

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 17, 1885.

WHOLE NO. 2119.

## The Sabbath Recorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

(FOR THE SABBATH RECORDER.)  
GRANT.

BY ANNIE L. HOLBERTON.

One star of earth has set in glory,  
Whose never-fading light  
Is mingled with our nation's story,  
In that dark hour of night,  
When traitor foes at home assailed us,  
And one grand soul, who never failed us,  
Our own brave soldiers led,  
To face the charge and stand victorious  
Where death's dread missiles sped.

True to the highest trust awarded  
As honored chief he stood;  
His heart with every move accorded  
To seek his country's good.  
The one weak fault by which we lost him,  
The anguish and the life it cost him,  
In sadness we deplore;  
While here to the last we crown him,  
Brave, 'e'en to death's dark door.

Loved soldier, by a nation lauded,  
We've hidden him awhile,  
Whose memory, by the world applauded,  
Shall never sink from view.  
With muffled drum and cannon pealing,  
Comrades sad march and sacred feeling,  
They bore him to his rest;  
And o'er his tomb shall tower the emblem  
Above our hero's breast.

### UNDERSTANDING GOD'S WORD.

BY W. C. DALAND.

In the *Homiletic Review* for September, Rev. T. T. Eaton, D. D., writing on ministerial education, says many wise things and some foolish ones. Among the former is the following: "In my model training school the Bible should be the great text-book, and other books should be used only as aids to the right understanding of God's Word." Evidently the writer gives the "right understanding" of the Bible the first place among the things necessary to a minister's work. A more just principle could hardly be stated. And yet in reference to scholarship he says: "I would have one Theological Seminary devoted to accurate and profound scholarship." "The members of the faculty should have all the letters of the alphabet marshalled in solid phalanx after their names in token of their great attainments. Each professor should be recognized as the greatest living authority upon some subject. Accurate and profound scholarship should be the one thing aimed at in this institution. For example, instead of allowing the student to dwell upon the repentance and love set forth in the Parable of the Prodigal Son, the professor should put him to studying the word translated 'husks,' and tracing the root through all its ramifications in the Greek, Latin, Teutonic, Sclavonic, Sanskrit and all other possible languages, lost in the misty distance. He must also study the carob-tree botanically, tracing it through its species, genera and families, and must be able to stand a thorough examination on every related plant in the flora of the world. Then he should go to Palestine and find that husks do actually grow there, and did so grow at the time our Lord had reference. If after that, he will try his own digestive powers on husks and find that they will support life, he will then be prepared to defend the parable from the attacks of infidels, however unable he may be to use it so as to bring men to repentance. How proud we should all be of such a seminary! How much credit its deep learning would reflect on the denomination it represented! One such institution would be enough for a continent, and we would send to it all the young ministers who are too dry to become effective preachers, that they may be made up into critics and become great authorities on all subjects except how to save souls and build up character."

If the above be serious, one such seminary would be too many for a continent. If on the other hand it be a caricature of an institution where "accurate and profound scholarship" is aimed at, the more we have of them the better. The doctor spends much of his article in satirizing the very means of accomplishing the end he would attain in his model training-school. Without accurate and profound scholarship who can arrive at a "right understanding" of the Scriptures? Accurate and profound scholarship need not prevent a man from being an effective preacher; and, furthermore, there is no reason why accurate and profound scholarship should be restricted to the "dry" young ministers. Apart from the gospel, there are

few things the world needs more than this same accurate and profound scholarship, and nowhere is its lack felt to-day more than in the ministry.

The truths of Scripture come to us through the medium of words. It is clear that the more accurate our knowledge of the language of Revelation, the more nearly right will be our understanding of it. There is nothing so terrible about accurate scholarship. The only difference between an accurate and profound scholar and a plain man is one of degree. No one will deny that a well-informed and fairly educated person has a better understanding of the Bible when he reads it, than an ignoramus who must needs spell over the words. We are amused at the ignorant preacher who discoursed vehemently against the order of Knight's Templar, and in the climax of his peroration declared that no Knight Templar could be saved because it is written, "And there shall be no night there." A little accurate scholarship would have helped him a trifle.

Just so systematic divinity suffers for the want of a more profound scholarship—we might say for the want of a little more honesty on the part of theologians. The words of Scripture are often made to bend to a system of doctrine instead of the system being modified to coincide with Scripture. A little accurate scholarship would, however, mend matters somewhat. On the part of students at least, it would help. It would prevent them from swallowing, with such childlike credulity what is offered them as the teaching of Scripture. Our writer on ministerial education would have a professor of Dogmatic Theology in his "model training-school," with a system supported in every detail, so he says, by a "Thus saith the Lord." This is excellent. But there is to be no accurate or profound scholarship! By some inscrutable means the students are to obtain a perfect system of Christian doctrine, a "right understanding of God's Word," without accurate or profound scholarship. We are not told whether there is to be a special miracle wrought in the case of the professor, or in the case of each student separately. Perhaps they will go for their accuracy and profundity to the one seminary with the faculty of many degrees. But we judge not, for, if this one must needs hold all the dry young ministers, there will be no room for others.

Let us illustrate this matter of a right understanding of the Scriptures by a reference to a doctrine which is just now exciting much discussion in various quarters, the doctrine of so-called Plenary Inspiration. We have no sympathy with those who try to relax the authority of the Word of God over the minds of men. We believe in the inspiration of the Scriptures, *i. e.*, we believe them to have been written by men of God who spake as they were moved by the Holy Spirit. We believe that they are the revelation of God concerning himself, that they declare his will to men, and that they show his purposes concerning men. We hold that they are the only infallible rule for the faith and life of Christians. We further believe that this inspiration is plenary, *i. e.*, that the whole Bible is so inspired. We once had the privilege of hearing a learned theologian, perhaps the greatest metaphysical theologian now living in this country, lecture to a class of intelligent young candidates for the ministry. Plenary Inspiration was his theme. He disposed of the matter thus: He first defined inspiration to be "that influence of the Holy Spirit upon a human being, whereby he is infallibly moved and guided in all his statements." This definition he explained to mean that the writers were kept absolutely free from error, even to the minutest detail of what they wrote. He then quoted 2 Tim. 3: 16, and followed it up by saying in substance, *ergo*, the whole Bible as originally written was absolutely free from error, discrepancy, or inconsistency, even to the merest detail. He stated, of course, that this only applies to the original autograph manuscripts not to copies or translations.

Now, we do not at all state that the original manuscripts were not so kept free from error in every particular, nor do we object to anybody's else believing that they were. We simply do not know. We submit, however, that the conclusion does not follow from the above text—or any other. It seems to us arrogant to affirm the doctrine in that form. And it is also unwise, because it is hard to

maintain the position. Such a doctrine gives the theologian a great deal of difficulty in explaining inaccuracies in the Scripture for which copyists and translators can hardly be responsible. He is compelled sometimes to resort to what, in any other matter, would be considered awkward makeshifts. The transparency of many of these, we doubt not, often leads men who prefer honesty, together with accurate and profound scholarship, to affirm looser views of inspiration than they would have held, but for the disingenuous claims of over-zealous champions of the Word of God.

Is it accurate or profound, not to say fair, to take a ready-made theological definition, and put it into a text of the New Testament when the original Greek would never be understood in the sense of the definition by any scholar whatever, unless his judgment were biased by the definition itself? We must, perhaps, confess to a little obtuseness; but we fail to see why God should have kept the inspired writers free from all errors, why he should work a miracle to that end, and yet allow copyists and translators, printers and proof-readers, to make so many mistakes. Of what advantage is it that the original autographs were accurate in every detail, when we cannot find them? Does it not seem that, in such a case, omnipotence would be employed to no purpose? We do not presume to doubt or to criticize God. If the doctrine were revealed as the learned theologian has stated it, we would give it our unquestioning assent; but as it is not so revealed, we think it unwise to claim for Scripture more than Scripture claims for itself. Such a claim cannot be made good. Take, for example, Mark 1: 2, where the oldest manuscripts read, "in Isaiah the prophet," as the Revised Version rightly has it. The quotation immediately following is from Mal. 3: 1, and not from Isaiah. The reading "in the prophets" is clearly the correction of the original inaccuracy by some transcriber. Now, it may be that Mark's reference in his autograph was exactly right; but nothing is less probable, and from what we see of commentators who strive to defend Mark in this reference, we find that he who undertakes it must tread warily lest he make himself ridiculous.

We do not think that religion will suffer from too great accuracy or depth of scholarship. The great danger which menaces us is from the opposite side. Accurate scholarship is one of the surest antidotes to bigotry and one-sidedness in religious matters. The more we have of it the better. We would not sacrifice zeal to learning. There is no reason why a profound scholar may not be a zealous Christian. We would sincerely commiserate the world of learning if the ranks of accurate and profound scholars should be recruited only from the "dry young ministers," good for nothing else. Why nothing else?

Let our theological schools aim at accurate and profound scholarship. There is plenty of zeal among Christians, much of it ill-advised. Often it were better to sacrifice zeal to scholarship than to sacrifice scholarship to zeal. A scholarly preacher may often miss opportunities for doing good, but a zealous preacher lacking in scholarship almost inevitably does great harm, and that the greater in proportion to his zeal. It goes without saying that inaccurate and superficial scholarship interferes with a "right understanding" of the Bible. We have frequently seen ministers (some of them D. D.s) who suffered in their work from a superficial scholarship; but we have yet to see one whose usefulness was in any respect marred by too great accuracy, or too profound knowledge of any subject whatever.

### THE SOUTH-WESTERN YEARLY MEETING.

By reference to the "Special Notice" column, it will be seen that the time for this meeting is changed. The time is now on Sixth-day before the fourth Sabbath in October. This is two weeks later than the time to which it was adjourned. This change was made for the purpose of having the Corresponding Secretary of the Missionary Society present. It is, therefore, Bro. Main's intention to be with us to help forward the work.

While the Yearly Meeting includes the churches of Kansas, Nebraska and Missouri,

it gives especial invitation to all isolated Sabbath-keepers of like faith to come and enjoy the meeting. We hope to see the friends from Marion, Chase, Lyon, Rooks, and Osborne counties, Kansas, and from various places in Missouri and Nebraska. And we certainly trust that the Spirit of God will be in our meeting, that it may be profitable to all concerned. Let it, then, be fully noted that the South-Western Yearly Meeting holds its next session with the Seventh-day Baptist Church of Nortonville, Kansas, October 23-25, 1885.

S. R. WHEELER.

### A WORD WITH MY BROTHER MINISTERS.

BY THEODORE L. CUYLER, D. D.

One hundred years ago Dr. Benjamin Rush, of Philadelphia, published his celebrated treatise, "An Inquiry into the Effects of Ardent Spirits on the Human System." It was the first stroke of the bell in the temperance reform. Several years elapsed before societies for the promotion of sobriety were organized, and it was not until 1835 that the banner of total abstinence was unfurled at the national convention held at Saratoga Springs. Since that time the movement has spread over the civilized world, has attained to remarkable proportions in Great Britain (where it numbers the foremost ministers, like Bishop Lightfoot, Bishop Ellicott, Mr. Spurgeon, and Newman Hall, among its active supporters), and it has come to the front as the most widely-discussed moral movement in our country.

Arrangements have been made to hold a National Centennial Conference in the city of Philadelphia on Wednesday and Thursday, the 23d and 24th of September, 1885. At this conference eminent men and women from all parts of the land will present valuable papers and deliver addresses. If a sufficient number of subscriptions (of \$5 or upwards) is received to warrant it a "Memorial Volume," containing the historical papers, addresses, and proceedings of the conference, will be issued. For so important and valuable a volume as this will be, subscriptions are solicited in advance, and the names of subscribers should be sent in at an early day to Mr. J. N. Stearns, the Secretary of the Committee, 58 Reade Street, New York.

And now, my dear brethren, will you allow me to volunteer two suggestions? The first one is that each minister should avail himself of the public interest awakened by this hundredth anniversary, to prepare a special discourse for his congregation on the crying evils of the drinking usages and the dram-shop, and the duties of God's Church and of all friends of humanity in regard to them. Certainly no popular curse is more destructive than the curse of the bottle; none is producing a more frightful havoc among the hearts and homes and households of your community. In preparing such a discourse you may wish to avail yourselves of the most thorough discussions and valuable facts that can be got, both on the medical, moral, social, and civil aspects of the drink-question. I can confidently assure you that at the Publication House of the "National Temperance Society" (No. 58 Reade Street, New York) you will find a widely selected and carefully-prepared collection of works on every aspect of the temperance reform. Among the thirteen hundred publications of this Society you will find able treatises by distinguished writers, as well as brief tracts and leaflets for popular use. If you will send your orders, catalogues will be furnished you at once. But whether you shall derive your "ammunition" from our well-stocked magazine or from your own observations and experiences, I fervently hope that your pulpit will give "no uncertain sound" when it trains its guns on the most stupendous evil of the times. The surest way to keep a great and indispensable reform out of the wrong hands is to keep it in the right hands, and if the sixty thousand Christian ministers and teachers of the people are not competent to take hold of this vital question, who are? When sixty thousand pulpits speak, the whole land must listen.

A second suggestion I would offer is that, on the occasion of your centennial discourse, you should allow your congregation to make their contribution to the "National Temperance Society and Publication House." Brethren, it is not easy to row a boat and to bail it, too; it is not easy to prepare the publications and manage the business of a great benevolent institution, and to be at work at the same time with the bailing-dipper to keep out the nasty bilgewater of debt. For twenty years our Society has been doing a glorious work; it has issued 600,000,000 pages of sorely-needed truths in opposition to the deadly drink-customs; it has one hundred and thirty-seven capital Sabbath-school books on its shelves to instruct your children and youth on the snares and perils of the bottle; it is doing more to save the freedmen of the South from the drink curse than any organ-

ization of the land. Our Society is strictly non-partisan, and has no official connection with any political organization. Its single aim is to educate the American people in the principles of health, sobriety, and virtue, and to remove the deadly evils of the drinking usages and the dram-dens. I know how many demands are made on you for church collections. But is it too much to ask that in the centennial year of an enterprise of reform which has brought such blessings to mankind, your church should be called upon to make a generous contribution to its treasury? Our Society is now out of debt; help us to keep it so. It is doing a grand work for our country and for Christ; help us to widen it and enlarge it to meet the growing demands made on its energies. God bless you all, and kindle your pulpits with the flame of His love!

