., Aug. 5, 1884, after a brief illness,
Mrs. ETHER G. BARBER, widow of Henry B. Bar-
ber, in the 66th year of her age. She was the daugh-
ter of Gardner Barber, and was born in Scot, Jan.
4, 1818. While quite young she united with the
Scott Church, and has ever since been a member in
good standing. For several years past, owing to
poor health, and living quite a distance from the
church, she has not been able to attend church ser-
vices, very regularly, yet her interest in the cause of
her Master has not abated. She leaves a family of
four daughters, all of whom were with their mother
during her sickness and at the time of her death, save
the youngest, the wife of Byron Fisk, who
resides some distance from her mother's home. Her
funeral was held in the Scott church, and quite lar-
gely attended by relatives and friends. The funeral
sermon was preached from Prov. 4: 23. "Keep thy
heart with all diligence; for out of it are the issues
of life." F. O. B.

In the town of Plainfield, near Unadilla Forks, N.
Y., Aug. 4, 1884, E. SPENNETT BURDICK, aged 65
years. He was a devoted husband and father, an
upright and worthy citizen, and won for himself the
confidence and esteem of a large circle of friends.
He put on Christ by a public profession of religion
nearly forty years ago, and at the approach of death
gave assurance to his friends that he was trusting in
Christ alone for salvation and eternal life. S. B.

In Marshfield, Coos Co., Oregon, May 3, 1884, of
consumption, JASON WILLIAMS. He was the young-
est son of Geo. H. and Mercy P. Williams, and was
born in the town of Verona, N. Y., May 17th, 1813.
His wife died a few years ago. He has one son liv-
ing in Oregon, with whom he lived up to the time of
his death. Funeral services were conducted by the
pastor of the Presbyterian Church. Of this family,
only three sisters are left. Mrs. C. W. Grant, New
London, N. Y.; Mrs. Deborah Bennett, Rome, N. Y.;
and Mrs. M. E. Harris, South Lancaster, Mass.,
H. D. C.

LETTERS.

I. L. Cottrell 2, Geo. G. Champlin, L. H. Babcock,
C. Ella Rogers, Mrs. M. L. Allen, H. B. Lewis, Den-
nis Davis, J. F. Hubbard 2, W. D. L. Burdick, J. E.
Vincent, J. W. Morton, J. C. Bowen, Mrs. A. M.
Babcock, E. R. Clarke, H. A. Socwell, W. H. Ernst,
Mrs. E. C. Stevens, B. H. Stillman, J. B. Hubbard,
F. I. Harrison, A. K. Crandall, A. B. Prentice, N. S.
Burdick, D. D. Rogers, P. Y. Vincent, John E.
Parry, Hattie Robbins, A. H. Lewis 5, G. J. Cran-
dall.

RECEIPTS.

RECORDER.		Pays to Vol. No.	
Samuel P. Burdick, Alfred N. Y.,	\$2	00	40
Mrs. W. W. Gardner, Nile,	2	00	40
Wm. H. Wells,	2	00	40
John Saunders, Portville,	2	00	40
Mrs. Nettie A. Austin,	2	04	41
F. A. Graves, Adams Centre,	2	00	41
L. J. Burdick, Lineklean Centre,	2	00	40
B. H. Stillman,	75	40	6
Mrs. H. M. Babcock, West Edmeston,	1	00	40
P. C. Kenyon, Carbondale, Pa.,	2	00	40
Mrs. S. C. Stevens, Clifford,	2	00	41
H. C. Burdick, Ashaway, R. I.,	2	00	40
Mrs. Nellie Armor, Traer, Ia.,	1	00	40
J. A. Hubbard, Plainfield, N. J.,	2	00	41
H. A. Socwell, Pueblo, Colo.,	1	00	41
Mrs. Dan'l Potter, West Hallock, Ill.,	2	00	40
Mrs. D. P. Davis, Calamus, Neb.,	1	00	41
Mrs. L. B. Hisle, Florence, Kan.,	1	00	41

LESON LEAVES.

