

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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"EVEN AS HE IS PURE."

Most holy Son of God I
Who this dark world had trod,
The stainless One, the soul of purity!
We full of guilt and sin,
So dark and foul within,
Would come in humble penitence to thee.

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

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

Search us thyself, O Lord!
The candle of thy Word
Flash through the secret places of our soul;
Unveiled before thine eyes,
The hidden thoughts that rise,
Thou, thou alone, canst cleanse and make us whole.

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

BOTH SIDES OF THE CHRISTIAN.

There is a beautiful symmetry in yonder maple-tree which I see from my window; no limb protrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well-developed Christian. There is what may be called the *Martha* side, which is occupied in benevolent activities—in giving, teaching, tending, and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary* side, which consists in self-study, reading, meditation, and heart-communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste, and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn his will and to be filled with his Spirit.

If a bucket is to be filled from a rain-spout, the right place for that bucket is under the stream until it is full. We all exhaust our supplies of grace pretty soon, and must be constantly replenished if we would be filled unto all the fulness of God. The New Testament does not tell us much about Paul's quiet hours or private devotions. The sojourn in Arabia, the time spent over his tent-needle, and the confinement in several prisons, may have offered him ample opportunities for meditation. Such a life of outflow must have required constant inflow. He must have had close fellowship with his Lord, deep, heart study, and a perpetual soul-filling, or else he never could have stood the hard strain and the heavy drain of his public achievements. The mighty men like Augustine, Luther, Pascal, Bunyan, Edwards and Wesley, the effective women, like Elizabeth Fry and Mary Lyon—have drawn their supplies of strength from secret communion with the divine Fountain-head. At the feet of Jesus all these powerful Christians were little children. Abiding in him, they drew the vital sap, and yielded the rich revenue of fruit.

Every Christian requires repose and re-creating. No healthy believer can afford to live in a perpetual whirl. Daniel needed to have an "Olivet" in his chamber amid the roar and revelry of Babylon; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep body, mind and soul in a wholesome condition. In large towns the temptations to incessant motion are very great; the opportunities for thinking, praying, and resting, are proportionately few. A beloved and honored friend, whose name is as widely known as his benevolence, secured his feeding-time and filling-time by giving a good hour to private devotions every morning. The result was that he kept his balance, and never degenerated into a noisy enthusiast, or fell off into a disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy; as the admirable new revision of the ninety-second Psalm has it, he "brought forth fruit in old age; he was full of sap and green." There was one side of him which the world saw, but there was another side of him which saw God. We should all look vastly better to the eye of the world, if our own eyes were

often turned in humble, steadfast study of our divine Teacher and Exemplar. He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up; who is as strong on the side towards God as on the side towards his fellow-men; and who keeps his balance between external activities and internal intercourse with his Master.—Cuyler.

A SUNKEN CONTINENT ON THE PACIFIC.

The fact is quite generally conceded among scientists that the probabilities are strongly in favor of the supposition that there formerly existed a large island, of continental dimensions, between the West Indies and the western coast of Africa. This continent is supposed to be the "Atlantis" of the ancients, whose recent discoveries point to the further probability that there also once existed a similar continental area of land in the Pacific Ocean, between the west coast of South America and the present Australian continent, as it is sometimes called.

At a recent meeting of the Academy of Sciences of San Francisco, Captain Churchill read a very interesting paper in relation to this matter. His paper referred especially to the gigantic sculptured figures still to be seen upon Easter Island, and evidently the work of a different race than that which now inhabits the island, and one much more numerous, since the works referred to are on too large a scale to have been constructed except by many hands. He argued that a vast continent once existed where there is now nothing, but a waste of ocean, dotted with countless isles and islets of varying size and character, the majority showing in their formation the traces of that former volcanic action which either upheaved them from the depths of the sea or shattered and sunk the continent of which they are now the only vestige. Easter Island, it is believed, was once the home of a population numbering many thousands, of whom scarcely any now remain. Besides dwelling upon the sculptured figures to be found there, Captain Churchill laid much stress upon the hieroglyphic tablets of wood discovered upon Easter Island, and which are the only instance of a written language in Oceania. He thought sufficient attention had not been given them.

From other sources we learn that a German government vessel recently visited that island, and made a large collection of prehistoric remains, and made copious notes of other matters of scientific interest. The German government, it is understood, is making preparations to send another expedition to Easter Island with a corps of scientists and engineers to sketch the island, surveying the ground, and to make plans and sections of the prehistoric buildings and ruins.

Our own government has also taken steps to secure some of these valuable remains representing the prehistoric and known races of this hemisphere. Instructions have already been sent to Admiral Uphur, in command of the South Pacific squadron, to send one of his vessels on a cruise in the direction of Easter Island, and to make such explorations, collections, and reports as he may think important in the interests of his government. The Government of France is also turning its attention to this island, with a view to the establishment of a protectorate.

It is reported in the accounts given by the German vessel that the island, which is small, is strewn with large stone images and sculptured tablets. The inhabitants of the island know nothing about the remains, and even tradition gives no account of a people living there when their ancestors arrived.—*The Jewelers' Journal*.

SAD BUT TRUE.

It is sad to think that there are many who eagerly respond to any objection that is urged against the perfect credibility and infallible inspiration of the Bible. They instantly leap to the conclusion that those who assail its authority must be right, and its defenders wrong. Their natural sympathies are with the "higher criticism" and other forms of skepticism, simply because their natural sympathies are not with God and his word.

A gentleman who professes to be a Christian and claims to be a great reader, came not long ago in a state of excitement, to a minister, exclaiming: "I have just found a wonderful book in the library. It is a book by Prof. Robertson Smith, of Scotland, who shows that the laws of Leviticus were unknown to the Jews for a thousand years after Moses, and that Deuteronomy was written at a period much later than his day. The minister looked at him a moment, and quietly said: "What is it in you that instantly takes sides against God's word? You did not inquire whether Prof. Robertson Smith had been utterly refuted and routed, but immediately jumped to the conclusion that he is right."

"I did not know," the man sullenly answered, "that any one had replied to him." "Just so; you did not know, and you did not care to ask. Now, let me inform you that Prof. Green, of Princeton, to say nothing

of Hengstenberg and others, whose scholarship is so far beyond that of young Smith, that he is unworthy to untie their shoelatchet, has proved that all his talk about Leviticus and Deuteronomy is the merest trash."

He is the representative of a large class who eagerly take up with anything that promises to shake the faith of men in the Scriptures. They hope to find the old Book false, because it bears so hard upon them in their unsaved state; and yet, if it were proved false, they would be left in an infinitely more pitiable condition to grope through darkness to an unknown eternity. But he that is brought to bow his proud will at the foot of the cross, and his proud will of pardon as the unmerited gift of God, through Jesus Christ our Lord, can turn to the inspired Scriptures as the unfailing fountain of wisdom, strength and consolation; and the more he resorts to them, the more surely will he see that "holy men of God spake as they were moved by the Holy Ghost."—*Rev. James H. Brooks, D. D.*

A TREASURY JOKE.

One of "the sights" of Washington is the vault of the Treasury Department, where, among other things the \$50,000,000 reserve is kept. Besides this there are several cartloads of gold, silver and greenbacks. People who have been admitted to the vault have therefore seen more money or its equivalent at one glance than it is possible for them to see at any other place in this country, excepting the New York sub-treasury. It has long been the custom at the vault to hand to each bride who entered it a package containing \$5,000,000. They were allowed to hold it for a second. It was then carefully taken from them and put away. It has also been generally understood among the knowing ones that this \$5,000,000 package, which has been the bridal portion temporarily of so many brides, did not contain much money; but it was never ascertained exactly what was in the package until a few days ago, when the count of the treasure in the vault was commenced. It was found that this \$5,000,000 package, which has been so fondly handled and over which so many endearing words have been said, was simply a huge joke, containing three or four heavy old government documents, such as would sell in a junk shop for two cents per pound. The package weighed fifteen pounds, and as old paper its value would be thirty cents. The package was carefully tied up again and it will continue to be used to make brides happy. It will suit them just as well as if it contained real money.

WAIT!

When a thought comes to your brain
That would place on life a stain,
Crush it out from heart and mind:
For a purer thought to find.

Wait!

When your lips in haste would speak
Words that show a judgment weak,
Through a passion that would blind,
Or an impulse yet unkind.

Wait!

When a deed you fain would do,
That you might have cause to rue,
Till the shadows flee your mind,
Hands withhold; to calm your mind.

Wait!

Wait to passion all subdue,
Wait for loving thought and true;
Wait till lips breathe the tender word,
For deeds by gentle impulse stirred.

Wait!

—*The Parody.*

HOME CONVERSATION.

Nothing in the home life needs to be more carefully watched and more diligently cultivated than the conversation. It should be imbued with the spirit of love. No bitter word should ever be spoken. The language of husband and wife, in their intercourse together, should always be tender. Anger in word or even in tone should never be suffered. Chiding and fault-finding should never be permitted to mar the sacredness of their speech. The warmth and tenderness of their hearts should flow out in every word that they speak to each other. As parents, too, in their intercourse with the children, they should never speak save in tones of Christlike gentleness. It is a fatal mistake to suppose that children's lives can grow up into beauty in an atmosphere of strife. Harsh, angry words are to their sensitive souls what frosts are to the flowers. To bring them up in the nurture of the Lord is to bring them up as would Christ himself; and surely that would be with infinite tenderness. The blessed influence of loving speech, day after day and month after month, it is impossible to estimate. It is like the falling of warm spring sunshine and rain on the garden. Beauty and sweetness of character are likely to come from such a home.

But home conversation needs more than love to give it its full influence. It ought to be enriched by thought. The Saviour's warning against idle words should be remembered. Every wise-hearted parent will seek to train his household to converse on sub-

ject that will yield instruction or tend toward refinement. The table affords an excellent opportunity for this kind of education. . . . It is a place for cheerfulness. Simply on hygienic grounds meals should not be eaten in silence. Bright, cheerful conversation is an excellent sauce and a prime aid to digestion. If it prolongs the meal and thus appears to take too much time out of the busy day, it will add to the years in the end by increased healthfulness and lengthened life. In any case, however, something is due to refinement, and still more is due to the culture of one's home life. The table should be made the center of the social life of the household. There all should appear at their best. Gloom should be banished, conversation should be bright and sparkling. It should consist of something besides dull, threadbare commonplaces. The idle gossip of the street is not a worthy theme for such hallowed moments.

BATTLING AND BUILDING.

When the Jews, after returning from captivity, began to rebuild the ruined temple and holy city, they met with strong opposition. Their enemies reproached and ridiculed them, and when that failed, they formed a bloody design against them to hinder the good work by force of arms.

Over against this opposition Nehemiah took refuge in prayer to God. But that was not all. He set a watch against the enemies, thus uniting watching and prayer. Besides posting guards, he armed all the builders with weapons. So they build on the wall, "Every one with one of his hands wrought in the work, and with the other hand held a weapon." The Jews build and battled alternately or simultaneously.

All Christians, like these Jews, are, or ought to be, engaged in building, enlarging, strengthening, and beautifying the church of God. Now, as then, the extension and prosperity of the church are the grief and vexation of its enemies, and the builders meet with opposition. In this emergency Christians, like Nehemiah, must "make prayer unto God." But it is a mistake to think, as some Christians seem to think, that when we pray for the growth and purity of the church we have performed our whole duty. By prayer alone, the temple and the walls of Jerusalem would never have been rebuilt. Prayer alone is a mockery. God will not work miracles, when human agency can do the work. Christ would raise Lazarus, but the by-standers must "take away the stone." So we must take away the stones, the obstacles. Like Samson, we must not only pray, but at the same time lay hold of the pillars, exerting all our might to pull down the strongholds of the enemy; or, to stick to the text, we must *battle and build* at the same time.—*Cynosure*.

HEIRS OF GOD.

An heir is one who inherits another's property. He is a person who bears a peculiar and important relation to one who is in possession of valuable things. It is a great privilege to be an heir to a vast estate, especially if an entrance upon such a possession bring unwasting and exhaustless wealth, and highest honor, and unending blessing. An heir is favored as no other person is. He has rights which belong to no others. Now, God has heirs, and they are His children. No other class of persons are heirs of God. The Bible never intimates that unconverted people are the heirs of God. This is an exceedingly important truth. The Bible determines with emphatic definiteness that only those who are adopted into the regenerated and saved family of God, and thus become God's children, are heirs of the heavenly inheritance. Hence, all who are the offspring of God—all who are children of God in the narrow sense of being originally created by Him, are not heirs, and never can be, so long as they remain in a state of depraved nature. An heir of God must of necessity be related to Him by that blood relationship, which comes through the cleansing blood of Christ and the impartation of the life of Jesus. Dead men—men dead in sin—are not vitally related to God; and it is absurd to think that they are the children of God in the true sense of the term. That is a very false hope which expects that there will be an entrance upon the blessedness of heaven, on the ground that all men are the natural offspring of God. Men may call God their Father, but that does not make Him such. They must have something more than their opinions on which to base a claim to the sonship of the Divine family. To claim to be an heir of God is one thing; to be an heir is quite another thing. There will be many false claimants who will audaciously knock at heaven's gate, at the last day and say, "Lord, Lord, open unto us." But Christ will reply, "I never knew you." He has never known them as His brethren and sisters; and, consequently, they will not be heirs with Him of His Father's possessions. Such ones receive favors of God in this life; just as strangers receive favors of those estates of which the lawful children are heirs in this world. But there is a vast

difference between receiving kind favors from the owners of estates, and being the heirs of such estates. Many are receiving constant favors from God, in this life, who are not heirs; and, because they will not become His children, they never will inherit the riches of a glorious heaven.—*Christian Secretary*.

GROWING OLD.

Age cannot be repelled, and should not be concealed, denied or disguised. We cannot, in these middle years of life, apprehend its peculiar peace and joy. Spring blossoms with flowers, and Summer blooms with ripening fruits, but neither season reveals the joy and pride of harvest. So early life gives little token of happiness of age, yet reason assures us it must have a happiness of its own in store for those who are in it in harmony with its conditions. Remember! When we were children the labors, the studies, even the pleasures of grown men and women were repellent, or incomprehensible; we could not feel the robust, vigorous happiness with which adult life assumes its responsibilities, performs its labors, and bears its burdens. But when, in due growth, we came to these, we took the same joy in them which puzzled us children so much in the lives of our fathers and mothers. So we can demonstrate (as surely as an astronomer computes an eclipse) that age is not less happy than youth, if it is met and borne aright. And observation confirms what reason alleges, for who does not know some among the old appearing happier than the young? But age must be met somewhat cheerfully. To shrink from it, to contrive evasions and disguises of its approach, to conceal it to ourselves and deny it to others, is no way to enter happily within its restful shade. It must come. It is coming. Away, then, with the devices and disguises, the fictions and pretenses, which falsify advancing years. Let the white hairs bloom, accept the glasses or the cane, yield up willingly whatever of faculty or power age withdraws, and look for the compensations which it brings, for some such assuredly there are. Consent to grow old.—*Christian Union*.

THE STARS.

When the French infidel said to the Venetian peasant, "We will pull down your churches, destroy your pictures, and demolish everything that reminds you of God," the peasant replied, "But you will leave us the stars." And so long as the stars revolve and shine, so long the heavens shall declare the glory of God, and the firmament shall show his handiwork.

Chiseled upon a marble tablet in the wall of the observatory at Williamstown College, are the words of Isaiah: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; no one faileth." Isa. 40: 26. This was the prophet's call to the skeptics of his time, and it is as timely to-day as it was then. The French officers could dispute and deny the existence of a Creator, as they sailed down the Mediterranean beneath the splendors of the evening skies, but when Napoleon, wearied of their babble, pointed upward to the myriad of stars above them and said, "All very well, gentlemen, but who made all these?" they were silent, as all atheists must be.—*The Christian*.

