



**Missions.**

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

The Woman's Missionary Association of the Presbyterian Church of England expended, last year, about \$8,300.

There are 151 Protestant churches in Japan, a gain during the year of 18; and 11,602 baptized persons, 1,902 having been baptized in 1885. Their contributions were \$23,406.

We have received the first number of the *International Missions Gazette*, published at Rochester, N. Y., by Rev. J. T. Gracey, D. D., President of the International Missionary Union. It is an occasional paper devoted to the interests of missionaries and their work. Price, 15 cents per copy.

OUR missionaries have been asked to send in the yearly reports at the "earliest practicable day." This means, of course, the earliest practicable day after August 30, for the year does not close till that date. Promptness is necessary, for the annual report of the Board must be prepared by the Secretary and Treasurer and submitted to the Board before it can be presented to the society in September.

In regard to a special effort to raise funds one of our pastors writes, "I am quite hopeful that my people will come up liberally to the contribution. My plan is, as announced upon two or three Sabbaths already, to make the special contribution in envelopes on the first Sabbath in August, and I hope to get the people fully informed, inspired and willing, as far as possible, previous to that Sabbath."

SOME years ago a young Chinese soldier who had recently heard the gospel went to a village lying out in quite a wild part of the Province of Gan-hway. As the result of the labors and the efforts of other native Christians, there is a church of fifty members. A Chinese land owner, who had formerly hated the people there, accusing them of living like beasts, and finding it difficult to collect rent, now, seeing them living in love and peace, and ready with the full amount of rent, was constrained to say, "there is something in this," and himself became the main stay of a Christian church.

The woman's department of home mission work in connection with the Congregationalists, is showing decided progress. "Fourteen state societies, and hundreds of county, town, church and neighborhood organizations now concentrate the intelligent interest and make effective the zeal of the women in our churches. Besides the usual family supplies, amounting this year to \$57,000, the contributions to the treasury by women, individual and associates, including legacies from women, have been materially increased."

A WRITER in the *Foreign Missionary* gives the following as encouragements in connection with the work in Japan:—1. The general spirit of progress in the government; 2. The liberal attitude of the government toward Christianity; 3. The progressiveness of the Japanese churches; 4. The efficient means for propagating the gospel, such as Bible societies, missionaries, native pastors and evangelists, native journals and Christian schools. These are some of the difficulties to be overcome:—1. Prejudice of the masses; 2. Immorality of native customs; 3. Conscience darkened by sin and ignorance; 4. Sordid reasons for professing Christianity; 5. The attractiveness of modern skeptical philosophy. There, as everywhere, a struggle must precede victory.

THE China Inland Mission, offices on Pyrland Road, London, recently held its Twentieth Anniversary. Twenty years ago a band of seventeen missionaries sailed for China; the present staff consists of 186 missionaries, 70 married and 116 single. There have been between two and three hundred baptisms, and there are several hundred candidates for baptism and hopeful inquiries. Besides the missionaries, there are 114 paid native helpers, 8 pastors, 58 assistant preachers, 12 school-teachers, 20 colporteurs and chapel-keepers, and 16 Bible-women. The income for 1885, including \$4,000 from China, was about \$100,000.

There are 13 boarding-schools with 120 pupils, and 12 day-schools with 154 pupils. There are also 3 hospitals, 3 dispensaries, and 2 refuges for the cure of opium smoking.

"China's Millions" is the organ of this Society. In this we find the following statement: "The mission is supported by unso licited contributions sent in by those who wish to aid in spreading the gospel in China." But this we know: the Inland Mission is thoroughly advertised; large and enthusiastic missionary meetings are held; public appeals for funds are made, and publications are widely distributed. All this is right and wise; but it is a union of prayer and works, faith and efforts.

THE total receipts of the American Baptist Publication Society last year, in the business department, were \$434,352 63, an increase of \$34,075 80; in the missionary department, \$134,255 10, an increase of \$25,869 43; in the Bible department \$27,492 04, an increase of \$9,250 92. Total receipts, \$596,099 77, an increase of \$69,323-15, over the total receipts of the preceding year. Every state and territory, except Arizona, is represented in the contributions for missionary and Bible work; and contributions have come from Canada, India, Mexico, Nova Scotia, New Brunswick, and Nicaragua. They publish twelve periodicals, whose aggregate circulation is now 23,865,000, an increase of 155,000.

We wish Seventh-day Baptists more fully realized the importance of our Publishing interests in their relation to ourselves and to the spread of truth.

UNDER date of May 20, Bro. D. H. Davis writes that besides the two day-schools there are nine girls in the boarding-school. Two boys have a part of their food furnished from the school fund. And for one boy in the day-school Mr. Davis has himself provided food and clothing for more than a year. To stop the school work now would greatly injure it, he says, if it did not wholly destroy our efforts in that direction. "One of the greatest burdens we have had to bear in our work has been a deep sense of our financial weakness. There is so much that we would like to see done, and so little with which to do it. I am comforted when I get to thinking on these things, that our duty ends with our ability. In all of our expenditures I have tried hard to do the very best possible, and I have a clear conscience on that point. This mission work is of God. It was started under the influence of his Holy Spirit, and it must be that he will provide workers and means with which to carry it on. Although God's provision may not seem quite as liberal as we would like, yet they will be quite sufficient. We do pray God to send us help and means and ability with which to do his work." Will not our Sabbath-schools send us offerings, large and small, for this good work in China?

**THE AMERICAN BAPTIST MISSIONARY UNION.**

NUMBER II.

Of nine missionaries appointed during the year, eight were unmarried women; 15 missionaries have sailed for the foreign fields, and about the same number have returned to America or England.