D. D. Rogers, Daytara, Fla.,	56
QUARTERLY.	
Mrs. Thomas Rose, Alfred Centre,	\$1
Eld. H. B. Lewis, Dodge Centre, Minn.,	50

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese,
etc., for the week ending August 16th, reported for
the RECORDER, by David W. Lewis & Co., Pro-
duce Commission Merchants, No. 85 and 87 Broad
Street, New York. Marking plates furnished
when desired.

BUTTER.—Receipts for the week 42,355 pack-
ages; same week last year, 34,899 pks., exports, 11,-
687 packages. We quote:

Fancy,	Fine,	Faulty.
Creamery, fresh.....	28@34	20@22
Home dairy, fresh.....	—@21	19@20
Grease.....	—@	—@

CHEESE.—Receipts for the week, 85,151 boxes
same week last year, 69,516; exports, 72,087
boxes; same week last year, 56,887 boxes. We
quote:

Fancy,	Fine,	Faulty
Factory, full cream..	—@10½	9½@10
Skimmed.....	7½@8	6@6½

Eggs.—Receipts for the week, 11,596 bbls; same
week last year, 7,298 bbls. We quote:

Selected Miscellany.

SCHOOL'S OUT.

Boys and girls, Come out to play, Put book and slate And study away. Come with a shout, Come with a call, Come with a good will, Come one and all.

There are Cherries and berries, And sweet-scented clover, Rosies and posies, The whole wide world over, Out in the meadows, Beneath the warm sun, Rippling and waving, For children to come. Put book, and slate, and study away, Vacation's here, it's time for play. —Christian at Work.

"WITH ALL YOUR HEART."

BY PANSY.

"Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you."

"Behold, to obey is better than sacrifice."

"I have found David my servant: with my holy oil have I anointed him."

"The battle is the Lord's."

Annie Clark read the first verse over, the second, even the third time, with a cloud on her face. Then she spoke to the duster in her hand.

"There are plenty of people who can serve him, but I don't see how I am one of them. Sweeping, and dusting, and setting tables, and cutting pie, and seasoning turnips, and potatoes, and waiting on children: that is my work."

Her lip curled a little, it looked like such mean work. There were so many things she wanted to do! For instance, on this Thanksgiving day, she would like to put on her new brown suit, new hat with a bright plume in it, and go to church, and sing in the anthem that the Sabbath-school was going to give just before the sermon; but this she could not do, for the turnips were to be peeled as well as seasoned, so were the potatoes; and uncle John and aunt Sarah, and all their hungry children, were to be there to dinner; all of them a good deal older, or a good deal younger than Annie, so that she did not look forward to having much pleasure in visiting with them.

The rest of her thoughts she kept to herself, and went on dusting the parlor; but with the cloud still on her face. She would not have dared to say, in words, that it did not seem to her as though "great things" had been done for her; but that is the way she felt. Thirteen years old, the oldest daughter, with a taste for drawing, and a taste for study, and a chance to take drawing lessons of a splendid teacher, and a chance to study French under Madame La Blanc, who, all the girls said, was "just lovely," and she unable to do as the other girls did, and go to school, because it would "cost so much," and "business was so poor," and the family was so large.

"Uncle John has money enough, if he only thought so; but all he cares for is plenty of turkey and pumpkin pie!" This she said aloud to the discreet duster, and her face was beginning to grow positively cross.

There was a long streak of black on the window seat. Annie rubbed vigorously; it looked as though she would have to go for soap and water. While she worked over that spot a carriage went by—a carriage of peculiar shape—black, with nodding plumes all about it, and drawn by white horses. The horses! She knew whither it was going. The Morgans, who lived only a few blocks away, had not so large a family now; there would be more time in that house. Little Sadie would be carried out to-day in the hearse, and left in one of the cold receiving vaults at the cemetery. Annie shivered as she thought of it. What if it were their little Kate? She took up a great deal of time, so did Ned. What would the house be without them? How still it must be at the Morgans!

"Consider how great things he hath done for you." The words came back to her as she stopped her rubbing to follow the hearse. Yes, he had, she could hear at this moment the glad shouts of Ned and little Kate. Someway, after that, Annie's face grew clearer. Quiet she was, for awhile, but presently she trilled a little song as she worked. "Serve him with all your heart," she said those words over. What, by paring potatoes, and keeping up fires, and setting table? Yes, just in those things. Didn't the Bible say "do with thy might whatsoever thy hands find to do"? And didn't it say "whatsoever ye do, do all to the glory of God"? She would try it on this Thanksgiving day. There was much to be thankful for, even though she could not take drawing nor French. The Lord had done great things for her. The more she thought about it, the more things came trooping up to be considered. So she sang over her work.

