

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### RAIN CLOUD.

BY REV. DWIGHT M. PRATT.

Dark from the west it glides,  
Black and impetuous,  
Boldly the sky it rides  
Swift and adventurous.

Sweeping the earth in sheets,  
Moistening the plain,  
Far as the eye can reach  
Down comes the rain.

Swiftly the murky sky  
Changes to blue,  
Quickly the sunbeams  
Dance into view.

Wrathing the earth in smiles,  
Kissing the plain,  
Wedded in loveliness,  
Sunshine and rain.

### "HEAR YE HIM."

This was the command and exhortation which came to the disciples in audible voice out of the heavens, when they were with Christ on the Mount of Transfiguration. Three times did God, with such a voice, testify to the divine character of Jesus Christ, and to his personal relations to himself. "Hear ye Him." Moses and the prophets hitherto had been to the people the authorized teachers. Indeed, they had become so venerated, that their character as inspired teachers of God's Word had almost been forgotten, and they were resorted to as though their words were their very own. Moses was more to many of them than God himself. He was as God. It is not unnatural for us to exalt the messenger above the message, especially if for any reason he becomes especially the object of our attachment. It was not the fault of Moses and the prophets that they had almost displaced God in the minds and affections of the Jews, in the days of Christ, for they did not testify of themselves; nor did they ever speak in their own name. From the days of Abraham to the last of the prophets they all prophesied of Christ. Nevertheless, when Christ came, the very people to whom Moses and the prophets were the very fountain heads of authority, did not receive him of whom they all did testify.

As if to remind them of the fact that Moses and the prophets were not to be exalted above, or even retained on a level with, the One of whom in the law and the prophets they did testify, Moses and Elias appeared in visible presence before their eyes, talking with Jesus. It was as though these chief figures of the Old Testament dispensation now appeared to lay down their commissions at the feet of him from whom they had originally received them, saying, by their presence with him, "This is He of whom we spake, both in the law and in the prophets." At the suggestions of Peter that three tabernacles be built, one for Jesus, one for Moses, and one for Elias, these two Old Testament worthies vanished out of sight, taking themselves away from being even the occasion of such a suggestion. Then it was that the voice came out of heaven saying: "This is my beloved Son, in whom I am well pleased; hear ye Him."

There is a great present practical lesson in this to us. One of the evil habits of our day is that people go to hear men talk about Christ, rather than to hear what Christ has to say to them. The teacher gets in the way of the Master. The word to-day is "Let us go and hear Dr. So-and-so, or Mr. This, or the Rev. That." These are the men who have acquired the greatest reputation for eloquence, learning, or sensational and striking style of rhetoric, or pulpit manner and matter. It is not to hear Him, but His messenger, that they go; and not so much for the message, as to hear and see how the messenger will deliver it. It is rarely that the ordinary church goes starts off Sabbath morning with the thought: "I will go up to the house of God to hear what He has to say to me." It is rather: "I wonder what the pastor will have to say to us." No doubt there is the implied thought of hearing the Divine message, but the danger and tendency is to exalt or magnify the messenger. For is it not common, if a favorite pastor is away and a stranger occupies the pulpit, even though he comes with God's message, that many will take that occasion to "go and hear some one else to-day." If the question were asked, "What are you going to hear?" it would be a chance if the motive were much more than a curiosity to hear the man on account of his fame as a preacher, rather than the fame of his messages. A sermon is as different from the message it bears, as a coach is from the passenger it carries.

This tendency to hear men rather than Christ leads to most of the bad habits of the pulpit. Young preachers learn to pay more attention to the composition of their sermons than they do to the matter of them; more to their manner and style of delivery than to the message they have to deliver. Unconsciously they prepare their sermons

with the thought of how the sermon will be received than how the message will be received. The man who preaches is far oftener discussed than his message. Whereas, if we all took to heart this heaven-given injunction, "Hear ye Him," we would demand that Christ should be made to speak to us rather than our pastors. We would insist on more of the word of God, and less of the "topics of the day"; more upon having things new and old drawn from the storehouse of revelation, than the original thoughts of the preacher.

It was the apostle Paul who went with this determination to his congregations, "I am determined to know nothing among you save Christ and him crucified." And again he says: "We preach Christ." He came not with excellency of speech, nor with words of man's wisdom, but with words suggested by the Holy Spirit and drawn from the Scriptures. The result of this deliberate laying aside of the mere graces and captivating tricks of oratory was, that he managed to leave us epistles which speak of Christ, rather than of Paul; that set the Divine Saviour before our eyes evidently crucified for us. It is the matter of his epistles which makes Paul so great a preacher. He is, indeed, seen in them; but as being behind them, and as it were, lost in Christ. For him to live and preach was Christ. Indeed, so identified was he with Christ, that the life he lived in the flesh was so in the faith of Christ, that he could truly say that it was Christ that lived in him.

"What did you think of him?" said an earnest Christian friend to one whom he had brought with him to church. "Well," was the reply, "I thought him to be in earnest, but not very fresh or original. Indeed, I must confess that he seemed to me a little dull. I should think you would tire of that kind of preaching. It was a mere stringing together of scriptures." "Oh!" responded the friend, "I did not mean the pastor. I meant the Master, the One altogether lovely and the chief among ten thousand," of whom the pastor spoke. "Oh! really, I was not thinking of Him at all. It had not occurred to me to make up any judgment about Him. I suppose He is all right. We all believe in Him, you know." How many go to church in this same mood. Not to hear Him, but the pastor; not to make up any judgment as to His words, but only to sit in judgment either for or against the style and literary worth of the pastor's sermon. "Hear ye Him."—Independent.

### GET DOWN TO YOUR WORK.

In an address given by Hon. G. H. Marsh, when speaking of the fact that many read, but few search, the Scriptures, he stated that it was noted in one of the great diamond fields in South Africa that black men get more diamonds than white men, the reason for which was said to be that while the white men stood on their feet, and on their dignity, the black men got down on their knees to hunt for diamonds.

There are a great many good things which we may find best on our knees, and some which we shall not be likely to find anywhere else. It is well for us to begin the day with God upon our knees. "In the morning," said the Psalmist, "will I lift up my cry unto Thee." A professional man who spent his evenings in mission work amid the slums of London, used by early rising to secure two or three hours for prayer and communion with God and the study of His Word. He did this to get the start of the adversary, and he said: "If the sack be filled at once with wheat there will be no room for chaff. I fill my sack as early and as full as I can at the foot-stool of the Lord, or the devil would get in a bushel of chaff before breakfast."

The man who begins the day with prayer, may well end it with praise; while the man, who in his haste and rush forgets to pray, has special reason to be thankful if the evening hour does not bring with it sadness and regret for duties neglected or sins committed.

### INIQUITY IN THE HEART.

"If I regard iniquity in my heart, the Lord will not hear me." (Psa. lvi. 18.) There are innumerable unanswerable prayers. People wonder why they are not more successful in making their requests known unto God. The passage above cited gives the answer in many cases. God looks at the heart, and if He beholds iniquity lurking therein, and being cherished, the suppliant finds no access, receives no favorable response. What is iniquity? It signifies want of rectitude, unrighteousness, sin—the sinful principle having places in the heart. Provision is made for its complete removal, so that not even "the seed of sin's disease" shall be found in the heart. There is "a fountain opened for sin and uncleanness"—it is filled with blood, the atoning blood of Jesus, and the Holy Ghost is ready to take us down into it, that we may prove its efficacy. If we will not avail ourselves of this gracious provision, we are justly responsible for the continuance of sin, and the evils arising therefrom. The justified believer is shut up to the necessity of "going on to entire sancti-

fication. If he fail to do this, as Mr. Wesley has truthfully taught, he will forfeit his justification, and "the light within him will become darkness!" This is the trouble with many in the Church to-day. They have seen their duty and privilege, and failed to accept the proffered grace. Hence, darkness and bewilderment and hardness have followed. They hardly know where they stand. They cannot speak with any positiveness about their religious condition. The mention of holiness irritates that. The consciousness of declension disinclines them to hear of the Christian's high estate set before them in the New Testament. They are indeed shorn of their strength. Regarding iniquity in their heart puts a great bar between them and heaven. They have no power in prayer. If they bow the knee and frame their petitions, it is a mere form. "Your iniquities have separated between you and your God!" Reader, flee from this condemnation.—Guide to Holiness.

### AN ENGLISH RAILWAY TRAIN.

The first impression which an American who is experienced in railroad traveling in his own country derives from the exterior aspect of an English train is unfavorable. The cars, as he must necessarily call them, seem to be small; they lack, apparently, the weight and solidity of the American passenger-coach; the compartments are narrow, the ceilings low, the ventilation apparently doubtful. They stand upon two, three, or more pairs of gaunt high wheels, to the axles of which their springs are directly geared. He misses the little independent vehicle, the truck, or bogie, with its four or six small, compact, solid-looking, wide flanged wheels, which sustain each end of the American car—that rolling gear which looks so strong, so adapted to inequality of rail or curve, so resourceful against disaster, and so complete in its equipment. The cars are smaller—there is no doubt of it. They are narrower and they are shorter; and to the American eye they look even shorter than they really are, because they have no projecting platforms at the ends, no overhanging roof or hood, but are buckled close up to each other, and their contact controlled by small metal buffers, the springs of which allow a play of from eighteen inches to two feet and a half between car and car. The Miller platform, the Janney coupler, the link and pin—of all the familiar devices of the United States there is not one to be seen. The brakes? None visible. Nor, for the matter of that, a brakeman. This influential and numerous person has no existence in England. There is not even a rudimentary type of him. That you do not find him is the first stern intimation you receive that in English railroading there are no autocrats. The wheels are fitted with brakes, however, and the trained eye notes a rubber hose connection between the carriages, quite different in its application to that known at home, but which nevertheless betokens the air-brake. He takes account of the distinctions of class, and reflects upon his country's veiled progress in that regard in the matter of parlor cars and limited express trains. Then he finds that there is no baggage master to wait the volatile Saratoga to its doom, as his own newspapers would express it. There is perhaps a luggage van or two, or there are in the carriages themselves luggage compartments according to the way in which the train is made up, the length of journey it is to take, or the custom of the particular line under observation. His final contemplation is perhaps devoted to the engine, and if he has ever given any of his attention to the American locomotive, it fills him with a deep concern. He recalls the imposing splendor of the latter, its comfortable and lofty cab of oiled and polished wood, its gay brass bell, the soul-stirring whistle, the noble headlight and the cow-destroying pilot, the great cinder-consuming smoke-stack (unless it be a hard-coal burner, in which case that feat ure shrinks to moderate proportions), the powerful drivers and compact cylinders, the eccentric connecting-rods, and all its parts radiant with the glitter of polished steel or burnished brass, or decked with appropriate vermilion or emerald green. In all of these matters the English locomotive compares with it much as a lawn-mower does with a New York fire engine. It is a humble, awkward green or monochromatic machine. It has neither polish nor decoration about it. There is no cab. The engineer and his fireman—that is to say, the engine-driver and his stoker, as they are styled in England—perform their duties with only such shelter as is afforded by a board screen in front of them, pierced by two round apertures filled with stout glass, technically known as "spectacles." The smoke-stack is short and thick; there is an unsightly green hump on the back of the boiler; the cylinders are under the front of the latter instead of on each side before the drivers; the wheels are all large, and the body of the engine is perched high up above them, and looks top-heavy and dangerous. The whole thing is rigid and stiff-looking, and to the observer who has had to do with the external aspects of locomotives it is unimpressing and un-

lovely. The practical American engineer whistles thoughtfully as he surveys it, and wonders to himself how long it would be before he would ditch his train if he had to run on a new Western railroad with such an engine. Where would he be on a sharp curve, or how would such running-gear adapt itself to an unevenly ballasted track? The low center of gravity of the American locomotive, the weight distributed well down between the wheels, the play of the small broad flanges under the pilot truck, and the external gearing of the driving-wheels, all give the American engine an appearance of stability which impresses not merely the layman, but also the expert.—Harper's Magazine for August.

### THE PSALMS IN THE REVISION.

One pleasing feature of the new revision is the separation of the Psalms into books. There are five in all, and the points of division are at very familiar passages, so that one recognizes quite readily the doorways and gates of "the Psalm country." "Blessed is the man that walketh not in the counsel of the wicked" begins, it need not be said, the first division. At the forty-second Psalm the second book opens with the dear and cherished verses, "As the hart panteth after the water brooks." Book three begins with Psalm seventy-three, in which occur the oft-quoted words: "But as for me, my feet were almost gone." The fourth book is sufficiently marked with the words, "Lord thou hast been our dwelling place in all generations" in Psalm ninety; while book five properly opens with the stirring sentences of the one hundred and seventh Psalm, "O give thanks unto the Lord; for he is good; for his mercy endureth forever!"—Standard.

### AN UNSEEN SAVIOUR.

"Absence, we have often been told, cannot conquer love. The victory of love over absence, when that love was once grounded in presence, is no strange thing. It is part of every family history, and concentrates all our grief.

"But to love one we have never seen, known to us only by his biography and by a spiritual power we cannot explain, is one of the mysteries of the grace of God. And yet it is a fact. Christianity is not the adoption of a principle, but the love of a Person. Children who know nothing of principles, philosophers weary of theories which yielded only chaff under the flail of logic, have found in the love of a personal Lord the answer to every longing of their hearts. Here is one of the greatest facts of human history: There once lived and died and ascended from earth a Man who, though never seen on earth again, has commanded the hearts of millions of men with an attachment whose bonds, like those of gravitation, are at once invisible and almighty.

"Christians sometimes say: 'If I could only see my Saviour and hear His voice, it would help me to a sense of His love and friendship. He would be to me less an idea and more distinctly a person. Nor is the remark entirely without foundation in experience. There is danger lest the personal Jesus may become obscured behind His doctrine, and we may think we are loving an invisible Lord, when we are rather loving the truths for which He stands—His humility, grace and mercy."

But no mere abstract principle or system of doctrine can take the place of a living, personal Christ. The love which Christians feel for Him is more than an interest in abstract principles; it is a personal affection which is begotten in us by His love, and imparted to us by His Spirit. We love Him because He first loved us; and the love where-with we love Him is unknown to us until the love of God is shed abroad in the heart by the Holy Ghost.

It is this love which is so incomprehensible to the world and so precious to the Church. It is the love of a present Christ; the love of One who hath said: "Lo, I am with you always, even unto the end of the world." And it is when possessed by this affection that the Christian can look up to Him, "Whom having not seen we love, and in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls."—South-Western Presbyterian.

### BEETHOVEN'S ECCENTRICITIES.

In 1816 Beethoven began to keep house, and a sad kind of home he had. He was like a child in the hands of servants and landlords, and rarely found himself at peace with either. He constantly changed his lodgings, and seldom had time to get things settled in a house before it was necessary to move again. It was seldom that a servant staid more than a few weeks, and the house frequently took care of itself. His room was generally a model of confusion. Letters strewed the floor, and the remains of his last meal, sketches of his music, books and pictures covered the chairs and tables. "Sometimes it would be

weeks before he could discover a manuscript which he sorely needed. He broke nearly everything he touched, and sometimes upset the ink in the piano. He loved to bathe, and frequently would stand pouring water over his hands, shouting his music; if any musical idea occurred, he would rush to the table and not it down, splashing the water over everything in the room. Every day, whatever the weather, Beethoven took a long walk; he had his favorite haunts around the city, and nearly all his musical ideas came to him in the woods or meadows, amid the trees, the rocks and the flowers. He was never without a little book in which he wrote down any thought which seized him; and then at home the thought would grow into a song or a symphony.