The district secretaries report a growing interest among the churches; an increase in the number of contributing churches and Sunday-schools; and great helpfulness on the part of pastors.

By the annexation of Upper Burma to the British Empire in India, the territory opened to missions in Burma is enlarged three times, and the population is more than doubled. The importance of this enlargement is increased by the fact that Upper Burma borders seven countries with which it is intimately connected by race affinities and commercial relations.

The opening of the Congo Valley, Africa, is considered by some to be the most important event in the missionary history of the last part of the present century. The statements of Mr. Stanley in regard to the fertility, resources and population, are more than confirmed by later researches. Branches of the Upper Congo River, some of which are navigable for several hundred miles, afford access to territory more healthful, fertile and populous than that along the main river traversed by Mr. Stanley. The Missionary Union has entered upon a field that promises to become a fruitful heritage, and a crowning glory of foreign mission enterprise.

In Burma, since the dispersion of King Thebaw's army, bands of robbers, often led by Buddhist priests, have destroyed many villages of Christian Karens, and made missionary work more difficult. Among the Karens, some of the pupils trained in Christian knowledge and experience through the schools, become most efficient workers. One missionary writes from Burma that native

helpers in evangelistic work show quick sympathy with the Union in its financial straits, and a disposition to share in burden-bearing. Some workers were dropped, and the salaries of the others reduced.

The church in Maulmain supports its own pastor, raising money by the envelope system. It also pays for evangelistic work outside the city an amount equal to four-fifths of its pastor's salary.

The opinion is expressed by one of the missionaries, that no mission can become permanent, especially among inferior races, whose missionaries do not multiply themselves through the pupils on whom they impress themselves in mission schools. From Assam comes the statement that common schools are essential to the permanency of mission work; with priests, ignorance is manageable, with pastors it is ruin.

In Southern China 23 men and 18 Bible-women have been employed as evangelists.

The following are the grand totals of the general statistical table of Baptist missions in Asia and Africa: Stations 45; out-stations, 958; missionaries, 90 men, 130 women, 6 physicians; native preachers, 193 ordained, 592 unordained; Bible-women, 99; other native helpers, 457; churches, self-supporting, 358; not self-supporting, 253; baptized, 3,450; members, 56,440; Sunday-schools, 145; pupils 5,513; schools, self-supporting, 278, not self-supporting, 524; native teachers, 870 men and women; pupils, 16,648, boys and girls; churches and chapels, 447; value of mission property, \$414,486; total contributions for churches, school and general benevolence, \$36,163 26.

European missions: 161 ordained and 307 unordained preachers; 609 churches; 5,544 baptized; 61,892 members.

Besides two corresponding secretaries and a treasurer, this society employs seven district secretaries, whose salaries and expenses amounted last year to about \$16,000.

**WHAT OUGHT YOUNG PEOPLE TO DO FOR MISSIONS?**

BY MRS. MARY B. CLARKE.

It is an accepted fact, among Christian people, that the church is a God-ordained instrument for the accomplishment of his work in the world. In it we expect to find that spirit of self-denial and self-sacrifice which freely abandons a transient pleasure for the nobler delight of rising into a closer fellowship with Christ, who lived not to please himself, and who freely gave himself for the good of others. In it we expect to find that love which counts the salvation, the security and peace of other souls, dearer than any selfish gratification or indulgence. This was the spirit, teaching and purpose of him who was its divine founder, who established it upon the rock of his eternal truth. It was in this spirit, that he commissioned his disciples, "Go ye into all the world, and preach the gospel to every creature." This command is by no means limited to preachers and teachers, in the accepted sense of those terms; neither to the aged, those who have reached or passed the meridian of life, who have gathered on their heads the snow of many winters, and with faces turned toward the setting sun, are "only waiting till the shadows have a little longer grown." Duties and responsibilities rest upon all classes according to ability, and the fresh and vigorous life of the young is especially needed in carrying forward the work of missions.

"Ye are all the children of God by faith in Christ Jesus. As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." The church is represented as a body, and "the body is not one member, but many." If each member of the body does that for which it is fitted, then will the work be best done.

It is apparent to every thoughtful observer, that the ranks of active Christian laborers must be continually re-enforced, strengthened and increased from among our young people. Of them alone must soon fall the burden and responsibility of the work. As wave follows wave, to break and die along the shore, so earth's generations come and go. The places which the old now occupy, in the church and the mission fields, will soon be vacant, unless filled by those still young who shall follow after them.

Not too soon, then, can the young come to a clear comprehension of the mission and duties of life, nor too soon take their places in the ranks of Christian workers, bearing their share of personal responsibility, labor and sacrifice.

Every year makes increasing demands for missionary labor, if we would bear our part

with other Christian people in the evangelization of the world. Every year new opportunities open to us, to "go in and possess the land." Our great republic, gathering to its ample bosom the inhabitants of every clime and nation, brings to our very doors the opportunity, nay, the absolute necessity, for Christian missionary work. Young people are not to suppose, if they are not old enough, nor wise enough to go to China, or some other foreign country to enlighten the heathen, that, therefore, they have no part or lot in the matter. The youngest child in the Sabbath-school is old enough to lead some other child, or even some gray-haired man to the "house of God," which may prove to them the very "gate of heaven." All may not be preachers or teachers, but all can give for Christ, either of time, talents or money. There are few, indeed, who cannot by some slight personal sacrifice, in one way or another, advance and benefit the cause of missions, which is the cause of God.