Busy? I think you would be sure of it if you could have looked on her. Uncle John and Aunt Sarah, and all the little "Johns" and "Sarahs" had splendid appetites, besides, there were the Marshalls, aunts and cousins and friends, and to make matters more busy and bewildering, there was a bride, quite new to the family, coming with the Marshalls. Mrs. Clark was hurried and nervous. She had only poor help in the kitchen. But there was one who had enlisted to-day with her whole heart.

"Dear me, Annie! How late it is, and they will be here in a little while, and there is the parlor in confusion!" "You had better not say that, mother, the parlor is spick and span. Even Aunt Sarah can't find any dust, if she puts on two pairs of glasses."

"Oh, Annie! I forgot the front hall. And the rubbers and umbrellas are there from the storm, and the children's rubber cloaks. That ought to be put in order right away."

"Done, mother. The front hall is perfection." "Annie dear, do you suppose you could get time to light the fire in the back parlor?" "Oh, I lighted it when I ran up to answer the bell a few minutes ago. I saw it was getting late."

Now that is just a little hint of the way things went all that day. Annie was always on hand "with her whole heart," and it made the greatest possible difference. At every turn were traces of those busy hands. Little Kate's hair that the mother nearly always had to curl because Annie hated to do it, and pulled so that Kate always cried, got itself done as if by magic, and the two youngest children appeared in the parlor in due time, with smiling faces and perfect toilets. Then, when the mother rushed out in dismay, lest the table would be late for dinner, she found it complete in all its appointments, not a spoon or fork lacking.

As the busy day wore on, Annie became interested in the experiment of working with all her heart. How many steps could her heart save her mother? That became the problem at which she worked. It seems almost a pity that she could not have heard the mother as she dropped into her chair at the end of that long, exciting day, for a moment's breath, and a word with father, say, "What I should have done without that blessed child to-day, I don't know. She has been hands, and feet, and eyes all day. I could not begin to tell you of all the things she has thought of, besides the hundred I have set her at."

Uncle John was helping himself to a glass of water, and heard this. "I've been watching that girl," he said, and he shook his fat sides with laughter. "She's a real team; makes things stand around; she will make a good farmer's wife one of these days, and have the highest price for butter, and raise the most chickens."

"Her tastes do not lie in that direction, I think," the mother said, with a smile which hid a little sigh.

She was sorer than her daughter knew, that the direction in which they did lie cost too much to be noticed for the present.

Uncle John and his family drove home by moonlight, and it was three days before he came again.

"Here," he said, hurrying into the kitchen to set on the table a jar of golden butter, "Sarah's tastes lie just in this direction, you see; and she can't be beat on her butter. I thought I'd bring you a jar, since your Annie won't be likely to make you any. Dick says she's for French, and drawing, and all that nonsense. I don't much believe in those things; think it spoils a girl for work; but I guess it will take a good deal to spoil Annie. She goes into it as though her heart was bent on doing her best, and that kind don't spoil easy. So here's a Thanksgiving present for her that she will like better than butter, I guess."

He tossed them on the table, a green ticket and a pink one; and Annie gave a curious little smothered squeal of delight. She recognized them; one would admit her to the drawing class, the other to Madame La-Blanc's French for a whole term.—Christian Cynosure.

THE MISTAKE OF THE ALGEBRA CLASS. BY LIZZIE C. WILLIAMS, GROTON, MASS. The last recitation hour of the morning was drawing to a close, and as there was to be no school that afternoon, the boys in Mr. Thomas' algebra class felt a little impatient at the delay of their teacher in assigning the lesson for the next day.

resolutely, "and if there's time I'll come down to the playground."

But although the rest were, or pretended to be always out of patience with Will, they felt that they could not play even a part of the afternoon without him, so they further urged,

"We'll all take hold together after tea and work that problem in much less time than we are using now in lingering here."

"I don't know about that," said Will, "and then there's Miss Marshall."