He was quiet and rapt when at the piano; but we are told that when conducting an orchestra, his movements were violent. At the *diminuendo* he would gradually crouch lower and lower, till he dropped entirely out of sight, rising slowly during the *crescendo*, when he would almost jump into the air. With his pupils he had the sweetest patience, repeating a correction over and over again; he would always forgive a wrong note, but woe to the unlucky pupil who failed to give the right expression to a phrase or bar, for this the master thought indicated a lack of soul, and this he would not forgive.—*Agatha Tumis*, in "From Back to Wager," *St. Nicholas* for August.

### BE CHARITABLE.

Be charitable also because of the sweet memories which it gives. This putting the best construction upon what others seem to fail in, is one of the most fruitful flower-pots of the soul. It fills the heart with sweet emotions. The charitable man feels better towards himself and his fellow-men and his Maker. To say charitable things wakes up the singing birds within. Try it. But, most of all, be charitable because we each need so much charity from Christ. As we would have him look tenderly upon our faults so let us look upon others. Oh, if Christ can forgive me, can not I forgive any poor mortal his offenses? We are all sinners and but for the grace which he gives there would be no hope for us. While we despise sin none the less, let us cover as many as possible of the sinner's transgressions with the mantle which "suffereth long and is kind."

### THE REAL TEST.

It is daily life that shows us the manner of men we are. It is not our prayer, it is not our profession, but it is the tone of daily intercourse and conduct that decides how we stand. The little homely graces, the cheerful, every-day amenities, the Christ-spirit uttering itself not so much in conscious influence, not so much in deeds, as in that subtle aroma which without name exudes from the saintly soul, to equals and inferiors, to agreeable and disagreeable, to rich, poor, ignorant, to young, to old; bearing burdens, accepting crosses, seeking no great thing to do, content to put self by, and be a servant of the lowest—these are fruits of only one root—fruits that none may counterfeit.—*Dr. Ware*.

### ENJOYING CHRIST.

Can we enjoy Christ while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our happiness when he strips us of vain glory and self-love, imbitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between glorifying and enjoying him is, to my mind, perfect—one following as the direct consequence of the other; and the facts bear me out in this. He who has let self go, and lives only to the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honors me I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord. You have chosen the work of winning and feeding souls as your lifework, and you cannot, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and he reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes from self, from man, and look to Christ. Let me assure you, as a fellow-traveler, that I have been over the road and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through; and no human ear can hear the din of battle, no human eye perceive fainting, or halting, or fall. May God bless you, and become to you an ever-present, joyful, reality! Indeed, he will, only wait patiently.—*Mrs. Elizabeth Prentiss*.

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Missions.

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

THE ex-slaves of the South now pay taxes on a tax valuation of \$9,000,000, and have acquired proprietorship of six hundred thousand acres of land.

THE Baptist Mission among the Karens of northern Siam, begun at the close of 1882, now reports three churches, with a total of one hundred and sixty members—poor, but making vigorous efforts at self-support, building their own churches and school-houses.

THE South-Western Presbyterian says: Princeton Theological Seminary carries off the honor of contributing the largest number of missionaries to the foreign field. The year has been exceptional—an off year, so to speak—with all our church schools save this eldest of the number. Thus, of eleven graduates who offer themselves for the foreign field, ten are from Princeton, where weekly meetings in the interest of this cause have been held.

THE Executive Committee of the Baptist Missionary Union has appointed two men to go to the Congo country, Africa, for the purpose of visiting each station, making the personal acquaintance of the workers, looking out sites for new stations, and, so far as time will permit, exploring the entire field and making themselves acquainted with its character and needs. The service will require at least six months, and will cost over \$3,000, but it is a good investment.

REV. JOHN W. DAVIS, of the Southern Presbyterian Mission, Soochow, China, recently arrived in this country, for about a year's rest after twelve years of mission labor. On a recent Sabbath he spoke in the Plainfield Seventh-day Baptist Church, giving an interesting account of China's millions, and of foreign mission work. It was our privilege to hear him, and also to spend an afternoon with him. He is acquainted with our mission and missionaries at Shanghai, and speaks very highly of the workers and their work. If he finds it practicable, Mr. Davis will attend our anniversary at Alfred Centre in September.

IN Texas there have been 600 churches of colored Baptists formed since the War. They number more than all the other denominations, white and black, in Texas, put together. The leader of that movement lives in our city. He is a black man, was a slave at the age of eighteen. He could not then read or write, but a jockey befriended him, because he had earned and saved \$1,700, and had it put away. This jockey bought him books, and with them he learned to read in two years. Others called him a fanatic and crazy; but he kept on, and when he had learned to read the Bible and was ready to ally himself with the church, the question was whether it should be the Baptist or the Methodist. His praying family pressed him with all earnestness and prayer to become a Methodist. For two years he studied his Bible, and then made up his mind to be a Baptist. Then he tried to get other books, and teach others to read. Even now there are a great many in Texas that can not count beyond twelve, and many more nearly as savage as their brothers in Africa, and a man speaking English can not be understood by many persons he meets. So this man counted every word in the Old and New Testament, then got forty of his black friends to pledge that they would learn a letter every day for a month; then a word a day, until they had learned a certain amount; and before a year thirty had learned to read the whole of the New Testament. Nearly all of those men are to-day preaching the gospel.

FROM DR. SWINNEY.

SHANGHAI, China, June 16, 1885.

This morning as the many patients were gathered in the room and seated, the blind preacher talked to them about the sinfulness of the human heart, the great need of repentance, and of their leaving their idols and worshipping the true God.

After he had finished I commenced my duties for the day. No. 1 was a little child perhaps three years-old, whom the parents had recently inoculated with smallpox in the nostrils as is the custom. In the raging of the disease the nude surfaces of the nose had grown together, closing the nostrils entirely in a solid mass excepting a tiny space too small to breath through. It

required some time and care in performing the operation to open the cicatricial substance, and thus allow the passage of air to and from the lungs.

After this there followed many cases of various diseases, a larger majority than usual to-day being children.

It was nearly eleven o'clock when a man whose number was called came forward and desired me to go into the foreign settlement and visit his family. I did not know the man, but the man who sent him here is a young man educated in one of the missions in Soochow, who has frequently sent for me to enter the homes of his neighbors. As there were present only two or three patients I diagnosed their cases and left the prescriptions for my assistant to fill. Soon my rikisha was going down one street and up another, until I stopped off the main street in a court with a fine building at the end. Here I was taken into a Chinese house at the right, and was rather astonished to find it an opium den. I went down the small aisle between the couches upon which the victims lay, until I came to the far end. Here was the sick one but beyond any human power, for he was then dying. Here in this long room so difficult to get my breath in the opium smoke, with those reclining on their couches, and the crowd of neighbors who had come in, I laid my hand on the forehead of the dying and talked to them of life and death. It was pleasing to note by their questions and responses, that I was understood. Then one of the number wished treatment who was suffering with scrofulous ophthalmia, also another with hemorrhages from the lungs.

It is curious to notice that I am generally asked to see a woman, when on arriving I find often that I am called to see any member of the family, irrespective of what they may have previously said.

My guide was now anxiously waiting to take me a few steps to his own home to see the one for whom he had particularly called me, and whom I found in typhoid fever. There also in that upper room with such strange surroundings, I spoke to the few that were there of the one true God and Christ the Saviour. The Jesus doctrine was not new to them as I find it is to many who come to my office.

When stepping into my rikisha to go home, I was earnestly entreated to come into one of the neighbor's houses to see a sick one. As they spoke Mandarin I had some difficulty at first to understand the disease; but after much ado two men brought out from a high boarded-up bed, a man, whose eye and manner indicated insanity. Examining him carefully I asked him how long he had been in that condition, and was answered that he was only taken at nine o'clock this morning. His actions were fierce and in making several moves the crowd that had gathered, suddenly made their exit through the door. I had not yet finished the prescription when he made a dash at a large kong on the table, and brought out an immense snake as I thought. Not knowing but that the Chinese might eat some kinds of snakes as well as some other creatures but little better, and never having seen anyone successfully hold an eel, I concluded that it was a snake. He held it firmly in his hands and tried to bite its head off, which he was prevented from doing by his friends. He then threw it into the crowd who made another rush for the door, leaving it to fall in an open space on the floor. One of the family then said to me "do not fear, it is not a snake," and forthwith the eel was carried out.

From this place I must needs go into the next house, and there found a little child with marasmus. The crowd did not enter this home, and I could quietly talk to the parents and a few of their friends, of the gospel and its message to them. When about to depart I was importuned to go to a relative's with an earnestness that was beyond refusal. Passing down one street and through a long court into another smaller court, we entered the last house in the row, where I found a girl perhaps twelve years of age with typhoid fever, and also the mother in the same condition. I was now constrained to refuse other appeals to visit the sick, as it was already long past the dinner hour, and so I hastened to the West Gate.

Later in the afternoon Mrs. Davis accompanied me into the native city where our first visit was to see a lady of rank, adjoining the home of the governor of the city. Our chairs were set down in the first court, upon the gates of which immense idols were portrayed. We then passed under a covered way adorned with paintings of various creatures, and along the side of the court through another entrance into the court which was in front of the house. Here the lady herself, so bright and pleasing in her manners, met us, and led us into the reception room,

whose whole front is thrown open toward this yard. We were placed in seats of honor, when tea and refreshments were brought in as at other times, which for variety, richness and excellence, exceeded any that we have before enjoyed in other homes. After she had introduced her only little girl and shown her books that she uses at school, we turned our attention to the lady herself, whose sufferings were the cause of our frequent visits. To listen to the conversation of this woman, intelligent above the average, and to see her beautiful surroundings would cause one to think that she possessed in herself and in her home ample means of happiness. But to know her life, her hopes and wishes, her sufferings and agonies, unnecessary, but due to the customs of the land, and her rigid seclusion, would cause one not only to have great sympathy, but even an indignation, that, simply because she is a woman, she must endure so much all her life long.

To all my sisters who may read these lines, I would say, Believe that I know what I am speaking when I say, you have great cause to rejoice continually that your lot has been cast in a land of Bibles. And while you are thankful, do not forget to show your gratitude by doing whatever is in your power to mitigate the woes of women in other lands less favored than your own, and to bring the joy of the gospel to their hearts.

A MISSION TO THE JEWS.

We reprint the following prospectus, first, hoping that it will awaken among us a new desire to help send the gospel to the Jews; and, secondly, because it is a helpful introduction to our people of Bro. Lucky, now a member of the New York Seventh-day Baptist church:

The history of modern mission work among the Jews has been more or less a history of experiments. Noble work has been done, precious results have been accomplished, and organizations have grown; but still the most successful workers have felt that they were striking in the dark and wearying themselves unnecessarily by beating against unique obstacles, which they did not fully understand, or, at least, had not gained the skill to evade. Lewis Way, who fostered the infancy of the London Society and secured civil rights for the Jews throughout Christendom, took a step in the right direction by establishing a special seminary for the training of missionaries to the Jews. But there was still much lacking. There was not sufficient common ground between the missionary and those to whom he spoke. The chasm of the centuries was not yet bridged over. More than half a century has passed, and the two original societies—those of London and Berlin—have increased to eighteen or more, employing 270 workers, of whom about one-half are of Hebrew extraction; yet the rate of conversion has but slightly increased. Up till 1882 the average yearly number of baptisms among all the Protestant missions was only 165. This is slow work. There must be some flaw in the methods used. Perhaps a closer scrutiny of the Jewish character may reveal it. There are two classes of Jews, the Jew of business and the Jew of thought. In both spheres they have attained to eminence and success. But the Jew of thought is a being with whom few have any acquaintance; because the characteristic thought of the race is in Hebrew. In this country about one Jew in ten, and in Europe about one in five, can read Hebrew, even if he can neither speak it nor write it; merely to read it makes him a citizen of another world. Hebrew is not only the sacred language of the Jews, but it is the language of their literature and the chief means of communication with each other from country to country. It embodies their common history, their institutions, their worship, their unique thought, and binds them together into one race among all nations. Not only their books, but their leading newspapers are printed in Hebrew. To the tenth Jew who can read Hebrew the remaining nine look for instruction and guidance in everything that makes them truly Jews. Through him they learn not only of their remotest national history, but about what is transpiring among their brethren scattered over the world. To his judgment they defer in everything connected with their spiritual life. He influences their faith and moulds their opinions by his knowledge of Hebrew, very much as the monk of the Middle Ages moulded the faith and opinions of the people by his knowledge of Latin. Not only so, but the Hebrew-reading Jew is himself swayed by the language as powerfully as the knowledge of it enables him to influence others. That which he reads in Hebrew comes upon his mind with a force and authority like that of the Talmud and the Bible itself. It has been from childhood the language of his worship, and it is not strange that he should almost come to worship the language itself. Anything he finds in a German or English paper in regard to his people or his religion, he looks at with amusement. "What can Gentiles know about Judaism," he says, "when the very language of Judaism is unintelligible to them?" These prejudices of language and race are as strong as they are subtle. Suppose for instance, one of us should find in a Chinese paper a hostile article on the Apostles' Creed; how much importance would we be likely to attach to its conclusions? And yet there are undoubtedly more Chinamen capa-

ble of reading and criticising an English book than there are English scholars able to decipher the Talmud. So it is not strange that Dr. McCaul's book on the Talmud, "The Old Paths," should have had very little influence until it was translated into Hebrew. An uneducated Jew would read a chapter or so in it and then take it to his learned neighbor to ask him if there was any truth in it. The scholar would glance at it and say with a sniff, "Written in English by an Englishman; but does he know about the Talmud?" What when the book was put into Hebrew it was seized with avidity, and there is not a Jewish scholar in Christendom who is not glad to own one. That single book has had an influence among the Jews greater, perhaps, than all the German and English tracts, newspapers and books which have been circulated among them. The effect of these latter has been largely counteracted by the influence of the Hebrew periodicals, which are full of one-sided and inaccurate statements about Christianity which Christianity has no organ to combat. They cast charges of ignorance and untrustworthiness upon the papers and tracts which we print in our language for distribution among them, and these charges are certainly half justified by the language used; at least they are never answered. They create erroneous impressions about Christianity in the minds of their readers which render them quite impervious to our efforts at persuasion. Clearly what we need is a Hebrew organ. This need has made itself keenly felt for some time, and it is this need which the Hebrew Publishing Society proposes to supply. They will soon begin the publication, in Hebrew of a paper entitled "Eduth le-Israel," (Witness to Israel) which in a friendly and brotherly spirit, and from the standpoint of reverence to the elder Christianity of the Old Covenant, shall hold up Christ as him of whom the prophets spoke. The endeavor will be to give the paper literary, historical, and national features, as well, which shall make it welcome to every Hebrew reader. As soon as possible the Society will begin the publication of tracts and books in Hebrew. Tracts are already spoken for by different societies. The Society itself must, of course, be almost entirely composed of Gentiles and must depend upon Gentile aid; but we are fortunate in the possession of a Hebrew editor, Mr. C. T. Lucky, well qualified for his work, both by his Hebrew and Gentile learning and by his experience in Hebrew journalism. He will give his life to the work and demands no salary, asking only for a chance to hold up Christ to his people. None of the officers of the Society take any remuneration. Whatever is contributed will go directly to the work. A few hundred dollars promptly furnished will suffice to start the work; but there is room for unlimited growth. The Society is unsectarian in control and aim. The only condition of membership is the payment of two dollars and a yearly due of one dollar, but of course any further contributions will be gratefully received, and each member is urged to spread an interest in the Society's work. Let each one send the Society's circulars to his acquaintances with a word of personal solicitation. You can have more influence than the secretary upon those who know you. It is much better to work along personal lines. If there is an orthodox synagogue in your neighborhood, send for Hebrew circulars to distribute among them. "Eduth le-Israel" will be given to all Hebrew readers who can not pay the subscription price of \$1 50. The subscription for Gentiles is \$2 per annum. The prospectus of the paper has created the most intense excitement among the Jews. Their first exclamation is, "How is it possible for a missionary to write such beautiful Hebrew?"—"missionary," in their conception being synonymous with ignoramus. There are indications of a conspiracy among them to hinder the circulation of the paper and forbid its being read. No higher tribute to the value of the movement could be given than the fear with which it inspires the Jews. They bring every inducement to bear upon the editor to give up his undertaking and edit instead a paper devoted purely to national Jewish interests. Their efforts at the suppression of Eduth le-Israel may retard the circulation a few months, but can only intensify its influence. The very opponents will be the most eager to see it. Opposition is its best advertisement. From all over the country letters come from prominent Jews who want the paper and even promise to contribute to its columns.

