

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 9, 1885.

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## The Sabbath Recorder.

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### COMMENCEMENT AT MILTON.

The first entertainment of Commencement Week was a joint session of the literary societies, held at College Chapel, Wednesday evening, June 24th, with the following programme:

Prayer, Rev. Geo. Smith.  
Music—Solo, Mrs. O. Cottrell.  
Oration—Success, O. S. Day.  
Recitation—The Leper, A. L. Burdick.  
Music, Quartette.  
Oration—General Gordon in the Sudan, Edwin B. Shaw.  
Paper—The Trinity Tablet, Miss E. M. Richardson.  
Music—Solo, Prof. J. M. Stillman.  
Oration—The Character of Queen Elizabeth, Miss L. D. Smith.  
Music—Solo, Mrs. O. Cottrell.  
Address—Party Zeal, H. W. Rood.  
Music, Quartette.

### BACCALAUREATE SERMON.

A large and intelligent audience assembled at the Seventh-day Baptist church Sunday night to listen to the annual sermon before the graduating class, by Pres. W. C. Whitford, which was considered one of his best efforts.

### SECOND JOINT SESSION.

The second joint session of the literary societies was held in College Chapel Monday evening, June 29th. A good audience was assembled and the following programme creditably carried out:

Trio for Piano, Violin and Cello, Mozart, Mrs. E. M. Knapp and Sons.  
Prayer, Rev. E. M. Knapp.  
Loure, Arranged for Cello, Bach, Willie Knapp.  
Oration—Self-Reliance, E. E. Campbell.  
Oration—The Relation of Culture to Usefulness, Miss A. M. Randolph.  
Trio, Ehrhardt, Mrs. E. M. Knapp and Sons.  
Waltzes, Strauss, Harry Knapp.  
Oration—Evils of Dime Novels, H. E. McNeill.  
Recitation—Horatius at the Bridge, Miss Vina Hemphill.  
Trio—Meditation, Weiss—Bach, Mrs. E. M. Knapp and Sons.  
Violin Solo—Sixth Air, DeBeriot, Harry Knapp.

### THE MIDDAY CONCERT.

A large and intelligent audience convened Tuesday afternoon at the Seventh-day Baptist church to listen to the Concert given by members of the musical department of the College, under the skillful direction of Dr. J. M. Stillman. The Concert as a whole was one of the finest ever given by the musical department, and shows that superior instruction is here afforded.

### THE ANNUAL LECTURE.

was delivered by Rev. P. S. Henson, D. D., of Chicago, in the Seventh-day Baptist church, Monday evening. A large audience greeted him, and he held their attention throughout. The "Fools" of other times and places took a severe raking, and the wise ones present laughed heartily at their expense.

### COMMENCEMENT DAY.

Had the friends of the College been privileged to manufacture their own weather, they could scarcely have made a better day than that furnished ready made for July 1st.

Early in the morning teams began to stream into town from every direction, bringing hundreds of Rock county's intelligent citizens, whose abiding interest and faith in Milton College are shown by their coming many miles to attend her annual Commencement.

At shortly after ten o'clock, President W. C. Whitford called the assembly to order and announced Rev. D. E. Maxson, of Alfred Centre, an old and tried friend of the Institution, who offered an earnest and fervent prayer.

The next exercise was music by the orchestra of the Central Tennessee College singers, who rendered a pleasing selection, as they did also at other intervals on the programme.

The first literary feature of the day was the delivery of a well written and thoughtful oration by Miss Ida Owen, of Randolph, on "Foot Prints, Perishable and Imperishable."

Mr. Frank Peterson, of Oshkosh, then delivered a well-conceived oration with "The True Aim of Life" as his subject.

After a musical selection by the orchestra, Miss Mary McEwan delivered a scholarly and well-matured oration on "The Teachings of Nature as a System." Her enunciation was clear and distinct and her style was natural and earnest.

The next to speak was Mr. Frank Carman,

of Phillipsburg, Kan., whose commencement oration was his first before a Milton audience.

"Progress through Conflict" was the title of an oration ably handled by Miss Belle Oviatt, of Clintonville.

Mr. John Cunningham discussed "Edmund Burke, as a Philanthropist." He certainly had a magnificent theme for thought, and proved himself equal to his task of analyzing and properly characterizing England's great commoner.

"Law and Love in Human Progress" was the fruitful theme of an able and original oration delivered by Miss Belle Walker.

The valedictory oration was delivered by Mr. A. C. Dunn, "The Study of Specialties." Mr. Dunn is possessed of a pleasing address and a good voice, which he used to advantage in presenting his oration. His valedictory remarks were appropriate and well received.

President Whitford then presented the class with their diplomas: to Misses Belle Oviatt and Ida Owen, in Teachers' course; to Frank Carman, John Cunningham, A. C. Dunn, Mary B. McEwan, Frank E. Peterson and Belle R. Walker, in the Scientific course.

Honorary degrees were conferred as follows: Doctor of Philosophy, A. R. Crandall, Lexington, Ky.; Doctor of Divinity, Rev. A. E. Main, Ashaway, R. I.; Master of Arts in course, C. Eugene Crandall and Anna Whitford Crandall, Morgan Park, Ill.; Master of Science in course, Fred. W. Bentley, Wichita, Kan.; Adelle Coleman, Topeka, Kan.; Percival W. Davis, Eldorado, Nev.; Clara Dunn Humphrey, Whitewater; James I. Stillman, Vandalia, Ill.

The benediction was then pronounced, when the large audience, estimated at from 1,200 to 1,500 people, dispersed. The universal verdict is that the exercises were good and that Milton College has reason to be proud of its Class of '85.

### THE ANNUAL ADDRESS.

The Seventh-day Baptist church was crowded to its utmost capacity on Wednesday afternoon to listen to the address of Prof. Lucius Heritage. At just a quarter to four the meeting was called to order by the President of the Alumni, Dr. M. J. Whitford. Prayer was offered by Rev. Mr. Loomis, after which Miss E. A. Merrifield read an essay on the subject of "Books."

Prof. Heritage was next introduced, and gave as the subject of his address, "Universities and University work in Germany." The Professor described, in a familiar manner, the German University, the character of the students, and the methods of working. His remarks were especially interesting to those who take an interest in the educational system of other lands.

### SENIOR CONCERT.

The week's exercises were fittingly closed Wednesday evening by the Senior Concert given, by the Central Tennessee College singers, to a crowded house at the Seventh-day Baptist church. The audience was generally well pleased with the evening's entertainment.

After the Concert a reunion was held in College Chapel, and thus pleasantly closed one of Milton's most successful commencements.

### ORDINATION AT MILTON.

At the annual session of the Seventh-day Baptist North-Western Association, convened with the Church of Milton, Wis., June 25, 1885, the Church at Milton Junction, by petition, requested the Association to appoint a council to examine Bro. Edward Ronayne, and, if he be found worthy, to ordain him to the gospel ministry.

The request was referred to the Committee on Petitions, which committee reported, recommending that the request of said church be granted. The report was adopted, and a council was appointed, consisting of the pastors, elders, deacons and clerks of the churches of the Association, together with the delegates of Sister Associations, and J. B. Clarke, Agent of the Tract Society, who were present at the meeting of the Association.

The council thus appointed met immediately after the afternoon session, was called to order by S. H. Babcock, Moderator of the Association, and organized by appointing D.

E. Maxson President of the council, L. T. Rogers Secretary, and J. W. Morton to conduct the examination.

The council then adjourned to Second-day morning, June 29th, at 9 o'clock, at the Seventh-day Baptist church of Milton.

At the appointed time and place, the council again convened. After prayer by the President, and calling the roll of members of the council, J. W. Morton led in asking the questions which were full and explicit; the answers were well and satisfactorily given until the hour of noon, when the council adjourned until 2 o'clock, after benediction by N. Wardner.

On the reassembling of the council, after a full and free discussion, the examination was unanimously declared satisfactory, and the council proceeded immediately to the ordination of Bro. Ronayne. J. W. Morton preached the ordination sermon; J. L. Huffman offered the consecrating prayer; D. E. Maxson gave the charge to the candidate, and N. Wardner gave the hand of fellowship. The assembly was dismissed with benediction by D. E. Maxson.

The exercises were all held in public and before a large audience.

L. T. ROGERS, Secretary.

### PREPARATION FOR THE PRAYER-MEETING.

A live church will have a live prayer-meeting. Yes, but the best prayer-meeting will get into a rut, unless due care is exercised. The service which derives its power from its freshness and spontaneity, tends to fall into cold and formal methods. The same hymns are sung, the same prayers are offered, the same passages of Scripture are quoted, and the result is dull routine. A few good brethren try to save the service from utter stalesness, but all in vain; it grows more dead and lifeless. What is the remedy?

First, the leader of the service must thoroughly prepare himself to fill his place. This preparation must include both head and heart. If the minister is the leader, let him not reserve his best thoughts for the Sabbath's sermon, but utter them in the prayer-meeting. He will be no loser by this, because the thoughts awakened by his fresh utterances in the minds of others, and expressed by them, will not only enrich the prayer-meeting, but also stimulate his own thinking. In freely distributing his "five small barley loaves," his own thoughts will multiply like the loaves in the hands of our Lord when he fed the multitude, and his sermons will grow all the deeper and richer.

Then there must be a special preparation of the heart on the part of the leader. The lack of this preparation is the cause of so many dull services. The minister, engrossed in pastoral duties, neglects the still hour which ought to precede his every public appearance as Christ's ambassador, and hurries into the service without that spirit of prayer which alone can make his utterance a tongue of fire. He fails to give, at the very beginning of the meeting, that spiritual key-note which is essential to the unity and harmony of the service. No wonder the meeting drags and everyone is dumb. But let the pastor enter the meeting fresh from his closet, his heart all aglow by communion with God through his Word and Spirit, and the effect is electrical. Then, indeed, is he the mouth-piece of God, and his speech is full of truth and grace.

What is true of the pastor, is true also of every member of the church. Each should come from his knees to the circle of prayer with a preparation of heart to fit him to speak, or pray, or sing in the Spirit. When Christ said to Peter, "Unless I wash your feet, you have no part with me," the disciple exclaimed: "Lord, not my feet only, but also my hands and my head." But Christ made a significant reply: "He that is washed, need not save to wash his feet, but is every whit clean." In the East, the guest, before going to feast, took a bath. But on the way the dust of the road would gather on his open sandals and soil his feet, and it was needful before entering the presence of the host, not to take another bath, but to simply wash his feet, for which duty conveniences were provided in an outer room. Christ draws his illustration from this custom. "He that is washed," he that has been cleansed in regeneration, is washed once for all. He needs no second baptism of the regenerating Spirit. "He needeth not save to wash his feet," that is, he simply needs to remove the dust of worldliness that has gathered upon him. And every day the Christian needs this sort of cleansing; most of all, when he is to present himself in his Master's house, does he need to be "clean every whit." The thoughts and feelings, which daily contact with the world have awakened, must be left at home in the closet of prayer. He is not to bring these things into God's house, but to leave them utterly without.

All deadness and coldness in the prayer-meeting is attributable to neglect of secret prayer. Men shut Jesus out of their thoughts

and companionship during the week, and then wonder why they do not meet him in the House of God. If we do not ask the Lord to walk with us in our daily duties, and to share with us the labors and secrets of common, every-day life, we need not be surprised to find that he is absent from us in the great crises of our lives. Jesus must be welcomed as our daily friend, brother, counselor and helper; then shall we find him to be ours always, our inspiration and wisdom when we rise to speak for him, our comfort and strength when we bear burdens for him. "Enter into thy closet and shut the door," shut out the world and all its thoughts, and then see how sweet, refreshing and spiritual the service of public prayer will become to you.—Central Baptist.

### ASSOCIATED EVIL-DOING.

That ancient command "Thou shalt not follow a multitude to do evil," (Ex. 23:2,) was given in divine wisdom, and is especially important in view of the fact that iniquities committed by several persons in common, are rarely, if ever, repented of, confessed, or corrected. Peter, sinned, and "went out and wept bitterly;" Judas sold his Lord, and returned saying, "I have sinned in that I have betrayed innocent blood," and cast down the accursed silver in the temple; but when did the Sanhedrim, the great council of the Jews, ever confess their guilt in condemning Christ, in murdering Stephen, in scourging the apostles, or in persecuting the church?

Was there ever an ecclesiastical assembly known to confess or undo a sin, an outrage, or a wrong that they had done? Sometimes, after years have elapsed, and other men have taken the place of the wrong-doers, corrections and confessions have been made; but that has been one body of men confessing the faults of another body which committed them. But for any associated body of men to undo a wrong which they themselves have done, is almost too much to expect in this world.

Most persons who have had acquaintance with ecclesiastical matters can recall instances where flagrant wrongs have been committed, sometimes by honest men acting under the direction of self-willed leaders, or unscrupulous lords over God's heritage;— wrongs that most who knew them would in private conversation freely admit and deplore; and yet they would join hands with the wrong-doers and allow right to be trampled under foot, or observe a judicious silence, which would inure to their own personal advantage; and then after years spent in ineffectual toils, would wonder at the absence of divine blessing, and try to lay the blame on sinners who did not receive a message which was preached without power and heard without effect.

Sometimes a church is cursed for a whole generation by the palying power of a great wrong perpetrated, unconfessed and unrepented of; and not until death has gathered those who are responsible for it, does the divine blessing fall upon the desolate and dewless soil.

God calls upon men to put away evil. It is not easy to persuade an individual to correct a wrong. It is tenfold harder to persuade a corporate body to do the same thing. There is almost always some one too blind to see, too deaf to hear, too uneasable to be convinced, and too stubborn to yield, and hence a wrong thus done, usually goes to the judgment to be made right.

How important that Christian men, learn to walk carefully before the Lord, guided by reason, conviction and righteousness, rather than to follow the crowd, and be swept into crooked ways. It is better to be alone with God in the desert or the dungeon, or to be steadfast for the right and valiant for the truth amid a thousand foes, than to go with the multitude into the crooked paths, and sin against the Lord in following others who are swift to do evil.—The Armory.

### MOTIVES FOR CHRISTIAN WORK.

Ingratitude and failure may chill the philanthropy that looks to man for its reward; but he who, like Howard, kindles his torch at the flames of the sacrifice of Golgotha and opens his heart to the ingushings of divine love, may carry that torch with unwasted brilliancy, and even with still augmented brightness through all the fierce blasts of human scorn and ingratitude, and down into the darkest, dampest recesses where human wickedness and misery assume their most revolting and loathsome forms. And as this love is, in strength and duration, the mightiest of agencies on human character, so it is, also, the simplest. It throws dignity and splendor round any task however lowly, any station however obscure. As Luther was fond of saying, the maidservant who sweeps the house, with God's love in her heart, as its controlling principle, is as really serving him, as the preacher dispensing his gospel, or the martyr defending his truths. Jesus, the son of the Father, was as great when stooping to wash the feet of the frail, erring disciples, who were so soon to forsake him, as when with troops of attending angels

he rose majestically from the earth he had ransomed to his native heavens. And here is the grandeur of the morality of the New Testament. It brings the motives of the heavenly word, and the view and love of an omnipresent God, to bear on all the petty details and wearisome taskwork of life. It circumfuses Paradise, if we may so speak, around the beggar Lazarus lying in sickness and neglected need on the highway. Be what I may, poor, unknown, reviled and wronged, if I but love God; do I what I may, be it but the duty of my-God given station, performed with a God-fearing heart, it matters little what man may say or think or do toward me. I am God's charge and child and heir. My prayer scales his heavens; his eye marks and guides my weary path; and this path leads me through the tomb up to his throne and home.—Dr. Williams.

### "E INSTEAD OF I."

A large class of scholars in a country school were standing up to spell. A hard word was missed by the scholar at the head of the class, and passed to the next, and so through the class until the last scholar—a little fellow—spelled the word, and went "up to the head," passing above seventeen boys and girls, all older than himself.

The teacher then turned around and wrote the word on the blackboard, so they could all see it and remember how to spell it. No sooner had she written the word out than the little boy at the head exclaimed: "O, I didn't say it so, Miss W.; I said e instead of i." And he walked to the foot again, quicker than he went to the head.

That boy was an honest boy, who would not take credit that did not belong to him. How much more honorable he was, and how much happier he felt at the foot of the class than at the head when he knew he did not belong there! An e instead of an i does not seem to be much, but honesty instead of trickery, and honesty instead of falsehood, is a great deal in a boy or in a man. If a boy ever hopes to amount to anything in this world or in the next, he must be honest and open, fair and square, and keep clear of all sorts of little, mean, deceptive tricks. Such boys are loved and honored, and not only gladden their parents' hearts, but come to fill the places of honorable men.—Sel.