At this the boys laughed outright, and Dick Stanley said,

"Who's going to be afraid of that little shadow? I'm not, and if you are, perhaps you'd better go over and get her to help you work the problem."

"I wish she were out of the class, she spoils its symmetrical appearance," said Harry Martin, who had a fancy for using long words, but often failed in his recitations.

"There isn't a bit of style to her," said Percy Evans, who thought it smart to be on Harry's side, "she has worn the same dress every day this term."

"And every day this term has had a perfect lesson," said Will Manning.

This last the rest could not deny, and finding Will determined to secure the lesson first, they proposed to meet at the Academy directly after dinner, and work the problem before going to the ball ground.

So they made a grand attack upon it, but after two hours hard work even Will Manning was ready to say it was out of the question to solve it, and there was nothing to fear from Miss Marshall.

So they hastened off to the playground, forgetting all about next day's lesson.

Having slept the sleep of thoroughly tired boys, they woke late the next morning and went down to the Academy with little thought about the problem except that the solving was impossible, at least for pupils no further advanced than they.

These seven lads were the sons of wealthy gentlemen who had felt annoyed all the term at having the "looks of the class spoiled" by such an inferior looking girl. Her mother took in washing and she never went into society.

The day before she too had considered the problem and resolved to ask her mother for a little extra time, for she thought, "I do hate to fail, and on such a short lesson, too," but when she got home she found an extra washing had been sent in, and she could not think of saying anything about her lesson, so, getting a general idea of the problem she thought it out while helping her mother, and early next morning put it on paper.

The boys took their seats in the class with a confident air, and Sydney Ames whispered to Will Manning, "Just see how dull she looks, the idea of your being afraid of her."

Just then Mr. Thomas struck the bell and looking up, said, "Those who have obtained the correct answer to the problem may raise their hand."

The amused looks exchanged between the boys as their teacher spoke were quickly exchanged for those of surprise and mortification, as they saw him looking approvingly in the direction of Annie Marshall's seat, and saw that her hand was raised.

Then he fixed his large, pleasant eyes upon them, and it seemed to them it was a full half hour before he spoke. Then he slowly said, "Boys, I should think you would be quite ashamed to have the youngest member of your class, a young lady, too, show greater perseverance than you."

There was nothing left for the boys but to make the best of the matter, and they frankly confessed to each other that "Annie was a real lady, for she never showed a bit of triumphant feeling," and they well knew she had worked under difficulties, for she was hanging out clothes the afternoon before when they went by the house to their play ground.

The secret of this was that Annie was trying to live a Christian life and never went to school without asking for help to show the spirit of Christ in all she did.

Could the boys have looked into her heart they would have seen that she was by no means indifferent to the praise her teacher bestowed, and also that she felt a strong inclination to look down upon them; but in a moment she remembered how humble her social position was compared with theirs and the thought of how mortified she should be if in any of their places, made her pity them; glad of her success indeed she was, for many years afterward, when fortune's wheel had turned in her favor and she had received many quite flattering tokens of esteem from persons of high social position, she told a friend that the proudest moment of her life was when she found her hand the only one raised in that Algebra class.

"I tell you what 'tis," said Charlie Hall, who was generally spokesman for the boys, "there's more to that meek looking little girl than we imagined, but we might as well yield gracefully, and I propose that we wait on Mr. Thomas and ask him to invite her to put that work on the board and explain it to us to-morrow. I for one am sorry I said what I did about her yesterday."

Mr. Thomas was very glad to comply with their request, and the next morning Miss Annie was surprised to be called on to explain her method to these lads who politely questioned her about the difficult parts of the work.

She would have been not only surprised but very glad had she known that her gentle, ladylike manner through the whole had made them feel that there was something in her religion worth having.—Religious Herald.

BURDEN-BEARING.

The burdens which people are called upon to bear, in their own persons and for each other, are not all material and tangible. Some of the heaviest weights which clog us in the race of life belong distinctly to the realms of the spiritual. We struggle through days when the outer world wears its brightest smile to our neighbors, and to us blue skies are a mockery and the sun beams a reproach. Through experiences of mental gloom we learn to be patient and tolerant when our friends are crushed under a cloud of depression, and by lessons taken in the school of suffering we are taught how to comfort those who need such gentle ministries.

