

The Sabbath Recorder.

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

TERMS—A YEAR, IN ADVANCE.

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THE CHOICE OF JUDAS.

The following paper was read by M. G. Stillman at the Ministerial Conference at Walworth, W. Va., Aug. 29th, and requested for publication in the SABBATH RECORDER:

The choice of Judas was not without a foreknowledge of the result. John (6: 64) says: "For Jesus knew from the beginning who they were that believed not, and who should betray him." The words of the Saviour at different times indicate that he knew just what Judas was, and what he would do. John 6: 70 reads: "Jesus answered them: Have not I chosen you twelve, and one of you is a devil?"

In Christ's prayer for his apostles, and for all believers, recorded in John 17: 12, he said: "While I was with them in the world I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled." The expression, "that the scripture might be fulfilled," is found also in John 13: 18, "I know whom I have chosen, but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." These passages point out as one principal teaching, Christ's omniscience. He knew what means to use to accomplish the atonement which he came to make, and to carry out the great plan of salvation. A betrayer would necessarily come from among those nearest to him, who knew most of his life and habits. So Christ, through this omniscient power, knew how to choose aright to bring about the fulfillment of his plan without conflicting with man's free-will.

Other things are taught through the choosing of Judas which point more to our own circumstance. Let us start with the probable supposition that Judas set out as a follower of Christ with sincere and worthy motives, but with a weak moral nature. The germs of evil seem to have unfolded gradually under temptation. The rules to which the disciples were subjected during their first journey with Christ, would shelter them from temptation to wrong in many ways.

Christ's charge was (Matt. 10: 9), "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." But there came a new form of life while yet in the direct companionship of the Master. As soon as the twelve were recognized as a body traveling with their Master, receiving money and other offerings, and redistributing to the poor, it became necessary that some one should act as a kind of treasurer of the company, and this fell to Judas. Thus he found himself entrusted with larger sums of money than formerly when a mere peasant, and with this there came much greater temptation. There came covetousness, unfaithfulness, and embezzlement. John 12: 56 reads: "Why was not this ointment sold for three hundred pence and given to the poor? This he said not that he cared for the poor but because he was a thief and had the bag, and bare what was put therein." So it would become impossible for Judas to feel at ease with his Master who asserted so clearly the laws of faithfulness, duty, and unselfishness. He would wince under the plain, practical teachings of duty, and would, as people do in these days, prefer that the preaching be rather oratorical, historical, intellectual, liberal, anything that didn't touch his personal habits or his pocket. Of course it would be impossible for Judas to get revenge upon the Master as we sometimes do upon the minister. We are very critical with regard to preachers, and this is not wrong if done in Christian love and not from selfish motives, to make our own faults less conspicuous. When a minister of the gospel comes among us and teaches unselfish Christian duty, and strict obedience to God's law, we go to work with great diligence to find in what particular he fails to be sinless, and having found a weak spot, we make it a special business to magnify it, and allow it to make even the Saviour's words to us of none effect.

But we imitate Judas in allowing the love

of money to turn our hearts to the world rather than to the Saviour. This love of money, "the root of all evil," is brought in close connection with the betrayal. In his own selfish human nature we can only conjecture his real motives. Had his love of money become so strong that he could clutch at the paltry sum of thirty pieces of silver, some say less than four dollars! It seems impossible. Mingled with this may have been a vindictive feeling toward the Master for his reproof concerning the waste of ointment. But the scripture says, "Then entered Satan into Judas surnamed Iscariot." No wonder he went to the chief priests and scribes and elders, and asked, "What will ye give me, and I will deliver him unto you?"

Does this teach that when the love of money takes full possession of a man's heart that the devil enters in as partner or sole proprietor? The case of Judas points to that conclusion. And did not Christ purpose to teach to the world that there would be in the church just such selfish hypocritical characters as Judas? What heinous hypocrisy was manifested in that salutation to the Saviour!

Are we not here taught the uncertainty of human friendship, the emptiness liable to exist in social forms and manners? How necessary that the Christian should daily test the motives of his heart and see that they are pure. Then the social formalities will not be meaningless, for although we can not approve or sanction the wrong doings of our neighbor, we must hold ourselves in readiness to receive him as a friend, else we disobey the Lord's commands.

Matthew 27 begins, "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. When Judas saw that he was condemned he repented, and brought again the thirty pieces of silver to the chief priests and elders; saying, I have sinned in that I have betrayed the innocent blood: and he cast down the thirty pieces of silver in the temple, and went and hanged himself." Here, if anywhere, comes in the ground of speculating, as some do, that Judas may have thought the betrayal could do no harm; that the Master would prove his innocence, by some supernatural manifestation, or by some means effect his escape, as in one instance recorded in John 8: 59, where it says, "Then took they up stones to cast at him, but Jesus hid himself." If it is possible that Judas did thus reason, it shows us how dangerous it is to do wrong expecting no harm to come, or to be bought or hired to do evil under any circumstance. It also teaches bitter punishment. There came to Judas a remorse—an intense biting of conscience that drove him to suicide instead of confession to Christ. Judas took his own life rather than meet his Master again. His death was the more horrible by the circumstances recorded in Acts, first chapter. But most awful was the sentence pronounced upon him by the Lord, and with which Peter dismisses him from the apostles' list. Acts 1: 25 reads: "From which Judas by transgression fell, that he might go to his own place." "His own place" is probably indicated in Matt. 25: 41, by the Saviour's words: "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." A field was bought with the reward of iniquity, known in Jewish times as Acedama, the field of blood. That field was a lasting monument to his iniquity, to ever hold in contempt that traitor of all traitors.

To sum up briefly: The choosing of Judas taught Christ's omniscience, and showed that God works out his plans through the agencies of men who are acting according to their own free-will.

In all Bible history, two things are distinctly seen: the plan of God the liberty of man.

Again; it indicated that Satan would have his emissaries within the church; that his most potent agents may sometimes be found even within the pulpit. He that hath most power for good hath also the greater power for evil.

That person in the church, whether in the pulpit or in the pew, who hesitates to do what in his judgment and his conscience he believes to be right in God's sight, becomes a diseased member to the body, is condemned even by the world, is rejected of God, and leans to the service of Satan.

ANNOUNCEMENT.

LOST CREEK, W. Va.

Eastern delegates and Northern delegates coming by way of New York or Philadelphia, or leave New York City Third-day at 1 P. M., Philadelphia at 4 P. M., Baltimore between 7 and 8 P. M., and are due at Clarksburg, W. Va., Fourth-day morning at 7.45, and taking the 8 o'clock train on the narrow gauge for Lost Creek are due at the Brick Church at 9.13, in time for the opening of the Conference. The other trains leaving Clarksburg for Lost Creek, are at 12.30 P. M. and 4 P. M., daily, except Sunday. By direction of the President of our narrow gauge Railroad we have provided return tickets from the Conference, which will be good for all delegates who have paid one full fare, when signed by the Clerk of the Conference.

C. N. MAXSON,
L. R. SWINNEY,
M. B. DAVIS.

CRIPPLED USEFULNESS.

It is astonishing how much is accomplished by some persons physically disadvantaged. When the right kind of religion takes hold of a man it seems to give him additional eyes, additional ears, additional feet, additional hands, or to provide a substitute for having no eyes or ears or hands or feet at all. There are great hulks of health floating about, unserviceable either for Church or State, while others with gout or partial paralysis or dim eyesight, that can only distinguish between light and darkness, or limping by the aid of two crutches, are every day making a subtraction from human sorrow, and an addition to human comfort. It is a shame to have hands or feet or eyes, and not employ them for good service. It was evidently intended that the race should average for each man, two eyes, two ears, two feet, and two hands. But as through casualty so many lose one or more of these organs, the plan suggested is that those who have full equipment of limbs should make them do a surplus of work for those who lack. So, if there should be a small community of three persons, but one of them should be blind and feeble, the two with complete faculties must each take the work of three eyes and three feet, in order to supply the defect of the unfortunate. In a word, the burdens of life must be divided, less weight put upon the invalid, and more upon the athlete. If this were done there would be no use in almshouses and orphan asylums, and the world would be set on many leagues toward the millennial day.

Meanwhile, let those who have been rheumatized out of a foot or cataracted out of an eye, or by the perpetual roar of our cities thundered out of an ear, look forward to the day when this old tenement house of flesh will come down, and a better one shall be builded. The resurrection morning will provide you with a better outfit. Either the sun strung, worn out, blunted, or crippled organs will be so reconstructed that you will not know them, or an entirely new set of eyes and ears and feet will be given you. Just what it means by corruption putting on incorruption we do not know, save that it will be glory ineffable. No limping in heaven; no straining of the eyesight to see things a little way off; no putting of the hand behind the ear to double the capacity of the tympanum; but faculties perfect, all the keys of the instrument attuned for the sweep of the fingers of ecstasy. But until that day of resurrection comes, let us bear each other's burdens, and so fulfill the law of Christ. *Sunday Magazine.*

THE DAKOTA CYCLONE.

The peculiarities of the recent cyclone are coming in. Twelve miles northeast of Huron a man named Briggs had thirty-two head of cattle killed by being blown into the James River and drowned, or thrown on the ground and mashed. He had six horses killed in the same way. Eleven hundred bushels of threshed oats in his granary were all swept away. His wife is a well known butter maker for the Huron market. The last three months she and her servant packed all the butter they had made in crocks and stored it in the cellar, several hundred pounds in all. When they saw the storm coming they went into the cellar and crouched in the northeast corner of it, the direction from which the cyclone was coming. It carried away and destroyed the house, scooped up every crock of butter, carried them away, and they can not be found. The women were unhurt.

William Felkey had two horses in his stable; also a colt. The stable, horses, and colt are yet to hear from. Myron Kenney had two harnessed horses and a stable halter waded away. The horses were seen to go up in the air and come down a long distance off. About two hours afterward they walked back home with all the harness off but the collars.

S. N. Davis saw seven regular cyclones in

the air at the same time, ten miles away from Huron. The Rev. George A. Cressey lives a mile from the business center of Huron. The cyclone that struck near here was in plain sight from his house, a mile distant. He says no wind was stirring outside the storm belt, and there were no other clouds in the sky. At times two or three cyclonic clouds were in view. All had a special motion, and looked exactly like an ordinary tin funnel. The cloud gradually rose and fell, going southeast. While in sight there appeared to be a double funnel, the outer one black and the inner one white. When the lower end touched the ground everything it touched was destroyed.—*Inter Ocean.*

CHANGING THE NATURE.

Estranged as man is from God, perverse as he is in thought and action, and with all his accumulated vileness, it would seem a hopeless task to change his nature, but it can and has been done and is being done continually. This change does not come through the process of taming or by the constraints of force, but by instructing the mind and conscience together with the spirit and power of God. Man that has this change wrought in him is a new creature; his form is the same, but he has got back the image of God. Christ is formed within him, and there is a radical change, and now he is no longer a child of the devil, but is a child of God.

But I want you to bear in mind the fact that thousands have only an apparent change, as their life and works make manifest. They have the same love for the world they ever had. They are not satisfied with a trade unless they have the best of the bargain. They are just as shrewd at laying plans to amass wealth as any one. If there is a change where is it? When angels come to minister to those who shall be heirs of salvation, do you think you could persuade them to accompany you to the opera or theatre or dance? Did Christ recommend any such thing to his followers? No, he told them, "If any man love the world, the love of the Father is not in him." The love of God and the love of the world cannot go together, any more than you can carry fire and water in the same vessel.

Man is a sinner and loves sin, but when the change takes place that makes him a child of God, this change is apparent to all who know him. Any one who has this change is careful to avoid all appearance of evil. They will adhere to all the precepts of the Bible as the law of their life. If the Bible tells them to dress plainly they will do it. They will look upon pride and vanity as things that God hates, and they will hate them.—*Gospel Banner.*

MARY CLEMMER AMES.

Elizabeth Stuart Phelps writes to the *Independent* of this gifted woman, under the head of the Vacant Column, from which we make the following extract:

Doubtless Mary Clemmer made her mistakes like the rest of us. We may not always have agreed with her. She may not have been always right. But, surely, she was always after the right. She may have been liable to an over-intense judgment now and then, like all ardent natures; but she judged under the pressure of ideals which never lowered those of her readers, which never lowered her work. She aimed to purify, rather than to please. She never maneuvered. She did not dodge; she did not coquet. No one who read her letters from Washington, week by week and year by year, could have helped feeling that this woman meant to do the womanly thing by the public weal; not the timid thing nor the time serving thing, nor the slippery thing, but the straightforward, brave up-lifting thing.

Her fearlessness used, sometimes to astonish us. Probably there were few men in Washington who would not have dreaded her scorching pen, had they drawn, or deserved to draw, its fire upon themselves. There were fewer who did not appreciate her appreciation. A candidate for the Presidency this year has lost in her one of the most powerful opponents whom he had to fear. Her praise was as generous as her blame was scathing. Whatever she did she dared. She revered the sacred responsibilities of her vocation with a feminine conscientiousness. She was afraid of nothing but of not doing the best and highest. She may be said to have feared Truth and kept its commandments.

Foremost among the ranks of her profession she dropped; and women who have written songs and tales and wrought pictures and statues, and found it less easy to work their way to the front in the battling and bustling, sustained labor involved in moulding public opinion through the press, think gratefully, to-day, of her as one who did them honor in a hard calling in a womanly way; for, when we say a womanly way, we mean, above all else, a courageous way and a high-minded way.

This is no place for intrusion upon that sacred, sheltered sorrow which mourns

apart, to-day, for her; but it may at least be ours to remember, with the rights of affectionate sympathy which the readers of many years may claim, that she went to the rest of death from the rest of life, and that so it was well with her. Happiness found her late; but it found her at last.

It is a memorable fact that, with many women to whom time has brought fame, and its inevitable toil and probable solitude, the greatest good of life has come almost at the last hour. Love has snatched them up from loneliness, and held them back from the arms of death, only long enough to bestow the divine right of joy upon the departing soul. Madame De Stael, Margaret Fuller, Charlotte Bronte—we might, perhaps, add George Eliot—were of this number. The story was not left half told. The song was sung; the drama was completed. The fuller human nature, and the richer human love-capacity, which go with the creative creature, had their late but ripe development.