### POWER FOR SERVICE.

The Gift of the Holy Ghost for service is distinct and separate from conversion. The minister will bear me out when I state that nine-tenths of the church members cannot perform any work because they are not qualified. Indeed, this is so true, that their pastors will not allow them to talk with anxious souls for fear of their doing more harm than good. Some have been members of a church for more than twenty years, and yet they do more to retard the cause of Christ than anything I know of. We have to ask for this blessing, to knock for it, and search and find out why it does not come. If we regard iniquity in our hearts, if we have hidden sins, God is not going to give it us; and if we don't get it, it is well to stop short and ask the question why he does not give it. It is not because God is not willing or able, nor because he does not want to give it, for we all know that he is always ready to impart it; but because there is something wrong with us. We are not as "an empty vessel"—we are not ready to receive the blessing, and it does not come.

How much do you suppose those early Christians would have accomplished had they gone out preaching before the power came? The rank and file of this world needs this reinforcement of the Holy Spirit just as much as the preachers. A woman with ten children to take care of needs it just as much as anybody. A man harassed with business needs it; there is not a child on earth but needs it. I would rather have one drop of God's power than all the wisdom in the world; one drop of his power is worth all the wisdom and intellectual strength of this earth.

I believe this gift for service is the thing that the church has mislaid. Hundreds and thousands come into the church without seeking this power. A great many say they have this blessing, because they received it ten years ago. They live on that, and seem to forget that there is such a thing as losing it. How many can you remember who did mighty work ten or fifteen years ago who have none of the power now? Men must have fresh supplies. We do not get enough of Christ at once to carry us through life. The manna came down fresh every day for the Israelites; and the reason we have so many lean and starved Christians is because they live on stale manna. We are leaky vessels and lose the power. Hundreds of men lose the power without knowing it, and they go on with their forms of preaching, and are astonished at their want of success. A minister came to me to-day and asked, "How can I keep free and not be trammelled when I attempt to preach?" "If," I replied, "a man is filled with the Holy Ghost he is not trammelled—he has perfect freedom." When a man is filled with God he don't care about public opinion. He is simply a mouthpiece to deliver God's message.

I believe that for every work we have to do for God we should get new power. The strength God gave me for Chicago won't do for Boston.

When a man is thirsty he wants water, and so when Christians are thirsty they want the Holy Spirit above everything else. A man came to me the other day and said his pastor was troubled about something, and was in great distress.

"Well," said I, "let him alone, he is all right; he is thirsty and is going to get filled now."

Stephen was filled with the Holy Ghost and no man could resist his wisdom; Paul and Barnabas were filled with the Holy Ghost, and many people were added to the church; the disciples were filled with the Holy Spirit, and great multitudes believed. There will be great multitudes believing everywhere if we get filled with the Holy Ghost. My friends, shall we seek this power? Let it be a solemn question between you and God. How many want this new power? Shall we just stand before God and ask him for this blessing? Let us send up one united prayer that God will empty us of everything contrary to his will, and fill us to-day with the Holy Ghost that we may be like Barnabas and Stephen, and the holy Christians that lived in days gone by.—D. L. Moody.

Plainfield, N. J.

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BY ANNIE L. HOLDERTON.

One star-of-earth has set in glory,  
Whose never-fading light  
Is mingled with our nation's story,  
In that dark hour of night,  
When traitor foes at home assailed us,  
And one grand soul, who never failed us,  
Our brave soldiers led,  
To face the charge and stand victorious  
Where death's dread missiles sped.

True to the highest trust awarded,  
As honored chief he stood;  
His heart with every move accorded  
To seek his country's good.  
The one weak fault by which we lost him,  
The anguish and the life it cost him,  
In sadness we deplore;  
While hero to the last we crown him,  
Brave, e'en to death's dark door.

Loved soldier, by a nation lauded,  
We've bidden him adieu,  
Whose memory, by the world applauded,  
Shall never sink from view.  
With muffled drum and cannon pealing,  
Comrades sad march and sacred feeling,  
They bore him to his rest;  
And o'er his tomb shall tower the emblem  
Above our hero's breast.

## UNDERSTANDING GOD'S WORD.

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few things the world needs more than this same accurate and profound scholarship, and nowhere is its lack felt to-day more than in the ministry.

The truths of Scripture come to us through the medium of words. It is clear that the more accurate our knowledge of the language of Revelation, the more nearly right will be our understanding of it. There is nothing so terrible about accurate scholarship. The only difference between an accurate and profound scholar and a plain man is one of degree. No one will deny that a well-informed and fairly educated person has a better understanding of the Bible when he reads it, than an ignorant man who must needs spell over the words. We are amused at the ignorant preacher who discoursed vehemently against the order of Knight's Templar and in the climax of his peroration declared that no Knight Templar could be saved because it is written, "And there shall be no night there." A little accurate scholarship would have helped him a trifle.

Just so systematic divinity suffers for the want of a more profound scholarship—we might say for the want of a little more honesty on the part of theologians. The words of Scripture are often made to bend to a system of doctrine instead of the system being modified to coincide with Scripture. A little accurate scholarship would, however, mend matters somewhat. On the part of students at least, it would help. It would prevent them from swallowing, with such childlike credulity what is offered them as the teaching of Scripture. Our writer on ministerial education would have a professor of Dogmatic Theology in his "model training-school," with a system supported in every detail; so he says, by a "Thus saith the Lord." This is excellent. But there is to be no accurate or profound scholarship! By some inscrutable means the students are to obtain a perfect system of Christian doctrine, a "right understanding of God's Word," without accurate or profound scholarship. We are not told whether there is to be a special miracle wrought in the case of the professor, or in the case of each student separately. Perhaps they will go for their accuracy and profundity to the one seminary with the faculty of many degrees. But we judge not, for, if this one must needs hold all the dry young ministers, there will be no room for others.

Let us illustrate this matter of a right understanding of the Scriptures by a reference to a doctrine which is just now exciting much discussion in various quarters, the doctrine of so-called Plenary Inspiration. We have no sympathy with those who try to relax the authority of the Word of God over the minds of men. We believe in the inspiration of the Scriptures, *i. e.*, we believe them to have been written by men of God who spoke as they were moved by the Holy Spirit. We believe that they are the revelation of God concerning himself, that they declare his will to men, and that they show his purposes concerning men. We hold that they are the only infallible rule for the faith and life of Christians. We further believe that this inspiration is plenary, *i. e.*, that the whole Bible is so inspired. We once had the privilege of hearing a learned theologian, perhaps the greatest metaphysical theologian now living in this country, lecture to a class of intelligent young candidates for the ministry. Plenary Inspiration was his theme. He disposed of the matter thus: He first defined inspiration to be "that influence of the Holy Spirit upon a human being, whereby he is infallibly moved and guided in all his statements." This definition he explained to mean that the writers were kept absolutely free from error, even to the minutest detail of what they wrote. He then quoted 2 Tim. 3: 16, and followed it up by saying in substance, *ergo*, the whole Bible as originally written was absolutely free from error, discrepancy, or inconsistency, even to the merest detail. He stated, of course, that this only applies to the original autograph manuscripts not to copies or translations.

Now, we do not at all state that the original manuscripts were not so kept free from error in every particular, nor do we object to anybody's else believing that they were. We simply do not know. We submit, however, that the conclusion does not follow from the above text—or any other. It seems to us arrogant to affirm the doctrine in that form. And it is also unwise, because it is hard to

maintain the position. Such a doctrine gives the theologian a great deal of difficulty in explaining inaccuracies in the Scripture for which copyists and translators can hardly be responsible. He is compelled sometimes to resort to what, in any other matter, would be considered awkward makeshifts. The transparency of many of these, we doubt not, often leads men who prefer honesty, together with accurate and profound scholarship, to affirm looser views of inspiration than they would have held, but for the disingenuous claims of over-zealous champions of the Word of God.

Is it accurate or profound, not to say fair, to take a ready-made theological definition, and put it into a text of the New Testament when the original Greek would never be understood in the sense of the definition by any scholar whatever, unless his judgment were biased by the definition itself? We must, perhaps, confess to a little obtuseness; but we fail to see why God should have kept the inspired writers free from all errors, why he should work a miracle to that end, and yet allow copyists and translators, printers and proof-readers, to make so many mistakes. Of what advantage is it that the original autographs were accurate in every detail, when we cannot find them? Does it not seem that, in such a case, omnipotence would be employed to no purpose? We do not presume to doubt or to criticize God. If the doctrine were revealed as the learned theologian has stated it, we would give it our unquestioning assent; but as it is not so revealed, we think it unwise to claim for Scripture more than Scripture claims for itself. Such a claim cannot be made good. Take, for example, Mark 1: 2, where the oldest manuscripts read, "in Isaiah the prophet," as the Revised Version rightly has it. The quotation immediately following is from Mal. 3: 1, and not from Isaiah. The reading "in the prophets" is clearly the correction of the original inaccuracy by some transcriber. Now, it may be that Mark's reference in his autograph was exactly right; but nothing is less probable, and from what we see of commentators who strive to defend Mark in this reference, we find that he who undertakes it must tread warily lest he make himself ridiculous.

We do not think that religion will suffer from too great accuracy or depth of scholarship. The great danger which menaces us is from the opposite side. Accurate scholarship is one of the surest antidotes to bigotry and one-sidedness in religious matters. The more we have of it the better. We would not sacrifice zeal to learning. There is no reason why a profound scholar may not be a zealous Christian. We would sincerely commiserate the world of learning if the ranks of accurate and profound scholars should be recruited only from the "dry young ministers," good for nothing else. Why nothing else?

Let our theological schools aim at accurate and profound scholarship. There is plenty of zeal among Christians, much of it ill-advised. Often it were better to sacrifice zeal to scholarship than to sacrifice scholarship to zeal. A scholarly preacher may often miss opportunities for doing good, but a zealous preacher lacking in scholarship almost inevitably does great harm, and that the greater in proportion to his zeal. It goes without saying that inaccurate and superficial scholarship interferes with a "right understanding" of the Bible. We have frequently seen ministers (some of them D. D.s) who suffered in their work from a superficial scholarship; but we have yet to see one whose usefulness was in any respect marred by too great accuracy, or too profound knowledge of any subject whatever.

## THE SOUTH-WESTERN YEARLY MEETING.

By reference to the "Special Notice" column, it will be seen that the time for this meeting is changed. The time is now on Sixth-day before the fourth Sabbath in October. This is two weeks later than the time to which it was adjourned. This change was made for the purpose of having the Corresponding Secretary of the Missionary Society present. It is, therefore, Bro. Main's intention to be with us to help forward the work.

While the Yearly Meeting includes the churches of Kansas, Nebraska and Missouri,

it gives especial invitation to all isolated Sabbath-keepers of like faith to come and enjoy the meeting. We hope to see the "friends from Marion, Cherokee, Lyon, Rooks, and Osborne counties, Kansas, and from various places in Missouri and Nebraska." And we certainly trust that the Spirit of God will be in our meeting, and that it may be profitable to all concerned. Let it, then, be fully noted that the South-Western Yearly Meeting holds its next session with the church of Nortonville, Kansas, October 23-25, 1885.

S. R. WHEELER.

## A WORD WITH MY BROTHER MINISTERS.

BY THEODORE J. COULDER, D. D.

One hundred years ago Dr. Benjamin Rush, of Philadelphia, published his celebrated treatise, "Effects of Ardent Spirit." It was the temperance reform before sobriety were until 1835 that the movement has held at Saratoga Springs in Great Britain the foremost ministers, Bishop Ellicott, Newman Hall, and others, and it has been most widely discussed in our country.

Arrangements have been made to hold a National Centennial of Philadelphia on Wednesday and Thursday of September, 1885. At this conference from all parts of the United States, a sufficient number of papers, addresses, and conferees will be presented and valuable subscriptions are being solicited. The names of subscribers should be sent in an early day to the Secretary of the Street, New York.

And now, my dear brethren, will you allow me to volunteer two suggestions? The first one is that each minister should avail himself of the public interest awakened by this hundredth anniversary, to prepare a special discourse on the crying evils of the drinking usage and the dram-shop, and of all friends regard to them. Our course is more destructive than the curse of the bottle; none is producing havoc among the households of your community. In preparing such a discourse you will find a wealth of accurate and profound facts that the medical, moral, social, and civil aspects of the drink question. I can confidently assure you that at the "National Temperance Society (No. 58 Reade Street, New York) you will find a widely selected and carefully prepared collection of works on every aspect of the temperance reform. Among the thirteen hundred publications of this Society you will find able treatises by distinguished writers, as well as brief for popular use. If you order, catalogues will be sent you at once. But whether you "ammunition" from our magazine or from your own observations, I fervently hope you will give "no uncertain trains its guns on the most of the times. The surest great and indispensable resource in the right hands; and if the sixty ministers and teachers of the competent to take hold of this vital question, who are? When sixty pulpits speak, the whole land is moved. A special suggestion I would on the occasion of your conference you should allow your congregation their contribution to the Temperance Society and Public.