Whatever duty in the Christian life may not be ours, this burden bearing is sure to come in our way. Opportunities for its exercise are constant. For instance, there is a dear child in the household who is constitutionally fretful and irritable. There is the necessity on the mother's part for a watchful care that the habit of self control may become a part of the child's nature. Then too, the loving parent is on the alert to keep the little one from lapses which shall be mortifying or bring upon it reproach or criticism.

In a dozen ways, from morning till evening, the mother bears the burden of the child's infirmity. Not always wisely, not always for the child's best good, but always unselfishly and affectionately, since in a mother's love there are no ebbs-tides.

There are homes in which all bear burdens on account of the wastefulness, the prodigality, or the intemperance of one. If the secrets of some of the stately mansions which line our avenues could be revealed, what tragedies would be laid bare, what wonderful histories of patience and of hope deferred, unfolded for the passerby to read!

With what bravery wives hide the weaknesses of erring husbands, and gray-haired parents screen the wrong-doing of too easily tempted sons! Happily the world knows little of these unspoken sorrows, bereavements which are not recorded in the papers, funerals of the heart, which are attended by no train of mourners. Jesus, and Jesus only, the great High Priest, who is touched by the feign of our infirmities, who himself was a man of sorrows and acquainted with grief, knows the full weight of the burdens some of his dear ones bear.

Wherever individuals are gathered in a community of interests, and with common aims, there comes the time sooner or later when somebody's mistake or ill-temper, or sin, causes burden-bearing for his sake to be shared by all. And what a joy it is, and if this be accepted willingly, pleasantly, and for Christ's sake, in thus undertaking it we fulfill the law of Christ.—Baptist Weekly.

TOO "REFINED" TO PREACH.

Dr. J. M. Buckley said in a debate before the Methodist General Conference, on the subject of licensing women to preach, that "the great majority of refined women do not desire to be licensed." Doubtless, "refined" or unrefined, the great majority of women, and equally of men, do not desire to preach. But we do not quite understand that word "refined." Why was that put in? Certainly Dr. Buckley would not dare say that true refinement unfitted any one from preaching the love of God to men! If it is a fact that the refining of woman causes her to become indifferent or careless of her duty to God and men, or if it causes her to become unwilling to "do what she can" do well, then it is high time for the Methodist General Conference to give some prayerful thought to the abatement of the evil at tending the refining process of society. The next thing we may expect to hear is that the preaching of the gospel of the Son of God has been reduced to a mere business avocation, and is, therefore, a really vulgar profession, like the law, for instance, and, therefore, no modest, sensitive, and "refined" woman will engage in it. True refinement consists in learning the right and wrong concerning all subjects possible. A truly refined woman will judge all things by the highest possible standard of right, and will then abide or be governed by the right. Take such refinement as this into all the relations of life, and we will see the most perfect lady or gentleman imaginable. This would be a refinement of right doing, and it would not unfit any one for preaching the gospel of right doing, right living and right-trusting.—Independent.

What a small boy could do. A lad in Boston, rather small for his age, works in an office as an errand boy for four gentlemen. One day the gentlemen were chaffing him a little about being so small and said to him, "You will never amount to much; you never can do much; you are too small."

The little fellow looked at them. "Well," said he, as small as I am I can do something that neither of you can do."

"And what is that?" said they. "I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell them what he could do that neither of them were able to do.

"I can keep from swearing," said the little fellow. There were some blushes on four faces, and there seemed to be no anxiety for further information.

NO VACATION. G. S. BAILEY. "Opposed to vacations?" "No." "Don't enjoy vacations?" "Sometimes." "Why don't you take a vacation?" "Don't want one: too hard work to rest as many do, running over the country in crowded trains; sleeping in hot, close rooms at hotels or boarding houses at the seaside, or in cabins and shanties at some so-called retreat where flies and mosquitos are too social."

"How do you spend the hot months?" "Crawl off from the big bay window with its too much sunshine, into the coolest corner of shade in the house; a few books, writing desk, plenty of newspapers to keep me posted in all political broils that are now foaming and fretting, tell me all about the earthquakes, tornados and cholera, and also

several of the vexations and hardships of scores of my brethren seeking rest by not resting, cooling off by running after trains, climbing mountains under a hot sun, or sweltering on the burning sands of the seaside. How I laugh at their wisdom! Wouldn't they rejoice to get into my quiet, cool corner awhile? How restful it would be to them!"