Thousands of women, who never saw her face, have been glad that this woman whom we miss was happy before she died.

In Michael Angelo's great picture, "Death," a dim, colossal figure knocks at the closed door against which Love, a frail child, has planted himself despairingly. Out-thrust are the tiny arms, to push the giant back. The puzzled face of the helpless thing lifts itself to the frown which he only—not ourselves—may watch.

Nothing can be so inexorable as this doom whose face we are not permitted to see.

Most vividly among the memories which Mary Clemmer's name starts me—among the recollections of her superb moral courage, her scorn of political corruption, her loyalty to lofty ideals, her fidelity to the soldiers of the Republic, her picturesque style, rich, womanly imagination, sensitive love of Nature, and endless capacity for gliding dull themes with vivacious light—there comes back, with touching distinctness, the vision of her beautiful obituary work.

How tenderly she treated the weakness and how eagerly she wrote of the power of the dead! How careful she was to recall the forgotten incidents, the overlooked virtues, to complete her chaplet, tying it so delicately that it might seem to be done by the very fingers of personal love before she laid it down.

Who is there to speak of her as she of those who were called before her?

So graceful and so gracious a tribute as she was wont to give, we must wish, with all our hearts, that she could receive, now the solemn time has come for her, too, which waits us all, when we no longer may minister to others, but only they to us.

A COMMON MISTAKE ABOUT THE GOLDEN RULE.

There is a very common mistake about the meaning of the precept. It is sometimes taken as though it required us to rule our conduct toward other men by their wishes; to do this would often be a folly and a sin. It really requires us to rule our conduct toward others by what our wishes would be if we were in their place; and this is a very different matter. In other words, we are to make what we see are their real interests our own. I have heard of a foolish father, who, when one of his girls was fourteen or fifteen years old, gave her the choice of a pony or remaining another year or two at school. The child naturally elected to have the pony, and most children of her age would naturally do the same. The father's conduct was ruled by the child's wishes, and he inflicted on her a grave injustice. . . . A man appeals to me for a testimonial, and I may have reason to be lieve that if I give it to him he will have a good chance of securing an excellent appointment. He is in urgent need of it; for he has had a great deal of trouble. There is no harm in him, and I should be glad to help him. But I am doubtful, and more than doubtful, whether he would discharge the duties of the position satisfactorily. He says that if I were in his position and he in mine I should plead hard for his recommendation. But I have to think not only of the man himself, but of the people to whom he wishes me to recommend him. If I had to make the appointment myself should I like them to recommend me a man about whose fitness they were uncertain? Should I like them to tell me of his merits and not even to hint at his qualifications? Is it just even to the applicant himself to give him the support he asks for? If I were in his position, should I—if I were a wise and honest man—wish to be recommended to a post the duties of which I was unable to discharge? Apart altogether from the obligations of veracity, this "golden rule" may require me to refuse to support his application. This Christian law would diminish the immorality of testimonials.—*Doctor Dale.*

"There is no sunshine that hath not its shade,
Nor shadow that the sunshine hath not made;
There is no cherished comfort of the heart
That doth not own its tearful counterpart."

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FROM C. W. THREKELD.

BEREA, W. Va., July 14, 1884.

Dear Brother Main:—Enclosed, find 17 cents, the sum brought to me by five little, bright-eyed boys of one of our Ritchie families, saying as they came, (each holding in his own hand those treasures) "Here, Elder, is our offerings to Missions, money we have earned with our own hands," and their little eyes sparkled with such delight as is only known to childhood's hours, that it made me feel as though I wanted to go back for a time and enter into those sweet moments of child-like simplicity, so I just added my five cents, making 22 cents from six little hearts and hands, asking that it might be applied with some contribution to some of our great home mission fields.

May God give us many such parents and families as this.

The work and interest grow and have grown till it seems I have scarcely physical ability to stand up to it. We have just closed an interesting quarterly meeting and communion season. Congregations large, and attention good. Two accessions to the Church, yet there is much prayerful, diligent, and well-directed labor needed. I have been in nearly forty families, and yet there are many Sabbath-keeping persons and families that I have not reached in my work, so I have not yet been able to visit but few First-day families, so many of whom are asking visits. I hope to see you at Lost Creek at General Conference.

July 28, 1884.

As I am stopping over a day or two, for a little rest, I thought I would write you a few lines relative to this part of our great field of work.

For a few days past, I've been troubled by the effects of an old hurt in my side that has given me much uneasiness. I've done much traveling over these mountains on foot, and, perhaps, amid the heat and dust I have over done somewhat.

The interest in our meeting Sabbath and First-day last, excelled any thing for profundity in interest since the beginning of my work here, there was an unusual amount of earnestness in the Bible-readings and prayers in the young folks' prayer-meeting Sabbath afternoons, yet this is an exceedingly hard field to labor in, because of different factions among Seventh-day people here not Seventh day Baptist.

I think Ritchie Church, financially, is doing perhaps, about as well as they are able to do at present. They are suffering from a severe drouth now, which makes things look a little gloomy.

We hold missionary meetings and Ritchie is doing what they can for missions in addition to helping me.

FROM H. P. BURDICK.

SAINGLE HOUSE, Pa., Aug. 4, 1884.

Dear Bro. Main:—The week and the Sabbath that I would have gone to Portville (if I had kept my appointment there), I went to Witter's Corners and Stannard's Corners. Looked up the Sabbath-keeping families as well as I could in the time that I could stay. Within five miles of Witter's Corners there are, old and young, twenty-one people who keep the Sabbath. Widow L. G. Witter, better known as Aunt Ruth, is very feeble. I preached at Witter's school-house Sabbath, and in the M. E. church at Stannard's Corners First-day. There was a good interest in both places, and many general requests and several special requests that I should return as soon as possible and preach more for them. The pastor of the M. E. Church urged Bro. Mills to use his influence to have me come and preach in his church. I must go as soon as I can, and must spend some time in looking after friends in other places. Preached at Roulette once two weeks since. We had but one day to get out the notice, but there was a good congregation.

Our meeting-house is not seated yet.

August 11, 1884.

Our long-ago-appointed meeting for the evening of August 5th, for the purpose of bringing the different neighborhoods together, was a grand success. Several wagon-loads of people came who had never been inside the meeting-house. Two sermons were preached by M. E. pastors from Catawagus county, and three by myself.

My present appointments are, Seventh-day morning, preaching and Bible-school; First-day morning, preaching and Bible-school, and preaching in the evening; Third-day evening, preaching on Bell's Run; Fifth-day

evening, on Horse Run, and evening after Sabbath at East Sharon. It is wonderful how the congregations keep up First-day evenings. Yes, they are growing larger. Some who opposed building the meeting-house, and said all the mean things about it that they could think of, now attend every Sunday meeting, and give a little to help the work along. There are enough of this class within a few miles of here to keep coming for a long time yet.

I am now preaching a series of sermons—"Go teach." 1. Who are teachers? 2. What should we teach? 3. The result of teaching in each of the centuries. I hope that, if these infidels will keep coming to hear me, they may come to see that religion and the Bible are not as much of a joke as Ingersoll has made them think they are.

Pray for us.

FROM J. F. SHAW.

TEXARKANA, Ark., Aug. 17th, 1884.

REV. A. E. MAIN:

Dear Sir and Brother,—Your cards from DeWitt, Atalla and Daytona, came to hand in due time, but as I felt somewhat uncertain as to whether a card would reach you before you left these points, I have delayed to answer until now. Your notes of travel in our South country published in the Recorder, have been read with interest by our people here.

We have progressed with our house so that we expect to meet in it for our next Sabbath services. Our congregation is increasing so much that a private house can no longer well contain them. A deep religious interest is manifested among the young people of the congregation, and we are sincerely praying that the result may be the conversion of many among them.

Bro. S. R. Wheeler has written to me that he can not attend the General Conference this year, but will make a Southern tour, and come and help us hold a series of meetings in early September. We shall be glad of his coming.

In studying the interest of our cause here, I have decided that it will be better for me to forego the pleasure of attending the Conference this year. It requires all the means that our little church can command to make our house fit for use this coming winter, to say nothing of completing it. Much depends upon our energy at home now, to establish the cause. Already have visionary prophets predicted that the Seventh-day Baptist church, of Texarkana would "soon wear out and pass away as fog and smoke." I am grateful to say that our membership apprehend no such results. You may tell our brethren of the General Conference that I would enjoy greatly the pleasure of a meeting and an acquaintance with them. I would like to thank them under their various organizations or societies for the good work they have so zealously prosecuted heretofore, and plead with them to relax no energy in the grand and noble work God has assigned to them. They have sown in the morning, but should recollect that because the fruit has not yet matured, they as God's laborers can not in consistency claim that their hands should be withheld in the evening. Do the planting and watering and God at the proper time will give the increase.

We will forward you our letter and statistics at Lost Creek before the meeting of the Conference, with the request that you represent us.

FROM E. H. SOWELL.

CARTWRIGHT, Wis., July 21.

I have but little to report this, my first quarter in this field. Our church appointments are regularly attended by nearly all, and a growing interest seems to be manifest. I feel that there is a great work for this Church to do in holding up and living out the truths of the gospel before the people in this country, as many people here, outside of our little church, seem to be very ignorant regarding Bible truths, and the Sabbath in particular. Many never heard of the seventh-day being observed as the Sabbath, except by the Jews, till they became acquainted with our people at Cartwright. Ours is the only church in the village and for some distance around in the country; but the Methodists hold meetings every two weeks, in a hall in our village. Since my arrival here much of my time has been occupied in aiding the Society to erect a parsonage, which we hope to be able to finish this Fall, and in other matters and in getting more thoroughly acquainted with the people and surrounding country, so my work has thus far been confined to our village, but I hope to visit some Sabbath-keepers near Sumner, about twenty miles north of here, soon as I can, and be ready to work in any and every field

of labor that may open up within my reach. During the quarter just passed, I have preached fourteen sermons, and held thirteen prayer-meetings. Our congregation ranges from thirty to fifty in number. I have received no money for missionary purposes except \$5 which was raised on the missionary bedquilt gotten up by our Association.

One week ago I administered communion to our church which was a precious season to all in attendance.

We hope and pray for many precious occasions in the future, that our Church may be strengthened, and abound in faith and good works, and that God's cause may prosper in our midst as well as elsewhere.

FROM VARNUM HULL.

ROCK RIVER, Aug. 26, 1884.

To the Seventh-Day Baptist Missionary Board:

Dear Brethren,—In making to you this my first report, I would be glad to make a more full statement than is wise at present. I am suffering very much with sore eyes, and my physician says I must not look steadily at anything. I fear I shall be obliged to go to Chicago, for assistance.

I accepted the call that had been repeated for years because I have no question as to the importance of keeping up religious service here, and Mrs. Hull and myself are quite advanced in years and felt that it was high time we secured a home to end our days in. And looking matters over we deemed it advisable to come here as this would be near our children, so that when we should come to need their care we should be near them. The brethren at Utica made us generous offers to build there but we decided to come here. The church at Utica are much better able to care for themselves than this church.

I found the place we bought badly neglected and needed repairs and as my means were limited, I have been obliged to spend more time in building a barn for my horse and cow than I was really able to. I do not allow myself to go into debt, I pay as I go or I do not go. I must stop, I can not see to read my communication, excuse all errors. I ought to say that the church wish to defer their payment until after harvest. This is the reason why they have paid so small an amount.

P. S. Two members were added just before I entered the field. I mention them because their names will appear in our Associational Report. Their conversion was the fruit of the quarterly meeting continued by Elder Cortland Rogers.

I am four miles from the church records and cannot give the resident membership. It is some 73 in all but a large proportion I am told are absent.

I fear you can not read this. My eyes pain me much but I think they are some better.

FROM A. G. CROFOOT.

ALFRED CENTRE, Aug. 27, 1884.

I received your card and a blank from the Board yesterday; they having been returned from East Hebron. I left there a week ago to-day.

I have partially filled out the blank. The weeks of labor and the sermons do not include the time spent at Scio of which I think I spoke in my other letter.

The people at Hebron Centre seemed hungry for the preaching of the Word and I tried to do the very best I could for them. I visited lone Sabbath keepers in the towns of Oswayo, Allegheny, Condorsport and Roulette, encouraging them as best I could. I worked most of the time in the town of Hebron, reading the Scriptures, and praying in families, distributing tracts and presenting the claims of Christ to individuals. Some of the members of the church whose "feet had well nigh slipped" feel encouraged to press on. The forty-five calls reported do not include visits made two or three times among Sabbath keepers.

The church at Hebron Centre took up a collection for me one Sabbath-day, which with a little handed to me afterwards amounted to \$3.02. I am glad that I went, and I feel that some seed was sown which will not be lost. Your brother in the work.

FROM L. F. SKAGGS.

BILLINGS, Christian Co., Mo., July 25, 1884.

A. E. Main: Dear Brother,—According to promise, I will write to you. I hope you have reached home by this time. I would be glad to hear you found all the brethren and sisters composing the little churches you visited living in unity and fellowship, contending for the faith, once delivered to the saints. Your visit and short stay with us was great encouragement to the little church,

and I hope your visit has proved the same to all the churches you visited.

Last Sabbath I preached to a small congregation five miles south of here, and on First-day following preached to a large congregation, so I did not meet with the Sabbath-school and church last Sabbath, but Bro. Johnson was with them. He said he thought the prospect for mission work very encouraging for the first week.

I have my hay and oats in the stack, and about half of my wheat in the stack. We have been having a great deal of rain of late, and it is raining now while I write.

Our Yearly Meeting is nearly at hand, and I would like very much to meet with the Texas county brethren, but I do not see any chance at present, as I am not through stacking grain. Bro. Johnson will be all the one, perhaps, that will go to the Yearly Meeting.

Would be glad to receive a letter from you at any time. Fraternal yours.

FROM JOSHUA CLARK.

DERUYTER, Sept. 1, 1884.

During this year I have preached upon this field 81 sermons, made visits and calls, 95, having spent about twelve weeks of time in mission work. Besides which I have spent some time and labor looking after the repairs on the church. Raised from parties outside and friends of the enterprise \$95, which with the amount raised upon the field for the object, made about \$250. This amount has been expended upon the church during the past six months, putting it in a good state of repair. The church have done very nobly in this work, and although but two have been added during the year, it is felt that an important year's work has been done. And it is hoped that from all this important work, together with the faithful seed sowing of the past year, may come fruitage to the glory of God in the salvation of souls, and the upbuilding of the church. My engagement with the church will continue till the 1st of January.