Nothing is so easy to do, as that to which we have long accustomed ourselves. The habits formed in youth, cling to us in age, having grown stronger year by year. Then why not early form the habit of daily laying aside something for the promotion of God's cause in the world? The apparently trifling sums, which might thus be gathered by our young people, would form an aggregate surprisingly helpful to the cause. "Will a man rob God?" Yet how often we thoughtlessly rob him of what rightfully belongs to his service, and squander it in things which profit neither mind nor body.

At the present time, no great work is carried forward without a corresponding outlay of funds. If the income of the treasury be small, the work must, of necessity, be narrowed and crippled.

If the people have a mind to work, then will their prayers and offerings go hand in hand, and the walls of our glorious city be built strong and high, and the gates thereof be beautiful.

Let each one consider this subject prayerfully and practically, in the light of God's word, and answer to his own conscience, whether he has done, and is still doing, his whole duty in the cause of missions. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

FROM S. D. DAVIS.

JANE LEW, W. VA., July 8, 1886.

There are occurring, in the bounds of my work, some remarkable things. On the 19th of June a battle was fought near the mouth of Black Lick Run, between the hosts of Satan and the hosts of Israel; and victory turned on Israel's side.

It occurred on this wise: At the mouth of this stream there lives one Mr. Davis, who, though not himself a dancer, had consented that a platform for dancing purposes might be put upon his farm. For years this point had been a place for the giddy and vain to meet for what they called picnics; but the precious revival effort there, which began on the 19th of March last, and closed on the 4th of April, brought about forty from Satan's forces and joined them to Christ. Now the question was, what should become of the platform, which was so nicely arranged and covered with boards, as though it was to be used in both wet and dry weather for the so-called picnics? Would the forty stand firm for God? It was finally determined that on Sabbath-day, June 19th, these grave questions should be decided. Preparations began to be made for the on-coming contest, and the enemy of righteousness began to feel after the "platform." Effort after effort was put forth to get possession, but Mr. Davis, who had not committed himself as to the length of time it was to be used for "picnics," declined to have it used further in that way. And when he was offered ten dollars for the use of it one day, he promptly said "No, I think I shall convert it into a cow-shed." When no quarters could be had on his premises, no, not so much as for a swing, the enemy pitched his fort beyond the creek (Buck Eye), where it was understood operations were to begin on the 19th.

This brought the forces of the adversary still closer to the school-house, where the converts, under the leadership of Dea. Clark and Archy Kelly, had been meeting from Sabbath to Sabbath since the 9th of April; and these forces of Israel began more vigorously to prepare themselves for the battle. The singers, under the leadership of their brave Lieutenant, John Davis, agreed to meet one hour before the prayer and conference meeting; and at the hour appointed, with re-enforcements, were promptly in their place, within gun-shot of the enemy's fortifications (platform for dancing). They

opened fire, and the ring of their "artillery" of songs of praise went up to the battlements of heaven with melting strains and heavenly charms, while the devil's forces were playing their musketry of fiddling and dancing.

An hour later, and Israel's forces, under brethren Clark and Kelly, with Jesus the Great Captain, who never lost a battle, joined Bro. Davis and his army, fighting under the same Captain. The prayer and conference meeting, notwithstanding the rattle and clatter of Satan's musketry, was a glorious success. There were more persons present, and a more active engaging in the service of God than for weeks before. Glory be to his name who led them on to victory!

The frolicsers, who had made this bold attack upon God's children, seeing how the battle was against them, seemed to retire in disgust, never, as we hope, to renew the battle at this point; while Israel's forces went down from the Trough school-house, that memorable evening, feeling that their army had been greatly strengthened by the conflict, none of their number being lost in it.

It was mine, two days later, to view the battle-field, meet the victorious host, grasp their warm hands, feel the pulsations of their blood-cleansed hearts, congratulate them on their triumphant victory, and rejoice with them in the Saviour's love. I stopped at the point near the platform where, on the 19th of March, with heavy overcoat and satchel, I sat down on that memorable evening, to rest, and viewed with sadness, the "platform" devoted to soul-destroying, and offered up to God a prayer that that wicked arrangement might be there no more; and now, alighting from my buggy to mingle with these triumphant victors, and think and talk of the great contrast between the state of things at this point now, and on the 19th of March last, the contrast in my feelings no tongue or pen can describe. To God be all the praise, forever. Amen!

FROM L. C. ROGERS.

OXFORD, N. Y., June 8, 1886.

Dear Brother:—I send you herewith report of labors for current quarter, as general missionary of the Central Association. These labors have been uninterrupted. The fields visited have been Scott, Watson, DeRuyter, Cuyler Hill, Otselic, Preston, Oxford and Norwich. Number of religious visits, 141. Number of sermons 50, Bible-readings, 6. Number of baptisms, 9. Amount of collections, \$93 90. Special collections will be taken at Scott and Adams Centre, and probably at Leonardville, on the visit of the missionary, during the remaining quarter of the year. These will be to help the Missionary Society in its financial embarrassments.

The religious interests at Watson, Lewis Co., N. Y., have been considerably improved during the labors of the missionary with the pastor and faithful members. This is our first visit to this place since entering the Central field. The interest on other parts of this field are about the same as in last report. DeRuyter is at present without a pastor. Elder T. R. Fisher, pastor at Cuyler Hill, N. Y., is reported to be very sick, with little hope of recovery. This field has shared in the unusual mortality so general during the last six months. With these and other solemn warnings, the religious interest should be much in advance of what it really is; and especially should we look for improvement in view of the fact that the gospel still offers to men a full and free salvation. The missionary interest in particular is not what would reasonably be expected in view of the openings, and calls for labor. The matter is a subject of prayerful solicitude to all thoughtful persons, and earnest Christians. I remain

Yours Fraternaly.