"Guess you don't know anything about vacations." "Maybe not; have had several. Been to Mammoth Cave, the sea-side, Minnesota Lakes, Niagara, Lake Superior, Pennsylvania mountains, Denver, Yellowstone Park and have had the cholera and small-pox."

"Which do you like best?" "The eruptive ones are the most interesting, the small-pox and Yellowstone Park."

"Do you preach during the hot weather?" "Yes. The devil has not taken a vacation here. He seems to be well accustomed to the heat."

"Bad example for a minister to follow." "Well, it will sometimes do to follow the devil with the truth of God and hit him hard. How he lies! He says 'Prohibition don't prohibit.' Yet how he raves because it does prohibit. Four-fifths of the drunks dried up in Iowa in the first month of prohibition. Others will dry up when the reserve jugs are empty."

"What do you preach this hot weather?" "Righteousness, temperance and judgment to come; obedience to law, obedience to the gospel, practical and experimental religion."

"Are you really resting in this way?" "Yes. Some of your wandering pastors will return in the condition of the boy who was tired of hoeing corn, and rode the horse to plow the corn in order to get rested. He was soon rested almost to death."

AN EXCHANGE gives the following suggestions, which are applicable during the heat of summer: Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' tasks into one. If only we can keep cool and calm, not allowing ourselves to be frustrated, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquility of soul, and of demeanor, we shall get through everything creditably.

Especially is this good advice for warm weather. Who feels the heat most? Who is most exhausted and prostrated by its severity? Why, the person who flies from fans to ice-water, bemoaning himself, who changes her dress a half-dozen times a day, who laments that it is so warm, and watches the thermometer with despairing certainty that it never was so hot before; who in short, intensifies her own discomfort and adds to that of others by constant thinking of it.—Central Methodist.

WHAT A SMALL BOY COULD DO. The little fellow looked at them. "Well," said he, as small as I am I can do something that neither of you can do."

"And what is that?" said they. "I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell them what he could do that neither of them were able to do.

"I can keep from swearing," said the little fellow. There were some blushes on four faces, and there seemed to be no anxiety for further information.

USEFUL NOTES ON WATER. Distilled water weighs 62.5 pounds per cubic foot of water weight. 36 cubic feet weigh one ton; one cubic foot one English standard, or (referred to.) The average of water in towns is from 5 to 10 gallons per head. In the diameter in inches of water per yard. Ex holds nine pounds per inch of rain is about one acre. A nominal horse requires one cubic foot. Circular apertures are discharging water, sectional surface for the contracts is the best for charging water. The pump is from eighty inch of a column of feet, multiplied by 5.94, one-half pound inch for each foot. Inching through an equal to that acquiring distance between the falling freely from the diameter of an a flow of the water is raise water from a well mate of thirty gallon approximate time equal quantities of wa through pipes of equ straight pipe, 200 to a right angle.—Po

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Popular

PROF. E. D. COPE (not) divides men into reference to the practical their intellect. These ty life, the literary, and the

THE France system furnaces has been appli of boats on the Rhine a length of five and a ha more than a half is in tim

AN interesting result quake in England has be wells of Colechester, the commenced to rise soon a in a few days reached a above the highest ever be stands at about seven feet high-water mark.

A NEW method of been invented in German added tin, argols, and to which is added a small nickel oxide. This sol boiling heat, and the immersed therein, when immediately becomes submitted to rubbing w dust, takes on a fine poli

A MAGNETIC EXPERI has long been made, wh working magnet were cr ing a human body other the imagination. It may known that the questi settled by experiment m Lindsay obtained a ma power, and of such shape person who wished to t could place his head b The result was most r whatever was perceived, proaches close to a larg in his pocket will ceas heart goes on beating a the marvelous reserve nothing more than ordin of these facts, how much to be attributed to the sc water"?—Good Health.