### SECRET FAULTS.

It is past denial that we all have faults of which others know nothing. In some respects we know ourselves better than we are known to our most intimate companions; for they see but the outside, while we know all that goes on within. Each of us lives a hidden life—a secret, inner life; we live a life which sometimes shows itself in our conduct, and reveals itself to on-lookers, but which is often in strange contradiction to outward shows. We cannot thoroughly know a man by observing his behavior, any more than we can be sure of the contents of a house by looking at it from without, or a new book by reading the title on the cover. The real man is behind all appearances, and may quite falsify them. A calm face may mask a troubled mind. A mean and sordid nature may co-exist with a great display of charity. We all live behind a veil. We have a friend, perhaps, with whom we are accustomed to share our deepest thoughts, and who knows us better than any other; but even he does not know everything; he never will. One secret chamber we keep locked; we give the key to no one. This applies to our faults. Men know that we are imperfect, but they do not know how imperfect we are. We all carry with us the remembrance of sins—sins of thought and deed, of imagination and desire, which have never been known to any mortal but ourselves. It is one of the penalties attaching to the wondrous and blessed power of memory that we cannot forget the faults of the past, however much we may wish to forget them. In real life there is no Lethe even for the sins of which we most bitterly repent. Many a good man, as he thinks of his secret faults, feels that any repute he may have for goodness is almost fraudulent; he is distressed rather than gratified by it. Did men know him as he knows himself (he thinks), how different would their judgment be!—S. W. Presbyterian.

MR. FRANCIS MURPHY has removed his home from Chicago to Pittsburg, Pa. Mr. Murphy has been engaged in Pittsburg and neighboring cities for several months with remarkable success. At the earnest request of the public spirited citizens, he has accepted the pastorate of a people's Temperance Church, organized among the laboring classes, and will make that city his future home. He has secured in Pittsburg alone 12,000 signatures to the temperance pledge, and his son has secured as many more in the neighboring cities. The proprietors of large manufacturing have found it for their interest to support such an able helper in Mr. Murphy, one mill owner proposing to give \$10,000 to aid him in opening temperance reading-rooms and in securing a free lecture hall.

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## Missions.

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

### INFLUENCE.

We scatter seeds with careless hand,  
And dream we ne'er shall see them more:  
But for a thousand years  
Their fruit appears.  
In weeds that mar the land,  
Or healthful store.

The deeds we do, the words we say,  
Into still air they seem to fleet;  
We count them ever past;  
But they shall last—  
In the dread judgment they  
And we shall meet.

I charge thee by the years gone by,  
For the love of brethren dear,  
Keep, then, the one true way  
In work and play,  
Lest in the world their cry  
Of woe thou hear.

—Keble.

THE Baptist Missionary Society of England began last year with a debt of about \$16,000. The receipts for the year have been nearly \$350,000, which is the largest sum ever received by the Society in any one year. The expenditures have been, for debt extinction, general expenditure, widows' and orphans' fund and special funds, some \$345,000. This is the largest sum ever expended by the Society in any one year of its history. The Society seems to have a stronger and more intelligent hold on the confidence and practical sympathy of the churches than it ever had before, its rapidly growing work calling forth prayers and gifts.

THE English Baptist Missionary Society has in India about 30 principal stations, 147 sub-stations, 56 missionaries, and 109 native evangelists. In Ceylon there are 3 principal stations, 73 sub-stations 4 missionaries and 22 native evangelists. The Colombo district has 59 day-schools, with 2,085 boys and girls. The Bible is a text book. In China there are 3 stations, 62 sub-stations, 14 missionaries and 18 native evangelists. The outlook in North China is very promising; and a missionary of fifteen years of experience affirms that China needs the best and highest of service in respect to men and methods, on account of her intellectual life; and hearty testimony is given as to the fine character of Chinese Christians. In Japan this Society has one station, 6 sub-stations, 2 missionaries, and 3 native evangelists. Old institutions and customs are dying out, but are often giving way to materialism and atheism. In Africa, on the Lower and Upper Congo, there are 7 stations and 16 missionaries. On the west coast of Africa there are 5 stations, 6 sub-stations, 5 missionaries, 3 female school teachers and 8 native evangelists. In the West Indies there are 8 stations, 105 sub-stations, 10 missionaries, 112 native evangelists. In Jamaica there has been an actual increase during the year of 1,029; and our attention is directed to one feature of the work there by the statement that 1,056 were added by restoration, and 1,103 lost by exclusion. The people of the island, after having had no participation in state affairs for eighteen years, have had restored to them, to a large extent the privileges and responsibilities of representative government. In Norway there are 17 stations, one missionary wholly supported, and 16 aided by annual grants; and the people though poor give generously. More than 200 have been baptized during the year, many of whom have been persecuted; but in leaving the Established church, they have found, as never before, the realities of Christian doctrine and experience. New blessings come to those among the Scandinavians that complete their Baptist faith by adding the Sabbath of the Bible. In Brittany there are 3 stations, 23 sub-stations, 3 missionaries and 9 native evangelists. It is hoped that this mission will soon become self-sustaining. In Italy there are ten stations, five sub-stations, 3 missionaries and 11 native evangelists. The converts here are poor, feeble in knowledge and deficient in moral force, and need much help; and Roman Catholicism is making strong efforts to regain lost ground.

### OUR MEDICAL MISSION.

Before we speak of our medical mission, let us paint two pictures, representing them in colors so vivid that the reality cannot be forgotten. This is the first: It is scene in a Christian land. Is it not delightful? See the grandeur and glory in this scene. The beautiful colors predominate. A feeling of peaceful security comes to you as you behold it in all its sublimity. In this beautiful temple the people worship God. The children are taught the way of life. We now look at the second picture: How dark, desolate and gloomy! This scene is in a heathen

land. Look at it. Does it not fill your minds with sadness? Here also is a temple, but God is not worshipped. The people worship idols. The children are not taught the way of life, but are often destroyed or sacrificed to these idols. Ah, the utter darkness of this scene! It is full of desolation and misery. And why? The heathen know not the true God. They ought to be enlightened. It is a wide field for missionary labor. We live in a Christian land. What is our duty in regard to those in darkness? We have freely received, we ought to freely give. There have been efforts made which, if thoroughly adhered to, will be a powerful influence in advancing the cause of foreign missions. Our medical mission is the most important branch of the foreign mission enterprise. Upon it we place a very high estimate. We think it cannot be valued too highly. We know no other way which would be so sure to bring immediate results of mission work in heathen lands. The *Pall Mall Gazette* says: "The greatest boon which England ever conferred upon India was medical ladies." Thinking people are being awakened on the subject of medical missions. They are beginning to realize its dignity and the great need for intellectual and cultivated powers for its execution. Where there is distinguishing mercy there must be distinguishing duty.

1st. The object of our medical mission. Its object is to convey the gospel light from a Christian land to those who are yet without this light and without the knowledge of salvation. What object can ever compare with the object to rescue the perishing? Does not every other enterprise in which man puts forth his strength seem small compared with the object of seeking to save the lost? This object will not have been fully accomplished until every idol temple shall have been destroyed and a temple of Jehovah erected in its place. So through all our endeavors to advance this mission God will uphold us. He is our Leader and Guide.

2d. The value of our medical mission. Its value cannot be estimated. We always consider things more valuable, in every department of business, which bring more readily the satisfactory results of our labor. This mission we believe will bring these results. The sick are always anxious to be healed. It was so during Christ's mission on earth. It is so now. Many accepted Christ who had been healed of their diseases. We expect the same results through this mission. Its value no one need doubt. Think for a moment of the degraded condition of the medical profession in heathendom, then you will realize their great need of a skilled medical science. It is said that medical ladies can gain admittance into the homes of heathen families of all classes, as no other missionaries can. After the way has been thus opened and their confidence gained, other missionaries can make greater advancement in their department of mission work. Having been made the recipients of kindness, they will be more susceptible to good influences. After they have been healed of their bodily diseases, they will be more willing to listen to the truths of the Bible; thus the process of healing their minds will be more readily accomplished. A missionary, speaking of a visit which he made to a heathen family of high rank, explained some of the methods of the heathen in attempting to heal the sick, and in attempting to prevent sickness. They had a room where their idols were kept, and these were decorated in various ways. There were skulls of animals; the front door was covered with charms; and when asked what all these things meant, the reply was: "It is medicine, and keeps us from harm." How dark the minds of the people who are so superstitious! Do you wonder that they often destroy or sacrifice their children? When they have been taught the truths of the Bible and have accepted them, then the heathen mother will look upon her infant with the same tenderness which exists in the heart of the Christian mother. No work in the universe is higher or more noble than to lift up the fallen, give knowledge to the ignorant, and light to those in darkness. Our opportunities increase our responsibilities. This we cannot evade. What the results of our medical mission may be we do not know, and we shall never fully know till it is revealed to us in the light of the last great day.

3d. Objections answered. There are some who object to foreign missions. They say we ought to use our money for the conversion of the heathen in our own land. This is a very commendable undertaking, and has received prompt attention. If those who exhibit so much interest for the heathen at home were as active in Christian duty as they ought to be, there would not be so much need of home mission work. Others

say the cost of supporting a foreign mission will overbalance the profit, for the Chinese are not very easily taught and are somewhat treacherous. If one soul be saved from eternal death, will it not be worth more than all the money spent for this foreign mission? And suppose there should not be even one saved, would not the knowledge that we had made the effort and done our duty, be worth more than much fine gold? Did Christ, during his mission on earth, cease to teach and to heal the sick because all did not obey his word? Did he say: "Go into your own land, among your own people, and preach my gospel to those who are apt to learn and quick to obey?" No, he said: "Go ye into all the world, and preach the gospel to every creature." O the wondrous work of love; how comprehensive. Christ is able to save all mankind from sin, darkness and despair.

4th. Commendation. We honor the judgment of our Missionary Board in selecting such a competent person as Miss Dr. Ella F. Swinney to occupy the important position of medical missionary to China. She is accomplished in every particular for this field of labor. Her medical skill was proven by the extent of her practice at her home in Smyrna. She is free from egotism and vanity. She possesses all the charms which adorn the true lady. Being modest, unassuming and gentle in her manner, she will win her way into the hearts and homes of the heathen. The Lord will support her by his grace, as she ministers to the temporal and spiritual wants of those in heathenish darkness. It is for their benefit that she has consecrated her life to this work.

5th. Our duty concerning our medical mission. It is the duty of all, especially Christians, to support this mission. If you are doubtful with regard to what your duty is, remember the passage of Scripture which says: "Whatsoever ye would that men should do to you, do ye even so to them." Are you willing to do this? Then we ask you once more to look at the two pictures. Behold the light and joy in the first, the darkness and desolation in the second. Look at them carefully and prayerfully. Your home is in a Christian land. You have the gospel to light up your pathway through life, and Christ to go with you through the dark valley and shadow of death. Ask yourself the question, What would ye that men should do unto you if your circumstances were reversed? This question decided, your duty is plain. To do, then, is our great duty. Do first what is to be done first. For that which ought to be done now, there is absolutely no by and by. The present is the only time of which we are certain. And, however we may shape our labors of moment, nothing is surely accomplished but what is actually done. Let us be more thoroughly in earnest. May God's Spirit thrill our hearts with new energy, and give us an intense desire to do more. Let us fully comprehend our responsibilities. Souls are daily crossing the shadowy river without a knowledge of salvation. Rescue the perishing.

We now breathe a silent prayer to God for our missionaries who have left their homes, friends and all the dear and familiar scenes of their native land, to do service for the Master among the heathen. For their sake, as well as for our own, and for Christ's sake, we rejoice to know that the seed which they are sowing in a heathen land will spring forth into rich harvest, and the sacred tones of their teaching will swell into growing harmonies; and the influence they exert among the heathen will still grow wider, deeper and broader until millions are affected by the life-work of these missionaries. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

MRS. U. M. BABCOCK.

FROM D. K. DAVIS,  
Missionary.

HUMBOLDT, Neb., June 4, 1885.

I herewith submit my quarterly report. Matters remain much the same as at the time of my last report at all the appointments.

At Round Grove and Pleasant Hill, the Bible-schools for the Summer have been organized. I accepted the superintendency at Round Grove, with an assistant to act in my absence. I also take part in the exercises at Pleasant Hill when I arrive in time. Sometimes at the close of the sermon, I am called upon to answer questions not satisfactorily answered in Bible-school. The last three sermons at Pleasant Hill have been upon the subject of the Sabbath. One sermon more will complete the series as contemplated. The attendance and attention have never been better than during this time. At the

second sermon the school-house was crowded. A number of extra seats were carried in to accommodate the congregation. There must have been between seventy-five and one hundred present. At the last sermon the prospect of rain prevented a large attendance though the size of the congregation was good under the circumstances.

I have made appointments at Kennedy School-house once in four weeks. This arrangement will interfere with my appointment at Round Grove, but will give opportunity there for a sermon once in four weeks. My first appointment at Kennedy occurred last Sunday. The day was pleasant though very warm, and the house well filled. I do not know that I ever had better attention. Theme, "The value of the Old Testament Scriptures." This place is about sixteen or seventeen miles away, and will be remembered as the place where Bro. J. T. Davis preached a sermon on the Sabbath question. He was invited to continue to preach there, which he did as long as he remained at Humboldt. The United Brethren have a class here, and maintain a Bible-school, and preaching once in two weeks. I look upon this as a promising field for Christian labor.

I received a letter yesterday from Bro. Williams, at Harvard, asking me to make them a visit soon. I expect to go next week. I earnestly ask the Board to continue to pray for the success of the Cross on this field.

Your fellow-laborer.  
FROM ANDREW CARLSON,  
Scandinavian Missionary.

RUSH POINT, Minn., June 1, 1885.

Herewith is my report for the quarter ending June 1st. I have been laboring in Burnett Co., Wis., and Isanti Co., Minn., during the time I have devoted to mission work this past quarter. The church at Burnett has a Sabbath-school and a sewing society started. I found some outside of the church who said that they intended to unite with the church soon. This church will ask for admittance to the Conference this Summer. The people are slow to acknowledge the blessed law and gospel truth, yet I am not getting discouraged. I have formerly (a good many times) visited the neighborhood of Bro. J. Grettum, but without any visible interest; but when I came there this spring, the Baptist meeting house was open and crowded with attentive listeners. One day I was invited by Bro. Grettum to his house. We had a very interesting talk upon Bible subjects. He was at the time convinced that the seventh-day was the only right day to keep as Sabbath. I felt glad when I read in the RECORDER that he has now taken a friendly stand on the side of truth. May others follow his good example. Our Isanti county church has hired a room where we are to have Sabbath meetings during the Summer. Two have embraced the Sabbath here this spring. We are expecting Bro. Sjogren, of Iowa, to come up here and labor some.

I remain your humble servant in the faith of the blessed Christ.

FROM J. F. SHAW.

TEXARKANA, June 1, 1885.

I send you herewith my report ending June 1, 1885. I am sorry I cannot report more labor on the field. The wants of the church here demand the most of my labor at home. I have not included some labor at home among the negroes that might truly be reported as missionary work. I reported to you before, the colored woman who united with the church. I have better things still to report. One colored man has since commenced to keep the Sabbath; others have declared themselves convinced that Sunday is not the Sabbath, and that Saturday is the day that ought to be kept. Among them is Elder Branch, the pastor of a colored Baptist church, and Stepany Fisher, an old influential member of Elder Branch's church. I have been requested to preach to all those interested in the Sabbath question, and have promised to do so soon. I have great faith that they will soon be strong enough to organize a church. I believe it will not be very difficult to make progress among the negroes, since Saturday is more than half sacred to them already, from the fact that it was a custom among slave owners during the age of slavery, to give the negroes a half-holiday on Saturday, and but few of them will work on that day when it can be avoided, until now.

Our church has arranged to hold its meetings, on the 4th Sabbath of each month, about three miles north of town for the benefit of some of our Sabbath-keepers who live in that community.

There is a community six miles south-

east of Texarkana, where are two or three families who are convinced of and publicly advocate the Sabbath, but have not yet commenced to keep it. I have been requested to go and visit them and preach in the neighborhood, which I have promised to do.