Members of the Society will be notified of the time and place of its annual meeting and will receive an annual report from the executive board. We invite all who are looking for the coming of our Saviour's kingdom in the world to aid us in the work. Address Hebrew Publishing Society, 51 E. 69th St., New York City, U. S. A.

Jas. A. Norris, President. J. TALLEMAGE BERGEN, V. Pres., F. W. BELL, Jr., Secretary, E. W. CUTLER, Treasurer, J. GARLAND HAMNER, Jr., Executive Board.

This enterprise has been cordially approved by such men as Prof. W. R. Harper of Morgan Park, Ill., W. W. Rand, Publishing Secretary of the American Tract Society, Rev. P. Werber, Secretary of the Jewish Mission Board of the Reformed church, and editor of Der Freund Israels; and A. Bernstein, a Secretary of the London Society for the promotion of Christianity among the Jews.

Prof. Hastings of Union Theological Seminary, under date of New York, March 5, 1885, says:

"Mr. C. T. Lucky, of the Senior Class, has been a very faithful student in our entire

course, and has shown an earnest and excellent spirit in all his work. I have been especially gratified with the evangelical and practical power of the sermon he presented to me for private criticism. I think that both by his fine scholarship and by his devotion he is qualified for admirable service. THOMAS S. HASTINGS.

The managers of Eduth le-Israel wish Mr. Lucky to leave the Sabbath doctrine entirely out of the paper; but loyalty to his convictions of truth, and the belief that if the Jews are to be brought to Christ in considerable numbers, they will come as the first Christian Jews did, namely, as Sabbath-keepers, forbid his granting this request.

His services are now at the command of our denomination, he asking only a very moderate support in his work; and we believe the following plan is worthy of consideration: Let our Tract Board make a small appropriation for the publication of evangelical and Sabbath literature in the Hebrew language, for circulation among the Jews; and our Missionary Board another appropriation for missionary work among the Jews in New York City. If a Secretary of the American Tract Society can speak of Mr. Lucky as "the accomplished Hebrew Editor providentially" at hand, shall we count it of no special significance that he is now a Seventh-day Baptist, ready to work with and for us, for two or three hundred dollars a year?

Mr. Lucky is a native of Austria, we believe. His family, though of Jewish blood, was Lutheran in religion. He, however, became a Baptist, doing mission work as a Baptist, and suffering persecution for his faith. A few years ago he came to this country, and is now a respected graduate of one of our leading Theological Seminaries. His attention was more particularly called to the subject of the Sabbath, although it had been in his mind before, upon meeting Rev. I. L. Cottrell when a theological student in New York; and he is now an esteemed Seventh day Baptist in the judgment of those best acquainted with him.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Receipts in July.

Table with 2 columns: Name and Amount. Includes entries for Albert Crandall land, Cash, Walworth Church, Mrs. M. G. Stillman, etc.

Balance, July 1st..... \$569 83 Disbursements in July..... \$76 63 \$564 21

E. & O. E. A. L. CHESTER, Treasurer. WESTERLY, R. I., July 31, 1885.

Missionaries and Missionary Pastors—1884-5.

PRESENT POST-OFFICE ADDRESS.

- S. D. Davis, Jane Lew, W. Va. C. W. Threlkeld, Berea, W. Va. Horace Stillman, Ashaway, R. I. L. C. Rogers, DeRuyter, N. Y. H. P. Burdick, Alfred, N. Y. F. F. Johnson, Stone Fort, Ill. J. W. Morton 205 W. Madison St., Chicago, Ill. J. C. Rogers, Milton Junction, Wis. C. J. Sindall, Dodge Center, Minn. Andrew Carlson, Rush Point, Minn. D. K. Davis, Humboldt, Neb. Geo. J. Crandall, North Loup, Neb. S. R. Wheeler, Pardee, Kan. W. K. Johnson, Billings, Mo. S. W. Rutledge, Big Creek, Mo. T. G. Helm, Summerville, Mo. J. F. Shaw, Texarkana, Ark. G. Velthuisen, Haarlem, Holland. — Van der Schuer, Groningen, Holland. D. H. Davis, Shanghai, China. Mrs. D. H. Davis, Shanghai, China. Ella F. Swinney, M. D., Shanghai, China. Postage to Holland, and to Shanghai, via "Pacific Mail" 5 cents.

THE population of Missouri in 1870 was 1,721,295; in 1880, 2,158,804. In 1880, of the population ten years of age and upward, 208,754 (13.4 per cent) were unable to write. Of these illiterates 59,683 are voters. In 1880 there were 230,000 children of school age not enrolled in schools. Catholic population 163,872.

Sabbath

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

We have received from Jones, 56 Mildmay Park, Lo of the "Sign of the Messia was Christ in the tomb, an of the week did he rise from The sub title sufficiently in eral character of the pamphle esied that he should lie in days and three nights, and in claims to the Messiahship cated by the fulfillment of Now, unless Christ did lite prophecy, he has failed to claim to the Messiahship. of the book. It is a complete articles previously published works, written by ten did Among these are names fam ple: Geo. Carlow, Wm. M. J. S. R. Wheeler, A. H. Lewis, a

The articles are well arr give a somewhat systematic reading on the subject from end. The subject matter is inter and is a valuable contributi ture of the popular agitation on the Sabbath question, by rts of our first-day brethren Christ was crucified on Frida rose from the dead on the first day of the week, and the first day of the week should be day of rest and worship inste bath. The pamphlet contain can be had at fourpence per cop ing brother Jones as above.

GOOD NEWS FROM HO

The following private letter cont is of interest, our readers will It is from those who love the We have strong faith in his promises ers must come. The REORDER salutation and words of cheer to B all of like precious faith in Holla

GOOD NEWS FROM HO

Dear Brother in our Lord and Sav who had redeemed us by His blood, red, and tongue, and people, and us unto our God kings and priests.

Dear Brother,—I received a thuyssen, of Haarlem, a good and our brother told me that send it to our use. Much of Many thanks from my dear and me. We hope, wish and Lord will bless you and all yo etc., and give you in your hea promises in all his power whic said. Matt. 25: 40. Our C antly good towards us sinner worth so much goodness in na itual things, but all this he giv through the blood of his only Jesus Christ. We have eve morning and evening, reason more than enough, to cry ou Lord, O my soul," etc.

I suppose you will be glad t about our way and circumst try to tell a little about it; b will not take notice of my poo ing; all I know about the En I learn without any instructi therefore, I understand, my very bad, and a plain and well son will laugh at it. But still best to make you, dear brother, what I mean, and then I hope satisfied.

I was born in the year 1841, a poor tailor, and unconverted was a very pious woman, she dear mother to us, she died in but her remembrance is yet sti I believe she lives with Jesus i parents did belong to what we formed Church, very like the After my mother died (I was 1 I went to sea. In the year 1 the Lord to bring me from t and darkness, unto his wonder place where the Lord made me was Dover, in England. I nev that moment.

After some months, when I became a member of the same my mother did belong severa I was in Germany, or England somewhere, it happened that I with Methodists, Baptists, etc. I came on board a vessel wh was a Baptist, and so we talk about the difference between u the grace of God I dare say, Bible reader, and the power of

### 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."

We have received from brother Wm. M. Jones, 56 Mildmay Park, London, N., a copy of the "Sign of the Messiah, or how long was Christ in the tomb, and on which day of the week did he rise from the dead?"

The sub title sufficiently indicates the general character of the pamphlet. Jesus prophesied that he should lie in the grave three days and three nights, and indicated that his claims to the Messiahship should be vindicated by the fulfillment of that prophecy. Now, unless Christ did literally fulfill that prophecy, he has failed to vindicate his claim to the Messiahship. This is the idea of the book. It is a compilation of thirteen articles previously published in different works, written by ten different authors. Among these are names familiar to our people: Geo. Carlow, Wm. M. Jones, J. Bailey, S. R. Wheeler, A. H. Lewis, and E. Ronayne. The articles are well arranged so as to give a somewhat systematic and progressive reading on the subject from beginning to end.

The subject matter is interesting in itself, and is a valuable contribution to the literature of the popular agitation now going on on the Sabbath question, by reason of the efforts of our first-day brethren to show that Christ was crucified on Friday evening, and rose from the dead on the morning of the first day of the week, and therefore, that the first day of the week should be observed as a day of rest and worship instead of the Sabbath. The pamphlet contains 69 pages and can be had at fourpence per copy, by addressing brother Jones as above.

#### GOOD NEWS FROM HOLLAND.

The following private letter contains so much that is of interest, our readers will be glad to see it. It is from those who love the Word of God and have strong faith in his promises that Sabbath-keepers must come. The Recorder sends Christian salutation and words of cheer to Bro. Bakker and to all of like precious faith in Holland.

VRIESCHELOO, Netherlands, Prov. Groningen, July 5, 1885.

Mr. C. Potter, Jr., at Plainfield, N. J., U. S. A.

Dear Brother in our Lord and Saviour Jesus Christ, who had redeemed us by His blood out of every kindred, and tongue, and people, and nation, and made us unto our God kings and priests. Amen.

Dear Brother, I received from Bro. Velthuysen, of Haarlem, a good deal of money, and our brother told me that you, dear sir, send it to our use. Much obliged to you. Many thanks from my dear wife, children, and me. We hope, wish and pray that our Lord will bless you and all your dear family, etc., and give you in your hearts to feel the promises in all his power which the Lord has said. Matt. 25: 40. Our God is abundantly good towards us sinners, we are not worth so much goodness in natural and spiritual things, but all this he gives us by grace, through the blood of his only begotten son, Jesus Christ. We have every day, every morning and evening, reason enough, yea, more than enough, to cry out: "Bless the Lord, O my soul," etc.

I suppose you will be glad to know a little about our way and circumstances. I shall try to tell a little about it, but I hope you will not take notice of my poor English writing; all I know about the English language I learn without any instruction of school; therefore, I understand, my style must be very bad, and a plain and well-educated person will laugh at it. But still, I will do my best to make you, dear brother, to understand what I mean, and then I hope you will be satisfied.

I was born in the year 1841, my father was a poor tailor, and unconverted, my mother was a very pious woman, she was a lovely, dear mother to us, she died in the year 1854, but her remembrance is yet still in my heart, I believe she lives with Jesus in heaven. My parents did belong to what we call the Reformed Church, very like the Presbyterians. After my mother died (I was 13 years of age) I went to sea. In the year 1869 it pleased the Lord to bring me from the way of sin and darkness, unto his wonderful light. The place where the Lord made me a new creature was Dover, in England. I never shall forget that moment.

After some months, when I came home, I became a member of the same church where my mother did belong several years. When I was in Germany, or England, or Sweden, somewhere, it happened that I came together with Methodists, Baptists, etc., and after all I came on board a vessel where the master was a Baptist, and so we talked sometimes about the difference between us. Through the grace of God I dare say, I was a daily Bible reader, and the power of the Word of

God lay on my heart, so at last, after much trouble and conflict, I chose the way of self-denying to take the cross of Christ up even in this way. The church where I did belong was in Germany, in East Friesland, about 18 miles off the place where I lived. This took place in the year 1877. In Winter time I always stay at home with my wife (we had two children then), and because my church was too far off, we mostly on Sundays were together in our house and read in our Bible. The same place where we live now, I did know as a very ignorant place, in case of the gospel, but I never in person had been there. So it came about that Methodists in our place and several other places too, did commence to work, but nobody took notice of this very village (this is a very poor county except the rich farmers), so the question came in my mind, "If not even I could go and tell this poor people about Jesus the Saviour of sinners in every case, if I did not, where was a preacher?" I did know more about the way of salvation than they did. My poor heart and the weakness of my flesh was very much against it. But at last the power of the Spirit of God became the strongest, and on a certain day I took my pocket full of tracts, and so I walked to this place. The poor people were very glad to hear about Jesus.

After a couple of weeks we had commenced a Bible-reading, three times a week, some times with 60 or 70 persons. The members of my church in Germany did hear of it, and came (some of them) to see, and so they told me I must cease to go to sea, and work only as missionary. Now the Lord did bless the work in this move. Sinners became converted. After six years we were more than 40 members, and two Sunday schools. Four years ago I bought a large old house (we had no money, but my father-in-law has a little, and he promises to pay the debts). At the time we must pay the money for the house, the old man would not give us a penny. What must we do? I told the Lord my circumstances, and look! just three days before we must pay the money we got it. My wife did inherit a little money, and because we had no good place to assemble together, I asked her if we could not take the money to build a little place for worship, which she consents. So we had in a short time, in our house a nice little place for about 85 or 90 persons, and we did pay it all of my wife's money. Besides this we had \$450 debt on our house. The Elder of our church in Germany now said to me, I must go and collect in East Friesland in case of our place of worship, because it was too much for us alone to bear, so I did. And so, (like you know dear brother) now we embrace the Lord's Sabbath after three months ago; now they ask me to get the money back again. But now the Lord helps us. A dear brother promises to lend us the sum; and in case of the debt of the house has the Lord made it so that we, instead of \$450, now only \$200 have to pay. Our Lord is very good.

I am 43 years of age now, my wife 36; we have 5 children, all of them are boys. The eldest nearly 11 years, and the youngest 4 months. I hope the Lord will give us a good success among our brothers here, and in Germany. He, our God, may strengthen, and keep us in his ways. The truth is on our side, brother, and the truth shall, and must be triumphant. We are now a little, very little congregation of five members, three men and two women. I hope the Lord will make very soon some of our brothers able to follow God's commandments. There are a great many of our people who can say nothing against this way, but still are going astray, just as I did before. Now we hope the Lord will give grace, that we may see soon, very very soon, that every toe and wicked way will be destroyed, and our Lord and his holy Word be obeyed. It must come at last. I feel in this way we have need of much patience, courage, self-denying, and perseverance. Now the Lord will make us able to his work. Pray for us dear brother! we are a very little band in Holland who keep the Lord's Sabbath. The battle is very heavy. All kinds of churches are in this country and so, I hope, many Christians. I hope the Lord will make it so that we see his Word succeeds.

Now, dear brother, the Lord be with you, and with all our dear brothers everywhere, who are together or scattered abroad. Please write a few lines back to us. With the best salutations of our all to every one of your family, and our brothers at Plainfield, etc. 1 Pet. 5: 10. Our Lord helps us in every way if we do walk in his steps. I cannot tell you how heavy this way was for my eyes, but now, I do walk in the Lord's commandments (in all cases so far as I know), it seems to me not to be a cross. Matt. 11: 29, 30. Now my paper is at end. I hope you will find out what it means.

Your brother in the Lord,  
F. J. BAKKER.

### Education.

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

By the recent consolidation of the Ithaca Correspondence University with the Correspondence University of Chicago, the latter has acquired a faculty of upward of seventy professors, the most distinguished of the faculties of the various American colleges, and has become a remarkable institution—a unique product of the age. It has been incorporated recently, and will henceforth confer on its graduates all the usual College degrees, protecting them with all the safeguards of examinations and other tests common to the best colleges. The entire teaching is done by correspondence and Summer institutes; but the thoroughness of its instruction is guaranteed by the character of its faculty whose members have absolute control of the respective departments.