Of the large number of Moslem girls taught in the mission schools in Syria in the last fifteen years who have married, so far as known, not one has been divorced, and not one of the husbands has taken an additional wife. This is remarkable. The girls have been able to win and retain the love of their husbands, so as to escape the usual fate of Moslem wives.—*Baptist Missionary Magazine*.

In Rev. E. Slater's lecture on Social Reform in India, he brought out the fearful facts that by the census of 1881 it appeared that there were 78,000 widows under 9 years of age, 207,000 under 14, and 382,000 under 19, or over 680,000 young women "who ought never to have been married and who are doomed to life-long bereavement."

Twenty-five years ago there was not one professing Christian in the Chinese province of Shantung. Now there are 800 places where Christians meet regularly every Sunday.

**Sabbath Rest**

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

As a PEOPLE we are battling an eternal, principle—the principle of Sabbath rest. We believe the seventh day is the Sabbath point; that its observance is to divine command; that its rival is conformity to a tradition. This is orthodox Sabbatarianism goes. We have correct Sabbath (or, perhaps, theories), but so quite questionable Sabbath kept Sunday is better than a bath; while a broken Sabbath than a broken Sunday. A Sabbath to an individual unless that individual or person upon it. Recreation and mere labor are not Sabbatizing. Section is holidayism; mere physical Sabbath of the ox. True Sabbath is a rare thing, even among Christians, in these days of no Sabbath and influence. We would not tie; but these thoughts and enforced upon us as we see our catching the spirit of the time, restlessness regarding the Sabbath.

While we are striving zealously to attain a knowledge of the Sabbath, let us not forget its claim.

**OUTLOOK CORRESPOND**

GRAND JUNCTION, COLO.

Editor "The Outlook, etc.," Alfred Dear Brother,—A copy mailed to me, received this morn a careful reading of its columns great purpose apparently to of observing the last day of instead of the first, as the Sabbath day of rest. Allow me to sug so much suffering, sin and world, it would be more practicable as well, to make direct your power to the alleviation to the conversion of the mass sinners in the world, than to force upon Christians a single questionable accuracy, and tionable importance.

You may rest assured that of any moment that can comfort is not to induce Christians it as the Sabbath, but to observance of any day at all tige which Sunday now has (too much, God knows) can ferred to a day so generally as Saturday is, as one of t alone.

But Christians sin, you say they now pursue. That is v successfully contested point member that your compe church opposes here the opin mass of Christians, fully judgment, information and even if you do sin, you well many more glaring sins a which work inestimably mo nities at large, and to hu which you can have much m opposing, than this one unde sines which are unquestiona forts made to destroy them the co-operation of all Chri the genuine respect of all n your efforts, I am compelle not now receive, since ever believes the importance of th ly insufficient to warrant the forth; a sort of "much ado (comparatively, at least).

I fully believe that the con sinner to a practical, saving Lord Jesus Christ, as his pi can be more easily effected i tion of a single man to yo point, and is of more impo conversion of ten thousand question raised in the pap Your kindness.

I do not suppose that my either response, or even ar part, much less any corres for two reasons:—first, yo the opinion of an unknow of any force or weight; especially, I never knew any to a single dogma as to talent in its defense, to be position by either argum because experience shows it becomes to them so big in master how little it may everything else is of litt comparison with it.

Yours in Christian fellow genuine respect as well.

Pastor M. M. Church, Grand Junction, Colo. (Member of Colorado

REPLY.

PLAINFIELD, N. J.

Rev. W. C. Madison, Grand Junction, Colo.

Dear Brother,—Your criticism on the labor for the immed now, is of little force. A

### Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

AS A PEOPLE we are battling for a divine, an eternal, principle—the principle of the Sabbath of Jehovah. We believe that the seventh day is the Sabbath by divine appointment; that its observance is obedience to divine command; that the observance of its rival is conformity to a tradition of men. This is orthodox Sabbatarianism so far as it goes. We have correct Sabbath principles (or, perhaps, theories), but some of us have quite questionable Sabbath practices. A kept Sunday is better than a broken Sabbath; while a broken Sabbath is no better than a broken Sunday. A Sabbath cannot be a Sabbath to an individual or a people unless that individual or people Sabbathize upon it. Recreation and mere rest from labor are not Sabbathizing. Sabbath recreation is holidayism; mere physical rest is the Sabbath of the ox. True Sabbath-observance is a rare thing, even among Sabbatarians, in these days of no-Sabbath tendencies and influences. We would not be pessimistic; but these thoughts and convictions are forced upon us as we see our own people catching the spirit of the times in a manifest carelessness regarding the observance of the Sabbath.

While we are striving zealously to bring others to a knowledge of the claims of God's day, let us not forget its claims upon us.

#### OUTLOOK CORRESPONDENCE.

GRAND JUNCTION, COLO., Feb. 27, 1886.

Editor "The Outlook, etc.," Alfred Centre, N. Y., Dear Brother,—A copy of your paper mailed to me, received this morning. After a careful reading of its columns, I find the great purpose apparently to be, the revival of observing the last day of the week, instead of the first, as the Sabbath or seventh day of rest. Allow me to suggest that, with so much suffering, sin and sorrow in the world, it would be more practical, and laudable as well, to make direct effort with all your power to the alleviation of all this, and to the conversion of the many millions of sinners in the world, than to the attempt to force upon Christians a single dogma, of questionable accuracy, and still more questionable importance.

