

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### THE REVISED OLD TESTAMENT.

BY THE PASTOR, REV. W. C. TITSWORTH.

A sermon preached at the First Alfred Church, May 23, 1885.

TEXT—Holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1: 21.

In these words the apostle Peter spoke of the origin of the prophetic portions of the Old Testament, and, by implication, of the Scriptures themselves. It is not my purpose to-day to give an explanation of this text or preach upon the inspiration of the Old Testament Scriptures, but to say a few words which shall be appropriate to the issue of a new version of these Scriptures in our language.

Four years ago last Thursday the now well-known New Version of the New Testament was published in this country; and last Thursday, upon the third return of the anniversary of this event, a new version of the Old Testament was given to this country. At this time, then, a great deal of attention is being given to the Old Testament; and it is fitting that we should spend the hour of instruction this morning in recalling to our minds some facts about these Scriptures themselves, and also about the translations of them which have been made in our own language.

The Hebrew Scriptures—which are commonly called the Old Testament—are the religious writings which relate the origin, history and development of a people known in history as the Children of Israel, or the Jews, which latter name, however, is a comparatively modern one. The problem given to this people to work out was monotheism—the Doctrine of One God. Their place in the world seems to have been to establish the idea of one God, the Creator, or the Ruler, who is the One to be worshipped and obeyed by all men. These writings of theirs are the natural outgrowth of this fact and its stages of development. Their whole history has its meaning in the struggle going on in the world between God and mere semblances of God,—i. e., semblances of those things which were creations of God and methods of his operations—the struggle between the true God and false gods for control in the hearts of men. These writings give the stages, the defeats and successes, the gains and losses of this conflict up to the coming of Jesus into human history.

The history of every great idea and its progress is well illustrated by our own late war. The history of this war is one of final victory for the government, but its campaigns did not all result in triumphs, the battles did not all end in victories for our arms. There were times of dense darkness, of fear and apprehension, there were years of anxiety and doubt, but the end was victory. In the same way we may trace the development and progress and triumph of truth in the world; but there is much darkness, there are many terrible apparent and temporary defeats; there is much knowledge and strength gained in failure. The Old Testament is the record of the progress of the truth of one Supreme God and the relation of men to Him in this nation of Israel from Abram to Jesus. The literature of a people is valuable to the world in proportion as its history is the record of the progress of some great idea, as its songs and poetry are inspired by this idea. The idea, whose development is given in Jewish history, is the fundamental idea of all human progress, enlightenment, greatness—the idea of One Supreme God; and so we may expect to find the highest inspiration in their literature. It is not possible to measure or estimate the good that has come with and through the Hebrew Scriptures. But this thought, which is worth our while to think of for the hour of this service, must only serve as the introduction to what is to be said to-day. To every lover of God, the supreme and only object of worship and the Father of the children of men, by virtue of whose fatherhood our obedience and love are demanded, the Hebrew Bible is an inestimable boon.

We might with profit speak of its morality, its laws, its expressions of religious feeling, its imagery of the Kingdom of

God. Nothing higher, nobler, purer or better can be found in any literature this world has known.

The Old Testament Scriptures are, for the most part, written in the Hebrew language—we may say they are written wholly in the Hebrew and cognate, or related languages. So they are of no use to anybody except those who know these languages so well as to be able to do more than read the text—who are able to read it readily and understandingly, and with sympathy—until they have been transferred to another language, in which other people can read them. They are of no use to us until they are transferred to the English language, and by those who can do more than translate the words—who can even give us the sense and meaning, who know the language thoroughly, so as to be able to enter somewhat into the habit of thought of the writers, so as in a measure to be able to think and feel in this language as they think and feel in their own. Common people, then, are indebted to scholars for any knowledge of these Scriptures and for the privilege of reading them for themselves. You and I who can not read Hebrew easily, or perhaps can not read it at all, have to give our faith to those who know more than we do and trust them implicitly.

Translations of the Scriptures of the Old Testament are, then, a necessity till everybody is able to read Hebrew understandingly.

Three things are necessary in a translation: 1. It must be accurate. 2. It must be honest. 3. It must be sympathetic and reverent. Those who make it, then, must be the best scholars of the Hebrew language, who deal faithfully and honestly with their material, who love the Bible and love God.

A translation should not be made by one man, but by many representative men, who are the best, most honest and earnest students of the people into whose language it is proposed to translate. No translation of the Old Testament can be any more accurate than the scholarship which produces it, nor more honest than the scholars themselves; and unless they are also in full and reverent sympathy with the spirit of the Scriptures no adequate representation will be made of their inner life and meaning.

The first portions of the Scriptures to be translated by the ancestors of the English-speaking people, were the Psalms. As early as the 6th century of our era a paraphrase of the Psalms was made in the Saxon language by the missionaries whom Pope Gregory sent to Britain. There were many attempts after this to put the Psalms and portions of the New Testament into Saxon and Anglo-Saxon and Anglo-Norman. But the first real translation of the entire Bible was made by John Wycliffe, called the "Morning Star of the Reformation," a scholarly and godly man, in the 14th century. About one hundred years later the martyr William Tyndale translated the New Testament and portions of the Old Testament, with the purpose expressed in his own words as follows: "Ere many years I will cause a boy that driveth a plow to know more of Scripture than the great body of clergy now know." In the 16th century there appeared several editions of the Scriptures of which we can not now speak, but the two most important were called the "Geneva Bible," which was the popular Bible, and afterwards the "Bible of the Dissenters;" and the "Bishops' Bible," which was the Bible of the Established Church. When James I came to the throne of England the Established Church was sadly divided upon the translation of the Scriptures and other questions, and out of this state of affairs came the version of the Bible which now goes by the name of the King James Version, or the Authorized Version. This was issued in 1611. It took a whole generation to displace the Geneva Bible from the popular heart, but its reception was but a question of time, because it was the ripening of all the fruit that had been produced on the tree of Scripture translation. From about 1613 to 1871 it held sway in the affections of Christian people without a rival. Lord Macaulay called it "A stupendous work, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." Mr. Huxley has said of it: "It is written

in the noblest and purest English, and abounds in exquisite beauties of real literary form." And the celebrated Faber, who left the Established for the Roman Catholic Church, wrote of it as follows: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country? It lives in the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind and anchor of national seriousness. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representation of his best moments, and all that there has been about him soft and gentle, and pure and penitent and good, speaks to him from out of his Protestant Bible."

For beauty and simplicity and accuracy this version is not surpassed by that which is read by the common people of any country, save perhaps Holland.

After all that can be said in its praise, it may seem strange to speak of the defects of the King James version of the Bible. This version is simply a translation of the original Scriptures, and a translation can be no better than the scholarship that produces it, no more accurate than are the men who make it.

It is a mistake to suppose that the intention to revise the translation of the Scriptures is a covert plan for tampering with the Scriptures; it is simply a plan to make more nearly perfect an already attempted work; and scholars in the 19th century have as good right to make a translation of the Scriptures without the authority of a king, as scholars in the 17th century by command of a king.

The defects of the King James Version may be mainly grouped under these heads: 1. A misunderstanding of the sense. The scholars of 250 years ago had no such exact knowledge of the Hebrew and Greek languages as the scholars of to-day. A perception of the finer rules of grammar and of interpretation was wanting. The poorest Greek scholar of to-day can easily discover this for himself by noticing an almost complete disregard of the rules of the Greek article and of the distinction of some of the tenses of the verb. 2. The changes in the use of words. The Authorized Version makes the daughter of Herodias say, "I will that thou give me by and by in a charger the head of John the Baptist." In our time "by and by" means a time in the future, and implies no haste. What she really said was, "Give me immediately the head of John the Baptist." By and by used to mean forthwith or immediately; now it does not mean that at all, but rather the opposite. We might mention many examples of this same thing. The word *charger* now means a horse of a soldier; in King James' time it meant a dish or tray. The word *let* used to mean to hinder, and is used in that sense in the New Testament; now it means to allow, the exact opposite. 3. When the Authorized Version was made there was no such thing as a science of Biblical criticism. Scholars did not scrutinize and weigh evidence and test, as they now do. There was no zeal for discoveries in the line of manuscripts of the Bible; but scholars took such as they had at hand without much questioning of their age or correctness, and translated the Bible from these.

Wycliffe's translation was made before the invention of printing, and every copy of the Bible that had been made up to this time, and nearly a hundred years later, was made with pen and ink. It is less than 500 years ago that the first copy of the Bible was printed in the original Hebrew and Greek, or a great deal less than one-third of the time since the last of it was written by its authors. Now, it is evident that a manuscript, copy of the Bible made 900 years after Christ would be more likely to have errors in it than such a copy made 400 years after Christ. Those 500 years of continual copying would be likely to be fruitful in mistakes of the copyists.

As a matter of fact the translators of the Bible, as we have it in the Authorized

Version, had no manuscript, at least of the New Testament, older than the 10th century, A. D., though two of the oldest known were accessible. That is, they had copies which were made at least 900 years after the last original was written. But in the last few years the science of Biblical criticism has sprung up. Scholars have begun to investigate the sources of our English Scriptures, to test and weigh these manuscripts; and in this time there have been discovered at least three manuscripts, all of them 500 years older than any the King James translators had access to.

Of course it is of the utmost importance that the best and purest possible text shall be had from which to translate the Bible, or we do not have the Scriptures as nearly as possible as they were written. Let us understand this fully. The Revision is not another name for a Bible that has been tampered with and changed to suit modern times and thought, it is simply an attempt to give us the Bible in its purest form, translated from the oldest and most authentic, and therefore, most likely to be correct originals.

It is not possible to impose a sham Bible upon the people, because there are too many scholars who are able to criticize the work of the Revisers. There are a great many outside of the committees who made the Revision who are eminent in the study of the Greek and Hebrew languages; and the Revision has been made by men who are eminent, not only for scholarship, but for Christian character and Christian discipleship, who are earnest lovers of the Bible, and who are as conscientious and honest men as this world can show; and their work has been done without pay and simply to get at the best English translation of the best original of the Holy Scriptures; and their work is as much deserving of the confidence and praise of Christian disciples as was the work of the scholars of King James' day. Nobody claims any inspiration for a translation of the Bible, only for the original work of the authors, and these are not in existence.

Let me refresh your memories now with reference to the history of the last attempt at a revision of the Bible.

For years scholars have been at work in the field of Biblical criticism and exegesis, and they have all used the original Hebrew and Greek. In this way there has accumulated a great deal of matter about the Bible. The ministers have been studying their Hebrew Bibles and Greek Testaments to see for themselves what the Word of God says, till there was a demand from English scholars that a translation of the Bible should be made that would be a simple revision of the Authorized Version, changing it only when fidelity to truth or clearness made it necessary.

On the 6th of May, 1870, the present revision movement originated at a general assembly of Episcopal ministers at Canterbury, England. A committee was then appointed; consisting of eminent scholars of the original languages of the Bible, together with certain high officials of the Church of England, to revise the Authorized English Version of 1611, and to associate with themselves representative Biblical scholars of other denominations. This body, when formed, consisted of 67 members; but the number was diminished by deaths and resignations; till 52 only may be said to have been engaged in the work at any one time—27 in the Old Testament company and 25 in the New. On July 7th, of the same year, it was voted to invite the co-operation of American divines. The entire number of the American company was 34, but deaths and resignations reduced this number till only 27 were left—15 members of the Old Testament company and 12 of the New.

Work was begun very soon after the appointment of the British committee, but it was nearly or about two years before the American committee began work.

The mode of operation may be briefly described thus:

The work was at first apportioned to different members of the British companies who held weekly meetings in the Jerusalem Chamber of Westminster Abbey. By vote of the majority present, the amended text was adopted. It was then returned to the work-

ers, and then what the text should be was decided by a two-thirds majority of those present. A confidential copy was then sent to the American companies, who proceeded in the same manner, and returned the result to the British companies. A second revision was then made in the same manner by both companies, after which the British companies decided upon the final result by a two-thirds vote. The result, as respects the New Testament, was published in May, 1881, and, as respects the Old, in May, 1885.

The work on the Old Testament took longer; because it is a larger book, and because it was in some respects a more difficult work.

You may see the following characteristics of the revision:

1. It has been thorough.
2. It has been done by leading scholars of the largest denominations of the English-speaking world.
3. It has the appearance of honesty and candor and fairness.
4. It is worthy of respect, because of the names of the scholars who have made it.

From all that can be learned, the Revision of the Old Testament is more conservative than was that of the New; there have been less changes of certain kinds made; there seems to have been a closer adherence to the words of the Old Version. The most of the changes are in the Prophetic Books and the Book of Job, and they will be found to make many passages clear and full of meaning, which are absolutely meaningless to the ordinary reader of the Authorized Version. There are some changes in form that will strike you at once; as, in the case of the New Testament, the divisions into chapters and verses are ignored, and the books are presented as they were originally written. This is as it should be; for, while the chapters and verses have made references to the Bible very easy and readily found, they have also broken it up in such a way as to destroy its continuity and unity. These divisions are mere arbitrary divisions and in many cases are ridiculous.

The division into chapters of both the Old and New Testaments are commonly attributed to Cardinal Hugh de St. Cher, about 1240, who used them in compiling a concordance and in his commentary. Some, however, attribute them, and not without a show of reason, to Stephen Langton, archbishop of Canterbury, who headed the baronial signers, when the Magna Charta was wrested from King John. The work is also attributed to others, but the best critics lean to Langton. The division of the Old Testament into verses is very ancient, and somewhat in obscurity. Verses are found in the manuscript, not exactly corresponding to those of our Bible, however. The New Testament verses originated in a Greek and Latin Testament, published by Robert Stephens in 1551. He is said to have done the work during a horseback journey from Paris to Lyons. To indicate passages, that they may be the more easily cited, and to facilitate the use of concordances of the Bible, chapters and verses are useful enough; but they should not break up the text of the Bible, as they do in the Authorized Version, where they give an altogether wrong impression of the Bible, "as a collection of apothegms, or disconnected sentences, rather than being composed of regular histories and treatises." Every book of the Bible should be read as a book by itself, just as any other book is read, but at the same time there are paragraphs that may perhaps be read by themselves, and nothing be lost; but every reader of the Bible loses something who does not sometimes and many times read its books as he reads other books. So, while the chapters and verses are indicated in the Revision, they are not allowed to break up the text into unnatural, and sometimes ridiculous divisions.