Indeed the work increases so on every hand that I am distressed and perplexed to know how to do it, and especially is this question rendered more perplexing under the financial pressure of the times. I have not been able to control means this year that I intended to devote to the missionary work. We have all felt sorely the hard times. I do not mean there is not an abundance in the country, but money seems to be withdrawn from circulation and labor is paralyzed or crippled, and this makes it hard upon poor mechanics and tradesmen. I have never seen a finer crop prospect in this country than exists now, and the promise seems to be that we are to be greatly blessed in this particular.

I have agreed to meet with the brethren at DeWitt, Ark., next week. Then I am anxious to go again to look after the promising work at Lovelady, Texas, in July. Bro. Milliken expects me to go in July to Sherman to hold a meeting and also to go to Black Jack Grove. I am now giving my whole attention to this pastoral work and missionary work, and while I can do a great deal at home with but little money, I cannot go far into the missionary field, without means to defray the expenses of travel.

Your Brother in Christ.

FROM GEO. J. CRANDALL,

Missionary Pastor and General Missionary.

NORTH LEAF, Neb., June 4, 1885.

I take this opportunity to present my quarterly report.

On the whole, I think my quarter has been a successful one. The extra meetings we were holding, at the time of the last report, did not result in as many additions to the church as we hoped, or had reason to expect, several who gave quite good evidence of conversion, not taking their place in the church because they could not see their fitness for such union and work. The meetings strengthened those who became members last year and greatly helped all those who were active in them. There is a growing interest and good attendance at our young people's meetings, which are held Sabbath afternoons. The time is spent in the study of the Scriptures, prayer and religious conversation. My appointments at Davis's Creek are kept up regularly and with good congregations for that place. I have resumed my work at Coleman's with good attendance and interested congregations. The people there have re-organized their Sabbath-school and intend now to maintain it in faithfulness. There is much more work here than I can do, but I am trying to do all my health will permit. Pray for us that the work may be faithfully performed.

Your fellow-worker.

Bro. Crandall reports 13 weeks' labor, 36 sermons; 27 other religious meetings held; received into the church, four members; two by baptism, and two by letter; received for preaching and pastoral labor \$95.64; received for Missionary Society \$8.

"AT EASE IN ZION! This is no posture for the church of God. Ease and warfare, ease and trial, ease and work, are not compatible.

"Fourteen hundred millions—all fellow-immortals and fellow-sinners—cover this world of ours. We know not what their prospects are for eternity, yet we are at ease!

"We take the gospel for ourselves, and say, Yes, it is good news. We believe and are safe; it is well; though these millions know it not; yet we are at ease!

"It may be 'comfortable' to be at ease in Zion; it may make our taking up our cross 'unnecessary'; it may save much self-denial, much expense, much labor, much weariness both of body and mind; but what will the end be when we awake out of our comfortable sleep and find our 'ease in Zion' broken up, our luxurious self-indulgence ended, and ourselves brought face to face with these lost millions whom we might have helped to save, but would not, because we preferred being 'at ease in Zion.'"

"I am debtor to the Greeks and to the barbarians" was the Apostle's watchword. Let it be ours.—*Horatius Bonar, D. D.*

A WRITER in the *Presbyterian Home Missionary*, says: "The retrenchment will be first in giving; then in books and pictures; third, in traveling; fourth, on the school bills; fifth, the table; sixth, dress—sometimes the order of these two are reversed—seventh, on servants. This is the order of exercises in regard to usual and ordinary outlays. When one begins to retrench, the actual or projected outlays are usually set aside to begin with, as designs in rebuilding or refurbishing, but sometimes the retrenchment in giving takes precedence of these."

## Sabbath Rest

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

### WAIT.

Be still, my heart, be still  
And learn to wait.  
The God that rules the world  
Not more blind fate  
A wise and loving father holds  
When it is best He will uphold  
Trust Him and wait.

Be still, my heart, be still  
And do not fear.  
Will He that bids thee wait  
Not surely hear?  
No earthly father hath for child  
As hath our gracious Lord in heaven  
Then do not fear.

Be still, my heart, and wait  
Oh, rest and wait!  
Thy answer come late  
Though it come late  
Then rest, and trust it to His hand  
And in the end His hand will wait.  
—Mrs. L. L.

### AGITATION IN INDIANA

It may interest the readers of RECORDER to know something about agitation in Indiana. Since Jan. 13th, to the *Outlook*, an extended discussion of the *Indiana Baptist*, our State paper. Rev. C. E. W. wrote the principal series of the no-Sabbath theology followed by Prof. Howard Osgood affirmed and ably, "Was there a Sabbath before?" Dobbs's articles were fairly eager readers. They seemed positions, just what was needed feeling of uneasiness. Since that discussion, a studied silence prevailed concerning this question press and pulpit. There is a revealed the fact that there are, at least two determined positions of whom can, by any possible position of the other, and there is no possible consistent Judge Burns, of my former I Dobbs represent these two positions the leading ministers in the State wrote me, "I have had no news the views of Dr. Dobbs. I believe perpetuity of the ten commandments." But another minister of equal prominence, read a paper ministers' meeting in Indianapolis ing no-Sabbathism squarely, those who try to harmonize conflicting views by saying that it is a technicalities, so long as all day; because, if the Sabbath should be abrogated, we have an equivalent in the "Lord's-day" the difference of opinion is in justice. Pshaw! Let a Campbell preach baptismal regeneration opinion does make a difference clearly, the only way to a breach, and at the same time little respect there is left for everybody to keep still. Brethren deprecating agitation, up preme importance of purely ing. I recognize this importance consider a whole gospel more a partial one. Besides this, of the denomination show that is an institution sufficiently command the attention of among us. From the nation down to the country associations last three years, have come adherence to the Sabbath. Under the signs of the times, it will to repress agitation long. This a strained, uneasy one. Dis to begin afresh at almost any own part, I shall avoid, and that form of controversy that personal-strife, and produces it welcome that higher and nobler which, with true Christian courage discover and to impart the truth.

One would suppose that the question of the sole authority of the Bible, in matters of faith and long ago been settled. I thought so. Imagine my student of that writer, too bold and ceal any of his sentiments, to misunderstand his position the following principle, in it look to the *New Testament Scriptures* interpreted in the teaching and churches immediately subsequent to the age, to find the true the Lord's day." There is

**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."

**WAIT.**

Be still, my heart, be still,  
And learn to wait.  
"The God that rules the world,  
Not mere blind fate,  
A wise and loving father holds the sway,  
When it is best He will unbar the way.  
Trust Him and wait.

Be still, my heart, be still,  
And do not fear.  
Will He that bids thee ask  
Not surely hear?  
No earthly father hath for child such love  
As hath our gracious Lord in Heaven above.  
Then do not fear.

Be still, my heart, and wait,  
Oh, rest and wait!  
Thy answer cannot fail  
Though it come late.  
Then rest, and trust it to His gracious might,  
And in the end His hand will make it right.  
Then rest, and wait.

—Mrs. L. D. Chamberlin.

**AGITATION IN INDIANA.**

It may interest the readers of the SABBATH RECORDER to know something of the Sabbath agitation in Indiana. Since my letter of Jan. 13th, to the Outlook, there has been an extended discussion of the question in the Indiana Baptist, our denominational State paper. Rev. C. E. W. Dobbs, D. D., wrote the principal series of articles, advocating the no-Sabbath theory. He was followed by Prof. Howard Osgood, who discussed affirmatively and ably, the question, "Was there a Sabbath before Moses?" Dr. Dobbs's articles were fairly devoured by eager readers. They seemed to find, in his positions, just what was needed to relieve a feeling of uneasiness. Since the close of that discussion, a studied silence is maintained concerning this question, by Baptist press and pulpit. There is reason for this silence. The discussion above mentioned revealed the fact that there are, among Baptists, at least two determined parties neither of whom can, by any possibility, accept the position of the other, and between whom there is no possible consistent compromise. Judge Burns, of my former letter, and Dr. Dobbs represent these two parties. One of the leading ministers in the State recently wrote me, "I have had no sympathy with the views of Dr. Dobbs. I believe in the perpetuity of the ten commandments, all of them." But another minister, of perhaps equal prominence, read a paper before a ministers' meeting in Indianapolis, advocating no-Sabbathism squarely. There are those who try to harmonize these two conflicting views by saying that it makes no difference who is right or who wrong in these technicalities, so long as all keep the same day; because, if the Sabbath should be clearly shown to be abrogated, we have its moral equivalent in the "Lord's-day," and hence the difference of opinion is unworthy of notice. Pshaw! Let a Campbellite brother preach baptismal regeneration, and, presto, opinion does make a difference! Now, clearly, the only way to avoid a serious breach, and at the same time to retain what little respect there is left for Sunday, is for everybody to keep still. Brethren write to me deprecating agitation, urging the supreme importance of purely gospel preaching. I recognize this importance; but I consider a whole gospel more important than a partial one. Besides this, the resolutions of the denomination show that the Sabbath is an institution sufficiently important to command the attention of the best men among us. From the national societies down to the country associations, during the last three years, have come declarations of adherence to the Sabbath. Unless I mistake the signs of the times, it will be impossible to repress agitation long. The condition is a strained, uneasy one. Disputing is liable to begin afresh at almost any time. For my own part, I shall avoid, and seek to repress that form of controversy that resembles personal strife, and produces its effects; but I welcome that higher and nobler controversy which, with true Christian charity, seeks to discover and to impart the truth.

One would suppose that among Baptists, the question of the sole authority of the Bible, in matters of faith and practice, had long ago been settled. I had confidently thought so. Imagine my surprise, then, to read in the Indiana Baptist, from the pen of that writer, too bold and candid to conceal any of his sentiments, too well informed to misunderstand his position—Dr. Dobbs—the following principle, in italics: "We must look to the New Testament Scriptures; as interpreted in the teaching and practice of the churches immediately subsequent to the apostolic age, to find the true authorization of the Lord's day." There is no mistaking the

Doctor's exact meaning. He does not pretend that the early writers gave us a direct interpretation of the passages usually quoted, not even of Rev. 1: 10. But he affirms, in effect, that their practice and doctrine determine the correct interpretation for us. So far as I know, not a man in Indiana has dared to dispute that principle of authorization. And yet, for Baptists to adopt this principle, is denominational suicide. Why have our ministers not disputed it? To do so would be to destroy the last shadow of authority for Sunday observance. Dr. Dobbs was the only man bold enough to openly avow this principle; no man is bold enough to dispute it.

I hope the Tract Society will sow the seed thick in Indiana. There will be fruit by and by. My tongue and pen are now both at work for the Sabbath of God.

U. M. MCGUIRE.  
CROTHERSVILLE, Ind., June 6, 1885.

**JESUS NEVER CHANGED THE SABBATH-DAY.**

So says a correspondent of that excellent Baptist paper, the Morning Star, published at Dover, New Hampshire, U. S. We quite agree with the statement, and hope that ere long all Christians will accept it as fact, and act in harmony with the unchanged fourth commandment. All know that a change from the apostolic churches has been brought about, but Jesus is not the author of it, and there is no clear statement by the writer, that the apostles did it. Who, then, has effected it? We reply, the Catholic Church.

The article which we here briefly review, begins with an important admission, namely: "In certain quarters there is much discussion concerning the Sabbath-day."

This we regard as very hopeful. It is an indication that Seventh-day Baptists are not circulating their publications in vain. Soon may there be a great deal of Sabbath discussion in all quarters. The Christian world has been conducting itself so loosely, indifferently and blindly, on the question, that when it begins to awake, it will be as life from the dead. After stating that "there was contention among the people" for the Seventh-day Sabbath "as early as the second century," and that "no other day should be substituted for it," the writer says:

"All true Christians will admit that God rested on the seventh day—'blessed the seventh day and sanctified it' (Gen. 2: 3); 'blessed the Sabbath day and hallowed it' (Ex. 20: 11), and commanded his chosen people to observe the seventh day, 'and on that day the people rested as they were commanded' (Ex. 16: 20). . . . Jesus taught that we should do good on that day, but he never changed the Sabbath-day, or [nor?] any of the commandments given to Moses, and was often found in the synagogue preaching on the Sabbath, where it was the custom for people to worship."

To all this we say heartily, Amen; and as heartily wish the readers of the Morning Star would join us in saying, "As it was in the beginning, is now [so let it be now], and ever shall be, world without end. Amen." The writer intimates that the "Comforter or Holy Spirit" inspired the apostles to keep the first day of the week! However, not a single text is cited to show that the Spirit did anything of the kind. His voice is distinct enough in Genesis, Exodus, the Gospels, and the Acts, in recognizing the Seventh-day as the Sabbath, and it is not to be presumed that God would contradict himself with regard to a specified day which he, or good reasons, had selected as a memorial of himself and his work. But here is a caution:

"And if the Sabbath should now be changed from the first to the seventh, or any other day, it would have a tendency to destroy it, and would remove a great barrier to skepticism and infidelity."

That Christians will adopt, in place of the first day, "any other day" than the seventh, is not at all likely. But, what is the "it" that would be destroyed by a change to the Seventh-day? The day could not be destroyed, for the great majority of the nations have thus far kept a uniform account of the seven days, and they will surely hold on to the same order of first day, second day, &c. Perhaps the writer intended to say the Sabbath would be destroyed; but pray, how? When men return to the very day God appointed, that would be the act of resuscitating and preserving it. Again, is Sunday keeping a "barrier to skepticism and infidelity?" or is it not rather the feeder of these ideas? How is it that many clergymen, on Sunday, feel stultified in the pulpit, and out of it, not knowing how to meet the question, having given it up from a Bible point of view? The other Sunday a minister found a letter in his pulpit from one of his members, urging him to come out with the Bible Sabbath, and not hesitate longer on the traditions of men, in the face of God's plain commandment. "It has often seemed to me," said a Church clergyman not long since, "that it is a piece of hypocrisy to apply that fourth commandment to Sunday, as we do, when we read it in our service." Another said, and this is the voice of a multitude, "You don't pretend to say that Sunday is the Sabbath?" and still another, "Sunday! why Sunday-keeping is nothing but a habit; there isn't a particle of Scripture for it." When a minister, in his prayer, persists in telling God that Sunday is his day, he need not be surprised if, some day, some of his congrega-

tion hint to him that they don't believe in telling an untruth in prayer, even unconsciously.—Sabbath Memorial.

**Education.**

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

**ALFRED UNIVERSITY.**

During the Spring Term of Alfred University, just closed, there were seventy students enrolled in the department of Natural History. Instruction was given by Dr. E. P. Larkin, who is at the head of the department, to one class in Botany, two in Geology, one in Zoology, and two in Physiology, while two hours each day were devoted to blow-pipe analysis in Lithological Geology, thus occupying the entire school day. Instruction was given in Vegetable Biology, also lectures were given in connection with Zoology. With the adoption of the new curriculum, now under consideration, it is hoped that a school of Natural History and Geology may be organized in connection with the University, with a thorough course of study, which will entitle one who passes its studies satisfactorily to the degree of Bachelor of Science.

As an evidence of the thoroughness of the instruction in this department, it may be mentioned that, of the advanced Physiology class, nine out of the ten who entered the advanced Regents' examinations, passed, while all of the advanced Geology class, and three out of four of the advanced section of the Botany class, were successful.

Why may not a school of Natural History, Geology, Botany, and Physiology, together with a department of agriculture as related to these sciences, be established in connection with our University? Let the friends of our Institution go to work and raise the necessary endowment in Allegany and the surrounding counties. It would not be denominational, but it would be immensely helpful to the farming communities of these counties, and a great advantage to Alfred University, and—it can be done.

**AMERICAN NORMAL MUSICAL INSTITUTE.**

We clip the following from an exchange, and are pleased to add that Prof. N. Wardner Williams, Director of the Musical Department of Alfred University, is to be one of the teachers in the institute. It will be remembered that Prof. Williams left a very promising opening at Whitewater, to accept the position in our University, and we learn that it is through his influence that this Summer's session of the Institute is to be held in that place:

"Mr. S. W. Straub, principal, with five others, will hold the American Normal Musical Institute this year in Whitewater, Wis., commencing July 6th, continuing four weeks. This Institute has been held annually for eleven years, and has sent forth many of the best teachers in the country. Church music, voice culture, harmony, composition, etc., etc., will be taught, and the principal will give a thorough course in 'The Art of Teaching.'"