STAND TO THE HELM.

No ship drifts into harbor. The ocean of life has many a hidden current, many a sudden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks. Here drifts a battered hulk which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and waves to the terrible shores, from whose cruel rocks and savage breakers she shall not escape. There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea, nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with angry head winds. Pleasant weather there may be in the voyage of life; but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, there may be most peril of being carried away from the right course by an unnoticed current. Keep, then, the eye upon the compass, the hand upon the rudder. That is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves may seem to be the easiest, the most natural, even the most enjoyable, thing to do; but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.—*S. S. Times*.

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Missions.

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

Forty-four women medical missionaries have been sent to foreign lands by all denominations, twenty-one of whom are in China.

It is the universal testimony that native Christians of the Presbyterian Missions in South China have endured persecutions without flinching.

The annual expenditures in the United States for several purposes are as follows:

Table with 2 columns: Item and Amount. Includes Home and foreign missions, Ministers' salaries, Public Schools, Tea, Coffee, Cocoa, Chocolate, Sugar and Molasses, Boots and Shoes, Iron and Steel, Meat, Cotton and Woolen Goods, Bread, Intoxicating Liquors.

In the Ningpo mission, China, of the Presbyterian Church, there has been gratifying improvement in the work of itineration, the native assistants having taken hold of this work with new zeal.

The expenditure of the Presbyterian Foreign Board for 1884-5 were divided as follows:

Missions in India, \$123,885 12; Siam and Laos, \$44,529 62; China, \$107,400 00; Korea, \$6,319 70; the Chinese in the United States, \$14,553 83; Japan, \$52,716 43; Syria, \$66,900 62; Persia, \$70,444 68; Africa, \$28,574 78; South America, \$75,254 99; Mexico, \$82,632 30; Guatemala, \$6,787 21; American Indians, \$32,224 55; Papeal Europe, \$4,699 00; Printing, \$3,544 51; Salaries of four Secretaries and a Treasurer, \$18,666 62; Clerk hire \$5,087 61; Traveling expenses, \$499 49; Miscellaneous, \$2,191 34 Total; \$746,912 40.

A HOMEOPATHIC Dispensary and Opium Refuge was opened at Ningpo, China, in 1876. Since that time 82,646 visits have been received.

The Woman's Baptist Foreign Missionary close their fourteenth annual report as follows:

In summarizing we find twenty-seven missionaries in whose labors we share. One hundred and eight schools receive aid from our funds, in which are 6,619 pupils, and reporting one hundred and nineteen baptisms.

We note with sorrow that the baptisms are fewer than last year. Is the spiritual power of our work waning? Results abroad are intimately linked with consecration in our service at home.

the girl. Poor and unlettered, she had put her all—alms and prayers—into this young life. Is it any wonder that, crowned with such gifts, that life had been rich in fruitage?

OF IMPORTANCE.

All home missionaries and missionary pastors are requested to send their yearly reports to the Corresponding Secretary, at the earliest possible day after August 31st.

All the of Board's appropriations for home mission work expire with the 31st of August. It is necessary, therefore, for churches that desire aid in the support of pastors, for the year beginning September 1st to make application according to the rules of the Board.

If all the members of our churches and of Seventh day Baptist families would give regularly and as the Lord prospers them, the means for carrying on our missionary operations would not be lacking.

The Missionary Board tries to duly consider questions relating to opportunities, duty, laborers and means, and to plan for the year's work accordingly. This year has been one of business depression; and, as in the case of other Missionary Societies, this has affected the receipts of our own treasury.

But let us not forget that when one year closes the next begins; and the coming year ought to witness wider plans, more laborers, larger contributions, than ever before.

HOLLAND.

BY REV. J. G. BURDICK.

For many of the facts of this essay, the writer is indebted to Rev. G. Velthuyzen, of Haarlem; and in some cases the statements are made in his language, though the passages so used are not all indicated by quotation marks.

Holland lies in the low, moist plains at the mouth of the Rhine, and, although small, it is one of the most enterprising countries of Europe.

ected from the sea by dykes. Within a few years the Haarlem lake has been drained and is now used for agricultural purposes. Canals cross and recross in every direction, and are used for highways of travel.

The fisheries are very extensive, both in the North Sea and in distant parts of the ocean. The Hollanders were the first people in Europe to engage in herring and whale fisheries.

The Arminians are followers of Arminius, who was educated in the precepts of Calvin, but thinking his doctrine of free will and predestination too rigid, adopted the sentiments of that religious system which extends the love of the Supreme Being and the merits of Jesus Christ to all mankind.

Brethren, the truth which we hold, which makes us a peculiar people, is today the leading topic in the religious press of America.

MISSIONARY BOARD MEETING.

The regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held at its usual place in Westerly, R. I., Aug. 11, 1885.

The President being absent, William L. Clarke presided, and prayer was offered by J. R. Irish.

The minutes of the previous regular meeting, and of the special meeting held June 17, 1885, were read and approved.

The following report was presented by the Treasurer which was received and ordered to be put on record:

Table with 2 columns: Description and Amount. Includes Receipts (Balance cash on hand, contributions, loan) and Disbursements (From June 8th to July 1st, Total disbursements).

Correspondence was read from J. N. Forbes, Clerk of the Hornellsville Church, asking for the continuation of the appropriation to that church to aid in the support of L. A. Platts, pastor.

Voted, that the employment of L. A. Platts as their pastor is approved, and the appropriation be continued to Sept. 1, 1885.

The following resolution and instructions were presented by A. E. Main, and adopted:

Resolved, That we call the attention of our general missionaries to the following additional instructions: 1. Their missionary work is to be done chiefly among feeble churches that are without the regular preaching of the gospel.

Voted, that we intrust to the Corresponding Secretary the employment of Ch. Th. Lucky as colporteur in New York City among the Jews, until Sept. 1, 1885.

Voted, that we make an appropriation of \$250 to assist the feeble churches in Minnesota in the support of a general missionary for the coming year, Sept. 1, 1885 to Sept. 1, 1886.

Voted, that we approve the action of the Corresponding Secretary in employing H. B. Lewis one month in missionary labor in Minnesota, and that Bro. Lewis have an order on the Treasurer for a month's pay and traveling expenses.

Voted, that an order for \$8 33 be granted to Perie F. Randolph for salary due her for the month of June.

Voted, that 3,000 copies of the Annual Reports of the Corresponding Secretary and Treasurer be printed.

Adjourned to the call of the Secretary.

O. U. WHITFORD, Rec. Sec.

ENLIGHTENED GIVING.

It is surprising how little we accustom ourselves to discriminating and enlightened giving. To give on the spur of the moment, without consideration or comparison of claims, is the common way of giving.

This spontaneous, indiscriminate and thoughtless giving seems to abound especially in our church.—Presbyterian Home Missionary.

SKILL IN GOSPEL WORK.

There are many in our churches who have no skill in gospel work, many who have a little skill in some kinds of work, and only a few comparatively who have much skill in many kinds of work.

The degree of skill which men can acquire in Christian work is greatly varied. The native gifts of men for such work greatly differ.

And whether it is called the day, depends entirely on the counting. If we begin to count then Saturday will be the 7th day, and Sunday the 1st day.

Sabbath Re

Remember the Sabbath-day, six days shalt thou labor, and on the seventh day is the Sabbath of the Lord thy God.

HAVE WE A SABBATH?

This is the question asked by Thompson in the Christianian, he answers it as follows:

Much is said about the Jewish contradiction from the bath. I protest against the Sabbath. There never was a Sabbath in the history of the world.

This Sabbath continued from days of Moses, when it was written on stone. And in the Old Testament it was enjoined by the prophets and his apostles.

If this be so (and no one can then how absurd to hear some and to read it in some Sunday-School Notes, that Sabbath was done away with.)

The Law of the Sabbath is of fundamental Laws of the universe and as applicable now, for all as in any time of the past.

The fourth commandment, and spirit with the other nine, ever will stand, in all its force, never disregard it without evil to dishonor to God.

Thus far the writer makes as good the Sabbath of Jehovah as one can hear. Indeed, his argument is consistent, logical, conclusive and able.

But which day is the Sabbath? But which day is the Sabbath? But which day is the Sabbath? But which day is the Sabbath?

And as this is the day of the Lord, Christ, and the day prophesied of joy and gladness, (Ps. 118) the day of the glorious Pentecost, and the day observed by the church, and by 19-20th centuries to the present day.

It will be noticed that in another question, "Which day is the Sabbath?"

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."

HAVE WE A SABBATH?

This is the question asked by the Rev. Geo. Thompson in the *Christian Secretary*, and he answers it as follows:

Much is said about the Jewish Sabbath in contradistinction from the Christian Sabbath. I protest against the term "Jewish Sabbath." There never was any such day. Some of the holy days in the Mosaic dispensation were called Sabbaths, but reference is not made to the one holy day of rest. The Sabbath is not a Jewish, or Mosaic institution, but, as Christ said, "The Sabbath was made for man." It was instituted by our wise and good Father at the Creation, and he himself set his creatures the example of resting on that day from all servile labor, and of sanctifying it to a holy use.

This Sabbath continued from then to the days of Moses, when it was re-enacted and written on stone. And in the different ages it was enjoined by the prophets, by Christ, and his apostles. It was the same old Law, as shown by the expression, "Remember the Sabbath-day to keep it holy." People, then as now, were prone to forget it, and hence the oft injunction, Remember, Keep my Sabbaths, &c. But it never was a Jewish institution more than an English or American. It was not made for one race, or age, or some peculiar circumstances, but for the race and for all time and all circumstances. And it was then ordained because God knew perfectly that such a Law was needful for the best physical and spiritual welfare of mankind. And all observation and experience has demonstrated the wisdom and benevolence of this requirement.

If this be so (and no one can disprove it), then how absurd to hear some ministers say and to read it in some commentaries, and Sunday-School Notes, that "The Jewish Sabbath was done away with Christ's death. We have no Sabbath under the Gospel!" It is hard to control one's feelings when hearing or reading such nonsense. It gives occasion of stumbling to the weak and ignorant and ought never to be heard.

The Law of the Sabbath is one of the fundamental Laws of the universe, as needful and as applicable now, for all future time as in any time of the past. As needful for Americans as for Jews, and alike binding on all men.

The fourth commandment, in its principle and spirit with the other nine, stands, and ever will stand, in all its force, and man cannot disregard it without evil to himself and dishonor to God.

Two principles are contained in this Sabbath Law. It is a day of rest from all servile labor, and worldly care and selfish pleasure. It is to be accounted a holy day for religious worship and spiritual improvement. God saw, and it has been shown that men need just such a day for their highest well-being here and hereafter. Facts to any extent can be given in demonstration of the above. And that where the Sabbath is disregarded a curse rests on the individual, family, community or nation who set it at naught and seek their own pleasure and attend to their worldly business.

Thus far the writer makes as good a plea for the Sabbath of Jehovah as one could wish to hear. Indeed, his argument is scriptural, consistent, logical, conclusive and unanswerable. But when he comes to raise the question of which day is the Sabbath, and undertakes to make an application of his previous argument to Sunday, he at once becomes confused and contradictory. Let us hear him through:

But which day is the Sabbath? Some say the seventh while most say the first. How shall we decide? Christ said, "The words that I speak unto you are spirit and life." God looks at the heart, "And in every nation he who feareth him and worketh righteousness is accepted of him."

The spirit of the Sabbath Law is, "Six days shalt thou work, but the 7th is the Sabbath of the Lord thy God." "Six days shall work be done, and the seventh is to be a day of rest."

And whether it is called the 1st or 7th day, depends entirely on the manner of counting. If we begin to count on Sunday then Saturday will be the 7th. But if we begin with our first working day (as God did in the beginning), with Monday, then our Sunday is the 7th day according to the letter and spirit of the Law, and all the 7th day Baptists and Adventists in the world cannot show otherwise.

And as this is the day of the resurrection of Christ, and the day prophesied of as the day of joy and gladness, (Ps. 118:22-24) and the day of the glorious Pentecostal outpouring, and the day observed by the primitive church, and by 19-20th more of Christians to the present day (these points cannot be disproved), what is needed now is uniformity on the part of all Christians and in all nations, and doubtless its observance will be accepted, and bring rich blessings as promised (Is. 58:13, 14, and many other places). O, that the *Outlook*, and *Advent Herald*, etc., would cease their efforts to unsettle and confuse the minds of the unstable and ignorant and join to uphold the Lord's day.

It will be noticed that in answer to his own question, "Which day is the Sabbath?" the

writer, instead of quoting a "Thus saith the Lord," as we should naturally expect a Baptist to do, wanders off into some vague remarks about the spirit of the law. Now we do not object to his statement of what that spirit is, but we do not see that the spirit in anyway differs from its letter. Instead, therefore, of finding any justification in the spirit of the law for applying the Sabbath law to Sunday, it clearly requires the observance of the Seventh day. In the next paragraph the writer says, that "Whether it (the Sabbath) is called the first or seventh day depends entirely on the manner of counting. If we begin to count on Sunday then Saturday will be the seventh." Well that is where the count was commenced in New Testament times. In Matthew, Chapter 28, we have the end of the Sabbath immediately followed by the dawning of the first day of the week. This is certainly sufficient to mark the point at which to begin the count, and, according to the admission of the writer above quoted, it always locates the Sabbath on the seventh day of the week (popularly called Saturday). In Luke 23:56, it is stated that the women having prepared spices and ointments, rested the Sabbath-day according to the commandment. In the next chapter it is stated that upon the first day of the week early in the morning they came with the spices to the sepulcher, etc. Here again we have an inspired writer speaking of the Sabbath and calling the next day the first day of the week. But there is no question that the term Sabbath, when used to denote the weekly day of rest, throughout the Scriptures, refers to the seventh day of the week, as observed by the Jews. The same is true of all the ecclesiastical writings for a number of centuries after the Apostolic times; even to this day many oriental writers in using the term Sabbath, mean the day observed by the Jews, the seventh day of the week (Saturday). So that there need be no difficulty in determining where one should begin to count, in order to find which day of the week is the Sabbath.

Now, will the writer quote the Scripture under the authority of which he teaches that God in the beginning began his week of labor on Monday? Will he also show the Scriptural authority for the assertion that "this is the day of the resurrection of Christ?" By what law of scripture interpretation does he assume that the language in Psa. 118:24, has any reference to any day of the week? Will he also give his authority for saying it (Sunday) was observed by the primitive church? Dare he say that the prophecy and promise of Isaiah 58:13, 14 refer to Sunday observance?

We have nothing to do with the management of the *Outlook* or *Advent Herald*, but we venture to say that if the writer above quoted, or any other writer, will show conclusive Scriptural evidence that the seventh day (Saturday) is not the Sabbath, the papers named will at once cease to teach it. Until such evidence is produced, we presume they will continue their efforts, not to unsettle and confuse the minds of any persons, but to instruct the "ignorant" and fix the "unstable" upon the eternal law of God, the letter and spirit of which are in perpetual harmony with each other.

TAKING THE FIELD.

To the Editor of the Sabbath Recorder:

A marked copy of the *American Baptist Flag*, St. Louis, Mo., is just at hand, containing the following card. We deprecate ordinary controversy, but we rejoice in all legitimate agitation. If Mr. Robbins is able to calm all fears and anxieties on the part of those who desire to apply the law of God to suit their convenience, he will only increase the evil of our time by increasing what little regard men now have for the Word of the Lord. We have no fear for the cause of God's Sabbath under his attacks; he may confirm some in error for a time, but in the end the cause of truth will gain through his work.

AUG. 4, 1885.

"THE SABBATH QUESTION."