Again it will be noticed that the poetic parts of the Bible are printed in such a way that the peculiar structure of the Hebrew poetry appears. Everybody can see that it would be destructive of English poetry to print it as Hebrew poetry is printed in the Authorized Version. Suppose, for example, you print the Hymn "Rock of Ages" continuously, as prose is printed, instead of keeping its verses in such form that its

(Continued on fourth page.)

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Missions.

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

The effective force of male missionaries of the American Board now in the field is less than 120.

An English missionary writing from the Congo country, Africa, says that the most direct mission work there is in the school.

The article, "From the Western Plains," in this Department of the RECORDER for May 14th, should have been credited to "G. W. H."

Four self-supporting churches were organized in January in connection with the work of the American Board in Japan, with an aggregate membership of 195.

It is believed that the English speaking people of Great Britain and the United States give for various benevolent enterprises more than twenty times as much as all the world besides.

A PLACE in Tokio, Japan, built for a Buddhist preaching service has been rented for use as a Presbyterian church; and a hall erected for the propagation of infidelity has also been rented for a church.

At a mission station in Brazil a gentleman, after being baptized and partaking of the Lord's supper, performed the noble act of handing his slave woman a letter declaring her freedom.

HUNDREDS of boys and girls have learned to read and write in the day schools of the Friends' Syrian Mission; and thousands of patients have received treatment in their medical mission.

WE are indebted to Rev. Wm. M. Jones of London, England, for a copy of *The Freeman* and copies of *The Missionary Herald*, containing missionary news of which we shall be glad to make use, and for which Bro. Jones has our thanks.

Two obstacles to missionary work in South Africa are the bad character of Europeans, and wine-farming. The Korana are dying out, chiefly from drink. In Natal the progress of Christianity is hindered by polygamy, brandy, and the happy savage life of the naked Kaffir in his glorious climate.

In South Africa there are representatives of German, French, Norwegian, Moravian, English, Scotch, and American Missionary Societies. These report in the aggregate, about 175 missionaries, 1,000 native preachers, teachers and helpers, 30,000 members, 195 schools, and 10,500 scholars.

It is said that the King of Dahomey, Africa, celebrated a great feast in 1884, with more than usual barbarity. Every day for three months one might see at the palace gate six human heads, not to mention the bodies of persons nailed head downwards to the trees, dying there from attacks of insects.

ELDER S. D. DAVIS writes from Salem W. Va., May 13th: "We had a precious meeting last Sabbath and First-day at Long Run. I baptized 3 happy converts who will join the Church here if the Lord will, next Sabbath. Yesterday I was visiting scattered Sabbath-keepers in and around West Union."

OUR Holland letter this week will be read, as indeed all are, with great interest. That truth is making progress is an occasion of gratitude to all who love the truth. That the whole gospel is being so faithfully preached in Holland will cause all to rejoice who desire the salvation of their fellow-men.

THROUGH missionary effort the number of translations of the Bible during 80 years past, has increased, from 50 to 250; the number of Protestant missionary societies, from 7 to 70; of male missionaries, 170 to 2,400; contributions for missions \$250,000 to \$6,250,000; converts, 50,000 to 1,650,000; and of mission schools, 70 to 12,000!

THE Protestant Episcopal Church has a foreign force of 4 bishops, 15 ordained missionaries, 3 medical missionaries, 5 lay missionaries, 30 female missionaries, 38 ordained natives, and 160 native teachers and helpers; and reports 2,217 scholars and 1,264 commu-

nants. The gross receipts last year were \$134,981 58, or considerably less than in either of the two preceding years. In Greece there is an interesting school of 600 scholars; the African mission is promising; the medical work in China has been successful; in Japan the apparent results have been greater than usual; and a new mission has been started in Cuba.

PEOPLE in Mormondom are taught by Mormon teachers to burn the Bible, and keep their children in ignorance, rather than send them to schools of Christians. It is held that God will some day reveal to the Mormons every name of the dead from Adam on, that they may baptize for and save them. A girl of eight years was recently baptized for 24 of her dead relatives.

THE general progress at Long Branch, Neb., manifested in the meetings, in increasing contributions for missions, and in other ways, shows the value of the labors of an earnest pastor. The District School Board is very fortunate indeed in having secured as teacher Mrs. Isham, of Canton, Dakota. More than the development of fertile prairies is needed the influence of good churches and good schools.

A PRIEST and an agent of the American Bible Society held a public discussion in a town in Brazil, the argument being brought about by priests themselves. The priest was defeated, and acknowledged before the company that the Bible was a true and pure book, but said it was unfit for "ignorant" people like those in the town, and wished the sale to stop, whereupon a number of persons bought Bibles and tracts, in the presence of the priests.

At the Midnapore Bible School, India, 22 men have been in attendance during the year, their wives being taught in an afternoon school. The first graduating class numbered seven, four of whom had taken a complete course; and all have found useful positions for Christian work, some as pastors and some as teachers. How we long for the day to come when there shall be a Seventh-day Baptist training school in Shanghai, China. May the Lord grant the growth that shall require it.

THE unprecedented opportunity for missionary work in Japan, made by the progress of Christianity in that Empire, prompts one of the Secretaries of the American Board to call for six new missionaries for that field. Schools are crowded, conversions are numerous, churches are multiplying, and new fields are opening. In North China, also indifference and prejudice are widely giving way to interest and inquiry; and four missionaries are needed at once for this great field. The stations in this mission could be multiplied, were there men to occupy them. "Come over and help us," is still the Macedonian cry.

THE deficiency in the general work of the Baptist Home Mission Society for the past year is about \$35,000. This together with the indebtedness incurred in the erection of school buildings; and for special purposes, makes the total debt at the end of the financial year the large sum of \$117,988 28. *The Home Mission Monthly* says: Other benevolent organizations also report unusually large deficiencies. It seems, therefore, that all have been led along in about the same way; hence that the managers of the Home Mission Society are not exceptionally the subjects of criticism for such results. Criticism is easy. There are plenty of people in the world who never know how to manage their own affairs well, who can tell just what others ought or ought not to have done. But here we are. The question is, How are we to get out? An ounce of suggestion on this point will be more helpful than pounds of solemn condemnation for getting in.

PROFESSOR Christlieb of Bonn, Germany, has established an "Evangelist School" called the Johanneum. Nine workers have been sent out, who, by means of prayer meetings, addresses, visiting, etc., seek to reach and save the non-church going masses. Their success has been encouraging. It has for some time seemed to us that the necessity of this kind of work to the advancement of the kingdom of God in our churches and communities, has been too largely overlooked. A low state of religious life will be ascribed to poorly sustained prayer-meetings, preaching services, and family worship. But are not these things effects as much as causes? The end of Christ's redemption is

Christian character and Christian work, not meetings or prayers. Let us not be misunderstood; if we were earnestly seeking likeness to Christ in character, and likeness to Him in work for the salvation of men, we should be driven, by our conscious weakness to the more faithful use of "means of grace."

HISTORY OF CHINA.\*

This volume comes just at a time when there is a strong demand for something brief, exact and authoritative in the way of Chinese history. Current events have brought China before the world as one of the really great powers, and one which in time will be able not only to defend herself against the aggressions of other nations but will be perfectly able to take the offensive should occasion require. In the arts of diplomacy the Chinese are a match for the keenest statesman of Europe, and since the beginning of the present troubles with France they have developed a military talent which is perfectly surprising. With the growth of the military spirit it would not be strange if, in the course of the next generation, China should hold as distinct and important a place among the warlike powers as France or England.

The author of the volume before us had exceptional advantages for making such a book as just now the public demand and need. He was for several years a resident of China in an official capacity, and studied the people and their mode of life from actual observation. In preparing the book he also freely availed himself of the labors of others where they seemed capable of adding value to the narrative. The various chapters treat of the history of the empire, its government, the nurture and education of the young, Chinese marriage, food and dress, agriculture, medicine, music, architecture, drawing, traveling, honors, names, the year, superstitions, funeral rites, religions, language, and literature. It has been critically read by the young Chinese scholar, Mr. Yan Phou Lee, of Yale College, who has suggested a few notes. Its completeness is added to by an analytic table of contents and an index.

OUR HOLLAND MISSION.

HAARLEM, March 5, 1885.

In my last letter I told you with a single word the conversion to the Sabbath of the Lord of a Baptist minister named Freerk Bakker, residing at Friescheloo. Since, I have been there and assisted in constituting a little church of Seventh-day Baptists. Permit me to give you some particulars concerning that brother and his work.

Some ten years ago the German Baptists made our brother a missionary because of the following circumstances: He had been since his conversion to Christ a member of the Dissented Reformed Church. His employment was that of a master's man on board of vessels that sail for the Baltic. So he came on board of a ship the Captain of which was a Baptist. Although our brother could hardly believe that Baptists may be truly God-fearing people, he did not doubt whether they were in great error by their *anabaptism*. But the exemplary behavior of that Captain, whom he might serve several years, and the discussions they had with each other now and then, caused him to examine in a praying mind the Bible exactly about baptism. Of course he after some time found himself in embarrassment, seeing the error had been on his own side. He coming home, told his minister and fellow-members his experience, asking them to show a scriptural foundation for baby sprinkling. They did the best they could, but the end was his separation from the named Church and acceptance by the German Baptists, who not far from his dwelling place had a station.

Once, being Winter-time at home, he was told concerning a small village without a church, where the inhabitants were almost wholly unacquainted with the gospel. His conscience asked him: "Is it not your duty to go to that people and tell them what you know concerning the salvation by Christ?" Many scruples arose on his heart against the following of this call but at last love kept the victory and he went, praying the Lord to frustrate his intention, if perhaps pride or any other bad reason in form of godliness drove him. One of the first cottages he intended to enter remained closed before him. It is there the custom that everyone steps in without any formality, but now the woman in the cottage kept the door. He said: "How is it, madam, you do not permit me to step in?" Confused, she opened now the door and he came

\* CHINA.—By Prof. R. K. Douglas, of the British Museum. Edited by Arthur Gilman, M. A. Illustrated. Boston: D. Lothrop & Co. Price \$1 50.

in. The family kept their dinner, but now the real reason of the hesitation of the woman was found. They were so poor that they were ashamed that somebody would see their meal. Therefore the mother said: "Sir, we are so poor, and therefore I dared not let you in." Hearing that he said: "Why be ashamed, woman, did not our dear Saviour call on the poor? Would I be ashamed to sit down with you whilst Jesus Christ did not shame himself to seek poor sinners?" At this word the woman said: "Oh, Sir, do you know anything about Jesus? O, tell us of Him!" Nobody comes here to say to us a word concerning Him.

So our brother found the way opened and told that family the good news. That visit was followed by another, and again by another, and the consequence was that on Sunday a company of 23 persons gathered to hear the simple testimony of the seaman, that came from Pekela to tell about Jesus.

More wonderful than our dear brother ever expected, the Lord blessed this labor of love. Some of his hearers were converted and baptized. The German Baptists fixed their attention on this labor and unawares asked our brother whether he would accept the service of missionary-preacher. After some earnest consideration he accepted and so became a regular Baptist minister. By and by the number of his church members increased and above forty were happy under his pastoral care, till now in the beginning of April last he saw the error of Sunday-keeping. He had a heavy struggle; but he wished above all to keep a pure conscience for God and so resolved to declare himself a Sabbath-keeper. A few days thereafter his church rejected him; indeed a painful experience because the greater part are his children in Christ. But, God be thanked, his dear wife stood on his side and one of his church members.

Brother Freerk Bakker is a strong man, 44 years of age; he has 5 children, the eldest ten years, the youngest 5 weeks. His embracing of the Lord's Sabbath is a heroic step; a real *auto-defe*. It recalls the spirit of the old Dutch Martyrs. He told me: "When I understood the truth of the Sabbath doctrine I felt like a trouble-minded man! I went into my barn and again into my room, I sighed and prayed, and did not see light in the future, for all my labor for Christ's sake, the help of the Baptists, who gave me salary, the love of my church and the opportunity to do good, all would be gone, if I kept the Sabbath. On the other side I would lose the courage to pray and say a single word in Christ's name, if I myself did not follow the light; so I said to my wife: 'My dear, tell me, your husband and the father of our five little ones, are you willing to come into poverty and want, if the will of God will it, by my Sabbath-keeping?' She answered: 'I will keep with you the Lord's Sabbath, for I have seen like you the truth and I'm willing to sacrifice with you all for the Lord.' Said he, "O, now it is all right; now I have no objection. The Lord who joins our hearts in that way will provide!" And so he stood; no longer a Sunday-keeper, but a happy Sabbath-man. And so I met with him, having received a letter from him, asking me to come and tell him what to do.

I found him the owner of a small house, adjoining a meeting place or chapel, containing a baptistery and 80 seats. He bought that house and a plot of ground by his own money. But for the arrangement or establishment of the little chapel he had to take a mortgage. It has been the intention of him and of the German Band of Baptists to bring the chapel under that Band's disposition, to free him from the mortgage, but by delaying the matter it had not yet happened when he embraced the Sabbath. Therefore, be God praised; for certainly they would have closed the chapel for him. But now they can not do so, for he is the only man that disposes.

People ask, "What will that man do now? Some think he must go from there, because he can not have his livelihood; but my opinion is, he must remain there. He is a bold and strong man, a sincere and zealous Christian; he cultivates his own ground in a double sense and so, if I'm not wholly mistaken, the Lord has given him there his field of labor. And so I told him my opinion, saying: "Dear brother, hope ye on your God and Father both for spiritual and temporal help and remain here."

The last Sabbath in April we constituted the little church, three members. First day next we baptized a brother and a sister. Two other persons keep the Sabbath, but did not join till now; perhaps they will do so soon. Several Baptists are convinced, but dare not. A long time I was in this

country the only Sabbath-keeping minister, but now good days seem to come in the answering of our prayers for laborers in the vineyard.

I don't feel any reason to ask the prayers of our dear brethren and sisters for our brother Freerk Bakker, because I know they cannot neglect to thank the Lord because of this new victory of the truth and to pray for our new fellow soldier.

Since my last report I gave public lectures in the following places:

Haarlem—Before the Military Young Men's Society, five lectures on different subjects as: History of the Netherlands, Natural History and Christendom.