**EXCESS IN COLLEGE SPORTS.**

President McCosh has a practical method of testing the scholarship of college athletes. He has compiled a list of twenty-seven Princeton students who are officers and members of football and baseball teams. He finds where each of these twenty-seven students stands in the six groups into which the classes are graded according to scholarship. Fifteen are in the two lowest groups; only two are in the second group; and ten in the third and fourth groups—well down in the form. All but seven are in the lower half of the class and not one has the first rank in scholarship. The President's practical inference is that the honors of the competitive games of the campus cannot be won except by those who devote a great deal of time to exercise and professional training. While he considers it necessary to encourage gymnastic exercise and proper sports as promotive of health and manliness, he does not approve of excesses by which scholarship and study are persistently sacrificed.

These views are not likely to prove popular among college students. The heroes of the class are the muscular men, who in the ball field or on the rowing course strive to uphold the honor of the college. Their names, as President McCosh admits, are cheered at the public games and most frequently mentioned in the college periodicals. Theirs is the success that appeals most directly to the enthusiasm of youthful spirits. If they make meagre use of opportunities for study and are nearer the foot than the end of the form, they are readily consoled by the applause of their fellows and the indulgence of admiring relatives and friends. They do not envy the high scholars. Their own success and notoriety compensate them for any loss of rank. Their friends at home are as proud of their achievements in college sports as they would be if these muscular boys ex-

celled in the classics or in science. They have the alluring excitement of intercollegiate contests, and acquire the reputation of being spirited, manly fellows, who could push their way to the head of the class if they were willing to make the effort, and who can certainly be depended upon to make a brave fight for success in the world.

The difficulty of regulating athletic sports and restraining those excesses of which President McCosh complains is greatly increased by the constant encouragement and undiscriminating praise which these heroes of the campus and the river receive at home as well as at college. The professors themselves know of no surer way of endearing themselves to their students than by taking a hearty interest in class and intercollegiate contests. Much courage and not a little tact are requisite, if a president attempts to impose limits upon athletic sports and to remind the students that they ought not to be carried away by enthusiasm for the honors of the field or the water, nor be tempted to neglect the supreme business of their college course—well-digested study and a systematic and symmetrical training of the mind.—Tribune.

**CLIPPINGS.**

The total net cost of maintaining the public schools of Boston the past year, including cost of new school-houses, was \$1,929,933 78.

The Harvard Index shows the following statistics: Students, 1,568; members of societies, educational and literary, 446; social, 383; religious, 144; musical, 78.

The Methodists of the United States have 144 universities, colleges and academies (including 9 theological schools), attended by more than 26,000 students, and 408,000 of their youth have been trained in them.

Hampton Institute, Virginia, had enrolled, this year, 548 negroes and 127 Indians. The "Butler" primary day-school, taught by the Institute teachers and graduates, had 360 little colored children. More than one thousand pupils have been instructed on the Institute grounds.

Of the 122 in the graduating class in Yale College, 14 are looking to the ministry, 38 to the profession of the law, 12 to medicine, 5 to banking, 7 to teaching, and 16 to business; the rest undecided; 72 are members of the church. The youngest is valedictorian, his age being 19 years and 7 months.

The nine universities of the Kingdom of Prussia, during the Winter term just closed, had the following attendance: Berlin 5,066; Halle, 1,631; Breslau, 1,389; Bonn, 1,080; Göttingen, 793; Königsberg, 887; Griefswald, 856; Marburg, 708; Kiel, 387. During the past four years the increase has been over eleven per cent. According to faculties, the students are divided as follows: Evangelical theology, 2,322; Catholic theology, 236; law, 2,244; medicine, 3,256; philosophy, 4,879.

From the report of the Dean of Harvard for 1883-1884, it appears that, in the three higher classes, the number of students taking courses in Latin was 203; Greek, 229; mathematics, 87; chemistry, 172; physics, 67; geology, 220; philosophy, 359; political economy, 324; German, 200; and English, 194. In the other departments there were 15 students in Semitic languages, 11 in Indo-Iranian languages, 189 in French, 23 in Italian, 49 in Spanish, 517 in history, 26 in Roman law, 181 in fine arts, 63 in music, and 223 in biology. From this showing it is argued that optional courses do not involve the abandonment of the study of the classics.

The Freshman class of Cornell has published a set of resolutions condemning cane rushes, and pledging to do what they can to abolish it.

**Temperance.**

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

**WANTS IT SETTLED.**

When an advancing line of battle wavers, it is a sign for renewed energy on the part of the opposing army. The following extract is from a Massachusetts paper, which is in favor of the liquor traffic. We are glad the writer wants the status of the liquor business settled, and quite agree with him that it is time it were done. We assure him, however, that the latter alternative is the only one on which a permanent settlement can be effected since the liquor business is an acknowledged evil, and right knows no compromise:

The business of selling liquor ought to be given a settled status; or else it ought to be prohibited. It is pueril for the State to confess, by changes in the legislation at almost every session, that it does not know its own mind on a question that has been agitated within our borders for over two hundred years. The liquor dealer ought either to have the protection of the law, or be declared an outlaw.

**BREWERS' ASSOCIATION.**

The Twenty-fifth Annual Convention of the Brewers' Association of the United States was held in New York, in May. The Asso-

ciation embraces 3,000 breweries with an annual capacity of over 18,000,000 barrels, represents \$100,000,000 capital and furnishes employment to a quarter of a million of people. Delegates were present from every part of the United States, and were received in a hospitable style by the executive committee, whose chairman, Henry Clawson, Jr., introduced them to Mayor Grace, who made an address of welcome, and extended the hospitality of the city to the delegates.

What business this Association transacted we are not informed. The figures here given show the magnitude of the beer trade; and the almost obsequious honor bestowed upon the members of the Association, by the Mayor of the city, shows how strongly the iniquitous business is entrenched in political favor.

**WORTH LOOKING AFTER.**

"There is something the matter with that boy over by the big tree," remarked a young girl to her companions as they were passing along a country road. "He must be hurt."

"Likely he's drunk," was replied. "He guzzles all the cider he can get hold of and now the mill is running night and day, it is as free as water. His father is the very worst drunkard in town, and everybody says Mark will be as bad."

"Why do people let him have cider to drink? My father don't allow one of his children to taste of it."

"People like to see Mark drink, and so they give it to him just for fun. They get him to work, too, and pay him in cider. He is real smart to work."

"Has he any mother?"

"Yes, but I guess she is too discouraged to care much for anything."

"I don't believe she can be. Mothers always care. I should think she would be discouraged. I am going to talk to that boy, and see what he has to say for himself, so you needn't wait for me."

"Why, Floy Armstead! Don't waste your time over Mark Dillon. He isn't worth it. Nobody cares anything about him anyway."

"He has got a soul hasn't he?"

"Of course he has," was replied with some hesitation.

"Then he is worth looking after. I belong to the 'Helping Band,' and I am going to try and help that boy."

Further remonstrance was vain, and at last Floy was left to her self-imposed task. The boy was not drunk as had been supposed. He had heard the conversation in regard to himself, and when Floy addressed him by name he opened his eyes and attempted to speak.

"What makes you lie here?" she asked.

"I am resting before I go home," he answered.

"Can't you sit up?"

"I guess I can if I try."

"Then try, I want to see how you look."

"What do you care about it?"

"I want to help you."

"You are the first one that ever wanted to. You are the girl that boards on the hill, arn't you?"

"Yes, and I belong to the 'Helping Band.' But I haven't seen anybody who needed much help since I came here. Don't you want me to help you?"

"How?" asked the boy raising his head from the ground.

"O, telling you how to do better, giving you books and papers to read, and making you feel as if you were of some account in the world."

"I ain't of any account anyway. There don't anybody care what I do."

"I care, and so does your mother. Mothers always care. Can you read?"

"Yes, I can read frstrate."

"Can you work?"

"Yes, there ain't a boy of my age anywhere around here that can do more work than I can."

"Then you ought to do lots of good in the world."

"I wish I could," responded Mark Dillon. "I wish I could help mother. She used to talk to me about how I ought to do, but I guess she thinks it ain't any use. I don't know how to begin."

"I can tell you. Don't taste another drop of cider."

"Never?"

"Never as long as you live. Will you promise?"

"I am afraid I couldn't keep it."

"Yes, you could. A boy like you can keep his word, I know."

"Perhaps I could, and I could work, too. Deacon Brown said if I didn't drink cider he'd hire me to help him through his fall chores."

"Go to him this very morning, and tell him you will do the best you can."

"I'm afraid he won't believe me."

"I will go with you and be surety for you if you will promise not to drink a drop of cider."

It was not easy to persuade Mark Dillon to this, but later the two walked together to the house of Deacon Brown, who consented to give Mark a trial. He kept his promise faithfully, working so well that in a few months he was able not only to provide for himself, but to greatly assist his mother. In time he joined the "Helping Band," and lived to see his father a reformed man through his influence, all because Floy Armstead thought him worth looking after.—Temperance Banner.

Texarkana, where are two or three who are convinced of and publicly the Sabbath, but have not yet ned to keep it. I have been re- to go and visit them and preach in neighborhood, which I have promised

ed the work increases so on every that I am distressed and perplexed to how to do it, and especially is this rendered more perplexing under ncial pressure of the times. I have n able to control means this year that led to devote to the missionary work. e all felt sorely the hard times. I do n there is not an abundance in the ; but money seems to be withdrawn rulation and labor is paralyzed or , and this makes it hard upon poor ics, and tradesmen. I have never inner crop prospect in this country ists now, and the promise seems to e are to be greatly blessed in this ar.

agreed to meet with the brethren t, Ark., next week. Then I am to go again to look after the prom- k at Lovelady, Texas, in July. Bro. expects me to go in July to Sher- hold a meeting and also to go to ack Grove. I am now giving my attention to this pastoral work and ry work, and while I can do a great ome with but little money, I cannot into the missionary field, without o defray the expenses of travel.

Your Brother in Christ.

FROM GEO. J. CRANDALL,  
Pastor and General Missionary.

NORTH LUMP, Neb., June 4, 1885,  
this opportunity to present my report.

whole, I think my quarter has been sful one. The extra meetings we ding, at the time of the last report, result in as many additions to the s we hoped, or had reason to expect, who gave quite good evidence of con- not taking their place in the church they could not see their fitness nion and work. The meetings ened those who became members and greatly helped all those who ive in them. There is a growing and good attendance at our young meetings, which are held Sabbath. The time is spent in the study riptures, prayer and religious conver- My appointments at Davis's Creek up regularly and with good cons- for that place. I have resumed at Coleman's with good attendance rested congregations. The people re-organized their Sabbath-school d now to maintain it in faithfulness. much more work here than I can am trying to do all my health will Pray for us that the work may be performed.

Your fellow-worker.

randall reports 13 weeks' labor, 36 27 other religious meetings held; into the church, four members; baptism, and two by letter; re- preaching and pastoral labor \$95 ved for Missionary Society \$8.

EASE IN ZION! This is no posture church of God. Ease and warfare, trial, ease and work, are not com-

teen hundred millions—all fellow- and fellow-sinners—cover their ous. We know not what their are for eternity, yet we are at

ake the gospel for ourselves, and it is good news. We believe and it is well; though these millions not; yet we are at ease!

ay be "comfortable" to be at ease in may make our taking up our cross sary; it may save much self-denial, pence, much labor, much weariness ody and mind; but what will the hen we awake out of our comfort- and find our 'ease in Zion' broken, luxurious, self-indulgence ended, elves brought face to face with e millions whom we might have ave, but would not, because we being 'at ease in Zion.'

a debtor to the Greeks and to the s' was the Apostle's watchword. ous."—Horatius Bonar, D. D.

TER in the Presbyterian Home y, says: "The retrenchment will giving; then in books and pictures; traveling; fourth, on the school o, the table; sixth, dress—some- order of these two are reversed— n servants. This is the order of in regard to usual and ordinary When one begins to retrench, the 'projected' outlays are usually set gin with, as designs in rebuilding shing, but sometimes the retrench- iving takes precedence of these."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 9, 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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A STRONGER word Was never heard In sense and tone, Than this—backbone.

WHEN a man is so much pleased with this world that he says in his heart, he don't want any other, he should remember one thing: that his wealth may soon leave him; but if not, he will soon leave his health. But now abideth faith, hope and charity—these three, but the greatest of these is charity—love.

PLEASE look at the date after your name, on your RECORDER, if you are in doubt as to how far your subscription has been paid. Compare those figures with July, 1885, and, at two dollars a year, please answer the question of Luke 16:7.

WE have looked for the minutes of the North-Western Association, but they have failed to come in time for this week's issue. The Clerk explains that a multitude of things demanding his attention at this time have prevented their preparation for the press this week.

THE letter of Rev. U. M. McGuire, published on another page, will be read with much interest by all who are taking note of the progress of the Sabbath agitation going on in our country. It now remains to be seen whether the Baptists of Indiana, and throughout the country, will surrender their long cherished principle of "the Bible the only rule of faith and practice," openly ignore it in the Sabbath discussion, or accept the true doctrine of the Bible Sabbath. The issue is fairly before them.

THE Helping Hand for July, the third number, is now in the hands of those who have ordered it. At present rates the subscriptions will barely pay the cost of its production. Some schools have not yet ordered it. We think they should do so; both for their own sakes, and for the sake of giving the enterprise a fair support. Those who have received this number will see that we have put in it both a map and a historical chart, covering the next six month's lessons in the Old Testament. Please note this fact. There will, consequently, be no map or chart in the fourth number. Be careful to preserve those in number three, as they will be equally applicable, to the lessons of the fourth quarter, and equally needed in their study.

ALTHOUGH accurate and official statistics of the operations of the Government for the fiscal year just closed will not be obtained for some time, the following figures are approximately correct. The receipts of the Government for the fiscal year will fall \$9,000,000 short of the estimates. The receipts of the customs have been \$181,000,000, instead of \$185,000,000 as estimated. From internal revenue there have been \$112,000,000, instead of \$115,000,000 as estimated, and the miscellaneous receipts \$28,000,000, instead of \$30,000,000, the total receipts thus being \$321,000,000, while \$330,000,000 was estimated. The reduction of the public debt for the month will be in the neighborhood of \$13,000,000, making the reduction of the public debt for the fiscal year \$68,000,000, against \$101,000,000 for the previous fiscal year. The expenditures of the Government for the year, estimated at about \$290,000,000, will, in reality approximate \$310,000,000.

It is said that it cost our government \$1,848,000 to support 2,200 Dakota Indians during seven years of their savage life; after they were Christianized, it cost \$120,000 for the same length of time, or about one-fiftieth of the former cost. This statement, if reliable, offers a practical suggestion as to the best mode of dealing with the Indian question. Testaments and meeting-houses are more economical civilizers than bayonets and war camps. It may be thought that their Christianization is not a very thorough business, but if this be true, it is a natural in-

quiry, what might be expected if these savages were soundly converted to the faith and the practice of the Christian religion? But a more important question than that of political economy is involved in this statement—the vitality and power of Christianity itself. We are told by men, who would be glad to make their words appear true, that Christianity is losing its hold upon men, that it is dying out. "By their fruits ye shall know them," is the Master's rule of testing the good and the bad in the world; and by this rule, Christianity appears to be good for another thousand years. So long as men can gather figs from it, they will not turn, in very great numbers, to thistles.

THERE are some things about arrangements for next General Conference which should receive attention soon. We mention below a few of them:

1. I. J. Ordway, C. D. Potter, N. H. Langworthy, and L. R. Swinney are a committee to arrange for reduced fare on the railroads.

2. The Conference at the last session took the following action:

"INASMUCH as the growth of our work requires a re-adjustment of our methods and means from time to time; therefore,

Resolved, That, hereafter, Fourth-day and Second-day following, be devoted to the General Conference, and that we will give the whole of Fifth-day to the Missionary Society, Sixth-day to the Education Society, and First-day to the Tract Society."

The points to be noted in this arrangement are, 1st. One day is added to the length of the sessions; 2d. The General Conference will use the first and the last of the six days for its business; 3d. Each Society will have a full day for its own business without trespassing upon the time of any other organization, and without any necessity for hastening its business to get out of the way of something else; 4th. The services of the Sabbath are left, by this arrangement, to be provided for, probably, by the Executive Committee. This is an important change which those who arrange programmes will doubtless take into the account, and which we who expect to attend the sessions will do well to bear in mind.

3. Another important change made by the Conference at its last session is "That the work now performed by the Committee on the State of Religion be assigned to the Executive Committee, who are hereby requested to present an annual report upon the State of Religion through the Corresponding Secretary." This action will bring an important matter before the Conference after careful deliberation, provided the Clerks of the churches respond faithfully to the call which the Corresponding Secretary will doubtless send out soon.

4. Two new Executive arms of the Conference were organized last year, the one known as the "Ministerial Bureau," and the other, as the "Woman's Executive Board of the General Conference." These Boards will make their first annual reports at the coming session.