MISSIONARY MEETING AT NILE, N. Y.

NILE, N. Y., Aug. 31st, 1884.

ELDER MAIN:

Enclosed you will find a brief report of our public session held Aug. 23. The "concert exercise" was the one you furnished us, with the exception of a few changes. We liked it well. Will you please accept many thanks for the same.

The programme consisted of music, Scripture reading and prayer by our Pastor. A concert exercise conducted by our president, Mrs. Elder C. A. Burdick. A black-board exercise descriptive of our Mission Field, both home and foreign, by Mr. L. H. Kenyon. A reading by Miss Georgia Sinnenette, and a talk on mission work by Bro. A. G. Crofoot, who has for several weeks been engaged in active service on the mission field of Pennsylvania.

At the close a collection was taken for the benefit of missions, amounting to \$6.50.

That the missionary spirit may be increased in the hearts of the people here is our prayer.

CHANGES GOING ON IN CHINA.

The Chinaman is clannish and conservative. But he is remarkably free from prejudice, religious or patriotic, especially in matters of tangible interest. He has a natural objection to alter his clothes, unlike the Japanese, for they suit him better than any other. But he has no objection to purchasing the article which he judges to be the cheapest and best, wherever it may come from. He is very sensible in his economy, and if he prefers the home-made article, it is because he finds it cheaper and more enduring. Native patterns of cloth, both woolen and cotton, if scrupulously imitated, will find buyers if laid down cheaper than the native article. Though the Chinese are conservative, foreign articles are creeping into use. Clocks, watches, matches, lamps, red blankets, are now seen not only everywhere in the seaport towns and near the coast, but far inland.

The Chinese, contrary to general opinion, have been found to appreciate in a wonderful degree the value of the rapid transmission by wire. The telegraph is being carried from north to south, and from east to west, along the Yangtze and Canton Rivers. A line is working in Formosa. Begun with such vigor, there is reason to believe that the network will rapidly spread over the land. The telephone and electric light have made their way into China. Although the first railway constructed in China, from Shanghai to Woosung, opened and closed in 1876, was not approved by the government—the line being bought and removed to the shores of Formosa, where it now lies—the steam engine is at work. This is on a line to the Kaiping coal mines, a distance of six miles and a half, constructed by Li Hung Chang. Machinery has been introduced not only at the Kaiping mines, but elsewhere. The superstitions regarding shafts dug through the

earth, the "dragon's veins," are giving way. Mines are being promoted by the Chinese in various parts, but with great rashness, the fact that mines are utterly useless without communication not having been grasped. Gas has long been in use at Shanghai. The flotilla of thirty steamers, with a tonnage of some 30,000 tons, started by the China Merchants' Company, has not been a pecuniary success as yet, mainly owing, however, to maladministration during the late speculative crisis. Insurance companies are at work at Hong Kong and Shanghai, doing an important and increasing business. In military matters, while the late Franco-Chinese difficulty has clearly shown the imperfect condition of the Chinese forces, important changes have been effected. The most important have been the arming of men with the breech-loader, the drilling of Li's force, the establishment of dockyards, the introduction of torpedoes, Krupp guns, transports, and gun-boats on the European models. The fact that the military organization is still wretched and the administration corrupt does not vitiate the fact of progress having been made. The native press has made considerable strides. Commenced in 1863 with the *Shun-Pao*, there are now some half-dozen papers in China. Their influence is considerable and is extending rapidly. As a proof of their enterprise it may be mentioned that the *Shun-Pao* sent a "special correspondent" to Tonquin to follow the operations, though he very wisely thought discretion the better part of valor and declined to land on his arrival at Haiphong.—*London Times Correspondence.*

SOMETHING TO DO.

They that eat must work. They are to be "doers of the word and not hearers only." Every truth taken into the life wants to be wrought out in loving service. Just now there is need of Christian fiber of the hard and sinewy type. Stalwarts are in demand in the churches—men, women, and children, who can "take a square meal," and do a day's work of ten hours, through heat or cold.

Whatever may be the ailments of the older members of the flock, the lambs should not be nursed into spiritual dyspepsia. Every pastor will need to study the "whats" and the "hows," as related to the activities of young converts. They are to be taught to creep, to walk, to run, to bear burdens, to endure toil and hardness as good soldiers of Jesus Christ. There is great danger of failure just here. If you inquire into the cause of inactivity of older members of the church, you will find them lying far back in their religious experience. They were quietly slipped into the church and given an easy seat. They have filled it ever since. Out of mistaken tenderness, we pastors sometimes want to make it easy for those coming into the church, and we put them in bed. They are still tucked under the covers, and we can not start them now out of their warm nests. Let us never commit the error again. The discipline of work is scarcely less helpful than the discipline of grace. We learn to do by doing. Young converts should be kept moving on.—*Baptist Weekly.*

FIFTY years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave. First he was sold for a horse. Then his buyer thought him a bad exchange for the horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him, and again he was returned, to be sold for tobacco, with the same result. Nobody wanted the poor, miserable slave-boy, who was on the point of committing suicide, when he was bought by a Portuguese trader, and carried away in a slave-ship. How little that wretched boy knew what the future had in store for him as he lay chained in the hold of the crowded slave-ship! But one of England's war-ships that were clearing the high seas of the slavers bore down upon the Portuguese vessel, rescued the captives, and the African boy was placed under Christian influences, baptized and educated, and to-day he is Bishop Crowther, England's black bishop in Africa.—*Gospel in all Lands.*

HOW THEY REST.—Those who imagine that the lives of missionaries while in America for the benefit of their health, are periods of inactivity and luxurious leisure, will be surprised to learn that one of our own missionaries, who is about returning to Asia, has in two years of his stay in this country, traveled more than seventeen thousand miles, and delivered more than one hundred addresses to church conventions, associations, etc. At the same time his wife has traveled about twelve thousand miles, and been almost equally industrious in her efforts to disseminate missionary information, and arouse the churches to a sense of the great work God has committed to their hands. Most people would think that work like this, while it might be called "rest," is far from being properly called a "rest," or a vacation; but the same thing is true, in a greater or less degree, of all the missionaries while in America. They are always ready to "do good as they have opportunity."—*Mis. Mag.*

Boots and shoes may be rendered waterproof by soaking them several hours in thick soapy water. The explanation is that the compound forms a fatty acid within the leather which then acquires the property of resisting the penetration of moisture.

Educ.

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

ONENESS OF LIFE

One of the fundaments of the most literary work is the possession of each country by one of ours is to be nearest and uppermost guard to whether it will or not. In the older division of labor, a real long process of civilization, for example, it is family to have several each class of diseases. quality pervades all the deed, many of the trade subdivisions as would be artisans. With us, however, and a thousand from every side, we have with all kinds of employment slow to classify our labor more minute occupation however, in all branches mechanical life, and the thing to make its appeal.

In no department has from heterogeneous elements. Life is short, at most capable writers with lightning speed, so many literary occupy left next to nothing to lived. Take the case of Ezra Abbot, of Harvard that he was one of our scholars. In part a master, while he stood critical knowledge of the Testament. He lived organization would lead was an ardent and intelligent what has he left? Some that he spent his life in sheets of other people, in good earnest if he book-store for the world did some work on this bore the name of other compilation of the Bible "Future Life." He of work in the imperishable version of the New Testament a pamphlet on John's from one thing to another his years without leaving permanent monument. He was kindly withal, been open to all sorts he begun his life with whether in Greek or Latin charmed his varied talents to his calling, his fan during.

Professor Henry B. connected with the University of New York, with ecclesiastical man whom our country he took charge of the matic theology, he is in analytical skill, harmony, originality found acquaintance. Mr. Bancroft regarded one of the keenest of this country, however, where his nouncement is justic Theology is about volumes. But accompanies the an explanation. lectures were taken so out of these Smith's great work friends can not determine works grotesque erent students are less patches. Oth fill up the blank give the rich mine than in the income Droad" do we hear in the "Making the actual Green professor Smith is grings. The mono "Essays in History the "Chronology man, are all far from man's ideal, perhaps buried in his Note of Grider's Of great achievements tions leading to old schools of the only perpetuated sical assembly says the world, thing worthy of was so full of it that there is no sublime and last Our own hon is one of the of the versatile ture. He was, as such at how antipodal aphe books of Latin in the Quarter mons book on his rich article plays for oth write, form a worthy of a. Yet they lack fall beneath

Education.

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

ONENESS OF LITERARY PURPOSE.

One of the fundamental weaknesses in most literary work is the want of a sole purpose. Each country has its characteristics, and one of ours is to labor at whatever seems nearest and uppermost, without much regard to whether it will minister to the end or not. In the older lands there is more division of labor, a result brought about by the long process of civilization. In Germany, for example, it is very common for a family to have several physicians, one for each class of diseases. The same specific quality pervades all the professions, and, indeed, many of the trades have such minute subdivisions as would astonish our American artisans. With us, having a new country to develop, and a thousand wants crowding in from every side, we have busied ourselves with all kinds of employment, and have been slow to classify our labors. A process of more minute occupation is now going on, however, in all branches of professional and mechanical life, and the good fruit is beginning to make its appearance.

In no department have we suffered more from heterogeneous employment than in letters. Life is short, at best, and some of our most capable writers have run through it with lightning speed, and have dabbled in so many literary occupations that they have left next to nothing to show for their having lived. Take the case of the late Professor Ezra Abbot, of Harvard. No one can question that he was one of the most acute of all our scholars. In patristic theology he was a master, while he stood without a peer in a critical knowledge of the Greek of the New Testament. He lived as long as his delicate organization would lead us to expect, and was an ardent and intense student. But what has he left? Some one has said of him that he spent his life in reading the proof-sheets of other people. One would think so in good earnest if he were to inquire at a book-store for the works of Ezra Abbot. He did some work on this and that book which bore the name of other authors, such as the compilation of the Bibliography of Alger's "Future Life." He buried a vast amount of work in the impersonality of the recent version of the New Testament, and prepared a pamphlet on John's Gospel; and, going from one thing to another, he passed through his years without leaving any complete and permanent monument to his rare learning. He was kindly withal, and seems to have been open to all sorts of serious labor. Had he begun his life with one great purpose, whether in Greek or patristic, or whatever charmed his varied taste, and remained true to his calling, his fame would have been enduring.

Professor Henry B. Smith, for many years connected with the Union Theological Seminary, of New York, was better acquainted with ecclesiastical history than any other man whom our country has produced. When he took charge of the department of systematic theology, he proved himself a prince in analytical skill, and combined, in rare harmony, originality of thought with profound acquaintance with German thought. Mr. Bancroft regarded him, in addition, as one of the keenest philippic minds produced by this country. We would inquire, however, where his works are. The announcement is just made that his Systematic Theology is about to appear, in several volumes. But the explanation which accompanies the announcement is but an explanation. We are told that his lectures were taken down by a student, and so out of these we are supposed to find Smith's great work. The plan of admiring friends can not deceive the public. Posthumous works grotesquely put together by reverent students are only notorious and hopeless patches. Other scholars may help to fill up the blanks, but the work does not give the rich mind of the author, any more than in the incomplete "Mystery of Edwin Drood" do we have the veritable Dickens, or in the "Making of England" do we have the actual Green. The truth is that Professor Smith is greater than any of his writings. The monograph on "Mysteries," the "Essays in History and Philosophy," and the "Chronological Tables" of that history, are all far below the average, and the man's ideal, perhaps, his best, writing, was buried in his Notes on the American Edition of Grindler's Church History; while the great achievement of his life, the negotiations leading to the union of the new and old schools of the Presbyterian Church, is only perpetuated in the dry details of ecclesiastical assemblies. "Had he only lived," says the world, "we might have had something worthy of the man." Hardly; he was so full of life, so capable of everything, that there is no crystallizing of thought into sublime and lasting unity.

Our own honored and beloved McClintock is one of the best and strongest illustrations of the versatile genius in American literature. He was, when professor in Carlisle, as much at home in mathematics as in the antipodal sphere of languages. His textbooks of Latin and Greek, his brilliant work in the *Quarterly Review*, his little posthumous book on Methodology, and, above all, his rich articles in the *Cyclopaedia*, and vain plans for others which he never lived to write, form a body of literary achievements worthy of a scholar of three-score and ten. Yet they lack unity of purpose, and thereby fall beneath the gigantic powers of the man.

How shall this tendency to universal activity be guarded against? By finding out early what we are fit for, and then building ourselves up into a strong and permanent oneness of character. To the young people who have just come out of the colleges and universities by the thousand, we would say, be cautious at the start. Don't commit yourself to every new thing that comes before you with plausibility, but test it, and endeavor to do what you do at all with a finish and depth that will declare the master worker. Better, far better, will be your life as you go through it, if by looking to the strong for strength you devote yourself to the one great and supreme purpose, and infinitely grand will be the aggregate of your worth, when men gather about you as some of the best, and look upon your completed career as upon a work where all the powers and prayers were turned toward one worthy pursuit.—*Christian Advocate.*

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."

TOBACCO AND THE HEALTH.

The use of tobacco, as usually employed, is able to aggravate all diseases while it is the predisposing cause of many of these, some of which are positively incurable, directly traceable to the action of poisonous nicotine. While it is well known that the presence of all dust in the lungs is calculated to derange their functions—as may be inferred from the peculiar structure of the nasal passages, etc., to prevent easy access—it is reasonable to infer that the dust of poisonous tobacco, small particles of the ashes of the "vile weed," will still more irritate these delicate surfaces, aggravating or producing lung affections. It is equally evident that just to the extent that the poisonous nicotine juice is brought in contact with the stomach and all of the digestive organs, digestion must result. It is also plain that the glands, whose mission it is to eliminate certain foreign substances and poisons from the system, to the extent that they are contaminated, poisoned, must become the seats of disease. So of other diseases, directly produced by this poison, to say nothing of those cases in which a cancer, for example, is produced by the irritating effects of the contact with the deadly oil of tobacco. Among the diseases particularly attributable to this cause, are, 1. Cancer of the stomach, lips, tongue, cheek, nose, and pancreas; 2. Apoplexy; 3. Paralysis; 4. Dyspepsia; 5. Consumption; 6. Impotency; 7. Torpid liver; 8. Diarrhea; 9. Asthma; 10. Constipation; 11. Delirium tremens; 12. Imbecility; 13. Incurable ulcers of mouth, throat, lips, and tongue; 14. Congestion of the brain; 15. Palsy; 16. Piles; 17. Heart disease; 18. Nervousness; 19. Blindness; 20. Vertigo; 21. Sore throat; 22. Epilepsy; 23. Deafness; 24. Loss of the memory; 25. Sleeplessness; 26. Neuritis of the maxillary bone; 27. Neuralgia; 28. Locomotor ataxia; 29. Rheumatism; 30. Angina pectoris.