Brothers, it is not easy to say to a boat and to a business of a and to be at work at the same time the bailing-dipper to keep out the water of debt. For twenty years has been doing a glorious work of 600,000,000 pages of truth in opposition to the customs; it has one hundred and thirty-seven capital Sabbath-schools to instruct your children on the snares and perils of the doing more to save the free South from the drink curse than

any other organization. Our Society is strictly non-partisan, and has no official connection with any political organization. Its single aim is to educate the American people in the principles of health, sobriety, and virtue, and to remove the deadly evils of the drinking usages and the dram-dens. I know how many demands are made on you for church collections. But is it too much to ask that in the centennial year of an enterprise of reform which has brought such blessings to mankind, your church should be called upon to make a generous contribution to its treasury? Our Society is now out of debt; help us to keep it so. It is doing a grand work for our country and for Christ; help us to widen it and enlarge it to meet the growing demands made on its energies. God bless you all, and kindle your pulpits with the flame of His love!

to all isolated Sabbath-keepers of like faith to come and enjoy the meeting. We hope to see the "friends from Marion, Cherokee, Lyon, Rooks, and Osborne counties, Kansas, and from various places in Missouri and Nebraska." And we certainly trust that the Spirit of God will be in our meeting, and that it may be profitable to all concerned. Let it, then, be fully noted that the South-Western Yearly Meeting holds its next session with the church of Nortonville, Kansas, October 23-25, 1885.

S. R. WHEELER.

## POWER FOR SERVICE.

The Gift of the Holy Ghost for service is distinct and separate from conversion. The minister will bear me out when I state that nine-tenths of the church members cannot perform any work because they are not qualified. Indeed, this is so true, that their pastors will not allow them to talk with anxious souls for fear of their doing more harm than good. Some have been members of a church for more than twenty years, and yet they do more to retard the cause of Christ than anything I know of. We have to ask for this blessing, to knock for it, and search and find out why it does not come. If we regard iniquity in our hearts, if we have hidden sins, God is not going to give it us; and if we don't get it, it is well to stop short and ask the question why he does not give it. It is not because God is not willing or able, not because he does not want to give it, for we all know that he is always ready to impart it; but because there is something wrong with us. We are not as "an empty vessel,"—we are not ready to receive the blessing, and it does not come.

How much do you suppose those early Christians would have accomplished had they gone out preaching before the power came? The rank and file of this world needs this reinforcement of the Holy Spirit just as much as the preachers. A woman with ten children to take care of needs it just as much as anybody. A man harassed with business needs it; there is not a child on earth but needs it. I would rather have one drop of God's power than all the wisdom in the world; one drop of his power is worth all the wisdom and intellectual strength of this earth.

I believe this gift for service is the thing that the church has mislaid. Hundreds and thousands come into the church without seeking this power. A great many say they have this blessing, because they received it ten years ago. They live on that, and seem to forget that there is such a thing as losing it. How many can you remember who did mighty work ten or fifteen years ago who have none of the power now? Men must have fresh supplies. We do not get enough of Christ at once to carry us through life. The manna came down fresh every day for the Israelites; and the reason we have so many lean and starved Christians is because they live on stale manna. We are leaky vessels and lose the power. Hundreds of men lose the power without knowing it, and they go on with their forms of preaching, and are astonished at their want of success. A minister came to me to-day and asked, "How can I keep free and not be trammelled when I attempt to preach?" "If," I replied, "a man is filled with the Holy Ghost he is not trammelled—he has perfect freedom." When a man is filled with God he don't care about public opinion. He is simply a mouthpiece to deliver God's message.

I believe that for every work we have to do for God we should get new power. The strength God gave me for Chicago won't do for Boston.

When a man is thirsty he wants water, and so when Christians are thirsty they want the Holy Spirit above everything else. A man came to me the other day and said his pastor was troubled about something, and was in great distress. "Well," said I, "let him alone, he is all right; he is thirsty and is going to get filled now." Stephen was filled with the Holy Ghost and no man could resist his wisdom; Paul and Barnabas were filled with the Holy Ghost, and many people were added to the church; the disciples were filled with the Holy Spirit, and great multitudes believed. There will be great multitudes believing everywhere if we get filled with the Holy Ghost. My friends, shall we seek this power? Let it be a solemn question between you and God. How many want this new power? Shall we just stand before God and ask him for this blessing? Let us send up one united prayer that God will empty us of everything contrary to his will, and fill us to-day with the Holy Ghost that we may be like Barnabas and Stephen, and the holy Christians that lived in days gone by.—D. L. Moody.

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Missions.

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

THE membership of the Presbyterian churches increased last year 27,893.

MUCH of the future success of the gospel in China depends on the attitude of the Church of Christ toward the women of that land, many of whom are so oppressed, ignorant, and vile.

AMONG the poor heathen people in the interior of Assam, it is said to be customary to refer matters of difference to Christians, for their counsel and help in the settlement. Would that Christians everywhere received similar indications of confidence in their wisdom and justice.

EVEN the Icelanders and Greenlanders are settling in our country. The climate of Iceland appears to grow more inhospitable, and the population, consequently, less, because of decreasing means of subsistence. It is estimated that there are five or six thousand Icelanders in the Northwest and in Manitoba.

THE receipts of the Board of Foreign Missions of the Presbyterian Church the past year, from all sources, were \$699,983 70. The expenditures, including a debt of \$10,723 02 from last year, were \$757,635 42, thus leaving a debt of \$57,651 72. About 70 missionaries have been sent out during the year, including those returning to their fields of labor.

It will be remembered that in connection with revival work at Waterford, Ct., last Winter, 18 persons joined the church. Since then 9 more have been baptized, and Bro. Darrow, the pastor, writes: "We believe the Lord is prospering us, and we would praise him for it. Our young people's meeting has been well attended through the Summer, all manifesting an interest in it."

WHILE believing in the great importance of educational work in connection with foreign missions, the Executive Committee of the Baptist Missionary Union are struggling with the question of properly adjusting the ratio of expense between educational and evangelistic work. We are glad that our own missionaries place spiritual culture foremost; and that this will determine the nature and purpose of our school work in Shanghai. The Bible is above arithmetic, as the soul's salvation is above mere mental culture.

THE total income of The Society for the Propagation of the Gospel in Foreign Parts (English), last year, was about \$550,000. It has 544 ordained missionaries—168 in Asia, 135 in Africa, 17 in Australia and the Pacific, 197 in North America, 26 in the West Indies, and 1 in Europe. There are also about 1,600 catechists and lay teachers, mostly natives, and about 350 students, in the Society's colleges. In the past ninety years, the Society has expended about \$1,000,000 in Australia.

THE Woman's Board of Foreign Missions connected with the Reform Church of America, has had a year of unexampled prosperity. Twenty-eight new auxiliaries have been organized, making the whole number 173. Its receipts have been \$15,066 06. The entire receipts of the General Board have been \$88,131 04, or \$17,175 81 in excess of the previous year. The churches, as such, have contributed \$39,326 68; Sunday-schools \$10,588 72; individuals through churches, \$15,328 93; individuals not through the churches \$5,211 85; from miscellaneous sources \$13,023 09 have been received, and from legacies, \$4,651 77. The year began with an indebtedness of \$17,000, which has been reduced to \$9,000. The following is a total general summary of the work of this Board in China, India, and Japan: 12 stations, 129 out-stations and preaching places, 20 ordained missionaries, 2 male and 27 female assistant missionaries, 19 native ordained ministers, 50 catechists or preachers, 30 assistant catechists, 32 readers, 42 school-masters, 21 school-mistresses, 6 Bible-women, 6 colporteurs, 41 churches, 3,196 communicants, 9 academies, 420 academical scholars, 93 day schools with 2,331 scholars, 36 theological students, and \$4,476 34 contributed by native churches.

We read the article on "Denominational Push," which we take from the Presbyterian Home Missionary, with a good deal of satisfaction. One particular denomination has

been foremost in lamenting the existence of three or four feeble churches of different denominations in the same small town, when, as its writers have thought, one church would be enough; and, inasmuch as the nature of church polity in that denomination is such that it can receive into membership persons from most evangelical communions, one church of its broad faith would, of course, meet all necessary demands. One writer earnestly argued that for the sake of unity, feeble churches of other denominations ought to merge themselves into one church of his own faith. This is not infrequently the position of advocates of "liberal Christianity;" that is, the rest of us can only show our liberality by joining their ranks. To grant unto them every right and privilege we claim for ourselves, in the service and worship of God, is not enough.

Now we will suggest another plan of church unity, which, we believe, is quite as reasonable and practicable as any other. Most Pedobaptists admit that baptism by immersion will answer all demands in the case as well as sprinkling or pouring; Baptists hold that only immersion is right; therefore, out of respect to the conscientious convictions of the Baptist Christians, let the multitude that can do so without violating their own consciences, become Baptists. An increasingly large number of First-day Christians admit that it is at least as well to keep the Seventh day as the First; Seventh-day Baptists conscientiously believe that the Lord requires the religious observance of one particular day—the Seventh; therefore, out of regard for their consciences, and for the sake of promoting church unity, let the tens of thousands who could conscientiously do so, become Seventh day Baptists. Wouldn't that be nice?

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. And any other information or suggestion pertaining to the Annual Report of the Board of Managers should be sent equally early. If one report is late, as has sometimes been the case, it makes it as impossible to complete the Board's report in due time, as it would were there delay in sending one-half of them. A little painstaking on the part of each one to whom these words are addressed, would greatly aid the Secretary.

All the 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, as published in connection with the Minutes and Annual Report of last year. We would call the attention of missionaries, missionary pastors, and missionary churches to these Rules and By-laws of the Board of Managers of our Missionary Society.

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. Some, no doubt, give according to this rule, or may even go beyond its requirements; some ought, probably, to donate more than they are now giving; and some who do not give, ought, we think, to become contributors. And until there shall be a more general and practical recognition of our Lord's right to a regular portion of our income, special appeals will have to be made occasionally to meet unforeseen emergencies.

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. We are consequently threatened with a debt. In order to avoid this or to reduce it to a minimum, we appeal to individuals and to churches for help; and we suggest, (1) that persons who are able to do so make special donations; (2) that, due notice having been given, the first Sabbath in September be devoted to a missionary sermon and a special collection for missions; (3) that all mission funds be promptly forwarded to our Treasurer. Twenty-five dollars make a person a life member of the Missionary Society; and \$1 an annual member. Two thousand and two hundred dollars can be raised if one person will give \$100, two \$50 each, four \$25 each, five \$20, ten \$15, twenty-five \$10, fifty \$5, one hundred \$3, one hundred and fifty \$2, three hundred \$1, three hundred 50 cts. and four hundred 25 cts each. We believe it is not exaggeration to say that no small part of this

sum could be actually saved by us in a short time, and without any very severe self-denials. An act like this would be one good preparation for days of fasting, humiliation and prayer, and for the services and worship—the inspiration and consecration of the coming Conference Anniversaries.

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. The Providence of God is opening doors of usefulness, whitening harvest fields, and bidding us go forth and forward. And it sometimes seems that the Grace of God is preparing us as a people for better things than we have ever yet experienced, in work, sacrifice, and reward; but how far short we still come of the glory of the Lord!

SHANGHAI MISSION SCHOOL FUND.

Table with 2 columns: Description and Amount. Includes 'Previously reported, 31 shares' and 'Shiloh Sabbath-school, 4 shares'.

MEDICAL MISSION FUND.

Table with 2 columns: Description and Amount. Includes 'Previously reported, 93 8-10 shares' and 'Women of Plainfield Church, 4 shares'.

FROM D. H. DAVIS.

SHANGHAI, July 24, 1885.

You will be glad to know that I have secured the money with which to pay off the debt on the Medical building. I started out one day last week and called upon a few Chinese business men, all Chinese, no foreigners, and before night I had in my pocket \$94. I was advised by some of these friends, to get a nice Chinese subscription book and dedicate it with an introduction and then send it to the Tau Tai of Shanghai city. I concluded to do so. I spent several days in getting up this book and deciding on a name for the dispensary building. The name is called Dzong-Za Dong meaning an institution devoted to benevolence and good works. This book I have sent in to the Tau Tai of the city through the American consul. I expect to get his name and perhaps a good subscription. If he puts his sign in the book it is the best recommendation I could get for the enterprise. I shall try and get money enough to buy the land of which I spoke in my last letter, and to furnish the building, if possible. I think I shall be successful.

Dr. Swinney has gone to Soo Chow to remain two or three weeks. When she returns I suppose she will go into the Medical building with her work. The stone steps at three different doors are put down. This is extra from amount reported.

Dr. Rif Snyder, the lady physician in charge of the Margaret Williamson Hospital, is dangerously sick with fever. Should she not recover it would be a fearful blow to their work. We hope that we shall hear to-day that she is better. We feel that we are indeed greatly favored in being so well, although Mrs. Davis is not well or strong. We pray to be kept from any serious illness.

We desire to be, as we believe we are, remembered in prayer that we may be preserved in health, and prospered in all of our work. We shall think of you, in Conference assembled, and pray that the Spirit of the Lord may be with you and guide in all deliberations to the glory of God and Christ Jesus his son.

Most sincerely for the Master, DAVID H. DAVIS.

FROM L. C. ROGERS.

GENERAL MISSIONARY IN THE CENTRAL ASSOCIATION.

DE RUYTER, N. Y., Aug. 31, 1885.

I send you herewith report of my labors for current quarter, as General Missionary of the Central Association.

The first Sabbath in June I spent with the churches of Preston and Norwich, morning and afternoon services, going from one to the other by a carriage ride of nine miles. The first was a funeral service; largely attended. Not more than twenty-five or thirty persons, however, attended the ordinary Sabbath services at Preston. Many are in feeble health; and indifference to religion and its duties, even among professedly Sabbath keeping families, evidently keeps others from public worship. There are a faithful few on this field, to whom the present low state of religious interest prevailing, is a matter of anxiety, and, I fear, almost of discouragement. I have made but two visits to this place during this quarter. I cannot but hope that the feeling of discouragement will be succeeded ere long by the reviving and cheering influences of the Holy Spirit. To

this end, I ask the prayers of the faithful throughout our Zion. There is no part of my field about which I am more concerned than I do for this place. There are many good and excellent people who love the church, and give liberally to the support of our denominational enterprise. A small Sabbath-school, and a small prayer-meeting are kept up. May the presence of the Lord, hasten.