"The undersigned, having closed his labors as pastor of the Baptist Church at Fairbury, Ill., will be pleased to respond to calls to lecture on the Sabbath Question, at any time from now until the 15th of October next. Would like especially to go into communities where the subject has been agitated by the advocates of Saturday observance. Having given this subject special study for twenty years past, he feels confident of his ability to discuss it intelligently in all its phases; to answer all the arguments usually advanced by "seventh-day" advocates, and to successfully defend the observance of the first day of the week.

For terms, dates and other particulars, address, A. ROBBINS, FAIRBURY, ILLINOIS.

Education.

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

MUSIC AT ALFRED UNIVERSITY.

One of the moves made by the Trustees of Alfred University during the past year, which promises well for the future of the institution, was that to more thoroughly organize and equip the musical department. They consider themselves fortunate in securing as Musical Director, Prof. N. Wardner Williams, who has studied under some of the best musicians of this country, both in Boston and in New York, and whose experience as a teacher gives promise of great usefulness in his chosen life work.

As Prof. Williams is not widely known among the patrons of the University, a few words from those who have been his instructors and fellow laborers, may prove a suitable introduction. Dudley Buck, of New York, in a personal address to Prof. Williams, says, "It gives me great pleasure to testify to the progress you have made with me during the season just past, in both organ playing and musical theory. I can say without hesitation that I have never had a more faithful pupil, nor one more determined to know 'the reason why.' My experience shows me by this that you have the analytical trait, without which no musician (no matter what his gifts are as executant or composer) can claim the rare qualification called a 'gift for teaching,' for without it he can not adapt himself to different pupils with widely varying mental status. I feel sure that your work will be successful."

Professor William H. Sherwood, one of Prof. Williams's instructors in Boston, says, "It gives me the greatest pleasure to be able to endorse the high recommendations of Mr. N. Wardner Williams, both as a gentleman, a musician, and a thorough worker in the cause of progress and high standards in musical art. He is capable of developing the piano, theory and other branches of sound musical culture, according to the best methods, to a high degree of advancement."

Professor Williams performed one term's work last year; the results of which are seen in the increased interest and enthusiasm in musical matters among the students, in the placing of a pipe organ in the chapel, and in enlarged plans for the future. To those who seek a musical education for their children, our own University offers superior advantages. SENEX.

HEBREW EDUCATION SOCIETY.

The annual report of the Hebrew Education Society has just been issued in pamphlet form, and is suggestive of the modes employed in the training of the young among the Hebrews, and of the preferences of the people in the choice of an industrial occupation. When boys prefer cigar making to the useful and healthful employments of the carpenter's shop, when the parents still less desire that their children should learn the use of tools, and when educational facilities are furnished to train the boys in the work of tobacco manufacture, in accordance with their decided preferences, the industrial educational outlook is certainly not very promising. The report says:

"In addition to the regular schools and Girls' Industrial School of Richmond another one has been started at 2854 and 2829 Lark street, where suitable workshops have been erected and competent instructors engaged to instruct the children in cigar making and carpenter work. A kindergarten has just been opened under the auspices of the society, by the Young Women's Union of the Hebrew Education Society. About 300 pupils are taught in the different educational and industrial schools. All this is accomplished at a cost of less than \$3500, and of this amount much had to be spent in erecting and repairing buildings. An incalculable amount of good could be done by increasing the facilities of the Industrial Department if sufficient means were forthcoming. Last year there were but forty pupils in the Industrial School, whereas there are fifty this year, and on several occasions there has not been an absentee. The children are obedient, attentive and eager to learn, and manifest a great improvement in appearance, deportment and in sewing. The boys learning cigar-making are getting along as well as can be expected, but the carpenter shop, not being entirely finished, that branch of instruction has hardly had a fair test, although there seems to be but little inclination on the part of the children to learn, and still less desire on the part of the parents to have the children instructed in the use of tools.

THE CLAIMS OF GRADUATES.

Of late years, the alumni of our colleges have very generally claimed recognition in their government. This has been conceded at Harvard, Brown, and several other insti-

tutions. At Cornell, lately, nominees of the alumni have been elected in the board of trustees. It is not surprising, therefore, that other graduates are restive, when they are permitted no voice in the councils of their colleges. It is necessarily difficult where a college is founded by a religious denomination to give such rights of election to its graduates. Unless carefully guarded its ecclesiastical relations might be eventually subverted, but in some way it seems expedient that every college should as much as possible keep its alumni bound to its interests and prosperity. When a man has been unpopular as a professor with class after class it is not good policy to disregard the views of the graduates for a decade by placing him in its presidency. And when it is believed by the graduates that a man, proposed for an important chair is lacking in essential qualities for its occupancy, it is well for a board of trustees to pause and give careful consideration to their protest.

Nor ought the views of the alumni of a college to be disregarded because education has been given them for less than it costs. As well might a church member be disfranchised because he occupies a cheap pew. Besides, if the pecuniary idea is to be admitted as worthy of consideration in a vote, then many members of university and college boards might well refrain from voting. They have given no money to the institution and occupy their places through the graces of others who have been pleased to admit them to their number. The funds of many of our colleges have been largely augmented by their alumni, and it is to their prosperous graduates that more and more they must look for added facilities for their work. If, however, a board of trustees, with gorgon men, are to repel the *alumni*, when they would make suggestions, and taunt them with having been educated by charity and therefore guilty of impertinence if they desire representation, they can alienate them effectually from all concern for their *alma mater*, but most people will doubt whether this is the way to promote and secure the largest possible prosperity.—*Baptist Weekly*.

A SINGLE fact may sometimes tell all that a volume could contain,—even a small fact, on the principle that straws show which way the wind blows. By coupling two facts together, possibly the whole history of a people would stand forth. For example, we are told that the assessed value of guns, pistols, dirks, etc., in Alabama is \$410,000, while the farming implements are put down at \$75,000. It costs but little to predict that the time will come when a vigorous school system will revolutionize that State and reverse the figures.—*Journal of Education*.

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."

PROHIBITION IN MAINE.

In the face of all the array of facts published and republished as to the beneficial effects of the Maine Prohibitory Law in the State that first adopted it and has so long strenuously maintained it, we not unfrequently find in newspapers positive declarations that the law is a failure even in Maine, and that the sale and use of intoxicating liquors are just about or quite as free and abundant there as if there were no prohibitory legislation in force. We herewith give some late testimonies.

Rev. Henry S. Burrage, D. D., editor of *Zion's Advocate*, Portland, writes for the last issue of the *Religious Herald*, Richmond, Va., a letter from which we make these extracts: I do not wonder that you ask for the truth. The amount of untruth that has been scattered abroad on this subject is amazing. I have lived in Maine fifteen years, and in Portland twelve years, and have had good opportunities for observing the workings of the law. I do not hesitate to say that the Maine Law has been an untold blessing to the people of the State. The amount of liquor consumed is far less than in States where prohibition is unknown. In the smaller towns the sale of liquor has been wholly stopped, and in the larger towns and cities, except in a few instances, the traffic has been driven into the most obscure hiding-places. The United States Revenue Reports show that a special liquor tax of only about four cents annually is collected per inhabitant in Maine, while in the whole Union the amount is about \$1.75.

What has been done by prohibition is stated by ex-Gov. Dingley—and there is no better authority in the State—as follows:

"In 1830 thirteen distilleries in the State manufactured one million gallons of rum. Three hundred thousand gallons were imported, including cider and other fermented liquors. Now, there is not a distillery or brewery in the State. In 1833 there were five hundred taverns, all but forty of these having open bars. Now there is not a tavern in the State with an open bar. In 1830 every grocery store sold liquor as freely as molasses; now, not one. In 1832, with a population of only 450,000, there were two thousand places where intoxicating liquors were sold—one grogshop to every two hundred and twenty-five of the population. Their sales amounted to \$10,000,000 annually, or \$20 for each inhabitant. Last year the aggregate sales of one hundred town agencies was \$100,000, or fifteen cents per inhabitant. Including clandestine sales, even the enemies of temperance do not claim that the aggregate sales in the State exceed

\$1,000,000, less than \$2 per inhabitant. This is but one-tenth what the sales were forty years ago, and but one-eighth what they are on the average in the remainder of the Union, which is \$15 per inhabitant."

Not long ago, Dr. Lawson, the efficient Home Secretary of the Missionary Union, spent a Sunday in Portland supplying the pulpit of the Free Street Church. He is a well-known temperance worker, and in the afternoon I took him through the worst streets in the city in order that he might see what prohibition does for Portland. It was a sight which no city of equal size in New England, outside of Maine, can show; and such a comparison with other cities never fails to impress a stranger.

Dr. Cuyler, of Brooklyn, N. Y., was in Portland several days last Summer, and learning that there was one "rum-hole" in Portland, was very desirous to see it, as careful search on his own part, through the slums of the city, had not been rewarded with success. His friend took him to the basement of the City Hall, where the sheriffs pour out into the sewer such liquors as they confiscate from week to week. The good man looked at the "hole" and for the first time in his life saw the "spirits in prison," and learning that the latter would that evening be transferred to the "hole," he accepted an invitation to be present. You can imagine how much he enjoyed the scene, as the contents of seventy casks, bottles and pitchers entered the only "rum-hole" he saw in Portland.

It is not denied that liquor is sold in the city. Our laws against gambling and thieving do not altogether prevent gambling and thieving. But the traffic is made disreputable, and though carried on in secret, it has been greatly reduced, and the law accomplishes for the community what no other law can. At least, the people of Maine are satisfied with the workings of the law, and the principle, during the past year, has been engrained upon our Constitution.—*Christian Secretary*.

OBJECTIONS TO USING TOBACCO.

1. *It is filthy.* It befouls the mouth, clothes, air, floor and street. What decent young man would like to marry a woman addicted to smoking or chewing?

2. *It is expensive.* Many a church member pays more for tobacco than for his religion. Five cents per day and the interest in twenty-five years amount to over a thousand dollars.

3. *It is injurious.* Evil to body and mind. Nature at first repudiates it. It causes debility, depression, paralysis, cancers and insanity. It injures the five senses.

4. *It is slavish.* How despotic the habit! A match for alcohol and opium. "Sir," said one to a friend, "Do you use tobacco?" "No, sir," was the reply; "tobacco uses me."

5. *It leads to drink.* Almost every tippler uses tobacco. Dr. Rush says: "It generates an artificial thirst." The Indian said: "I wish for three things—all the rum, all the tobacco, and more rum."

6. *It is selfish.* It pollutes my air and befouls my walk. How offensive some men are in stores, offices and depots! How many fathers forbid their sons to follow their example!

7. *It is useless.* It is useful to kill moths, ticks, potato-worms and vermin. Like arsenic, it is a poison. Like rum, it does more harm than good. Will you give up its use in all forms?

LIQUOR AND LABOR.

A correspondent of *John Swinton's Paper*, the organ of the labor unions, calls attention to the claim of the brewers that they give employment to 500,000 men, and says: "Think of this, workmen! Half a million men employed in destroying food, in rotting grain, etc., turning it into a poison that makes men fiends, wives widows, children orphans, the industrious lazy, the intelligent numskulls, and sends women and children to work in place of men, thus filling the land with tramps and loafers, for the workers to support. If it is true that every person who produces nothing beneficial to society is no better than a pauper, . . . then all labor employed in making, handling or selling such drink is labor wasted, and people so employed are paupers and makers of paupers. . . . The brewers, distillers, liquor, wine and beer dealers, are among the worst enemies of workmen; the temperance people are their friends. The former rob them of their health, happiness and life; the latter want to see every man, woman and child well housed, clothed and fed. The objects of temperance are the abolition of poverty, crime, disease and premature death.

BREVITIES.

A drunkard is defined to be a man who tried to be a moderate drinker and failed.

As a result of shutting up the drinking-places in Ireland on Sundays, there has been in the last five years a decrease of \$27,500,000 spent for intoxicating liquors.

The Presbyterians propose to make a special effort for the advance of the temperance cause on this the centennial year of the temperance reform. The Assembly's Permanent Committee on Temperance ask for a collection from the churches.

At least fourteen States in the Union have enacted laws requiring physiology and hygiene, with special reference to the influence of intoxicating drinks upon the human system, to be taught in the schools supported by the State.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 20, 1885.

REV. L. A. PLATT, 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.

BAD habits gather by unseen degrees, As brooks make rivers, rivers run to seas. -Dryden.

Mrs. HELEN HUNT JACKSON, the popular authoress, died at San Francisco, California, August 12, of cancer. Besides her more formal and pretentious writings, the little gems of poetry which have been printed in the newspapers of the land, under the name of "H. H.," have won their way to the hearts of thousands of people, and have made a welcome place there for their nameless author.

CHARLES BUXTON says truly that moral courage is more worth having than physical, not only because it is a higher virtue, but because the demand for it is more constant. Physical courage is a virtue which is almost always put away in the lumber-room. Moral courage is wanted day by day. He might have added that physical courage is dependent upon strong nerves, while moral courage is the fruit of a tender conscience.

The Corresponding Secretary of the Tract Society, Geo. H. Babcock, Plainfield, N. J., requests all auxiliary societies to report to him at the earliest possible date, so that their reports may find proper place in the annual report of the Board.

We would also suggest that all money contributions to the work of the Board, whether by societies, churches, or individuals, should be sent at once to the Treasurer, J. F. Hubbard, at the same address.

In a recent article on the star-fish, published in a contemporary, it is stated that the animal may be cut into many pieces, and each piece will soon become a complete star-fish. In other words, this strange animal is alive in all its parts. This is a good illustration of what every church should be, vital in every part. It ought to be so that whenever, in the providence of God, one member is separated from the original body, it will soon gather about itself that which will make another complete church. Too often, however, the vital point of the church is in a few faithful members, while the great majority have just vitality enough to maintain a leafy appearance so long as they are connected with the body, but die as soon as separated from it. The want of the world today is a star-fish church, vital in every member.

DR. Up de Graff, the oculist, of Elmira, New York, was a strong advocate of cremation, or incineration as the most convenient and appropriate manner of disposing of the bodies of the dead. After his death which occurred a week or two ago, in accordance with his known wishes, his body was taken to Lancaster, Pa., and reduced to ashes.

To many this will seem like a barbarous mode, but why should it? It is estimated that after burial in the ordinary manner, the average human body goes back to dust in fifteen or twenty years about as completely as it does by this process in a few hours. In the one case it passes to dust through all the loathsome processes of decay, in the other it passes to essentially the same condition without the intermediate stages of which it is revolting to speak. In both cases we part with our friends at death to see them no more here; and one process does not, more than the other, throw any difficulty about the questions of the future; while as a sanitary measure, especially in large cities, it seems to us, the never mode has much to commend it to public favor.

FURTHER arrangements for reduced rates to the General Conference are announced from the eastern branch of the committee. These arrangements have been made through Mr. Orville Stillman, of Westerly, R. I., Eastern Agent of the Erie railway. Round trip tickets from New York to Alfred and return, good for 40 days, will be sold for \$3 50,—less than one half the regular fare. Similar arrangements, can be made from Phil-

adelphia and Albany, providing there is a sufficient number desiring reduction from those points. Persons desiring tickets by these routes are requested to send their names at once to N. H. Langworthy, Westerly, R. I., and he will attend to the matter and make further announcements. Arrangements are not yet completed for excursion rates between Westerly and New York, but they will be completed in due time.

As soon as the committees having these matters in charge shall have completed their arrangements, we shall put all their announcements together in a convenient form and keep them in a standing notice so long as needed. In the mean time we urge those who may desire to obtain the liberal reduction, to furnish Brother Langworthy with the information asked for, without delay.

THE Advance of Chicago, and the Congregationalist of Boston are quoted as giving currency to the statement that a Congregational council in New Haven, Conn., recently licensed a young man to the ministry, who, in his examination, announced that he did not believe in the divinity of the Lord Jesus Christ, that he did not pray to Christ, and that he would not direct a sinner to Christ as his Saviour.