Thus our work is growing in importance and in amount. Believing that it will be helpful to the work of the approaching anniversaries, to think these things over often, and familiarize ourselves with details, as far as practicable, beforehand, we make these preliminary statements.

ORDINATION IN PROSPECT.

Arrangements have been made for the examination and ordination of Bro. S. L. Maxson, to take place at the First Alfred church, July 15, 1885. But in consequence of the County Convention of the W. C. T. U., which occurs at Bolivar on the 15th and 16th of July, it has been thought best to change the date of the ordination services to the 14th inst. The Churches of the Western Association will please note the change.

Communications.

THE NEWPORT MEETING-HOUSE.

The following description of this ancient edifice is sent us by a correspondent, clipped from an exchange, and will be read with interest by all who are interested in the beginning of our own people in this country. The writer, we are inclined to think, is mistaken about the exact date of the last services held in the church, and, possibly, about the "sole surviving member," but we have not time to look the matter up; nor is it important. We give the extract entire. Let it be read and talked over that, since this relic has

passed out of our possession, the knowledge of it may be kept in the minds of all:

This venerable edifice, for many years the place of worship of the Seventh-day Baptist Society in Newport, has, within the past year passed by purchase into the hands of the Newport Historical Society, and will, in future, be occupied by that body as its cabinet and meeting room. After long disuse, the building was re-opened to the public, with appropriate ceremonies, on the evening of November 10, 1884.

The church, when purchased by the Historical Society, was found to be rapidly falling to decay, through long neglect and the action of the elements. A most thorough restoration became necessary, in the course of which portions of the work were entirely replaced with new, the character and ancient detail being scrupulously adhered to.

The Seventh-day Baptist meeting-house, or church, as it was more generally styled, has a history of one-hundred and fifty-five years, having been erected in 1729. It demands more than a passing notice from the student of colonial architecture, for its venerable and sacred associations. Its structural and decorative features are thoroughly in unison with the best building practice of the second period of colonial architecture, and are shown in detail on sheets of sketches made in the church itself, previous to its restoration.

In the year 1678, Samuel Hubbard, one of the seven founders of the Sabbatarian Society in Newport, wrote to a friend in Jamaica, saying, "Our numbers here are twenty; at Westerly, seven; and at New London ten." From the diary of the same Samuel Hubbard we learn that the church was organized in 1671. The Society always claimed to be the oldest Sabbatarian, and the fifth Baptist church in America. The first pastor was William Hiscox, who died May 24, 1704, in the sixty-sixth year of his age. Joseph Maxson was chosen to fill the office of traveling preacher for Westerly in September, 1732, and in October of the same year he was made pastor of both the Newport and Westerly churches. The Newport church, previous to the Revolution maintained a strong and stirring organization; among its members were men reputable for their talents, learning and ability, and as holding honored positions in public affairs. The war scattered the congregation, and the church never recovered its former prestige. Henry Burdick was ordained pastor December 10, 1807. In 1808 the membership was reduced to ninety, and in 1809 to eighty-seven. The last pastor was Lucius Crandall. The records of the church terminate in 1839, and the last sacred services were held in that year. The sole surviving member of the Society, living when the church passed out of the hands of the Sabbatarian trustees, was Mrs. Mary Green Alger, who died on the 11th of October, 1884, at the age of ninety-three years, nine months and nine days, just one month previous to the dedication by the Historical Society. The church in the town of Westerly grew and prospered and is still in a prosperous condition. Under the liberal charter and constitution of Rhode Island, the towns of Westerly and Hopkinton have always recognized as holy the seventh instead of the first day of the week. It is a curious sensation to walk through the streets of those towns on Sunday and hear the buzz of machinery and the various sounds of a striving and busy community.

In 1706 the Sabbatarian Society purchased, in the then town of Newport, a lot of land, situated at the junction of what are now known as Spring and Barney streets, from Jonathan Barney, for "twenty-one pounds, six shillings, and eight pence, current passable money at eight shillings per ounce silver." The deed was taken in the name of Arnold Collins, goldsmith, a member of the society and the father of Henry Collins, a distinguished citizen who took an active part in the affairs of the town and colony, and who was one of the founders of the Redwood Library, giving the land on which that building stands. Two smaller portions of land were afterwards added to the church lot.

At a meeting of the society held November 9, 1729, it was voted "that a meeting-house be built, thirty-six feet in length and twenty-six feet in breadth, on part of that land whereon the present meeting-house now stands; and voted, at the same time, that Jonathan Weeden and Henry Collins be appointed a committee to undertake the whole affair of erecting said house, and to raise money by subscription. Voted at the same time, that the two afore-mentioned brethren do their endeavors to make sale of their present meeting-house to the best advantage they can, and dispose of the money towards the better furnishing of the house they are to erect."

The character of the first meeting-house is unknown, but it must have been a very simple affair. The house of 1729 is the subject of this sketch. Like most of the colonial buildings which I have measured, the dimensions overrun the established plan and instructions. The church measured thirty-seven feet front and twenty-seven feet deep, and all its parts and details are laid out with scrupulous exactness with reference to symmetry and proportion.

The exterior of the church is of the most severe and barn-like character; with two rows of windows having plank frames, and with a shallow cornice, made up of a gutter and bed-mould, the latter mitring around the heads of gallery window frames. The entrance door has no feature worthy of notice, and the steps are of Connecticut brown-stone, the usual material used for that purpose in colonial work.

The roof is a simple double pitch, the

frame being of oak timber. The tie-beams, hewn into curves, are curious instances of framing. All furring down for the ceiling is dispensed with, and the lathing is nailed directly on the 4x4 furs, which are tenoned between the tie-beams.

All the timbers, with the exception of the tie-beams, are squared. The framing at the junction of the principals and tie-beams was badly conceived, and the hidden tenons have rotted off, permitting the building to spread badly. In restoration it became necessary to insert two tension-rods and draw in the walls to their original vertical position. These rods run across the building at the line of the cornice.

The large drawings indicate the conscientious attention to detail which the colonial mechanics were wont to bestow upon their works. The greater part of the inside finish is made of red cedar, painted white. All the members were wrought by hand, and the amount of curved and moulded work, including mitres, is extreme.

While engaged in making the measurements preparatory to the restoration, I was struck by a coincidence which gradually developed as the work progressed. It has always been a mystery, unsolved by investigation, as to who designed Trinity Church in Newport. It was erected in the years 1724-25, through the instrumentality of the English Society for the Propagation of the Gospel in Foreign Parts. The plans and instructions must have come from England, as it was not until some years later that architects of talent, like Peter Harrison, emigrated to the colonies. It is a free copy of Wren's church of St. James, Piccadilly, having the general character of that edifice, with, however, some strongly marked differences. Instead of the row of Corinthian columns along the gallery, and supporting the vaulted ceiling, it has square and fluted piers, and the lower piers are much smaller, although panelled in the same way as those of St. James. The ceiling is also different, substituting for a simple barrel vault an elliptical and groined system of vaulting.

Whoever may have been its architect, the men who built Trinity church, in 1724-25, also built the Sabbatarian church, in 1729. It is not probable that an architect was employed for the latter edifice, but the section of every moulding and detail is the same in both, indicating the use of one set of hollow and round planes by the same hands. The designs of the galleries, piers and panelling are also the same. One feature in the Sabbatarian church is, however, unique; i. e., the pulpit stairs. These stairs, although partaking of all the characteristic features of the best domestic work of the day, are richer in detail and are more delicately wrought than in any other staircase of the time, with which I am familiar. The staircase in Trinity church is of a much simpler design, and the one in the Christopher G. Champlin house, the best domestic example in Newport, shows much less elaboration.

The panelling under the sounding-board of the Sabbatarian church is the same as that on the ceiling over the warden's piers in Trinity church, and the small pedestal on the sounding-board was surmounted by an English crown, probably of the same character as the one still remaining on the organ of old Trinity.

The tablets on the wall back of the pulpit were presented to the society by Deacon John Tanner in 1773. The lettering is still clear and bright, with scrolls in the arched tops. Below the decalogue appears the following text—from Romans 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." There is a legend that when the English army took possession of Newport, in 1777, and desecrated all the places of worship except old Trinity and the Sabbatarian church, by using them for riding schools and hospitals, the latter edifice was saved and guarded through respect for the decalogue and the royal crown found within its walls.

The clock hangs on the face of the gallery, between the two central piers, facing the pulpit. It was made by William Claggett, a celebrated horologist of his day in Newport. The clock in the tower of Trinity church was also made by him, and many of the tall clocks, with sun, moon, stars and signs of the zodiac frequently found in the possession of old families, bear this name. The church clock has been repaired and is again marking the hours, not of long and prosy sermons dealing with colonial brimstone, which seems to have been a very prominent article in the faith of our ancestors, but striking hour after hour the onward march of Newport's history, down from the eventful and romantic past, into the unknown future.—Geo. C. Mason, Jr., in American Architect.

MINNESOTA SEMI-ANNUAL MEETING.

The Seventh-day Baptist Churches of Minnesota held their Semi-Annual Meeting with the Church at Alden, June 12th to 14th, as per previous appointment.

The meeting was characterized by much earnestness and feeling, and we feel that the Lord has blessed us in coming up to this gathering, for many were encouraged and strengthened; new resolutions were formed, and a time of general profit was enjoyed. A marked degree of unity prevailed.

On Sixth-day, an earnest discourse was preached by Eld. H. B. Lewis, from Luke 17:17. Theme, "Perseverance necessary to Christian growth."

After the sermon, Eld. C. J. Sindall, Moderator of the last Meeting, called the Meet-

ing formally to order, when it was permanently organized by calling Chandler Sweet to the Chair. J. L. Shaw was chosen Clerk.

The Chair appointed G. W. Hills, H. S. Olin, J. Weed and Henry Ernst, Sr., a committee to arrange the programme of exercises.

Letters were presented, the substance of which may be indicated by the following extracts:

Alden—"We have eight resident members and one non-resident member. The future does not seem encouraging, but our hope and trust is in Him who doeth all things well. We need a pastor. Sickness causes a small attendance."

Trenton—"We are pleased with the unity which seems to prevail among us, but lament the want of zeal and earnestness of some which is so much needed at this time. Sabbath prayer and conference meetings and Sabbath-school are maintained with fair interest, but are both suspended in the Winter season. We long for the encouragement and strength to be received by the labors and presence of a minister among us; and we have subscribed \$70 to help support a missionary on the Minnesota field, if one can be sent here."

New Auburn—"We are trying, in our weakness, to maintain the cause of Christ here. We had for seven months, preaching by a First-day Baptist minister, but at present we have no preaching service. We keep up meetings and Sabbath-school regularly, which are well attended. On the evening before the Sabbath we have union prayer meeting."

Dodge Centre—"Eld. Lewis is still with us as our pastor. There is not as much interest manifested as is desirable, yet we think the indications are favorable to a deeper work and greater development in the near future. Our Sabbath-school is in a thrifty condition."

Eld. C. J. Sindall, our missionary in Minnesota and Dakota, gave us an interesting account of the work and prospect in this great mission field, in which we feel a deep interest. His report is encouraging, but as, no doubt, he will report through the RECORDER soon, we will not attempt to outline it here.

In the evening Eld. Sindall preached from Romans 10:10. Theme, "Growth of faith." Following the sermon was a conference meeting led by Geo. W. Hills.

SABBATH.

At 10 P. M., prayer meeting, led by Eld. Sindall. 10.30, sermon by Eld. H. B. Lewis, from Acts 3:18; after which the Lord's Supper was celebrated.

At 2 P. M., sermon by Eld. Sindall, from 1 Peter 3:15. Theme, "Foundation of Christian hope."

After the sermon we repaired to the lake, where baptism was administered to a young brother, Frank Shaw.

In the evening, Eld. Lewis preached, after which a conference was held, led by Deacon Ernst.

FIRST-DAY.

A business meeting was held in the morning, at which it was decided to hold the next session of the Semi-Annual Meeting with the Dodge Centre Church, commencing Sixth-day before the second Sabbath in October next, at 2 o'clock in the afternoon; the introductory discourse to be preached by Eld. A. E. Main, of Ashaway, R. I., Eld. H. B. Lewis, of Dodge Centre, alternate. Necessary committees were chosen. Sisters Martha Ernst and Lula Ellis were chosen Essayists for the next Semi-Annual Meeting.

At the close of the business, an essay was read by Geo. W. Hills, on "Unwritten History." After an interesting discussion of the essay, it was voted to request its publication in the SABBATH RECORDER.

At 2 o'clock in the afternoon, a sermon was preached by Eld. Lewis, after which a conference meeting was enjoyed. This was the closing service of the Semi-Annual Meeting.

All the appointments were well attended, and a deep interest and perfect harmony seemed to prevail, and we think a very profitable gathering has just closed. It is plainly seen by letters and testimony that there is a great need of more ministers on this field which is suffering from want of laborers; it is our prayer that the time may soon come when this need may be supplied. Collections to the amount of \$13 50 were taken for missionary purposes.

Geo. W. Hills, Cor. Sec.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, June 1885.

In these warm Summer days one of the most pleasant resorts in Washington is the Congressional Library. It is high above the

city, in the Capitol on the every day in the week, and admittance, you can find there age, color, occupation, and a single room the Library three spacious halls, four is filled throughout with alcove and crammed from end to end in double rows, while sixty-umes, or a library three times saved from the flames that stacked upon the floors. His assistants are embarrassed by their duties by the charge of their literature. The ground though, that it is a Library of the United States the literature that the country. This institution is found competing at public auctions for pamphlets and journals, which usually poured out of print throughout this country, purchases are made from the England and the Continent.

Another resort is the Potomac may be called the Summer resort of Columbia, for during a large proportion of the year on its surface. The river banks and refreshing after a warm that one trip down the river. There are day excursions, and excursions, the former being ized by women with their babies. The evening is the wharves present the gayest steamers laden with excursion one after another, bounding lower down, while the voices ers mingled with the music of tras come floating back over

At this season the city has of a forest village. The str rinth of full leafed trees. The dome of the Capitol you see in columns, in ranks, single quadruple. They shade and only the magnificent avenue and wealth reside, but also the streets inhabited by the sixty thousand trees in the ington, or 125 miles of shade parks and gardens. No more can be seen here than by center of one of the little ptersection of eight or ten streets and then letting the eye range rows of growing trees of many similar height. They radiate all directions like spokes from wheel.

There is no appreciable decrease the population of the city. expects to spend most of the White House. The Cabinet propose to leave their responsibilities for any length of time to the new officials. Department afraid to indulge in their absence a month with pay, lest they cured in their absence by Department people have decided to gant homes in quiet during the stead of seeking the discomf resorts. Altogether there is of the Capital being deserted the heated term.

The most intense anxiety p out official and clerical circles year draws to a close. The beginning of the new year witness many changes. At Garland has discharged his er sistant attorneys and examiners week, besides a number of Secretary Manning is dismissed rapidly, several dozen having yesterday. Each member of besieged by petitioners for o life of the new Cabinet is a tr

STRIKING TESTIMONY.

In the performance of our been deeply impressed with four-fifths, if not nine-tenths paupers and criminals which institutions, are in their present plorable condition through t intoxicating liquors. If we these institutions to determine the liquor traffic to this city the increase of the police force meet its requirements, the emanating from the infamous pe it sustains, the idleness which wealth which it squanders the poverty and disgrace wh the burdens and expenses wh our courts of justice; and if the perpetual support of so of paupers and criminals—th suffer is incalculable.—The of Philadelphia.

ally to order, when it was permanently... J. L. Shaw was chosen Clerk. Chair appointed G. W. Hills, H. S. Weed and Henry Ernst, Sr., a committee to arrange the programme of exercises were present, the substance of which may be indicated by the following: "We have eight resident members who are non-resident members. The future does not seem encouraging, but our hope is in Him who doeth all things well. A sickness causes a small loss."

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city, in the Capitol on the Hill. It is open every day in the week, and during hours of admittance, you can find there people of every age, color, occupation, and condition. From a single room the Library has grown into three spacious halls, four stories high. It is filled throughout with alcoves of solid iron, and crammed from end to end with books in double rows, while sixty thousand volumes, or a library three times as large as that saved from the flames thirty years ago, are stacked upon the floors. The Librarian and his assistants are embarrassed in the discharge of their duties by this daily encroaching mass of literature. They have taken the ground though, that it is the business of the Library of the United States to possess all the literature that the country has produced. This institution is found constantly competing at public auctions for copies of books, pamphlets and journals, which are continually poured out of private collections throughout this country, and still larger purchases are made from the book-shops of England and the Continent.