It is strictly philanthropic and non-sectarian. It aims to popularize collegiate education, and to assist the struggling masses. Circulars of full information regarding courses of instruction and all details may be obtained by addressing The Correspondence University, 162 La Salle St., Chicago, Ill.

#### PARENTS AND TEACHERS.

If you should go into any home in the land, where even a limited amount of intelligence prevails, and ask the question, "Do you take an interest in the school life of your child?" you would be met by an indignant air, and the positive declaration, "Of course I do." If you should pursue the matter further, and say, "How do you interest yourself?" there would be no hesitation in saying, "I always send them, unless they are sick, and I see that they leave home in time to reach the school-house at the proper hour." Further questioning would reveal to the questioner the astonishing fact that they have but the most vague and chaotic ideas as to the life in the school room, the studies their children are pursuing, the kind of training given, or its adaptability to the future of the child, the child's talents or natural bent. Schools at present are adapted to display the beauty of certain systems of education, and results are shown by the averages maintained at what a tremendous price, the impaired and enfeebled physical powers of many of the finished (?) pupils testify.

Societies may talk, individuals may grow eloquent; but until fathers and mothers realize the importance of educating children in harmony with their talents and the possibilities of their future, but little will be accomplished.

Parents largely feel that the hours from 9 A. M. to 3 P. M. are hours that are free, in a large measure, from responsibility, because the government has assumed the care of the child for that time, and opened a place in which a child is put through a process that fits it to meet the future fully equipped. What this process is, how this result is accomplished, they never take the trouble to find out.

If the parents meet the children's teachers on the street they do not know them; they have never crossed the sill of the building in which the majority of the waking hours of the child are passed, nor held five minutes conversation with the person who controls the mental, moral, and physical destiny of their child in a large degree.

Any conscientious teacher will gladly welcome an acquaintance with the parents of her pupils that will enable her to understand the home training, the disposition, and the ambitions of the parents for the child's future.

While the present public school system would prevent the teacher's allowing more time to the study that would be most helpful to the individual pupil, and the omission of the one that would be of the least use in the future, she can still modify and have in view some other object than the one of averages. Every mother and father should visit a teacher at least once in the term. They should keep a close watch on the text-books, and a closer watch on the pupil, to discover in which direction the child's interest lies.

When certain studies are taken up rebelliously, or even reluctantly, some method should be invented or discovered to arouse a child's interest in that study, as long as it is forced to continue it.

The sense of personal responsibility cannot be too early developed, and the first opportunity to teach it practically comes in the school-room; but it must be enforced in the home by example as well as precept. If the school grade of a child requires a certain study that is not attractive, it is the parent's opportunity to teach the child that duty is requiring from us constantly the doing and continued doing of that which is disagreeable and unpleasant, and that a pupil must do all that is required in order to maintain a standard. The school life is so linked in with the home life that good results can only be obtained for the individual child when there is a perfect understanding between the heads of the two factors which make the sum of a child's success.—*Christian Union*.

The Commissioner of Education places the number of medical students in this country in 1873 at 8,681; in 1883 we had 15,151. The medical schools during this period increased from 94 to 134.

#### PROGRESS IN SERBIA.

Servia has made great progress in the last half century. Fifty years ago a Serv would as soon have expected his pigs to read as his daughter. Nor was this wonderful, if we remember that Prince Milosch, the swineherd whom God inspired to deliver Servia, could neither read nor write, and that this ruler was not more ignorant than his subjects. In 1834 there was not a primary school in the country except in the chief towns of the district—in all, perhaps, twenty-five. In 1884 scarcely a village is without a primary school.—*Troy (N. Y.) Times*.

#### CLIPPINGS.

Randolph Rogers, the eminent American sculptor in Rome, has presented to the University of Michigan casts of all his works, about seventy in number, including many of the most famous public monuments and statues of eminent men, besides ideal creations. With this, and other gifts already received from the late H. C. Lewis and other benefactors, the institution will have a gallery of art perhaps superior to that of any other university in this country.

The colored people of Philadelphia have undertaken to raise funds for the establishment of an industrial training school. They claim that while there is no lack of opportunity for the colored youth to study Greek, Latin, astronomy, theology, etc., no provision is made whereby he can learn to make a boot or perfect himself in any industrial avocation. It is high time that something should be done to give colored youth these advantages, and it is especially gratifying to observe that the colored people are taking the matter into their own hands.

Russia is so far behind in educational matters that in the rural districts the village priest is the only teacher available for the education of the children of the working classes, while even in such a city as Moscow, with 100,000 children of school age, there is only school accommodation for 7,000. In technical education, however, the two great schools in Moscow and St. Petersburg are among the finest in Europe in point of equipment and endowment. The capital also contains efficient schools for education in mining and engineering pursuits.

### Temperance.

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

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

#### A TOBACCO EXPERIENCE.

The writer commenced using tobacco when about sixteen years old, using it about eighteen years. Smoking was the mode of use mainly. And with him it was one of the greatest enjoyments of life. During the first few years the effects it had upon the physical system were not so perceptible as they were in after years. But for the latter half of the time of its use it became more and more perceptible. So much so that many times during the last ten years he strove to abandon the use of it, quitting it sometimes for a few days or weeks, one time for twelve months. But the habit had become so fixed and the appetite so strong all resolutions formed were unavailing, soon broken, and the practice resumed. Many a vow was made to break off from it. But they were broken over, proving utterly futile against a thoroughly cultivated appetite for such a stimulant. And for three years these vain attempts were made and repeated to get clear of a practice that was laying the foundation for broken down health, as it proved to be. During the Winter of 1849-50 this became self-evident. His nervous system began to give way. And the symptoms were so palpable he abandoned the use of it. But like reformed drunkards, it was only for a time, and the "sow that was washed returned to her wallowing in the mire." He felt that he was in bondage, a slave to an appetite and a habit from which neither resolutions nor solemn vows could emancipate him. All confidence in all his efforts to break off the fetters that bound him to such a health-destroying and demoralizing practice was lost, when one morning he retired to a private place, and kneeling down, he prayed for divine assistance to enable him to abandon the use of this filthy and injurious practice. That assistance was given. And from that hour all desire for tobacco was taken away, and he has no further trouble about it. And up to this day, now more than thirty-three years, he has never had the slightest desire to use the weed in any way. The cure was instantaneous and permanent.—*India Methodist Watchman*.

#### A BARGAIN WITH A PUMP.

Did you ever hear of a man making a bargain with a pump? We are going to tell you of one; but you will probably think it a queer bargain, for the bargain was all on the man's side. . . . And now for the reason why he chose to make the bargain. He was a weaver and earned fair wages when he had a mind to. He had saved up a guinea—not quite five dollars—for the purpose of "having a good time"—a bad time we would call it, for what he considered "a good time" was "having a week's fuddle"

—that is, he meant to drink all the liquor he could get for a week. He began on Monday, spending three shillings per day for seven days; on the morning of the eighth day he was burning with thirst, but his money was all gone. He went to the back-door of the beer-saloon where he had spent every penny of his money, to beg a pint of beer on trust. The landlady was mopping the hallway. He stood looking at her with his cracked lips, parched tongue, and blood-shot eyes, wishing and hoping she would ask him to come in and have just a drop of beer; but she did not, and he finally ventured to ask her to trust him for just one pint. One would think she would willingly do this, such a good customer as he had been, but with an angry look she exclaimed:

"Trust thee! Set a step in this house and I will dash this mop in thy face."

The poor man hung down his head in shame. There happened to be a pump near the door, and against this the man was leaning. After a little study he began to talk to it. He had enough sense left to know that he had been acting very foolishly. Turning around, he said: "Well, Pump, I have not spent a penny with thee. Will thou trust me to a drop?" He lifted the handle, put his burning hand to the spout, and as the cool, clear water ran out he took a long, refreshing drink. Then he said: "Thank thee, Pump. And now hear me, Pump. By God's help, I will not enter a drinking-place again for the next seven years; and, Pump, thou art a witness."

The bargain was kept, and this man afterward became a manufacturer, and did a large business which yielded him a good profit. He often said that it was a grand thing for him that the landlady threatened to dash the mop in his face.—*Temperance Banner*.

#### A WOMAN'S DESIRE FOR LIQUOR.

Mrs. Maria L. Judson, a young woman with an unusually intelligent face and a lady-like manner, was arranged before Justice Plummer in the Yorkville Police Court recently on a charge of being drunk and disorderly on a street car. Her history has been somewhat eventful. She was born about thirty years ago of wealthy and respectable parents. She received a good education, and at the age of eighteen was married to a man named Judson, who is in the wholesale liquor business in Connecticut, and who is said to be worth from \$200,000 to \$300,000. For about eight years the couple lived happily together. The wife then began to acquire a taste for spirituous liquors. Efforts were made by her husband to save her from the fate which threatened their happiness, but he failed, and the result was their separation. A divorce was secured subsequently by the husband, who, however, kept himself informed of his wife's mode of living. Finding that she was living a sober life, through the perseverance of friends, he had the decree of divorce set aside, and was re-married to his wife. It was only for a time, however, and her fall the second time was even greater than the first. Again her husband deserted her, taking with him his boy, twelve years of age; proceedings are now pending on his behalf to secure another divorce. Mrs. Judson was sent to Blackwell's Island for six months. This is not the first time that she has appeared in the Yorkville court.

#### THE FIRE THAT OLD NICK BUILT.

Imitation of the "House that Jack Built."

Intemperance.—This is the fire that old Nick built.

Moderate Drinking.—This is the fuel that feeds the fire that old Nick built.

Rum-selling.—This is the axe that cuts the wood that feeds the fire that old Nick built.

Love of Money.—This is the stone that grinds the axe that cuts the wood that feeds the fire that old Nick built.

Public Opinion.—This is the sledge, with its face of steel, that batters the stone that grinds the axe that cuts the wood that feeds the fire that old Nick built.

A Temperance Meeting.—This is one of the blows that we quietly deal to fashion the sledge, with its face of steel, that batters the stone that grinds the axe that cuts the wood that feeds the fire that old Nick built.

Temperance Pledge.—This is the smith that works with a will to give force to the blow that we quietly deal to fashion the sledge with its face of steel that batters the stone that grinds the axe that cuts the wood that feeds the fire that old Nick built.

Eternal Truth.—This is the spirit, so gentle and still, that nerves the smith to work with a will to give force to the blows which we quietly deal to fashion the sledge, with its face of steel, that batters the stone that grinds the axe that cuts the wood that feeds the fire that old Nick built.—*Tract of the National Temperance Tract Society*.

#### BREVITIES.

One hundred of the 138 counties of Georgia have prohibition absolute.

They whip the drunken wife-beater in some of these United States, and make aldermen and legislators of the fellows who sell them the whisky.

The weakness of the prohibitory law in Kansas, is its clause which enables a man to get intoxicated at a drug-store on a physician's certificate. The drug stores, to borrow a Kansas term, are doing "a land office business."

and has shown an earnest and ex-  
pirit in all his work. I have been  
gratified with the evangelical and  
power of the sermon he presented to  
private criticism. I think that both  
the scholarship and by his devotion  
ified for admirable service.

THOMAS S. HASTINGS.

managers of *Eduth le-Israel* wish Mr.  
to leave the Sabbath doctrine entirely  
the paper; but loyalty to his convic-  
truth, and the belief that if the Jews  
brought to Christ in considerable  
they will come as the first Chris-  
s did, namely, as Sabbath-keepers,  
s granting this request.

services are now at the command of  
omination, he asking only a very  
support in his work; and we be-  
following plan is worthy of consid-  
Let our Tract Board make a small  
ation for the publication of evan-  
Sabbath literature in the Hebrew  
, for circulation among the Jews;  
Missionary Board another appro-  
for missionary work among the  
New York City. If a Secretary of  
merican Tract Society can speak of Mr.  
"the accomplished Hebrew Editor  
tially" at hand, shall we count it of  
significance that he is now a Sev-  
Baptist, ready to work with and  
or two or three hundred dollars a

ucky is a native of Austria, we be-  
his family, though of Jewish Blood,  
eran in religion. He, however, be-  
Baptist, doing mission work as a  
and suffering persecution for his  
few years ago he came to this  
and is now a respected graduate of  
ar leading Theological Seminaries.  
tion was more particularly called to  
ct of the Sabbath, although it had  
his mind before, upon meeting Rev  
trel when a theological student in  
rk; and he is now an esteemed  
lay Baptist in the judgment of those  
ainted with him.

#### SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

##### Receipts in July.

at Crandall land, G. F.	\$149 60
Church, G. F.	5 00
Stillman, Walworth, Wis., M.	9 69
constitute Alexander McLearn	
member	25 00
at the North-Western Associa-	
tion	46 45
at money, North Western Asso-	
ciation, G. F.	3 00
at Davis land, Milton, G. F.	15 00
at Western Association, G. F.	43 24
at Permanent Fund, G. F.	89 85
at school, Albion, Wis., M. M.	5 00
at section, G. F.	3 00
at Babcock, Albion,	1 00
at Dviant,	1 00
at ten Buelah, Wis.,	5 00
at Field Church, Leonardsville, N.	
Y.	5 00
at Brookfield, S. M.	2 00
at Stillman, New York City, G. F.	10 00
at worthy,	3 00
at Babcock & wife,	2 50
at at,	10 00
at and,	2 50
at at,	5 00
at at,	5 00
at at & wife,	2 00
at at,	15 00
at at,	2 00
at at,	3 00
at W. Coon, Northville, N. Y., G. F.	
at W. Ennis, Ashaway, R. I.,	
at at,	1 00
at at,	10 00
at at Hill, R. L., H. M.	1 00
at at Langworthy, Potter Hill, M. M.	10 00
at at Greenmanville, Ct., G. F.	50 00
at at Cherry, Altoona, Pa., C. M.	5 00
at at,	\$569 83
at at,	6 80
at at,	\$576 63
at at in July,	12 42
at at,	\$564 21

E. A. L. CHESTER, Treasurer.  
R. L., July 31, 1885.

#### Presidents and Missionary Pastors—1881-3.

PRESENT POST-OFFICE ADDRESS.	
at Jane Lew, W. Va.	
at Eldred, Beres, W. Va.	
at Stillman, Ashaway, R. I.	
at Mrs. DeRuyter, N. Y.	
at Dick, Alfred, N. Y.	
at son, Stone Fort, Ill.	
at son, 205 W. Madison St., Chicago, Ill.	
at Mrs. Milton Junction, Wis.	
at Mr. Dodge Centre, Minn.	
at Mr. Carlson, Rush Point, Minn.	
at Mr. Humber, Neb.	
at Mr. Randall, North Loup, Neb.	
at Mr. Bier, Pardee, Kan.	
at Mr. Benson, Billings, Mo.	
at Mr. Lodge, Big Creek, Mo.	
at Mr. Summerville, Mo.	
at Mr. Texarkana, Ark.	
at Mr. Haerlem, Holland.	
at Mr. Schuer, Groningen, Holland.	
at Mr. Shanghai, China.	
at Mr. Davis, Shanghai, China.	
at Mr. Finney, M. D., Shanghai, China.	
at Mr. Holland, and to Shanghai, via "Pa-	
at cients.	

ulation of Missouri in 1870 was  
in 1880, 2,158,804. In 1880, of  
in ten years of age and upward,  
4 per cent), were unable to write.  
literate 59,683 are voters. In  
were 230,000 children of school  
olled in schools. Catholic popu-  
72.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 13, 1885. REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

"Through the difficulties throng, And the struggle may be long, And the power of evil strong, Hope on; For to patient, brave endeavor Cometh utter failure never, And the crown at last forever, Shall be won."

PEOPLE were modest in the early days. We read that one of the New England colonies found it necessary to impose a heavy cash fine upon any man who should refuse to act as governor after having been duly elected to that office. What would those simple people think of our modern army of eager, scrambling office-seekers?