One can hardly suppress his surprise that a man who has no Christ to present to sinners, should seek a place among Christian ministers; but that a council of Christian ministers, representing a considerable body of the Christian church, should solemnly set apart to the sacred office of the ministry such a man, is beyond all ordinary powers of comprehension. Whatever may be said of the personal character of the young man in question, his declaration of unbelief places him beyond the possibility of being called a Christian; and we are here presented the spectacle of a Christian council, representing a large branch of the Christian church, setting apart to the ministry of that church a man whose own declarations unchristianize him. We may charitably believe that the man is better than his creed, but it is still difficult to see on what grounds he can hope to save men, since he has no Christ to whom to bring them for salvation. We confess to being a little old fashioned in such matters, but somehow we like much better the declarations of one a great while ago, "I determined not to know anything among you save Jesus Christ and him crucified."

THE LETTER AND THE SPIRIT.

Two things are essential to the true character of every act, and so of every life, viz., what a man does, and why he does it. Until these are fully known and carefully weighed all judgment should be suspended. Too often in speaking of others, we take into account the outward seeming; and perhaps equally often, in condoning our own misconduct, we plead that we "meant well." Both processes are partial, one-sided and unjust. Only he who both intends well and does well can be fully justified. There is no legitimate divorcing of right thinking and feeling from right doing. A man may know what is right, and do what is wrong; he may even intend to do the right and yet continue in the course of wrong doing. Neither his knowledge in the one case, nor his good intentions in the other, can by any possibility make his wrong doing right doing. This principle is so plain, so self-evident, that it ought to silence at once and forever the silly talk we are constantly hearing about the letter and spirit of the law of God which implies that the spirit may be kept and the letter disregarded. Who knows what the spirit of God's law is but by the words in which it is expressed? How can the spirit of a law be contradictory to the words which express it? How can a man keep the spirit of any commandment and at the same time violate the letter which is the medium for expressing and interpreting that spirit? The Apostle James taught that "faith without works is dead," which is but another way of expressing this same truth.

While we thus insist that what a man actually does is an essential element in the determination of his character, we do not forget that his spirit or motive is an equally important element. If he do right simply from force of circumstances, or because he fears the consequences of evil doing, while all his affections and desires are set upon the wrong doing, the quality of his obedience is certainly very much vitiated. What we wish to emphasize is that both the spirit and letter of a man's conduct are essential elements of his character. If he thinks right, means right, and does right, he is right. All talk about keeping the spirit of a law, and disregarding or disobeying its letter is deceptive nonsense.

Communications.

TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

NUMBER I

BY ALBERT WHITFORD.

I believe that each of the four memoirs of Jesus in the New Testament plainly shows that he was crucified on the sixth day of the week, and rose from the grave on the first. I am aware that some of my brethren, in the hope of removing the last pretext for Sabbatizing on the first day, ingeniously and strongly maintain that the resurrection did not take place on that day. But I think their argument fails and consequently brings prejudice against good and sufficient grounds for observing still the Sabbath of Jehovah. And so I greatly wish that all such in particular, will follow me while I state the reasons for my belief as briefly as I can consistent with a careful investigation of every statement in the four Gospels bearing on the point in question.

It will greatly help to a clear understanding of this question, to examine each Gospel separately and to consider what its writer meant to say in regard to the time of this important event. We will take the account given by Luke first, as it is the clearest and most complete in this respect, as it is in some others. He narrates that Jesus, after his resurrection, drew near to his disciples who were journeying on the first day of the week from Jerusalem to Emmaus and "were talking together of all these things which had happened." To his inquiry concerning the subject of their conversation they replied that it was in respect to the condemnation and crucifixion of Jesus, and added that, "to-day is the third day since these things were done" (24: 21). They went on then to say that certain women of their company had been early at the sepulchre and had not found the body but had seen a vision of angels which said that Jesus was alive. This statement of the two disciples determines unmistakably the day of the condemnation and crucifixion. The day of their journey was the third and it was Sunday; then the Sabbath was the second, and Friday was the first. The question now arises was that Friday the day of the crucifixion, or was it the day after, or, in other words, was Christ crucified on Thursday or Friday. We shall presently see that in counting days Luke followed the Hebrew method of reckoning time. I have it on the authority of Mr. C. E. Crandall, teacher of Hebrew in the Correspondence School at Morgan Park, that "the third day is certainly, from the usage of the Hebrew, the day before yesterday." To one talking on the first day of the week the day before yesterday is the day before the Sabbath, or the sixth day of the week. This usage, however, is not confined to the Hebrew. Every Latin scholar knows, or ought to know, that the third day before the Kalends (the first day) of a month is, in our mode of reckoning, the second; as for instance, the third day before the Kalends of September is the thirtieth and not the twenty-ninth of August. So also in German, "am dritten Tage," on the third day, means the day after to-morrow. The Hebrews, Latins and Germans in this usage, unlike us, count both extremes the first and the last days. We will now see that Luke follows this usage. He informs us that Jesus was betrayed and arrested before the crowing of the cock, after having in the previous evening eaten the passover with his disciples and instituted the memorial supper, and that he was conducted to the Jewish council at daybreak, and then led to Pilate, then sent to Herod who was at that time at Jerusalem, and then sent back to Pilate who condemned him to be crucified, and that he was crucified about mid-day, and died about three o'clock of the same day. Then follows an account of Joseph begging the body of Jesus and burying it in a new sepulchre hewn in stone. On what day of the week did all this take place? Luke says, "And that day was the preparation and the Sabbath drew on" (23: 54). What day was the preparation? Evidently the day before the Sabbath now drawing on. But was this Sabbath the weekly Sabbath? The context following proves conclusively that it was such. It states that the women also which came from Galilee followed after Joseph and "beheld the sepulchre and how the body was laid and returned and prepared spices and ointments and rested the Sabbath day according to the commandment. But upon the first day of the week, very early in the morning they came unto the sepulchre bringing the spices which they had prepared." To σαββατον, the Greek words for "the Sabbath," when used as it is here,

without any qualification, can mean no other day than the weekly Sabbath. If the fact that it was the weekly Sabbath needed any confirmation, the grammatical connection between the last verse of the twenty-third chapter and the first verse of the twenty-fourth shows that the Sabbath here spoken of immediately preceded the first day of the week. The two verses belong to the same paragraph and are arbitrarily separated in the old version, but are joined together as they should be, in the new. Greek scholars will understand better what I mean from a copy of the text: και το μεν σαββατον ησυχασαν . . . τη δε μετ των σαββατων . . . ηλθον.

"And on the Sabbath they rested . . . but on the first day of the week . . . they came."

Was this weekly Sabbath also the passover Sabbath, so called? According to Luke it could not have been. For he says of the passover supper which Christ ate with his disciples on the evening before his betrayal, that it took place on "the day of unleavened bread, when the passover must be killed." (22: 7) Now according to Exodus 12: 18 the feast of unleavened bread commenced on the fourteenth day of the first month at even and continued until the twenty-fourth day of the same month at even, and (verse 6) that the passover must be killed on the evening of the fourteenth, and (verse 16) that the fifteenth and twenty-first of this paschal week were especially to be days of holy convocation. It appears that Christ ate the passover on the evening preceding the fifteenth according to the commandment, for it was at the time when the passover must be killed, and that he was betrayed and arrested late on the same night, was condemned and crucified on the following day which was the fifteenth, and the day of the holy convocation. This day was, as I have before shown, the day of the preparation, or Friday and, of course the day immediately preceding the weekly Sabbath.

Now we will consider the question on what day did Christ rise from the grave. On the first day of the week, says Luke, Mary Magdalene, and Joanna, and Mary the mother of James, and other women "came unto the sepulchre, bringing the spices which they had prepared," and "found the stone rolled away," and entered in but "did not find the body of the Lord Jesus." Two Angels however, were there who informed them that Jesus was risen according to his word. "The son of man must be delivered into the hands of sinful men and crucified, and the third day rise again" (24: 7). On that same day Jesus appeared, as I have already mentioned to the two disciples on their way to Emmaus, and subsequently to the eleven gathered together with others, and after convincing them of the reality of his person, "he opened their understanding" and showed from scripture that "it behoved Christ to suffer and to rise from the dead on the third day" (24: 46). Christ, then, according to his own statement made after the fact, as well as according to the statement of the two angels, rose from the dead on the third day after his crucifixion and death. His death, we have seen occurred on Friday, therefore his resurrection could not have taken place before Sunday, and was upon that day of the week.

If we turn back to the prophecies that Jesus had made of the length of time between his death and resurrection, we shall find them in entire harmony with the facts. Luke records but two. The first was made less than a year before his death while travelling in the region of Caesarea Philippi. "The son of man must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day" (9: 22). The second was given in his last journey up to Jerusalem, at which time he predicted that "the third day he shall rise again" (18: 23). So both the predictions and the history of the events are in perfect harmony, and, as it seems to me, show conclusively that Luke meant to say that Christ was crucified on Friday, was buried on that day, lay in the grave over the Sabbath and the evening following and rose from the dead on the first day of the week. We will consider the accounts given by the other Evangelists in a subsequent article.

MONONA LAKE ASSEMBLY.

The Sunday-school Assembly on Monona Lake, Madison, Wis., has come and gone, and inasmuch as our former reporter, E. M. D., was not there this year, I will assume the responsibility of chronicling a few notes. Scarcely a fairer spot could be chosen for this annual gathering. The city with its state Capitol and University and 12,000 residents, like some fair maiden adored by two suitors, is outlined in graceful figure against the sky, while at her feet on either side, recline in adoring attitude lakes Mendota and

Monona, by each though always wooed yet never wed, she casts her smiles alike on both.

The assembly grounds are across Monona Lake, a mile or more from the city, accessible by rail, but reached mainly by boat from the city, a line of steamers constantly plying between the two points. This was the fifth or sixth year of the Assembly and the attendance was larger than ever before, six hundred tents being pitched in the grove. A thousand or more people were daily fed at a moderate price at the three eating houses on the grounds, while many of the campers fed themselves.

The Chorus Class this year consisted of three hundred singers under the able directorship of Prof. W. F. Sherwin. These were in daily practice, in the main, of standard advanced classical music (we supposed it to be that any way) such as Concone's Mass in F, Rhombert's Transient, etc., with an occasional concert. There were also present for two or three days the Meigs Sisters, quartet of New York, with Prof. Underhill as elocutionist, who won laurels for themselves during their stay. The Goshen (Ind.) band of thirteen pieces, was present during the whole assembly and was regarded by all as extra in that line.

Rev. N. B. C. Love had charge of the children's department and made it attractive and instructive to old and young.

Rev. Gillette was General Manager and Normal Class Instructor. There were experimental and illustrated lectures on Electricity and the wonderland of Science, by Prof. Richards of Chicago, Stereopticon Views of Colorado and Yellowstone Park by Prof Marshall, very interesting illustrations of life in Palestine by native residents—Miss Lydia Von Finklestine and her brother, also lectures on India by a lady missionary, and by Bishop Foster. There were several able and popular lectures and lecturers such as Dr. Lorimer, of Chicago, on "Society Problems;" Bristol, of Chicago on "Brains," and Miller of Philadelphia on "The uses of Ugliness." Knotty problems on such questions as Evolution and other profound subjects were skillfully handled over at the hall of Philosophy. The dedication of the Chautauqua Hall, C. L. S. C. Day, Grant Memorial Service, Children's day, Temperance day etc. were occasions of special and interesting services. The weather (Ah!—we should have mentioned that first should we not?) was not the most propitious. Several rains and two young tornadoes ruffled the surface of affairs, but had little effect in ruffling the temper of the average Mononian.

A goodly number of Seventh-day Baptists were present which led us to have a service of our own Sabbath-day, the writer preaching a sermon to an audience (of perhaps one hundred) in Chautauqua Hall at 1.15 P. M., before people were fairly through their dinner that day.

For vacation or rest, it is my opinion that people cannot do better than to visit such places as these, where not only the body is refreshed, but solid good is received for the future. G. M. COTTRELL. WEST HALLOCK, Ill, Aug. 12, 1885.

MILDMAY.

BY REV. GIDEON DRAPE, D. D.

The building of a city railroad in London destroyed the grounds and buildings of the old Mill Yard Seventh-day Baptist Church, and necessitated the removal of that ancient landmark. Brother Jones gives the present address of the church as Mildmay Park. This will perhaps add a little interest to the following brief account of the "Mildmay Conference" which we condense from a recent number of the New York Observer.

Amid the many centers of religious life and Christian activity in teeming London, Mildmay is worthy of special mention. Its annual Conference has just held its three days' session, closing the May meetings at the end of June. It is like a holy city, New Jerusalem, coming down from God out of heaven in the midst of the unholy world's metropolis. As the dear Lord, it is in the world but apart from the world; an oasis in a spiritual desert, a living fountain in a dry and thirsty land. The contrast from the rush and crush of the great town that thunders at its gates adds intensity to the interest of a pilgrimage to this sacred Mecca.

First, one beholds Conference Hall, erected in 1870, with the inscription on its cornerstone, "To the glory of God," and on the interior, "Grace be with all them that love our Lord Jesus Christ in sincerity." The Hall will seat 2,500 people, and is used throughout the year for evangelistic purposes, while the five rooms serve for unceasing efforts every day of the year to benefit the poor, both temporally and spiritually. Adjoining the Hall is a large and commodious deaconess house, which forms the center of an extensive field for "Woman's Work"

among the poor in various including house-to-house visits, meetings, night-schools and the sick. There is an ad home for nurses. There are hospital, an invalids' home, an invalids' kitchen, a Do medical mission, coffee and etc. A daily prayer-meeting and a mission to the Jews ha place. The deaconesses and about seventy in number. O are held, meetings for all clas while the various missions i railwaymen, police and the generally. Two thousand o people attend the gospel ser men are gathered in the w schools of winter.

The founder of this vast igious agencies was the Rev. efather, of sainted memory, sought to establish a center Christians of all evangelical, and to facilitate the carrying of evangelistic and missiona supreme design also was the ence. This was inaugurated. Pennefather was one of the who first invited Mr. Moody to ant who did not live to welo gelist to his native shores. e desire was to unite loving, ea all countries and all branches of Christ for a few days of pr and study of God's Word, as a fuller consecration and service in the Master's name. thing under the English shi thing in the shadow of a Stat more bold, as it was undertake man. Much opposition was and "impracticable" was w initiation.

The recent Mildmay Confe of great interest and increas At the first session I found filled to overflowing. The tr up to the holy convocation parts of the land, and from The present superintendent Mathieson, Esq., has upon o Christian from India, and u the leader of sacred song jus an evangelistic tour in the The Nestorian Abraham was Oroomiah, Persia, whose sister was, one of the first gir Holyoke School founded by e himself having the only o Persia. Foreign missionar missionaries, Bible woman students, ministers and layma and Dissenters of all class from a Bishop of the establish bers of the Salvation Army, mi as one happy family gathering mon purpose. The tents on t the appearance of a camp the services are chiefly for Chri who have come up hither by t for new light and fresh inspiri for them in their much-loved The thought underlying th ference was the service of the In the afternoons several meet simultaneously, in halls or in notably under the historic m for diverse objects and intere foreign. A large tent afforde for the body.

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Home News.

New York. ALFRED.

An extension is being put up Alfred meeting house to make new pipe organ and a convene lery, a baptistery is being put in, and ceilings are being repair mented. In consequence of t in progress, the services last S held in the Kenyon Memorial room, though rather small f congregation, is a very pleas public worship. It is pronoun place for Sabbath-school.