You may rest assured that the only issue of any moment that can come from your effort is not to induce Christendom to adopt it as the Sabbath, but to undermine the observance of any day at all. For the prestige which Sunday now has (and it has none too much, God knows) can never be transferred to a day so generally acknowledged, as Saturday is, as one of secular moment alone. But Christians sin, you say, in the course they now pursue. That is a very strongly and successfully contested point. You must remember that your comparatively small church opposes here the opinion of the great mass of Christians, fully your equals in judgment, information and integrity. Or, even if they do sin, you well know there are many more glaring sins all around you, which work inestimably more harm to communities at large, and to human souls, upon which you can have much more influence in opposing, than this one under consideration; sins which are unquestionably such, and efforts made to destroy them would receive the co-operation of all Christian men, and the genuine respect of all mankind; which your efforts, I am compelled to believe, do not now receive, since every man of sense believes the importance of the question wholly insufficient to warrant the efforts you put forth; a sort of "much ado about nothing" (comparatively, at least).

I fully believe that the conversion of one sinner to a practical, saving faith in our Lord Jesus Christ, as his personal Saviour, can be more easily effected than the conversion of a single man to your faith on this point, and is of more importance than the conversion of ten thousand to the chief question raised in the paper I received by your kindness. I do not suppose that my words will elicit either response, or even attention, on your part, much less any corresponding opinion, for two reasons—first, you will not consider the opinion of an unknown correspondent of any force or weight; and secondly, and especially, I never knew any one, so wedded to a single dogma as to enlist his whole talent in its defense, to be moved from his position by either argument or persuasion, because experience shows that their dogma becomes to them so big in importance, no matter how little it may be in fact, that everything else is of little importance in comparison with it. Yours in Christian fellowship, and with genuine respect as well,

W. C. MADISON. Pastor M. E. Church, Grand Junction, Colo. (Member of Colorado Conference.)

#### REPLY.

PLAINFIELD, N. J., April 1, 1886.

Rev. W. C. Madison, Grand Junction, Colo., Dear Brother,—Yours of Feb. 27th at hand. Your criticism, that the Outlook does not labor for the immediate salvation of men, is of little force. A pure, aggressive,

Christian church is the only hope of the world's salvation. Whatever weakens the Christian church hinders the salvation of men and the progress of the gospel. You accept the fact that the observance of Sunday is rapidly declining; that this decline comes not from outward influence, so much as from inward weakness. In this you are right. No-Sabbathism is a prominent cause of this decay. To save the church from this decay is our aim. Your sharp criticism upon the "small body of Sabbath-keeping Christians" is hardly worthy of a broad-minded Christian charity. Truth has never been designated by the number of its adherents. If you hope for any salvation of Sunday from destruction, you hope for it on the basis of the law of God. Our work urges the authority of this law, and the duty of obedience to it. The only difference between your position and ours is the question of the change of the Sabbath. The settlement of that question we trust wholly to the Scriptures. If the Bible authorizes the change, well; if it does not, all efforts to sustain such a theory rest on sinking sand. We believe the growing disregard for Sunday is the legitimate result of the loose theories which the friends of Sunday themselves teach, in order to save themselves from the demands of the Sabbath. Please consider carefully the need of deeper conscience on the part of the professed friends of Sunday. Be less anxious to silence our words in favor of the Sabbath, for if our work be not of God, it will surely come to nought. It is too insignificant to give you anxiety, unless there be behind it the power of truth. If there be such a power it is equally futile for you to oppose it. Please accept publications mailed herewith and believe me,

Yours Truly, A. H. LEWIS.

#### PRESENT SUNDAY LAWS

Of the States and Territories of the United States.

BY REV. A. H. LEWIS, D. D.

We give below, in condensed form, the Sunday Laws of the United States, as they exist, July, 1886.

They will be interesting to all, and of special interest to the inhabitants of each state. They present the legal status of the Sunday, which, as will readily be seen, differs widely from the actual. Practically, the laws are a "dead letter." Whoever wishes to disobey them, does so. Many of them, which seem to be stringent, are open enough to "drive a coach and four" through without trouble. The word "necessity" which appears in most of them, admits of a broad interpretation. In some test cases, courts have decided that cigars are necessary to those who smoke, and may be sold on that plea. The practical result of the present Sunday legislation is to bring all legal authority into disrepute.

#### ALABAMA.

The Sunday Law of Alabama prohibits doing, or compelling child, servant or apprentice to do, any work on Sunday, except works of daily necessity, or comfort, or of charity; hunting, gaming, card-playing and racing; keeping open store or shop; penalty—no less than ten nor more than twenty dollars for first offense, and for second and all subsequent offenses, not less than twenty nor more than one hundred. Imprisonment in county jail, or sentence to hard labor for the county for three months, or less, may be added, after the first offense. Opening public market or shop, for the purpose of selling or trading; bringing to any such market, anything for trade or barter; buying or selling these, including cattle and live stock, subjects the offender to the above named penalties. Such offenders may be proceeded against in the ordinary way, or by indictment in city or circuit courts. A "market" is any place where people assemble for the sale or purchase of things prohibited. This law exempts druggists, railroads, stages, steam or other vessels navigating any waters within the state, and such manufacturing establishments as need to be kept in constant operation. All contracts made on Sunday are void, except such as are made for the advancement of religion, or in the interest of works of necessity or mercy. Attachments may be made and executed, if a debtor is about to abscond, or remove his property from the jurisdiction of the state.\*

\* Revised Code of Alabama, of 1876, p. 986, 985.