CHRISTIANITY is not simply an assent to a creed or form of belief. It is that, but it is more. It is allegiance to a personal Saviour. Its invitation is, "Come unto me;" its exhortation, "Follow thou me;" and its requirement, "Be ye holy, for I am holy." Its Scriptures constantly point us to a Person "in whom we live and move and have our being."

BROTHER H. P. Grace, writing from Emporia, Kansas, says, "I am still striving to uphold the cause of Sabbath truth and to let my light shine. We need some preaching in this section of country on the Sabbath question and on kindred topics. Could not some one of our Seventh-day Baptist ministers come this way and hold a series of meetings? I think it would be enjoyed by many besides myself." Who will respond to this call for help? Cannot some of our western pastors be spared long enough to make this visit?

THE funeral of General Grant, in New York, last Sabbath afternoon, was attended by an immense throng of people eager to get even a passing glimpse of the casket containing the mortal remains of the nation's hero. It is estimated that the number of visitors equaled the entire population of the city itself. On the same day, and in many instances at the same hour of the day, in various cities and towns throughout the country, funeral ceremonies were observed and memorial services held. Thus did the nation rise up, and, with united voice and heart pay its tribute of respect and love to departed worth. We are not a nation of hero worshippers, and we have no honors to pay to titled dignitaries simply as such, but when men spring up among us from any source possessing the sterling qualities of a noble manhood, we have the ability to appreciate them; and when those sterling gifts are used in the promotion of the public good we have the heart to express our gratitude to them. This is a hopeful sign in our national character.

FOR some time past there have been serious apprehensions, in the south-western portions of Kansas, of Indian invasions and depredations. It now appears that the occupancy of large portions of the Indian reservations by "cattle men," with their herds, has been the cause of the uneasy feeling and the threatening demonstrations of the Indians. Now that the disturbing cause is likely to be removed, the danger seems to have passed.

It is a gratifying sign of a disposition on the part of the government to protect the Indians in their rights to the reservations, that President Cleveland peremptorily ordered the "cattle men" to remove within forty days. That this order is no pretense is evidenced by the fact that the President refused the petition of the invaders an extension of the time fixed for their removal, and that the government forces will be brought into requisition to enforce the order, if necessary. The sooner we recognize the fact that even Indians have rights that the government is bound to respect, and act accordingly, the less occasion we shall have to fear from them. "Honesty is the best policy." But it is a pity that a government like ours should not act from higher considerations than those of policy.

SHALL WE HAVE A JEWISH MISSION?

We have before spoken in these columns of what seemed to us the providential coming into our midst of a Brother in many ways qualified to do missionary work among the Jews of our country, and we take pleasure in again calling the attention to the matter. Those who are interested in the subject will read with pleasure and profit the article, "A Mission to the Jews," in the Missionary Department of this paper. We wish to emphasize a few points: The circular, quoted in the article referred to, sets forth in a strong light the veneration of the Jews for their ancient and sacred language, and the extreme difficulty of gaining a respectful hearing from them on sacred themes in any other language. Brother Lucky reads, writes, and speaks, with fluency, the pure Hebrew. He is able also to place himself at the exact stand-point of the Jew in all matters of religious thought and feeling, and so is a Hebrew of the Hebrews. Again, many of the Jews of this country speak, in their business, the German language. In this, also, Brother Lucky is able to speak with perfect ease. Bro. Lucky is a thorough evangelical Christian and a worthy member of one of our own churches, and is willing and anxious to work for the conversion of the people among whom he is so well qualified to work, at very small compensation. He is practically shut out of the employment of the association whose circular is published in the article already referred to, by the demand that he refrain from urging the claims of the Bible Sabbath, and from the discussion of the Sabbath question. That he observes, with us, the Sabbath of the Old Testament which the Jews also observe, is a favorable circumstance rather than a hindrance to the work proposed. Now, the plan proposed by Brother Main, is a very simple and inexpensive one, and one to which the providence of God seems clearly to point us. Of course, all such matters must be considered and decided by our Missionary and Tract Societies, and we have no doubt they would be glad to take up this work if even the small amount necessary to carry it on could be assured them, in addition to what they are already trying to do. Is there not interest enough in the question of mission work among the Jews to bring to the forth-coming Conference an offering sufficient to give it a fair trial?

CIRCULATE "DE BOODSCHAPPER."

Our readers are much interested in our work in Holland, and everything which is published from our brethren in that country is eagerly read. It must have occurred to all that the most efficient agent for the promotion of that work is De Boodschapper, published largely for gratuitous distribution, by Bro. Velthuysen, aided by appropriations from the Tract Society. Now, there are large numbers of Hollanders in this country, and more are coming every year, and this paper published in their own language, and in their native country will be eagerly read by them whenever it can be put into their hands. In another column we publish a prospectus of the paper, together with a request for names and addresses of Hollanders to whom sample copies may be sent. As the brother whose name stands associated with this request is a stranger to most of our people, it may be well to state that he is a faithful Christian brother doing business in Battle Creek. He has been connected with the Seventh-day Adventists, but on account of some dissent from their views is not now so connected. He is well acquainted with the language of Holland having edited a paper in that language, some time ago. We understand that the arrangement to extend the circulation of De Boodschapper in this country, is made directly between Brother DeVos and Brother Velthuysen. It seems to us that this is a good opportunity for doing "foreign Missionary work at home." In his letter on this subject Brother DeVos says: "There are thousands of Hollanders in this country, who ought to be enlightened by the Sabbath truth, and some effort ought to be made to place De Boodschapper in their hands. I have circulated about 500 copies of it since January last, and thus far am able to report six subscribers, and seven persons who are willing to read, but don't care to subscribe for it. This, of course is not a very big showing, but to me it is encouraging, nevertheless. We are exhorted to 'be not weary in well-doing, for in due season we shall reap if we faint not.' And where can we find a nobler and grander work, than the work of the missionary. I love it, and want to love it more. Let us act our part well, and look to God for guidance, and he will bless our efforts."

Communications.

HOW TO KEEP UP A SUPPLY OF MINISTERIAL LABORERS AMONG US.

BY GEO. J. CRANDALL.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name was called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he treadeth them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 11-15.

I believe we are living in that age of the world's history when this prophecy is to be fulfilled. Christ upon the white horse is opening the way for the proclamation and prevalence of the gospel. He is loudly calling, in his providence, upon his followers to clothe themselves with "fine linen, white and clean," which is the "righteous acts of the saints," that they may follow him in his conquering work; that the places now desolate, filled with the pestilential odors of moral depravity and corruption, may become the fruitful gardens of the Lord. The morning is breaking but we are not awake. The drowsiness and lethargy from the passing night's excessive self-indulgence renders us oblivious to its approach. Although the trumpet call is sounding long, clear, and loud, the masses hear it not. A few are coming to heed, to be aroused, to see the doors opening into broad fields of usefulness, standing ajar, and are looking about them for laborers for these fields. Hence the subject for this essay. It implies difficulty in securing these laborers. It is not because men are scarce or fields uninviting, but attention is diverted. Men's thoughts, plans, purposes, and aims in life lie in other directions. Where is the remedy? If, as we profess to believe, to glorify God in following the Lord Jesus Christ is the highest, noblest, and best for each individual, and in so doing men accomplish most for mankind, why is the attention of the great majority of the members of our churches diverted to other and lower ends? I believe if we study carefully into the causes that have produced this diversion we shall be able to see how we may keep up the supply of ministerial laborers. The apostle John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Now, will it not be admitted by all the members of our churches, that this love of the world prevails in our hearts to an alarming extent? This world takes the greater part of our time, thought and activity. Few have special seasons for meditation, prayer and praise to God. From early morning till late at night father, mother, brothers and sisters are devoting their time and energy to the things of this world. Sharp competition in business, the demands a world-loving spirit makes upon us, so absorb our vitality that the worship of God upon the Sabbath is often drowsy and unsatisfactory. Often when we return from church we can hardly tell whether the sermon was good, bad, or indifferent. It may have presented truth in strong light and in grand outline, but our minds are so unaccustomed to dwell upon such themes and thoughts, and we are so fatigued with excessive physical labor that we cannot appreciate them. Thus from the force of habit our minds are constantly employed upon worldly themes, business, the news of the day, the personal plans and purposes of life, and our children are begotten in this spirit. The Scriptures say that "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image," and this has been the law ever since. We know that children partake of the physical features of the parents, that they inherit their physical diseases and appetites; that mentally they are often the counterpart of father or mother, or combine the leading characteristics of each, and so I believe it is in the spiritual. If the spiritual faculties are dwarfed in the parent they will be also in the child. If, through excessive activity of the lower faculties, the spiritual, which God intended should reign, is brought into submission, the result in the offspring must be weakened spiritual vigor and capacity. This defect in the church, when it comes to the practical production of her ministry, is a radical one. How can it be possible for her to produce

strong, energetic, spiritual ministers when her children are born with weakened spiritual natures?

A second cause for weakness in ministerial production is the educational influences which surround our children. It is true, the church was never so faithful in carrying out the teaching command of our Lord, as at present; nor has she ever had the grand appliances, or the teaching forces so well organized as now; yet these influences are only brought to bear upon the minds of the children and youth for a small part of one day in the week, while during the other six days, and sometimes a large portion of the seventh, this hewing, moulding force of this worldly spirit in the church is doing its work. Worldly ambition, the desire to accumulate property, to secure worldly honor, putting and keeping ourselves on good terms with "our set," are ingrained into their very natures, by the looks, words and deeds of the family circle. Little indeed can the one or two hours of instruction on the Sabbath do to draw out the spiritual faculties, so weak and puny at birth, and bring them to proper proportion and relationship to the lower, when these are already strong and under such forced culture. Were it not that "grace much more abounds" the church might well give up in despair.

A third cause which hinders the church in the production of ministers is wrong opinions respecting the consecration of the ministry and laity. All believe that the ministry should be consecrated. No one would expect to be successful in his work either in the study, in preaching, in visiting from house to house, or in striving to lead sinners to Christ, if he was not a thoroughly consecrated man. He might apparently succeed for a time, but there would be no permanency. People think it different with the laity. A man can farm, be a merchant, a miller, a carpenter, a tailor, or perform the labors of any other secular calling without special consecration, and still be a Christian. Are such opinions right ones? Are they Scriptural? Jesus says, "the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." When he called on those servants, he brought the one who had received only the one talent to as strict an account as either of the others, and he was condemned because he had not enlarged for the Master what he had received. Paul says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." It is, therefore, the duty of every Christian person to consecrate whatever ability is possessed to the service of God. Christians should farm, sell goods, work at a trade, teach and keep house for Jesus the Christ. If such a consecration could now be entered upon by the entire membership of our churches, the want of ministerial laborers would soon be met.

The fourth, and last cause we will mention, which hinders the supply of ministerial laborers is the power of temptation and deception of the Devil. Temptation is strong and our adversary has power to set it before the minds of men in such a manner, and with such dazzling brilliancy as to deceive and lead many astray. He will depress a man's sense of his own ability and consecration to Christ, in view of the work to be done. He will make the holy work of the ministry appear so sacred that many shrink from attempting it. Then he will make the accumulation of wealth appear so fascinating, gaining property for the cause of Christ so desirable, that the individual can do something else in such a way as to bring more glory to Christ; in all these and many other ways young men are deceived and led away from the ministry. Let them beware of his temptations. Settle this matter between yourself and God, and if you are called into the vineyard in the position of a minister, let nothing hinder you from doing that work.

We have now looked upon some of the causes which limit the supply of ministerial laborers among us, and in part they suggest the remedy. If we desire a change, let "judgment begin at the house of God." Let the entire membership of our churches become spiritual-minded. Choose texts of Scripture upon which to think while engaged in the secular duties of life. Let prayer, like clouds of incense ascend to God from the altar of every Christian heart. Let our children see that we care more for the cause of Christ than all else besides. Let word, look and deed praise him. Let the Bible be our guide, both in its spirit and in its precious words. Let our opinions be formed from its teachings, then in holy conformity to its blessed commands we shall "pray the Lord of the harvest to

send forth laborers into his harvest," and they will come flocking in till the harvest field shall be full of joyful reapers. Then the altars of consecration will be heaped with money to send missionaries into the home and the foreign fields, and our hearts, prompted by the love of Jesus, will sing to our own consciousness the songs of his praise all the day long, and we shall be ready to enter with shouting into the grand "harvest home."

REDUCED FARE TO CONFERENCE.

To the Editor of the Sabbath Recorder: Reduced fare has been granted to those who shall attend the Conference. The following quotation from the letter of Jno. N. Abbott, Gen. Pass. Agent of Lake Erie and Western R. R., is given that all may understand the exact terms of the reduction:

"We have always given these parties reduced fares when they have held their meeting on our line and we shall arrange to furnish parties who pay full fare from any of our local stations to Alfred, return tickets at one-third the regular rate, the same as we have done on previous occasions. For delegates coming from points west of our line, I do not think it advisable to request western lines to prepare round trip tickets, but if Mr. Ordway can arrange to advise his people at the different points from which they go, to purchase tickets at the regular rates and obtain a certificate, similar to the sample enclosed, we could then arrange to issue return tickets over the same route at one-third of the regular fare.

We have already arranged with the party from Rhode Island and points east for round trip rates to and from Alfred."

Blank certificates in accordance with the above plan will be forwarded to all persons intending to go to Conference from the west if they will send name and address to the undersigned. We would recommend that tickets be obtained of the Chicago and Atlantic R. R. as that line has direct connection with the Erie.

Please observe the following instructions in going to Conference:

- 1. Obtain Blank Certificates. 2. Purchase tickets from any point you please to Alfred, or Hornellsville, N. Y. 3. Have the agent from whom you purchase your tickets fill up and sign the blank that is headed, "Ticket Agent's Certificate." IRA J. ORDWAY. 205 WEST MADISON ST. CHICAGO.

FLORENCE M. COON.

Florence M. Coon was born in Hartsville, N. Y., Aug. 29, 1864, and died in Oconto Wis., July 22, 1885.

When but four weeks old, her father (Jas. D. Coon) enlisted in the army of the Union, and when about four days out on "Sherman's march to the sea," he fell out of the ranks and died by the roadside having been from home but about seven weeks.

In the third year of her age, her mother moved to Alfred Centre. At the age of seven years Florence became an active member of the Athenaeum Literary Society of Alfred University and displayed unusual intellectual ability for one so young. At the same time she began the study of music of which she was an ardent lover and devoted student, and acquired a considerable proficiency as a musician, having completed a course of instruction under Prof. N. Gardner Williams, and for the past two years she had successfully conducted the department of instrumental music in Albion Academy.

She also possessed, in a remarkable degree, a taste for and skill in the fine arts, as a number of paintings and pieces of embroidery which she has left attest. In the year 1872 her mother moved with her to Albion, Wis., where they have since resided. At twelve years of age she embraced religion, during a protracted meeting held at Albion by Bro. J. L. Huffman, was baptized by him and united with the Albion Seventh-day Baptist Church, and ever after maintained a consistent Christian life. In December 1880 her mother was married to T. B. Collins, and thus were united two families, a union which has proven unexceptionally pleasant, a result toward which the deceased contributed a large share, as she always manifested a profound respect and tender regard for her mother's husband and his children. Her great love for her mother and deep solicitude for her happiness, was a marked feature in her character; many times did she choose to remain with her mother rather than avail herself of the pleasures of youthful society. She was indeed a great source of joy and comfort to that mother during the long years of her widowhood. In March last she was attacked with bilious fever, but as this seemed to yield to treatment hopes

were entertained that her speedily recovered. But it soon became apparent that the disease was of a more serious nature than was at first apprehended, as she was unable to get up as usual, and her health. Three months later she was thought best by her family to send her to Oconto, near Green Bay, Wis., that the change of climate might do what medical skill could not. For a time there were evidences of improvement at Green Bay, but she was unable to get up as usual, and her health. Three months later she was thought best by her family to send her to Oconto, near Green Bay, Wis., that the change of climate might do what medical skill could not. For a time there were evidences of improvement at Green Bay, but she was unable to get up as usual, and her health. Three months later she was thought best by her family to send her to Oconto, near Green Bay, Wis., that the change of climate might do what medical skill could not. 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REDUCED FARE TO CONFERENCE.