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Building is progressing well in our village.
The large two story house of B. F. Ran-
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among the poor in various mission stations,
including house-to-house visitation, mothers'
meetings, night-schools and attendance on
the sick. There is an additional special
home for nurses. There are also a cottage
hospital, an invalids' home, an orphanage,
an invalids' kitchen, a Dorcas society, a
medical mission, coffee and lodging houses,
etc. A daily prayer-meeting is maintained,
and a mission to the Jews has a pre-eminent
place. The deaconesses and nurses are each
about seventy in number. Open-air services
are held, meetings for all classes of persons,
while the various missions include cabmen,
firemen, police and the neglected classes
generally. Two thousand of the working
people attend the gospel services, and 700
more are gathered in the week-day night-
schools of winter.

The founder of this vast network of re-
ligious agencies was the Rev. William Pen-
nington, of sainted memory. While it was
sought to establish a center of union for
Christians of all evangelical denominations,
and to facilitate the carrying on of a variety
of evangelistic and missionary activities, a
concrete design also was the annual Confer-
ence. This was inaugurated in 1856. Mr.
Penington was one of the two gentlemen
who first invited Mr. Moody to Great Britain,
and who did not live to welcome the evan-
gelist to his native shores. The cherished
design was to unite loving, earnest hearts of
all countries and all branches of the Church
of Christ for a few days of prayer and praise
to the study of God's Word, as a stimulus for
greater consecration and more efficient
service in the Master's name. It was a new
thing under the English sun, and a bold
thing in the shadow of a State church; the
more bold, as it was undertaken by a church-
man. Much opposition was encountered,
and "impracticable" was written over its
proposals.

The recent Mildmay Conference was one
of great interest, and increased attendance.
At the first session I found the large Hall
filled to overflowing. The tribes had come
in to the holy convocation from various
parts of the land, and from various lands.
The present superintendent, James E.
Mathieson, Esq., has upon one side a happy
Christian from India, and upon the other
the leader of sacred song just returned from
an evangelistic tour in the United States.
The Nestorian Abraham was present from
Oroomiah, Persia, whose sister, as he informs
me, was one of the first girls in the Mt.
Tolyoko School founded by Fidelity Fiske,
and himself having the only orphan home in
Persia. Foreign missionaries and home
missioners, Bible women and theological
students, ministers and laymen, churchmen
and Dissenters of all classes and grades,
from a Bishop of the establishment to mem-
bers of the Salvation Army, mingled together
as one happy family gathering for one com-
mon purpose. The tents on the lawn give
the appearance of a camp-meeting, but
the services are chiefly for Christian workers,
who have come up hither by the thousands
for new light and fresh inspiration to glad-
den them in their much-loved labor.
The thought underlying the entire Con-
ference was the service of the "One Lord."
In the afternoon several meetings were held
simultaneously, in halls or in the open air,
notably under the historic mulberry tree,
for diverse objects and interests, home and
foreign. A large tent afforded refreshments
for the body.

The key-note was struck by the permanent
chairman of the Conference, Stevenson
Blackwood, Esq., Financial Secretary of the
British Post-office. "Even so must we
labor on with travail and prayer till the
Master comes." The teaching throughout
was scriptural and searching. Brotherly
love abounded. It was an Evangelical Al-
liance leagued in practical working against
the powers of darkness. The social reunions
were cheering. Weary toilers were re-
freshed. Faith was strengthened and hope
brightened for a fresh campaign. The ex-
ercises closed with the holy, fraternal com-
munion, and the Lamb was lifted up for
cleansing and power in the service of God.
The name of the originator of the Mildmay
Conference will be held in everlasting re-
membrance.

Home News.

New York.
ALFRED.
An extension is being put upon the First
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are approaching completion, and will make,
when finished, the finest house in town.

Notwithstanding this important increase in
the number of desirable tenements and
dwellings in the village, the demand is still
ahead of the supply. It is reported that
students for next term have already been
turned away for want of suitable accommoda-
tions.
Work has been begun on the street run-
ning on the west side of the vacant grounds
known as the University Park. This opens
up a series of very desirable building lots,
some of which have already been sold, and
others are for sale.

The pastor of the Second Church, Eld. J.
Summerbell, is supplying the Baptist Church
in Almond this Summer.
Quite a large number of people from this
vicinity have been camping at Silver Lake,
the attraction at the present time being the
annual temperance encampment, at which
some of the best temperance speakers of the
country have been present. E. R.

ANDOVER.
It is some time since we made any report
of ourselves through the SABBATH RECORDER,
but we have enjoyed the reports that
have come from others of our people; and
we have tried not to become inactive in the
cause of the Master, and have sought to
build up the life that is within us that it
may develop into a mighty power for good
to the world.

We are now engaged in making quite ex-
tensive repairs upon our house of worship,
that will add to its convenience and to the
attractiveness of its appearance. We hope
to have it finished early in October.

The Sabbath services have been well at-
tended during the Summer, and the Sabbath
evening prayer meeting has been well sus-
tained.

On the evening after the Sabbath, Aug.
15th, many of the brethren and sisters and
friends of our church and society, to the
number of about thirty-five, gathered in a
surprising and quiet manner at the home of
D. M. Clark. As they came in with their
mysterious bundles and gave them to Dr.
Crandall, who was master of ceremonies,
mother Clark became somewhat confused
and hardly knew how to understand such
proceedings in her house. When all had
gathered in and deposited their little
packages it was found that the friends had
thus come in to express their good wishes to
the pastor and wife as they were preparing
to leave for a new field of labor; and a pleas-
ant time was enjoyed by all. The valuable
lot of groceries and the package of silver are
all useful in themselves and we are thankful
for them, but we are more grateful still for
the spirit of kindness that prompted this
free-will offering. As we close the labors of
this our first pastorate and go forth to labor
in other fields for the cause of holiness and
truth, we pray the God of Heaven to bless
this people abundantly causing them to grow
up in the power of his might; and unto his
grace do we now commend them.
E. A. WITTER.
MRS. E. A. WITTER.

WEST EDMESTON.
August 8th was recognized in our little
place, by proper manifestations of sorrow.
Many of the residences were draped and
other signs of mourning were seen. A com-
mittee had been appointed to drape and de-
corate the church, which was done in a very
pleasing manner. The ladies contributed
flowers and plants in profusion. The ser-
vices were well attended, there being more
than could find seats in the body of the
house.

In the afternoon Bro. L. C. Rogers spoke
to the people here. There was a good au-
dience out to hear the word of God explain-
ed. Bro. Rogers stays a few days with the
people here.

The people are about through haying and
some have harvested their grain. Crops as
a general thing are good, but many fields of
oats were badly lodged.
A number of our people expect to attend
the temperance camp meeting at Clarkville,
commencing the 13th and lasting three days.
The following resolutions were presented
to, and unanimously adopted by, our Sab-
bath-school:

Resolved, That in the death of Sister
Phoebe W. Burch, we have lost a faithful
and efficient fellow-laborer in the cause of
Christ, one whose tender and loving testi-
monies for Jesus were cheering and inspiring to
all of like precious faith.
Resolved, That while we mourn her ab-
sence from all the circles of Christian love
and fellowship, we rejoice that she has en-
tered into rest and is forever beyond the
reach of sorrow and sin.
Resolved, That while we shall miss her in
the Bible-class of which she was so long a
member, and where her pleasant looks and
words together with her ripe Christian ex-
perience endeared her to all.

Resolved, That we extend our heart-felt
sympathy to her sorrowing children and be-
reaved husband, commending them to the
God of all comfort who doth not willingly
afflict or grieve the children of men.
A. B. C.

DE RUYTER.
The Sabbath-school of the Seventh-day
Baptist Church in De Ruyter, gave a concert
the evening after the Sabbath, Aug. 8th.
The exercises were very good. The selec-
tions in character and spirit were pertinent
to such an occasion; and all having part did
credit to themselves, especially the little
folks, and to those having charge of their
training. The body of the church was well
filled with an interested audience, who ap-
peared well pleased with the evening's enter-
tainment. J. C.

VERONA.
Home news are scarce here unless we
itemize local matters undenominational.
There are still good places for sale here
which ought to be bought by Seventh-day
Baptists, seeking homes near a Society of
like faith.

Dr. DeVer Williams, of Kings County
Hospital, having been very ill, returned to
his home near New London to recruit. He
is fast convalescing.

Picnic parties to Oneida Lake are a daily
occurrence, Sunday being the greatest holi-
day of all.

The young people held a dime sociable at
the home of Wm Warner recently. A respect-
able and sociable time is reported. It is an
item worth noticing that in seeking enter-
tainment our young people are not known to
patronize dance halls, skating rinks,
grab-bag and rag-muffin concerns. The
Literary Society furnish excellent pro-
grammes so that many of the more aged are
irresistibly drawn thither.

The pastor's wife is again remembered;
a beautiful, double Irish-chain album
quilt has been presented to her on which
are the names of many dear friends. The
center block contains the following inscrip-
tion. "Presented to Mrs. H. D. Clarke, by
the Second Verona Church and Society, and
Contributors to the Organ Fund." Mrs.
Stephen Bortle, a good Methodist sister,
pieced the quilt and the Second Church
quilted it. On it we read the names of our
own Seventh-day Baptist friends and a num-
ber from the Methodist Episcopal and Ger-
man Catholic Societies.

The interest in the Second Verona Sab-
bath-school has increased somewhat this
Summer. Bro. Geo Hunt takes a great in-
terest in Sabbath-school work and sets a
worthy example to all in this respect. * *

New Jersey.
PLAINFIELD.

It was arranged to hold special services in
memory of General Grant on Sabbath morn-
ing, August 8th. The services having been
previously announced, a large audience
assembled at the appointed time. Dr. Lewis
was unable to conduct the services, he being
sick with measles. Bro. W. C. Daland, who
was present to preside at the organ, was
called upon, much to his embarrassment, to
take the pulpit. Dr. Lewis kindly offered
him the use of his notes, but after a little
reflection he chose to put off Saul's armor,
and sling a few pebbles of his own selection,
which he did to the general satisfaction of
those present.

Rev. E. P. Saunders, Business Agent of
the Publishing House, was present at the
Board meeting on the 9th inst. †

Condensed News.

Domestic.
General Hancock has issued a general or-
der thanking all the army officers and others
who participated in the Grant obsequies.
Excessive rain and wind storms, doing
great damage to crops, buildings, etc., are
reported from north eastern New York and
New Hampshire.
On Friday, Aug. 14, the Western Union
Telegraph company handled 961,309 mes-
sages, it being the largest number ever sent
and received in a single day.
The financial statement of the Union Pa-
cific railroad company for the six months of
1885 shows a deficiency of \$427,000. The
deficit for the corresponding period in 1884
was \$117,000.
The condition of the print cloth market
presents a more favorable aspect than it did
a week ago. The stock on hand has fallen
off 80,000 pieces, while prices advanced one
per cent.
A man who has inspected the damaged
district in Glenville, N. Y., says the farmers
have lost \$200,000. The crops were badly
damaged and on some farms heavy deposits of
rocks and gravel have forever ruined fertile
fields.

A rough estimate of the population of
Massachusetts, based on returns received for
the census of 1885, will make the number
of inhabitants of Massachusetts 1,940,000, a
gain of about 160,000 on the United States
census of 1880.

It is understood that the newly-appointed
assistant-treasurer of San Francisco has been
instructed by Acting Secretary Fairchild to
take possession of the sub-treasury there and
to continue the count of moneys and securi-
ties in such manner as may be deemed to be
the best interests of the service.

First Controller Durham has given a deci-
sion that under the act of March 3d, 1885,
making appropriation for the collection of
internal revenue, agents of that bureau are
only entitled to a per diem of \$3.00 in lieu
of subsistence while traveling and away from
home on duty, and not entitled to that when
at home.

The Department of State at Washington
is in receipt of a cablegram from Mr. Lee,
Secretary of the American Legation at Vi-
enna, saying that the Austrian government
has positively declined to receive Mr. Keily
as United States Minister. The authorities
of Austria give no reason for their action,
and merely say they will not receive the offi-
cial.

Special telegrams to Bradstreet's from
leading business centers report a continuance
of the improvement recently noted in the
movement of staple dry goods, wool and
boots and shoes. At most western centers
is reflected in the reports a somewhat better
movement of merchandise and a more hope-
ful feeling among the merchants. Chicago
states that the northwestern farmers are in
a fairly satisfactory position to make full
purchases, but an expected call for funds to
move the crops has not been felt.

Foreign.

The Egyptian cotton crop is expected to
be very abundant.

The English Parliament was prorogued on
the 15th inst. until October 1st.

A fearful state of anarchy prevails in Kor-
dofan. There is a famine also.

John Ruskin is worse. He suffers from
insomnia and exhibits alarming symptoms
of cerebral affection.

The municipal authorities of Marseilles,
have decided to establish a cholera ambu-
lance at every fire station.

It appears that the reports of the massacre
in Annam were greatly exaggerated. In-
stead of 10,000 it is now stated that only a
few hundred Christians were killed.

At the Emperor William's reception at
Potsdam, Aug. 13, little children sang pa-
triotic hymns. The town was decorated
with flags and flowers and great enthusiasm
prevailed.

Official advices have been received confirm-
ing the report that the Sultan of Zanzibar
has recognized the claims of German sub-
jects concerning the latter's possessions in
Zanzibar.

Reports have reached Panama of another
eruption of the celebrated volcano of Co-
topaxi, on July 23. One hundred houses
were destroyed and much other damage
done. The loss of life is unknown.

Incomplete returns of the record show 2,-
378 new cases of cholera throughout Spain
in one day, and 910 deaths. The academy
of artillery at Segovia has been closed be-
cause of the prevalence of cholera among the
students.

The Republique Francaise maintains that
an Anglo-Chinese alliance, offensive and
defensive, against Russia, has been perfected.
The Journal contends that if England con-
cludes a similar alliance with Turkey, war
with Russia will be imminent.

The National-Zeitung justifies the annex-
ation of the Caroline Islands by Germany on
the ground that Spain has never been in ac-
tual possession of them. A dispatch from
Berlin to the Journal Des Debats says Ger-
many is resolved to dispute Spain's claim to
the Islands.

A dispatch has been received in Paris
from St. Petersburg stating that Russia has
sent England proposals for the settlement
of the dispute concerning Zulficar Pass and
the positions commanding it. The dispatch
adds that it is certain that England will ac-
cept the proposals.

CLAIMING THE PROMISES.

It seems a strange obtuseness of unbelief
which makes many Christians so backward
in claiming God's promises. Or is it that
they are not sufficiently acquainted with
them to apply them to their specific needs?
We can only gain an idea of their wonder-
ful comprehension of every possible situation
by searching the Scriptures. How few
seem to be aware that there are thirty
thousand promises in the Bible for them.
Jesus said to some of old, "Ye do err, not
knowing the Scriptures, neither the power
of God." And Christians, surely, err and
lose much happiness and hopefulness who
fail to know and claim the Divine promises.
How cheering it is to wake in the morning
with such assurances as these to greet us as
we enter upon the career and labors of the
day: "I will be with thee," "I will guide
thee with mine eye," "Trust in the Lord
and do good, and verily thou shalt be fed."
And as there are new assurances and new
mercies for each day, so there are promises
to suit each case. If careworn and heavy
laden, coming to Him, we are promised
"rest." If bereaved, the Lord promises to
be with the widow and the fatherless.
If tempted, he says, we shall not be "tempted

above that ye are able to bear." And so we
might go on, repeating those gracious words,
and fitting them to all the circumstances of
our lives; and when we remember that
"The Lord is the same, yesterday, to-day
and forever," and that these promises can-
not fail, how strange it is that we are so
slow in claiming and resting on them.—*Bap-
tist Weekly*.

A KIND VOICE.