The attendance at the preceding services in Norwich, ranges from fifteen to twenty, and is confined to Sabbath-keepers, to those who are interested in the Sabbath question. A Sabbath-school and prayer meeting are regularly maintained here by the little band. Three families live from four to six miles out of town, but are faithful attendants, unless providentially hindered. More labor will be bestowed on this field as soon as my engagements will permit. The second week in June, I drove from Preston to West Edmeston, and attended our Central Association, making the journey without expense to the Board. This Association will be remembered among other pleasant things, for the missionary interest awakened, especially through the paper on Christian Giving, presented by the Corresponding Secretary of the Missionary Society. The doctrine of tithing, is gaining ground among the ministers and churches of this Association, I am now happy to be able to report. I am myself now fully committed to it as a Bible doctrine, for which I give thanks to God. Immediately after Association, I returned to Preston, and went on to Susquehanna Co., Penn., in company with Brother P. C. Kenyon, of Greenfield, Lackawanna Co. As we were obliged to spend a night at Susquehanna, Brother Kenyon kindly paid my expenses. I began meetings on June 19th, and continued them nearly every evening until July 10th, assisted by Elder J. A. Baldwin, of Wayne Co., who came over on our invitation for this purpose. The meetings were held at three different places viz: Clifford, Clifford Corners and Greenfield, but mostly at the former place. Here I baptized Mrs. Wm. E. Goodrich, a convert to the Sabbath. A considerable number of inquirers were brought out in these meetings and visits. I preached twenty sermons and made twenty-nine religious visits. The communion service held with this people was one of great interest. From eighty to a hundred different persons attended these revival meetings at the Clifford church, fifteen to twenty of whom were First-day people. The Sabbath keepers are scattered over a wide section of country, and much of the visiting was done by journeys made on foot; but Brother Baldwin being formerly a Methodist circuit preacher, I found in him a companion equal to the emergency. Since Bro. O. D. Williams left this charge, the church has been without pastoral care and labor, and during most of the past winter, without preaching. The Sabbath school and Sabbath meetings are regularly maintained, and Elder A. W. Coon, of Uniondale, when present, usually speaks to them. This field is needing more care and labor. At Clifford Corners, to an attentive audience, I preached, by request, on the subject of Conscience, most of them being persons who had listened to my former discourses on the Sabbath doctrine. On July 12th I returned to Preston, and spent a Sabbath with this people. My religious visits in this place and Norwich, for the months of June and July number thirty-five. The scattered condition of the membership on these fields has made religious visiting an important and onerous part of our missionary work.

The week following, I went to Brookfield, somewhat worn with my arduous labors, and spent a Sabbath each with the churches at Clarkville, Leonardsville, and West Edmeston. During this time, I visited the towns of Exeter and Burlington, in Otsego Co., looking up several families who had come to the observance of the Sabbath, and others who were interested in the Sabbath question. I was cordially received, being the first Sabbatarian minister who had visited them. I have planned to hold some meetings among them at the earliest opportunity. Having done what I could to encourage the missionary organizations and interests of this field, I left Brookfield on August 13th, for the Quarterly Meeting at Otselic. At Utica, I found the trains on the Central packed on account of a heavy "wash-out," and getting to Canastota too late on the De Ruyter train, I went up to Cazenvoie, and was very hospitably entertained by Mr. and Mrs. Stanton, of the Stanton House. They formerly resided in Scott, N. Y. Mrs. Stanton is a devoted Sabbath keeper. The Quarterly Meeting at Otselic was one of uncommon interest, through the presence and power of God's spirit, in the speaking and

hearing of the word. By request of the pastor, Sister Perie F. Randolph, I have remained and assisted in holding extra meetings. Eight or ten have professed to find a hope in Christ, back-sliders have been reclaimed, God's people renewed, and the interest and meetings still continue. Providence permitting, I shall go to Jefferson Co. next week.

Table with 2 columns: Description and Amount. Includes 'My statistical report for the quarter is', 'Number of Sermons', 'Religious Visits', 'Traveling Expenses', 'Moneys Collected', 'Baptisms', 'Addresses', 'Assisted at Meetings'.

With this report, I send a brief paper on the condition and wants of this field. I close with thanks to God for his mercies, and praying him to continue his gracious favors to all our mission fields.

Yours Fraternally, L. C. ROGERS.

"DENOMINATIONAL PUSH."

Some one has been writing again for some of the papers on the unseemliness of having four or five or more feeble, perhaps home missionary, churches in small villages over the country. It is the old story, and it is assumed that the parties that constitute these churches are mainly indifferent, and, if left alone, would all cheerfully unite in one organization; and how blessed it would be for "brethren to dwell together in unity," and have one strong, self-sustaining church. "Denominational push" is supposed to do all the mischief.

What are the facts? Suppose it be true that such cases abound. Has it ever been possible to gather into one of our churches, and keep them there, any considerable number of Baptists or Episcopalians or Lutherans or Methodists? The theory of one harmonious church, embracing all the Christian denominations, we have tried to reduce to practice in a great many instances.

We send in an able minister of the gospel; we erect a comfortable church edifice. The people are ready; they have no difficulty. But the Baptists hanker after more water, and the Methodists for more fervor, and the Episcopalians and Lutherans for more ritual, and as the towers grow, each party increases in number; and so one by one they file off to the right or left, and organize a church of their own, where they "can feel more at home," and the only pertinent question to be put to the theorists is, "What are you going to do about it?" So it has been in the past, and so it is likely to be in the future.

But the evil, if not unavoidable, exists more in imagination than in fact. We have made a thorough canvass in the State of Iowa, a State filled with people from the northern Eastern States, as to Presbyterians and Congregationalists, and the evidence was overwhelming that there were very, very few small places where there were both Presbyterian and Congregational churches, or that could be said to owe their origin to denominational strife. And as much as we deplore these divisions of Christian people into different denominations, we have concluded that it is an evil that, at the present, cannot be cured, and therefore must be endured, and that each denomination must care for its own; and while that care and vigilance, and strict denominational supervision may sometimes result in evil, the final outcome, is likely to produce more good than lack of sharp oversight, and indifference to our own.

THE ONE-TENTH QUESTION.

I am permitted by a friend to send you another "experience" on the "one-tenth question," and in doing so, I wish to say for myself that I am much interested in the subject, having found it profitable in practice. It was the Lord's plan and must be wise. It does not prevent thank-offerings. It keeps a fund ready for use, without the necessity of small and annoying inconveniences. It is adapted to all incomes, just as God's teachings are adapted to all minds. It makes cheerful, joyous givers. When the poor shall give their equally valued tenths, and the rich their princely tenths to the treasury of the Lord, it will be a time of no debts, great joy, no burdens, and no eloquent appeals. The amount which the Lord asks for will be always there. I wish pastors more generally would impress upon those just entering a new life the great importance of this habit.

I wish also to bear my testimony to the great benefit and satisfaction resulting from following the one-tenth plan in giving. For some years I have, immediately on receiving my incomes, laid by one-tenth, marking it "The Lord's." System in this has promoted system in other expenditures; and I have been prospered financially. The Lord's plan is always best, for it recognizes always the true principles of good sense and right living. When the Lord's portion is secretly laid away, the money is always there, and the only thing to do is to ask him each time we take from it, if it be a cause he approves, and will he bless the offering. Again, the conscience is cultivated and at ease. It is a business transaction with the Lord, and he knows whether we transact honestly. There is a dignity about the plan; let young Christians consider it. —The Helping Hand.

Sabbath

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

BROTHER J. A. MILLIK, Texas, writing of a visit made by Bro. Shaw of Texas, who defended vigorously the Bible. It was something of a people there, but was well as discussing the question among themselves. What he, remains to be seen.

TRUTH WINS.

We take the liberty to print through addressed to the editor of this journal, the tracts for which I have been forwarded to her in Let prayers be many and fervent may be opened to the truth, and may find the way of obedience.

FAYETTEVILLE, N. C. Rev. A. H. Lewis, — Please thank for your paper sent Rev. D. N. Newton nearly out remuneration. We had full amount in a few months. The cause you advocate is and a handful will yet become it be God's will.

We, and most of our ourselves Missionary Baptists taught to observe Sunday as but we profess to take the Bible and of faith and doctrine, and your explanation of several things a careful search for the concerning the Sabbath, so convinced that the Word of authority for the change of the the Seventh to the first day of it seems strange to us that it occurred to us to make the inquiry receiving your paper.

Since we are taught that "the Sabbath," and are commanded the Sabbath day holy, it seems we should rest the Seventh of that we should not kill or steal day was blessed and sanctified as bath-day. Though enemies often demand historical proof Bible for any particular doctrine we have no objection to correct are glad to see Bible truths stated them, yet, in the absence of it to us that all people who profess Bible for their guide, should with its plain teachings, and will surely lead aright all who will earnestly and prayerfully to their own understanding for more light. We hardly proceed in changing from Sunday, and perhaps you can aid enth-day Baptists are unknown community except by name, never taken the trouble to inquire about them. Please tell us how to obtain the best condensed history of Seventh-day Baptists together account of their doctrines pamphlet form preferred. If much, please send one or two phlets or leaflets containing the change of the Sabbath, consider the most convincing against the change.

Think much good might be by lending them to different parts. May God bless all your efforts of truth and right.

Miss E. DR. DOBBS.

The RECORDER of July 18th Dobbs on record, as saying that full souls are trembling, finding to satisfy judgment, with the arguments by which is defended of the Sabbath, from the first-day." "Time-honored As if it was a strange thing that chaff, as, at least, it appears to fail to satisfy any thoughtful souls know full well, that what a candid examination, the arguments may give them, it cannot of itself, prove, either merit, concerning them. Some of the "abominations" of the can boast of a "hoary antiquity are "abominations" still. "The Scriptures utter not a Sabbath observance between exodus from Egypt. Patriarchs and Jacob, seem to have ing of it!" In the very face of



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 17, 1885.

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

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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.

BEAUTIFUL hands are those that do work that is earnest, brave and true. Moment by moment the long day through.

Beautiful feet are those that go on kindest ministries to and fro. Down lowliest ways, if God wills it so.

The second number of the Light of Home is off the press, and the mailers are busy sending it out to 75,000 homes in our land.

THE fourth number of the Helping Hand, embracing the lessons for the last quarter of the current year, has been printed and is nearly ready for distribution.

OLIVER BOND writes from Watson, Lane County, Kansas, to say that in that vicinity there are still good homes to be had under the homestead act.

WE venture once more to call the attention of those who are intending to make contributions to the funds of our societies, that it is important to do so at once.

THE general order of exercises for Conference week will be as follows: Wednesday, September 23d, will be devoted to General Conference business.

Thursday, 24th, will be Missionary day, the exercises consisting of the Annual Reports, Essays, and Discourses.

Friday, 25th, will be the Education Society's day. A full programme of papers and discussions upon educational matters.

Sabbath, 26th, will be devoted to meetings for religious instruction and worship. The evening after the Sabbath will be given to a sermon before the Education Society.

Sunday, 27th, the American Sabbath Tract Society will hold its session, presenting a full programme for the entire day and evening.

Monday, 28th, the closing day, will be devoted to General Conference matters. A full programme has been prepared for the entire day and evening.

This last day was added to the Conference week, by vote last year. It is earnestly hoped that delegates will come prepared to stay to the close.

Let us all come to Conference with hearts prepared to render acceptable service to God. We shall meet old friends, renew old acquaintances and form some new ones.

eties will bring us face to face with opening prospects and inviting fields of labor, which will tax all our energies to successfully occupy another year.

A CENTENNIAL TEMPERANCE CELEBRATION has been arranged for during the week beginning September 20th. Ministers have been requested to preach in their respective churches on the subject, Sabbath and Sunday-schools are asked to hold suitable services.

REDUCED FARES TO CONFERENCE—REVISED.

We revise our announcement made on this subject last week, according to latest information, as follows:

1. To Eastern delegates, N. H. Langworthy, of Westerly, R. I., announces that excursion rates have been obtained from Westerly and Mystic to New York, and return, good for 30 days.

Tickets for the Eastern Association, from New York, Philadelphia, and Albany, to Alfred and return are \$8.50, good for forty days.

Should any fail to secure tickets from New York to Alfred, before leaving home, Dea. Langworthy can supply them at Erie depot.

The tickets will bear the date of Sept. 21. 2. To delegates from the West, and to all who may take the Erie Road at any point between New York and Alfred, Bro. Ordway announces:

(1). Obtain blank "Ticket Agent's Certificate," on back of which is "Certificate for reduced fare," for the Clerk of the Conference to sign.

(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.

Persons using these "certificates" will pay full fare going, and one-third fare returning. They can go as soon as they please, and remain thirty days after Conference.

(1). Persons going via Delaware, Lackawanna and Western Railroad can purchase tickets to Binghamton and return at the following rates.

(2). Those going via Elmira, Cortland and Northern Railroad, can purchase regular tickets at Canistota, Cazenovia, DeRuy-

ter, or Cortland to Elmira, and on Certificate of attendance at the Conference can return from Elmira for one cent per mile.

(3). From Binghamton and Elmira to Alfred and return "Certificates" furnished by I. J. Ordway, 205 W. Madison St., Chicago, will be needed.

We only need add that, Alfred not being a regular express station, it will probably be necessary, for all, except those who get the New York, Philadelphia or Albany excursion tickets, to ask for tickets to Hornellsville.

A VISIT TO PORTAGE.

The occasion was a union picnic of the Sunday-schools of Hornellsville, our little Sabbath-school of that village joining by invitation. The party consisted of about 600 persons, many of them small, else the eight cars of the special train would hardly have afforded accommodations for them all.

Portage is a little village on the Genesee river, 30 miles from Hornellsville and 61 from Buffalo, on the Buffalo division of the New York, Lake Erie and Western railroad.