Editor of the Sabbath Recorder: Reduced fare has been granted to those who will attend the Conference.

Receipts for July. GENERAL FUND. From bequest of A. B. Crandall, sale of oil, 5 00

FLORENCE M. COON.

Florence M. Coon was born in Hartsville, Aug. 29, 1864, and died in Oconto July 22, 1885.

but four weeks old, her father (Jas. ) enlisted in the army of the Union, about four days out on "Sherman's to the sea," he fell out of the ranks by the roadside having been from about seven weeks.

third year of her age, her mother to Alfred Centre. At the age of years Florence became an active member of the Athenaeum Literary Society of Albany and displayed unusual intelligence for one so young.

mother moved with her to Albion, where they have since resided. At years of age she embraced religion, protracted meeting held at Albion. J. L. Huffman, was baptized by him with the Albion Seventh-day Church, and ever after maintained a Christian life.

were entertained that her speedy recovery was assured. But it soon became apparent that her disease was of a more serious character than was at first apprehended, as she continued feeble in health.

Geo. H. Lilly, Chorister of the church, also made appropriate and touching remarks. At a meeting of which Florence was organist, the following resolutions of respect and condolence were adopted:

Resolved, That we extend to her mother our heart-felt sympathy in her sad bereavement.

Resolved, That a copy of these resolutions be presented to her mother, and also that we request their publication in the SABBATH RECORDER.

TRACT SOCIETY.

Table with columns for item and amount. Includes items like 'From bequest of A. B. Crandall', 'Woman's Aux. Tract Society', '2d Verona Church', etc.

E. & O. E. PLAINFIELD, N. J., Aug. 1, 1885.

PREACH THE TRUTH.

As the Bible is more fully studied, and its truths are more fully taught, the mind becomes more enlightened, a sense of personal responsibility is deepened, Christian activity is increased.

ancient question, "Lord are there few that be saved?" We know that the victories of the Gospel are grand and glorious; we know also that the mystery of iniquity worketh; that many false prophets have arisen, and that the man of sin is being revealed.

CHICAGO MISSION SCHOOL PICNIC.

Our fourth annual picnic was held last Tuesday, July 28th, at Woodlawn, a beautiful spot within the limits of South Park.

With many of our children this is the great event of the year. The day was clear, but exceedingly hot; one of those days on which no concern is felt in regard to rain or wind.

Woodlawn was reached at 9.30 A. M. and by the time the older people could reach the grounds, the swings were occupied and other amusements entered into with great glee.

Mrs. Greenman and Mrs. Rich, of Farina, visited Chicago on their return from the Association at Milton, Wisconsin, and informed us that the ladies of Farina had offered to furnish our picnic with eatables.

After dinner came the swim and wade, the boys enjoying the former, and the girls, under the care of Superintendent Moore, the latter. Many rambled in the woods, plucking wild flowers, and engaging in various amusements.

Home News.

New York.

At the time of the regular Sabbath services last Sabbath, suitable memorial services were held at the first church. The B. Frank Maxson Post presented some brief exercises led by T. B. Titsworth, Post commander.

Major Walter Crandall, formerly of Little Genesee, now of Arkansas, was a welcome visitor at Alfred a few days last week. He had not visited this place since before the war.

University Hall was increased last week, by the arrival of Mrs. Judge Dexter and family, of Elmira.

Dr. Williams is again on our streets and is look quite well except that the injured wrist is still carried in a sling. We are sorry to hear that Mr. Alberti, of whose injuries we spoke in our last notes, is not recovering as rapidly as it was hoped he would.

Wm. M. Saunders is canvassing our town for the Personal Memoirs of General Grant which, of course, everybody will want.

ANDOVER.

At a special meeting of the Seventh-day Baptist Church and Society of Andover, N. Y., the following resolutions were unanimously adopted, and the Church Clerk was, by vote, instructed to forward a copy of the same to the SABBATH RECORDER, with a request for their publication:

WHEREAS, we have this day accepted the resignation of Rev E. A. Witter, as pastor of this church, such resignation to take effect on Aug. 15th, 1885; therefore,

Resolved, That the Seventh-day Baptist Church and Society of Andover hereby express their appreciation of the services which he has rendered to this body in his pastoral capacity.

Resolved, That he has labored zealously in his calling, has faithfully, and ably co-operated with the church in all its efforts for spiritual and material advancement, and has endeared himself to the entire membership.

Resolved, That we pray that God may bless him in his new pastorate, and that he may be instrumental in building up Zion wherever he shall labor in the Master's vineyard.

T. A. BURDICK, Church Clerk. Aug. 3, 1885.

Ohio.

JACKSON CENTRE.

At a called meeting of Smith Post, No. 61, G. A. R. Jackson Centre, Ohio, the following Resolutions were adopted:

WHEREAS, Our great commander, Gen. U. S. Grant, has obeyed the call of Him who doeth all things well, and has gone to enjoy the rewards of a well-spent life; therefore,

Resolved, That in his death our nation has lost its ablest defender and most illustrious citizen, his family a loving and tender husband and father, and the world an able and honest counselor.

Resolved, That while we mourn his loss we find solace in the fact that in the army and to his country his work was done, and well done, before he was called hence.

Resolved, That we extend to his family our warmest sympathy in their bereavement, and that we as a Post will solemnize the day of his funeral in a fitting manner.

Resolved, That in commemoration of his death the comrades of this Post will wear the usual badge of mourning for thirty days, and that the Post Hall and our flag be draped for the same length of time.

COMMITTEE.

Wisconsin.

ALBION.

The last two or three weeks have been, for the most part, "very hot" for this climate and accompanied with several pretty severe wind and rain storms. A considerable amount of damage was done in the way of blowing down tobacco sheds, upsetting chimneys, unroofing houses and barns, in a few instances killing live stock; but no human lives have been lost in this vicinity.

Our Sabbath-school and Church interests are attended with a fair degree of prosperity, and there are many things we would be glad to see in a more hopeful condition, yet there are signs and evidences of improvement which are encouraging.

We are expecting Bro. S. L. Maxson here in a few days who is to take charge of the Academy the coming year, and we are looking forward, hopefully, to a successful year for the school. The gentlemen's building is being painted within and without, and such other repairs as may be necessary will be attended to during the vacation.

We were much pleased and greatly cheered by a visit from Bro. J. B. Clarke who spent Sabbath-day, July 11, and the following week with us in the interests of the Tract Society, and while we hope he was successful while here in his special work, we are assured that his brief association with the people in this place was conducive to our good and we trust he may come this way again.

Alabama.

SHAHAN.

The health of our people has been good this summer, although the weather has been very warm.

Wheat and oats were an average crop. Corn, cotton and all other crops are very promising, as God has blessed us with abundant rains and fine growing weather.

We are expecting Bro. J. F. Shaw, of Texarkana, Ark., to visit us soon which we shall greatly appreciate. We hope the time is not far distant when God will send a shepherd into this large and promising field. We believe a good work could be done in this country as prejudice is now dying out to some extent, and people seem more willing to hear the truth.

Brother R. S. Willson has been giving us some very fine scriptural readings on the Sabbath question. We hope and pray that the blessing of God will rest upon these labors.

Etowah County, Aug. 2, 1885.

Condensed News.

Domestic.

The Hon. Frederick Douglass made one of his old-time eloquent speeches at the emancipation celebration in Rochester, N. Y., Aug. 5th.

A destructive cyclone visited Camden and Philadelphia, the 3d inst. Some lives were lost, and immense damage was done to buildings and shipping.

Lieutenant Greeley's report on the Arctic Expedition is progressing as fast as health permits, and will be ready in ample time for the meeting of Congress in December.

Heavy and destructive rains are reported from various sections of country during the past week. Cellars and basements in Chicago suffered most from the superabundance of water.

Frank Patterson, the Asbury Park opera manager, who has twice been convicted of the forgery of indorsements on notes, has been sentenced to ten years at hard labor in state's prison.

The business failures during the first seven days of August as reported to R. G. Dun & Co., number for the United States 162, and for Canada 18, or a total of 180, against 201 last week.

The heaviest thunder storm and gale ever known in New Hampshire occurred Aug. 1st. Fears are entertained that two yachts on Lake Winnepesaukee were lost. The steamer Nellie sunk at her wharf at Lake Village during the night.

Foreign.

The trial of Louis Reil ended in his conviction. He is to be hanged September 18.

General Campeno, minister of war, is forming a military commission to re-organize the Anamite army.

The Earl of Carnarvon, the lord lieutenant, is making a tour of the leading towns of Ireland. He travels without a police escort.

The Nord says that England has consented to Russia's proposal to leave the Zulicar question to be settled by a joint boundary commission.

China is hastening preparations to revictual and coal the three-iron clads which were built in Stettin for that government. The crews of the vessels will be strengthened.

The Sultan of Turkey, in negotiations regarding the sending of an expedition to Soudan, has raised the question of an early evacuation of Egypt by the British troops, offering to substitute Turkish troops in their place.

LETTERS.

I. L. Cottrell, Mrs. P. C. Burdick, N. W. Irish, Mrs. M. H. Marsh, C. DeVos, A. E. Main, Marvin Oil Co., J. C. Willson, Mrs. Rowland Coon, E. Alden & Bros., P. P. Richardson, Mrs. Lydia Burdick, O. W. Babcock, I. D. Titsworth, Wm. M. Jones, John Beach, Maxson Babcock, T. B. Collins, J. Th. Lucky, J. M. Titsworth, Mrs. M. J. Harrison, F. E. Carpenter, D. D. Rogers, A. H. Lewis.

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 for name and amount. Includes names like Mrs. Rowland Coon, Mrs. Ella B. Lewis, Mrs. P. C. Burdick, etc.

SPECIAL NOTICES.

THE Seventh-day Baptist Society, of Wells-ville, 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.

THE Quarterly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be held with the Niantic Church, commencing Sabbath-day, August 22, 1885, at 10.30 A. M.

Sabbath-afternoon, at 2 1/2 o'clock, ordination of a deacon. Sermon, by O. U. Whitford, Consecrating prayer, H. Stillman; Hand of fellowship, A. A. Langworthy; Charge to the Church, I. L. Cottrell. Evening after the Sabbath, at 7 1/2 o'clock, sermon, by L. F. Randolph.

Sunday Morning, at 10 1/2 o'clock, sermon by O. D. Sherman. Sunday afternoon, at 2 1/2 o'clock, sermon by U. M. Babcock, followed by answers to questions from the Question Box. Sunday evening, at 7 1/2 o'clock, sermon by I. L. Cottrell.

O. U. WHITFORD, Secretary.

NOTICE is hereby given to all interested in the Yearly Meetings of Iowa, Minnesota, Dakota, and Kansas and Nebraska, that arrangements have been made so that the above named Yearly Meetings will come on successive Sabbaths, as follows: Iowa, the first Sabbath in October; Minnesota the second; Dakota the third; Kansas and Nebraska, the fourth. This arrangement has been made in order that Eld. A. E. Main, Missionary Secretary, may be present. Let us begin now to make our arrangements to attend. J. T. DAVIS.

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 thereof, 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.

WALKING BY FAITH.

If only a little way ahead, Shine the prints of the Master's feet, There is glory o'er all the path I tread...

STAYING MAD.

BY HELEN T. THOMAS.

Grace and Maggie lived in neighboring houses, and usually played together with great satisfaction. But one pleasant morning, a serious difficulty arose.

Grace felt it her duty to defend the deceased Major from this charge, and the result was that Maggie displayed a very disagreeable amount of temper.

"The hateful old thing!" snapped Maggie, "she knows he wasn't white, any more than the moon is white; he was just about that color."

Now Maggie was quite noted among her playmates for "flying off the handle," as they expressed it, with remarkable ease; but they all knew, that however "spunky" she became, it would all be over soon.

Along in the afternoon Maggie began to suspect that she had eaten too much candy, and thought perhaps she would feel better if she took the new dolly out for a walk.

"I'm—I'm crying because I can't stay mad!" and she detailed the whole story about the yellow dog that had died two years ago.

"That's just the way it always is," she said, "I always forget how ugly I've been treated, and then when I do think of it again, I feel so foolish to think I've forgotten so easy."

Aunt Frances laughed heartily for a moment, then looked sober again, and said: "My dear little girl, you've no idea how thankful you ought to be, or how much trouble you are saved by that very thing that you feel so vexed about—that you get over being angry so easily."

remember one time in particular, I had some difference with a little friend, which she forgot about as soon as you would, but I 'stayed mad,' and when about a week after, I was passing her house and heard her call to me to stop, I made no answer, but marched on as stiff as a poker.

"That was too bad!" said Maggie, much interested. "Didn't that cure you?" "Perhaps it helped," said Aunt Frances, "but it was not until I grew older, and fully realized how unhappy my life was going to be if I kept on in the old way, that I began a real fight with myself about it."

"Perhaps if somebody had given you a new dress or something else nice every time, that would have helped. You know my dolly drove away my mad feelings," said Maggie.

"I've no doubt it would," Aunt Frances replied, "but it's a very bad plan to depend upon other people to help you about such things. If you do, you're almost sure to be disappointed."

"Auntie," said Maggie, "do you ever feel that bad way like you used to, now?" "Yes, sometimes I do, even yet, although I have fought so long against it; so you see what a great advantage you have over your poor Auntie, that you can get rid of such feelings easily; but if you should go on trying to keep them, I am afraid you would soon get to be just as bad."

"I wouldn't at all wonder," said Auntie, "I've noticed a great many times that if I ate too much candy or any of those things that put people's stomachs out of order, it would make it ever so much easier for me to get mad and to stay so; it's a good thing to remember."

"I will remember it," said Maggie, "or I'll try real hard to, and now I'll find mamma and ask her to give me something to make me feel better."

"Auntie," said she, "come to think of it, I do believe Major had some white on him after all. I guess I didn't remember straight. I shouldn't wonder if he was most half white, and I think I ought to go over and tell Grace so right away."

"I think you ought," said Auntie, "and that's another thing to remember, that, as a general thing, other people are just about as likely to be right as you are yourself, and that it's always best not to be too positive, especially about things that happened a great while ago, and were not of much importance anyhow."

"Like old yellow dogs—I mean yellow and white dogs," said Maggie.—Christian at Work.

VICTOR HUGO.

Victor Hugo was a man peculiarly suited to the French genius for enthusiasm. That he was not the man, however, whom the funeral orators described, "the man of the age," "the incarnation of the nineteenth century," "the world poet," "the master," may be safely affirmed.

Indeed the figure of Victor Hugo is so surrounded by sensational, melodramatic effects of every kind, everything about him is and has long been so spectacular, that it is not at all easy to define his exact quality and influence. To rank him among the great men or great historic figures of the world, as is the French disposition, is a vain endeavor.

Victor Hugo was mainly a literary man. As an efficient, public man, a statesman, a counselor, a leader in critical moments, in the midst of fierce revolutionary agitations, his warmest eulogist could hardly claim for him eminence. He was, in the truest sense of the familiar phrase, a sentimental politi-

cian, by which we mean not a man who acknowledges the power of sentiment in the movement of public affairs, but a man who spoke and acted upon theories which took no account of fact, of experience, and of human nature. Because men are poor and oppressed and suffering, and shout for liberty, equality, and fraternity, it does not follow that they can organize and administer a wise, just, and equal government, nor that they may not, even with humane and excellent impulses and desires, introduce anarchy and the maddest injustice.