Here we have thirty most appalling diseases, all of which can be traced directly to the use of tobacco, and each of which might be illustrated by numerous clinical cases cited in medical works. Who is willing to run the risk of contracting any one of these diseases? The person who is, will inevitably find himself the victim of one or more of them.

With such an array of severe diseases, it will not be thought strange if many premature deaths result from the use of this narcotic poison.

In view of such facts and principles, what can be thought of the assumption that tobacco is a preventive of diseases, or that it wards off contagious and infectious epidemics? To be able to exert such an influence, it must possess some important element of nutrition capable of affording unusual strength with which to resist disease, which no one will so far stultify himself as to claim. Or, on the other hand, it must have the power to destroy the disease-germs, by actual poisoning. The idea is preposterous, in its application to the chewer, though the poison may be sufficient to destroy less hardy creatures, while it does not come in contact with what floats in the air. Though the chewer is just positive in this matter—because he wishes to be—as the smoker, the latter can not have any hope in this respect till the smoke is sufficiently concentrated and poisonous to cause him to hazard his life in breathing the same smoke! That individual, therefore, who has so little knowledge on this subject as to believe this, is worthy of pity!—*Golden Rule.*

IT MUST BE FOUGHT.

The liquor served out for public consumption at our gin palaces, beer-houses, and drinking bars, if all be true, would defile the foulest kennel; and if the whole stock were poured into Berking Creek it would be well. Ordinary hard drinking does quite mischief enough, without the added horror of the fact that men and women swallow seas of disgusting mixtures in which cocculus indicus, fox glove, green coppers, hartshorn-shavings, henbane, jallop, nut-galls, hux vomica, opium, vitriol, potash, quassia, yew-tops, and alum are the choicer ingredients. No wonder the toppers grow mad drunk; the marvel is they do not die outright. It ought to need no persuasion to lead men totally to abstain from such abom-

inations as the beers and porters, the wines and spirits of most of our licensed poison-shops.

This demon of drink must be fought, for it swallows men by thousands, makes their homes wretched, their children paupers, and their souls the prey of the devil. There should be combined and vigorous action among all temperance men, for such a control of licenses, that the dens of drunkenness shall be made far less numerous, to say the least, and if we went in for still severer restriction, so much the better. We are unmistakably overdone with gin-palaces and beer-houses; they are thrust upon us at every street corner; they are multiplied beyond all pretence of demand. Not the public good, but the publican's good, appears to be the aim of the licensers. Quiet neighborhoods can not spring up, because the beer-houses rise simultaneously; or if such a thing should for a few months be seen under heaven as a sober region, universally respectable, and guileless of intoxication, the Bacchanalian missionary soon opens his temple and converts the population to the common error of drinking ways. It is true that the all surrounding omnipresence of the stimulants suggests and propagates the craving.

At any rate, no two opinions can exist upon one point—namely, that the accursed habit of intoxication lies at the root of the main part of our poverty, misery, and crime.—*Rev. C. H. Spurgeon.*

FACTS FOR TEMPERANCE VOTERS.

Early Sunday afternoon, a few weeks ago, a friend of mine visited one of Elgin's club houses. Climbing up a flight of stairs leading from one of our business streets, he waited at the door. After waiting perhaps an hour a gentleman passed out and he walked in. What a sight greeted his eyes! Lying on the floor, around a low table, evidently made for the purpose, were nine handsomely dressed young men, helplessly drunk. Not one of them could rise from this position, but they could still reach up to the low table for more of the hot beverage of hell. When on a debauch, the stomach rebels against the poison, and thus their fine clothes were horribly soiled. There were six others able to stand. Revolvers were plenty, and after a friendly invitation to "take something," and my friend's refusal, a pistol, loaded and cocked, and aimed at his head, added its persuasive force. They proposed to hold his hands, open his mouth and pour it down his throat, but he was wise and full of nerve, and finally argued them out of it. One of the men on the floor with a heavy club aimed a blow that might have been fatal, but a "standing" member proved himself a friend in need and received its force on his own arm. After more than an hour in this pandemonium my friend was glad enough to take the first opportunity of escape.

I am informed that there are more than twenty club houses in this city. How many bright and noble young men they have ruined, God only knows. Who, like my friend, will go with prayer and undaunted faith, counting that these men are as well worth saving as our own! If not from our hearthstones, they are "some mother's boys."

A few days ago the wife of a gentleman of culture and education, a good husband and father when sober, called to see me, and with tears besought my aid. The gloom was settling down dark and hopeless around that home. Many a time he tried to rise, only to sink still deeper, because he was no match to our saloons, licensed for \$500 a year, to kill and destroy. This, too, in spite of the fact that their license forbids selling to minors and drunkards, a clause which, if the blood money comes promptly, our city fathers forget all about.—*H. W. Adams, Elgin, Ill.*

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."

OBEEDIENCE TO SUNDAY LAWS.

In the RECORDER of Aug. 21st, in reviewing a tract setting forth the oppressive and unjust character of Sunday laws, against the natural rights of Sabbath-keepers, and of those who regard all days alike, Eld. A. H., L. uses strong language and good arguments confirmatory of the author's views, so far as these laws regard Sabbath-keepers. I wish all could read the article, and weigh it with intelligent candor. But as to approval, I make an exception. These words are used: "We have a wide acquaintance among Sabbath-keepers, and are proud to aver that the illegitimate business which the Sunday laws forbid, are never approached by them." If Bro. L. means by illegitimate, those deeds which are not lawful to be done at any time, such as theft, drunkenness, profanity, and rioting, what room is there for pride? If he means buying and selling, trading and business, plowing, sowing, harvesting, building, sailing, shooting, fishing, and such like, all of which are forbidden by the Sunday laws, yet, by the commandment, required just as much on Sunday as on any other day, is it a matter of pride, or even of boasting, that we harmonize with such a law?

What the law allows and sustains is lawful,

however unjust, oppressive, or unconstitutional. But Seventh-day Baptists should not make too broad a profession of submission, while we offer to God the acknowledgment. "Thy commandment is exceeding broad." The 4th covers the whole ground, specifying the time and the amount—the 7th day, *not any work*—thou, son, daughter, man-servant, maid-servant, cattle, stranger, all shall rest; six days, work—all thy work.

I have kept the Sabbath alone for twelve years; have had only a very limited acquaintance with men of like precious faith; never saw any previous to that time except Jews, and knew nothing by personal acquaintance, whether they kept the Sabbath, or believed in it, or not; saw for the first time in my life, Christian Sabbath-keepers, Seventh-day Baptists, after I had kept the Sabbath and worked on Sunday about 5½ years. But one of the prominent thoughts and convictions of my mind before beginning to keep it was, "six days shalt thou labor and do all thy work." Of course only one day of the seven can stand apart from this count; and which day is that? The church, the people, the State, say, "the first;" God, the Bible, the holy, unchanged, unchangeable 4th commandment says, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." This ought to settle the mind of every honest Seventh-day Baptist.

By the divine authority, before I had kept half a dozen Sabbaths, the work on Sunday as a part of the commandment obligatory, though humanly illegitimate, was settled as the rule of my faith and practice. I see no other possible way for me to do my duty as a careful, thoughtful, prayerful follower of Christ, whose cross I thus obediently bear, though I thus suffer "the loss of all things," but I win Christ, so I gladly say "Thy will be done." I can not, therefore, boast of perfect loyalty to the unconstitutional Sunday law of Pennsylvania. I consider it a mockery of God, in which I can not engage. "The adversaries saw her, and did mock at her Sabbaths." Lam 17. Let us not join in the mockery. "Keep thee far from a false matter." Exod. 23: 7. So far as my limited acquaintance with Sabbath-keepers goes, they are no more in harmony with Sunday-keeping than I am. Therefore, let us take no pride in our conformity to a law, which, for years, regarding as unjust, oppressive, impious, and impossible to one believing the 4th commandment just as it reads; we have sought to abolish. Let us in nowise dissuade men from worldly business on Sunday; but do all within our power to lead them to rest from all such business and pleasure on the Sabbath. J. A. BALDWIN, BEACH POND, Wayne Co., Pa., Aug. 28, 1884.

AGITATION INCREASING.

We have received the following letter which is its own sufficient explanation. LESTERVILLE, Reynolds Co., Mo., Sep. 2, 1884. American Sabbath Tract Society, Alfred Centre, New York:

Dear Brethren,—The first opportunity for me to defend the Sabbath in this county now offers. I would be greatly obliged, if you would favor me with such tracts as will enable me to carry on this defense successfully. To guide you in the selection of tracts I will inform you as to what gave rise to this defense. A writer in one of our newspapers, advising base ball players against playing on Sunday, betting, swearing, etc., uses the following language: "Why should Sunday be the high day for this pleasure? Is it because Sunday is not a working day? But why is it not a working day? Because it is the day appointed from the creation to be observed in remembrance of the greatest work ever accomplished." I answered his article charging him with bringing a monstrous error before the religious world, and called on him, as he had assumed the affirmative of a monstrous error, to make good his assertion, or publicly retract it. He refuses to retract, and has attempted to defend his position. The contest promises to wax warm. The Sabbath question has had no attention in this county nor has it any advocate but myself. This is a favorable time, as I think, and ought to be improved. It is the more interesting on account of its being a newspaper controversy, reaching so many readers whose minds have never been called to the vast importance of this subject. I am a Baptist minister, well posted (as is allowed) in the Scriptures. Still I like to keep the benefit of skilled men's labor on hand. I regard them as necessary aids. Besides I have an ambition or zeal that prompts me to desire to triumph signally over all such errors. "Men of Israel help," if you desire it. I will clip each argument, in order, and send you, when done. "That

thou doest, do quickly." Yours for good. D. W. LEE.

We have furnished the brother with a good supply of tracts not only for his own use in conducting his defense, but for gratuitous distribution among those who may wish to read. Thus the work grows. Who Brother Lee is we do not know any more than is told in the above letter. Of course what the outcome of this agitation will be, is unknown to any of us, save that God cares for his own truth and is able to overrule all agitation for its advancement.

ENVELOPE LEAFLETS.

Our brother, Wm. M. Jones of London, Eng., is pushing the work of Sabbath Reform with much zeal and earnestness in that country by means of the *Sabbath Memorial*, which he issues quarterly, and by means of tracts and other publications. The following are printed on the two sides of a slip of proper size to place in an ordinary letter without folding, and very appropriately called envelope leaflets.

DO YOU ASK THE REASON WHY I do not keep Sunday? It is because the Bible does not command it; there is no Scripture proof that it is the Lord's day of Rev. 1: 10, that being either the day of judgment or the Sabbath day; and there is no authority for a change from the seventh day to the first to be found in the Bible.

All history shows that Sunday observance originated with the heathen, in honor of the sun, and was afterward appointed as a festival—not as a Sabbath—by the Roman Catholic Church.

Therefore HEATHENISM is the father and ROMANISM the mother of Sunday-keeping. Why then should Protestants esteem it as a sacred day?

Sunday is kept in honor of the resurrection of Christ; but the New Testament nowhere enjoins it, either by precept or example. Christ rose "late on the Sabbath-day"—not on the first day. See Matt., 28: 1, revised New Testament; also arguments in "Sign of the Messiah." The death and the resurrection of Christ are memorialized by baptism and the Lord's Supper and not by a day. 1 Cor. 11: 24-26, and Rom. 6: 3-5.

Falling to find any divine authority for keeping Sunday I am obliged to regard it as one of the six working days commanded by the Almighty to be used as such, according to Exodus 20: 9, and Ezekiel 46: 1, and Luke 13: 14.

THE REASON WHY I keep Saturday is because God commands it. "The Seventh-day is the Sabbath of the Lord thy God." Exodus 20: 10. "The Sabbath was made for man. The Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

Our Lord, his apostles and the early Christians, even to the 5th century kept this day.

In more than 100 Asiatic, African, and European languages I find only one uniform week of seven days, beginning with Sunday, and ending with Saturday—the seventh day—which in more than 60 of them is still called "Sabbath." There are various reckonings of years, as O. S., and N. S., Mohammedan, &c., but the week has been always uniformly the same with Jews, Christians, Mohammedans, and the heathen. Hence the identity of Saturday as the seventh day—the true Bible Sabbath—God's memorial of his creative work—his testimony against idolatry and atheism.

The Gospel teaches us to love and keep God's law. Obedience to God is the sign of grace in the heart. "This is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

As a Christian my life should be regulated by His good, holy and spiritual precepts, among which is included the observance of the seventh-day Sabbath. W. M. JONES, 15 MILL YARD, Goodman's Fields, London, E.

FEELING THEIR WAY TOWARD THE SABBATH

Under the head of "Episcopal," the *Freeman* of July 14th, says:—A proposal is being made in some quarters to hold "Divine" service on Saturday instead of Sunday evening. It is argued—1. It is consonant with the Divine order as seen in the record of creation. 2. It is the order appointed by Moses. 3. It probably was the original rule of the Apostles, who, no doubt, followed in this, as in other matters, the Synagogue use. 4. It is in accordance with the few notices of times of worship in the Acts. 5. It harmonizes with the ancient and settled use.