In 1851, the chasm through which the river runs, at this point, was spanned by a wooden trestle bridge, the construction of which required all the available building timber on 160 acres of well-wooded land.

Just below the bridge are the first falls. The water for some distance above the falls runs over a flat, rocky bed almost as smooth as the floor of a house.

The country about Portage is a high, rolling, farming district, affording some of the finest views of surrounding landscape to be had in all the State.

The land along the river from the bridge to the lower falls, on the Wyoming side, is owned by Mr. Wm. P. Letcher, a wealthy bachelor of Buffalo.

Returning to the east side of the river, we find ample groves neatly fitted up with tables, rustic seats, swings, walks, and other appliances for the comfort and pleasure of picnickers.

For an enjoyable day out, we can heartily recommend a visit to Portage.

Communications.

"THE HOUR OF PRAYER."

"Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour;" Acts 3:1. That is, three o'clock P. M.

Again, "He (Cornelius) saw in a vision, evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius; Thy prayers and thine alms are come up for a memorial before God."

So then, whether at the temple, or in private dwellings, "the hour of prayer" was observed by the early Christians, and by the apostles. Christ also observed it when on the cross.

Three o'clock P. M. was "the hour of incense." See Luke 1:10 (Rev. Ver.) Rev. 8:3, Dan. 9:21. Ezra 9:5. See Ex. 30:8 (marg.).

This "hour of prayer" is distinct from, and additional to, other stated or occasional times of devotion noticed in Scripture. This is in business hours, and may be observed by individuals wherever they are—journeying, or tarrying, in the field, or shop, on land, or sea, alone or in company.

We commend this subject to the serious consideration of all praying people. The writer has been in the observance of this "hour of prayer," since July 31st of this year, 1885. He has found it good thus to do.

WAYSIDE NOTES.

BY J. B. CLARKE.

An evening at the Pacific Garden Mission, Chicago, Ill., afforded a view of the work which will not soon be forgotten. Col. Clarke, who is at its head, and whose fortune provides almost entirely for the expenses, was absent, but his noble, energetic wife was in her accustomed place, looking after the good of all, and making many personal appeals, tender and full of sympathy.

The hall was well-filled for a mid-week service, and among those present we noticed various nationalities, including negroes and Chinamen. Testimonies were heard from German, Irish and colored as well as English lips, all holding up the gospel as the saving power of God for all sinners.

Among those who took part in remarks was a prepossessing young man, with a bright mind, who came to the mission service a few weeks ago out of curiosity, and was awakened, and led to give up drink and other bad ways, and is now giving evidence of ref-

ormation, and earnestly seeking the redemption of others. Another young man, going out from his father's home in Canada, and wandering through many of the cities of the States, finds himself in Chicago, arrested by the Holy Spirit and persuaded to hope in the mercy of God.

How important and blessed such a mission in such a city! May God be with it always, and make it a fountain of cleansing and of life to a multitude of the erring and lost.

Jackson Centre, Ohio, has changed so much in five years that one who saw it then, and now looks upon it again, finds almost a new village. The stores are new and most of the houses; and there are two new, beautiful and well-furnished churches, one erected by our people and the other by the Methodists.

A TESTIMONIAL.

The following words of sympathy were written for the Ladies' Aid Society of the Pawtucket Seventh-day Baptist Church of Westerly Rhode Island.

In God's own time, he has seen fit to call to her reward, our dear sister, Mrs. Sarah C. Stanton, a member of this Society since its organization and for four years its chief officer.

We bear willing testimony to her ability as leader, and would express our appreciation of the many noble qualities which adorned her life. We testify to her cheerfulness, her genial nature, to her executive ability, and to her Christian submission in times of great affliction.

She was gifted with a quick perception, and love of the beautiful, which was manifest in all her hands found to do; and her purely generous heart, brightened and softened her character, and endeared her to her many friends.

When disease fastened upon her its firm grasp, and she knew God was taking her to himself, she set her house in order to obey the summons, and the beautifully smiling face in the casket told of that sweet peace only given to the children of God.

May we ever strive to keep alive in our hearts that faith which was her strong rock of defense, against which the storms of this life cannot prevail.

We tender our heartfelt sympathy to the sorrowing husband and son, and pray that the same strong Arm may sustain and comfort them, that so gently bore her through the deep waters into her rest.

MRS. M. L. CLARKE, Mrs. L. B. LEWIS, Miss M. B. SAUNDERS, Committee.

RESOLUTIONS.

The following resolutions were adopted by the DeRuyter Sabbath-school, and a copy was ordered to be forwarded to the SABBATH RECORDER for publication.

WHEREAS, In the Providence of God, death has removed one of our number in the person of Sister JENNIE CRUMB; therefore,

Resolved, That while we desire to bow with humble submission to Him whose designs are beyond the comprehension of finite minds, yet we deeply feel the bereavement of one who was ever faithful in the performance of Christian duty, doing heartily as unto the Lord whatever her hands found to do.

Resolved, That while we deeply mourn her death, as taking her from us in the prime of a useful life, we feel especially to sympathize with the heart-stricken husband and younger daughter, in the irreparable loss they have experienced, and the great affliction that has come to them.

J. B. WELLS, H. M. MAXSON, Com.

TRACT SOCIETY

Receipts from Aug. 1st to

Table with columns for names and amounts, listing contributions to the Tract Society. Includes names like Mrs. L. A. Plattis, Mrs. A. E. Main, and others.

ion, and earnestly seeking the redemption of others. Another young man, going from his father's home in Canada, and coming through many of the cities of the West finds himself in Chicago, arrested by the Holy Spirit and persuaded to hope in the love of God. These are some of the fruits of the mission.

A TESTIMONIAL.

Following words of sympathy were written by the Ladies' Aid Society of the Pawcatuck Seventh-day Baptist Church of Westerly Rhode Island.

Her own time, he has seen fit to call her dear sister, Mrs. Sarah...

Her willingness to her ability as a mother and would express our appreciation of many noble qualities which adorned her.

As gifted with a quick perception, of the beautiful, which was manifested in her hands found to do; and her generous heart, brightened and softened by her Christian submission in times of great trial.

As she knew God was taking her to himself she set her house in order to obey His commands, and the beautifully smiling face told of that sweet peace which is the children of God.

As she ever strive to keep alive in our hearts that faith which was her strong rock against which the storms of life cannot prevail.

As we tender our heartfelt sympathy to the husband and son, and pray that the strong Arm may sustain and comfort, that so gently bore her through waters into her rest.

As M. L. CLARKE, L. B. LEWIS, M. B. SAUNDERS, Committee.

As following resolutions were adopted by the Laymen's Sabbath-school, and a copy of the same forwarded to the SABBATH RECORDER for publication.

As we removed one of our number in the person of Sister JENNIE CRUMB; therefore, we desire to bow with submission to Him whose designs are the comprehension of finite things, we deeply feel the bereavement of one who was ever faithful in the discharge of her Christian duty, doing heartily to the Lord whatever her hands found to do.

As we deeply mourn her taking her from us in the prime of life, we feel especially to sympathize with her heart-stricken husband and younger children, and the great affliction that has befallen them. May the grace which our Father in heaven bestows on those who are themselves and their ways unto him, comfort them in this time of suffering.

TRACT SOCIETY. Receipts from Aug. 1st to Sept. 7th. GENERAL FUND. Six months' interest, New Berlin Town Bond, 14 00

Home News.

New York. ALFRED CENTRE. The newest and most noteworthy thing hereabouts, is a day of most delightful weather after several weeks of cold, wet rain.

Pastor Titsworth being in attendance at the Quarterly Meeting at Hebron, Pa., last Sabbath, had made arrangements with Rev. Albert Coit, pastor of the Baptist Church in Wellsville, to supply his pulpit.

In our notes last week, we reported that Mr. Alberti had gone to New York. We are sorry to say that the report was premature, and that the effort to go revealed the fact that he was not strong enough to bear the journey.

Dr. Williams is again able to meet his classes, and to do his accustomed class work. His injury being in the wrist of his right hand and not yet being fully recovered, he is unable to do much with his pen, which to a man of his methods of study is a serious drawback.

If one may judge by appearances, it would be safe to say the people of Alfred are expecting a large delegation to the General Conference next week. They will give a hearty welcome to all who come.

It is announced that W. C. Daland, Organist in the First Baptist Church, in Pierrepont St., Brooklyn, will give an organ recital at the University Chapel, Tuesday evening, September 22d. The entire proceeds will be divided equally between the chapel organ fund and the church organ fund.

PORTVILLE. SEPT. 8, 1885. My labors as Pastor of the Portville and Main Settlement Churches began with Sept. 1. I had rented and moved into a house on Dodge's Creek some ten days previous, in order that the heaviest of the work of settling might be done before being obliged to preach.

As the country around us here is very pleasant, the broad valley, with its well kept farms, and the rugged hills on either side, as they rise one above another back to the wide reaching horizon, with here and there the brush and wild growth of the swamps, all blend together and form some beautiful landscape scenery.

As the Sabbath-school of the Dodge's Creek Church was reorganized last Sabbath, after a prolonged vacation. The irregularity of the church services in these two societies has caused a feeling of deep anxiety respecting the future welfare of the church to take possession of all their hearts, and now that a pastor has been settled with them, there is continually manifest a feeling of gladness.

As the hearty hand-shakes and cordial greetings betoken a welcome of the heart; nor is this the only way in which this, "we welcome you" is manifest, for on Monday morning, Sept. 7th, a brother drove into our yard with the salutation, "good morning, Elder, here's some poultry for you," and before we could hardly get straightened around he had driven out by the hen-house, and was unloading a lot of nice hens.

As Brethren, pray for us that our stay here may be of lasting good to this dear people,

Home News. New York. ALFRED CENTRE. The newest and most noteworthy thing hereabouts, is a day of most delightful weather after several weeks of cold, wet rain.

Condensed News.

Domestic. The Aetna and Standard mills, at Etna-ville, Ohio, lit their fires Sept. 10, and are now running full blast.

As Sunday night the police made a raid on gambling houses in Jackson, Mich., and captured the mayor and several prominent city officials. Great excitement prevails.

As Superintendent Fox, of the mint, has received an order from the secretary of the treasury to coin \$1,700,000 standard silver dollars this month. Last month the order was for \$1,800,000.

As Washington Court House, the County seat of Fayette County in Ohio, was the scene of one of the most destructive storms of the season, Wednesday night, September 9th. Nearly the whole town is in ruins.

As In January, 1883, James G. Holmes, of Baltimore, was ejected from the only first-class passenger car of a train on the Carolina Central railroad and forced to ride for some hours in a car filled with tobacco smoke. He claimed damage in the sum of \$5,000, and a jury has awarded him \$475.

As The International Hotel property at Niagara Falls has passed into the hands of a stock company with a capital stock of \$200,000, organized for the purpose of improving and enlarging the property. Among other improvements a casino and opera house will be erected fronting on the park and connected with the hotel proper.

As A fire caused by spontaneous combustion has been burning in 8,000 tons of coal owned by the Boston and Providence Railroad Company at India Point, since Sept. 8. The Providence fire department was called upon for aid. They succeeded in stopping the blaze but not the fire, which is at the bottom of the gigantic pile and will probably burn for one or two weeks.

As A terrific gale has prevailed in Paris great damage being caused to property and many accidents occurring.

As The Monarchical party in France have issued a manifesto with a view to influencing voters in their favor at the coming election for members of the Chamber of Deputies.

As Cape Town advices state that Congo cannibals have attacked several stations of the African Association and roasted and devoured a number of whites.

As The Queen has approved an order appointing Prince Edward of Saxe Weimar to succeed General Sir Thomas Montague Steele commander of the troops in Ireland, in October.

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.

CONFERENCE PROGRAMME.

Fourth-day. Address of President, Wm. L. Clarke. Summary of church letters, Corresponding Secretary.

Fourth-day Evening. Sermon, "Loyalty to Truth," B. F. Rogers.

Sabbath-morning. Sermons, J. W. Morton, A. B. Prentice.

Second-day Afternoon. "Importance of Topical Bible Reading," A. McLearn.

Second-day Evening. "The Sabbath and Christ," E. Ronayne.

THE ANNUAL MEETING OF THE PROVIDENCE AND DELAWARE SEVENTH-DAY BAPTIST CHURCHES is to convene at Summerville, Texas Co., Mo., on Fifth-day before the first Sabbath in October.

SEMI-ANNUAL MEETING.—The Semi-Annual Meeting of the Seventh Day Baptist Churches of Minnesota will hold its next session with the Dodge Centre Church, commencing Oct. 9th, at 2 o'clock P. M.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending September 12th, reported by the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York.

BUTTER.—Receipts for the week, 39,214 packages; exports, 4,850 packages. As noted last week, the market is easier, prices not so sharply defined, and the quality of the offering criticised closely, in order to lower the price.

CREAMERY.—Receipts for the week, 47,948 boxes; exports, 23,506 boxes. There has been considerable export inquiry for strictly fine August make cheese at 8@8 1/2c, the latter extreme, however, and hardly quotable; but for all other grades there was hard, dull market, at very irregular prices, and there are a good many cheese going over unsold.

EGGS.—Receipts for the week, 9,468 barrels, and 6,588 cases. Market started early in the week at 17c for fresh laid stock and steadily advanced, closing to-day, Saturday, at 20c. We quote: Near-by marks, fresh laid, per doz. — @20 Western and Canadian, fresh laid, per doz. 18 @19 Held Stock, per doz. — 14 @16

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.

CONFERENCE PROGRAMME.

Fourth-day. Address of President, Wm. L. Clarke. Summary of church letters, Corresponding Secretary.

Fourth-day Evening. Sermon, "Loyalty to Truth," B. F. Rogers.

Sabbath-morning. Sermons, J. W. Morton, A. B. Prentice.

Second-day Afternoon. "Importance of Topical Bible Reading," A. McLearn.