Amsterdam—Two lectures with free discussion on Sabbath and Sunday. My intention was to have four public meetings in this town, but I closed at the second, because the people did not come and I had paid for those two lectures over eighty guilders. I had tried in vain to have one of the many halls and rooms, which are used in this town for the most different religious matters. As soon as they learned that I was the leader of the meeting it was refused, so I must try it in a hotel.

Blyham—A lecture on the Sabbath, and a sermon, subject: The Gospel. The brother and sister who dwell in the cottage where I held this meeting are the same who were baptized in Brother Bakker's chapel at Friescheloo. They are poor day-laborers. The farmer he served—a deacon of a so-called Evangelical Church—gave him dismission because of his Sabbath-keeping. Now his wife was laboring on the field, earning 7 shuivers—14 American cents—a day. Well, Sabbath-keepers of that kind are a fit illustration of 1 Cor. 1: 26.

In this same meeting two members of the Baptist Church at Friescheloo, two or three miles from Blyham, did assist. Their intention was to hear my reasons for Sabbath and against the Lord's-day. They began to dispute. At the end I asked: "Dear brethren, are you able to keep henceforth, with a pure conscience the Sunday?" Both said: "No, we can no longer do so." One of them remained faithful to his conviction and is a Sabbath-keeper. The other turned back and is now the heaviest opponent of the Sabbath. The first drove his minister from out his Sunday position and drove him to Groningen, where, as he read in the newspapers, I should give two lectures on the Sabbath question.

Nauwo Pekela—Two lectures on the Sabbath question. At the first some questions were asked. The second nobody came up.

Wildervank—A lecture; good auditory; no reply.

Shadskaraal—A lecture; good auditory; warm discussion, principally with one of the most influential Baptists. The Baptist Church here denies openly the redemption by the blood of Christ.

I preached two times (on First-day) for the Evangelical congregation at Sparendam. And for the rest I had my usual labor in the Church here and my work for *De Booschapper*, and for some religious papers that accept its columns *gratis* for a single word about Sabbath.

As far as I know I have told you all I had on my heart.

We rejoice in the good tidings concerning the working of the truth in America and in China. Let us pray without ceasing and be thankful.

Returning home after some days absence for Gospel's sake, I found your letter, dear Brother Main. I hope to fulfill at due time your wishes as exactly as I can do.

May the Lord guide you and all the friends in his ways and bless all your labors.

With kind and respectful salutation to all the brotherhood. Your brother in Christ, G. VELTHUYSEN.

P. S. I forgot to write that I had two meetings in the town of Groningen. Large hall and great concourse of people. Here it was that Bro. Freerk Bakker came from his village to hear the discussion, being alarmed by that member of his church who formerly had been at my lecture at Blyham. Several friends of the Sunday came up; the most excellent of them a much esteemed minister of the Dissented Reform Church. I hope as soon as time permits me, to continue our debate with him. I sent him in the meanwhile some lecture.

SOME of the saddest tales are told of the cruelties of the Laos superstitions. If a person in the agonies of fever becomes delirious, it is deemed a sure proof that somebody has bewitched him. So the priests and doctors stand over him with some sharp instrument, which they thrust into different parts of the body, to ascertain in what part the evil spirit is hidden. When the patient begins to return to consciousness, he sometimes yields to their inquiries as to who bewitched him, and charges any one he thinks of just to be spared from further torture. Then the person who is so unfortunate as to be named is driven from the community with all his kindred. None may feed or help him. He must starve unless slain by wild beasts.

Sabbath

"Remember the Sabbath-day. Six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

SABBATH SILENCE

BY WILLIAM H. HAY

To-day the earth and sky cry  
To tell of toil's release—  
And filled with brief tranquility  
All nature is at peace.

The stillness seems an answer  
Transmitted from above,  
Whose silent syllables are  
With heavenly help and love.

MANY VOICES.

We have thought it best to correspondents speak this week of the RECORDER. Most were written without reference to the RECORDER; but we are sure they are of confidence or courtesy in them public; and we hope they will be a source of encouragement. As will be seen, most of them are comparatively new Sabbath-keepers separated from each other of the same faith and practice.

MESQUITE, TEXAS.

L. A. Platts, Dear Brother, April 5th received to day; I heard that I am glad to hear Seventh-day Baptists, for I know that they have always had a bath of the Lord our God, and rendered to the iron man of Rome, nor polluted the law of the commandments of God.

I am glad to acknowledge the SABBATH RECORDER, I should like to hear or receive the paper that you may be pleased to send me a minister in the Christian Church. My brethren are offended at the law of God, or that the still binding upon all the turned out of the Baptist of ago for preaching that it was am now connected with the Church and I am desirous to work with you have no commandments of God, striving to keep all of the commandments of God. Please let me know what that is, the fundamental principle of Seventh-day Baptists. I do not all about you, or to become a you. I am thirty four years old, quit pleading the civil law, plead the law of God. May you be the prayer of yours in life.

LOS ANGELES, CALIF.

Dear Sir,—I am greatly obliged to you for your prompt reply to my letter and for the paper you kindly sent me. Your articles of faith with which I would gladly unite with you had an opportunity. I embraced the Christian faith at the early age of joined the Free Will Baptist congregation church of this place. About 18 years ago I joined a no Baptist church here at that one year ago I began to think the Sabbath question, when revealed to me that the seven Sabbath and should be kept that time I have kept it quiet. I cannot tell you how I long for union and church work. If possible I would like to see a church started in this city. I am in my power to assist the work. Yours, MRS. M.

CAMERON, Hall Co., NEB.

Dear Brother,—As others have on the subject of Sabbath Rest my mite. I was converted to quite young, and removed of ago with my father and family to this State, where we have. As most of those who belonged in the East were Methodists, Episcopal Church was soon our parents, two of my brothers soon became members. While Scriptures, the fourth commandment many times came up before would ask any of my friends the question, they would say no difference which day we were living under—a new gift with these and many other. With these instilled in my years I felt contented. Over I was by marriage placed under

**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."

**SABBATH SILENCE.**

BY WILLIAM H. HAYNE.

To-day the earth and sky combine  
To tell of toil's release—  
And filled with brief tranquillity  
All nature is at peace.

The stillness seems an answered prayer,  
Transmitted from above,—  
Whose silent syllables are fraught  
With heavenly help and love  
—S. S. Times.

**MANY VOICES.**

We have thought it best to let some of our correspondents speak this week to the readers of the RECORDER. Most of these letters were written without reference to their publication; but we are sure there is no breach of confidence or courtesy in thus making them public; and we hope their perusal may be a source of encouragement to others. As will be seen, most of these writers are comparatively new Sabbath-keepers, and all are separated from each other and from those of the same faith and practice—lone Sabbath-keepers.

MESQUITE, Texas, April 9, 1885.

L. A. Platts, Dear Brother,—Yours of April 5th received to day; I can say with my heart that I am glad to hear from you, the Seventh-day Baptists, for I learn from history that they have always held to the Sabbath of the Lord our God, and have not surrendered to the iron mandates of Pagan Rome, nor polluted the law of the Creator with the commandments of men.

I am glad to acknowledge the receipt of the SABBATH RECORDER, I shall be very glad to hear or receive the papers, tracts, etc., that you may be pleased to send to me. I am a minister in the Christian church, and my brethren are offended at me for teaching the law of God, or that the Seventh day is still binding upon all the world. I was turned out of the Baptist church six years ago for preaching that it must be kept. I am now connected with the Christian church, and I am desirous to work with those who have no commandments of men and are striving to keep all of the commandments of God. Please let me know what you teach, that is, the fundamental principles of the Seventh-day Baptists. I do desire to know all about you, or to become acquainted with you. I am thirty four years old, and have quit pleading the civil law, that I might plead the law of God. May the Lord bless you is the prayer of yours in hope of eternal life.

F. M. MAYES.

LOS ANGELES, Cal., May 16, 1885.

Dear Sir,—I am greatly obliged for your prompt reply to my letter and also for the paper you kindly sent me. I have read your articles of faith with great interest, and would gladly unite with the church if I had an opportunity. I embraced the Christian faith at the early age of 11 years and joined the Free Will Baptist denomination. About 18 years ago I joined the First Congregational church of this place, as there was no Baptist church here at that time. About one year ago I began to think seriously about the Sabbath question, when it was plainly revealed to me that the seventh day was the Sabbath and should be kept holy. Since that time I have kept it quietly at home, but I cannot tell you how I long for church communion and church work. And if it were possible I would like to see a missionary church started in this city. I would do all in my power to assist the work.

Yours Truly,  
MRS. M. W. CHILDS.

CAMERON, Hall Co., Neb., May 9, 1885.

Dear Brother,—As others are writing upon the subject of Sabbath Reform I will add my mite. I was converted to Christ when quite young, and removed over eleven years ago with my father and family from Illinois, to this State, where we have since resided.

As most of those who belonged to any church in the East were Methodists a Methodist Episcopal Church was soon organized. My parents, two of my brothers and myself soon became members. While searching the Scriptures, the fourth commandment has many times come up before me. When I would ask any of my friends for relief upon the question, they would say that it makes no difference which day we keep, or that we are living under "a new dispensation." With these and many other "First-day" arguments instilled in my mind, for many years I felt contented. Over two years ago I was by marriage placed under the influence

of Sabbatarianism, as my wife's mother and aunt were Seventh-day Baptists. This influence was somewhat weakened; for my wife turned to keep Sunday, as it was more convenient for both of us. Sometimes I would read in the RECORDER an article upon temperance or education, and occasionally one upon Sabbath Reform, but I am sorry to confess, from mere curiosity. In time, while reading upon the last named subject, I became serious, but would cast it from me, with the belief that unless I stopped thinking about it, that it would injure my mind. Last January, one member of your church, before mentioned in this article, told me that if I could convince her, by Bible proof, that the First-day was ever kept, or left by our Saviour to be kept as the Sabbath, that she would willingly keep it. I accepted this challenge, believing that no true First-day Christian minister would so thoroughly search the Scriptures, and overlook this one point. In searching I convinced myself that I was wrong, and with my heart burdened, because I had so long trampled upon God's commands, I went to the Lord in faith, believing that his promises were true, and that I would yield my stubborn heart to his will. He removed, as it were, "scales from my eyes," and every thing became so clear, that I at once began to observe the Seventh-day as the "Sabbath of the Lord." Although my pastor, and parents oppose me in this decisive step I have taken, yet as God is on my side, I hope by your prayers to live righteously and endure unto the end. The prayers of your little flock is for a Seventh-day Baptist minister that will preach the pure unadulterated "Word of God."

Yours in Christ,  
JOHN I. GOODRICH.

FERNANDINA, Fla., May 10, 1885.

Kind Sir,—Some copies of your paper recently fell into my hands, and as I had been wishing I might see some of the Seventh-day publications, I was glad to receive it. I wish to subscribe for it for one year. There are quite a number here that believe that the Seventh-day is the Sabbath.

MRS. S. J. PEER.

BARRY, Pike Co., Ill., April 30, 1885.

Rev. L. A. Platts,—Enclosed I send you money for RECORDER and thanks for your kindness. If I am not engrossing too much of your time, I would like to tell you of some of my hopes and fears. I have tried to use what little influence I have had for "God's Sabbath," and at times I have felt that I saw much to encourage me, and have so hoped that some would be willing to openly avow what I believe they felt convinced was right; yet no one did. About two years ago, Eld. Niles Kinnie, one of the most learned of the First-day Baptist preachers, a dear old man, one I have known as a kind friend from a child, who seems almost like a father to me now, and with whom I often talked on the subject, became deeply interested in the "Outlook" which was sent him. I think he passed through almost the same experience as I did. But he has at last become convinced that the "Seventh-day is the Lord's Sabbath," and in all his prayers, in public, on Sunday, he invariably says, "This First-day of the week." We never hear him call Sunday the Sabbath any more; and were it not for the way he is situated I believe he would unite with the Seventh-day Baptist church. His wife does not look kindly on it; but I believe that he is a Seventh-day Baptist himself, and that the time will come when he will take that stand and be the means of doing much good. He has been writing to Elder Gardner. I hope he may come out boldly on the Sabbath question. He would have an influence over many for good. If you should have any gratuitous publications on the Sabbath it would be a good investment to send them to him. I will not infringe longer on your time. Hoping that in your prayers, you'll remember the "lone Sabbath-keepers" I remain,

Respectfully yours,  
MRS. WM. S. BROWN.

GREENFIELD, Lackawanna Co., Pa.,  
APRIL 5, 1885.

Ed. SABBATH RECORDER,—A little more than two years ago I embraced the Bible Sabbath and have observed it as best I could ever since. My attention was first brought to this precious truth by the faithful preaching of Brother L. C. Rogers, after which I received much light by reading Sabbath tracts and comparing them with the Scriptures, and after making a close investigation of this kind, after the language of the Psalmist, "I made haste and delayed not to keep his commandments."

Of late my faith has been greatly strengthened, by the reading of the Outlook and the RECORDER and conversing with those of like

precious faith. I reside some eight miles from any Seventh-day Baptist edifice, the Clifford church being the nearest, so I seldom hear any preaching from ministers of the same order. But, notwithstanding all the inconveniences, reproach and persecutions, I still believe and maintain that the Seventh-day is the Sabbath of the Lord our God. I greatly rejoice in the many conversions of the past year, and pray that the present year may bring forth many more workers in the vineyard of the Lord.

I still remain a lover of Christ,  
MRS. WM. H. GOODRICH.

**Education.**

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

**CORRECT HABITS OF STUDY.**

It is a common complaint that the pupils of our higher departments have never gained correct habits of study in the lower departments. As teachers of higher departments are sometimes apt to make scape-goats of those of the lower departments, their complaints must in all cases be taken with some allowance. But it is undeniable that correct habits of study should be formed by a pupil in the lower departments in order that a good foundation be laid for his future growth. But what is a correct habit of study? How shall it be secured? We give first a general definition. A correct habit of study is that which secures to the pupils most readily an intelligent comprehension of a lesson in all its details and the ability to express that comprehension clearly and exactly. Naturally at first with the young child just admitted to school, little else than memorizing can be expected, since his whole work often is learning to read.

But it is just here that the habit begins, and right here the skillful teacher is needed, contrary to general opinion and practice. At this tender age pupils should be forbidden to move their lips in study which is always a sign of memorizing, and their work should be varied by duties requiring a different kind of attention, such as drawing, copying their lessons, kindergarten exercises, games, etc. In obstinate cases pupils, should be forbidden their reading books, except in the class, or should read alternate lines, or words.