There is no power of love so hard to get
and keep as a kind voice. A kind hand is
deaf and dumb. It may be rough in flesh
and blood, yet do the work of a soft heart
and do it with a soft touch. But there is
no one thing that love so much needs as a
sweet voice to tell what it means and feels;
and it is hard to get and keep it in the right
tone. One must start in youth and be on
the watch night and day, at work and play,
to get and keep a voice that shall speak at
all times the thoughts of a kind heart. But
this is the time when a sharp voice is apt to
be got. You often hear boys and girls say
words at play with a sharp, quick tone, as if
it were the snap of a whip. When one of
them gets vexed you hear a voice that sounds
as if it were made up of a snarl, a whine and
a bark. It is often in mirth that one gets
a voice or a tone that is sharp, and sticks to
him through life, and stirs up ill-will and
grief, and falls like a drop of gall on the
sweet joys of home. Watch it day by day
as a pearl of great price, for it will be worth
more to you in the days to come than the
best pearl hid in the sea. A kind voice is to
the heart what light is to the eye. It is a
light that sings as well as shines.—*Elihu
Burritt*.

THE CONSCIENCE.

It is a curious circumstance that the con-
science is not spoken of by Plato, or Arist-
totle, or any of the Greek philosophers of
their age. It seems to have come into use
between their time and that of the Apostles,
and serves a very important purpose in set-
ting forth one of the most remarkable
powers of our nature.
The best account of it we have anywhere
in ancient or modern writings, is in Ro-
mans 2: 15, "Which show the work of the
law written in their hearts their conscience
also bearing witness, and their thoughts
meanwhile accusing or else excusing one
another."
The office of the conscience is there said
to be witnessing, giving joint testimony for
good and against evil. It is not what it has
often been regarded, the law; it points to a
law which is above it, and to which it should
be subordinate as the sun in heaven should
rule the clock on earth. That law is written
on the heart, the conscience testifying to it.
But there are thoughts, or reasonings,
swaying it, and making it accuse or excuse,
it may be erroneously.

This conscience abideth even when misled
by the "thoughts," and was working on
Paul even when he "thought" that he
"ought to do many things contrary to
Jesus" (Acts 20:9), and was persecuting
the Christians. He speaks of men having
their "conscience seared as with a hot
iron" (1 Tim. 4: 2.) Only the keenest
analyst of the mind could have given us
such an account of conscience.—*Dr. Mc
Cosh*.

THE CLOSED DOOR.

I remember it so well; it was one morn-
ing many years ago, when I was a very lit-
tle child. I had been disobedient at break-
fast time, and papa had said to me gravely
and sadly, "Carrie, you must get off your
chair, and go and stand outside the door for
five minutes."
I got down, choked back the sob that rose
in my throat, and without venturing to look
into papa's face, I went outside the door and
it was shut against me.
The moment seemed very long and silent.
I remember well how my tears dropped
down on the mat; I was so grieved and
ashamed. The five minutes were not nearly
over, but the handle of the door was partly
turned, and Johnnie's curly head peeped
out.
Both his arms were round my neck in a
minute, and he said, "Carrie, go in, I'll be
naughty instead of you," and before I had
time to say a word he had pushed me in and
shut the door.

There I stood with my eyes on the floor,
and feeling so red and uncomfortable, not
knowing whether I might go up to the
table, but papa took me by the hand, and
led me to the table and kissed me and put
me on my chair; and I knew I was forgiven
just as much as if I had borne all the pun-
ishment; but oh, how I wished that John-
nie might come in.
When the five minutes were up he was
called in, and then father took us both—
me the poor little naughty child, and John-
nie the loving brother—and folded us both
in his arms, and I sobbed it all out—the
repentance, and love and gratefulness—while
we were held close to that loving heart.
And now that I look back to that little
scene, it seems a very typical one. For the
years went by and I found myself outside
another door, separated from the father, sin
having come between my soul and God, till
I saw One who loved me come and take my
place, and I was forgiven for Christ's sake;
and I knew the fulness and freeness of that
forgiveness, for my Father drew me close to
his divine heart of love, and there with the
Lord Jesus, my sin-bearer, I found "joy un-
speakable and full of glory."—*Monthly Rec-
ord*.

Selected Miscellany.

RECLAIMED.

BY S. B. LEVERICH.

One day, my conscience smiting me,
I said, "O Lord, I'll follow thee."

But hearts are changeable, and God knows
How oft our love the feebler grows
Through years with blessings filled;
And so one day, it must be told,
I found my heart grown strangely cold.
With gratitude untrilled.

One midnight, while the household slept,
A shadow o'er the threshold crept,
And settled in the gloom
Above the couch where dainty form
Of baby May, our latest born,
Lay sleeping in the room.

And on my heart a terror lay,
Was it a dream, or would the day
Make true what I would doubt?
The morn that brought the sunshine in
Cheered not the room where death had been
And taken sunshine out.

With aching heart and weary tread
I turn from ways which late have led
My feet in paths of pain;
Nor count such grief too hard to bear,
If born of it shall be this prayer
That makes me Christ's again.

To night I cry, "Christ helping me,
Dear Lord, for aye I'll follow thee."

WHAT HAPPENED.

It was on a tranquil summer evening,
Just like many that had preceded it, that the
Widow Anderson sat at her wheel, spinning
flax, just as she had sat on many a summer,
autumn, winter and spring evening. All
was still; flowers and insects dropping asleep;
little birds peeped drowsily in their nests,
and the whole world seemed quiet and steady-
going as the old clock in the corner—when
something happened!

But this is not the good old-fashioned regu-
lar way of beginning a story. I will start
again.

In a little post town, among the High-
lands of Scotland, far away from any great
city, there lived, a few years ago, a woman
much respected and well-beloved, though of
lowly birth and humble fortunes one—Mrs.
Jean Anderson. She had been left a widow,
with one son, the youngest and last of several
promising children. She was poor, and her
industry and economy were taxed to the
utmost to keep herself and her son, who was
a fine, clever lad, and to give him the educa-
tion he ardently desired. At the early age
of sixteen, Malcolm Anderson resolved to
seek a fortune in the wide world, and became
a sailor. He made several voyages to India
and China, and always, like the good boy he
was, brought home some useful present to
mother, to whom he gave also a large por-
tion of his earnings. But he never liked a
seafaring life, though he grew strong and
stalwart in it; and when about nineteen,
he obtained a humble position in a large
mercantile house in Calcutta, where, being
shrewd, enterprising and honest, like most
of his countrymen, he gradually rose to a
place of trust and importance, and finally to
a partnership. As his fortunes improved,
his mother's circumstances were made easier.
He remitted money enough to secure to her
the old cottage home, repaired and enlarged,
with a garden and lawn; and placed at her
command, annually, a sum sufficient to meet
all her wants, and to pay the wages of a faith-
ful servant, or rather companion; for the
brisk, independent old lady stoutly refused
to be served by any one.

Entangled in business cares, Mr. Ander-
son never found time and freedom for the
long voyage, and a visit home; till at last,
failing health, and the necessity of educat-
ing his children, compelled him to abruptly
wind up his affairs, and return to Scotland.
He was then a man somewhat over forty,
but looking far older than his years, show-
ing all the usual ill effects of the trying
climate of India. His complexion was a
sallow brown; he was gray and somewhat
bald, with here and there a dash of white in
his dark auburn beard; he was thin and a
little bent, but his youthful smile remained
full of quiet drollery, and his eye had not
lost all its old gleeful sparkle, by poring
over ledgers, and counting rupees.

He had married a country-woman, the
daughter of a Scotch surgeon; had two
children, a son and a daughter. He did
not write to his good mother that he was
coming home, as he wished to surprise her,
and test her memory of her sailor boy.

The voyage was made in safety, and one
summer afternoon, Mr. Malcolm Anderson
arrived with his family at his native town.
Putting up at the little inn, he proceeded
to dress himself in a suit of sailor-clothes,
and then walked out alone. By a by-path
he well knew, and then through a shady
lane, dear to his young, hazel-nutting days,
all strangely unchanged, he approached his
mother's cottage. He stopped for a few
moments on the lawn outside, to curb down
the heart that was bounding to meet that
mother, and to clear his eyes of a sudden
mist of happy tears. Through the open
window he caught a glimpse of her, sitting
alone at her spinning-wheel, as in the old
time. But alas, how changed! Bowed was
the dear form, once so erect, and silvered
the locks once so brown, and dimmed the
eyes, once so full of tender brightness, like
dew-sprayed violets. But the voice, with
which she was crooning softly to herself,
was still sweet, and there was on her cheek
the same lovely peach-bloom of twenty years
ago.

At length he knocked, and the dear re-
membered voice called to him in the simple,
old-fashioned way—"Coom ben!" (come

in.) The widow rose at sight of a stranger,
and courteously offered him a chair. "Thank-
ing her in an assumed voice, somewhat gruff,
he sank down, as though wearied, saying
that he was a wayfarer, stranger to the coun-
try, and asking the way to the next town.
The twilight favored him in his little ruse;
he saw that she did not recognize him, even
as one she had ever seen. But after giving
him the information he desired, she asked
him if he was a Scotchman by birth. "Yes,
madam," he replied; "but I have been
away in foreign parts many years. I doubt
if my mother would know me now, though
she was very fond of me before I went to
sea."

"Ah, mon! it's little ye ken about mither-
ers, gin ye think sae. I can tell ye there is na
mortal memory like theirs," the widow
somewhat warmly replied; then added—
"And where has ye been for sae lang a time,
that ye hae lost a' the Scotch fra your
speech?"

"In India—in Calcutta, madam."

"Ah, then, it's likely ye ken something
o' my son, Mr. Malcolm Anderson?"

"Anderson?" repeated the visitor, as
though striving to remember. "There be
many of that name in Calcutta; but is your
son a rich merchant, and a man about my
age and size, with something such a figure-
head?"

"My son is a rich merchant," replied the
widow, proudly, "but he is younger than
you by mony a long year, and, begging
your pardon, sir, far bonnier. He is tall and
straight, wi' hands and feet like a lassie's;
he had brown, curling hair, sae thick and
glossy! and cheeks like the rose, and a brow
like the snaw, and big blue een, wi' a glint
in them, like the light of the evening star!
—Na, na, ye are no like my Malcolm, though
ye are a guid enough body, I dinna doubt,
and a decent woman's son."

Here the masquerading merchant, consid-
erably taken down, made a movement as
though to leave, but the hospitable dame
stayed him, "Gin ye hae traveled a' the fra
India, ye maun be tired and hungry. Bide
a bit, and eat and drink wi' us. Margery!
come down, and let us set on the supper!"

The two women soon provided quite a
tempting repast, and they all three sat down
to it—Mrs. Anderson reverently asking a
blessing. But the merchant could not eat.
He was only hungry for his mother's kisses
—only thirsty for her joyful recognition;
yet he could not bring himself to say to her,
"I am your son." He asked himself, half
grieved, half amazed—"Where are the un-
erring natural instincts I have read about
in poetry and novels?"

His hostess seeing he did not eat, kindly
asked if he could suggest anything he would
be likely to relish. "I thank you, mad-
am," he answered; "it does seem to me
that I should like some oatmeal porridge,
such as my mother used to make, if so be
you have any."

"Porridge?" repeated the widow. "Ah,
ye mean *parrilch*. Yes, we hae a little left
fra our dinner. Gie it to him, Margery.
But, mon, it is cauld."

"Never mind; I know I shall like it," he
rejoined, taking the bowl, and begi ning to
stir the porridge with his spoon. As he did
so, Mrs. Anderson gave a slight start, and
bent eagerly toward him. Then she sank
back in her chair with a sigh, saying, in
answer to his questioning look—

"Ye minded me o' my Malcolm, then—
just in that way he used to stir his parrilch—
gieing it a whirl and a flirt. Ah! gin ye
were my Malcolm, my poor laddie!"

"Weel, then, gin I were your Malcolm,"
said the merchant, speaking for the first
time in the Scottish dialect, and in his own
voice; "or gin your brow young Malcolm
were as brown, and bald, and gray, and bent,
and old, as I am, could you welcome him to
your arms, and love him as in the dear auld
lang syne? Could you, mither?"

All through this touching little speech,
the widow's eyes had been glistening, and
her breath coming fast; but at that word
"mither," she sprang up with a glad cry,
and tottering to her son, fell almost faint-
ing on his breast. He kissed her again and
again—kissed her brow, and her lips, and
her hands, while the big tears slid down his
bronzed cheeks; while she clung about his
neck and called him by all the dear old pet
names, and tried to see in him all the dear
old young looks. By-and-by they came back
—or the ghosts of them came back. The
form in her embrace grew comelier; love
and joy gave to it a second youth, stately
and gracious; the first she then and there
buried deep in her heart—a sweet, beauti-
ful, peculiar memory. It was a moment of
solemn renunciation, in which she gave up
the fond maternal illusion she had cherished
so long. Then looking up steadily into the
face of the middle-aged man, who had taken
his place, she asked, "Where has ye left the
wife and bairns?"

"At the inn, mother. Have you room
for us all at the cottage?"

Indeed I have—two good spare-rooms,
wi' large closets, weel stocked wi' linnin I
have been spinning or weaving a' these lang years
for ye bath, and the weans."

"Well, mother dear, now you must
rest," rejoined the merchant, tenderly.

"Na na, I dinna care to rest till ye lay
me down to tak' my lang rest. There'll be
time enough between that day and the res-
urrection, to fault my hands in idleness.
Now't would be unco irksome. But go, my
son, and bring me the wife—I hope I shall
like her; and the bairns—I hope they will
like me."

I have only to say, that both the good
woman's hopes were realized. A very
happy family knelt down in prayer that
night, and many nights after, in the wid-
ow's cottage, whose climbing roses and

woodbine were but outward signs and types
of the sweetness and blessedness of the love
and peace within.—Grace Greenwood.

TOM'S OFFERING.

There was a loud knock heard upon the
door, and it was the very door, too, upon
which a piece of black crape fluttered.

The ladies within the house were a little
startled, for it was an unusual occurrence for
any one to knock upon the front door.
There was a bell in plain sight, and it was
customary for people to ring it very softly
when the sign of death was placed so near to
it. Indeed, it seemed almost irreverent for
any one to knock in that way upon the door,
while little Annie, the household idol, was
lying still and cold in the room close to the
door.

"Some tramp, I guess," one of the ladies
said. "I will tell him to go to the back
door," she added, going toward the place
where the knock was heard. To her sur-
prise she found a little ragged boy standing
there with a few wild flowers in his hand.

"Be you Annie's mother?" he asked in
an eager voice.

"No," the lady answered, and then she
asked, "Who are you?"

"I am Tom Brady, and I want to see
her," he answered quickly.

The lady hesitated, and was about to say
to him that Annie's mother was in deep
affliction and could not see him, when the
lady in question came to the door herself.

"What do you want, little boy?" she
asked kindly.

"Be you her?" asked the little fellow,
with tears in his eyes. "I mean, be you
Annie's mother?" he explained.

"Yes," was the low answer.

"Well, I heard that she died, and I brought
these flowers to put upon her coffin," he said,
while the tears came larger and brighter into
his eyes.

"What made you bring them, little boy?"
the mother asked, while the tears came into
her own eyes.

"Cause she always said 'Good-mornin' to
me when she went past our house upon her
way to school, and she never called me
'ragged Tom' like the other girls. She gave
me this cap and coat, and they were good and
whole when she gave them to me, and then
when our little Jean died, she brought us a
bunch of flowers to put on his coffin, and some
to hold in his hands. It was Winter then, and
I don't know where she got the flowers. They
looked very pretty in Jean's hand, and he
did not look dead after that. He was
dead, though, and we buried him down
among the apple trees. I could not get such
pretty flowers as she brought to us, but I
went all over the big mountain yonder, and
only found these few. You see it is too
early for them, but I found two or three up
on a high rock where it was warm and sun-
ny. Will you put them upon her coffin?"

and the little fellow reached out the half-
blown wild flowers that had cost him such a
long, weary tramp.