Second-day Evening. "The Sabbath and Christ," E. Ronayne.

THE ANNUAL MEETING OF THE PROVIDENCE AND DELAWARE SEVENTH-DAY BAPTIST CHURCHES is to convene at Summerville, Texas Co., Mo., on Fifth-day before the first Sabbath in October.

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## Selected Miscellany.

## ALL WITH GOD.

I leave it all my God  
With thee this day,  
And patient wait till thou  
Show me thy way.

I cannot choose—my eyes  
But dimly see;  
Choose thou for me—thy choice  
My own shall be.

I dare not plead my will;  
But, knowing thine,  
Aid me in meekness still  
To make it mine;—

And so to like thy hand,  
And calmly tread  
The lonely, uncheered paths  
I so much dread.

Thus I relinquish mine,  
And wait thy will;  
The while, O troubled heart,  
Be still! be still!

—Beeman.

## ELOQUENCE THAT WENT HOME TO THE HEART.

In the Winter of 1880 I had occasion to go from Green Bay, Wis., to Chicago, on the Northwestern Railroad. At Oshkosh we were joined by a delegation of lawyers on their way to Madison, the capital, to attend the Legislature then in session. They were all men of more than usual intellect and unexceptional character. Two were ex-judges of the Circuit Court, and one I had seen Chairman of the Young Men's Christian Association. The party found seats near together, and after the first salutation was over, they began to look about for means to while away their time. After awhile some one proposed a game of cards. No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised to serve as a table, and three of the lawyers, including the Chairman of the Y. M. C. A., and a Chicago runner on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see the Christian gentlemen, judges of the law and equity—leaders of society, makers of public sentiment, law-givers of a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to the young—thus setting publicly their seal of approval to a most dangerous and evil practice. To be sure they played for stakes no higher than the cigars for the party. But it seems to me, in the eyes of all discreet persons, this does not change the act or lessen the danger of its example, but rather heightens it, as from the less to the greater is the invariable course of crime. I did not intend to moralize on paper—I was about to say that, while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining Judge was invited to take his place. I saw the blood mount in an honest blush of disapproval to his manly face, and he hesitated and drew back. But the game had become interesting, and his excited companions urged him.

"Come, Judge, take a hand; we can't go on without it."

The Judge rose slowly from his seat, inwardly condemning the act, as I evidently saw, and stepping forward, took a seat among the players, and the game went on.

I had noticed an old lady in a seat to the rear of the players, who had got on board at Menosha, I believe. Gray, and bent with age, she sat abashed, and with eyes closed she seemed asleep most of the time until the train stopped at Oshkosh, and took on board the company of lawyers. She then underwent a change, and became greatly interested in the company, looking from one to another, as if she recognized them all, or was trying to recall their faces. When the game of cards was started, she became restless, would hitch about uneasily in her seat, take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "Shaker bonnet," but could not tell. She acted so strange, I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the seats as she passed.

She brushed against Judge — in passing, but he had become interested in the game, and did not notice her. Reaching the water tank at length, she drank a cup of water, took a seat near the door with her back to the players. But she did not remain there. Rising again with difficulty, she tottered back to her former seat, but reaching the players she passed directly in front of them, and now excitedly threw back her long bonnet and looked around at the company. Her actions at once arrested their attention, and pausing in their play they all looked up inquiringly. Gazing directly in the face of Judge —, she said, in a tremulous voice:

"Do you know me, Judge —?"

"No, mother, I don't remember you," said the Judge, pleasantly; "where have we met?"

"My name is Smith," said she, "and I was with my poor boy three days, off and on, in the court room at Oshkosh, when he was tried for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June."

All faces were now sobered, and passengers began to gather around and stand over them to listen and see what was going on. She did not give the Judge time to answer, but becoming more and more excited she went on:

"He was a good boy, if you did send him to jail. He helped us to clear the farm, and

when father took sick and died, he done all the work; and he was getting along right smart till he took to town, and got to playing keards and drinking, and then some how he didn't like to work after, thatbut used to stay out till morning, and then he'd sleep so late, and I could not wake him when I knocked he'd been out so late the night before. And then the farm kinder run down, and then we lost the team, and one of them got killed when he'd been to town one awful cold night. He stayed late, and I suppose they got cold standin' out and got skeered and broke loose and run most home, but run against the fence, and a stake run into one of 'em, and when we found him next morning he was dead, and the other was a standin' under the shed. And so after awhile he coaxed me to sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as he couldn't do nothing on the farm.

"But he grew worse than ever, and after awhile couldn't get any work, and would not do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy again, but he used to get mad after awhile; and once he struck me, and then in the morning I found he had took what little money there was left of the farm and had run off. After that I got along as well as I could, cleanin' house for folks and washin'; but I didn't hear nothing of him for four or five years; but when he got arrested and was took up to Oshkosh for trial, he writ to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself she went on:

"But what could I do? I sold the house and lot to get money to hire a lawyer; and I believe he is here somewhere [looking around]. O, yes, there he is, Mr. — [pointing to Lawyer —, who had not taken part in the play]. And this is the man, I am sure, who argued against him [pointing to the district attorney]. And you, Judge —, sent him to prison, for the poor boy told me that he really did rob the bank. But he must have been drunk, for they had all been playing keards most all night, and drinking. But O dear!

"It seems to me kinder as though if he hadn't got to playing keards he might have been alive yet. But when I used to tell him it was wrong and bad to play, he used to say, 'Why, mother, everybody plays now. I never bet only for candy or cigars, or something like that.' And when we heard that the young folks played keards down at Mr. Culver's donation party, and that 'Squire Ring was going to get a billiard table for his young folks to play at home, I could not do any thing at all with him. We used to think it was awful to do that way when I was young; but it just seems to me as if everybody nowadays was going wrong in something or other. But may be it isn't right to talk to you in this way, Judge, but it just seems to me as if the sight of them keards will kill me, Judge. I thought if you only knew how bad I felt you wouldn't play on so; and then to think, right here, before all these young folks!

"May be, Judge, you don't know how young folks look up to such as you; and then I can't help thinking that may be if them as ought to know better than do so, and them as are higher larnt, and all that, would not set such examples, my poor Tom would be alive and caring for his poor, old mother. But now there ain't any of our family left but me and my poor grandchild, my dead darter's little girl; and we are going to stop with my brother in Illinois."

Tongue of man nor angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age and excitement, and fear that she was doing wrong. I can not recall half she said, as she, a poor, lone beggared widow, stood before those noble-looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, laid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry, gran'ma." Eyes unused to weeping were red for many a mile on the journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is just to say that when the passengers came to themselves, they generously responded to the Judge, who, hat in hand, silently passed through the little audience.

## A TELLING INCIDENT.

A certain New England church recently became the scene of much wrangling and contention. One of the deacons had made himself obnoxious in secular affairs to several members, and the good brethren were determined to oust him. Nearly all the members had taken sides for or against the deacon, and the church seemed on the verge of dissolution. At one of the evening meetings in which the prayers and testimonies were of a decidedly personal nature, a venerable man of eighty arose, and told the following story:

When I was a boy, our family lived on a small farm over in York State. One day in the fall of the year, father and mother went away, and left us children to our own devices. They told us not to go away from the house, but to pick over beans until we

were tired, then to play quiet games in the kitchen.

It didn't take us long to get tired of picking over beans, and we soon growled ourselves hoarse playing menagerie; then, by common consent, we went to the barn and began hunting hens' eggs. One old hen was sitting, and refused to leave her nest. My brother was of an inquiring turn of mind, and very stubborn. He was determined to know how many eggs old Nancy had under her. He seized her energetically by the tail feathers, and tried to drag her from the nest, but she picked him in the face so fiercely that he was glad to retreat. Soon a bright idea suggested itself to him, and he shouted triumphantly, "I know what I'll do, I'll burn her off." He ran to the house for a match, and we looked on admiringly while we sat fire to the hay. You can readily imagine the result. We routed the hen, but we burned the barn and the house.

Now, brethren, will you persist in having your own way, and destroy the church? It seems just as though the Lord had left us to our own devices, and we aren't willing to work for him, so we find time to meddle with our neighbors. Let us pray, that we may not consume the church in fire everlasting.

The old man knelt, and the rest of the evening was spent in a real prayer-meeting.

## A STAR-HOLE IN THE SKY.

Two faces at a window, and a black, black sky above.

One was a face of delicate fairness; the other was round and ruddy with health, plump as a full moon. Mabel Lee owned the first, and her brother, Eddie, owned the second. Mabel was ten and Eddie eleven.

"No star-hole in the sky to-night, Mabel. Black, black everywhere."

"Yes; I see one, Eddie."

"Where?"

"Over that chimney."

Yes; just above the top of a neighbor's chimney that the night was fast swallowing up, Eddie saw a star. It looked like a little spark that had flown out of the neighbor's chimney.

"Ah, Mabel, you find a star-hole in every sky," said Eddie. "If none were there, I believe you would pick one with the point of a pin."

Mabel laughed, and turned away from the window, leaning on her stout little companion's arm. As she turned, one could have seen that the little girl was pitifully lame. But Eddie supported her, tenderly holding her up. It was a touching sight to see them going to school together, the weaker leaning on the stronger, and the stronger gently bearing the weaker up.

Mabel was indeed famous for finding star-holes in the sky. As she went away from the window she said to herself:

"If I were not lame Eddie might not be so good and take such care of me."

The next night after her discovery of the star near the chimney, she was going home with Eddie. She was not feeling very happy, for a little fellow, Timmy Thomas, had made fun of her walking. Mabel kept it all to herself, and did not tell Eddie. She was now so sorry that she was lame, and there were big tears in her blue eyes, but she did not let Eddie see them.

Suddenly the tears were startled away, for Mabel and Eddie heard a loud scream.

"Oh, help me! Do, do! Oh, help me! Do!"

"Somebody is in the water—fallen from the wharf!" cried Eddie. "Come this way, Mabel."

As he spoke he led Mabel through a big gate that was open into a large wood-yard. This yard opened down to a wharf, and in the water, clinging to a pier, was Timmy Thomas. After leaving Mabel and Eddie he had thought it would be good fun to run from one wharf to the other up to the wood-yard wharf, but he had missed his footing, slipped and fallen down—down into the water. What a pitiful, beseeching face he turned up to them!

"Quick, quick!" he cried. "Oh, get some one to help me, quick!"

"Hold on there Timmy! Grip fast and grip firm," called Eddie. "I will soon have somebody here."

Off ran Eddie, saying to Mabel: "Now, you stay here till I come back;" and because Mabel was lame she was obliged to stay behind.

How she wished she was strong! Wouldn't she run away for help?

"But then, I can keep him company, and that will do some good," she thought, looking down at the unfortunate boy in the water.

"Poor Timmy!"

"Mabel," he cried, piteously, "won't Eddie bring somebody soon? This pier is slippery, and I can't cling good, and I am afraid I can't hold on long."

What could Mabel do?

She turned about, and looked through an open door into a shed on the wharf. Was that a rope she saw on the ground? She limped into the shed, and there, indeed, was a rope at one side. And it was knotted!

"Perhaps Timmy could cling to this," she thought.

She took it back to the edge of the wharf, wound one end of it two or three times around the pier to keep it from slipping, and then threw the knotted end into the water. How Timmy did cling to that knotted end!

"I can hold on to this," he said. "Can you?" asked Mabel. "I am glad."

There she was above, holding on to her end, and below was Timmy clinging to the rope.

Eddie came back very soon, followed by a man quite strong enough to rescue Timmy.

"He, ho!" he said. "What have we down here? A fish on the end of this line? Can you hold tight if I pull you up?"

"I think I can," said Timmy. "The knot helps."

"Well, hold on! Up, up she comes—there!"

And Timmy was landed on the wharf as neatly as any fish was ever pulled out of the dock.

"Look out next time, sonny!" said Mr. Gray. "If it had not been for this little girl, you might have been down where the fishes are, and for good, too."

Then Timmy turned to Mabel:

"Oh, Mabel," he said, "I am sorry I made fun of you."

But Mabel said that was all settled, and she walked away, leaning on Eddie and saying to herself:

"There, if I had been able to run like other folks, I shouldn't have stayed with Timmy, and I couldn't have helped him."

So she found another star-hole in the black sky.—*Christian Standard.*

## TRUSTING.

I do not ask that God will always make  
My pathway light;  
I only pray that he will hold my hand  
Throughout the night.

I do not hope to have the thorns removed  
That pierce my feet;  
I only ask to find his blessed arms  
My safe retreat.

If he afflict me, then in my distress  
Withholds his hand,  
If all his wisdom I cannot conceive  
Or understand,

I do not seek to always know his why  
Or wherefore here;  
But sometime he will take my hand and make  
His meaning clear.

If in his furnace he refines my heart  
To make it pure,  
I only ask for grace to trust his love—  
Strength to endure;

And if fierce storms around me beat,  
And the heavens be overcast  
I know that he will give his weary one  
Sweet peace at last.

## A SCOTCHMAN OUTWITTED BY A DOG.

A gentleman in Glasgow owned a very intelligent Newfoundland dog. He accompanied his master wherever he went, and was his inseparable companion in his visits to church. One evening the gentleman went out to visit a neighbor. The dog attended him. It was quite late when the gentleman started for home, and to his surprise, his dog could not be found. After the family had retired to bed, there was a great noise in the kitchen. It was supposed that burglars were robbing the house. Soon there was a crash and a smash like the breaking in a window, and then all was still. The morning revealed the mystery. The dog had fallen asleep under the table. He was sensible that his master had gone home, and the noise heard was the attempt of the dog to make his escape. As there was no other way to get out, the sagacious animal went through the window, taking the glass and frame with him. It was a long time before his master visited that house again. When he did, his dog accompanied him, and the animal found his way through the open door of the kitchen to his old hiding place under the table. It was late when the master started for home. But neither his hat nor cane could be found. After a long search, the dog was discovered fast asleep under the table; one paw was in his master's hat, the other resting on his master's cane. How he obtained possession of these articles no one could tell. He remembered his last visit to the place, and how scurvily he was treated. The sagacious creature resolved not to be left behind the next time. He knew that his master could not go home without his hat and cane, and that he would be quite likely to be awakened when his owner got ready to walk. His plans were acutely laid, and if he had possessed reason he could not have done better.—*Rev. Hyatt Smith.*

## LANGUAGE OF THE VOICE.

Nothing betrays so much as the voice, save perhaps the eyes, and they can be lowered, and so far their expression hidden. In moments of emotion no skill can hide the fact of disturbed feeling, though a strong will and the habit of self-control can steady the voice when else it would be failing and tremulous.