Later, some formula may be of use as would require pupils to answer for every detail of their lessons one or more of these questions: What is it? Where is it? How is it? Why is it? and others which readily suggest themselves to the teacher. The proper use of the imagination meanwhile should be taught as well as the habit of diagramming, picturing, or tabulating.

Memory, indeed, should not be neglected; but such practices tend to assist memory; and to secure a thorough and exact recitation will always require great pains on the part of the teacher. The aim of teaching is not simply to instruct but to educate.—*Correspondence University Journal.*

**Temperance.**

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

In nothing is the saying of Jesus, "he that doeth evil hateth the light, neither cometh to the light lest his deeds should be made manifest," more completely illustrated than in the opposition of the liquor men to the movement to secure scientific temperance instruction in the public schools. Here is an example:

The scientific Temperance bills in Missouri and Wisconsin were passed after much opposition. They are less satisfactory in form than those that have been adopted in other states, owing to the special efforts made by the liquor-men to make them of no practical effect. The Missouri bill allows scientific temperance instruction in any school to individual pupils upon a written application having been forwarded to the teacher: by the pupil's parents, but forbids such instruction being given to the other pupils.

At the recent Irving Hall demonstration of the New York Roman Catholic Total Abstinence Societies in behalf of the memorial to Father Mathew, Judge John R. Brady, of the Supreme Court of New York City, admitted that he was not a total abstainer, but said that if he had the power to destroy all the liquor on the face of the earth, he would exercise it.

The General Secretary of the Catholic Total Abstinence Union of America has issued a call to the Unions to meet in Fifteenth Annual Convention at New Haven, on the 5th and 6th of August. In this call he says: "We should take advantage of the recent deliverance of the General Council of Baltimore to sound the advance of the total abstinence army to final victory. With the Church approving of our organization, and calling on Catholic liquor-dealers to abandon the 'dangerous traffic,' there cannot be two sides to the first step, have the biggest Convention at New Haven ever held in the history

of the movement. Don't let a few dollars stand in the way of your sending a representative to the Convention. It isn't the best talker or the smartest man in your society that must necessarily go. Send any earnest member of your society."

The vote in several counties of the western portion of the Canadian province of Ontario, a few days ago, on the adoption of the Scott law, which prohibits the sale of liquor except for medicinal purposes, produces much consternation among liquor dealers in Canada. The result brings the list of counties adopting the law up to fifty-six, besides four cities. Six months ago thirty-four counties and two cities had adopted it.

Dr. BENJAMIN W. RICHARDSON, the eminent president of the British Medical Temperance Society, comprising 2,000 physicians of the kingdom, including most of those whose positions of wealth or title render them independent of the prejudices of the people,—also author of the text-books on Hygiene as related to alcoholics and other narcotics, used for the past five years in Great Britain,—denied in a recent lecture that excessive eating was as injurious as excessive drinking. In the course of thirty-four years professional experience he had known only one case in which the patient died from immoderate eating, and this was coupled with excessive drinking. But, on the other hand, he had known persons to die from immoderate drinking, all of whom had passed to death through the door of moderation. When any one arrives at the conclusion that alcohol is a necessity, he is in the early stages of alcoholic disease. Alcohol is in no sense food, nor is it true that those who do not drink are obliged to consume more food.

**THE LIQUOR BUSINESS IN GREAT BRITAIN.**

Last week we gave a little account of the work of the Alliance of the United Kingdom, clipped from the Voice, of New York. This week we take from the same source some extracts of a letter from our Consul-General Merritt to the state department at Washington on the use of alcoholics in the United Kingdom.

His report is published by the Government, and may be found in the "Report upon the Commercial Relations of the United States with Foreign Countries," issued in 1883. He says:

I have introduced this subject as it is one of national importance, and its moral, social and political influence has become so great that it has become a matter of parliamentary debate, and societies are being formed throughout the United Kingdom to overcome its dangerous and baneful influence upon the people.

**AN IMMENSE LIQUOR BILL.**

With an average population of 33,000,000, it is carefully computed that there is expended yearly a sum of \$650,000,000 for alcoholic liquors, which is nearly double the whole land rental of the United Kingdom, or, as it is more expressly stated, the annual rent paid for houses is about \$350,000,000, the expenditure for woolen goods \$220,000,000, leaving still a balance of \$15,000,000 in favor of alcohol.

It is fairly stated that while there are 6,600,000 houses in the United Kingdom, more than 180,000 of them are houses where intoxicating liquors are sold, being one out of every thirty-six throughout the entire country.

From carefully prepared statistics, it is found that during the past fifty years the cost of liquors consumed amounted to the colossal sum of \$21,232,557,420, or a yearly average of \$424,651,145, this computation being made without any account taken of the gain in interest which would have accrued from the saving of money directly or indirectly lost in this unnecessary expenditure.

**RELATIVE INCREASE IN FOOD AND ALCOHOL.**

It may be observed that during the past fifty years there has been a large increase in the earning as well as in the spending power of the people. With regard to great numbers, the spending power has, to a large extent, taken the direction of articles of consumption, such as meat and non-intoxicating beverages. The consumption, for instance, of tea, has increased from one and a third pounds per head to four and two-thirds pounds, and of sugar from sixteen and three-fourth pounds per head to sixty and one-fourth pounds. The consumption of imported butter has nearly doubled since 1861 (3 4-5 pounds to 6 1/2) that of imported cheese has more than doubled, while the consumption of rice has increased fivefold. (2 1/2 pounds to 11 1/2). It is obvious, however, that the consumption of narcotics and stimulants has a tendency to increase at a greater rate than the consumption of ordinary food, the various tables that are compiled yearly by the best authorities attesting to this truth.

**THE LABOR LOST IN STRONG DRINK.**

It is estimated that of the population of Great Britain, 11,000,000 are engaged in production, the remaining 21,000,000 forming the non-producing class, or those specially consumers.

By means of calculations in 1871, the total value of home agricultural produce annually consumed was \$1,280,000,000. To raise produce to this value, it appears from the census that the population actually engaged in agriculture numbers 2,989,154, of these some 300,000 devoted their time and strength to the cultivation of the grain ultimately converted into alcoholic drink.

In addition to these there must be added those employed in the production and distribution of alcoholic liquors, such as brewers, distillers, merchants, and inn-keepers, the total number being 1,097,525 or about ten per cent of the full number of producers in the kingdom.

The Government receives from this traffic, by means of duties imposed and licenses granted, a revenue of about \$150,000,000.

**THE GOVERNMENT'S PARTNERSHIP.**

It is often charged that there is something immoral in raising revenue from such a source, but it is argued, on the other hand, that raising the cost of the liquor does not increase its use, and there can be no wrong in making those who will spend their means in such a manner pay heavily to the exchequer which has to sustain so much of the expenses required to repress the evils and punish the crimes wrought by intoxication.

A writer of great ability says, in a recent article upon this subject, that, while the State cannot be acting immorally in taxing the drink itself, it may be decidedly in the wrong of it does anything to encourage drinking, or neglects any means within its power of discouraging this vice. This consideration opens up the wide question of the proper control which ought to be exercised over the number and character of places where drink may be procured, and the temptations thus offered for increasing the consumption by which the exchequer is swelled, and this subject is for statesman philanthropists to settle upon moral and religious grounds; but it may well help their judgment and action, if the statistician can show that, in truth, the major portion, if not the whole, or more than the whole, of the taxes raised upon alcohol is expended in counteracting the evils which its consumption entails; and that in reality the public chest would be better filled if there were no alcohol on which to levy a duty.

**THE EXPENSE ENTAILLED ON GOVERNMENT.**

It is found from the Civil Service estimates for the current year that for Pauperism there is allowed \$55,000,000, for Law and Justice, \$55,000,000, and for Lunacy, Internal Revenue, and Custom Service, an amount making a total of \$150,000,000, which sum coincides with the Customs and Excise collection.

In the Customs and Internal Revenue Service nearly one-half the entire expenditure is due to the collection of duties on spirits, wine, and beer.

The testimony of the clergy, the guardians of the poor, and those associated with philanthropic societies, is to the effect that nearly 75 per cent of those paupers and imbeciles supported at the public expense admit that they owe their position to their intemperance. Of these there are in the work-houses, hospitals, and asylums a total of over two hundred thousand.

**THE FRUITS OF INTEMPERANCE.**

The testimony of judges, magistrates and police officers shows that from eight to nine-tenths of the crime that is brought to their notice is the offspring of drink, and medical men assign a large proportion of lunacy in adults and imbecility in children to depravity in their parents. It is stated in the larger cities, that one-third of the children born of the poorer class are deformed, and from the effects of the poverty of blood caused by the excess of drink in the mother. I may here remark that the extent to which the public bars are patronized by women throughout the country is deplorable, a few years since the proportion of drinking women was five women to every ten men. Recent statistics show that it is now seven women to ten men.

This largely increases the mortality, and it is estimated that, directly and indirectly, the deaths resulting from excessive drinking in the United Kingdom are annually one hundred thousand.

In Ireland, during the year 1881, there were seventeen persons who met their death through agrarian crimes; through the liquor traffic, it is said, more than that number came to a premature grave every two hours throughout the entire year.

**THE QUESTION OF THE DAY.**

A prominent statistician, one of the highest authority, asks of the people of Great Britain if this is not truly the question of the day, one that demands the efforts of our legislators in lessening the temptations to indulgence by restricting and controlling the houses in which intoxicants are sold; one that calls upon our social reformers and philanthropists for renewed and persevering exertions to check the spread of intemperance and reclaim its victims; one that justifies—if it does not demand that all should follow their example—the self-denial of those who, that their influence over others may be increased, altogether abandon the use of alcohol themselves, and will never rest from their labors until the country is purged from its national sin. We occupy ourselves much in discussing the topics of imports, exports, the balance of trade, and the relative advantages of fair and free trade, forgetful that in our midst there lurks an evil whose removal would set at rest all the difficult and disturbing questions, and give us such a new lease of prosperity as to quench all desire for a change in our fiscal system.

We deplore our losses from deficient harvests as well as from diminished trade, while the cancer which is eating into our vitals consumes in one year more than we lose in two from combined agricultural and commercial depression. If agriculture is to prosper, trade to flourish, or social, moral and religious progress to be made, we must speedily reform our drinking customs, and arrest the growth of national expenditure upon alcohol.

# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 4, 1885.

REV. L. A. PLATTS, Editor.  
REV. A. E. MAIN, Ashaway, R. I., Missionary  
Editor.  
REV. E. P. SAUNDERS, Business Agent.

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

"YET, with a heart that's ever kind,  
A gentle spirit gay,  
You've spring perennial in your mind,  
And round you make a May."

We call attention to the announcement, among our special notices, of the memorial services to be held at Nile, Sabbath-day, June 6th. Such a service at that church will be especially fitting, and all who knew our dear Brother Gilette will be interested in it.

THERE can be no more precious words in any language, than those of Paul when he said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," unless it may be the words of Jesus himself, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

THE recent publication of the Revised Old Testament was the immediate occasion for the sermon which we publish on our first page this week. The Bible is the most wonderful book of all the ages; whatever, therefore, will give us information concerning its history, or help us to better understand its teachings should be cordially welcomed by us. While scholars are giving their best thoughts and efforts to the work of a faithful translation of the Word of God, in accordance with the ripest and best Christian Biblical scholarship, and especially now that the result of their work is given to the public, it is fitting that Christians study the Word with renewed and reverent earnestness.

DECORATION day seems to have been pretty generally observed throughout the country. It is well to honor the patriotism and bravery of those who fell in the defense of our country. It is not well by such ceremonies, or by any other means, to awaken memories or foster sentiments which shall generate the spirit of sectionalism, local pride or local prejudices. No union of state or society is stronger than that which recognizes a common interest, a common brotherhood, with common rights and obligations among the individuals composing it. While, therefore, we justly honor the memory of the men who gave their lives to maintain such a union, where it was most seriously threatened, we ought, with the greater fidelity, to strive to cultivate everywhere that spirit on which alone the safety of the union depends.

## THE MINISTRY OF RECONCILIATION.

The ministry of the word of reconciliation is one of the most precious gifts of God to man. Next to the blessedness of the reconciliation itself, comes the privilege of announcing to men God's purpose and plan of reconciliation. This invests the gospel ministry with high dignity and supreme importance. The apostle Paul had caught the true idea of the gospel ministry when he said, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." A simple analysis of this quotation gives us these facts: 1. Man is out of harmony with God, he is not pleased with God's thoughts and ways. To bring him back into harmony with those thoughts and ways is to reconcile him to God. It should be carefully noted that man, and not God, is the person whose attitude is to be changed. It is man, and not God, who is to be reconciled. 2. It is God, rather than man, who desires the reconciliation. This is the whole meaning of Christ's mission to the world; "God was in Christ reconciling the world unto himself." This is the same truth which Christ himself puts in those precious words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 3. God is so intent on effecting the reconciliation that he takes the first steps towards it, and urges, beseeches man to do his part, which is to yield his opposition and become recon-

ciled to God. 4. God commits the ministry of this reconciliation to the hands of men. All Christians, all persons who have themselves become reconciled to God are, in a sense, ministers of this grace. This is in the universal invitation, "The Spirit and the bride say, come. And let him that heareth say, come. And whosoever will, let him take the water of life freely." But more particularly is it the mission of the gospel ministry to proclaim God's gracious purposes towards men, to make known to them his plan of saving men, and to urge them to be reconciled to him.

This brief analysis of the subject will help us to see the office and work of the minister in its true light.

1. The minister is called of God rather than by any human power or authority. He is an "ambassador for Christ." His commission reads, "As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Only when the church herself, in all her membership, has been infused with the spirit of this great commission may she assume to direct the ministers of God.

2. The minister is about his legitimate business only when he is preaching the gospel of reconciliation. There are many things in the lives of men which will be affected by the manner in which they treat God's offer of salvation. If they accept it, they will bring forth in their lives the fruits of holiness—honesty, purity, charity, peace. If they reject God's offer, they remain in sin and will bring forth the fruits of sin. On all these points the minister will of course instruct the people, and from these considerations, among others, he will urge men to accept God's mercy. His absorbing theme must be the gospel of reconciliation. Whatever leads to this, or whatever grows out of it is his legitimate work.