KOUMISS.—Koumiss common article of diet w according to the Chicago made at home at a cost per quart. The follow given for its manufactu page bottle up to the milk; add two tablespoon after dissolving the sa over a hot fire; add alc cent cake of compress the cork on the bottle the mixture well; place to 95° Fahrenheit for six in the ice box over nig quantities as the stomac It will be well to obser junctions in preparing they are: To be sure the that the bottle is sound fresh; to open the mixtu with great care, on accou properties; not to drink any curdle or thickeni cheese, as this indicat has been prolonged beyo Make it as you need to of koumiss is that it refr with no after reaction is often almost imposs fresh koumiss, especial towns. The above ma any physician to pres American.

USEFUL NOTES ON W of distilled water weigh of sea-water weigh cubic feet of water weigh 36 cubic feet weigh one tons; one cubic foot one English standard, or (referred to.) The average of water in towns is from 5 to 10 gallons per head. In the diameter in inches of water per yard. Ex holds nine pounds per inch of rain is about one acre. A nominal horse requires one cubic foot. Circular apertures are discharging water, sectional surface for the contracts is the best for charging water. The pump is from eighty inch of a column of feet, multiplied by 5.94, one-half pound inch for each foot. Inching through an equal to that acquiring distance between the falling freely from the diameter of an a flow of the water is raise water from a well mate of thirty gallon approximate time equal quantities of wa through pipes of equ straight pipe, 200 to a right angle.—Po

Popular Science.

Prof. E. D. COPE (American Naturalist) divides men into three classes with reference to the practical use they make of their intellect.

The France system of boilers without furnaces has been applied to the towing of boats on the Rhine and Marne Canal for a length of five and a half miles, of which more than a half is in tunnel.

An interesting result of the late earthquake in England has been noticed in the walls of Colechester, the water-level in which commenced to rise soon after the shock, and in a few days reached a point eight feet above the highest ever before known.

A new method of nickel plating has been invented in Germany. A bath of granulated tin, argols, and water is prepared, to which is added a small quantity of red-hot nickel oxide.

A magnetic experiment.—The query long been made, whether the wonder-working magnet were capable of influencing a human body otherwise than through the imagination.

Don't hurry. Exchange gives the following signs, which are applicable during the summer: probably nothing tires one so much as being hurried.

Koumiss.—Koumiss has become a very common article of diet with dyspeptics, and according to the Chicago Review it may be made at home at a cost of about 15 cents per quart.

What a small boy could do. In Boston, rather small for his age, in an office as an errand boy for four men.

Useful Notes on Water.—One gallon of distilled water weighs 10 pounds; one gallon of sea-water weighs 10.32 pounds; 1.8 cubic feet of water weigh one hundred weight; 35 cubic feet weigh one ton, equal to 224 gallons.

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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.

LESSON IX.—GODS WORKS AND WORD.

For Sabbath-day, August 30.

SCRIPTURE LESSON.—PSALMS 119: 4-14.

- 1. The heavens declare the glory of God; and the firmament sheweth his handy work. 2. Day unto day uttereth speech, and night unto night sheweth knowledge.

LEADING THOUGHT.—"The glory of God in Nature and Scripture."

GOLDEN TEXT.—"Thou hast magnified thy word above all thy name."

OUTLINE.

- I. God revealed by his works. v. 1-6. II. God speaks by his word. v. 7-11. III. God saves by his grace. v. 12-14.

QUESTIONS.

1. What do the heavens declare? v. 1. What does the firmament, or expanse, show? v. 2. Have the heavens an audible speech? v. 3. (The italic words should be omitted.)

INTRODUCTION.

The Psalmist betrays in this psalm, some of the early impressions of his life made upon his mind while alone with his flocks in the fields.

EXPLANATORY NOTES.

V. 1. The heavens declare the glory of God. To the careful student of Nature, there is a clear and positive language in the order and beauty of every department of the physical universe.

V. 2. Day unto day uttereth speech. Even the succession of days, tells us of the continued goodness and multiplied mercies of God.

V. 4. Their line is gone through all the earth. Reference seems to be made to the laws that govern the heavenly bodies and determine their revolutions.

V. 5. Which is as a bridegroom coming out. A bridegroom comes spontaneously arrayed, glowing with life and joy.

V. 6. His going forth is from the end of the heaven. He starts from one extreme point in the heavens, and passes over the entire length to the opposite horizon.