Certain voices grate on the nerves and set our teeth on edge, and others are just as calm as they are irritating, quieting, or like a composing draught.

A good voice, calm in tone and musical in quality, is one of the essentials for a physician—the "bedside voice"—which is nothing if it is not sympathetic by constitution.

Whatever its original quality may be, the orator's voice bears the unmistakable stamp of art, and becomes artificiality; as such it may be admirable—telling in a crowd, impressive in address, but overwhelming and chilling at home, partly, because it is always conscious and never self-forgetting.

An orator's voice with its careful intonation and accurate accent, would be as much out of place beside a sick-bed as a brocaded silk for a kitchen girl.

The voice is much more indicative of the state of the mind than many people know or allow.

One of the first symptoms of failing brain power is in indistinct or confused utterance;

## Popular Science.

THE Trinity House Company of a number of the most celebrated of England, after extended electric lights for light-houses, electric light is the most perfect conditions of the atmosphere but it is the most costly. It wishes the cheapest and most light for ordinary purposes.

A RECENT writer on Political Economy says "The tournament of changed its fields and we longer struggle with lance for They struggle with matter forms and add to its value render industry more varied, who can turn any element of to novel use, is the winner. The same writer says further will not dispense with profit though they do not stand level as in generations ago. upon lawyers when we get property, and they are no social structure which protects. While sickness comes, doctors their calling. So long as that calls for immortality, be welcome in home and public expanding industries, with science, new professions have Commerce has its spheres training and strong intellect are well rewarded. So has the anism of this age. In thousands are starving in this foolish pride of a decayed walks of production, wealth man who will bring brains and will win skill."

FIBER LEAF WOOL.—Fiber wool, which in Saxony is made of the needles of the fir-tree, being partly chemical and partly cal. For this purpose the needles are dried in Spring and Summer, young and green, old and being unsuitable. They are dried in a barn, and there dried in a When dried, they are subjected to a fermenting process similar to that used for flax. This softens them and loosens them from the complete separation is only a lengthy boiling by steam. The shape of an oil (fir-wood oil) is used and sold to chemists for rheumatism and gout, its principle is similar to turpentine. The ration of bast and fiber is prepared with flax. The fiber is now a milling machine similar to woolen cloth, and is then like cotton. Generally the mixed with a certain proportion and thus a kind of merino wool, which is worked in the hosiery, singlets, drawers, and stockings being then sold as anti-rheumatic preventive of gout. When the microscope, the fiber appears striped, and as if covered with work. Goods made with it to a considerable extent in Germany are dearer than the ordinary goods.—*Scientific American.*

PARAFFINE.—The Mounts sums up the many uses to a remarkable substance is applicable.

This comely, impressionless all its smooth, soft beauty, which can destroy the precious eat up the hardest steel as sugar. Sulphuric and other have no more effect on ozokerite water. It is alike impervious to moisture. Its advent secures a special dispensation in this

Every overhead electric conductor, or slenderly wrapped with cotton thread, owe their fitness for conducting fluid to the presence of this more familiar form, let us say its utility in this substance. Every girl who sinks her white teeth in gum chews this paraffine-wax she eats contains the wrapped in paper, saturated substance. The gloss seen of varieties of confectionery presence of this ingredient used to give the articles a certain as the laundress uses starch not taken from the dices of tars finds its way to mansion, makes possible the that floods his rooms, or in candles, sheds a softer lustre. It polishes the floor for the and it melts in their mouth candies. For the insulating wire, paraffine-wax has to fulfil rival, and the growth of this purpose keeps pace with growth of the electric light single Chicago firm buys the car-load. Its price is bees-wax, and yet the older sulphuric or other acid, the

Popular Science.

THE Trinity House Committee, consisting of a number of the most celebrated engineers of England, after extended trials on different lights for light-houses, report that the electric light is the most penetrating in all conditions of the atmosphere, fog included; but it is the most costly. Mineral oil furnishes the cheapest and most satisfactory light for ordinary purposes.

A RECENT writer on Political Economy says "The tournament of the world has changed its fields and weapons, men no longer strive with lance for a lady's favors. They struggle with matter to change its forms and add to its value. He who can render industry more varied, or more efficient, who can turn any element or gift of nature to novel use, is the winner of the prize." The same writer says further. "Society will not dispense with professional men, although they do not stand so far above the level as in generations ago. We will call upon lawyers when we get into strife over property, and they are necessary to the social structure which protects the person. While sickness comes, doctors will maintain their calling. So long as there is a soul that longs for immortality, clergymen will be welcome in home and pulpit. But with expanding industries, with developing science, new professions have gained favor. Commerce has its spheres in which high training and strong intellects are needed and are well rewarded. So has the varied mechanism of this age. In the professions, hundreds are starving in this country in the foolish pride of a decayed caste. In the walks of production, wealth invites every man who will bring brains and industry, which will win skill."

FIR LEAF WOOL.—Fir wool is a textile fiber, which in Saxony is manufactured out of the needles of the fir-tree, the process being partly chemical and partly mechanical. For this purpose the needles are gathered in Spring and Summer, when they are young and green, old and withered ones being unsuitable. They are taken into barns, and there dried in a current of air. When dried, they are subjected to a settling and fermenting process similar to that in use for flax. This softens the woody parts, and loosens them from the fiber, but the complete separation is only obtained after a lengthy boiling by steam. During this boiling a by-product is obtained in the shape of an oil (fir-wood oil) which, is gathered and sold to chemists as a remedy for rheumatism and gout, its properties being similar to turpentine. The complete separation of bast and fiber is produced exactly as with flax. The fiber is now passed through a milling machine similar to that in use for woolen cloth, and is then carded and spun like cotton. Generally the carded fiber is mixed with a certain proportion of wool, and thus a kind of merino yarn is produced, which is worked in the hosiery frames into singlets, drawers, and stockings, these fabrics being then sold as anti-rheumatic and as a preventive of gout. When examined under the microscope, the fiber appears as a tube, and striped, and as if covered by a fine network. Goods made with this fiber are sold to a considerable extent in Germany, though they are dearer than the ordinary merino goods.—Scientific American.

PARAFFINE.—The Monthly Review thus sums up the many uses to which this remarkable substance is applied: "This comely, impressionable article, with all its smooth, soft beauty, defies agents which can destroy the precious metals and eat up the hardest steel as water dissolves sugar. Sulphuric and other potent acids have no more effect on ozokerite than spring water. It is alike impervious to acid and to moisture. Its advent seems to have been a special dispensation in this age of electricity. Every overhead electric light cable or underground conduit, or slender wire, cunningly wrapped with cotton thread—all these owe their fitness for conducting the subtle fluid to the presence of this wax. And, in still more familiar forms, let us outline the utility of this substance. Every gushing school-girl who sinks her white teeth into chewing-gum chews this paraffine-wax. Every caramel she eats contains this wax, and is wrapped in paper saturated with the same substance. The gloss seen upon hundreds of varieties of confectionery is due to the presence of this ingredient of petroleum, used to give the articles a certain consistency, as the laundress uses starch; so that a product taken from the dirtiest, worst-smelling of tars finds its way to the millionaire's mansion, makes possible the electric radiance that floods his rooms, or, in the form of wax candles, sheds a softer lustre over the scene. It polishes the floor for the feet of his guests, and it melts in their mouths in the costliest candies. For the insulation of electric wire, paraffine-wax has to day no successful rival, and the growth of the demand for this purpose keeps pace with the marvelous growth of the electric lighting system. A single Chicago firm buys paraffine-wax by the car-load. Its price is but half that of bees-wax, and yet the older yields readily to sulphuric or other acid, this being a test for

the presence of bees-wax in paraffine. The demand for paraffine for candles as yet heads the list. Then come the needs of the paper consumers. In 1877 a single firm in New York handled 14,000 reams of waxed paper. Not only for wrapping candy is paper valuable, but finecutlery, hardware, etc., increased in waxed paper, is safe from the encroachment of rust or dampness. Fish and butter and a score of other articles are also thus wrapped, and there seems literally no end to the uses for the paper saturated with this pure hydrocarbon. In the chemists' laboratory it is invaluable as a coating for articles exposed to all manner of powerful solvents; brewers find it a capital thing for coating the interior of barrels, and the maker of wax flowers simulates nature in sheets of paraffine. And yet, until Drake drilled his oil well in 1859, the existence in this country of this boon to civilization was unsuspected, and it lay in the depths of Pennsylvania rocks, where thousands, possibly millions, of years ago it was stored by the hand of an all-wise Creator.

A PLEA FOR THOROUGHNESS.

As the boy begins, so will the man end. The lad who speaks with affectation, and mimes foreign tongues that he does not understand at school, will be a weak chameleon in character all his life; the boy who cheats his teacher into thinking him devout at chapel will be the man who will make religion a trade, and bring Christianity into contempt; and the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eyes and keeps his answer inside of truth, already counts friends who will last his life-time, and holds a capital which will bring him in a surer interest than money.

Then get to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar who took the Latin prize; it was that slow, steady drudge who practised firing every day last winter, that bagged the most game in the mountain; it is the clerk who studies the specialty of the house in off hours who is promoted. Your brilliant, happy-go-lucky, hit-or-miss fellow usually turns out the dead weight of the family by forty-five. Don't take anything for granted; get to the bottom of things. Neither be a sham yourself nor be fooled by shams.—Law and Order.

KINDNESS.

The world is full of kindness that never was spoken and that was not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying on the rocks and on tops of hills where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of these fallen trees, if you had no means of getting the wood home and making a fire of it. Just so in a family; love is what makes the parents and children, the brothers and sisters happy. But if they take care never to say a word about it; if they keep it a profound secret as if it were a crime, they will not be much happier than if there were not any love among them; the house will seem cool even in Summer, and if you live there you will envy the dog when anybody calls him poor fellow.—Dr. Holland.

A REMEMBRANCE.

A man never feels more lonesome and forgotten anywhere on the face of this big earth than in the land of his boyhood, after an absence of fifteen or twenty years. He goes back with a sort of half belief that he will find everything just about as he left it, and is startled to see the little redheaded girl he was wont to help at mud-pie baking, the mother of a growing family, and the cherry tree of his childhood's happy hour full of the sons of the boys he used to play with. About a year ago I went over the land of my boyhood, where I was wont to chase the bright hours hunting the amusing bumblebee in his native lair. I had been away from the locality about eighteen years, and it was half a day's work to find a person I could call by name. It seems to me that everybody I knew when a boy and lived there, had died or moved away. The cherry trees I used to climb, the streams I used to dam for water-power to run miniature saw-mills, the hills I used to coast upon, the great chestnut-trees I used to shake till they showered down their nuts—were all there, looking very much as they had looked nearly a score of years before; but the people had all changed.

Near the old house in which I was a happy boy, with a great longing for pie, and a marked distaste for work of any kind between meals, I found a solitary white-haired man leaning against a fence. He was apparently occupied with his thoughts and a large chew of tobacco. He was an old inhabitant. I had stolen apples from him twenty years before. I knew him at once. I recognized him by a strawberry mark on his nose. I thought I would question him, and see if he remembered me; and approaching him I asked, in a kindly and reverent tone of voice: "My good sir, do you remember a fair, bright youth, with thoughtful, pious air, who was the light and joy of a family who lived in yonder house some eighteen or twenty years ago?" "No, I never knew any such boy in this

quarter," said the old inhabitant slowly, and in a dry, husky tone of voice. "But I used to know a tow-headed, freckled-faced youngster who lived over there about as long as you speak of. I can't forget him well; for he was the worst boy in the community; a boy who was as frisky and chipper as he could be when there was no work to do, but who always had a bad pain when there was water to be carried to the harvest hands, or firewood to be fetched in, or the cows to be hunted, or the grind-stone to be turned; a boy who was always at work at a rabbit trap or a machine to hull walnuts, or a saw-mill, or something not wanted; a boy who had a dam across every run in this section, and a flutter wheel going at every dam. That's the only boy I ever knew to live over there in that house on the hill."

I saw that he had not entirely forgotten me. "What do you suppose that boy is doing now?" I asked. "I don't know," he answered in a meditative way; "but I expect he is in jail. He ought to be in any way, if he is still alive, and hasn't reformed."

"No, he is not in jail," I said thinking I would surprise him; "he's the editor of a newspaper."

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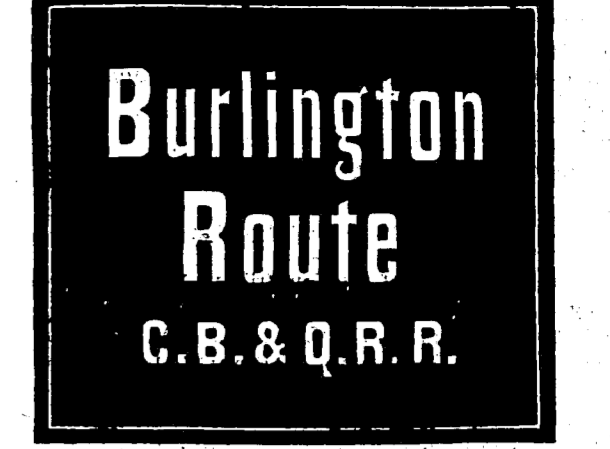
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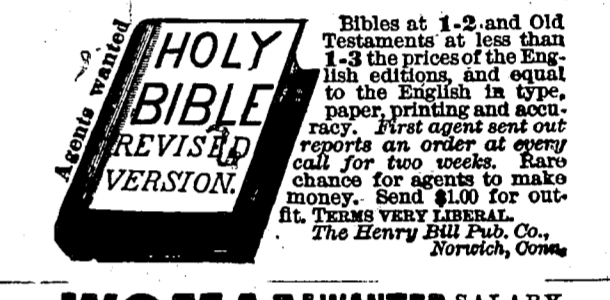
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INTERNATIONAL LESSONS, 1885.