"Yes, and we will place some of them in
her hand, too," the mother answered in a
broken voice.

"Could I see Annie just a moment?" the
boy asked, almost pleadingly.

"Yes, come in, little boy," the mother
again answered, as she led the way to the
little dead girl.

The boy looked at the sweet face very ear-
nestly, and then he took from his torn coat
pocket another half-blown flower and placed
it in the shiny golden hair of little Annie.

"Will you let it be there?" he asked in a
sobbing voice.

"Yes," was the only answer.

He went out softly, and the sweet Spring
violet remained just where his trembling
hand had left it. The others were placed in
the little white hand and upon the coffin.
Surely, the ragged Irish boy could not have
expressed his gratitude to his little friend in
any better way.

"BOGS."

During a series of meetings recently held
in London, we noticed a well-dressed lady,
who was a regular attendant at all the ser-
vices. She always managed to get a seat in
about the same position of the hall, near the
platform. She was a most attentive listen-
er. She never engaged in the singing, but
sat through all the services with a perfectly
contented and satisfied expression on her
face. Day after day, through three or four
weeks, we watched her. She had become
a sort of fascination. One day we asked a
lady who was on the platform in the choir
seats, if she knew her.

"O, yes," was the reply, "very well."

"Is she a Christian?" was our next query.

"No," replied our informant, with an
abrupt tone of voice, as if she did not care
to say anything more about her; "she is a
bog."

"A bog?" we repeated, not quite under-
standing what was meant.

"Yes," was the short, sharp reply, "a
bog."

Still mystified, we repeated the question:
"A bog?"

"Yes, a BOG, spelled with capital let-
ters; that is what she is. Don't you know
what a 'bog' is?"

"Yes, I think we do," we replied; "in
our country, at least, it is a bit of marshy
ground, or a stagnant pond, which catches
the surface drainage of the surrounding
country, but which has no outlet. It is
covered with a green slime, and is the home
of wild water-weeds and all sorts of reptiles.
Well, that is what she is; she is a bog.
She is found at all the religious meetings in
London. She is a marsh; she has an unlim-

ited capacity for hearing sermons, and re-
ceiving all kinds of religious instruction; but
she has no outlet. She is never known to
do anything for Christ; she never speaks to
a soul; she never gives to any cause,
though she has money. She never does
anything but just absorb, absorb, absorb.
She is a bog. We have a lot of them in Lon-
don, and that is what we call them."

We did not pursue the question any fur-
ther, but we have kept up a good deal of
thinking, ever since. We have never called
anybody a bog to their faces; we have never
spoken of any particular persons to others
as being bogs, but we have looked over
many congregations, and as our eyes have
rested upon certain professed Christians,
we have been unable to keep the word, or
at least the thought, "BOG," from rising
to our lips. We pass the word along: it is
a good one.—Words and Weapons.

THE PERSONALITY OF SATAN.

Bishop Perry, of Iowa, has recently pub-
lished a volume of sermons called Life Les-
sons from the Book of Proverbs, in which
occurs the following strong passage as to the
existence of a personal devil:

"It is with no cloudy vagueness that the
existence of the spirit of evil is revealed in
Holy Scripture. In history, prophecy and
in parable is the tempter brought before us,
and every quality, every action, which can
indicate personality is referred to him in
language which cannot be explained away.
The records of the old dispensation and the
writings of the new, alike reveal to us the
existence of the adversary, as a matter of
spiritual importance. They depict him as
pre-eminent in power among the angels
who lost their first estate, and as ever com-
passing the destruction of the souls of men.
We may seek to dispose of the opening chap-
ters of Genesis, where the story of the tempta-
tion and the fall occurs, as myths. We
may refer to oriental hyperbole that weird
picture in Job of the accuser of the breath-
ren faulting the Almighty to his face. We
may characterize the closing pages of Reve-
lation, telling of the tempter's fall and fate,
as but allegory and romance. But there will
still remain, scattered through the
whole series of Bible books, and appearing
in connection with every prominent Bible
character or Bible fact, mention of this per-
sonal Satan, the foe of God, the foe of man.

We, then, are neither wise nor prudent,
when we are thus warned of Satan and his
wiles, to talk of allegories, or rhetorical per-
sonifications, or in bolder unbelief to doubt
and deny the existence and power of the
chief of the fallen spirits. It were far wiser,
in humble acceptance of God's Word, to re-
cognize our foe, and to seek the strength
with which to contend with him. We need
the simple faith, coupled with the bold de-
fiance breathed forth in Luther's life and
words and hymns; a spirit, which, in its
fearlessness and literal reception of the
Word of God, would blot his study wall with
the hurled inkstand, where a mighty imagi-
nation had conjured up before him the very
form and face of Satan. We need that faith
of an earlier day, seen in the old law phrase
of the Motherland, where the murderer's in-
dictment reads 'Done by the instigation of
the devil;' and where men shuddered as they
saw in the criminal one who had bartered
his soul for the price of revenge. We need
this unquestioning reception of God's teach-
ing on this point, from the fact that Scrip-
ture and experience combine to teach us that
this wily adversary of souls rarely, if ever,
assails us in his proper shape of horror, but
makes use of other guise in which to entrap
us, changing his dark front into the winning
shape of an angel of light, or turning even
our seeming friends into foes, and using our
very heart's desires as lures to win us to ruin.

—Baptist Weekly.

PEACE.

God has promised to keep them in perfect
peace whose minds are stayed on him.
Amid all the storms and conflicts of life, a
deep and sweet calm pervades their breasts,
and in the composure of their souls they
can smile at the commotion and strife
around them. They are at peace with God,
being reconciled through the death of his
Son; they are at peace with themselves,
having the answer of a good conscience, and
every thought being brought into subjection
to the law of Christ; and they are at peace
with all men, through the spirit of Chris-
tian charity which they possess. No exter-
nal opposition or trials can rob them of this
sweet peace of mind, and no persecutions or
temptations can divert them from their
course, or turn them aside from the path of
duty.

Says the Psalmist: "Great peace have they
that love thy law, and nothing shall offend
them." "The peace of God which passeth
all understanding," says the apostle, "shall
keep your hearts and minds through Christ
Jesus." This was the legacy which Christ
left to his disciples. "In the world ye shall
have tribulation, but be of good cheer, I have
overcome the world." "Peace I leave with
you my peace I give unto you; not as the
world giveth, give I unto you. Let not your
heart be troubled, neither let it be afraid."
This is the portion of God's people—a por-
tion of which the world can never rob
them—a portion that shall never be taken
from them.—Methodist Recorder.

RESCUE THE PERISHING.

One of Boston's honored ministers said to
me that he was hurrying from one part of
the city to another, to meet a friend, when,
looking down, he saw at his side a little spar-
row fluttering with its wings. Hurriedly
passing on, he thought of the piteous cry,
and was kept awake two hours hearing the
cry of that hurt sparrow. God, he said, had
taken care of him till he fell, then he left
him there for me to take care of, and I didn't.
That man of God had his sleepless hours in
remembrance of that incident, and doubtless
for years hence he may hear the piteous cry
of that wounded bird.

Did you pass a sparrow yesterday—some
poor man on the street, hungry and desolate
—some soul God had helped so far as your
feet, that you might give your help to him?
If to all this you may say, it is only morality,
I would answer with Coleridge, that this is
all in morality. A great deal is now said
about ethical questions. Ministers, it is
urged, do not know how much we need eth-
ics; but the one sentence which holds both
to philanthropy and ethics, is that of the
Lord Jesus Christ, "I do always those things
which please Him." When this becomes the
law, the pattern and inspiration of life, then
ethics has begun to be preached; and it is
hope in the prevalence of this law that makes
it possible for us to live.

At the beautiful island of Campobello, I
found my way into the hut of an old man
who mourned the desolation of Zion there.
On the walls of his room was a little picture
of a vessel upon the rocks, evidently break-
ing up. Far away, between the wreck and
the shore, in a little boat, were two men, and
that old fisherman said, "That is my boy in
that boat." The vessel was breaking up
there on the rocks, and when some men, who
had gone to see if they could save any man,

returned, saying they could do nothing on
account of the sea, the boy came to his father
and said, "I am going to save those men."
He was told that he might be drowned, but
he said, "I am not thinking of being
drowned, but of saving those men." So he
went to the boat with another to help; and
when he had brought every man off safely,
he said, "Father, it seemed to me that the
waters were smoother when we were doing
that." "Ah, Nelson," said his father, "that
was God." And he replied, "I think it
was."

This comes to us a parable. A great many
things in life are not easy; there are a good
many tired nights, and hard things; trials,
for which a good deal of bracing up is needed;
and times when many will say, "Oh, young
man, if you do that, you will be drowned."
And what does he say? "I wish it might be
for your motto and inspiration!" "Captain, I
am not thinking of being drowned, but of sav-
ing this man."—Alexander McKenzie.

I MEAN TO DO IT.

General Grant stormed Vicksburg. But
that stronghold of the Confederacy was
well defended. The attack was with deter-
mination. Heavy columns of men moved up
against the fortifications. They were
mowed down by the well directed fire of the
rebels. Other troops followed to suffer in
like manner. Onward still they rolled
against the city breastworks, but in vain.
At last the General saw it was an insurmount-
able task to take the city by assault. He
had lost three thousand men already. The
dead and dying lay covering the ground.
He then withdrew his troops. The siege
was next adopted, and the army invested the
place, cutting it off from all communication
with the world. The Confederates held
out with great bravery, but their provis-
ions grew scarce. Then their spirits sank.
As Grant was riding around his lines one
day, he came up to an old house. The
woman still occupied her home, although
the hazard was great. As he came near he
asked for a drink of water. She gave it to
him. Then she tauntingly asked if he ex-
pected to get into Vicksburg.

"Certainly," he replied.

"But when are you going in?" said she,
still reproaching him.

"I cannot tell exactly when," he answer-
ed. "But I mean to stay here till I take
the town, if it takes me thirty years."

That is just the way to do it. Know that
you are doing what is right and your duty.
Head your way against discouragements.
Let reproach what your determination, and
stick to the work if it takes thirty years.
The fickle-minded are of little use. They
lose every real victory by hurrying on after
fantastical victories, and in the end nothing
is accomplished. Let us take Vicksburg if
it requires thirty years.—N. E. Evangelist.

PEACE.

God has promised to keep them in perfect
peace whose minds are stayed on him.
Amid all the storms and conflicts of life, a
deep and sweet calm pervades their breasts,
and in the composure of their souls they
can smile at the commotion and strife
around them. They are at peace with God,
being reconciled through the death of his
Son; they are at peace with themselves,
having the answer of a good conscience, and
every thought being brought into subjection
to the law of Christ; and they are at peace
with all men, through the spirit of Chris-
tian charity which they possess. No exter-
nal opposition or trials can rob them of this
sweet peace of mind, and no persecutions or
temptations can divert them from their
course, or turn them aside from the path of
duty.

Says the Psalmist: "Great peace have they
that love thy law, and nothing shall offend
them." "The peace of God which passeth
all understanding," says the apostle, "shall
keep your hearts and minds through Christ
Jesus." This was the legacy which Christ
left to his disciples. "In the world ye shall
have tribulation, but be of good cheer, I have
overcome the world." "Peace I leave with
you my peace I give unto you; not as the
world giveth, give I unto you. Let not your
heart be troubled, neither let it be afraid."
This is the portion of God's people—a por-
tion of which the world can never rob
them—a portion that shall never be taken
from them.—Methodist Recorder.

THE "NEW THEOLOGY."

The *Christian at Work*, an independent
religious journal, thus comments upon it:
Those who set up Andover on its feet, and
gave it pulsating life are under the marbles,
and have gone to their reward. Those who
use those trust funds as those bequeathing
them would not have allowed them to be
used, are accountable for what they do. As
for the rest, the result remains to be seen.
For one thing, the loss of such a seminary to
evangelicalism—we do not now consider the
capital and financial value involved—would
be more serious, but that there are so many
well equipped seminaries that can do what An-
dover would otherwise have done, what it
ought to do to-day. As it is, the "new
theology" for the time gets a seminary which
it did not endow, to which it has contributed
nothing, and which, except by resort to pecu-
liar methods, it could not have acquired.
The result denominationally will hurt the
Congregationalist body and no other. The
Presbyterian doors do not open to those who
proffer a second chance to the sinner and
directly teach the finiteness of eternal pun-
ishment. Nor will the doors of many Con-

gregational churches open
doubtedly there will be trou-
ble more rigid examinations a-
cils, and we shall hear more a-
ny of ecclesiastical coun-
will be a hurrah for the And-
Liberty from its lefty pedest-
the world, and all that sort of
the evangelical churches of C-
ism will do their duty, Christ
do theirs and the result will
take more than the capture of
place in the hearts of men
however earnestly held, are
ecstatic imaginings and, as
warranted by the teachings of C-
tian Secretaru.

Popular Science.

OCEAN WAVES, according
graphic Bureau of Washington
in the North Atlantic some-
a length of 500 to 600 feet,
ten to eleven seconds. The
hitherto observed, is said to
length of half a mile, and to
self in 23 seconds. The most
urements of the height of wa-
44 to 48 feet as an extreme li-
30 feet as an average height, of
"rolling mountain high."

WATER-VAPOR IN GAS G-
The author of the following
effect of working without the
steam when coke is the fuel ex-
generator:

a. *Coke-gas without steam.*
lations given, a unit weight of
to carbonic oxide, develops 2,
in the generator, and the gas
calorific value of 826; consequ-
of heat is produced there whi-
compensates for the loss by ra-

b. *Coke-gas with steam.*
duced has a calorific value of
more than double that prod-
steam. In practice, however,
would be less favorable, as the
radiation must be produced by
tion of more carbon by the air-

c. *Theoretical Maximum of*
retically a coke with 10 per ce-
cent moisture, and 85 per ce-
would require 60 per cent of
tain the best results. But in
maximum can never be reached

d. *Economy of Fuel.* With
steam, there is produced as
carbonic oxide with 23.14 kil-
If this amount of carbon be
steam, then 54 kilos of carbon
103 kilos of nitrogen, together
gas whose calorific value is 826,
that the gas could produce 157
heat-units. If the same amount
be burnt with steam, then, 54
bonic oxide, 2 kilos of hydrogen
of nitrogen, total 106 kilos of
produced, whose calorific value
total heat producible by this
106x1,770=187,620 units. H
with steam amounts to 187.6
57,938, roundly, 58,000 units
produce this amount of heat 58
7.17 kilos of carbon would be
23.1

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: 1-17.
July 11. Idolatry Established. 1 Kings 12: 23-33.
July 18. Omri and Ahab. 1 Kings 16: 23-34.
July 25. Elijah the Tishbite. 1 Kings 17: 1-16.
Aug. 1. Elijah meeting Ahab. 1 Kings 18: 1-18.
Aug. 8. The Prophets at Baal. 1 Kings 18: 19-39.
Aug. 15. The Prophet of the Lord. 1 Kings 18: 30-46.
Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18.
Aug. 29. The Story of Naboth. 1 Kings 21: 1-19.
Sept. 5. Elijah Translated. 2 Kings 2: 1-15.
Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37.
Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16.
Sept. 26. Quarterly Review.

LESSON IX—THE STORY OF NABOTH.

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

For Sabbath-day, Aug. 29.

SCRIPTURE LESSON.—1 Kings 21: 1-19.

4. And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and smothered away his face, and would eat no bread.
5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?
6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.
7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.
8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.
9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:
10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.
11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.
12. They proclaimed a fast, and set Naboth on high among the people.
13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, and they blasphemed Naboth, and said, Thou didst blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.
14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.
15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, that he refused to give thee for money: for Naboth is not alive, but dead.
16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.
17. And the word of the Lord came to Elijah the Tishbite, saying,
18. Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.
19. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

GOLDEN TEXT.—Thou hast sold thyself to work evil in the sight of the Lord.—1 Kings 21: 20.