V. 7. The law of the Lord is perfect. This word law refers to the revealed Word of God, as distinguished from the revelation in nature. There is a perfection or completeness about this law, which adapts it to the understanding of all men and every condition and need of all men.

V. 8. The statutes are right, rejoicing the heart. The individual requirements as they apply to the present life in its daily conduct, are right, commend themselves as right, address themselves to the conscience, informing it minutely.

V. 9. The fear of the Lord is clean. Godly fear, reverence for the Lord. Nothing in it that corrupts, or leads to unholy ambitions. Enduring forever. Never becomes stale and loathsome but always satisfies the soul with its fulness.

V. 10. More to be desired than gold. Here the psalmist expresses the very high value of the commandments of the Lord. Gold is the symbol of what is most precious.

V. 11. Moreover by them is thy servant warned. Here the psalmist refers to the personal benefit he has derived from the statutes of the Lord. To be warned, is to be shown our duty, our danger, and the ways of peace and safety.

V. 12. Who can understand his errors. Error means faults which result from ignorance, infirmity, or inadvertence. It does not refer to willful violations of known laws. Hence, it is very difficult for one to understand all of his own faults unless he is told.

V. 13. Keep back thy servant from presumptuous sins. Literally from prides. These were sins of which a man is conscious. He knows them, and yet feels himself impelled to them. They are committed in direct rebellion against God; they arise from pride of heart and self-confidence.

V. 14. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight. This prayer is most reasonable. Words are little things but often most deadly weapons. If they could be kept pure and right, men would do each other no harm.

her a place in the mansions prepared for His own, and that we will take courage from her example of faithfulness to do the work which remains to us, and hope in the light of Heaven to behold her face once more.

3d. That we deeply sympathize with the bereaved family and friends in this great affliction, assuring them that we share largely in their grief and shall ever tenderly cherish her memory.

Mrs. A. J. GREENE, Mrs. A. B. PRENTICE, Mrs. R. C. LANGWORTHY, } Com.

Resolutions adopted by the Sabbath-school class of which Mrs. Green was teacher:

WHEREAS, it has pleased an all-wise Providence to remove from us our teacher, Mrs. W. D. Green; and

WHEREAS, in her death we have lost as a class and as individuals an excellent teacher, a warm friend, and the example of a true and warm Christian life; therefore,

Resolved, That while we bow to the will of our Heavenly Father who we know doeth all things well, we will ever cherish the memory of our departed teacher and strive to imitate her in every good word and work.

Resolved, That we extend to the members of her family our heartfelt sympathy.

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One of the marked characteristics of Jesus was his simplicity where his needs most. When he sent to the homes of Galilee, the ministry at Ephesus was "from house to house with tears." It is a quiet, unobtrusive, and especially to make this part of the ministry about as difficult to practical suggestions work well; but if the helpful to even one a be a sufficient recompense. I. You must have it. To wander around than useless; it is weariness, first, that the pulpit, is spirit, house to house, you of the candlestick, and get and keep them matter: how good a can large a space you can how well or how intense—verse—that is not way through all these may.

You are to deepen life, help the weak at the inquiring and cord work in Ephesus real ing out and burning. When Baxter went found the place alone he left it there was sc the altar of prayer was when you go from what you are going to going after. It may ed, sympathize with courage the despond delinquent, stir up the inquiring, pray with be to sit down at the of years and wisdom to be yourself helped pose and a heart. not wearying, though tired feet. You go with the travail of a luxury of that rest the knowledge of a Be closely observant, ory or your note-book helpful to you. many an arrow in the and winged, you can your preaching. filling of many a va wise. Mr. Beecher go home from his loaded with sweets.

Again, remember that the ministry of sonal. It holds up the individual. "H good of the whole," "Be diligent to know set thy heart upon make the acquaintance. "I know my mine," ought to a to every pastor. Y poor and the weak point of character, of losing confidence them. Christ laid human that he m must lay aside your come as they. Ent ings, their thought Christ's sake, sligh You can make the richest and holiest fill it with memori gems of earth.

2. Have method to visit by a system. But there are o method that will ward and inward o ing the times and and the circumst second—includes th status. Visiting sh Fires that burn o ularly. You will long rest, and ther own part of s certain part of s frequency as to t demand, and you

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