Is a return to the Sabbath to begin in the Church of England? The foregoing looks to holding service on Saturday evening, recognizing the Divine order of reckoning the day from even to even. There are many notices in the New Testament of Sabbath worship, but only one notice of a meeting held on Saturday night, or more properly the evening following Saturday, which, in the East, is still called night of the First, or First day night, just as our Sunday evening is there called night of the Second day—or Monday night.—*Sabbath Memorial.*

TRUE religion does not consist only in outward works. It has its beginning and home in the believing mind and renewed heart. The kingdom of God is within his people. They are temples of the Holy Ghost. He dwells in them, gives them divine life, adorns them with his gifts and graces, and when the gospel is established within us we are to seek to impart it to others. Just in proportion to our indwelling and vital piety will be our ability and disposition to give and pray and labor for the good of others and for the glory of God. Moreover, our Christian activity will tend to strengthen and develop our personal religion, provided we are humble and prayerful and replenish our souls with spiritual food.

the "dragon's veins," are giving way, are being promoted by the Chinese in parts, but with great rashness, the mines are utterly useless without ventilation not having been grasped. Long been in use at Shanghai. The thirty steamers, with a tonnage of 1,000 tons, started by the China Mercantile Company, has not been a pecuniary success as yet, mainly owing, however, to misadministration during the late speculation. Insurance companies are at work in Hong and Shanghai, doing an increasing business. In military affairs, while the late Franco-Chinese difficulties clearly shown the imperfect condition of the Chinese forces, important changes are effected. The most important are the arming bodies of men with the loader, the drilling of Li's force, the movement of dockyards, the introduction of Krupp guns, transports, and other European models. The military organization is still in the infancy and the administration corrupt and vitiate the fact of progress having made. The native press has made some strides. Commenced in 1863 with *N-Pao*, there are now some half-dozen in China. Their influence is considerable and extending rapidly. As a proof of enterprise it may be mentioned that *N-Pao* sent a "special correspondent" Tonquin to follow the operations, he very wisely thought discretion the part of valor and declined to land on Haiphong.—*London Times Indecence.*

SOMETHING TO DO.

that eat must work. They are to be taken into the life wants to be put out in loving service. Just now need of Christian fiber of the hardy type. Stalwarts are in demand everywhere—men, women, and children, "take a square meal," and do a work of ten hours, through heat or ever may be the ailments of the older of the flock, the lambs should not be led into spiritual dyspepsia. Every ill need to study the "whats" and "whys," as related to the activities of converts. They are to be taught to walk, to run, to bear burdens, to toil and hardness as good soldiers of Christ. There is great danger of failure. If you inquire into the cause of older members of the church, find them lying far back in their experience. They were quietly slipped church and given an easy rest. They did it ever since. Out of mistaken pity, we pastors sometimes want to ease for those coming into the fold and we put them in bed. They are tucked under the covers, and we can them now out of their warm nests. Never commit the error again. The work of grace is scarcely less helpful discipline of grace. We learn to do Young converts should be kept in.—*Baptist Weekly.*

years ago there was a boy in Africa taken prisoner in one of the fierce green tribes, and was carried in his home to be sold as a slave. He was sold for a horse. Then his captor had a bad exchange for the slave, he compelled his master to take him when he was sold for so much rum. He called another bad bargain by the name of tobacco, and again he was to be sold for tobacco, with the result. Nobody wanted the poor, miserable boy, who was on the point of committing suicide, when he was bought by a trader, and carried away in a How little that wretched boy thought of the future had in store for him chained in the hold of the crowded But one of England's war-ships clearing the high seas of the slaves, upon the Portuguese vessel, captives, and the African boy under Christian influences, baptized, and to-day he is Bishop of England's black bishop in Africa. —*All Lands.*

Rest.—Those who imagine that the health of missionaries while in America, and luxurious leisure, will be learned that one of our own missionaries is about returning in two years of his stay in this country more than seventeen thousand delivered more than one dresses to church conventions, etc. At the same time his wife about twelve thousand miles, most equally industrious in her disseminate missionary information to the churches to a sense of God has committed to their people would think that work might be called long, is properly called a "rest," or but the same thing is true, in a degree, of all the missionaries in America. They are always ready to have opportunity.—*Mis.*

shoes may be rendered water-tight several hours in thick The explanation is that the shoe acquires the property of penetration of moisture.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 11, 1884.

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

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Choose for thy daily walk
Life's sunny side,
So shall all peace and joy
With thee abide.

If shadows o'er thee fall,
Faith still can see
The Father's smile through all—
Sunshine to thee.

Then always look above,
Whate'er betide,
And choose with heart of love
Life's sunny side.

NATURALLY the warlike demonstrations between France and China have awakened some serious apprehensions regarding the safety of our missionaries in Shanghai. Up to the latest reports neither government has formally declared war, though some severe fighting has been done, and active war measures have been taken on both sides. At the present time, China seems desirous of entering into some treaty or compact which shall settle their disagreements without further hostilities. In the mean time other governments interested are moving to make Shanghai neutral ground.

It is a solemn fact that in the matter of our relations to Christ there is no neutral ground. Every man in the world is a Christian or he is not a Christian. He is either a friend to Christ or he is an enemy to him. He may not be neither the one thing nor the other. Jesus' own words are, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." We remember hearing, many years ago, a man who was not a Christian, but who was a fair moralist, raising the question as to what would become of such a he—not quite good enough for heaven, and not bad enough for hell. We have since seen that man an earnest, active Christian. But did he not represent a large class of men who think they stand on a sort of middle ground—doing nothing for Christ, and yet intending to do nothing against him? Let all such know that they are the enemies of Christ, and repent and turn to him while they may.

DELEGATES to Conference, via New York, can leave that city at 1 o'clock P. M., Philadelphia at 4 o'clock, and reach Clarksburg about 7 o'clock the next morning. Train on the narrow gauge leaves Clarksburg at 8 A. M., and reaches the "Brick Church" (Lost Creek) at 9.13. Delegates going via Harrisburg and Baltimore will strike the same through train at Baltimore at 7.15 P. M. Delegates going via Pittsburgh will leave Friendship at 5.45 A. M., Little Genesee 6.41, arriving at Olean 7.42. Leave Olean at 9.20, arriving in Pittsburgh at 8 in the evening. Leaving Pittsburgh at 9.40 P. M., arrive at Cumberland, on the main line, B. & O., at 2.54 A. M. Leaving Cumberland at 7.38 A. M., arrive at Clarksburg about 12.30 P. M. Delegates from the West leaving Chicago at 8.10 A. M. will reach Grafton at 6.01 next A. M., in time for the train from the East; or, leaving Chicago at 5.10 P. M., they will wait in Grafton from 12.48 to 8.10 next P. M., and then probably have to stay all night in Clarksburg.

AN exchange, speaking of the campaign scandals which have been freely circulating of late concerning the two principal candidates for the Presidency, and supposing they might be proven to be true; adds, it is a difficult thing to say what a conscientious Christian voter can do in such a case.

It seems to us a very easy thing to decide what a conscientious Christian voter could not do in such a case; he could not vote for a man for the highest office in the gift of the people, whom he could not recommend to his own son as an example of integrity and social purity. It is true that if he does not vote for the candidate of one or the other of the leading parties, he stands a pretty good chance of voting for some man who will not be elected. But then, there are worse things in this world than not going with the majority, and if the Scriptures are to be believed, the same thing is true of the world to come. There is, indeed, a good deal of senseless talk about throwing away votes; but we have a faith that he who makes his plea for downright honesty and blameless purity, whether he speaks by pen, or voice, or ballot, has not spoken in vain. He will,

at least, have washed his own hands of the iniquity of dishonesty and the sin of unchastity and impurity, and that may be better than to have gone with the crowd. Sooner or later such protests against evil will be heard and heeded. We repeat, then, what we have said in substance on a former occasion, the question for the conscientious Christian voter is not what candidate is likely to be elected, but who stands for honesty and purity both in public and private life? If such a man can not be found among the various candidates of the different parties, then the conscientious Christian voter, if he will do his whole duty, can do nothing less or more than to vote for some man who is not the candidate of any party, who does stand for truth and righteousness. If every conscientious Christian voter would do this the day would soon dawn when, as a matter of policy, if for no higher reason, the party managers would give us candidates who are both competent men, and men beyond reproach as to public and private morals.

Communications.

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

PLACES AND PEOPLE IN THE SOUTHWEST.

NUMBER II.

At the depot in Kansas City are four long well-loaded trains, ready to start for Texas, Southern Kansas, and the Rocky Mountains. A few of the passengers are excursionists; a greater number are hunting for new homes farther west; but a majority embrace the business men of this region. We are told by an officer of the Santa Fe Railroad, that a half million of people have settled the past two years in the upper portion of the Arkansas valley. Certainly, the travel into that region is now immense.

We are soon across the line into the State of Kansas. We will not pause to describe Wyandotte, which is in sight three miles up the river, nestling on the eastern slope of a table-land which approaches almost to the water's edge. The road is along the northern bank of the Kansas River, among thickets of wood, corn-fields, broken pieces of ground, and patches of ripened wheat and barley. Here we find the first indications of the need of rain in the dusty-looking fields, and the curling leaves of the corn. There are some signs of storm, but for three weeks there have been no showers. A favorite saying of a friend of my father is here fully verified, "It don't rain much in dry weather."

We stop for a day in Lawrence. My wife has relatives residing here, and several old school-mates from Alfred University, whom she has not seen for about thirty years. She spent with them a most delightful day. The place is a New England town of large size, with many Western features, planted in Kansas. The names of its streets and its families remind you of the homes of your grandparents in Massachusetts, Rhode Island, and Connecticut. You constantly meet here, as in other portions of the State, faces which seem very familiar to you. You involuntarily stop on the sidewalks to speak with people whom you are inclined to treat as old acquaintances; and you check yourself with regret and some astonishment, as you discover, on a more careful sight, that they are total strangers. Lawrence was the headquarters of the anti-slavery inhabitants, whose heroic leaders rescued Kansas from the dominion of slavery.

Many points about the city are shown where noble men perished in the "border ruffian" warfare, even prior to the Rebellion. You are introduced to solid and influential citizens on the streets, or in their places of business, who "the horrible tale can unfold," concerning their early sufferings. On the high bluff, called Mount Oread, near whose base the town is built, existed the fort to which the settlers would flee when the Missouri raiders visited this section. I am told that it is still a practice for some of the "old-timers" to meet here occasionally, and to recount the hardships and murders of the former days of Kansas. A recent settler, who has listened to these recitals, said to me, "I never realized, until coming to this State, how terrible was the struggle between the two factions here; and that on this spot was the real beginning of the bloody strife which followed between the North and South." On the site of the old fort stands the University of Kansas, a magnificent structure, from the top of which the country for forty miles can be seen in some directions. The institution is grandly prosperous, giving now the brightest foreground to the most significant traditions of this region.

The Government has recently located an

Indian school at this place, similar to the one in Carlisle, Pa. The citizens here purchased a farm of 280 acres, two miles south, and gave it for the use of this school. On it have been erected this year, three stone buildings, one for chapel and recitation purposes, and two for dormitories. The situation is beautiful, commanding a fine view of the woodlands and the cultivated fields in the vicinity. The accommodations are sufficient for 350 boys and girls, who will be taught farming, stock raising, some of the trades, housekeeping, &c., in addition to the elements of learning. The conveniences are neat and substantial, all that could be desired, except those for ventilation. It is surprising that, while our Government uses here the costly method of heating by steam, not any adequate device is provided for removing the foul air from any office, recitation, or sleeping room in all the buildings. Sixty-five thousand dollars are appropriated yearly for the support of the school, which represents the policy of educating Indian children away from their tribes, and then sending them back to their parents. So far, this method yields the best results. We found here Rev. James Marvin, D. D., a former professor at Alfred, who is now in charge of this institution. Through his courtesy we visited the grounds and the buildings, and learned of the arrangements required to organize such an enterprise. Our Government has been exceedingly fortunate in securing the services of a thoroughly Christian gentleman, with such experience in teaching and managing schools, and of such acquaintance with people of influence in this Western country. Secretary Teller, of the Interior Department, is an old pupil of Dr. Marvin, and has rendered all assistance needed in the establishment of the school. It is expected that the pupils will be secured mainly from Indian Territory and from the tribes and Pueblos in the extreme Southwest.

Lecompton is farther up the Kansas River, on the south side. It was the capital of the Territory under the pro-slavery rule. It stands on an elevation of ground, and is surrounded by a region of excellent soil. Only a few straggling and dilapidated buildings, with the old stone State House, occupy the spot. As far as we could see, the leading business of the place consists in crushing the compact rock, which crops out along the banks of the river, for ballasting the railroad bed. In the language of those hot times, the village is surely "a relic of barbarism," showing the withering, blasting power of American slavery wherever it was prominently felt. A partially successful attempt is in operation to establish an Academic school within the walls of the solitary-looking building, where the Legislature and other rough men sympathizing with the South, met, and planned the murder of free-soil citizens and the burning of their homes. Here the survival of the fittest seems to be the teacher of children, not the cruel jayhawker.

What if the Northern sentiment had not succeeded in this State, whose scenery is charmingly beautiful, whose soil in most places is surpassingly fertile, whose rolling fields of corn and wheat now abound in a most plenteous harvest, and whose villages and cities, dotting its entire eastern half, are filled with an intelligent and aggressive population; even in matters of temperance reform, what an advanced position the people have assumed for a Western Commonwealth! It is certainly novel and gratifying to walk through the streets of its largest towns, and to see little or no indications of the public sale of intoxicating liquors. I am told by well informed and candid men, not altogether partial to the new order of things, that in the smaller villages throughout the State, but comparatively few drinking saloons can be found—open places where beer, whiskey, and rum are vended—still this can not be said of all the cities and larger villages. Certainly, the prohibition laws of Kansas are effecting some most desirable results.

By the way, I am reminded of the strong indignation almost everywhere expressed, by the staunch and foremost leaders of the prohibition movement in Kansas, against ex-Gov. St. John, for his virtual abandonment of the old organization which has worked so efficiently in the Republican party, in his acceptance of the nomination for the Presidency by the Prohibitionists of this country. They regard him as directly antagonizing the interests in the promotion of which they have elevated him to seats of honor and influence, and as violating his expressed and well-known pledges to them. It is difficult to see the need of a new party in this State, when the resolutions of the County Conventions held by the Republicans and their State platforms have, for some years, advocated strict Prohibition.

W. C. W.

LETTER FROM BROTHER HELM.