#### ARKANSAS.

Arkansas prohibits all labor by self, or compelling servant or apprentice to work, except daily domestic duties of necessity, or works of charity, under penalty of one dollar for

every offense. Keeping open any store, or retailing any goods or wares, keeping open any dram-shop or grocery, or selling any spirits or wine, subjects the offender to a fine of not less than ten nor more than twenty dollars, charity and necessity excepted. Horse-racing and cock-fighting for any bet or wager, or for amusement, without a bet or wager, are finable between twenty and one hundred dollars. Playing at cards in any game whatsoever, for bet, wager or amusement, is finable from twenty-five to fifty dollars.

Hunting with a gun for game, or shooting for amusement incurs a fine from five to twenty-five dollars, for such offense. Parents and guardians are liable for offenses of minors, if the acts be performed with their consent or approbation.

All vessels, and all manufacturing establishments which need to be kept in constant operation, are exempted from the provisions against labor. Persons keeping any other day religiously, are also exempt.\*

\* Mansfield Digest (Official) of 1884, p. 486-488.

#### ARIZONA.

Arizona has no Sunday Law.

### Education.

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

WE note, with pleasure, that Thomas B. Stillman, Ph. D., son of the late Dr. Charles Stillman, of Plainfield, has been elected to the Professorship of Analytical Chemistry, in the Stevens Institute, at Hoboken, N. J. Dr. Stillman's scholarship and experience as a practical chemist eminently qualify him for this position.

WE have given considerable space, in the RECORDER, for the past two or three weeks, to the Commencement Exercises of Alfred University Milton College and Albion Academy because we have felt sure that our readers would be interested in them. Nothing can be more important to us in the years to come than the training our young men and women are now receiving, preparatory to their life work. We ought, then, to cherish our schools, and help to make them strong and efficient.

PRESIDENT WHITFORD sends us the following item, which we cheerfully publish:

At the Annual Session of the Education Society, at Alfred Centre, N. Y., last year, the statement was volunteered, that, at the next meeting of the General Conference, at Milton, Wis., an effort would be made to solicit funds for Milton College. The Trustees of this institution, having learned of the statement, voted unanimously, at a recent meeting, that, in their judgment, the effort would be unwise, and that they do not desire it to be made. Their reasons are these:

The people of Milton should properly be expected to subscribe largely for the College; and, as in the past four years, they have contributed fully \$13,000 for that object, besides raising about \$7,000 for the erection of a church, they are not in condition to aid further the College at the present time. Again, they believe that in securing funds, they succeed best by laying the claims of the College, in a private way, before its friends prepared to assist it by liberal gifts. Also, they prefer that the delegates and the other members of our churches, in attending the forthcoming meeting of the General Conference, shall feel that they are not to be imperturbed to aid the institution under their charge.

#### A VALUABLE BOOK PROPOSED.

To the Alumni, old students and friends of Alfred University:

The Institution which is now Alfred University completed the first half century of its existence at the close of the last academic year, July 1, 1886. The Semi-Centennial Anniversary was celebrated at the recent Commencement with appropriate meetings, and addresses by old teachers and students.

The Trustees of the Institution propose to publish a suitable memorial of this event in the form of a book, which is to gather up the addresses given at the time, together with addresses respecting the life and work of Pres. W. C. Kenyon, which have been delivered at various times, such as Pres. Allen's memorial address, delivered at the Commencement soon after the death of Pres. Kenyon, containing all of the facts of his life that have been thus far gathered up; the address by Judge S. O. Thatcher, at the dedication of Kenyon Memorial Hall; that

of Darius Ford, D. D., given at the same time, and others. This book will also contain extracts from Pres. Kenyon's published speeches upon Education, and a brief historic sketch of the Institution from its founding down to the present time.

There will probably be a portrait of Pres. Kenyon as a frontispiece to the book, which, if possible, will be illustrated with portraits of other teachers, and pictures of the buildings at various stages of the history.

The price of the book will be \$1, exclusive of the cost of transportation. It will not be published unless sufficient subscribers are obtained to make certain that it is called for by the friends of the Institution, and to warrant the Trustees in incurring the expense of publication. They, therefore, wish to know how many copies you will subscribe for, to be disposed of at your option. It is desirable that all who wish the undertaking to succeed will subscribe as much as possible, and we appeal to you with confidence in your loyalty to the memory of your old teachers and the Institution that you will send, at least, a subscription for one book, and help us immediately, so that the work may not be delayed. An early reply sent to either member of the undersigned committee, at Alfred Centre, N. Y., will be gratefully received.

W. C. TITSWORTH, }  
J. ALLEN, } Com.  
L. A. PLATTS, }

#### THE SEMI-CENTENNIAL OF ALFRED UNIVERSITY.

The New York Tribune, under the date of July 19th, makes the following mention of the late Commencement of Alfred University:

"The recent Commencement at Alfred University was especially interesting, as it was the semi-centennial anniversary of its establishment. This village is one of the pleasantest in the state, and none of the usual allurements to vice have ever been allowed to exist here. There is no liquor store of any description within six miles of the village. An excellent preparatory department is maintained in the University, and both sexes have always been admitted on equal terms. All these advantages cost less than at any other college in this country, as the annual expense, including board, need not exceed \$150. The trustees conferred the honorary degree of LL. D. upon their venerable President, Jonathan Allen, who has been connected with the school as a student or teacher since its foundation fifty years ago. Honorary degrees were also conferred upon the following, who, with only two exceptions, Wm. M. Jones and Geo. B. Utter, are alumni of the institution: LL. D.—Ex-Secretary and Senator Henry M. Teller, of Colorado; Judge Solon O. Thatcher, of Kansas, and the Hon. W. W. Brown, of Pennsylvania. D. D.—The Rev. Wm. M. Jones, of London, Eng.; the Rev. L. A. Platts, of Alfred; the Rev. G. W. Maxson, of Alabama; and the Rev. Geo. B. Utter, of Rhode Island. Ph. D.—The Hon. A. W. Smith, of Illinois; Judge N. M. Hubbard, of Iowa; the Hon. T. Dwight Thatcher, of Kansas; the Hon. Daniel Beach, Regent of the University of the state of New York; Judge Seymour Dexter, of Elmira; Professor R. A. Waterbury, of Genesee Normal School; Judge P. T. VanZyle, Michigan; Dr. Daniel Lewis, of New York City; Miss Christie Skinner, of Philadelphia; Professor William A. Rogers, of Harvard College Observatory; Professor W. H. Pitt, of Buffalo; Col. Weston Flint, of the Congressional Library; the Hon. E. A. Nash, of Cattaraugus, and P. B. McLennan, of Syracuse."