Another resort is the Potomac river. It may be called the Summer resort of the District of Columbia, for during the heated term a large proportion of the population is afloat on its surface. The river breezes are so cool and refreshing after a warm day in the city that one trip down the river induces others. There are day excursions, and evening excursions, the former being mainly patronized by women with their baskets and little ones. The evening is the time when the wharves present the gayest scenes. Large steamers laden with excursionists drop away one after another, bound for the resorts lower down, while the voices of pleasure seekers mingled with the music from the orchestras come floating back over the water.

At this season the city has the appearance of a forest village. The streets are a labyrinth of full leafed trees. Standing on the dome of the Capitol you see trees in platoons, in columns, in ranks, single, double and quadruple. They shade and ornament not only the magnificent avenues where fashion and wealth reside, but also the unimproved streets inhabited by the poor. There are sixty thousand trees in the streets of Washington, or 125 miles of shade, exclusive of parks and gardens. No more striking sight can be seen here than by standing in the center of one of the little parks at the intersection of eight or ten streets and avenues, and then letting the eye range along the rows of growing trees of many species, and similar height. They radiate for miles in all directions like spokes from the hub of a wheel.

There is no appreciable diminution yet of the population of the city. The President expects to spend most of the Summer at the White House. The Cabinet officers do not propose to leave their respective Departments for any length of time, nor do any of the new officials. Department clerks are afraid to indulge in their annual holiday of a month with pay, lest their places be secured in their absence by Democrats. Many society people have decided to enjoy their elegant homes in quiet during the Summer, instead of seeking the discomforts of crowded resorts. Altogether there is little indication of the Capital being deserted even during the heated term.

The most intense anxiety prevails throughout official and clerical circles, as the fiscal year draws to a close. The first of July, the beginning of the new year is expected to witness many changes. Attorney General Garland has discharged his entire force of assistant attorneys and examiners during the week, besides a number of other officials. Secretary Manning is dismissing employees rapidly, several dozen having been removed yesterday. Each member of the Cabinet is besieged by petitioners for office. Truly the life of the new Cabinet is a troubled one.

STRIKING TESTIMONY.

In the performance of our duty we have been deeply impressed with the fact that four-fifths, if not nine-tenths, of the 6,000 paupers and criminals which fill our public institutions, are in their present sad and deplorable condition through the influence of intoxicating liquors. If we look beyond these institutions to determine the cost of the liquor traffic to this city; if we estimate the increase of the police force necessary to meet its requirements, the degradation emanating from the infamous pest-houses which it sustains, the idleness which it fosters, the wealth which it squanders and destroys, the poverty and disgrace which it entails, the burdens and expenses which it lays upon our courts of justice; and if we add to these the perpetual support of so large a number of paupers and criminals—the loss which we suffer is incalculable.—The Grand Jury of Philadelphia.

TRACT SOCIETY.

Receipts in June, 1885.

Table listing Tract Society receipts for June 1885, including names like John Williams, Adams Centre, N. Y., and amounts in dollars and cents.

SCANDINAVIAN PAPER FUND.

Table listing Scandinavian Paper Fund receipts, including Rev. Andrew Carlson and amounts.

MISSIONARY SOCIETY.

Receipts for June.

Table listing Missionary Society receipts for June, including Rev. H. D. Clark and wife, and amounts.

Table listing Ladies' Benevolent Society, Rockville, R. I., M. M., receipts per A. E. Main, including George B. Kagarise and wife, and amounts.

CONDENSED NEWS.

Domestic. The coinage of the mints of the United States during June aggregated 7,339,548 pieces, valued at \$4,986,801. The annual report of the Atlantic and Pacific Railway Company, for 1884, shows gross earnings of \$1,086,862 and a deficit of \$140,000.

HOME NEWS.

New York. Sabbath-day, June 27th, was an occasion for rejoicing, when we again visited the baptismal waters, this time at the First Church. The next meeting of the Young People's Society will be at the house of O. P. Williams, on the evening of July 25th.

RHODE ISLAND.

ASHAWAY. Warm and very dry. Baptism was administered to three candidates, Sabbath-day, June 20th, by Rev. I. L. Cottrell; it is thought that more will follow soon.

The Bible-school is in a prosperous condition, the numbers have fallen off but little yet, though some have gone to the shore to remain during the heated period.

The Clark's Falls Sabbath-school met last Sabbath to arrange for a reorganization; there was quite a gathering there for the first day, and the prospects are good for a full school.

Prof. A. B. Kenyon has been in the place during the past week, assisting Mr. Hill in his new position, as cashier of the Ashaway National Bank. There is a prospect of the Bethel mill being again opened, it has been leased for a time to parties interested in manufacturing, and will be occupied after August 1st.

Mr. Lucky has been with this community for several days; he is staying at Rev. I. L. Cottrell's at present. We find him quite helpful in the teachers' meeting and in the Bible class.

Two questions which the children are asking in these warm days are: "when, and where shall we hold our Bible-school picnic?"

ARKANSAS. TEXARKANA.

We prize the SABBATH RECORDER and Helping Hand very much. We are sorry that we missed the last quarter, but when we could, we have held Bible readings on Sabbath evenings instead of Sabbath-school, with tolerably good attendance, and with some interest; but for the children's sake I am sorry we did not have the Helping Hand.

We have preaching service Sabbath at 11 o'clock, and sometimes on First-day evening following. Our church has agreed to divide our times of service in such a way as to give the first Sabbath in each month for preaching at Bro. Granbury's house, three miles north of Texarkana. This brother was formerly a member of the Baptist Church, from which the most of our present membership withdrew. Some time before we organized the Seventh-day Baptist Church, at the dissolution of that body, he drew his letter and has nearly from that time openly advocated the Sabbath, but for reasons of his own, he chose not to unite with the church until Sabbath before last. Our church greatly rejoices over the acquisition.

Bro. Shaw is almost constantly receiving letters from persons who have become awakened on the Sabbath question, asking him to come and preach. May God send him help, for his hands are so tied up with our home field, and the want of means to travel, that he can not do as he would under other circumstances.

To give you an idea of our seasons, &c., let me tell you that I am running a large vegetable garden, and am now selling ripe tomatoes, watermelons, and green corn. E. F. CUMMINGS.

JUNE 30, 1885.

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The annual report of the Atlantic and Pacific Railway Company, for 1884, shows gross earnings of \$1,086,862 and a deficit of \$140,000.

The wholesale liquor house of Schwacher & Selig, at Indianapolis, Ind., was closed July 3d, on an attachment. The liabilities are estimated at \$75,000.

Conductor Sale, of the South Boston Railroad, has been arrested for being implicated in issuing forged tickets of the Metropolitan Railway.

The new postal regulations in relation to charging two cents an ounce went into effect July 1st. No perceptible increase in weight was noticed at the general post-office.

Captain Jungst, of the steamer Rhein, of the Bremen line, was arrested at Hoboken, N. J., July 3d, on a charge of violating the national laws, in carrying an excess of passengers. He was required to furnish bonds in the sum of \$7,000.

Reports from parts in all sections of middle and southwest Virginia show that the wheat crop, now being harvested, will yield one-half of an average crop, which is a great improvement on previous reports. The corn, oats and tobacco product promises to be the best for ten years.

It is reported from Kingston, N. Y., that the weather has been extremely cold for this time of the year. The thermometer, June 30th, registered sixty degrees, and snow is reported to have fallen at Durham, Greene county, and fires were built in the mountain houses on the Catskills.

The steamer Wisconsin, which arrived in New York from Liverpool, July 1st, brought 660 Mormons in charge of Elder Hansen. Fifteen missionaries were with the flock. This is the largest company of Mormon emigrants, that has arrived in the United States since last Summer, and it is stated that it will be soon followed by another large lot.

Foreign.

The Queen has offered a dukedom to Earl Spencer.

Henri Milne Edwards, the distinguished scientist, is reported dying in Paris.

Three new Chinese cruisers built at Kiel, Prussia, have sailed from that port to China.

The officers and crew of the French gunboat Renard, which was wrecked in the Gulf of Aden last month, have been found on an island near the scene of the disaster.

Emperor William, July 1st, for the first time during his visit at Ems, had a walk along the colonnade of his residence. The Emperor afterwards took a drive. He also transacted the usual official business.

In the Russian camp near Herat, sickness and great mortality are rife. The Russians are occupying the Penjdeh oasis. The Turcoman Governor of Penjdeh is dead. Popular rumor has it that Russia is only awaiting the Autumn to advance on Herat.

The recent heavy rains have caused considerable damage to dams and booms on the river around Quebec, which will retard lumber sawing considerably. In addition to this, the logs which have been lost this Summer have been the most serious for a great many years.

Another insect pest has put in an appearance in the Belleville district, Ontario, in the nature of a small worm which secretes itself in the heads of clover, entirely destroying the stalk. The spread of the pest is so wide over the crop throughout the country that it will be a total failure.

SPECIAL NOTICES.

The Seventh-day Baptist Society, of Wellsville, N. Y., will hold regular service on the Sabbath, in the vestry of the Baptist church, at 2 o'clock, P. M.

The Bible-school is held before the preaching service. A cordial invitation is extended to all. L. M. C.

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

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

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers therefor, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885. E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix.

Dated Feb. 26, 1885.

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Selected Miscellany.

WHAT TIME IS IT?

What time is it? Time to do well; Time to live better; Give up that grudge; Answer that letter; Speak that kind word to lighten a sorrow; Do that good deed you would leave till to-morrow;

Time to try hard In that new situation; Time to build on A solid foundation; Giving up needlessly changing and drifting; Leaving the quicksands that ever are shifting.

What time is it? Time to be thrifty; Farmer, take warning; Plough in the Spring time, Sow in the morning; Spring rain is coming, zephyrs are blowing, Heaven will attend to the quickening and growing.

Time to count cost, Lessen expenses; Time to look well To the gates and the fences, Making and mending, as good workers should, Shutting out evil and keeping the good.

What time is it? Time to be earnest, Laying up treasure; Time to be thoughtful, Choosing true pleasure, Loving stern justice, of truth being fond; Making your word just as good as your bond.

Time to be happy, Doing your best; Time to be trustful, Leaving the rest; Knowing in whatever country or clime, Ne'er can we call back one moment of time.

-The Rubelian.

HUGH'S MISTAKE.

"What next?" said Mrs. Gray, to a young friend who had just left college. "I'm going to study law."

"Why, I thought it was all settled long ago that you were to be a minister." "No; I cannot be that." "Why not?" "There are several reasons; but I guess the real one is, I cannot afford it. Ministers are such a poor set. I've been as poor as poverty all my days and I know all about it."

"He became poor that we through his poverty might become rich," softly repeated Mrs. Gray. "Yes, I know. But I do so want to make some money, a pile of it; and I want to do good with it, too. I want to help my father and mother; I want to send Ben to college, and Maud is crazy for a musical education."

"But—" "Yes, I know, Mrs. Gray, what you would say; but I mean to do ever so much good with the money; give to the poor, and the church, and missions. I should enjoy giving away money." "But not yourself?" "I hope I have given myself. I did think once that God wanted me to be a minister; I guess I was mistaken. I think I can serve him better as a good business man."

"So you can, if he wants you to be a business man. Only be sure that he does. I never should have spoken thus, but you told me before you went to college that you were sure God had called you to be a minister." "I think I was mistaken then." "Be sure that you are right now, my friend. Shall I tell you a story?" "Oh, yes. I never shall be too old to like your stories."

"Perhaps you will not enjoy this—" "Why? does it hit, as of old?" "You must judge." "Huge McIntoch was in my Bible-school class, twenty years ago, in a distant State. He seemed 'serious' for months, and appeared anxious to be a Christian, I could not see what hindered him. At length he came out bright and joyous, and very decided for Christ. He told me of his long struggle. When he was a little boy his sainted mother used to take him to her chamber and pray with him and for him. She prayed that he might be a Christian, a minister, and best of all a missionary, if God wished it."

"It is all right; Jesus is very precious. He has forgiven me, but I have made a sad mistake." "What was it, dear?" his wife asked. "I promised God years ago that I would be a minister, and a missionary, if he wanted me to be one. He did want me to be a minister. I was not sure about the missionary part. I did not get as far as that. I was very happy in the thought, but you know father could not give me up. He will have to now. Then I wasn't sure about you, dear."

"Oh, Hugh, I should have been so glad," said the wife. "Would you?" he questioned. "It is too late now. Then I thought I could make money and do good with it, but I made a great mistake. I've missed the work I ought to have done. I've missed the joy and the crown. Jesus has forgiven me. Oh, I do hope he'll give me some work to do in heaven. Tell the young men that if God wants them to work for him, they cannot afford to refuse."

"That comes pretty near home, Mrs. Gray. I'll think it over." "And pray it over, too, my friend."—S. R. May, in the Golden Rule.

OLDER THAN MOUND-BUILDERS.

The burying ground of an ancient race has been discovered in South-west Virginia. The skeletons are, for the most part, crumbled to dust; yet they can be counted in astounding numbers over the acres of the plantation, showing it to be the cemetery of a nation. A remarkable fact is made known in the search—one of two-fold importance. For, on the one hand, by it the bodies, howsoever decayed, can be easily located. It was found that the human frame after death—even in its particles of dust—remains a conductor of electricity. In the case of no other animate creature is this true. And so the bodies are distinguished.

But of these nameless men and women, their lives are unchronicled, and unlettered their tombs; their biography is written only in their death; but they are children of promise, about to awaken an interest heretofore unknown. Their burial reveals two customs which alone must place them, in historical date as in enlightenment, far beyond any nation of America as yet brought to public attention; and we dream of the "Lost Arts" and "Ten Tribes," once more. First, they are buried in rectangles—two hundred of them side by side are lying east and west, one hundred of them north and south; thus giving the vast majority their resting places towards the east. In this they are Christian. May they not be kin to Solomon the Magnificent, and their cemetery planned from the court of the temple? Are they merely Indians? The direction of their burial might allow it. But one other circumstance remains. Whereas the skull does not class them as "redmen," they are buried with hands folded across their breast (as no Pagans are), plainly awaiting the day when divinity shall re-inhabit the forsaken shrine. And so they slumber on—beneath the tread of men, the trampling of war-horse and the trail of roaming beasts. Had they been contemporary with many known tribes, their vivid faith and marked customs must have left their impress upon the nomads coming into contact with them. Would science, lynx-eyed, have overlooked the traces of their intercourse?

They are clearly older than the Nahnas, Aztecs, Toltecs, Cliff-dwellers, or Mound-builders. They are children of a higher faith and purer life. The Mexicans, if descendants, are so far removed from them, so enormous is the lapse of time, that the definite faith and history committed to them by these primal men and women, have, in the descent, become the incongruity, myths and superstitions that make us wonder whether, at any time in their history, the builders of the Ohio mounds and Mexican temples were taught the stories of Babel and the flood.

These new beings may have learned directly those accounts that inspired their souls in death. Indeed, their faith being so evident it is easily probable that they once peopled the "old world," proving how "God hath made of one (blood) all nations of men."—Magazine American History.

POPULAR HYMNS.

It has been estimated that there are not less than twenty thousand hymns and versions of the Psalms in the English language. These have been written by more than fifteen hundred authors during the past three hundred years. This number includes only those which have found recognition in hymn-books of greater or less repute. Thousands of other hymns have been written which never have obtained nor deserved recognition. The Rev. James King, of England, has made some careful investigations into hymnology, and the results are interesting and valuable. He gathered fifty-two representative hymns used in England and her colonies. All of them have been published within the last twenty-one years, and so represent the taste of the living generation. The compilers of these hymnals were regarded as members of a committee of 52, and each allowed one vote in deciding upon every hymn presented for selection. Thus, if a hymn was found in ten books, it was given ten votes or marks of approval, and so on. For example, the well-known hymn, "Abide with me, fast falls the eventide," was found in forty-nine of the fifty-two hymn-books.

Taking other hymns, beginning with the letter A, "All praise to thee, my God, this night," was found in fifty-one books;

"Awake, my soul and with the sun," in forty-nine; "All people that on earth do dwell," in forty-four; "All hail the power of Jesus' name," in thirty-seven; and "As with gladness men of old," in thirty-four. No one hymn is found in all the fifty-two books. One hundred and five hymns were found in thirty or more books; a hundred and ten, in more than twenty but less than thirty; a hundred and ten in more than fifteen but less than twenty. Thus only three hundred and twenty-five have found a place in more than fifteen of the fifty-two books.