TIME.—About 900 B. C.
PLACES.—Jezreel, and Samaria.
RULERS.—Ahab, king of Israel; Jehoshaphat, king of Judah.

OUTLINE.

- I. Ahab heavy at heart, and the cause. v. 4-6.
II. Jezebel's conspiracy against Naboth. v. 7-14.
III. Ahab in possession of the coveted vineyard. v. 15-18.
IV. God's judgment. v. 19.

INTRODUCTION.

We left Elijah in our last lesson at Horeb, with the command of the Lord to go into the wilderness of Damascus, and anoint Hazael king over Syria, Jehu king over Israel, and to anoint Elisha to be prophet in his stead. Elijah seems thus to have passed out of history for a while, and no doubt Ahab and Jezebel thought they were rid of him. The connection between the last lesson and this is an account of an invasion of Ahab's domain by Benhadad, who was twice defeated. Shortly after this event, Ahab, wishing to enlarge the grounds of his Jezreel home, made a proposition to Naboth to purchase, or trade for, a vineyard, which was refused. This incident, unimportant in itself, is narrated because it was the immediate cause of the fall of the house of Ahab, and the great political and religious revolution which followed.—Todd.

EXPLANATORY NOTES.

V. 4. Ahab came into the house. Ahab had been negotiating with one Naboth, a Jezreelite, for a piece of land, offering to pay for it, or exchange for a better piece for it, but Naboth refused to let him have it at any price, and the king was angry. I will not give thee the inheritance of my fathers. According to the law of the Lord he had no right to sell it out of the family. See Lev. 25: 23-28. Naboth was a man who worshipped Jehovah, and revered the law that forbade him to sell the land. He laid upon his bed, and would eat no bread. He was so mortified to think that Naboth refused him the vineyard that he wanted to hide himself away, where no one could speak to or see him. Such an open manifestation of ill temper is thoroughly characteristic of an Oriental king.—Cook.

V. 5, 6. But Jezebel... said unto him, Why is thy spirit so sad? etc. This woman is always ready for any wicked plot. Ahab, who is a coward at best, when in the presence of the queen, his wife, tells her the cause of his mortification: Naboth has a choice vineyard near the palace at Jezreel, and I want it. I have tried to buy it of him, offering him more than it is worth, and he won't sell it to me.

V. 7. Dost thou not govern the kingdom of Israel? arise, etc. O what irony! Are you not king? Haven't you the power to take it from him? O, you coward! I will give thee the vineyard. Nothing was too evil for her to think of and carry out, too. I, the queen, the weak woman, will give thee the vineyard, if thou, the king, the strong man, wilt do nothing.—Cook.

V. 8. So she wrote letters in Ahab's name. It would be an easy matter to deceive those for whom these letters were intended; though in her own handwriting yet they purported to come from the

king. And sealed them with his seal. The seal is a stamp of authority, and legalized that written in the letters. By allowing her the use of his signet ring, Ahab passively consented to Jezebel's proceeding. Being written in the king's name, it had the character of a royal mandate.—J. F. and B. These letters were sent to the elders and nobles who were judges in criminal cases in the city of Jezreel.

V. 9. Proclaim a fast. Under the guise of religion. She would have the people believe that Naboth was a blasphemer against God and the king. Set Naboth on high. Place him on trial before the people. V. 10. Set two men. According to an established law, at the mouth of two or more witnesses, shall he that is worthy of death, be put to death. See Deut. 17: 6. Sons of Belial. Smith, in his Bible Dictionary, says Belial is not to be taken as a proper name, but that it means "worthlessness," hence the expression, "sons of Belial" is to be understood as "worthless, lawless fellows." It were these men, then, that Jezebel would have to bear witness against Naboth. They could and would bear witness falsely, which would accomplish the design of the wicked woman. Blaspheme God. She was not a believer in God, but she knew that Naboth was, and "made use of this fact, and would seem unusually favorable to the God of Israel in executing the law against those who spoke evil of the true God."—Peloubet. Stone him. Stoning to death for blasphemy was the legal punishment. See Lev. 24: 14-16.

V. 11-14. These judges at Jezreel were so completely under the control of Jezebel that they dared not do otherwise than obey her orders, which they did to the letter, and so reported to her. V. 15. When the news came to Jezebel that her command had been obeyed, and that Naboth was dead, she triumphantly said to Ahab. Take possession of the vineyard, for the man that refused to sell you the vineyard for money, is out of the way.—he is dead.

V. 16. When Jezebel told the king that there was nothing to hinder him from taking the vineyard, he started at once.

V. 17, 18. The Lord now speaks to Elijah again, and tells him to go down and meet Ahab. He is in the vineyard of Naboth. Not in his own, but Naboth's. "He was trying to enjoy his ill-gotten possession, soothing his conscience by the thought that Jezebel, not he, was to blame for the way it was obtained, and planning how he could use the spot for his palace gardens."—Peloubet.

V. 19. Thou shalt speak, etc. Elijah is to pronounce the sentence upon Ahab, as though he himself was guilty of this foul murder of Naboth.

PRACTICAL THOUGHTS.

- 1. Covetousness will lead to other and greater sins.
2. We are responsible for the crime of another if we permit it, and especially if we enjoy its results.
3. The judgments of God are sure. J. M. M.

MARRIED.

In Elmira, N. Y., Aug. 11, 1885, at the residence of the bride's uncle, Rev. A. W. Cowles, D. D., and by the same, Mr. M. B. Cottrell, D. D., of Alfred Centre, and Miss Minnie Vantine, of Friendship, at Belmont, N. Y., Aug. 13, 1885, CHARLES H. TERRY, of Belmont, and CLARA WITTEB, of Harrison Valley, Pa.

DIED.

In South Brookfield, N. Y., July 31, 1885, of inflammation of the bowels, PROBER W. HINKLEY Burch, aged 69 years and 4 months. Sister Burch was a member of the West Edmeston Church, having united with that body in the year 1835, being baptized by Eld. Sam'l B. Crandall. Her brethren and sisters have always found her a true Christian, living devotedly near to the cross of her Redeemer. Her illness was very short and she seemed to understand what its ending would be, and was ready for it. She passed away in peace, a servant of the Lord, whose work was well done. She leaves a husband, a daughter, and three sons to mourn her loss and follow her example. C. A. B.

At Potter Hill, R. I., Aug. 8, 1885, of Bright's disease, Mrs. ANNIE ROYLE, of Clarks Falls, Conn., aged 65 years, 3 months, and 3 days. I. L. C.

In North Stonington, Conn., Aug. 5, 1885, EARL P., infant son of O. B. and Mary J. Macomber, aged 3 months and 15 days. I. L. C.

At Utica, Wis., June 28, 1885, after a short illness, EDWIN S. BURDICK, aged 74 years and 9 months. Brother Burdick was born in Berlin, N. Y., and in early life removed with his parents to Alfred, where, while quite young he experienced religion, and united with the First Alfred Church. In the year 1856 he came to Wisconsin and settled near Milton. Here he was with a few years bereft of his wife, Phebe Celestia, a woman respected and beloved by all who knew her, the daughter of Abel G. Burdick, formerly of Verona, N. Y. Bro. Burdick married for his second wife H. Lovinia, daughter of Dea. A. P. Stillman, and, having settled in Utica, he united with the Utica Church, in June, 1867, of which he was a faithful and zealous member till his death. Bro. Burdick followed peddling for many years, and was known to be scrupulously honest in all his dealings. He was keenly alive to every Christian obligation and so sensitive to his convictions of duty as to suffer wrong, lest he might do wrong. His funeral was held at the Rock River Church, and his remains buried there beside those of his first wife. His widow and a son survive him. W.

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.

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 8 o'clock. All Sabbath-invited to 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.

REDUCED FARE TO CONFERENCE.—Reduced fare to Conference can be obtained in the following manner:

- 1. Obtain blank "Ticket Agent's Certificate," on back of which is "Certificate for reduced fare," for the Clerk of the Conference to sign. Persons desiring these blanks will please send their name and address to Ira J. Ordway, 205 W. Madison St., Chicago, Ill.
2. Purchase your ticket at any office you please, and by any route to Alfred or Hornellsville, and have the agent who sells you the ticket fill up and sign the blank headed "Ticket Agent's Certificate."
3. Purchase return ticket at Alfred or Hornellsville to the point at which you bought ticket going, and do this within thirty days after Conference. This will be a first-class ticket, limited.
Therefore, the round trip will cost one regular full fare going and one-third fare to return. This applies to all points west and south of Alfred, and, I think, also to eastern points where excursion tickets to the Conference are not sold. Tickets may be bought to Alfred, but parties will find in many cases that they will have to purchase to Hornellsville. Persons can go as soon as they please, and remain thirty days after Conference. All who go by Chicago had better purchase by the Chicago and Atlantic Railroad, as that road has direct connection with the Erie. IRA J. ORDWAY, 205 West Madison St., Chicago, Ill.

THE next session of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will convene with the church at Wat-ern, on Sixth-day, Aug. 28, 1885, at 10 o'clock A. M. The following is the programme provided for that meeting:

- "Is it right to apply the title 'D. D.' or 'Rev. Sir,' to a minister of the gospel?" E. M. Dunn.
"What are we to understand by the 'Kingdom of God' and the 'Kingdom of Heaven' as used by Christ?" A. McLearn.
"What is the meaning of the phrase 'Son of God?'" E. Ronayne.
"Does a seventh day satisfy the demands of the fourth commandment?" J. W. Morton.
"What are the results, moral, spiritual, and financial, of deserting the Sabbath?" N. Wardner. S. H. BABCOCK, Sec.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farum, 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.

LETTERS.

Paul Crandall, D. F. Whitford W. A. Derryberry, J. F. Hubbard, W. E. M. Oursler, Mrs. R. L. Johnson, Jos. W. Morton, A. P. Harris, A. W. Coon, C. D. Potter, Joshua Green 2, Marvin Oil Co., B. B. Kenyon, John N. Abbott, C. Potter Jr. & Co., M. H. Gillette, A. E. Main, Mrs. V. Hull, G. J. Crandall, E. P. Lewis, Geo. H. Babcock 3, L. R. Swindley, J. D. Townsend, P. F. Randolph, E. Specht, D. E. Tittsworth, S. R. Wheeler, D. C. Whitford, I. J. Ordway, J. B. Clarke, A. Whitford, J. P. Dye, Milton P. Saunders, J. W. Parker, James Crawford, S. S. Thomas, M. B. Kelley, W. G. Estee, Warren Walker, A. H. Lewis, C. L. Johnson, H. H. Kennedy, F. H. Bonham, H. P. Grace, J. M. Todd, E. R. Greene, Oscar Babcock, Mrs. L. G. Pierce.

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: Name, Amount, Total. Lists names like Mrs. H. Ingraham, Mrs. Geo. Greenman, etc., and their respective contributions.

QUARTERLY.

E. Crandall, Milton, Wis. 50c. Mrs. S. A. Simons, Walworth, 50c.

HELPING HAND.

Milton (Wis.) Sabbath-school, \$5 50. F. F. Randolph, New Milton, W. Va., 42. Philip Burdick, Union Dale, Pa., 28. North Loup (Neb.) Sabbath-school, 3 00.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending August 15th reported, for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 37,347 packages; exports, 2,290 packages. Western creamery makes have fallen off in quality, causing a greater demand for near-by State makes to take their place. There is in cold storage here a large stock of early-packed Western, both creamery and dairy make, which is offered at a range from 14@18c. the latter price for about the best of it. Exports this week (as for all Summer) have been very light, about 2,300 packages,

against say 12,000 packages for the corresponding week last year, and all this early stock has a very slow movement and is dull. Strictly fine last week's make is sought for and has advanced fully 1c. per lb., and there is now a good and reliable demand for all well-made fresh butter. Possibly, this last half August make may sell as well now as to hold it until it has come into competition with fuller supplies of fresh Fall butter. We quote:

Table with columns: Fancy, Fine, Family. Lists prices for New Creamery make, New State dairy, etc.

CHEESE.—Receipts for the week, 73,277 boxes; exports, 56,564 boxes. Skimmed cheese never had a harder week's market. It ceased to be a question of price and became one of finding buyers at any price. Four hundred to five hundred boxes of nice selected skims brought 4@4 1/2c., and a few nice, bright-looking cheese that didn't show quite as much stock sold at 4c. Several hundred fair-looking skims sold at 2@2 1/2c., and bright-looking hard skims had 1 1/2c. bid, while quite a good many lots were offered at 1 1/4c. without drawing a bid. Fine full cream cheese sold at 7@7 1/2c., and 3/4 was made in a few instances for fancy, while full creams that had come in heat up or were otherwise out of order sold at 6@6 1/2c. We quote:

Table with columns: Fancy, Fine, Family. Lists prices for Factory, full cream, Skimmed, etc.

Eggs.—Receipts for the week, 15,664 barrels. There is a firm, quick market, and fresh, near-by eggs are worth about 1c. a dozen higher. We quote:

Table with columns: Southern, Western, All other kinds. Lists prices for Eggs, fresh-laid, per doz., etc.

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The imperial council of war has ordered the formation of a separate artillery department of the army for trans-Caspian provinces. The majority of the Russian newspapers profess to have no confidence in the apparently pacified declarations of Prime Minister Salisbury. They base their distrust on the speeches and the constant increase of English military preparations.

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VOL. XLI.—NO. 33.

The Sabbath Recorder.

BY PRES. J. ALL.

An address prepared for the American New England Association of Students of Alfred.—It is the first organization of like this Association, so formed in New England, to owe so much.

It was a saying of Hugh Briton's character and deep much on whether his cradle north or south of the Tweed, said that an American's character much upon his cradle east of the Hudson, or, if not of his parents who will give England rocks.

Alfred, in common with many lying within the New England, has been blessed with To Connecticut, somewhat, chiefly, does Alfred look, as childhood. Its pioneer settlements from here, either direct or route, pitching their tents for at such places as Berlin, Petersburg, or Brookfield. Tacterized by their neighbors kept Saturday for Sunday, be Coon and Satterlee, and died, went to heaven, by the and Hopkinton. From such blood which flows in the veins of Alfred.

The habitat of a people, with ments, it is held, has much to mining their characteristics. primitive peoples, this can mold that has been given to dened in the names which the mountain, and stream and valley for instance, such names as Chepachet, Narragansett, Narragansett, Pawcatuck, Pawtuxtaug, Utsquepaugh, Watchnet that clink and clang like iron upon granite or come as "sounding sea."

Witness also, Alleghany, Cayuga, Chautauqua, Niagara, Oneida, Ontario, Ceca, Susquehanna, names full hills, the sweep of valleys, of rushing rivers, and of great c Barlow, one of your early poets, in his song of the "H joyfully exclaims:

"All my bones are made of I This is, or rather was, the sand corn and granite and sand men of granitic grit and endu will and pluck and manly vig went West, to a land of leeks to a land similar in climate scribed by Milton, where the great that the sap, oozing fro burning logs, froze into icicle. The sap and sirup and sugar leeks have largely given pla milk and the dripping honey

But the New Englander has briefly in this land, for it to impress of his most radical characteristics. We must lo wider for them.

Blood tells, is an old and adage. This is more enduri than the effects of physical environments, than language toms. Let us, then, look a pedigree. The New England posite, therefore, a rich strain up of tributaries from the st sub-races. The chief foun rise in several varieties of the race—argumented, later, by tans, with rills from the Cel Scot and Irish and from the man. These all unite to sw the stream. The main stream land of fens, sand dunes, and shrouded in fog and storm an half-naked, half-savage peopl skin boats crowd the seas, s run, and take possession of