THIRD QUARTER.

- July 4. The Revolt of the Ten Tribes. 1 Kings 12: 6-17.
July 11. Idolatry Established. 1 Kings 18: 25-33.
July 18. Omri and Ahab. 1 Kings 16: 23-34.
July 25. Elijah the Tishbite. 1 Kings 17: 1-16.
Aug. 1. Elijah meeting Ahab. 1 Kings 18: 1-18.
Aug. 8. The Prophets at Baal. 1 Kings 18: 30-40.
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: 1-18.
Sept. 5. Elijah Translated. 2 Kings 2: 1-15.
Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37.
Sept. 19. Naaman Syrian. 2 Kings 5: 1-10.
Sept. 26. Quarterly Review.

LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, Sept. 26.

I.

Title.—"The Revolt of the Ten Tribes."
Scripture Lesson.—1 Kings 12: 6-17.
Golden Text.—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."—Prov. 13: 20.
Time.—975 B. C.
Place.—Shechem, between Mounts Ebal and Gerizim, in the tribe of Ephraim.

II.

Title.—"Idolatry Established."
Scripture Lesson.—1 Kings 12: 25-33.
Golden Text.—"Thou shalt have no other gods before me."—Exod. 20: 3.
Time.—975 B. C.
Place.—Shechem; Penuel, twenty miles east of the Jordan; Bethel, twelve miles from Jerusalem; Dan, northern part of the new kingdom.

III.

Title.—"Omri and Ahab."
Scripture Lesson.—1 Kings 16: 23-34.
Golden Text.—"The way of the wicked is an abomination unto the Lord."—Prov. 15: 9.
Time.—929-914 B. C.
Place.—Tirzah, the final capital of the kingdom of Israel under Jeroboam; Samaria, the capital under Ahab; Jericho, eighteen miles from Jerusalem.

IV.

Title.—"Elijah the Tishbite."
Scripture Lesson.—1 Kings 17: 1-16.
Golden Text.—"So he went and did according unto the word of the Lord."—1 Kings 17: 5.
Time.—910 B. C.
Place.—Gilead, a mountainous country east of the Jordan; Cherith, a brook that flows into the Jordan; Zarephath, a Phoenician town, between Tyre and Sidon.

V.

Title.—"Elijah meeting Ahab."
Scripture Lesson.—1 Kings 18: 1-18.
Golden Text.—"Ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Kings 18: 18.
Time.—About 906 B. C.
Place.—Near Mount Carmel.

VI.

Title.—"The Prophets of Baal."
Scripture Lesson.—1 Kings 18: 19-29.
Golden Text.—"If the Lord be God, follow him; but if Baal, then follow him."—1 Kings 18: 21.
Time.—About 906 B. C.
Place.—Mount Carmel, seventeen miles from Jezreel.

VII.

Title.—"The Prophet of the Lord."
Scripture Lesson.—1 Kings 18: 30-46.
Golden Text.—"The Lord, he is the God; the Lord, he is the God."—1 Kings 18: 39.
Time.—About 906 B. C.
Place.—Mount Carmel.

Story.—After the drought and famine had prevailed about three years, the Lord commanded Elijah to go and tell Ahab that he would send rain. On his way, Elijah met Obadiah, and persuaded him to go and tell the king where he could be found, assuring him that he would remain there until his return. The king and prophet met. Ahab charged Elijah as being the one who had troubled Israel. Elijah threw back the charge in the words of the Golden Text.

Practical Thought.—Be true to God under all circumstances.
Title.—"The Shunammite's Son."
Scripture Lesson.—2 Kings 4: 18-37.
Golden Text.—"I am the resurrection and the life."—John 11: 25.
Time.—About 893 B. C.
Place.—Shunem, about three and a half miles north of Jezreel, and fifty three miles north of Jerusalem; Mount Carmel.

Persons.—Elijah, Ahab, and the prophets of Baal.
Story.—Ahab gathered all Israel together at Carmel. Elijah proposed a test to prove which is God, Jehovah or Baal. Two altars were built, one for Baal and the other for Jehovah. They were to be built just alike, the wood placed upon each, and upon the wood a bullock. There was to be no fire under either. After everything was ready, the prophets of Baal called upon their god for fire to consume the sacrifice. They called from morning till evening, but no fire came.

Practical Thought.—There is but one true God.
Title.—"The Prophet of the Lord."
Scripture Lesson.—1 Kings 18: 30-46.
Golden Text.—"The Lord, he is the God; the Lord, he is the God."—1 Kings 18: 39.
Time.—About 906 B. C.
Place.—Mount Carmel.

Persons.—Elijah, priests of Baal, and Ahab.
Story.—The Baalites having failed to consume their sacrifice, Elijah called all the people to himself, that they might witness what the Lord would do for him. He made a trench around his altar, and ordered the people to pour water on the bullock and on the wood, which they did until they were completely saturated, and even the trench was filled with the water. He then called upon his God—the God of Abraham, Isaac, and of Jacob. Fire came down and consumed the sacrifice, the wood, the stones, the dust, and even licked up the water that was in the trench. The people saw it, and cried, "The Lord, he is the God." Elijah then slew the prophets of Baal.

Practical Thought.—Seek God's honor, not our own.
Title.—"Elijah at Horeb."
Scripture Lesson.—1 Kings 19: 1-18.
Golden Text.—"And after the fire a still small voice."—1 Kings 19: 12.
Time.—About 906 B. C.
Place.—Beersheba, ninety-five miles from Jezreel, situated in the extreme southern part of Palestine; Horeb, two hundred miles from Beersheba, the same as Mt. Sinai.

Persons.—Ahab, Jezebel, and Elijah.
Story.—After the day's work narrated in Lessons VI. and VII., Ahab told Jezebel, his wife, what had been done. This so enraged her that she threatened Elijah's life. Elijah escaped to Beersheba, and from there went a day's journey in the wilderness, where he laid down to refresh himself. While there an angel appeared to him and gave him food to eat and water to drink. From there the Lord sent him back to duty, and bade him anoint Hazael king of Syria, Nimshi king of Israel, and Elisha to be prophet in his stead.

Practical Thought.—Though we wander, God calls after us to return.
Title.—"The Story of Naboth."
Scripture Lesson.—1 Kings 21: 1-18.
Golden Text.—"Thou hast sold thyself to work evil in the sight of the Lord."—1 Kings 21: 20.
Time.—About 900 B. C.
Place.—Jezreel, about twenty-five miles north of Samaria, where Ahab had a palace, in which he resided during part of the year; Samaria, the capital, where Ahab resided when not at Jezreel.

Persons.—Ahab; Naboth, an Israelite living in Jezreel; Jezebel, and Elijah.
Story.—Naboth owned a vineyard next to the royal palace of Ahab at Jezreel, and Ahab, wanting it to enlarge his grounds, offered to buy it of Naboth. But there being a law against selling a family inheritance, Naboth refused to sell. Ahab was displeased at this, and went into the palace, lay down on the bed, and hid his face. Jezebel, noticing that Ahab was disheartened about something, asked him the cause. He told her. She wrote letters to the elders and nobles, using Ahab's name and seal, ordering them to proclaim a fast, procure two false witnesses against Naboth, accuse him of blasphemy, and stone him to death. This was done, and Ahab took possession of the vineyard, when the Lord sent Elijah to intercept him, and pronounce a curse upon him.

Practical Thought.—Covetousness leads to other sins.
Title.—"Elijah Translated."
Scripture Lesson.—2 Kings 2: 1-15.
Golden Text.—"And Enoch walked with God; and he was not; for God took him."—Gen. 8: 24.
Time.—About 896 B. C.
Place.—Gilgal, north of Bethel; Bethel, twelve miles north-west of Jerusalem; Jericho, thirteen miles from Bethel; the river Jordan.

Persons.—Elijah, Elisha, and the sons of the prophets.
Story.—After the anointing of Elisha by Elijah, in accordance with the divine command (see Lesson VIII.), Elisha accompanied Elijah on his circuit. It would appear that they were both sojourning at Gilgal, where there was a school of the prophets. From there they went to Bethel and then to Jericho, visiting, we suppose, the schools located at both these places. From Jericho they crossed the Jordan on dry ground, Elijah smiting the waters with his mantle, dividing the waters. After they had gone over, Elijah was carried up into heaven. Elisha picked up the mantle dropped by Elijah, and assumed the office of prophet.

Practical Thought.—Heaven is the home of the saints.
Title.—"The Shunammite's Son."
Scripture Lesson.—2 Kings 4: 18-37.
Golden Text.—"I am the resurrection and the life."—John 11: 25.
Time.—About 893 B. C.
Place.—Shunem, about three and a half miles north of Jezreel, and fifty three miles north of Jerusalem; Mount Carmel.

Persons.—The Shunammite woman, her husband and child, Elisha, and Gehazi, his servant.
Story.—After the translation of Elijah, Elisha made Samaria his home, from which place he made journeys all over the country in the performance of his duties as prophet. So frequently did he pass by Shunem, that a woman there prepared a room for his special benefit, at which place he stopped at night. In reward for her kindness, God gave her a son. This son grew, and one day, while in the field with his father, was sun-struck, and died. The mother went after Elisha, who came and restored the child to life.

Practical Thought.—We shall live again.
Title.—"Naaman the Syrian."
Scripture Lesson.—2 Kings 5: 1-16.
Golden Text.—"Wash me, and I shall be whiter than snow."—Psa. 51: 7.
Time.—About 893 B. C.
Place.—Damascus, the capital of Syria; Samaria, the capital of Israel.

Persons.—Naaman, commander-in-chief of the Syrian army; King of Syria, Benhadad; King of Israel, Jehoram, son of Ahab; the little maid, and Elisha.
Story.—Naaman was troubled with leprosy, a very loathsome disease, and, through the advice of his wife's maid servant, he went to Samaria to see Elisha. Elisha told him to go and wash in the Jordan seven times. At first he refused to go, but at last he went and was healed.

Practical Thought.—The blood of Jesus cleanseth us from all sin.
MARRIED.
At the residence of the bride's father, in Independence, N. Y., Sept. 9, 1885, by Rev. Jas. E. N. Backus, assisted by Rev. J. Kenyon, Mr. CLYDE D. TENNY, of LaFayette, Pa., and Miss NETTIE P. TRASK, of Independence.

At the residence of Mr. Josiah Trask, in Independence, N. Y., Sept. 9, 1885, by Rev. Jas. E. N. Backus, assisted by Rev. J. Kenyon, Mr. JESSE E. ANDERSON and Miss CLARA I. TUTTLE, both of La Fayette, Pa.

At the residence of the officiating clergyman, C. A. Burdick, in West Edmeston, N. Y., Sept. 6, 1885, Mr. GEORGE W. BUELL, of Morris, Oswego county, and Miss ALICE D. MAIN, of South Brookfield, Madison county.

At the home of the bride's parents, in Leonardsville, N. Y., Sept. 8, 1885, by Rev. S. Burdick, Mr. MERTON H. BROWN, of South Brookfield, and Miss HATTIE E. BARCOCK, of Leonardsville.

At New Auburn, Minn., Sept. 3, 1885, by G. G. COON, Esq., Mr. FRANK TRUMAN, of Transit, and Miss HANNAH C. ANDERSON, of Alfsbury.

DIED.
In Scio, N. Y., Sept. 2, 1885, HILA FULLER, wife of John Fuller, in the 67th year of her age. Her funeral was attended at the Seventh day Baptist Church in Scio, conducted by Eld. James Summerbell.

At Leonardsville, N. Y., Sept. 2, 1885, MARY JANE WALTERS, wife of J. C. Walters, in the 55th year of her age. She was a most exemplary citizen and neighbor, a devoted and loving wife, and an affectionate and faithful daughter, having for many years past most tenderly cared for and ministered to the comfort and well being of an infirm and blind mother who still survives her. She has been for many years a steadfast believer in Christ, and died in the hope of the inheritance of life everlasting through him.

In Watson, N. Y., Aug. 20, 1885, NORA BURDICK, aged 15 years, 1 month, and 5 days, after months of sickness, ending in consumption. She was the last of four children of heart-broken Burdick. Nora met with a change of heart during her sickness, and gave good evidence that she was a child of grace. She was very studious, and had to be taken out of school on that account, but too late to be benefited. Nothing could stay the disease, and her family, with sorrowing hearts, saw her wasting away from day to day. Their loss is her gain.

In Westery, R. I., Sept. 6, 1885, of cholera infantum, BENJAMIN, infant son of George F. and Sarah Maria Davis, aged 4 months. O. U. W.
In Westery, R. I., Aug. 15, 1885, SUSAN SAUNDERS, aged 79 years and 6 months. An aged pilgrim has gone to her rest and reward. O. U. W.
In Salem township, Shelby county, Ohio, Aug. 29, 1885, at the residence of her daughter, Mrs. MARY SIMPSON, of Jackson Centre, in the 68th year of her age. Sister Simpson made a profession of religion in early life, and united with the Seventh-day Baptist Church. She belonged to the Jackson Church for twenty-eight years, and was one of its most active and faithful members. We deeply feel her loss. The attendance at her funeral was unusually large. Sermon by her pastor, from Luke 10: 42. "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." J. L. H.

LETTERS.
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