SABBATH RECORDER: Will you indulge me this once more to address through your columns, my brethren in Christ, who are "lone Sabbath keepers" either as families or individuals, and the poor in this world's goods, and those who are surrounded with troubles of any kind?

Dear brethren, having been engaged in trying to serve the blessed Lord for thirty years past, and of late, in the decline of life having embraced the Seventh-day Sabbath, and believing from every indication that my sojourn on this side of the River is of short duration, I feel inclined to leave you all the encouragement I can.

Since it has been my privilege to read the RECORDER, I have noticed letters from many parts of the country containing language like this, "We are lone Sabbath keeping family;" "I am a lone Sabbath keeper;" "We are poor and cannot furnish aid for the mission work;" "I am an invalid;" "God bless you in the work," &c. These letters arouse all my sympathy because the conditions described are so near of kin to my own—not in one only but in every particular mentioned! Do not be discouraged. Remember the good Lord said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are ye, when men shall hate you, and separate you from their company, and shall reproach you, and cast out your name as evil." (Matt. 5:3; Luke 6:20, 22.) He has ever been faithful to His promises, and will not forget that promise—"Lo! I am with you alway." He is not far from every one of us though He is on His mediatorial throne. He delights in looking down to earth to see whether it is going well with His flock. Though one of His sheep is in Kansas, one in Dakota, one in Colorado, one in Georgia, one in Holland, one in Sweden; though one is poor, one is sick, one is in distress, He beholds each at the same time, and will bless them according to their several needs.

Do you not know that every time you kneel at His mercy seat and pour out your petitions there for His blessing, that your vessel is made full to the brim? Let us not complain because of our condition for He has a purpose in it. Perhaps if we lone Sabbath keepers were surrounded by many others, our lights would be so dim by those which shine with greater brilliancy that our influence would be thrown entirely in the dark. Perhaps if we were wealthy, we would become proud and haughty, and our lights would be hid under a bed so that others could not see them. If we were robust in health we might rejoice in our own strength and forget God. But we are alone; we are poor; we are invalids; we are despised; we are in prison. These facts call to our minds the one thing needful—they tell us that we are dependent on the mighty power of Jehovah, and that we must look to Him for help, preservation, and guidance in all things. These also try our patience and faith. This is a grand point to be gained. We must prove our fidelity to our Captain. Consider how Job held to his integrity while passing through trials and afflictions! Also, poor Lazarus, while a beggar at the richman's gate, enjoyed within him the blessing of eternal life. Will God visit the poor in spirit? Yes, with His choice blessings! As our great Creator and Redeemer, all things are His; therefore he can make us rejoice even while passing through the floods and flames.

God has given to some of His servants the understanding of languages that they may explain His law publicly in the sanctuary; to others the ability to place upon record in proper form His will; others to labor as evangelists; and to others, other gifts and callings, till even the poor and afflicted have a place assigned them, that all ranks and conditions of men may be represented in the kingdom of God on earth. Then let us, dear brethren, fill our places in life without murmuring. But some of us perhaps will say "in my present condition I can not do as I would like to do; for I would freely bestow of my goods to the mission work, or to the Bible or tract society if I had the means to do so."

No doubt we would all do this cheerfully; but have we naught to give? Where is that intense desire that all may know God, from the least to the greatest? God requires of us only according to that which we have; and can not we do as Paul, when he said, "My heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1.) "The fervent, effectual prayer of a righteous man availeth much." (James 5:16.) Then let us go daily to the throne of grace and there pour out our heart's desire to God that His cause may spread till His people shall fill the earth.

Lazarus, though poor and despised, filled his station in life equally as well as David and Solomon filled theirs. While he begged for the crumbs that fell from the rich man's table, he loved and served God with all his heart, and proved his fidelity to God.

Are you alone, and surrounded by those who refuse to obey God's law? Sooner or later your influence will be manifest in those who observe your godly walk and conversation. Your faithful observance of the Sabbath under difficulties will impress them with your sincerity and will lead them to examine the subject for themselves. And so each one of us stands as a light—a lamp—to lighten the path of others. When persecution arose against the disciples of Christ soon after His ascension, the disciples fled to different parts of the world—one, and two, and three in a place—and by word and example spread "the good tidings of great joy" to the people of many cities and countries. Thus instead of destroying the influence of the gospel of Christ it was spread abroad. So let it be with us to-day.

God gave to the widow of Israel who supplied the wants of his servant, sufficient oil to pay her debts and abundance besides. So He will grant to us that which will be most to His glory, and we should be satisfied with it. John, in his vision of the great day saw a multitude who had come up through great tribulation with their robes washed and made white in the Blood of the Lamb. If it is our lot to pass through much tribulation here, we should rejoice in the hope that we shall wear robes made white in the Blood of Jesus. "These light afflictions which are but for a moment, are not worthy to be compared to the glory which shall be revealed in us," when we shall be with Jesus in the mansions prepared for those who love and obey Him.

Dear brethren, stand fast by your post whatever your condition or circumstances may be. God will reward you according to your works.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." (Rev. 3:12.)

That God will enable us all to be true and faithful servants, obeying Him in all things, helping us to overcome all evil, is the prayer of your brother in Christ.

A MINISTERIAL BUREAU—A SUGGESTION.

When in the progress of events new needs arise, or old needs come to be more widely felt, new agencies to supply those needs are demanded. A few years ago the era of popular lectures began. More and more societies of various kinds came to demand lectures for popular audiences. An increasing number of men began to write lectures to meet this demand, desiring to devote a few weeks or months in the year to lecturing for pecuniary profit. The society and lecture committees did not always know where to obtain their lecturers, and the lecturers did not know where they could make a series of engagements. A medium of communication was needed to bring the parties together—the demand and the supply. Hence the "Lecture Bureau."

Again there came to be needed a medium of communication between school authorities wanting teachers, and teachers wanting situations. Hence the "Educational Bureau," which we see advertised in the educational periodicals. The "Intelligence Office," instituted to be a medium of communication between those who want servants and servants who want situations, is a labor bureau, under another name.

Now I have sometimes thought that in our denomination a similar agency is needed to serve as a medium of communication between churches in want of pastors, ministers and young men awaiting calls,—a Ministerial Bureau. Whatever may be said of the Methodist polity, it certainly has this merit, that it gives a preacher to every charge, and a charge to every preacher, without a long interregnum of ministerial labors and of pulpit supply, and without much of that embarrassment to the feelings of preachers which the seeking or awaiting of "calls" involves. In other large denominations the "ministerial registers" furnished by their religious papers, noting dismissals and resignations, keep those who are interested posted in the matter of pastorless churches and churchless pastors. And so a minister or candidate who wants a settlement, puts a few specimen sermons in his traveling bag and goes "candidating." A church looking for a pastor makes out a list of available

men and invites them and exhibit themselves takes its pick from churches can not be a dist plan, and the c not harmonize with or the genius of with the feelings of

I think, would I tramping. And yet always, there are churches may not be a single of us who has not some of may be some, who for a change of field, by feelings of propriety of selves, or in any way what course is open to ters in such cases? If pastor is one of our et ally obtain its choice of churches less able, deprived of its pastor, some other church, at go on until a Chu when compelled to not obtain another.

In the case of a church seeking a pastor, it is possibly available men budget of feelers at of getting favorable ans than it can call; or it each by turn until, consuming months or until it has gone thro success. At the as some pastor abundant place, and with whom satisfied, who, for ju a change of field. O is employed in mis other department of a change to pastoral advertise himself, as consider a call, and s be glad to have him is available.

Sometimes both of that a change would church does not li away, and the pastor not knowing that an to him soon. And friction, it may be.

Why may not the met in this way:

ence appoint a com bureau or whatever which shall serve nication between ch young men ready to any church wanting its want known to dicate if it chooses for a pastor's suppo who desires a ch young man who is work, communicat committee, naming need for his sup which he may cho can do without With this inform prepared to ans pastor, that such consider a call, an that church. Or the time of applic committee, the ti it can recommen then the church enter into corres to be open to s a probability of Why not?

FUNERAL

Having profes sity of Geneva, a acquainted with years, I took funeral, on Tue P. M.

I noticed on Judge Ringer, prominent citizen as we passed there was a per immense crowd being closed. Tickets for reserved main profession, w I arrived. that there was my time, I ple session as well was cordialy the tight-ly might have ing, I laid in

... though poor and despised, filled in life equally as well as David...

So let it be with us to-day. I gave to the widow of Israel who...

... that overcometh will I make a pillar of my God, and he shall...

EDITORIAL BUREAU—A SUGGESTION.

... in the progress of events new needs and needs come to be more widely...

... ere came to be needed a medium of communication between school...

... Having professional business in the vicinity of Geneva, and having been...

... Tickets for admission to the church, though reserved mainly for officials...

men and invites them in turn to come and exhibit themselves. Then the church takes its pick from the list.

In the case of a church of average ability seeking a pastor, it may make out a list of possibly available men, and send out a whole budget of feelers at once.

Sometimes both church and pastor feel that a change would be desirable, but the church does not like to turn the pastor away, and the pastor does not like to resign.

Why may not the difficulty and the need be met in this way: Let the General Conference appoint a committee—an agency—a bureau or whatever it may see fit to call it.

FUNERAL OF SECRETARY FOLGER.

Having professional business in the vicinity of Geneva, and having been intimately acquainted with Secretary Folger for many years, I took it in my way to attend his funeral, on Tuesday, Sept. 9th, at 2 o'clock P. M.

I noticed on the train from Syracuse, Judge Ruger, Frank Hiscock, and other prominent citizens; the number increasing as we passed on till, on reaching Geneva, there was a perfect jam in the cars, and an immense crowd in the streets, all the stores being closed.

his earliest convenience, that I had used no deception. Entering the church as soon as it was opened, and getting a seat favorable for observation as well as hearing, I noticed that as President Arthur and Governor Cleveland became seated together, they conversed in a low tone, and as I afterward learned, without any introduction, it being their first meeting.

The members of the Cabinet, except Lincoln, who was kept away by the death of a relative, were seated with the President, and back of them, Naval officers, Judges of the Supreme Court, Members of Congress, etc., among whom was our Representative, Frank Hiscock, who compared favorably, in appearance, with the best of them, as appeared to me.

The services at the church were very appropriate for the occasion, as appeared to me. Mr. Gerret Smith, of St. Peter's Church, in Albany, presided at the organ; Mr. M. Shean conducted the music; the Scriptures were read by the Rev. Mr. Morey, acting pastor of the church, and the Rev. Dr. Upsom, of Auburn Theological Seminary, after offering prayer, delivered the address, occupying about fifteen minutes.

DR. E. R. MAXSON.

SYRACUSE, N. Y., Sept. 11, 1884.

TEACHING A BIBLE CLASS.

Knowing so little of the Bible, we never dared to teach a Bible-class. We have never been, without a plan, or at least without convictions of our own as to how we would manage at such a responsible post.

When such a work is done thoroughly, then let a book be taken up, and its place, both in time and matter, its author, the apparent object of the book, be well defined and understood.

If it is not intruding, in another letter we will endeavor to show what we mean by an outline, and in still another what we mean by a synopsis of a book.

Home News.

NEW YORK. ALFRED CENTRE. It is a fine time for gathering the Fall harvest. General good health prevails.

The Prohibitionists, and the Republicans, have each a banner flung across the street in our village.

Our regular communion service occurred last Sabbath, the 13th inst. The covenant meeting on Sixth-day afternoon was a good meeting, though not largely attended, but the continued service in the evening was of more than ordinary interest.

was larger than usual, including, as it did, many students. Old and young seemed to enjoy the meeting. Expressions of loyalty, acknowledgment of God's goodness, and the experience of the love of Christ, seemed to spread over the entire congregation.

After reading the covenant, and extending the hand of fellowship, the communion was enjoyed, most of the large congregation remaining through the service.

The changes in the temperature have been very great for a few days past, passing from the neighborhood of the nineties on Thursday, to white frosts and overcoats on Friday.

New Jersey.

SHILOH.

Pursuant to a call, those interested in Gospel Temperance work met at the session room, Thursday, July 17th, for the purpose of organizing a W. C. T. U.

We have resolved to put our shoulder to the wheel and help push on this great "car or Prohibition," which is moving slowly, but surely, to victory.

PROHIBITION.

Condensed News.

Domestic.

Five deaths occurred from heat in Philadelphia, Sept. 9. There were many cases of sunstroke.

Robert Hoe, of the firm of printing press manufacturers, died at his residence in Tarrytown, N. Y., Sept. 14.

The anniversary of the admission of California into the Union has been proclaimed to be general holiday by the governor.

The Hon. Julius H. Seelye is preparing an article on "Moral Character in Politics," to appear in the next issue of the North American Review.

The telegraph, telephone and electric light companies, of Philadelphia, have been notified to place all their wires underground before January 1st.

One concern in Philadelphia rolled out 40,000 of old tin cans lately in two months. They are used for covering trunks, and in various other ways.

General McClellan is now president of a ranch company in Grant County, New Mexico, owning 16,000 head of cattle and 1,500,000 acres of land.

Mrs. Powers, a beautiful widow of West Las Animas, is said to be the wealthiest cattle-raiser in the West. She is worth \$15,000,000, and is called the native cattle queen.

A large number of employees of the government printing office at Washington, has been laid off on account of the lack of work and the small appropriations.

The latest estimates of the wheat crop of the United States give a total of 553,488,000 bushels. The yield of 1883 was 424,590,000 bushels, and that of 1882, 505,320,000 bushels.

Recent storms have done great damage in the West and Northwest. At Chippewa Falls, Wis., fifteen buildings on one side of the river and twenty on the other, have been swept away.

The international surveying party has located the boundary of Mexico and the United States 600 yards north of the old line.

The title "BABYLAND" was brought into use by D. Lothrop & Co., for their charming magazine BABYLAND, the bound volume of which is each year a delight in many thousands of homes.

The number of cholera victims in Naples is increasing. The English government is sending 16,000 pounds of dynamite to Egypt with a view of exploding a passageway for boats through the Nile cataracts.

Foreign. The number of cholera victims in Naples is increasing.

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John A. Kasson, the new American Minister to Germany, was granted an audience by Emperor William Sept. 10, and presented his credentials.

General Wolsley started for Assiout, Sept. 15. Orders issued at Cairo point toward the intention to use the desert route from Dubboto to Khartoum, in case the Nile route fails.