3. The minister's work is not one of authority over men's consciences. Again we quote Paul, the great representative gospel minister: "Not for that we have dominion over your faith, but are helpers of your joy." As the "ambassador of Christ," he may, indeed, speak with authority as to God's plans and purposes of reconciliation, so that when he offers salvation to men in the name of Jesus Christ, it may be accepted with all confidence. But God himself recognizes the freedom of men to accept or reject his offers of mercy, "Choose ye this day whom ye will serve." His ministers certainly may not do more.

4. The minister derives his dignity from his work, and not his work from him. The more he can merge himself into his work, the more perfectly will he fulfil the divine ideal. He will not be disposed to lord it over the Master's vineyard, but will rejoice rather that he may tell men of the good news of salvation and, in the name of the Master, persuade them to accept of his loving offer of peace.

How great are God's thoughts of mercy towards us! How plenteous are his provisions for our salvation! How blessed the ministry of the word of reconciliation! Reader, have you known the love of God in your heart, and do you know the joy of telling the good news to a fellow mortal?

(Continued from first page.)

structure as poetry is preserved. You can easily see how much form has to do with the proper setting forth of the poetry. This is just as true of Hebrew poetry; and so the Revisers have rightly made the poetical structure of Job and the Psalms, and the other poetical portions of the Old Testament, appear in its proper form.

You will also find the Psalms divided into five books, according to the arrangement of the Hebrew Bible: book first extending from Psa. 1 to 41, inclusive; book second from Psa. 42 to 72, inclusive; book third from Psa. 73 to 89, inclusive; book fourth from Psa. 90 to 106, inclusive; book fifth from Psa. 107 to 150, inclusive. So far as can be judged from a part of one day with the work, and notices which the Revisers themselves have sent out, the Revision of the Old Testament will meet with more favor than the Revision of the New. It is more conservative; there are less changes, as you see by the familiar passages read this morning. These changes are fewer than they ought to be, at least for this side of the Atlantic, and it would seem wise to have adopted many suggestions of the American Company, which were thrown out. There is no change that will offend a sentiment of affection for the old words which have become so familiar to our ears and dear to many hearts. What changes there are have been made to correct wrong translations

only. I wish everybody here might read the Book through—as they would read any book—in this revised form. If you love the study of grand characters and lives, you will find some of the grandest and loftiest in the Old Testament Scriptures. If you delight in the study of the developments of nations and great ideas, you will find the Old Testament Scriptures a field for you to take pleasure in. If you are charmed by noble imagery, lofty conceptions, great thoughts, you will find no nobler pictures, loftier imaginations, greater thoughts, than in these same Scriptures. But above all, if you believe in the One God, and love his kingdom, his law, his truth, you must delight in these Scriptures, which give the best vision of his character, the truest history of the development of his kingdom, and the plainest teaching of his law to be found anywhere in the world outside of the life and teachings of Jesus. Perhaps to-day you neglect—it may be despise—it, and think it worn out and obsolete. Let me ask you in all fairness whether you take your opinions of the Old Testament second hand, or have you learned of it for yourself by your own reading and study? Have you read it by snatches, to discover some food for doubt, or have you read it as a whole, as you would read any book, with an honest, open mind? You may have committed portions of it to memory; have you learned any of it by heart?

The question will arise, what is to be the fate of this Revised Translation of the Bible? It is too early yet to predict. It may safely be said that the sentiment of the common people is against it and in favor of the Old Version. But when the Old Version was a new version, the Geneva Bible was as strongly entrenched in the common heart as the Authorized Version is to-day. It is safe also to say that the Revision is being largely used by English speaking ministers, in the place of the Old Version, also by all scholars who wish to have in hand the best English translation. But in its last analysis, the question will not be one of sentiment, but one of truth. It certainly is to be hoped that people will not cling to old phrases and familiar words, in well-beloved texts, if they are helplessly wrong translations of the Scriptures. Our motto must be, Truth at all hazards and at whatever expense of feeling. If the Revision is a better translation of the Bible, the question is simply a question of time. The truth in its best form is bound to prevail. It is altogether possible that the last revision has not yet been made, and that the next will be a happy mean between the two now in use. What are some of the results?

1. The English speaking Christians are more nearly one than ever before; and this work has contributed a great deal to bring this unity about.

2. The Scriptures must make their way in the world by their own intrinsic merit and truth, and we need have no fear of the result of their free handling by scholars. We can no longer force them upon men by claiming that they are the Inspired Word of God. Men demand—and rightly demand—the reasons, the foundations of the claim of the Scriptures' inspiration of God. Their authority and power can no longer rest upon the fiat of a church, nor any outside authority. They must prove themselves inspired by their intrinsic truth. It is plain enough that the handling which the Bible has had at the hands of scholars, some of whom are devout Christian disciples, and some of whom are not, has broken down the old fashioned reverence for them, in a large measure; and we must build up a better respect and reverence by proclaiming the truth which is in them. A better respect, we say, because it will be the respect of intelligent and free conviction. The Christianity of the future must be the free and willing homage of intelligent conviction, and not of blind and impulsive feeling. The Bible must prove itself inspired—as speaking forth, in better form than can be found elsewhere, the law and truth of God.

Let us then go forth, boldly presenting the Scriptures to men for free, honest, intelligent and reverent judgment. We need have no fear but that the final verdict will be what the verdict of Peter was, "Holy men of old spake as they were moved by the Holy Ghost." The Bible is the text-book of human life; it pretends to do nothing else than teach men what life is, according to the will and law of God; and we confidently offer it to men as the best source of instruction about life—as the source from which has come every good instruction that is now represented in the enlightenment and the best life of the world. May the Holy Spirit of God bless every effort to give to the people the Word of God.

## Communications.

### SOUTH-EASTERN ASSOCIATION.

The South-Eastern Association meets under favorable circumstances, temporally and spiritually.

The abundant showers have changed the face of nature, causing the grass to grow abundantly and giving promise of good crops of grain. The cattle and horses can now get plenty to eat, and will soon be fat; and the corn and oats never looked more promising. These temporal prospects, after the severe Winter, cheer the hearts of our dear people; and a great many have come, and are coming, to the meeting to thank God for his goodness, in giving us rain and the promise of good crops.

But the spiritual surroundings are still more favorable in the presence of so many of our beloved ministers from the North. Eld. B. F. Rogers is here from the East, looking older than when at Alfred, but showing that ripeness in the Christian graces which comes from large experience and earnest work; Bro. O. D. Williams represents the Central Association, and we are glad to see him in West Virginia, where the cry for laborers is so great and young men are so much needed; Eld. W. H. Ernst take the place of Bro. S. R. Wheeler, who is temporarily laid by from work; Elders Main, Clarke and Livermore are here, and ably represent their respective Societies. Only one regret is expressed, that Dr. D. E. Maxson could not come. And in this connection the Executive Committee wish to express their sincere regret that the mistake was made, in the printed programme, in regard to the delegates from the Central and Western Associations.

Thus we gather at Salem under favorable circumstances, both temporal and spiritual.

MAY 28, 1885.

### FROM J. B. CLARKE.

This part of West Virginia, Lost Creek and vicinity, is looking well from recent refreshing rains. Corn and other crops are getting a good start, and hoeing is the order among the farmers; and revived hopes, among all classes. Improved roads and other signs of advancement speak well for the future of this people.

The claims of the Sabbath cause were presented here last Sabbath in the morning, and at Quiet Dell, six miles away, in the afternoon; and the response has been worthy of our brethren here,—the cash and pledges being \$49 12. On First-day the pastor and visitor had an enjoyable horseback ride ten miles, in a copious shower, to attend an appointment on Haeker's Creek. Found a good congregation and, after the services, had a pleasant visit with the Sabbath-keeping families of the Bonds, in the neighborhood. Having spent nearly four weeks among the churches here, impressions enable me to say that good work is being done by the ministers employed among them. They are held in affectionate esteem and their labors are well received. It has been a great pleasure to be associated with them, even for a short time in labors for our Lord. Their kindness and the kindness of the people will not soon be forgotten. May God abundantly reward them all.

LOST CREEK, W. VA., May 27, 1885.

### ORDINATION AT RICHMUND.

In response to a call from this Church to ordain Bro. B. E. Fisk to the work of the gospel ministry, the following ministers were present and took part in the ordination.

Rev. C. A. Burdick conducted the service and made the opening prayer, after which Rev. James Summerbell preached a very appropriate and interesting sermon. The consecrating prayer was offered by Rev. J. Kenyon; charge to the church, by Rev. J. E. N. Backus; charge to the candidate by Rev. Geo. W. Burdick; and benediction by Rev. B. E. Fisk.

At the close of the service, the church and society unanimously joined in extending the hand of fellowship to Bro. Fisk, thus showing that he has the support and encouragement of his brothers and sisters.

B. D. MAXSON, Secretary.

### SOUTH-EASTERN ASSOCIATION.

The South-Eastern Association convened at 10 o'clock, Fifth-day morning, May 28, 1885. Though the morning session commenced in the midst of a much needed rain, still the attendance was regarded as very good. Bro. Jessie F. Randolph, Moderator, presides with much efficiency.

Rev. C. W. Threlkeld preached a very in-

teresting and stirring Introductory Sermon from Rom. 1: 15, 16.

The Executive Committee then presented its report, including a programme of exercises for the sessions of the Association.

The letters from the churches breathed a spirit of earnest devotion to our cause, and, though not generally enjoying the presence and labors of settled pastors, still there seems to be a good degree of hope that better days are in store. Some of these letters speak of enjoying precious seasons of revival work under the labors of Bro. J. L. Huffman from Jackson Centre, and Brethren S. D. Davis, L. R. Swinney and others in this vicinity.

Thus far the meetings are well attended and of much interest. O. D. Williams preached an earnest, practical sermon this evening (28th), on the "Elements of True Success." Text, Joshua 1: 8.

An excellent spirit seems to pervade all the opening services, and we pray for the continued presence of the Holy Spirit.

L. E. L.

### MRS. LEWIS F. RANDOLPH.

WHEREAS, It has pleased our Heavenly Father in his infinite wisdom to call home our esteemed and loved sister, Mrs. LEWIS F. RANDOLPH, thereby removing from our school another of its most faithful and efficient teachers; therefore,

Resolved, That while we as a school bow in humble submission to Him who knoweth best and doth not willingly afflict, as teachers we are admonished by our repeated losses to labor with greater zeal and more untiring devotion to point out to others the way of salvation until it shall be ours also to lay down the burden for the crown; and we hereby express our appreciation of her conscientious Christian character and the service she has rendered in every department of Sabbath-school work, and we pray that the mantle of her Christlike charity, integrity and devotion to truth may fall upon the entire school.

Resolved, That while we grieve over our loss, we remember with sympathy her grief-stricken husband and family and direct them to the only Source of Consolation, to rely on Him whose promise was her comfort, "My grace is sufficient for thee."

Mrs. F. S. WELLS,  
Miss M. E. POTTER, } Com.

### CLEANINGS FROM ILLINOIS.

BY L. V. PITTS CORTELL.

(We make some extracts under this head from an article clipped from the Register of Peoria, which, we think, will be of interest to the readers of the Recorder.)

Illinois is a garden 400 miles long and 130 wide. The State and river of Illinois are named from a powerful tribe of Illini—meaning "superior men"—who were found on the stream by Marquette. One of the bravest of the tribe caused the death of the leader of a confederation of five tribes, which so enraged the band that they fell upon the Illini for revenge and nearly annihilated them. The remnant took refuge on a high rock on the Illinois River, since known as Starved Rock, where they died of starvation. Their survivors were in the Indian Territory in 1850, numbering but 84. Starved Rock rises to an altitude of 125 feet. It is almost as inaccessible as an eagle's nest, and the most formidable military fortress in the world. The first white man to set foot on the Illinois was Perrot, a Frenchman, in 1671. Illinois was admitted as a state in 1818, with 15 counties and a population of 40,000. She now has 101 counties with a population of 3,078,000.

It is hardly too much to say that Illinois occupies the most productive spot in the world, with the soil full of bread, earth full of minerals, half way between the forests of the North and fruits of the South, containing and controlling the great grain, pork and lumber markets of the world, with an almost equal proportion of timber and prairie. The soil and climate favor every product of the continent, including tropics, with less than half a dozen exceptions. It produces every food in the world except bananas and rice. It has coal, iron, lead, zinc, copper, many varieties of building stone, marble, three clay varieties, all kinds of sand, gravel and mineral paint.

The oldest mission in Illinois was established at Ottawa, then Kaskasia, in 1675. This town was visited by Gen. Lafayette; and his suite in 1825, Gov. Cole delivering a glowing address of welcome. Here also was published the first newspaper in Illinois, *The Illinois Herald*, four years later than the establishment of the first mail.

The first school was taught under a tree. One mother in her zeal to send her children to school mowed nettles, spread and rotted them as flax, hackled, spun into thread, wove into cloth and made clothes for her children. Those were the days of spelling matches, it being supposed that if one would be a man of note he must be a good speller,

and it was high honor to be the best speller in the neighborhood. Men Illinois boasts. Such as Las, Washburn, Ingersoll and familiar to history.

This State gave Gen. Grant her brave soldiers brought to the first United States flag that gave to the country Abraham at Springfield, Ill., stands to his glory whose name is whose wisdom was the world.

Illinois is notable in relation to his glory whose name is whose wisdom was the world. About two miles from (my from Peoria) a coin was found an artesian well, at a depth possibly 114. It is engraved antedates American history. of the Illinois River the group forming the so-called bluffs, traces left by much higher water rise to the conclusion that, fertile prairies extend, must have vast sheet of water and the which formed the present soil came by glacier or comet, the coming is left behind, and as contains fossils the drift was posited here while the trees were At Bloomington pieces of wood 123 feet below the surface, in shaft. What power could have so much debris and inclosed deeply? The new theory of Peoria county alone contains of two distinct races of pre-Mound Builders and both of which passed away before of Indians.

On the left bank of the Illinois groups of mounds. In both groups, 54 feet from center of of which are fortifications and Nine miles north are two groups. Between them a feature fought; for, on an area of ten bushels of stone arrows and spears been found, and 500 battle axes. At Chillicothe, ten miles from home, was found a sacrificial skeletons of an adult and child mother and child, were found low the surface, covered two while the mound and surrounding were covered twenty inches of deposit. Similar mounds are where in the county. By a implements were found at 5 feet below the surface.