An examination of American hymn-books would of course exhibit some variations since tastes differ so widely. Some of the best recent hymns have not secured wide acceptance, because time is needed. Mr. King says that a period of from thirty to fifty years is needed to give a hymn adequate appreciation. The practical application for teachers and parents to make is that, while hospitable welcome should be given to new hymns which are really first-class, children should not be taught to sing ephemeral rhymes which will pass out of recognition in five years. "The old is better." Some of the sweetest recollections of aged saints are called up by the old hymns which in youth they heard sung by voices now hushed.—S. S. World.

A FACT AND AN INFERENCE.

"I do not doubt," said Fletcher, "but the Lord orders all things wisely; therefore I leave everything to him." The fact stated is true, and the inference from it is sound; but the fact and the inference must not be misunderstood. God does not order all things in such a sense as to leave man nothing to do. He exerts a controlling influence over all events in nature, and over the actions of moral beings; yet so as not to interfere with their free agency. It is God's work to govern, and it is man's work to do duty. He has nothing else to do. God does not need his counsel, and will not allow his interference in matters belonging to him. He gives to every man his own work, and when he has done it his responsibility is at an end. It is God's prerogative to take care of the rest.

It was in this sense that Fletcher left everything to God. He was most careful and laborious in the performance of duty. All other things he left to the providence of God; by so doing he escaped a great amount of care. It would be well if all Christians were to follow his example. Some are anxious with respect to their daily bread. They have a present supply, but are anxious with respect to the future. There is danger that their supplies may fail. Trust in the Lord and do good; ask daily in the spirit of loving obedience, "Lord, what wilt thou have me to do?" and "verily thou shalt be fed."

Many are anxious and troubled with respect to success of their efforts to do good to others. It is the duty of the Christian to do good. It is as much his duty to do good as it is to be honest in his dealings and speak the truth. It is his duty to desire that his efforts should be successful; but it is not his duty to be anxious and troubled. There is no use in being anxious about God's part of any work. We may be sure that he will attend to it wisely and well. Paul may plant and Apollos water, but God giveth the increase. Paul and Apollos should do their planting and watering well, and God will do the rest. He may not give such an increase as Paul and Apollos may desire, but he will act in accordance with the dictates of infinite wisdom. He may withhold the increase altogether. He knows better than his people do what is best to be done. When God sees fit to send failure, they should rejoice rather than grieve.

Christians often perform a great amount of unnecessary labor, and suffer from the pressure of unnecessary cares. It is wrong to be troubled and anxious when we are to cast our care upon the Lord, for he careth for us. We should devote ourselves to duty, leaving our happiness and everything else to God.—Christian Advocate.

A TURNIP STORY.

A farmer was once told that his turnip field had been robbed, and that the robbery had been committed by a poor, inoffensive man, of the name of Palmer, who many of the people in the village said had taken away a wagon-load of turnips.

Farmer Brown, much exasperated by the loss of his turnips, determined to prosecute poor Palmer with all the severity of the law. With this intention he went to Molly Sanders, the washerwoman, who had been busy in spreading the report, to know the whole truth; but Molly denied ever having said anything about a wagon-load of turnips. It was but a cart-load that Palmer had taken, and Dame Hodson, the huckster, had told her so over and over again.

The farmer, hearing this, went to Dame Hodson, who said that Molly Sanders was always making things out worse than they really were, that Palmer had taken only a wheel-barrow load of turnips, and that she had her account from Jenkins, the tailor. Away went the farmer to Jenkins, the tailor, who stoutly denied the account altogether; he had only told Dame Hodson that Palmer had pulled up several turnips, but how many he could not tell, for that he did not see himself, but was told it by Tom Slack, the plowman.

Wondering where this would end, Farmer Brown next questioned Tom Slack, who, in his turn, declared he had never said a word about seeing Palmer pull up several turnips;

he only said that he heard say that Palmer had pulled up a turnip, and Barnes, the barber, was the person who had told him about it. The farmer, almost out of patience at this account, hurried on to Barnes, the barber; who wondered much that people should find pleasure in spreading idle tales which have no truth in them! He assured the farmer all he had said about the matter, while he took off the beard of Tom Slack, was that, for all he knew, Palmer was as likely a man to pull up a turnip as any of his neighbors.

RESISTING AND YIELDING.

We can reject Christ; that is in our power. We can close the Bible, and never open it any more. That power every man has by virtue of his being a man. We have it in our power now to rise from our knees and say our last prayer has been uttered; and we can smite Heaven in the face. By so much as we are men we can do this. That is what is called the moral constitution. We are not driven to the altar; we are not compelled to pray; we are not scourged to goodness by the whip of some oppressor. We can decline; but if we do decline we must accept the consequences. We cannot have both night and day at the same time. Still is the cry: "Choose ye this day whom ye will serve." But if we reject Christ once again, and three times and seven times; if we keep him standing, knocking at the door and never reply, we must not wonder, if, when after a long time we open the door to see if he is still there, we find he is gone. "Your house is left unto you desolate." You do not know how much your house owes now to the very knock you never answer. Christ cannot even be outside the door without a blessing being about the house. His very presence is a benediction; his very touch is a security. So long as he is found there outside, wet with dew, all night checking his voice into a moan, your house is not without a comfort. The accidental blessings, the blessings which come through Christ's presence and ministry, you can never calculate. But when he is gone, when he no longer knocks at your door, then "Your house is left unto you desolate." I cannot sit down with that statement; I should feel as if we had gone into a deep pit. That would be parting.

Blessings to God, we can yield. We can say, "My Lord and my God." We can say, "God be merciful unto me a sinner." We can say, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." We can open the door, and he will come in, and his Father and he will sup with us. They will stay with us till the day breaks and the shadows fly away. Oh, sweet old gospel! tender old words! grand old music! After all, there is no knowledge which is not to be found in its solemn utterances. Surely this is the author of love, the appeal of mercy. Let me forever say, "Lord, I yield; thou hast conquered."—Rev. Joseph Parker, D. D.

SINGING WITHOUT THE SPIRIT.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5: 18, 19.) We can not sing the songs of Zion, in a way that will please God without being filled with the Spirit. Our singing will not be melody to the Lord, unless our hearts beat in harmony with him. To sing without the help of the Spirit is as displeasing to God as to preach or pray without the help of the Spirit. The apostle Paul says: "I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also. (1 Cor. 14: 15.) This certainly teaches us that we are under as great obligation to sing with the Spirit and to understand what we sing as we are to pray with the Spirit and to understand what we pray. We need to go into our closets and ask the Lord to enable us to sing aright, just as much as to ask him to enable us to pray aright. Ungodly singing is just as displeasing to God, and just as truly hypocrisy in his sight as ungodly preaching or praying. Yet many churches that would not think of employing an ungodly man to occupy their pulpit will invite the unsaved into the sanctuary to lead in singing the songs of Zion, and are so blinded that they see nothing wrong or inconsistent in such a course. Indeed, many plead that it is right, claiming that if we can induce these unsaved persons into the church to sing it may result in their getting saved. This is doing evil that good may come.

If the argument is a good one, why not carry it farther and invite unsaved men to preach, or to lead the prayer-meeting and class-meeting, in order to get them saved? Yet none would hope to have a church prosper spiritually by such a course.

In thousands of cases persons are employed to take charge of the singing in the public congregation, without regard to their spirituality or even morality. The question is not, "Will he sing in the power of the Spirit, and souls be convicted and saved in consequence," but, "Has he a good voice and will his singing attract the world and help to make ours a 'popular' church?" The Spirit of God is grieved and the church cursed by ungodly choir singing all over our land; and every faithful child of God should use all his influence against this great evil of ungodly singing just as much as against any other evil found in connection with popular, formal and unscriptural worship. May the Lord deliver his people from inconsistency.

LOOK TO YOURSELVES.

No one has a religion that does not need watching. The most fragrant odors need to be kept the closest corked; thus the better your religion, the more anxious Satan is to find a way to it. People's religion sometimes leaks out while they are watching others. They seem to know more about their neighbor's religion than their own. Such people are always questioning whether any has the right kind, and they are as doubtful of themselves as they are of any. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Business men watch against business failures; so must the Christian. "What I say unto you, I say unto all, WATCH." Caution is highly recommended by all the sacred writers. Be circumspect as to your love one for another. Be circumspect as to your doctrine. Let it compare with the Bible in all its ramifications. You are God's advertiser. Be cautious how you advertise the doctrines you profess to believe. If you would have others endorse your faith, live so as to commend it to others. There is a possibility of a failure, not on God's part, but on yours. "Look to yourself." It is your business to know that you are all right with God. See that you attend to it first of all. If you are not all you should be, you had better not criticize your neighbor. "Therefore lift up the hands that hang down, and feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Men of business are constantly examining the prices of the day to know the rise and fall of stocks; thus it is the imperative duty of every professor of Christianity to know daily whether his religious stock on hand is at or below par value. Those who pay the strictest attention to their own accounts, have the least to do with others.

Those who meet with a failure at last will sustain a great loss. Both worlds gone, and all the joys attendant to an immortal life. Men fail in business, but set up and try again; not so with the man who has come to the judgment, and finds his effort abortive. No change then, for the door of mercy is closed.

Well might the apostle say, "If in this life only we have hope in Christ we are of all men most miserable." Saved or lost, life or death, will be the final conclusion of every mortal creature. The same will be said of the man of two talents as to the man of ten talents. "Enter thou in." Wealth, happiness, honor, rest, health, and an eternal reunion of friends alike to be given them. Look well to yourselves, and be sure your names are written in the Lamb's book of life. "Be still and know that I am God."

THE TRUE TEST.

In estimating the value and success of a Sabbath-school in its field of work, the true test is not in the numbers gathered in but in the gain secured to those who are gathered in. It is far better to have a small school well managed and well instructed, than to have a large school loosely managed and poorly instructed. The growing roll of scholars may be a sign of inefficiency—especially if the roll grows in holiday season under the temptation of proffered gifts and rewards to scholars. And again, a diminishing roll may be proof of larger efficiency, through the raising of the school standard, and the consequent dropping off of teachers and scholars who are unwilling to conform to that standard. How much gain is made by the teachers and scholars who remain in our Sabbath-school? is a far more important question than, How many teachers and scholars can be induced to remain in our Sabbath-school?—S. S. Times.

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Popular Science

SAFE LOADS ON IRON CO gives one-fifth of the breaking safe load in practice. French engineer, also gives one-fifth that cast iron pillars support from vibration, such as water carry one-fifth of their breaking factories or stores, where the working load should be sixth; and if the pillar belia strains, or severe shocks like ground floors of warehouse wagons or heavy bales are against them, the load should be one-tenth of the breaking less in some cases, where the pillar depends rather on the to which it is liable than the to support. For instance, the on a light open shed support may produce a transverse strain very severe in proportion of the roof. The same if heavy rolling goods, such kegs or loaves of sugar, are a manner as to cause horizontal like that of a liquid. It is a take into consideration the which the pillars rest, for if equally, one pillar may sustain than its proper share of load.

IRIDIUM is a metal which a much more extensive employment now enjoys. Hitherto it has used in alloy with osmium for pens. But an American pen has discovered that by fusing a white heat and adding perfect fusion could be obtained hardness in the resulting iridium itself. For mechanical this combination is exceeding in the case of pen points; and is being proved in many ways has hitherto been employed ical balances is now giving place which takes a finer edge and is catch or break.

Hypodermic needles for surgery now made of gold and tipped with osmium compound, which is not as rosion like the old steel points being largely applied to instruments and engineers and to rats. Iridium can be obtained abundantly from the Russian mines in the Ural, and it is in combination with gold in California, of Cincinnati, is engaged with the object of plating vessels, and as the metal resists acids, it is likely that such very useful in many chemical Chem. and Drug.

COATING METALS.—Galvan usually submitted to the galvan it is iron coated with melted iron is coated with melted tin plate. Sheet or plate iron can the forms that galvanized iron assume, for the galvanizing, zinc, does not change the radiatics of the iron. The objection by zinc is only to preserve oxidation by the atmosphere water, and water containing iron. For some purposes—art ornamental—a coating of zinc is iron by oxide of zinc in sulphur posited in the usual way by electrolysis. But ordinary zinc coating a much simpler way, and it is unmanufactured sheets, or even castings, forgings, rods, chain manufactured articles are zinc immersion in a bath. The iron coated is chemically cleaned sulphuric and nitric acids and portions of one by measure of acids and four by measure of previous dipping in strong lye is greasy, may improve the particles cleaned are not to be coated, they should be mechanical in a tumbling barrel or scour and water.

The coating proper is simply or lying for a minute or two bath of zinc covered with powder. The article is rapped with a small, like rivets or chains, is a sheet iron screen, to separating particles of zinc, and the Thin brass articles, as kerose brackets, have a glossy varnish is not japanned, nor is it is really as durable as either, cheaper. Without it these articles would soon become greasy and defaced with blotches. varnish is simply bleached shellac in alcohol; but the alcohol leaving only the film of the gut tops, as an instance, a boy takes them strung on wire, dips them shellac varnish, swings them out them to a gas flame. Instantly after waving the bunch half a minute, the blue flame the job is completed.—Scientist

Popular Science.

SAFE LOADS ON IRON COLUMNS.—Navier gives one-fifth of the breaking weight as the safe load in practice. Francis, an American engineer, also gives one-fifth, while Morin adopts one-sixth. My present opinion is that cast iron pillars supporting loads free from vibration, such as water tanks, will safely carry one-fifth of their breaking weight. In factories or stores, where vibrations occur, the working load should not exceed one-sixth; and if the pillar be liable to transverse strains, or severe shocks like those on the ground floors of warehouses, where loaded wagons or heavy bales are apt to strike against them, the load should not exceed one-tenth of the breaking weight, or even less in some cases, where the strength of the pillar depends rather on the transverse strain to which it is liable than the weight it has to support. For instance, the effect of wind on a light open shed supported by pillars may produce a transverse strain which may be very severe in proportion to the weight of the roof. The same thing may occur if heavy rolling goods, such as provision kegs or loaves of sugar, are piled up in such a manner as to cause horizontal pressure, like that of a liquid. It is also necessary to take into consideration the foundations on which the pillars rest, for if these yield more or less, one pillar may sustain much more than its proper share of load.—B. B. Stoney, in the Architect (London).

IRIDIUM is a metal which is likely to have a much more extensive employment than it now enjoys. Hitherto it has been chiefly used in alloy with osmium for tipping gold pens. But an American pen manufacturer has discovered that by fusing the metal at a white heat and adding phosphorus perfect fusion could be obtained, with all the hardness in the resulting material of the iridium itself. For mechanical applications this combination is exceedingly useful, as in the case of pen points; and its adaptability is being proved in many ways. Agate, which has hitherto been employed for fine chemical balances is now giving place to iridium, which takes a finer edge and is not so liable to catch or break.

Hypodermic needles for surgical use are now made of gold and tipped with the iridium compound, which is not subject to corrosion like the old steel points, and it is also being largely applied to instruments for surveyors and engineers and to electrical apparatus. Iridium can be obtained somewhat abundantly from the Russian platinum mines in the Ural, and it is found in combination with gold in California. Mr. Dudley, of Cincinnati, is engaged on experiments with the object of plating vessels with iridium, and as the metal resists the action of acids, it is likely that such vessels will be very useful in many chemical operations.—Chem. and Drug.

COATING METALS.—Galvanized iron is not usually submitted to the galvanic battery; it is iron coated with melted zinc, just as iron is coated with melted tin to produce tin plate. Sheet or plate iron can be put into all the forms that galvanized iron can be made to assume, for the galvanizing, or coating with zinc, does not change the radical characteristics of the iron. The object of the coating by zinc is only to preserve the iron from oxidation by the atmosphere, acids, clear water, and water containing acids and salts. For some purposes—art ornamentation principally—a coating of zinc is precipitated on iron by oxide of zinc in sulphuric acid deposited in the usual way by electricity. But ordinary zinc coating is produced in a much simpler way, and it is not confined to unmanufactured sheets, or even to thin iron; castings, forgings, rods, chains, and many manufactured articles are zinc coated by immersion in a bath. The material to be coated is chemically cleaned by a bath of sulphuric and nitric acids and water in proportions of one by measure of each of the acids and four by measure of the water. A previous dipping in strong lye, if the article is greasy, may improve the process. If the articles cleaned are not to be immediately coated, they should be mechanically cleaned in a tumbling barrel or scoured with sand and water.