Victor Hugo's kind heart and earnest plea for such victims did not make him the Moses to lead them out of the wilderness of their sorrow. Indeed, there are passages in his works describing his conduct in certain emergencies which raise inevitably a pleasant smile at his child-like confidence in the effectiveness of a ribbon or a phrase to appease the most turbulent passions and change the current of events.

Testing his character as a poet by the standard of greatness which is applied to him, the greatness of the historic and acknowledged great men, it is not easy to suppose that, conceding all the fine passages in his poetic works, there is any poem of his which the world will canonize with the great poems. It is probable, indeed, that his prose will continue to be more prized than his verse, and of all that he wrote Les Miserables seems to be the surest of the longest date, because it is a prose epic of the sorrow and suffering that arise from the unchristian and inhuman conditions of civilized society.

With his goodness of heart and his warm sympathies, and his fiery wrath with wrong, and his constant and overwhelming self-consciousness and posturing, and his great literary talent, the word which seems most truly to describe Victor Hugo is rhetorician. With that character all the fervor of the panegyrics is in entire accord, and all the pageant of his burial. No people could honor the greatest of its benefactors with a more splendid tribute of spectacular sorrow than Paris lavished upon the remains of Victor Hugo.

WHAT THEN?

The winds blow hard. What then? He holds them in the hollow of his hand; The furious blasts will sink when his command Bids them be calm again.

The night is dark. What then? To him the darkness is as bright as day. At his command the shades will flee away, And all be light again.

The wave is deep. What then? For Israel's host the waters upright stood. And he whose power controlled that raging flood Still succors helpless men.—Golden Censer.

THE MOTHER AND HER CHILDREN.

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life from day to day consume all their time and strength. But "of two evils choose the less," and which would you call the less, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half hour to read or talk with them; I have seen this woman spend ten minutes in ironing a sheet (there were six in the washing) one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet, white suit;" thirty minutes in polishing tins that were already bright and clean; forty minutes for frosting and decorating a cake for tea, because "company was expected."

Oh, these children! these children! The restless, eager boys and girls whom we love more than our lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood! Speckless windows, snowy linen, the consciousness that everything about the house

is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—Christian Observer.

A NOBLE REPLY.

One evening in a parlor at a Summer watering-place the young people were dancing. One young lady was not taking any part in the exercise. "Does not your daughter dance?"

"No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them?

You brought them and gave them to God in baptism. Were you sincere? Did you mean that they should indeed be "lent unto the Lord" as long as they live?

Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," and to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little further. Life is short. Suppose your dream is fulfilled—is it anything more than a dream?

What lies beyond? The curtain is drawn and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affections choose for her then? It is better to think matters of this kind through to the end.

A MOTHER'S PRAYER.

The sweetest sound heard through our earthly home— The brightest ray that gleams from heaven's dome— The loveliest flowers that e'er from Earth's breast rose—

The purest flame that, quivering, gleams and glows— Are found alone, where kneels a mother mild, With heart uplifted, praying for her child.

The stream of tears can never cease to flow Long as life's sun shall shine on us below; And many angels have been sent by God To count the tear drops wept upon life's road; But of all tears that flow, the least defiled Are when a mother prays beside her child.

Because it is to mortal eyes unseen, Ye call it foolishness, a childish dream, In vain; ye cannot rob me of that thought, That legend, with such heavenly sweetness fraught, That blessed angels have for ages smiled To see a mother praying for her child.

IMPORTUNITY IN PRAYER.

There is reason for believing that Christians allow themselves to be deprived of a great deal, just for a lack of sheer persistency in prayer. While it is true that God does for us many times even more than we ask for or think of, and though it is also true that he often answers our calls when we have not been especially earnest, yet we are certain that there are things which if obtained by us must be pleaded for with a tremendous urgency.

This truth is plainly taught us in two illustrative examples which are furnished by our Lord. He framed a parable to set forth the great importance of persistency in prayer in which he presents two impressive characters who stood far apart in their social relations and temporal circumstances. To the vision of his hearers he held up a strong-minded and stern judge who appeared very cold in his manners and inflexible in his principles. He had much power but was determined to use it according to his notions of justice which, however were not always in harmony with righteousness. A certain widow approached him and humbly asked him to see that she had justice done to her by an adversary who had wronged her. Coldly he brushed her request aside and apparently rid himself of her presence and petition. But the woman would not let him alone. She had a case which was of great importance to her and so she thought it worth her time and energy to capture a favorable decision from that judge. Day after day she pressed her cause, giving the judge no peace until he granted just what she wanted. For fear that she would wear him out by her continual coming to him, he made her enemy do her justice. She would not have succeeded but for her dogged urgency. So of the man who went to his friend at midnight, and asked him to lend him three loaves of bread to entertain a friend who came unexpectedly to his house and found him with an empty larder. The man of whom the request was made had the loaves but did not feel disposed at first to comply with the desire of his friend. His circumstances seemed to forbid a favorable response. It seemed an unfavorable hour when the request was made; and besides he was in bed with his children, and it would put him to considerable inconvenience to accommodate the applicant. So he refused to grant the favor. But one refusal, or two, or even three did not keep the needy man from urging his request. And so the owner of the loaves, though resting in his bed, could take no rest, till he got up and handed over to his friend just what he wanted. It was not done for friendship's sake, but for persistency's sake. Had it not been for that wearing urgency, the man would have gone home empty-handed. Now while we are to upon Christ's merits for all divine favors and should seek only such things as are in agreement with God's will, yet we should,

because it is our privilege, humbly persist in asking God for those things that we need. God will bear much urging.—Christian Secretary.

THE SEVEN WONDERS OF THE ANCIENT WORLD.

- 1. The pyramids of Egypt. 2. The mausoleum or tomb built for Mausolus, King of Caria, in Asia Minor, by his queen, Artemisia. 3. Temple of Diana, at Ephesus, completed in the reign of Severus, sixth king of Rome. It was four hundred and fifty feet long and two hundred broad, supported by one hundred and twenty-six marble columns. 4. The walls and hanging gardens of the city of Babylon, built in the reign of Nebuchadnezzar. 5. The great brazen image dedicated to the sun, at the Isle of Rhodes in the Mediterranean, and called the Colossus of Rhodes. It was built B. C. 288, took twenty years in the building, and towered 124 feet across the harbor of Rhodes for sixty-six years. A lighthouse stood on one of its uplifted hands. 6. The exquisite statue of Jupiter Olympus carved out of ivory and adorned with an armor of gold by the sculptor Phidias, for the town of Olympus, in Elis. 7. The Pharos of Alexandria, a tower and lighthouse built by the order of Ptolemy Philadelphus, King of Egypt, B. C. 282.

SIX BIBLE NAMES.

Say them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following list of Bible chronology:

- 1. From the time Adam was created until the time Enoch was translated, was a thousand years. 2. From the time Enoch was translated until the time Abraham was born, was a thousand years. 3. From the time Abraham was born until the time Solomon dedicated the temple, was a thousand years. 4. From the time Solomon dedicated the temple until the time Christ was born, was a thousand years. 5. From the time Christ was born until the time John died, was a hundred years. Thus the Bible history of forty-one hundred years may be divided.

WHEN DOES A TREE GROW?

A short time ago a gentleman was preaching in the open air; his subject was "Growth in Grace." At the close of the meeting a man approached him and said, "Our minister has been preaching some excellent sermons on that subject, and I have been trying to grow in grace this long time, but I find I never can succeed." The preacher, pointing to a tree, said, "Do you see that tree?" "Yes," was the wondering reply. "Well, it had to be planted before it could grow. In like manner you must be rooted and grounded in Christ before you can begin to grow." The man understood his meaning, and went away to find Christ; and soon he was rooted in Christ, and brought forth fruit to his praise.—Messiah's Herald.

IGNORANCE OF THE SCRIPTURES.

The reason why so many busy men are not religious men, is their lack of knowledge of the Scriptures. Business men are men generally well informed. You go into their counting-room, they can tell you of civil law; they are well posted in politics; they have some general information in literature, while the science of business is a study in which they are always ready for examination; but you ask them their views on religion, how few have any well defined! You ask them of the character of Bible truth, how few can enter into its thought, and give a reason for whatever of belief or disbelief they have!

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Popular Science

THE largest telescope in the world, which has an aperture of twenty inches. The largest in use at San Jose, Cal., having a twenty-eight inches.

BENZOLE MAGNESIA.—General allude to the efficacy of "Benzole," as a grease eradicator, by saturating calcined magnesole. A little of this powder greasy stain on paper, or any move it; but old stains may come off by the process.

THE WEAR and tear of machinery too much for all substances, ways yield, in time, to the ordinary use, as is seen in machinery in Europe; but where multigregate, a short time only set them out. The heavy slate Brooklyn Bridge are already resort has to be had to wood which can be easily renewed. Iron steps will last a little longer soon grow so smooth and polished, dangerous, and on the approved railways of New York, it is necessary to cover them to prevent Rubber with inserted plugs of far to serve the best purpose, requires frequent renewal.

A SCIENTIFIC FACT ABOUT Wood, when subjected to a 400 to 800 degrees, is resolved into distinct products: Charcoal, acid, and gases. The process is described: A cord of fairly-sized weighs, say, 4,000 pounds; this placed in a charring receptacle to a proper temperature for, it entirely disappears. In its place, 1,000 pounds of charcoal, 2,000 pyroigneous acid, and 1,000 pounds condensed gases. The aggregate of these products is exactly equal to the weight of the wood. By the heat the constituents of the wood dissociated, and the immediate nature of these constituents is charcoal, the acid, and the fixed

NORTHERN LIMIT OF CORN GROWING the northeast shores of Asia cultivated at fifty degrees north, although in the interior it may be north as sixty-two degrees. On the shores of America the northern growth is fifty degrees, and on the shores it reaches about fifty degrees while in the intermediate countries to grow as far as sixty-five degrees that it thrives farther north than of continents than on the thought by M. Buynman to be due to the cooling influences of ice age on the coasts, but to depend on a greater amount of sunlight reaching dry regions far from the oceans. corn grows in latitude seventy climate being not only warmed to the Gulf stream, but the sky clear as well. Even in the mountain regions, where the shade temperature, vegetation may grow in shade exposed to the sun, and luxuriant grass has been found on Walden, beyond eighty degrees north latitude.

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The great brazen image dedicated to, at the Isle of Rhodes in the Med- ian, and called the Colossus of Rhodes, built B. C. 288, took twenty years in building, and towered 124 feet across the of Rhodes for sixty-six years. A light- stood on one of its uplifted hands. The exquisite statue of Jupiter Olym- ped out of ivory and adorned with an of gold by the sculptor Phidias, for of Olympus, in Elis. The Pharos of Alexandria, a tower and use built by the order of Ptolemy phus, King of Egypt, B. C. 282.

SIX BIBLE NAMES.

them over a good many times, until remember them and the order in they are given. Enoch, Abraham, Solomon, Christ. Repeat them again, and then learn owing bit of Bible chronology: from the time Adam was created until Enoch was translated, was a thou- sars. From the time Enoch was translated time Abraham was born, was a thou- sars. From the time Abraham was born time Solomon dedicated the temple, thousand years. From the time Solomon dedicated the until the time Christ was born, was and years. From the time Christ was born until John died, was a hundred years. The Bible history of forty-one hun- ars may be divided.

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Abstract of Time Table, adopted May 25, 1885.

Table with columns: STATIONS, No. 8\*, No. 12\*, No. 4\*, No. 6. Rows include Little Valley, Salamanca, Carrollton, etc.

NOTE.—Train 4 will stop at all stations on Sunday. ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Yan- dalia 6.00, Allegany 6.30, Olean 7.20, Hinsdale 8.00, Cuba 9.05, Friendship 10.00, Belvidere 10.37, Bel- mont 11.25, Scio 11.55, Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.00, and arriving at Hor- nellsville at 4.20 P. M. 4.40 P. M., from Dunkirk, stops at Forest- ville 5.08, Smith's Mills 5.20, Perryburg 5.46, Day- ton 6.07, Cattaraugus 6.45, Little Valley 7.16, Sala- manca 8.15, Great Valley 8.23, Carrollton 8.37, Yan- dalia 8.50, Allegany 9.07, Olean 9.16, Hinsdale 9.32, Cuba 9.57, Friendship 10.28, Belvidere 10.42, Belmont 10.54, Scio 11.07, Wellsville 11.19, An- dover 11.47 P. M., Alfred 12.14, Almond 12.28, arriving at Hornellsville at 12.42 A. M.

Table with columns: STATIONS, No. 1, No. 5\*, No. 3\*, No. 29. Rows include New York, Port Jervis, Hornellsville, etc.

NOTE.—Train 1 will stop at all stations on Sun- day. No. 29 runs daily over Western Division. ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 9.25, Hinsdale 11.10, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.13, 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.

Table with columns: STATIONS, 15, 5\*, 9\*, 35\*, 21\*, 37. Rows include Little Valley, Buffalo, Bradford, etc.

11.04 A. M., Titusville Express, daily, except Sun- days, from Carrollton, stops at Limestone 11.30, Kendall 11.81, and arrives at Bradford 11.35 A. M. EASTWARD. STATIONS 6\* 20\* 32\* 16. 35. Rows include Little Valley, Buffalo, Bradford, etc.

5.45 A. M., daily, from Bradford, stops at Kendal- 5.50, Babcock 6.00, Limestone 6.10, arriving at Car- rollton at 6.35 A. M. 8.55 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.59, Limestone 4.09, and arrives at Carrollton 4.24 P. M. 5.40 P. M., daily, except Sundays, from Mt. Jew- ett, stops at all stations except Buttsville, arriving at Bradford at 7.10 P. M. \*Daily. †Dining Station. ‡Through Tickets to all points at the very low- est rates, for sale at the Company's office at the de- pot. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

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: 16-17. 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: 1-29. Aug. 8. The Prophets at Baal. 1 Kings 18: 29-39. Aug. 15. The Prophet of the Lord. 1 Kings 18: 39-40. 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: 1-15. Sept. 12. The Sunamite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16. Sept. 26. Quarterly Review.

LESSON VIII—ELIJAH AT HOREB.

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

For Sabbath-day, Aug. 22.

SCRIPTURE LESSON.—1 Kings 19: 1-18.

1. And Ahab told Jezebel his wife, and she had slain all the prophets with the sword. 2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. 3. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. 4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. 5. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. 6. And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head; and he did eat and drink, and laid him down again. 7. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. 8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 9. And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What dost thou here, Elijah? 10. And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; 12. and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. 13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What dost thou here, Elijah? 14. And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria. 16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy stead. 17. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. 18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT.—"And after the fire a still small voice."—1 Kings 19: 12.

TIME.—About B. C. 906.

PLACES.—Beersheba, Horeb.

RULERS.—Ahab, king of Israel; Jehoshaphat, king of Judah.

OUTLINE.

- I. Ahab's report to Jezebel. v. 1. II. Jezebel's threat. v. 2. III. Elijah's flight. v. 3, 4. IV. The angel's visits. v. 5-7. V. Elijah flees to Horeb. v. 8, 9. VI. The Lord's charge to Elijah. v. 9-18.

INTRODUCTION.

In our last lesson, we studied about the test made by Elijah, the prophet of the Lord; the descent of fire from heaven, consuming the sacrifice, altar and all; and the slaying of the 450 prophets of Baal. After the day's victory, Elijah ran before Ahab to the entrance of Jezreel, where he waited to hear the result of the king's report to the queen. We study to-day of the queen's anger, and her awful curse upon Elijah.

EXPLANATORY NOTES.

V. 1. Ahab told Jezebel all that Elijah had done, etc. The king had witnessed all of the proceedings of the day, viz., the vain attempt of the prophets of Baal to call fire from their god to consume their sacrifice, and the success of the prophet of the Lord in burning his sacrifice by fire from heaven; the turning of the people from idolatry to the true worship; and the slaying of the prophets of Baal,—all of which he told Jezebel.