#### THOROUGHNESS IN STUDY.

Knowledge is nowhere to be regarded as an end, but only as a means: first, a means of discipline; secondly, a means of influence; and throughout, incidentally, a means of enjoyment. After all that is said upon this point, few youthful students half understand its importance. Even professional studies, which are often treated like learning a trade, should be so pursued as to develop and discipline one's mental powers. For pray remember that not only development is needed, and symmetrical development of all the faculties, but also discipline. A man must learn to fix his mind upon a subject and hold it there at will. The general who has to organize and discipline an army of recruits, so that he can send them forth to marshalled conflict whenever his trumpet sounds, and make them stand in line of battle till he bids them advance as conquerors or retreat in good order, presents but a faint illustration of the task every student ought to perform with his own faculties. Teachers and text books may help, kind words from friends and secret dreams of ambition may stimulate, but the student must himself do the work of self-development and self-discipline. There is difference in advantages, and we cannot be thankful enough if we possess them in a high degree, but every educated man is self-educated. The student who is to amount to much, must be capable of subordinating the present to the future. He must know how "to scorn delights, and live laborious days." The importance of will in study is perhaps seldom appreciated. Regular tasks, appoint-

ed by recognized authority, and shared with nobly emulous comrades, give extremely valuable assistance. Often, in later life, when compelled to make some difficult acquisition or investigation, one feels lonely, and pines for the help of a teacher, or at least a single fellow student. But it is utterly fatal to be merely passive, doing only what is required, and only because it is required, or stirred simply by passing emulation; the student must bring to bear a determined will. You can understand a thing far more quickly and more thoroughly, if you are really determined to understand it. You can remember far more readily and accurately what you distinctly determined to remember when it was first acquired. And nowhere in practical life is there greater need than the student has of unconquerable perseverance.—Broadus.

### Temperance.

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

#### MORAL CHARACTER AND LIQUOR-SELLING.

BY THE REV. R. H. WALDRON.

A more inconsistent thing never was required by law in a Christian country than good morals to keep a liquor shop and manufacture drunkards. The idea that a man can have a good moral character, who pursues a business that only degrades and destroys his patrons, is ridiculously absurd. One cannot do a dirty business and not soil his garments. There is no to-day a keeper of a whisky saloon who has a good moral character. When he begins the vile business he becomes vile, whatever he was before. How well the law succeeds in establishing good moral character in this loathsome traffic may be seen by reference to a few facts and figures.

In the city of New York, it is said, there are more than 8,000 dram-shops. Nearly one-half of these are kept by women, and are gambling halls and brothels. It is also said of the men who keep the rest of them, that the most of them have been inmates of the state or county prison, and many of them have been confined in police station-houses. Very good moral character that! This is not a cheering picture, nor a very brilliant argument for the liquor-traffic by law. No one, from this showing, will be likely to join issue with the man who, in answer to the demand for good moral character, said: "I don't see, Judge, what a good moral character has to do with keeping a saloon." So say we all. To be sure, all who traffic in vile drinks have not been in the state prison, nor are all of them as low in morals as the most of them are; but no man can do a vile business and be a good man. Our morals, good or bad, are the result of what we do, and what we refrain from doing. Nor are they measured by our wealth or our poverty, our office or our position. A drunken, gambling member of Congress is no less a criminal, and no less vile, for being permitted to occupy the high office he dishonors. The tree is known by its fruit, not by its position. A liquor-saloon is a nuisance, vile and dangerous—dangerous not only to the health and life of the people, but to the morals also. Why does not the law so regard it, and so treat it? What would be thought of an excise board who would license any other nuisance, so great and fearful as this? It is a wrong use of the law to protect, for a money consideration or any other, a nuisance. The liquor-traffic is a crime, and makes criminals of its patrons. The offense of robbing wife and children to pay for liquor is huge, compared with common theft. And if it is right and consistent to license dram-shops and demand good morals of the keepers, then it would be right and consistent to do the same thing with gambling, highway robbery and other vices. "The law is good if one use it lawfully" (1 Tim. 1: 8), but it is abused when it is used to legalize crime, or to make respectable a nuisance, or to protect a vice. With the law close the saloons, prohibit the dangerous traffic, and save your morals, and your money, your young men and girls, and protect the brave and blameless of the world. But do not ask for good moral character to sell liquor, and make drunkards and other criminals.

It would be an unspeakable blessing to the thousands of dangerous men and women (mostly foreigners) who keep the liquor dens of this country, to compel them to abandon the business that is qualifying them for the dark prison of hell. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." And never, until the business is abandoned, either voluntarily or by compulsion, can they possess good moral character, whatever the law may demand, or pretend to demand. The cobra, of India, a poisonous reptile, destroys 10,000 lives annually, and the British government humanely offers a premium for every reptile exterminated. But the deadly cobra of this country, the liquor-traffic, destroys 60,000 annually and we protect it by law, and ask for good moral character to do the deadly work.—Morning Star.