The immigration returns for August show that 14,836 immigrants landed in Canada. Of these 5,895 were passengers for the United States.

The news from Belgium is serious. The Education Bill has passed both Houses and awaits the royal sanction, which in an ordinary case would be given at once.

Lord Northbrook, British High Commissioner to Egypt, had an audience with the Khedive recently, and presented to him a letter from Earl Granville, British Secretary of State for Foreign Affairs.

Emperor William, in a letter conferring the Order of Merit upon Chancellor Bismarck, says: "During two wars you stood by your Emperor as the most careful adviser in your military capacity."

DIED.

In Willing, N. Y., Sept. 10th, 1884, of cholera morbus, ELIZETH L., wife of George Eastman, aged 65 years, 11 months and six days.

In West Edmeston, N. Y., suddenly, Sept. 5th, 1884, MR. MACOMBER BARKER aged seventy-seven years. He had long suffered from disease and was feeble, and while at work in his garden was taken with violent sufferings through his chest which resulted in death in about an hour.

At Battle Creek, Mich., Aug. 27, 1884, of tuberculosis of the brain, RUBY MAY ATHERTON, aged 3 months, and 21 days, infant daughter of William R. and the late Estie Crandall Atherton.

In Chicago, Ill., Sept. 1, 1884, at the residence of his son Ira J. Ordway, MR. SAMUEL ORDWAY, in the 84th year of his age. His remains were brought for interment to Brookfield, N. Y., where he formerly resided and where his wife lies buried.

Aug 18, 1884, CHARLES E. BALCH, youngest son of Charles D. and Silvia A. Balch, aged 3 years. This loved one had never spoken guile, nor had his feet trodden the path of sin, nor had his hand been stained with crime, why should not he be robed in white.

Books and Magazines.

THE OLD TESTAMENT STUDENT begins volume 4 with the September number, in which Prof. Francis Brown, of Union Theological Seminary, N. Y., discusses a Recent Theory of the Garden of Eden; and Rev J. A. Smith continues his Studies in Archaeology and Comparative Religion.

CHORAL WORSHIP.—A collection New Sacred and Secular Music, for Chorus, Singing Classes and Conventions, by L. O. Emerson. Published by Oliver Ditson & Co., Boston.

The title "BABYLAND" was brought into use by D. Lothrop & Co., for their charming magazine BABYLAND, the bound volume of which is each year a delight in many thousands of homes.

The international surveying party has located the boundary of Mexico and the United States 600 yards north of the old line. This throws a considerable portion of the town of Nogales on Mexican soil.

has induced certain publishers to attempt imitations. It becomes necessary, therefore, to warn the public against these inferior books issued under similar titles, and to state that there is but one genuine Babyland, and this always has the imprint of D. Lothrop & Co., Boston.

The Sunday School Times, of Philadelphia, has issued a neat little pocket calendar for 1885. It contains on the one side a complete calendar for the year, and on the other a list of the Sabbath-school lessons for the twelve months, beginning with Jan. 1, 1885.

'49, THE GOLD SEEKER OF THE SIERRAS, by Joaquin Miller. A new book by Joaquin Miller is an event of importance in the literary world. His genius is so unique, and the materials at his command so abundant and so peculiarly American, that he has gained one of the foremost places among the writers of the day.

SPECIAL NOTICES.

The next session of the Southwestern yearly meeting will be held with the church at Long Branch, Nebraska, commencing on Sixth-day, Oct. 11, at 10 o'clock A. M.

Introductory sermon at the opening session, J. J. White.

Sabbath morning prayer and conference. Sabbath morning sermon, by S. R. Wheeler, followed by collection for Missionary Society.

First-day morning sermon by G. J. Crandall, followed by collection for Tract Society. First-day afternoon at 2 o'clock sermon at by J. J. White.

First-day evening sermon by G. J. Crandall, followed by farewell conference. It is hoped that the business of the meeting may be conducted with such dispatch as to give opportunity for other religious services.

D. K. DAVIS, Moderator.

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

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

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

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Sept. 13th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

Butter.—Receipts for the week 33,285 packages; exports, 6,888 packages. The market is steady but lacks life and activity. Fancy fresh make State creamery was in light receipt, good demand, and prices advanced sharply.

Receipts for the week 17,182 boxes; exports, 33,580 boxes. Most of the cheese arriving were in bad order and prices have ruled very irregular and market quiet.

Table with columns: Fancy, Fine, Family. Rows: Sour Cream Creamery, Sweet, Home dairy, Summer firmness, Frontier, picked-up butter, Cheese, Skimmed, Eggs.

Receipts for the week, 9,498 bbis. and 5,951 cases. All fresh laid stock meets good demand at our best quotations. Long held stock sells slowly and prices are nominal.

Butter, Cheese, Eggs, Beans, Etc. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

Selected Miscellany.

HAVE FAITH IN GOD.

When the stormy winds are blowing, And the angry billows roll, When the mighty waves of trouble Surge around the stricken soul, Have faith in God Who reigns above; Trust in him, For he is love.

When the way is rough and thorny, Danger all along the path, When the foe is ever planning How to crush you in his wrath, Have faith in God; His loving care Shall keep you safe From every snare.

When your eyes are dim with weeping And your heart is full of woe For the loved that now are sleeping In the cruel grave so low, Have faith in God; The dead shall rise To meet their Saviour In the skies.

Are you filled with eager longing For the night to pass away? Are you weary of the watching For the dawning of the day? Have faith in God; He is our stay; Soon will come The endless day.

A STRANGE REMINISCENCE.

We find in "Figures of the Past," by Josiah Quincy, in an account of the establishment of railroads in Massachusetts about the year 1838, an experience which reads strangely to us who hear of colored Senators and read in the reports of National Conventions not only the speeches of colored delegates from all portions of the South, but also that from among the number one should be appointed chairman pro tem of such a body. It has also seemed strange to many Northerners that Southern people who had become accustomed to much nearer personal relations to colored people than we were at the North, having their nurses sit alongside of the mistresses in their carriages, having them often sleep on mattresses in their rooms, having them about them at the table, and with their children everywhere, should have been so averse to allowing colored persons in public conveyances, as is here described.

Josiah Quincy writes: There is one question which could not be avoided after the establishment of railroads: "What are the rights of negroes in respect to this new mode of locomotion?" And the general voice of the community replied in usual chorus, "Neither here nor elsewhere have they any rights which a white man is bound to respect."

The prejudice against persons of color can be but faintly realized at the present time.

No public conveyance would carry them, no hotel would receive them, except as servants to a white master. The day in May when our State Government was organized was universally called "Nigger Lektion," because on that day negroes were accorded the privilege of appearing on the common; whereas, if one of this class of citizens presumed to enter the common on artillery election he was liable to be pursued and stoned by a crowd of roughs and boys. After the Providence railroad opened the shortest way to New York, it was found that an appreciable number of the despised race demanded transportation. Scenes of riot and violence took place, and in the then existing state of opinion it seemed that the difficulty could best be met by assigning a special car to our colored citizens. Some of our cars were then arranged like the old stage-coaches—there being three compartments upon a truck. These coaches communicated only by a small window at the top, and one of these I assigned for the exclusive use of colored persons. One morning at Providence I entered the middle carriage, and was presently attracted by voices in the next division,—that allotted to travelers of the black race. I arose and looked through the little window just mentioned, and saw that a Southern gentleman had entered the compartment, which was occupied by a well-dressed negro, who wore spectacles. The Southerner was evidently much excited at finding a negro taking his ease in a first-class carriage. There had been some words between them which I did not perfectly hear. What I did hear was this:

Southerner—You black rascal, so you're a voter here, are you?

Negro—Yes, I am a free citizen and a voter.

So.—Well, I have taken just such fellows as you, and tied them up by their thumbs and whipped them until the blood ran down to their heels.

N.—Then sir, you shed your brother's blood.

So.—Why you—nigger, you don't mean to say that I'm your brother.

N.—Yes, for it is written, "He made of one blood all nations of men for to dwell on the face of the earth."

The effect of this quotation was as the last straw upon the burdened camel. It fairly broke the patience of the knightly personage who had entered the carriage. He instantly sprang upon the negro, catching him by the collar; and almost as quickly I entered the compartment and ordered him to desist.

"Well, who are you?" said the assailant, with a mighty oath. I replied that I was the President of the road and would see that he was arrested if he did not immediately

leave the carriage; and having said this, I added a few words of measureless contempt for his conduct. Muttering some profanity, the man left the compartment, while I called the conductor to show him to the proper coach. At that time the trains made quite a stop at Mansfield, during which most of the passengers left the cars. I was standing upon the platform of that way-station, when the Southerner approached me, with a beaming face and all the suavity of manner which was characteristic of slaveholders when on their good behavior at the North. He gracefully apologized for his conduct, saying he was not accustomed to seeing negroes treated as white persons, and the sudden introduction to such a spectacle had caused an excitement which he was unable to control. Before he had finished speaking we were joined by the negro, who, in a manner no less gentlemanly, thanked me for my interference, and producing a handsome pocket-book, offered me his card. The amazement with which the gentleman from the South regarded this proceeding is altogether indescribable. His blank and helpless astonishment was of the sort which might be succeeded by a burst of indignation or a burst of laughter. Fortunately the comic side of this latter day warning at length succeeded in making itself predominant.

"Well, take me home!" he said, "I've seen all I came for. Spectacles were good; but a nigger with a visiting card! It just knocks me down and makes me weak as a baby. A nigger with a visiting card! Well I am surely dreaming and that's a fact. 'The above illustration,' adds Mr. Quincy in his diary, "is an extreme illustration of a state of feeling which has happily passed away."

ONLY A BOY.

Only a boy, with his noise and fun, The veriest mystery under the sun; As brimful of mischief, and wit and glee As ever a human frame can be, And as hard to manage as—ah! ah, me! 'Tis hard to tell, Yet we love him well.

Only a boy, with his fearful tread, Who can not be driven, but must be led; Who troubles the neighbors' dogs and cats, And tears more clothes and spoils more hats Than would stock a store For a year or more.

Only a boy, with his wild, strange ways, With his idle hours on busy days; With his queer remarks and odd replies, Sometimes foolish and sometimes wise, Often brilliant for one of his size, As a meteor hurled From the planet world.

Only a boy who will be a man If Nature goes on with her first great plan— If water, or fire, or some fatal snare Conspire not to rob us of this, our heir, Our blessing, our trouble, our rest, our care, Our torment, our joy, "Only a boy!"

HINTS TO WRITERS.

The diphthongs ei and ie.—Some people are frequently at a loss how to spell words containing these diphthongs, when they have the sound of long e; for in some words the e comes before the i, as in receive, and in others the i comes before the e, as in believe. A careful writer would not like to be caught spelling receive, r-e-c-i-e-v-e, or spelling believe, b-e-l-i-e-v-e; and to tell in what words of this class e comes before i, and in what ones the i should be written before the e, without looking them up, is often quite a matter of perplexity. Nor will it satisfy all minds to do as we once heard a teacher direct, that is, make both letters like i and put a dot midway between them, so that it may be taken to belong to either. No one should be satisfied with less than making every letter distinct, and then putting the right letter in the right place every time.

The following general rule may be given in reference to these words, which will perhaps assist some minds to remember their proper spelling:—

1. After s, and c having the sound of s, e always comes before i; as, receive, deceive, perceive, conceive, receipt, deceit, conceit, ceil, seignior, seine, and seize, with their derivatives and compounds. To this there is one exception, in the word siege, in which, following s, the i comes before e.

2. In all other words of this class, i always comes before e; as, believe, belief, relieve, relief, mischief, handkerchief, fief, field, fiend, fierce, frieze, grief, mien, piece, pier, pierce, priest, reprieve, and yield, with their compounds and derivatives. To this there are two exceptions: leisure, and teil, a tree.

Doubling final consonants.—The words reveal and rebel each end with a single l; but when another syllable is added, the l in rebel is doubled, but the l in reveal, remains single; thus, rebelling, revealing. Why is this? The rule is that all monosyllables ending in a single consonant preceded by a single vowel, double that consonant on taking an additional syllable; and words of more than one syllable ending in a single consonant preceded by a single vowel, if accented on the last syllable, double that consonant on taking an additional syllable; but if the accent is not on the last syllable, the consonant is not doubled. Thus: pean, peanned, peanning; hot, hotter; begin, beginning. The consonant is doubled in such cases to preserve the short sound of the vowel; as, for instance, peanned would naturally be pronounced with the long sound of a, instead of the short; and then it would be a very different word from peanned. Take the words first introduced: reveal has the accent on the first syllable, so does not double its final consonant; but rebel has the accent on the last syllable, and therefore does double it. The word traveling has but one l because the word

travel is accented on the first syllable, and the word worshipping but one p for a like reason. The rule is a simple one, and if the reader will fix it firmly in his mind, he will find that it will enable him to master thoroughly a numerous class of words, which otherwise he will be liable to misspell.

Abbreviations.—In writing for the press, use no unnecessary abbreviations. Never write Sab. for Sabbath, nor com. for committee; for, (1) it makes additional work at the office of publication to write them out; (2) it seems like abusing the noble institution of the Sabbath and the royal law of which it is a part; and (3) it looks shiftless in the manuscript. Never write tho for though, thro for through, etc. Write such words out in full, just as they should stand in print. Never abbreviate the name of a State, unless some place, county, town, city, or district in the State is named in connection with it. Thus, it would be proper to say, I spent a week in Chicago, Ill.; but not, to say, I labored a long time in Ill., and then in Wis., and then in Minn., etc. In such cases the names of the States should be written in full. So we should not say, The Mich. Board of Health, The Vt. Legislature, etc., except in statistical or index work, where the shortest abbreviations are allowable.—True Educator.

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires, and will, as being reflections of our own, that we too often forget to study their natures, recognize their individuality and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident: A little girl about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:

"Your birthday is near; perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered: "She could give me something else I would rather have, something I would rather have than anything else in the world."

"Well, I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost anything," replied the child, "it will not cost anything."

But she could not be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Auntie, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

The discerning auntie drew the little one to her and asked:

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself my heart wept, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often less patient with my first-born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caress and loving recognition of little services rendered?"