In another township as many underground caves are found distant many more; near Rome and by each dwelling is a never of water.

Evidences of habitation were proximity; such as pottery, stone etc.

Verily, a more historic spot find than Illinois, the charm vast antiquity. We look into record is fair and wondrous, a ward into the vista of years, of greater things ere the head scroll," and again, as many times swept away.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

This is a favorite season Mount Vernon. The quaint is even lovelier now than in The association of ladies who Washington estate has been sion there for more than a steamer which plies the Potom between this city and the tomb of has been crowded with pilgrims that Col. John Washington's Vernon would have to go by hammer if something could save it, and here comes in the Mount Vernon. A woman was confirmed invalid from girl fund of \$200,000 and embodied gave the home and tomb of George ton to the nation. This was ham, of South Carolina. She the spot in her childhood; she pelled to give up all of life which could be enjoyed in a project of buying Mount Vernon. It was a singular instance and perseverance. From her aroused an enthusiasm, especially Southern women, which resulted success. Edward Everett enthusiasm, and his lecture delivered in different cities, to the Mount Vernon fund.

and stirring Introductory Sermon... Executive Committee then presented...

L. E. L.

MRS. LEWIS F. RANDOLPH.

It has pleased our Heavenly Father in his infinite wisdom to call home...

Mrs. F. S. WELLS, Miss M. E. POTTER, Com.

CLEANING FROM ILLINOIS.

BY L. V. PITTS COTTBRELL.

Take some extracts under this head from an...

is a garden 400 miles long and 130 miles wide...

The first white man to set foot on Illinois was Perrot...

It produces every thing the world except bananas and rice...

oldest mission in Illinois was established at Ottawa...

First school was taught under a tree. Her zeal to send her children...

and it was high honor to be considered the best speller...

This State gave Gen. Grant to the war, and her brave soldiers brought home 300 flags...

Illinois is notable in relics of the past. About two miles from my home...

On the left bank of the Illinois, are two groups of mounds. In both groups...

At Chillicothe, ten miles from my country home, was found a sacrificial mound...

In another township as many as twenty underground caves are found...

Evidences of habitation were found in close proximity...

Verily, a more historic spot were hard to find than Illinois...

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, May 29th, 1885.

This is a favorite season for a visit to Mount Vernon. The quaint old homestead...

It was a singular instance of energy and perseverance. From her sick bed she...

Madame Le Vert, and Mrs. Cora Mawatt Ritchie, and in 1860 her work had been accomplished...

The different states each have charge of a room, so far as the rooms in the old Mansion hold out in number...

Only one boat is allowed to land sight-seers at Mount Vernon. The round trip fee of a dollar...

Home News.

New York.

ADAMS CENTRE.

Emory Van Schaick, a young man about 20 years of age mysteriously disappeared...

Thus far the result, in additions to our church, of the religious awakening here...

SCOTT.

Anniversaries.

The past week has been quite eventful, in the history of our quiet little village...

The first one in order was a birthday surprise for Mrs. Mary Ann Pratt, on Tuesday afternoon, May 19.

On the evening of the same day, the many friends of Mr. and Mrs. S. C. Stillman gathered at their residence...

Again on the 22d of May, the 83d birthday of Dea. John Barber, the senior deacon of the Scott Church...

Idaho.

JULIETTA.

Everything in our little settlement is in a flourishing condition; crops of all kinds look well...

We are doing what we can in the way of education; we have built a very good school house...

Our little church here is still alive, and we manage to keep up a very good interest.

MAY 17, 1885.

Condensed News.

Domestic.

A. Palmer, the defaulting auditor of Newark, died in the Trenton, N. J., prison.

The will of Professor George Ide Chase, gives to Brown University \$9,000...

Colonel A. Loudon Snowden, Superintendent of the Mint, Philadelphia...

At Plymouth the grand jury has indicted the borough council for criminal neglect...

The forest fires, in the vicinity of East Tawas, Mich., are still burning fiercely...

It is reported that Emperor William of Germany is more seriously ill than has been admitted officially...

The great strike of the Yorkshire miners has ended—the miners finally accepting the reduction in their wages...

The British war authorities have decided to transport a large number of torpedoes and other munitions...

The Official Journal, Paris, publishes a decree restoring the Pantheon to its original use—a burial place for great men...

General amnesty has been offered to the Yaqui Indians, in Mexico, who will surrender and give up their arms...

Advices from Rio de Janeiro state that the new ministry of Brazil has adopted a programme for the abolition of slavery...

SPECIAL NOTICES.

MEMORIAL SERVICES.—The Church of Friendship will hold a service in memory of Eld. Walter B. Gillette...

Brethren and sisters of Sister Churches are cordially invited to join in the service with us...

DELEGATES to the Central Association will be met at the Bridgewater depot of the D. L. & W. R. R. on the arrival of trains from Utica and Binghamton...

THE Seventh-day Baptist Society of Wells-ville, N. Y., will hold regular service on the Sabbath, in the vestry of the Baptist church...

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue...

THE Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held with the Alden Church, in Freeborn county...

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society...

The Fiftieth Anniversary of the Western Association will be held with the Friendship Church, at Nile, N. Y., commencing on Fifth day, June 18, 1885.

Fifth-day Morning.

10.30. Introductory Memorial Sermon, on the history of the Western Association. J. Kenyon. Report of Executive Committee. Appointment of Standing Committees.

Afternoon.

2 to 2.15. Devotional Exercises. 2.15 to 4.30. Communications from churches and corresponding bodies; annual reports; reports of delegates; miscellaneous business.

Evening.

7.30. History of the churches of the Association, D. E. Maxson.

Sixth-day Morning.

9 to 9.15. Devotional Exercises. 9.15 to 10. Reports of committees, and miscellaneous business.

Afternoon.

2 to 2.30. Reports of committees and unfinished business. 2.30. History of the missionary work in the bounds of the Association, H. P. Burdick.

Evening.

Missionary prayer and conference, led by delegate.

Sabbath Morning.

10.30. Sermon by A. E. Main, "The essential qualifications of the gospel ministry, as developed by Paul in his teaching, and exemplified in his life." Collection for Missionary Society.

Afternoon.

2 to 2.30. Bible-school work. Programme arranged by committee.

Evening.

7.30. History of education in the Association, L. E. Livermore.

First day Morning.

9 to 9.15. Devotional Exercises. 9.15 to 10.45. Unfinished business. 11. Sermon by delegate, and collection for Tract Society.

Afternoon.

2.30. History of the Publishing interest, L. A. Platts.

Evening.

7.30. Sermon by delegate.

Those who have so kindly subscribed to the Alfred University Pipe Organ Fund will be pleased to know that the organ has been contracted for and is soon to be placed.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given...

PIPE ORGAN CONCERT!

A GRAND PIPE ORGAN CONCERT

will be given by

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DUDLY BUCK,

Assisted by

SUSIE E. BURR, Soprano,

LA FRONE MERRIMAN, Violin,

N. WARDNER WILLIAMS, Tenor,

AT THE

UNIVERSITY CHAPEL,

Tuesday Evening, June 23, 1885.

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Selected Miscellany.

THE SILENT LIFE.

We lead two lives—the outward seeming fair And full of smiles that on the surface lie; The other spent in many a silent prayer, With thoughts and feelings hidden from the eye.

This silent life—We little reck its power To strengthen us for either good or ill; Whether we train our hearts like birds to soar, Or let them wander whereso'er they will—

This silent life not those we love may share, Through day by day we strive to draw them close, Our sacred chamber, none may enter there, Save that one eye that never seeks repose.

And if beneath that eye we do not quail, Though all the world may turn from us aside, We own a secret power that shall prevail When every motive of our life is tried.

JACOB'S SERMON.

"Had a good sermon, Jacob?" my wife asked me last night, when I came home from church.

"Complete, Rachel," said I. Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?" "I'm sure I couldn't tell you." "Many people out to-day?" "I don't know."

"Why, Jacob, what's the matter? What are you thinking about?" "The sermon."

"What was the text?" "I don't think there was any. I didn't hear it."

"I declare, Jacob, I do believe you slept all the time."

"Indeed, I didn't. I never was so wide awake."

"What was the subject then?" "As near as I can remember, it was me."

"You! Jacob Gay?" "Yes, ma'am. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?" "No. He didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, surely? Those women's right folks haven't got into our pulpit?"

"Well, no, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I'll tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the post-office, and at her aunt's, when I was there at work. She is pleasant-spoken, and a nice, pretty girl. We were talking about the meetings. You know there's quite a reformation going on. She was speaking of this one, and that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and with a little pink blush on her cheek, and the tears just a starting:

"Oh, Mr. Gay, some of us were saying at the prayer-meeting, last night, that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life."

"Why, bless your soul," I said, "my child! I have been a member of the church forty years."

"My tears came then, and I guess my cheeks would have been redder than hers, if they weren't so tanned."

"Do excuse me, Mr. Gay," she said, "Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or Sabbath-school, and I never noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm glad you thought about an old man. I am a member, as I said, but I haven't worked at it much. I'll allow. I don't go to prayer-meeting or Sabbath-school because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Warton didn't know I was a member, and were concerned for the old man! I said to myself, by way of application; Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it."—S. R. M., in Golden Rule.

"THERE WILL BE ROOM IN HEAVEN."

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats; for a great man preached on that day, and the house was filled with splendidly-dressed people who had heard of the fame of the preacher, his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she went into the pew of the richest member of the church, and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered some-

thing; but she was hard of hearing, and smiled a little withered smile, as she said, gently:

"Oh, I'm quite comfortable—quite comfortable."

"But you are not wanted here," said the sexton, pompously; "there is not room. Come with me, my good woman; I'll see that you have a seat."

"Not room," said the old woman, looking at her shrunken proportions, and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But here the sexton took her by the arm and shook her roughly in a polite, underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said, gently—

"I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr.—preach for? She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew! Isn't that voluntary lovely! There's Dr.—coming out of the vestry. Is not he grand?"

"Splendid! What a stately man! You know he promised to dine with us while he is here."

He was a commanding-looking man, and as the organ volantly stopped, and he looked over the great crowd of worshippers gathered in the vast church, he seemed to scan every face. His hand was on the Bible, when suddenly, leaning over the reading-desk, he beckoned to the sexton, who obsequiously mounted the steps to receive the mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman, whom he placed in the front pew of all, its other occupants making room for her. The great preacher looked at her with a smile of recognition; and then the service proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary in an injured tone.

FALSE WITNESSES.

"What a shame! How can anyone be so deceitful!"

"Well, it's true, anyhow. I passed by her house and saw her at her window. She put her head out and said, 'I'm writing my composition for examination,' and then she went on copying out of a book."

The speakers were two young girls. The first was named Jennie Gray, the second, Tillie Andrews.

They were on their way home from school, and were talking over the examination just passed.

Bessie Terry had won the prize for composition, and it was she whom Tillie was accusing of having stolen the successful essay.

"It certainly is too bad," Jennie replied. "Such things ought not to be allowed. I wonder what Dr. Matthews and Miss Prim would say about it. I rather think they'd give the prize to an honest person, anyhow."

Dr. Matthews was the examining committee, and Miss Prim was the teacher.

"I'll tell you what, Jennie, we'll just go to my house and write a note to Miss Prim and tell her all about it. I guess she'll open her eyes."

This plan was decided upon, and the note, when finished, read thus:—

"Dear Teacher.—We are very sorry to inform you that the young lady who won the prize this afternoon did not deserve it. She copied her composition out of a book. Yours respectfully, TRUTH AND JUSTICE."

This communication, having been sealed and directed, was put in the post-office, and there Miss Prim found it next morning.

She read it on her way to school, and having arrived there, threw it into the waste basket. Far too sensible was she to pay any attention to a charge whose authors were unwilling to make known their real names.

It would have been better if she had torn the note to pieces, for it was found by Jimmy Leader when he was searching in the basket for something with which to wipe his pen.

As he had less good sense than his teacher, he read it aloud at recess to a number of his school-mates who were assembled in the play ground.

Then there was an excitement indeed. Some blamed Bessie; others pitied her. Some didn't believe the story; others wanted to know who had written the note.

Jennie Gray, who was in the crowd, couldn't resist the temptation to bring herself into notice.

"We did," she exclaimed, "Tillie and I. She is Truth and I am Justice. Tillie knows all about it. Just ask her. Here she comes."

Tillie was less ready to confess to her authorship, but was finally persuaded to give an

animated account of what she knew about the matter.

She was just saying, "I wouldn't wear a medal unless I had earned it," when Bessie herself appeared upon the scene. She heard these last unkind words, saw the glances cast upon her, and understood at once of whom they were talking.

"What have I done?" she asked pleasantly. "I think I earned the medal by hard work, if I didn't by good writing."

"Oh, yes; it's very hard work to copy," sneered one. "We know all about it, Miss Perfection. You needn't hold your head so high after this. Tillie saw you writing that wonderful composition."

Bessie looked from one to another in amazement. Then she blushed crimson and burst into tears. She was entirely innocent of the cruel charge, but how could she prove her innocence? That was the question.

Fortunately Miss Prim, who had been in another part of the grounds, just then approached the group.

"O Miss Prim!" Bessie exclaimed in her grief, "they say that I stole my composition, and you know better, don't you? I only copied that one verse that I put in quotation marks. Tillie must have seen me doing that."

Instantly it flashed through Tillie's mind that this was the truth. She remembered the verse very well. It was a pretty one and quite appropriate. Four short lines had been the cause of all this ado.

She ought to have been ashamed of herself, and perhaps she was.

At all events, it was her turn to shed tears when Miss Prim, having come to a full understanding of the case, said quietly: "I would like to have Tillie Andrews and Jennie Gray remain after school." Through her sobs Tillie stammered out: "I thought it was true, anyway." But that didn't seem to excuse her in Miss Prim's opinion, for the gentle reply was: "I hope you didn't want it to be true."

For a long two hours after school that day, the girls who had been detained copied and copied these words, which are found in the 28th verse of the 24th chapter of Proverbs: "Be not a witness against thy neighbor without cause."

Tillie learned them so well that she repeated them in her dreams through the night, and whenever afterward she was tempted to give information against any of her companions, the same words rushing into her mind would check the unkind speech.

"Judge not," said Jesus. "Speak not evil one of another," said the apostle James. If we obey these commands, we shall do well. —Christian Intelligencer

OUR LIVES.