V. 2. Jezebel sent a messenger unto Elijah. Elijah was without the city, and Jezebel, instead of sending a messenger to capture Elijah, which could easily have been done, she sent word informing him, So let the gods do to me, . . . if I make not thy life as the life of one of them. It was probable that she took this way of getting rid of Elijah, knowing that he would leave the country, for she gives him till to-morrow about this time—a whole day, to escape.

V. 3. When he saw that, he . . . went for his life. When he heard of Jezebel's anger and her threat, he fled. "To force martyrdom upon himself, of his own choice, without necessity, he did not consider a part of his calling, nor did he regard it a great and holy act, nor has this ever been the case with the prophets and apostles. In behalf of the truth and the glory of God's name, the prophet would have given up his life with joy; but at the present crisis, this end would not have been attained through his death; it would have been a triumph for Jezebel."—Menken. Came to Beersheba. Beersheba is 95 miles from Jezreel, and it must have taken him some days to have reached there. Left his servant there. For what reason, we do not know, unless the servant was exhausted, and was unwilling to go farther.

V. 4. He himself went a day's journey into the wilderness. Beersheba belonged to Judah (see v. 8), Jehoshaphat was king of Judah, and was on good terms with Ahab: He did not feel safe, therefore, and proceeded still farther, into the wilderness, to get out of the reach of his enemy, Jezebel. Sat

down under a juniper tree. For rest and sleep. "It is the most longed-for and most welcome bush of the desert, abundant in beds of streams and valleys, where spots for camping are selected, and men sit down and sleep in order to be protected against wind and sun."—Robinson. O Lord, take away my life. Disappointed, despondent. He thought over what he had done in the overthrow of the heathen worship and the establishing of the worship of Jehovah at Carmel; his hopes were exuberant for the welfare of Israel, but alas! Jezebel, instead of being repentant, seeks his life; he wants to die, for, he says, I am not better than my fathers. I am no more able to bring back the world to God than were my fathers who have preceded me.

V. 5. As he . . . slept. . . an angel touched him. A ministering spirit. Arise and eat. He was not only in need of sleep, but food also.

V. 6. On awaking, he saw a cake and a cruse of water. "Whether these provisions were prepared immediately by the angel, or by some traveler whom God led that way, we need not discuss, for either was possible."—Whedon.

V. 7. The angel appeared the second time to Elijah, requesting him to arise from his slumbers, and eat and drink, giving as a reason that the journey is too great. He is exhausted, and although he needs the rest and sleep, he also needs food to strengthen his physical body. His despondent state of mind may be attributed in part to the exhausted state of his body.

V. 8. Went in the strength of that meat forty days. That is, the food he found in the desert was all he had to sustain him during his sojourn there. Unto Horeb. This mountain is 200 miles from Beersheba, and is called mount of God, because God here gave the law to Moses, it being the same as Mount Sinai.

V. 9. He found a cave, or a cleft of rocks; at Horeb, in which he lodged. What dost thou here? This question is generally considered as a reproach for being idle. He had run away from duty, and the question suggests that he had no business to be there.

V. 10. Elijah, like a good many others, begins to make excuses for his being there: I have been very jealous for the Lord God. I have been opposed to idol worship, and have done what I could to overthrow it, and establish the worship of Jehovah. The children of Israel have forsaken thy covenant. They have promised God, or covenanted with him, to keep his law, but they have broken their covenant; they have thrown down thine altars, and slain thy prophets. Not satisfied with all this, they seek my life. Poor excuses. It should rather have incited him to action.

V. 11-14. Go forth. Come out of your hiding place. The Lord passed by. "The roar of the whirlwind and the crash of rocks only frightened, but did not move him. The earthquake rocked him and the white light filled all the cavern, but the still small voice that followed, sweeter than a mother's lullaby, melted his heart, and, wrapping his sheep-skin mantle about his face, he came out, and stood before Jehovah."—Helping Hand.

V. 15, 16. Go, return on thy way. Return to duty. The Lord knew that Elijah needed to be actively engaged in work for him, to be able to throw off this despondency under which he was laboring, so he bids him, first, to anoint Hazael king over Syria; second, to anoint Jehu, son (or grandson) of Nimshi, king over Israel; and third, to anoint Elisha to be prophet in his stead.

V. 17. Him that escapeth Hazael shall Jehu slay; and him that escapeth Jehu, shall Elisha slay. It was customary to set apart kings and prophets for a special service by anointing them. These men were set apart especially to punish Israel for their sins.

V. 18. I have left seven thousand in Israel. . . who have not bowed unto Baal. "Though the children of Israel have forsaken my covenant, yet I have kept and will keep it."—Pulpit Commentary. "Seven thousand faithful shall survive all the persecutions of Ahab and Jezebel, and carry down the worship of Jehovah to another generation."—Cook.

PRACTICAL THOUGHTS.

- 1. Don't run away from duty. v. 3-9. 2. Idleness in the Lord's vineyard will make us despondent. v. 10, 14. 3. Excuses for neglect of duty will not avail with God. v. 10. 4. There is work enough to be done. v. 15, 16. 5. There is comfort in the thought that there may be many more sincere worshippers than there appear to be. v. 18. J. M. M.

Books and Magazines.

An elegant edition, illustrated, of the tender tributes of the poets E. C. Stedman, B. F. Taylor, John Boyle O'Reilly, James Fitz and others, to the great hero Grant, has been published by Vandercreek & Co., publishers, Chicago, Ill., and will be sent by mail for 50 cents. It is on heavy satin paper, tied with black silk ribbon, and furnishes a parlor souvenir and a suitable memorial of the death of U. S. Grant. The edition is limited. Agents wanted.

To the student of antiquities the July number of the American Antiquarian is an interesting one. The principal article is on the "Ruins at Palenque and Copan." Palenque is a small village in the southern limits of Mexico, believed to be the site of some of the most extensive ruins in the world. The country about this village is covered with a dense forest, under which these ruins lie. Discoveries have been made sufficient to justify the belief that they are very extensive. The article is illustrated with numerous cuts of relics found in this strange buried city. Other articles in this number cover a fair range of topics of interest to the specialist. Stephen D. Peet, Editor, F. H. Revel, Publisher, 150 Madison St., Chicago, Ill. \$4 a year.

Whatever Marion Harland chooses to put in print it is worth while to stop and read. Her name as editor of one of the departments of Babyhood assures it a successful entrance into many a home in our land. The August number of this magazine, "devoted exclusively to the care of young children and infants," is before us, and fully justifies the promise of former numbers. 18 Spruce St., New York. \$1 50 a year.

The Wide Awake for August is on our table, and is as fresh and bright as any of its predecessors. It

opens with a frontispiece, "In the Sweet of the Year," by F. H. Ljungren. The same artist gives us a full-page drawing of Burns' "Highland Mary." There are some remarkably good short stories, and the serials are unflagging in interest. The Chautauque readings are unusually full. On the whole the number is a particularly fine one. D. Lothrop & Co., Boston, Mass. \$3 per year.

MARRIED.

At Mystic Bridge, Conn., Aug. 5th, 1885, by Rev. O. D. Sherman, Mr. GEORGE L. CUSHMAN, of Monson, Mass., and Miss WEALTHY L. CRUMB, of Mystic Bridge.

In Wallworth, Wis., Aug. 4, 1885, by Rev. A. McLearn, Mr. HERVEY F. MCCUMBER and Miss ANNA HENRY, both of Harvard, Ill.

At the home of the bride's father, Dea. W. B. West, in Utica, Wis., July 23, 1885 by Eld. S. H. Babcock, Mr. CHARLES E. HULL and Miss ANNY S. WEST, all of Utica.

At the home of N. M. Webster, in Albion, Wis., July 30, 1885, by Eld. S. H. Babcock, Mr. FRED M. WEBSTER, of Albion, and Miss MATTIE E. WILLIAMS, of Janesville, Wis.

DIED.

In Westery, R. I., Aug. 1, 1885, of consumption, GURDON HISCOX, aged 56 years. "He was the son of Clark Hiscox, Jr., whose father was grandson of Rev. Thomas Hiscox, and Bethia Clarke. His mother was Mary White, a lineal descendant of William White, one of the famous pilgrims of the Mayflower." Brother Hiscox united with the First Hopkinton Church in early life and died a member of the same, highly respected as a man of strict integrity, a good neighbor and a kind and loving husband and father. During his long sickness he has exhibited great Christian faith and hopefulness. A wife, a son and daughter, a sister, and many other relatives and friends mourn his departure, but rejoice in that he gave evidence that he had "Christ in him, the hope of glory." His funeral was attended at the house by a large assembly of friends and neighbors, Aug. 4, 1885. I. L. C.

Near Ashaway, R. I., July 20, 1885, of cirrhosis of the liver, after a long and painful sickness, MARY ANN B. CRANDALL, widow of the late Luke Crandall, aged 78 years. She was a much esteemed member of the First Hopkinton Church. The home-stead, which was formerly the property of Mrs. Crandall and her sister-in-law, Miss Mary Ann Crandall, who died a year ago, was left to the church for the use of its needy members. Two sisters of the church have for many years found here a home and kind care. None of the immediate family of the departed are living, but she leaves other relatives and many who loved her for the noble qualities and Christian character that adorned her life. She was industrious, careful and self-sacrificing in her labor for others, and in sickness, patient and resigned. She will be missed here, but we trust she is a welcomed guest "yonder," for has he not said "Inas much as ye have done it unto one of the least of these my brethren, ye have done it unto me." I. L. C.

In Berlin township, Clinton county, Iowa, CHARLES H. CORNISH, of septic diarrhoea, aged 63 years, 2 months and 1 day. He leaves a large family to mourn his loss. J. T. D.

In Albion, Wis., July 21, 1885, BUTLER AYERS, in the 60th year of his age.

In Albion, Wis., July 27, 1885, MARY POTTER WEBSTER, widow of Dea. John Webster, in the 85th year of her age. The subject of this notice was born in Richmond, R. I., Nov. 20, 1800. In 1820 she was married to John Webster. About the year 1850, she with her husband was baptized and united with the "Six Principle Baptist Church of Hopkinton, R. I." Some fifteen years later, they together embraced the Bible Sabbath and united with the Seventh-day Baptist Church of Rockville, R. I. In 1854 she, with her family, came to Albion, where she united with the Albion Seventh-day Baptist Church, and was ever afterward one of its most faithful and devoted workers. In her last sickness, which was of some five months duration, she was always patient, bearing her sufferings without murmuring, and manifesting that implicit faith and abiding trust in her Saviour as none but those who have His spirit dwelling in them can enjoy. Her supreme anxiety during all her sickness was, that her children might all be actively engaged in the Master's service, the church revived and the unsaved brought into the fold. It may be truthfully said of her "she hath done what she could," and like a shock of corn, fully ripe, she has been gathered into the garner-house of the Lord.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending August 7th 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, 34,179 packages; exports, about 1,600 packages. The intense heat interferred a good deal with the quality of the butter, both in make and transportation, and limited the arrivals of the finest. Prices were firmer on all finer grades, and there was an advance of fully 1c. per lb., with supply of finest last week's make hardly equal to the demand. All grades below finest were in large supply, freely offered, and with highest kind of demand. Bulk of it went into cold storage unsold.

There were sales of finest fresh creamery in pails at 19@19½c, and at the close 20c. is freely made, also fine fresh dairy make to home trade at 17@18c. We note sales for export of good to fine Western creameries at 16½@17c, also sales in a small way for same account of imitation creamery at 14@15c., Western dairy 12@14c., and finest June factory make 11½@12½c., and common to fair stock 8@10c. Market closes with all fancy, fresh creamery makes wanted, and all other grades dull and neglected. We quote:

Table with 3 columns: Fancy, Fine, Family. New Creamery make. @20 18@19 @- New State dairy. @18 16@17 10@15 Grease. @6 @5 @4

CHEESE.—Receipts for five days, 52,884 boxes; exports, about 46,000 boxes. Lighter receipts and cooler weather had a beneficial effect on the market, and prices were advanced from 7½c. which was the price early in the week, to 7½c., which is the price for finest full creams at the close. Night milk skims were in light supply and only moderate enquiry and worked off slowly at 5@6c. for the best. All off grades of cheese were dull and irregular in price. We quote:

Table with 3 columns: Fancy, Fine, Family. Factory, full cream. @7½ 7 @4 5 @6 (a little) Skimmed. 5 @6 4 @4 2 @3

Eggs.—Receipts for five days, 7,697 barrels and 6,190 cases. Near by fresh laid stock sells quick on arrival and is wanted at our quotations. We quote:

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The Sabbath Recorder, PUBLISHED WEEKLY BY THE 'AMERICAN SABBATH TRACT SOCIETY, -AT- ALFRED CENTRE, ALLEGANY CO., N. Y.

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ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

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

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"EVEN AS HE IS PUNISHED" Most holy Son of God! Who this dark world has seen The stainless One, the soul of purity We full of guilt and sin So dark and foul within Would come in humble penitence

Low, in the very dust, Yet still with clinging tears We cast ourselves at thy most precious feet O cleanse away our guilt Do with us as thou wilt But make us for thy holy service

Only the pure in heart Shall see thee as thou art How shall we, then, the heavenly vision Thy blood, thy blood alone Can for our sin atone, And make us white and pure, and

Search us thyself, O Lord The candle of thy Word Flash through the secret places of our hearts Unveiled before thine eyes The hidden thoughts that Thou, thou alone, canst cleanse and

O make us white as snow Bright with the roseate glow Of heavenly love, that wondrous love For thee alone to live, To thee ourselves we give Our Great Redeemer, spotless Lamb —Oh

BOTH SIDES OF THE CURTAIN There is a beautiful symmetrical tree which I see from my limb overlooks so far from the foliage as to disturb the equilibrium a mathematician could hardly find a more perfect balance. In order of symmetry is equally in element of both beauty and There are two sides in a Christian. There is what may be called the "Mary" side, which is occupied in giving, teaching and other diffusive methods. people rather overdo this side the "Mary" side, which consists in reading, meditation, and hearing with their Master. They are the go, in a round of constant and there is a tendency to no general superficiality. Shallow raise a racket; the still stream deep do not so soon run dry. ous activity requires constant The busiest and most benevolent should often take Mary's place Master's feet, both to learn his filled with his Spirit.

If a bucket is to be filled, the right place for the under the stream until it is exhausted our supplies of grace and must be constantly replenished would be filled unto all the full The New Testament does not fulfil Paul's quiet hours or rations. The sojourn in Arabia spent over his tent-needle, and ment in several prisons, may him ample opportunities for Such a life of outflow must be constant inflow. He must have fellowship with his Lord, deep, and a perpetual soul-filling, or could have stood the hard strain heavy drain of his public life The mighty men like Angus Pascal, Bunyan Edwards and effective women, like Elizabeth Mary Lyon—have drawn their strength from secret communion divine fount-head. At the feet of all these powerful Christians children. Abiding in him, the vital sap, and yielded the ric

Every Christian requires recruiting. No healthy believer live in a perpetual whirl. Dan have an "Olivet" in his chamber and revelry of Babylon; Wilberforce, the busiest philosopher, tells us that he was forced to withdraw from the distracting order to keep body, mind and wholesome condition. In large temptations to incessant motion; the opportunities for thoughtful and resting are proportionate. A beloved and honored friend, is as widely known as his benevolent his feeding-time and giving a good hour to private every morning. The result was his balance, and never degenerated into noisy enthusiasm, or fell into unbalanced pessimism. At seventy-five the alert and ardent hopefulness as the admirable new revision of second Psalm has it, he "brought in old age; he was full of sap There was one side of him which saw, but there was another side saw God. We should all look to the eye of the world, if our o