O God, may the reading of these little paragraphs do other mothers good as the writing of them has done me good. That mother is a pious woman. I know she loves her little daughter as tenderly as I do mine. She just didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for their development. Mothers, pause and reflect.—Exchange.

PRAYING FOR WHAT WE DON'T EXPECT.

I happened once to be staying with a gentleman—a long way from here—a very religious kind of man he was; and in the morning he began the day with a very long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, what a good kind of a man you must be. But about an hour after I happened to be coming along the farm, and I heard him hallooing and scolding and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was impatient and so quick tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for but to worry and vex one with their idle, slovenly ways."

I didn't say anything for a minute or two. And then I said, "You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head, as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking of it, sir," I said quite coolly.

"Heard me speak of a valuable present. Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know sir, this morning you prayed for a Christ like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like; and you'd come in and sit all in a faint, and reckon as you must be going to die, because you felt heavenly-minded?"

"He didn't like it very much," said Daniel, "but I delivered my testimony and learned a lesson for myself, too. You're right, Captain Joe; you're right. We should stare very often if the Lord was to answer our prayer."—From "Daniel Quorn and his Religious Notions."

YOUR EVENINGS.

Joseph Clark was as fine looking and healthy a lad as ever left the country to go to a city warehouse. His cheek was red with health, his arm strong and his step quick. His master liked his looks, and said: "That boy will get on."

He had been a clerk about six months when Mr. Abbott observed a change in Joseph. His cheek grew pale, his eyes hollow, and he always seemed sleepy. Mr. Abbott said nothing for awhile. At length, finding Joseph alone in the counting house one day, he asked him if he was well.

"Pretty well, sir," answered Joseph.

"You have looked sickly of late," said Mr. Abbott.

"I have a headache sometimes, sir," the young man replied.

"What gives you the headache?" asked the merchant.

"I don't know, sir."

"Do you go to bed in good time?"

Joseph blushed. "As early as most of the young men, sir," he said.

"And how do you spend your evenings, Joseph?"

"Oh, sir, not as my pious mother would approve," answered the young man, tears standing in his eyes.

"Joseph," said the old merchant, "your character and all your future usefulness and prosperity depend upon the way you pass your evenings. Take my word for it, it is a young man's evenings that make or break him."—S. S. Messenger.

TEACH THE BOYS AND GIRLS TO WORK.

They will make the men and women of twenty-five years hence; and just as they grow up so they will be; industrious, moral, and religious, or the reverse. Schools of learning are popular and valuable, and should not be neglected; but it should not be forgotten that idleness is as destructive to all that is good as ignorance. Here is a family containing a boy and a girl, both nearing majority. The girl is a pattern of industry; neat, careful, and economical, not only in the house, but in the garden as well; and can not fail to be a blessing wherever her lot may be cast. The boy, on the other hand, has learned little but what he found on the streets; knows no trade, and has no means of subsistence when he comes to be of age. The necessary absence of the father for a large part of the time partially accounts for this, but does not excuse it. If there are many cases like the latter, is it to be wondered at that there are tramps?

MUTUAL FORBEARANCE.—The house will be kept in a turmoil where there is no toleration of each others' errors. If you lay a single stick of wood on the grate and apply fire to it, it will go out; put on another stick, and they will burn; and half a dozen sticks, and they will blaze. If one member of a family gets into a passion and is let alone, he will cool down, and may possibly be ashamed and repent. But oppose temper; pile on all the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will be a blaze that will envelop them all.—Review and Herald.

Some years ago, in Georgia, that band of Christians known as Ascensionists were having a grand revival. One day when the meeting was in full force a storm came up, and a young gentleman who was out hunting with his servant took refuge in the church door. Being curious to see the service, the two hunters crept up into the gallery, and there hid in a place where they could observe without being observed.

"Come, Lord, come; our robes are ready. Come, Lord, come," cried the preacher, while all present gave a loud "amen."

"Marsa Gabe," whispered Cuffy, lifting his hunting horn to his mouth, "let me gib dem jist one toot."

"Put that horn down or I will break your head," replied the master in a whisper.

The horn dropped by Cuffy's side, and again the minister cried: "Come, Lord, come, we are all ready for thy coming. Come, Lord, come."

"Do, Marsa Gabe—do just lemme gib 'em jist one little toot," pleaded Cuffy, wetting his lips and raising the horn.

"If you don't drop that horn, Cuffy, I'll whip you within an inch of your life," whispered the exasperated master.

"Blow, Gabriel, blow; we are ready for his coming. Blow, Gabriel, blow pleaded the minister.

Cuffy could no longer resist the temptation, and sent a wild peal ringing from end to end of the church; but long before its last echo died away, his master and himself were the only occupants of the building.

"I's ready fur de licking, Marsa Gabe," said Cuffy, showing every tooth in his head, "for I declare to gracious it's worf two lickings to se de way common farm cattle kin git ober de grou d wid skeared 'Sensionists behind dem."—Harper's Magazine.

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IN MEMORIAM.—THE MANY FRIENDS

of the late

REV. N. V. HULL, D. D.,

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In a lecture on the Gill, F. R. S., said: "exactly 500 seconds of the sun: this is a figure and is probably exact sun is 93 millions of miles. The parallax a second of arc: the 275,000 times the distance the sun, and therefore to the earth from the would take 4 1/2 years to ri."

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riety of flint-glasses and carat sizes of real "heliasas."

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ATMOSPHERIC

Since the appe sets, Messrs Th ticed that the l lost much of i They have been day to examine of the sun, plac der of the sh observatory bu from the direct noticed in form sky continued solar disk. If disk was almost the screen, but the brilliancy of place where the found. This Since the mont stantly surround dazzling white red at its outer inner edge. coronas, with fifteen degrees know whether it ed with the late the late Brill Industry.

The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1884.

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

LESSON XII.—REVIEW.

For Sabbath-day, September 27.

SCRIPTURE LESSON.—PSALMS 16.

- 1. Preserve me, O God; for in thee do I put my trust.
2. My soul, thou hast said unto the Lord Thou art my Lord; my goodness extended not from thee, neither will I be taken up in mine own wisdom.
3. But to the saints that are in the earth, and to the excellent, in whom is all my delight.
4. Their sorrows shall be multiplied that hasten after another god; their drink-offerings of blood will I not offer, nor take up their names into my lips.
5. The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot.
6. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
7. I will bless the Lord, who hath given me counsel: I will also instruct me in the right seasons.
8. I have set the Lord always before me: because he is at my right hand, I shall not be moved.
9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

LEADING THOUGHT.—An eventful life.

GOLDEN TEXT.—"The Lord is my shepherd, I shall not want."—Psa. 103: 1.

OUTLINE.

- I. Prosperity, Lessons. 1-4.
II. Sorrow, Lessons. 5-8.
III. Praise, Lessons. 9-12.

QUESTIONS.

- I. Notice in the first four lessons the way of prosperity.
1. 2 Sam. 5: 1-12. Over whom was David king? How long did he reign? Was he a good ruler? When and by whom was he first chosen king? (1 Sam. 16: 1-12) Give the secret of David's prosperity. v. 10.
2. 2 Sam. 6: 1-12. What was the Ark of the Lord? Where had it been? Explain the prosperity of the family of Obed-edom. v. 12. How did the people feel when the ark was brought home?
3. 2 Sam. 7: 1-16. How had the Lord prospered David, v. 1, 2, 11? What did David propose to do? What promise is made, v. 13-16? What son of David built the temple? What son of David reigns forever and ever?
4. 1 Sam. 9: 1-12. Relate the story of this lesson. Does it show a generous spirit to care for the unfortunate? How does this show David's true prosperity?
II. Notice in these four lessons the causes and the course of sorrow.
1. Psa. 51: 1-19. What was the cause of David's sorrow? v. 1-4. What is repentance for sin? What is necessary at repentance? v. 10. What will follow? v. 12, 13.
2. 2 Sam. 15: 1-14. What cause for sorrow had David in this lesson? Repeat the story of Absalom's rebellion. What sins did he commit? Compare Prov. 10: 1, 13: 1.
3. 1 Sam. 18: 24-33. What gave David great sorrow in this lesson? Which grieved him most—that Absalom was dead, or that he had been a wicked son? Review the circumstances of Absalom's death.
4. 2 Sam. 24: 15-25. What plague was upon the people? Why had it befallen? What does sin and wrong-doing always bring? How can we be saved from sin, and its consequent sorrow?
III. Notice in the last four lessons the causes or occasions for praise.
1. Psa. 19: 1-14. What do the works of nature teach? What better revelation of God have we than nature? Why is it better? Is this a cause for praise?
2. Psa. 27: 1-14. Of what enemies does David speak? What does he say of the Lord in v. 2, 3, 5, 10? What promise is in v. 14? Do we find any occasion for praise in this Psalm?
3. Psa. 40: 1-17. Repeat the first four verses, showing what God does for such as trust him. Can all his loves be told? v. 5. What does he require in return for his love? Is there occasion for praise in this? v. 16.
4. Psa. 103: 1-22. With what exhortation does this Psalm begin? Name some of the things God does, for which we should praise him. v. 3-14. How long does God's goodness last? v. 17-19. Who should praise the Lord? v. 20-22.

COMMENTS.

The lesson this week being review, no notes or comments have been received. We leave it for each superintendent to arrange his own review as will best suit his own ideas and the mode of study pursued by his school during the quarter. The outline furnished in our lesson leaf may be helpful to some, and others will doubtless find the following outline of David's life, which we copy from Peloubet's excellent work, suggestive.

SUBJECT: THE LIFE AND WORKS OF A GREAT AND GOOD MAN.

- I. Early life. David born B. C. 1068. At Bethlehem,—a shepherd. Early feats of prowess. Sent to Saul. Slew Goliath. B. C. 1068. Called to court, persecuted, and in exile for seven or eight years, 1068-1058. Thus preparing to be a better ruler by all his experiences. A poet, a musician, skilled with the sling, brave, wise, attractive, religious, a firm and loving friend.
II. The soldier. Battles in early life. Conquered the whole country when a king, fought many successful battles, organized the army. (1 Chron. 27), conquered peace from the surrounding nations.
III. The king. Began to reign, B. C. 1058. Reigned over Judah seven and one-half years at Hebron. Made king of all Israel, B. C. 1048. Capital at Jerusalem. Reigned 40 years in all. The kingdom much enlarged, made rich and prosperous; well organized (1 Chron. 28-27). The whole kingdom really placed on a new basis.
IV. The poet. Wrote many of the Psalms. Marvelously beautiful hymns, the highest, poetry enduring to the end of time. Organized a large choir of singers with leaders. An orchestra of musical instruments for the public worship of God. (see Chron. 25).
V. Varied experiences. David's trials in youth: troubles which did not grow out of his own fault, but which were a part of his training. Troubles in later life growing out of his sin. He sinned and bitterly repented. On the whole he was prosperous and happy. He sings much of joy, and peace, and faith in God. He died aged about 70, "full of days, and riches, and honor" (1 Chron.

29, 28), the most honored king Israel ever had. In spite of his trials "his life was worth the living," and has been a blessing all down the ages.

VI. Religious life. A devoted servant of God, deeply religious, moral far beyond his age, full of virtues, many very noble qualities, which his few failings should never hide or obscure. He sinned greatly, especially in one act; but his repentance was deep, his confession public, his renunciation of sin complete. He was trustful and happy in his religious experience, and did much to cultivate piety among the people. The Lord repeatedly praises him and calls him a man after his own heart. Who of us have as few faults and as many virtues?

LETTERS.

A. H. Lewis 2, E. J. Worden, Lyman Pratt, Wm. E. Witter, I. J. Ordway, Axel Davis, O. D. Greene, Libbie Mix, G. J. Crandall, J. G. Burdick, H. P. Burdick, L. F. Randolph, J. M. Cary, Ozina M. Bee, Mrs. Flora B. Crandall, H. W. Brown, Ada A. Clarke, E. H. Maxson, J. F. Hubbard, Royal Baking Powder Co., C. Hubbell, Mrs. S. R. Wessel, Mrs. S. A. Bonham, J. E. B. Santee, A. M. West, O. Maxson, A. W. Coon, M. V. Barber, Albert Whitford, Geo. H. Babcock, E. M. Dunn, L. R. Swinney, B. Booth, C. V. Hibbard, John Congdon, J. W. Morton, T. B. Davis, D. H. Davis, Mary V. Davis, T. L. Gardiner, C. O. Swinney, Mrs. Wm. D. Randolph, C. A. Burdick, E. Lanphere, Ira L. Cottrell, M. D. Rogers, Elsie M. Parker, J. B. Clarke, B. F. Stillman, Mrs. Rowland Coon, Mrs. F. H. Lewis, A. B. Prentice, A. M. Babcock, Alzina Cartwright, Mrs. H. C. Babcock, Mrs. E. R. Maxson, Wm. M. Jones, Oscar Babcock, Sardinia Hurlburt, Geo. H. Spicer, Lon Weston.

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Table with columns: Name, Pays to Vol. No., Amount. Lists names like H. P. Saunders, Alfred Centre, Corliss F. Randolph, etc., and their respective contributions.

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Table with columns: Name, Amount. Lists names like Elsie M. Parker, Otsele Centre, Eld. J. M. Todd, Brookfield, etc.

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CHRIST BY IDA Long years ago, an Of Judea, and bent Walked the great T Revealing truths, F Around him came T The eager crowd, H The rich and poor, H His words of wisdom And so one day, an Moved by an impul Came many mothers Were laughing bab And others led by T The little feet whi And to the Saviour His words of bliss But those who sat a Reproved them wit The Master must a His sermon in effec And thrust them r Such benison of lo They could not un Could stoop to suc "Forbid them not, With somewhat of "Suffer the childr Of such my kingd And ye, if ye are t As humble, teachal Ye can not dwell Y Nor of my kingdo Then tenderly, w He stooped each h And left on brow The touch of hol Like ancient tides y Earth's generation And still like man Christ's blessing d Dear children, do The gift you sav How priceless is T To open for you I Oh! mothers, is t In the sweet lesso Of those who br And sought for br Still waits our gra His little ones, h And offers, from The shelter of his And all may sha His words of wis His peace, despi The world nor g Like beggars at A early dawn of We gather, meet The welcome of "Come in, and "Believe, O ye Accept my freed My grace shall