Our lives are fabrics fortune weaves Of varied patterns, to her mind; Some lives are woven of finest stuff, Some of a ruder kind.

But 'mid the coarsest, homeliest warp, Some shining golden threads will run; 'E'en in the most forsaken life, Something of good is spun.

There is no life, how'er lonely, But knows some comforter therein; No road, how'er sad and weary, But has some wayside inn.

Patience! the humblest of our lives Has God's own mission to fulfill; And the Great Weaver, ever wise, Weaves in them good and ill.

SHOEBLACK JIM.

A True Story.

BY A NEW YORK TEACHER.

In a small, crowded room in one of the rear tenement houses of our great city, where the sun's rays were never known to shine, or the fresh air allowed to penetrate, our little Jim lay dying.

Months before, I, one morning, saw him standing on a street corner, with his shoe-box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice and the frail form which was swayed to and fro by the bitter, biting, December wind. As I handed him a picture paper, I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks and the large brown eyes fast filling with tears, as he replied, "Yes, miss, I've had nothing to eat since yesterday morning; but granny is worse than me; fur she's had nothing but a cold tater since day afore yesterday."

"And who is granny?" "She lives in the rear alley on Mott; me own mother died over on the island, so granny says, and I guess I never had any father."

"Did you ever go to a Sunday-school or Band of Hope meeting?" "Laws, no, miss! I've no time. I has to stan' around all day, and then sometimes gits only a couple of shimes; them Italian fellers, with the chairs, takes all the profit off us chaps. Granny says, 'tis a hard world."

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at four o'clock. I hardly expected to see him again, but was happily surprised to see him walk in—shoe-box on his back—while we were singing "Fold me to thy bosom." I shall never forget the expression that was on his face as he stood spellbound in the middle of the floor, and stared at me and the organ. I motioned him to a seat, but he did not

move till the music had ceased and the other children were all seated.

My lesson that day was about the great Shepherd that goes out upon the hills and mountains of sin, and gathers in the little lambs that wander away from the sheepfold. I did not know, that day, that the dear Saviour's hand was already stretched out to receive this one little lamb that had many times, young as he was, been found tipsy, and also smoking cigarettes that he had stolen from somebody's street-stand.

He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than "Jim." One day, in our children's prayer-meeting, he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light.

One day a messenger came to me in haste, and said, "Jim is dying. Hurry, please, miss; he wants to see you agin afore he dies." I hurried; and, as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing, "Fold me, fold me, precious Saviour." I entered quietly, so as not to disturb the singer, but his bright eyes saw me, and he said, "Sing it with me once more, teacher." We sang it over together, then he said, "The next time I sing will be when Jesus folds me in his arms; I'll never forget the hymn, but will remember it till you come up there too; then we'll sing it agin."

The little lamp of life went out. The Great Shepherd had called his little lamb home. There was

"Another gem in the Saviour's crown, Another soul in heaven."

—S. S. Times.

THE MOUNT WASHINGTON RAILWAY.

The recent death of Sylvester Marsh, the eminent engineer and inventor, at the age of 81 years, recalls his work in the design and construction of the Mount Washington Railway. This is the highest of the White Mountain range in New Hampshire, reaching to an elevation of 6,293 feet above the sea, and is a noted summer resort. Years ago the summit was reached by a difficult bridle path, nine miles in length. Later, the mountain was scaled by a good carriage road, which was laid out so skillfully that with an average grade of 12 feet to 100 feet the maximum was 16 feet to 100 feet. In 1852, while lost upon the mountain, Mr. Marsh conceived the idea of building a railway to the summit, but the opposition to what was considered to be a chimerical scheme prevented the granting of a charter until sixteen years later. At the time of the final passage of the bill, an amendment was offered to permit the construction of a railroad to the moon. The opposition which early railroad constructors met with in the form of mobs was here exhibited in the less tangible form of ridicule. The road was finished in 1869, at a cost of \$150,000.

The mountain road is constructed on trestles, 2 13-16 miles in length, with an average grade of 1,300 feet to the mile and a maximum grade of 1,980 feet to the mile, or a yard to every 8 feet. It contains nine curves, with radii varying from 497 feet to 945 feet. The first plans were designed to have the cars drawn by ropes, but this idea was abandoned for a track with a middle rail, which consisted of a rack made of two 3-inch angle irons, about 5 inches apart, and connected by round iron rods, 1 1/2 inches in diameter and 4 inches between centers. The locomotive weighs 6 1/2 tons, and pushes the cars ahead, the driving wheels having gears which engage in the central rack. The center rail is used by venturesome persons at all seasons of the year, with a sled formed of a board having two parallel guides to grasp the middle rail, and having a lever to increase this grasp whenever the use of a brake becomes necessary. The speed of such a sled is terrific, the descent of the mountain having been accomplished in this manner in seven minutes. A man on one of these sleds descends the track in advance of every down train, thus embodying a practical realization of the illustrated advice given by Punch, a number of years ago, to stop railroad accidents by tying a couple of directors to each locomotive.

In descending trains air is let into the cylinders and the exhaust throttled, to provide a suitable resistance to the progress of the train. The heat produced by the work done in this compression of the air is absorbed by the admission into the cylinders of a spray of water, which as it comes from the exhaust pipe is converted into vapor, and presents the appearance of an escape of steam from the boiler. The extraordinary precautions which have enabled this road to carry passengers without a single injury during the fifteen years that the line has been in operation may best be illustrated by the answers of a conductor to the timid lady who asked how they kept the train from running down. He answered that it was accomplished by the pressure in the engine cylinder. The question was further urged as to the consequences of the failure of this method, and in answer to repeated questions the man gave information respecting the brakes gripping the middle rail, the power brakes upon the wheels, and the hand brakes for the same purpose; and also the pawls which drop into the rack constituting the middle rail. And then she persistently asked what would happen if all these failed? "That is a question of theology, madam!" he replied.

THE MIST OF YEARS.

Wendell Phillips once said that there is no dispensation of Providence for which we should be more profoundly grateful than for the one which shortened the lives of men from one thousand years to threescore and ten. Few men after having passed the deadline of fifty are responsive to new ideas. The desire to conserve the past, to hold to fixed and tried lines of thought, becomes almost irresistible. What could we do with a man in whom this tendency has ripened for a thousand years? Who would have the courage to dispute his ten centuries of experience?

Age ever tends to conservatism. The mist of years magnifies the past and dims prophetic vision.

It is the young men, nearly always, who start and carry forward great reforms. Nearly all, if not quite all, of the men the Saviour chose to be His apostles were young men. Paul was a young man when the great revolutionizing thought of Christianity flashed into his soul, as he heard Damascus. Luther and Melancthon both were in early manhood when they began the Reformation. The Wesleys and Whitefield started Methodism before they were fairly out of college. Garrison, Phillips and Beecher began their crusade against slavery long before they had reached the forties.

"I have written unto you young men, because ye are strong."—The Voice.

WHAT IS PRAYER?

God be merciful to me a sinner. Luke xviii, 13.

It is related of a poor Hottentot in Southern Africa, whose heart was awakened to a sense of sin, and who lived in the family of a Dutchman where family prayer was observed, that as one day his master read the parable of the Pharisee and Publican, "Two men went up to the temple to pray," he looked earnestly at the reader, and whispered, "Now I'll learn how to pray."

The Dutchman read on: "God, I thank Thee that I am not as other men—"

"No, I am not, but I am worse," whispered the Hottentot.

Again the Dutchman read, "I fast twice in the week; I give tithes of all I possess." "I don't do that. I can't pray so. What shall I do?" said the anxious savage.

The good man read on until he came to the publican who "would not lift up so much as his eyes to heaven."

"That's me!" cried his hearer. "Stood afar off," read the other.

"That's where I am!" said the Hottentot.

"But smote upon his breast, saying, God be merciful to me a sinner!"

"That's me, that's my prayer!" cried the awakened African; and, smiting upon his dark breast, he cried, "God be merciful to me a sinner!" until, like the poor publican, he went down to his house a saved and happy man.

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Popular Science

RAPID EATING.—The reputation of the man who depends on the haste with which he disposes of it. With some the habit of having a food hand and a d... the "walking beam" of the moving up as the other pass may be a little difficult to do some cases, whether it is an eating drinking match, the drinking a mouthful taken. Consequently appears at a remarkably rapid rate poor stomach more abused than the average dray horse, to do best it can. Instead of being the saliva, as intended by the necessary solvent, it is often combined with strong tea, &c., the stomach in an unprepared course taxing the digestive extra labor. If the foundation process is not well laid in the preceding processes will be correspond perfect. With such utter disregard of conditions of good digestion, decency, it is not strange that a "nation of dyspeptics" by travelers. Rapid eating is our error in this regard. We shall still feel obliged to be h... quack nostrums, so long as we are called the "pie eating nation" "hot haste."

Taking proper time for our meals, have not the time we should, by eating less, adopting simple diets, eating plain, simple and whole, those easy of digestion, restitutions after each meal, spending innocent amusement about the time, worse, by the tobacco user, av... ment, would soon do much to national curse, dyspepsia!

CURIOSITIES OF SCIENCE AND GOLD beaters, by hammering gold leaves so thin that 282,000 upon each other to produce the an inch, yet each leaf is so perfect from holes that one of them laid face, as in gilding, gives the solid gold. They are so thin that into a book, 1,200 would occupy space of a single leaf of copy and an octavo volume of one would have as many pages as a well stocked library of names, with 400 pages each.

than this is the coating of gold silver wire of what is called Platinum and silver can be done much finer than human hair. blue vitriol or carmine will tint water so that in every drop the perceived. A grain of musk room for twenty years, and will riot have lost little of its carrion crow smells its food matter. A burning taper uncovered for constant, during which it does a thousandth part of a grain, would light a sphere four miles in diameter to be visible in every part of it. of the silk worm is so small that them are twisted together to form sewing thread, but that of finer still, for two drachms of would reach from London to New York or 400 miles. In the mist of water in which vegetables have the microscope discovers animal many thousands together do grain of sand; and yet nature, prodigality, has supplied man with organs as complete as that of a whale or of the elephant, and consist of the same substance, oms, as that of man himself. pound of such matter there are creatures than of human beings of the globe.—School Bell.

THE ALCOHOLIC DISEASE.— Intemperance can only terminate in one result in the conviction that it belongs to the morally, to the classically or zymotic diseases. No variation of natural appetite will never does it exhibit itself till been consumed; and that is especially remarked; that alcohol acts in the blood and arresting the motion of the nervous system. It is higher faculties; those qualities a moral tone, and lead man up to a pinnac and a virtuous life. It is, son, and retrogrades its victim of the brute.

In this manner, and in no other way, is always a physical malady in—until by continuous indulgence chronic form, leading its victims to the stages of mania a potu, d... ilepsy, and numerous forms of physical depravity.—Quarterly

THE MIST OF YEARS.

Phillips once said that there is no nation of Providence for which we are more profoundly grateful than one which shortened the lives of men...

Popular Science.

RAPID EATING.—The representative Yankee eats, no, crams his food down as if his life depended on the haste with which he can dispose of it.

CURIOSITIES OF SCIENCE AND NATURE.—Gold beaters, by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch.

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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50.

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The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks.

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CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16 mo. 268 pp. Fine Cloth, \$1.25.

THOUGHTS SUGGESTED BY THE PERSUAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Geneva, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By George Carlrow. Third Edition—Revised. 168 pp. 25 cents.

THE ARGUMENT IN THE SECOND PART OF THE WORK IS close and scholarly. The "Narrative of Recent Events," detailed in the first part is an account of the Author's expulsion from the Presbyterian Church, on account of his Sabbath views, some thirty-five or forty years ago.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri, 32 pp. 7 cents.

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The last two Tracts in this list are also published in the Swedish language.

TOPICAL SERIES—by Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or the Seventh Day. Which? The Lord's Day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

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Abstract of Time Table, adopted May 25, 1885.

Table with columns: STATIONS, No. 3\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, etc.

NOTE.—Train 4 will stop at all stations on Sunday. ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.30, Clean 7.20, Hinsdale 8.00, Cuba 9.05, Friendship 10.00, Belvidere 10.37, Belmont 11.25, Scio 11.55, Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.00, arriving at Hornellsville at 4.20 P. M.

4.40 P. M., from Dunkirk, stops at Forestville 5.08, Smith's Mills 5.20, Perryburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley 7.16, Salamanca 8.15, Great Valley 8.22, Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Clean 9.16, Hinsdale 9.32, Cuba 9.57, Friendship 10.28, Belvidere 10.49, Belmont 10.54, Scio 11.07, Wellsville 11.19, Andover 11.47 P. M., Alfred 12.14, Almond 12.28, arriving at Hornellsville at 12.42 A. M.

WESTWARD. STATIONS. No. 1, No. 5\*, No. 8\*, No. 29.

Table with columns: STATIONS, No. 1, No. 5\*, No. 8\*, No. 29. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, etc.

NOTE.—Train 1 will stop at all stations on Sunday. No. 29 runs daily over Western Division.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.25, Hinsdale 11.10, Clean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.18, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.25, arriving at Dunkirk at 7.50 P. M.

4.30 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.05 P. M.

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

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

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.30, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS. 6.\* 20.\* 32.\* 16. 38.

Table with columns: STATIONS, 6.\* 20.\* 32.\* 16. 38. Rows include Bradford, Custer City, Bradford, Bradford, etc.

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INTERNATIONAL LESSONS, 1885.

SECOND QUARTER.

- April 4. Paul's Voyage. Acts 27: 1, 2, 14-26.
April 11. Paul's Shipwreck. Acts 27: 26-44.
April 18. Paul going to Rome. Acts 28: 1-16.
April 25. Paul at Rome. Acts 28: 16-31.
May 2. Obedience. Eph. 6: 1-13.
May 9. Christ our Example. Phil. 2: 5-16.
May 16. Christian Contentment. Phil. 4: 4-13.
May 23. The faithful Saying. 1 Tim. 1: 15-20; 2: 1-6.
May 30. Paul's Charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.
June 6. God's Message by his Son. Heb. 1: 1-3; 2: 1-4.
June 13. The Priesthood of Christ. Heb. 9: 1-12.
June 20. Christian Progress. 2 Pet. 1: 1-11.
June 27. Quarterly Review.

LESSON XI.—THE PRIESTHOOD OF CHRIST.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, June 13.