The coating proper is simply a dipping, or lying for a minute or two, in a melted bath of zinc covered with powdered charcoal. The article is rapped with a mallet, or, if small, like rivets or chains, is thrown against a sheet iron screen, to separate loosely clinging particles of zinc, and the work is done. Thin brass articles, as kerosene lamp trimmings and the parts of chandeliers and lamp brackets, have a glossy varnish on them that is not japanned, nor is it a lacquer; it is really as durable as either, and is much cheaper. Without it these polished brass articles would soon become green with oxide and defaced with blotches. This invisible varnish is simply bleached shellac dissolved in alcohol; but the alcohol is burned off, leaving only the film of the gum. For lamp tops, as an instance, a boy takes a bunch of them strung on wire, dips them in a tank of shellac varnish, swings them out, and touches them to a gas flame. Instantly all is ablaze, and after waving the bunch back and forth half a minute, the blue flame burns out and the job is completed.—Scientific American.

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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, Carrolton 5.55, Vandalia 6.00, Allegany 6.30, Olean 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, and 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, Carrolton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.16, Hinsdale 9.32, Cuba 9.57, Friendship 10.28, Belvidere 10.42, Belmont 11.47, 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.

Table with columns: STATIONS, No. 1, No. 5\*, No. 3\*, No. 29. Rows include Leave New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrolton, Great Valley, Little Valley, Dunkirk.

NOTE.—Train 1 will stop at all stations on Sunday.

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, Olean 11.55 A. M., Allegany 12.00, Vandalia 12.41, Carrolton 1.40, Great Valley 2.20, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.13, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.25, and 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.

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

EASTWARD

Table with columns: STATIONS, 6\*, 20\*, 32\*, 16, 38. Rows include Leave Buttsville, C

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

THIRD QUARTER.

- July 4. The Revolt of the Ten Tribes. 1 Kings 12: 6-17. July 11. Idolatry Established. 1 Kings 12: 25-33. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25. Elijah the Tishbite. 1 Kings 17: 1-16. Aug. 1. Elijah meeting Ahab. 1 Kings 18: 1-18. Aug. 8. The Prophets of Baal. 1 Kings 18: 19-29. Aug. 15. The Prophets of the Lord. 1 Kings 18: 30-46. Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18. Aug. 29. The Story of Naboth. 1 Kings 21: 4-19. Sept. 5. Elijah Translated. 2 Kings 2: 1-11. Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16. Sept. 26. Quarterly Review.

LESSON III.—OMRI AND AHAH.

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

For Sabbath-day, July 18.

SCRIPTURE LESSON.—1 Kings 16: 23-34.

23. In the thirty and first year of Aza king of Judah began Omri to reign over Israel. Twelve years: six years reigned he in Tirzah. 24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria. 25. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. 26. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities. 27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel? 28. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead. 29. And in the thirty and eighth year of Aza king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. 30. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. 31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. 32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. 34. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Ahab his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

GOLDEN TEXT.—"The way of the wicked is an abomination unto the Lord."—Prov. 15: 9.

TIME.—929—914 B. C. PLACES.—Tirzah, Samaria, Jericho. PERSONS.—Aza, king of Judah; Omri, king of Israel; Ahab, son of Omri, and his successor; Jezebel, wife of Ahab; Hiel, a native of Bethel.

OUTLINE. I. Omri's reign. v. 23-28. II. Ahab's reign. v. 29-33. III. The rebuilding of Jericho. v. 34.

CONNECTION.

About fifty years have transpired since our last lesson, during which time, the following historical events have occurred: The invasion of Jerusalem, in the time of Rehoboam, king of Judah, by Shishak, king of Egypt, who took away the treasures of the Temple; the defeat of Jeroboam, king of Israel, by Abijah; Abijah died, and his son Aza reigned in his stead, who removed all the idols that his fathers had made; Jeroboam grew worse and worse, until a man of God—a prophet—uttered a prophecy against the altar of Bethel; the king made an effort to lay hold of the prophet, when his hand was withered, but was restored by the entreaty of the prophet with the Lord; the prophet himself disobeyed God and was slain by a lion; Jeroboam reigned over Israel twenty-two years, and was succeeded by Nadab, his son, who reigned two years, and was slain by Baasha son of Ahijah; Baasha reigned twenty-four years, and was succeeded by his son Elah who reigned only two years, when he was killed by Zimri, who ruled seven days, when the people set him aside, and chose Omri as king. Part of Israel followed Omri, and part followed his rival Tibni; finally, "the people that followed Omri prevailed against the people that followed Tibni, so Tibni died, and Omri reigned." Our lesson to-day commences with his reign.

EXPLANATORY NOTES.

V. 23. In the thirty and first year of Aza. The kingdoms of Israel and Judah were two separate kingdoms having been divided some fifty years before. Aza was the third king of Judah, and had been reigning thirty-one years, when Omri began to reign over Israel. Omri was the sixth king of Israel. He reigned twelve years, including the four years in which he contested the throne with Tibni. (See Connection.) In Tirzah. Which had been the capital from the time of Jeroboam.

V. 24. And he bought the hill Samaria. The palace at Tirzah had been burned by Zimri (v. 18), and Omri selected this hill for the site of his royal palace. He bought it of Shemer, its owner, for two talents of silver, which is, according to Dr. Schaff, equal to \$3,285 in our money. He built on the hill and called the name... Samaria. Named it after its former owner, Shemer.

V. 25. Wrought evil... and did worse than all that were before him. He not only carried out the wicked policy of Jeroboam, but went beyond any preceding king of Israel in wickedness, especially in perpetuating idolatrous worship. In the eyes of the Lord. In the eyes of men he may have seemed as good as others, but not so in the eyes of the Lord.

V. 26. Walked in all the way of Jeroboam, etc. Reference is made here to the two idols or calves of gold that Jeroboam set up at Bethel and at Dan. (See last lesson.) Provokes the Lord... to anger. God's hate of sin is in proportion to his goodness. The idolatrous worship alluded to was professedly offered to Jehovah, through the golden calves, and awoke divine anger or displeasure. Vanities. Things unreal, empty.

V. 27. Rest of the acts. In building up his kingdom. His might. His power and influence. Book of the Chronicles. Not the Bible books bearing that name, for they say nothing about him. It would seem that a record of events was kept by some one, and to this record reference is made.

V. 28. Omri slept with his fathers, and was buried in Samaria. This word "slept" cannot mean that

he was buried with or by the side of his fathers, as the rest of the sentence says he was buried in the capital, probably on the hill near the palace; but it must mean that as his fathers are dead, he is in the same condition.

V. 29, 30. Ahab the son and successor of Omri, reigned over Israel twenty-two years, and as Omri "did worse than all that were before him" (v. 25), so Ahab his son did worse than his father.

V. 31. A light thing. A matter of little importance. He had walked so long in the sin of Jeroboam—idolatry—that he had become used to it, and had no longer any compunction of conscience, and the next step was to marry Jezebel the daughter of Ethbaal king of the Zidonians. Ethbaal was the priest of the heathen goddess Astarte, the chief female deity of the Phoenicians, and the worship thereof was of the most impure kind. Served Baal. Supreme male god of the Phoenicians. No doubt his marrying this heathen woman and serving Baal are what is referred to in verse 30 as "did evil above all that were before him."

V. 32, 33. Reared an altar, etc. Whereas Jeroboam corrupted the true worship of Jehovah, and forsook God's appointments, Ahab, under the influence of Jezebel, his heathen wife, set up a new god, and made a grove—a wooden pillar representing Astarte, hence it is said that he did more to provoke the Lord... to anger than all the kings of Israel that were before him.

V. 34. Hiel the Bethelite. A native of Bethel; a man of wealth. Build Jericho. Joshua (6: 26) pronounced a curse upon any one who should attempt to rebuild the city, it having been destroyed by the people of Israel when they first entered the promised land. In fulfillment of that pronounced curse, Hiel lost his first-born, and his youngest son Segub.

PRACTICAL THOUGHTS.

- 1. The tendency of sin is to grow worse and worse. 2. He who once begins to sin never knows where it will lead him. 3. It is a terrible thing to sin against God. 4. It is also a terrible thing to lead others into sin.

J. M. M.

MARRIED.

July 3, 1885, by Rev. J. Allen, at his residence, Mr. CLARENCE B. LIVERMORE, of Conewago, and Mrs. SARAH A. BARRETT, of West Almond.

On the evening of June 27, 1885, by Rev. A. W. Coon, at his residence on New St., Uniondale, Pa., Mr. WALTER M. HOLFORD and Miss LIZZIE W. WALSH, all of Dundaff.

DIED.

In Brooklyn, N. Y., May 6, 1885, of consumption, Mrs. MABEL SLOCUM, wife of Edward Bourguignon, and daughter of Latham Slocum, aged 24 years. Quite a number of the early years of her life were spent in Hopkinton, R. I. From thence she went to Stonington, Conn., at which place she was married, Dec. 4, 1883, and removed to Brooklyn, where she resided with her husband until removed by death. A. A. L.

In Ashaway, R. I., June 24, 1885, of general paralysis of the brain, Mrs. REBECCA S. MACOMBER, aged 68 years. She was a member of the First Baptist church of Charlestown, and in a quiet unassuming way succeeded in carrying her Christianity into her daily life, to the admiration of those who knew her best. A husband, six children, eight brothers and sisters and numerous other relatives are left to mourn their loss. I. L. C.

LETTERS.

Benj. H. Stillman, C. V. Hibbard, F. O. Burdick, G. D. Johnson, Sue Saunders, F. O. Petterson, A. W. Coon, B. F. Chester, A. D. Stelle, Alex. Campbell, W. F. Place, A. D. Bond, Mrs. E. C. Millard, O. Maxson, R. M. Stites, P. F. Randolph, J. Mary E. Green, C. Hubbard, Isaac Clawson, E. F. Cummings, 2, Leander Brooks, H. D. Clarke, C. W. Threlkeld, W. B. West, A. B. Lawton, 2, L. D. Holcomb, H. M. Hall, Wm. M. Jones, L. T. Rogers, Marvin Oil Co., A. H. Lewis, F. M. Conkrite, J. B. Clarke, 3, E. R. Clarke, Mrs. A. S. Truman, H. C. Champlin, A. E. Saunders, W. S. Bonham, F. Heaton, T. L. Gardiner, J. Clarke.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns: Pays to Vol. No., Amount, Name. Includes entries for A. L. Chester, W. F. Chester, M. C. Green, Hattie M. Hall, Mrs. C. H. Sheppard, Ellis A. Davis, Hosea A. Davis, Caroline Ayers, John Tallett, Miss Cornelia Galspie, Mrs. Collins Miller, Staunton Burdick, C. M. Beebe, Paul B. Burch, Willard L. Hibbard, Silas Whitford, C. M. Whitford, Alex. Campbell, Ella Rogers, H. C. Champlin, Clark Rogers, W. F. Davis, B. F. Fittsworth, A. C. Bond, I. H. York, S. F. Randolph, A. C. Rogers, D. B. Irish, E. W. Irish, F. R. Saunders, D. O. Hibbard, Mrs. A. S. Truman, A. B. Lawton, L. D. Holcomb, C. Hubbard, A. D. Bond, E. F. Cummings, Geo. Molyneux Grimsby.

HELPING HAND.

Table with columns: Name, Amount. Includes entries for Asenath Burdick, Geo. Johnson, Fred Crumb, W. S. Wells, E. W. Sullivan, F. J. Harrison, Mrs. E. Hall, O. Maxson, E. F. Cummings.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 3d, 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 five days 50,090 packages; exports, about 5,500 packages. Receipts were largely increased and the market is well supplied with all grades, and, on the whole, last week's prices are barely sustained. Exporters took sparingly of best Western creameries at 16 1/2 @ 17 1/2 c., fair to good ones 14 @ 16 c., and best grade factory make at 11 @ 12 c. Lower grades Western had some enquiry for German account, and sales were at 7 @ 10 c. Home trade was only moderate. Fancy Fresh creamery pails sold at 20 c., and good ones at 18 @ 19 c. Best marks of fresh dairy in pails and tubs sold at 16 @ 18 c., and lower grades had no call, and prices are nominal. A large proportion of the week's receipts went into cold storage for later markets. We quote:

Table with columns: Fancy, Fine, Faulty. Rows: New Creamery make, New State dairy, Grease.

CHEESE.—Receipts for five days, 74,468 boxes; exports, 70,000 boxes. There was good lively trade all the week. Receivers were free sellers and the market is well cleared at the close. Some special factories sold at 7 1/2 @ 7 3/4 c., but most sales of good to choice cheese were at 6 1/2 @ 7 c. Night milk skims were in light supply and sold rapidly at 5 1/2 @ 5 c. We quote:

Table with columns: Fancy, Fine, Faulty. Rows: Factory, full cream, Skimmed.

Eggs.—Receipts for five days, 9,293 barrels, and 8,905 cases. There were large receipts, very slow trade, and market closes with large stock and lower prices. Choice fresh-laid stock, however, has fair enquiry at our quotations. We quote:

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Books and Magazines.

PERHAPS we cannot better give an idea of the character of the English Illustrated Magazine than by quoting the titles of the articles in the July number. They are: "The Art of Acting," "The Pilgrimage of the Thames, Part 1," "In the Lion's Den," "In the New Forest," "The Sirens Thru," "A Family Affair," and "In Memoriam." The illustrations are numerous, and are an attractive feature of the number. MacMillan & Co. 112 Fourth Ave., New York. \$1 75 per year.

Of practical importance to the mother is Babyhood, devoted exclusively to the care of infants and young children, and the general interest of the nursery. The July number contains hints and suggestions appropriate to the season, such as Summer diseases, outdoor pastimes, gardening, etc. Stray leaves from a Baby's Journal, by a physician, is a very interesting representation of what a boy may have thought. 18 Spruce St., New York. \$1 50 a year.

MOUNT CARMEL.

Putting it at a very low estimate, Carmel, which has a circumference of thirty-five miles, contained a population of at least 50,000 souls, who must have made of this enchanting highland region a perfect paradise. Indeed, from the nature of frequent references to it in Holy Writ, it is clear that in Biblical days the "excellency" of Carmel, or as the name literally signified, "God's Vineyard," was synonymous with everything beautiful; and any one who should spend months as I have done, exploring its infinite variety of wild and hidden valleys, will not fail to understand why this should be so. If in imagination we build up its now ruined terraces, and cover them with vines; if we clothe its hills with pendulous forests of heavy timber, and fancy its level plateaus and fertile valleys waving with grain; if we crown almost every eminence with stately towers, where now we find fragments of columns, carved capitals, immense rock cut cisterns, huge stone olive mills, and wine presses hewn from the solid rock—we may begin to realize the nature of the architecture and of the industries of its once teeming population. Now, with the exception of two small villages whose united population does not amount to a thousand souls, all is silent, desolate, and waste. One rides for hours without meeting a soul, following the cattle tracks which lead through the thick brushwood—now under lofty, beetling crags perforated with caves; now across high, breezy plateaus; now along smiling, open valleys; now into gloomy gorges, until we almost despair of exhausting the novelty and variety of the scenery.—Blackwood's Magazine.

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The Sabbath Recorder

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THE DAY.

BY F. L. HOEMER.

Routine of duties. Common place cares, Angels disguised. Entertained unawares; Sweet human fellowships. Familiar, less near. Drawing the soul from Its self atmosphere; The book's friendly compa. Leading along To fields of new knowledge. The uplands of song; Acquaintance with Nature. Morning's red bars, Waysides in beauty, Night with its stars; The nearer communion In silence apart, When thought blooms to p. Reviving the heart, And the things unseen. Grow more and more. As life deepens and broadens. Toward larger ideal;—

How many the blessings Each day has to give. The soul that is seeking Truly to live!

DEFYING AN AVALANCHE

When the earth begins to tremble in the vicinity of Big Cottonwood, U. people scattered around know an earthquake or dynamite; it snow moving down the canyon three hundred ton blocks at the four miles a minute. Until last few days there have been in this winter, though the snow has heavy. One reason is that they only a few warm days, and not many men have been moving the canyons. The sad experience, when several men who remaining in their cabins lost caused the settlers to be a little year, but a good many of the tempting their fate.

About four miles up the big Furbush and two companions a cabin built especially to shed ches. The boys dug a hole in to made a sort of shelf, on which the hut. Furbush calculated the slide came it would jump and leave it and its inmates a faith in the scheme was great. duced a civil engineer to go up angels for him, and he put money in the remark of that learned the avalanche did not