SCRIPTURE LESSON.—HEBREWS 9: 1-12.

1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary.

GOLDEN TEXT.—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7: 25.

For Time, Place, and Author, see the last lesson.

OUTLINE.

- I. The transcendent tabernacle.
II. The typical priesthood.
III. The Eternal High Priest.

INTRODUCTION.

In the preceding chapter the writer has spoken of Christ, as now seated in the heavenly sanctuary, ministering in behalf of his people under a new covenant, which had for its basis the declaration, "Their sins and their iniquities will I remember no more."

EXPLANATORY NOTES.

V. 1. Then verily (or now even) the first covenant had ordinances. Reference is here made to the former dispensation as set forth in the previous chapter. The revelation, as set forth in the Old Testament, is called the first covenant. Ordinances means religious regulations, commands, forms of service. A worldly sanctuary. This means an earthly sanctuary, visible, material.

V. 2. For there was a tabernacle prepared. The tabernacle symbolizes worship, for it represents a place where God meets his children and where they may commune with him. The first wherein was the candlestick. The writer here describes the apartments of the tabernacle. The first apartment is the place where the candlestick stood. The natural light is all shut out. The light in which the priests lived and walked represented the light of God. The candlestick was made of gold, and very elaborately carved. This light was kept continually burning to express the idea that God is ever watchful, ready to hear the prayers of his children. And the table, and the shewbread. This table and the bread represent the idea of a home with provisions for feeding the children. The bread represented the "bread of life," Christ, without which all men would perish. Called the holy place. This apartment, where these things were placed.

V. 3, 4. After the second veil, the tabernacle which is called the holy of holies. This second veil separated between the two apartments of the tabernacle. Having a golden censor, and the ark of the covenant. The altar of incense was not within the holy of holies, but the incense was taken from this altar, as an emblem of prayer. The ark contained the tables of the law, which were the symbols of the covenant of God with the people.

V. 5. And above it cherubim of glory overshadowing, etc. They were of gold, and placed over the cover of the ark, which is called the mercy seat. It was by sprinkling blood on this cover that the atonement was symbolized. Now all these utensils of the holy place and of the holy of holies were

symbols of the provisions made in Christ for the salvation of mankind.

V. 6. The priests go in continually into the first tabernacle. Having described the provisions made, he now speaks of the service of the temple. The ordinary priests go into the holy place and perform the service there.

V. 7. But into the second, the high priest alone once a year. The holy of holies where the ark was placed, in token of the divine presence of Jehovah, no one could enter but the high priest and he only once in the year to make atonement for the sins of the people. Nor could he go in without blood to sprinkle on the mercy-seat, as a type of the great offering to be made for sin, in Christ.

V. 8. The Holy Ghost thus signifying. That is by this order of the service, free access of priests to the outer tabernacle and prohibition of all but the high priest from the inner tabernacle, the Holy Ghost signifies that the holiest of all was not yet made manifest to the children of men so long as they were permitted to serve in the first tabernacle. The first tabernacle represents the earthly, and the second the heavenly abode, unseen by those yet sojourning in the first. But the Great High Priest has entered with the blood of sprinkling for the errors of the people.

V. 9. Which is a parable for the time now present. Which here refers to the first tabernacle. That was a figure or type of this probationary existence in which men are continually offering sacrifice upon which men are continually offering sacrifice upon the holy altar. That could not make perfect as pertaining to the conscience. They were only typical offerings made by imperfect beings. It remained for the High Priest to make the sinless offering that was able to cleanse the soul from the last remains of sin.

V. 10. Being only carnal ordinances, imposed till etc. This revised version makes the thought clearer. Reference is made to the services represented by the first tabernacle; they are only typical and temporary. Until the time of reformation. That is, until the time of the Messiah's appearing, when these types would receive their fulfillment, the Great High Priest would go into the holy of holies, and make the perfect offering for sin once for all.

V. 11, 12. But Christ being come an high priest of good. The long expected Messiah has now come, the Great High Priest, to minister for us in the holiest place, and to present in his person the blood of the atonement. By a greater and more perfect tabernacle. By the tabernacle that was symbolized by the holy of holies, that is, the heavenly, the spiritual tabernacle. He goes for us into the immediate presence of God. Neither by the blood of goats... but by his own blood. The blood of goats and calves was simply symbolic. The High Priest pours out his own blood "which cleanseth from all sin." He entered in once, having obtained redemption. The great solemn act of atonement has now been accomplished, and the High Priest has taken his mediatorial seat on high.

Books and Magazines.

In pictorial and literary features the June Century is not behind recent issues in timeliness and general interest. A finer portrait than that of Sir John Herschel (the frontispiece, engraved by T. Johnson) has rarely been printed in the Century. Two other full page portraits, of William, the father, and of Caroline, the sister of Sir John, accompany Professor Edwin S. Holden's authoritative paper on "The Three Herschels." In the May Century McClellan's Peninsular Campaign was treated broadly by the leading commanders on both sides. In the June number special events, like the disaster to the Confederates at Beaver Dam Creek and the terrible battle the next day at Gaines's Mill, are particularly described by General D. H. Hill; and by General Fitz John Porter, who gained great credit for his maner of fighting two thirds of the Confederate army with a little more than half the number, at Gaines's Mill. The maps in these papers are probably the most complete and satisfactory battle maps ever published in this country, and striking pictures and portraits accompany in profusion. General Imboden contributes a striking anecdotal paper on "Stonewall Jackson in the Shenandoah," describing the famous Valley campaign, which had an important bearing on the withdrawal of McClellan to the James River. In "Memoranda on the Civil War," Colonel J. W. Bissell describes the ingenious methods adopted in sawing out a channel above Island Number Ten, which led to the flanking of that Confederate stronghold on the Mississippi.

WIDE AWAKE for June seems, indeed, a "business number," for in it open two business serial stories: "A New Departure," by Margaret Sidney, dealing practically with the ever fresh problem of how two penniless, well-bred girls shall get their daily bread; and "How the Middies Set Up Shop," by Mrs. A. D. T. Whitney, which promises to describe the business experience of two boys who opened a store in vacation time. The short stories of the number are delightful reading. Chief among the interesting papers will be found Mrs. Lucy C. Lillie's long and charming article about "The Princess Beatrice," the royal English princess soon to be a bride, with portraits of herself and Prince Henry of Battenberg. Still another interesting paper is the chapter on "Religions," in Mr. Yan Phou Lee's series, "When I Was a Boy in China." There are many delightful pictures, poems, jingles and "tangles," together with a rich entertainment in the monthly supply of "Chautauqua Readings," which are regularly prepared by Wide Awake, \$3 a year. D. Lothrop & Co., Publishers, Boston, Mass.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 29th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 34,437 packages; exports, 600 packages. Old butter is about done and goes out at awful low prices. Fine old New York State creamery make firkins sold this week at 12c. Seventy odd tubs of Northern Illinois creamery, September make, was offered at 9c., and had 7c. bid, and goes over unsold. The range for

good to choice old is at from 8@10c., and for low to medium qualities 6@8c. New made butter, especially western, has been in free receipt, and sold, say for Elgin creamery, at 17c. for the top, and there were free offerings of western creameries at 15@16c. where not quite up, and quite a portion of the week's receipts was obliged to be carried over unsold. Probably next week, when makers begin to pack down, there may be a little rally, or at least the decline arrested and sufficient sales made to keep pace with the receipts. We quote:

Table with columns: Fancy, Fine, Faulty. Creamery make, N. Y., 14@18, 10@13, 10@13. Western, 15@17, 14@15, 10@13. New State dairy, 16@18, 13@15, 10@13. Grease butter, 6@8, 5@7, 4@6.

CHEESE.—Receipts for the week, 44,420 boxes; exports 38,000 boxes. Very fine full cream cheese have been taken at 7 1/2@7 3/4c., and when strictly full cream cheese are so cheap it makes the sale of part skim difficult. Quite a good deal of the skimmed cheese is carried over unsold. We quote:

Table with columns: Fancy, Fine, Faulty. Factory, full cream, 7 1/2@7 3/4, 6@7, 4@6. Skimmed, 3 1/2@4 1/2, 1@2 1/2, 1@1.

Eggs.—Receipts for the week, 20,303 barrels. This market was a shade firmer. Forty-five cases Michigan firsts sold at 14c., buyer month of June, (that is, the buyer may call for them on any day in June, first, middle, or last) Twenty-five barrels western firsts sold at 16c., 25 barrels more were offered at same price, and 15c. bid. Red B., a favorite brand of Ohio eggs, were offered deliverable any time next week at 15c. Good Western eggs sold at 14c. by the 1, 3 or 5 cases. We quote:

Table with columns: Fancy, Fine, Faulty. Near-by marks, fresh-laid, per doz., 14@15. Southern, and Western, fresh laid, per doz. 13@14.

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DIED.

In Bolivar, N. Y., May 18, 1885, by the use of morphia, FERDINAND SLAWSON, in the 38th year of his age. He was brought to Stannard's Corners, Sabbath day, May 23d, where the funeral was held, and then taken to Shongo for burial. Of course a great many people were out. He had borne a good reputation up to the time of his death. He has left a wife and three children. "Let him who thinketh he standeth take heed lest he fall." J. K.

In Independence, N. Y., May 21, 1885, HENRY CLARKE, in the 75th year of his age. Some nine years he has been afflicted with paralysis, which resulted in his death. His home was with his children who cared for him tenderly to the last. He was formerly a member of the First Day Baptist Church of Whitesville. His mind has been very much affected for years. We trust he now rests with his Saviour. He has left eight children. J. K.

In Scott, N. Y., on the 21st of May, 1885, Mrs. EMILY W. FANNING JAMES, in the 85d year of her age. Mrs. James was born near North Stonington, Conn., in which vicinity she lived until her marriage to John W. James, which occurred in the year 1835. Immediately after her marriage, in company with her husband, she moved to Cuyler Hill, N. Y., living there until about eleven months before her death, when she and her husband came to live with their granddaughter, Mrs. Will. J. Cottrell, at Scott. In early life Mrs. James united with the North Stonington Baptist Church, moving her membership to the DeRuyter First-day Baptist Church; soon after she moved to Cuyler Hill, where she remained a member until death. For a number of years before her death, however, she attended the Seventh-day Baptist Church on Cuyler Hill. Mrs. James leaves a husband and one daughter to mourn her loss, the daughter being the widow of the late Irving Burdick, a well known resident of Cuyler Hill. The funeral services were held at the residence of Mr. Cottrell, whence her remains were taken to the Cuyler Hill Cemetery for interment. F. O. B.

Westerly (R. L.) papers please copy.

In Ashaway, R. I., May 23, 1885, LOIS ANN WELLS, widow of the late Oliver Buddington, aged 75 years, 2 months, and 3 days. Sister Buddington had been an esteemed member of the First Seventh-day Baptist Church of Hopkinton for more than half a century. But little over a month had passed since she followed her husband to the grave. She departed after a sickness of only a few days, to receive, as we trust, "an entrance into the everlasting kingdom." I. L. C.

On May 14, 1885, at 118 St. Thomas Road, Finsbury Park, London, Eng., SCISIE, the beloved wife of Thomas William Richard-on, in the 28th year of her age. She was a member of the Mill Yard Church. s. c.

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WHEN HUMAN POWER HAS FAILED.

BY ANNIE L. HOLBERT. When human faith grows weak, That every good we seek, With ill is fraught; When by stern fate's decree The gift we'd bring to thee, Has come to naught; When with grim care oppressed, By sickness sore distressed, Where can the body rest, Or peace be sought?

We're vanquished in the fight, We cannot feel the right, Nor reason why, Destiny's ruthless wave Should mark the early grave, Of hopes that die. When by disease assailed, Our noble plans have failed, And prayers have not availed, Where can we fly?

Ah, must we then despair That prospects once so fair, Have taken flight, When the heart's fondest trust Is humbled in the dust, Of nature's blight? Nay, let us learn to feel, That thou alone canst heal; In thee is all our weal, Whose arm is might.

Lord help us to be strong! And, though the world may wail, Its snares will flee; On thee cast all our care; With trust to leave it there; And let it be, A link the former still, To bind us to thy will, Our souls with trust to fill, Secure in thee.

THE SOUTH-EASTERN ASSOCIATION. Minutes of the Fourteenth Annual Session.

The South-Eastern Seventh-day Baptist Association convened with (Va.) Church at 10 o'clock A. M. May 28, 1885.

The Association was called by the Moderator, Jesse F. Rand. Prayer was offered by L. E. The Introductory Sermon by C. W. Threlkeld, from Rom. 8: 28, "So, as much as in me is, I will do it, that I may prosper." The report of the Executive Committee was called for, read, and after being adopted as follows:

The Executive Committee of the Seventh-day Baptist Association sent the following report: 1st. We have unanimously chosen to fill the vacancy in the office of the Moderator, by the death of Eld. Jacob Davis, Church, by the appointment of S. D. Davis, of the same Church. 2d. We have appointed S. D. Davis, G. H. F. Randolph, O. D. Ernest, A. E. Main, J. B. Clarke, and others, to be members of the Executive Committee on Resolutions. 3d. We recommend that the Executive Committee be presented as business after the Introductory Session. 4th. The following programme for the coming session: Introductory Sermon by C. W. Report of Executive Committee. Communications from church bodies, and miscellaneous communications. Afternoon. Appointment of standing committee. Report of Committee on Resolutions. Evening. 8 o'clock, sermon by O. D. Davis from the Central Association. Sabbath Morning. 10 o'clock, Sabbath-school, conducted by G. H. F. Randolph, O. D. Ernest, A. E. Main, J. B. Clarke, and others. 11 o'clock, sermon by B. F. Rogers from the Eastern Association, followed by S. D. Davis, Jas. B. Davis, and others. Afternoon. Report of standing committees. Evening. 8 o'clock, sermon by W. H. Ernest from the North-Western Association. Sabbath Morning. 10 o'clock, Sabbath-school, conducted by G. H. F. Randolph, O. D. Ernest, A. E. Main, J. B. Clarke, and others. 11 o'clock, sermon by B. F. Rogers from the Eastern Association, followed by S. D. Davis, Jas. B. Davis, and others. Afternoon. Report of standing committees. Evening. 8 o'clock, sermon by A. E. Main from the Missionary Society. First-day Morning. 10:30 o'clock, sermon by J. B. Davis.