TELL me, what would you think if your wife left you to take care of the house and put your baby to bed, and went off down to the saloon to spend her time and money there while you were suffering for the need of it, and then came home to curse and beat you? You would be horrified at the idea, but let me tell you, my friend, vice is never respectable because it wears breeches.—Frank.

and fire, and the ring of their "artillery" songs of praise went up to the battlements of heaven with melting strains and heavenly music, while the devil's forces were playing in mockery of fiddling and dancing. An hour later, and Israel's forces, under Clark and Kelly, with Jesus the Captain, who never lost a battle, joined Davis and his army, fighting under the name Captain. The prayer and conference singing, notwithstanding the rattle and clatter of Satan's musketry, was a glorious success. There were more persons present, and more active engaging in the service of God than for weeks before. Glory be to his name who led them on to victory! The frolickers, who had made this bold attack upon God's children, seeing how the tide was against them, seemed to retire in disgust, never, as we hope, to renew the battle at this point; while Israel's forces went on from the Trough school-house, that memorable evening, feeling that their army had been greatly strengthened by the conflict, as of their number being lost in it. It was mine, two days later, to view the battle-field, meet the victorious host, grasp their warm hands, feel the pulsations of their God-cleansed hearts, congratulate them on our triumphant victory, and rejoice with them in the Saviour's love. I stopped at the tent near the platform where, on the 19th March, with heavy overcoat and satchel, I marched on that memorable evening, to stand and viewed with sadness, the "platform" devoted to soul-destroying, and offered to God a prayer that that wicked arrangement might be there no more; and now, fighting from my buggy to mingle with these triumphant victors, and think and talk of the great contrast between the state of things at this point now, and on the 19th of March last, the contrast in my feelings no tongue or pen can describe. To God be all the praise, forever. Amen!

FROM L. C. ROGERS.

OXFORD, N. Y., June 8, 1886.

Dear Brother:—I send you herewith report of labor for current quarter, as general missionary of the Central Association. These reports have been uninterrupted. The fields visited have been Scott, Watson, DeRuyter, Cuyler Hill, Otselec, Preston, Oxford and Norwich. Number of religious visits, 141. Number of sermons 50, Bible-readings, 6. Number of baptisms, 9. Amount of collections, \$33 90. Special collections will be taken at Scott and Adams Centre, and probably at Leonardsville, on the visit of the missionary, during the remaining quarter of the year. These will be to help the Missionary Society in its financial embarrassments.

The religious interests at Watson, Lewis Co., N. Y., have been considerably improved during the labors of the missionary with the pastor and faithful members. This is our first visit to this place since entering the central field. The interest on other parts of this field are about the same as in last report. DeRuyter is at present without a pastor. Elder T. R. Fisher, pastor at Cuyler Hill, N. Y., is reported to be very sick, with little hope of recovery. This field has shared in the unusual mortality so general during the last six months. With these and other solemn warnings, the religious interest should be much in advance of what it really is; and especially should we look for improvement in view of the fact that the gospel still offers to men a full and free salvation. The missionary interest in particular is not what would reasonably be expected in view of the openings, and calls for labor. The matter is a subject of prayerful solicitude to all thoughtful persons, and earnest Christians. I remain

Yours Fraternally.

Or the large number of Moslem girls caught in the mission schools in Syria in the last fifteen years who have married, so far as known, not one has been divorced, and not one of the husbands has taken an additional wife. This is remarkable. The girls have been able to win and retain the love of their husbands, so as to escape the usual fate of Moslem wives.—Baptist Missionary Magazine.

Dr. E. Slater's lecture on Social Reform in India, he brought out the fearful fact that by the census of 1881 it appeared that there were 78,000 widows under 9 years of age, 207,000 under 14, and 383,000 under 17, or over 640,000 young women who might never have been married and who are doomed to life-long bereavement.

Twenty-five years ago there was not one professing Christian in the Chinese province of Shantung. Now there are 300 places where Christians meet regularly every week.

**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, Aug. 5, 1886.

REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager.

REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary Agent.

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Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

A good measure of the character of the rum business is given in the statement, recently made, that it takes about one hundred men to support one rum-shop, while the rum-shop supports only one man. It is a very simple problem in political economy to determine how many such places it would take to ruin all legitimate business in our country.

THAT was a wise saying of President Seeley, of Amherst College, "We are free not because we are Americans, but because we are men. Our national constitution is not the source of our rights, but their exponent." In like manner it may be said of the law of God: it is not the source of our duties to God or men, but their exponent. In the nature of the case, we ought to love and obey God and do good to our fellow-men. The law of God on this point is the expression, in words, of what thus has always existed. The law creates no obligations but defines and explains them.

IN ANSWER to some questions of a correspondent, we reply: 1. We require the names of persons writing for the **RECORDER**, not necessarily for publication, but as a guaranty of good faith on the part of the writers. 2. We think the term "law" in Matt. 23: 23, does not necessarily refer to any particular or definite precept, or set of precepts; but, more generally to those requirements of the Word of God which enjoin men to deal justly and to love mercy, in their relations one with another, and to live by faith in God. The parallel passage in Luke 11: 42, does not use the term law, which confirms this interpretation.

EX-PRESIDENT ARTHUR is still very feeble. He is summering at the Pequot House, near New London, Conn. It is thought he has gained a little of late, but his recovery is still very doubtful. In conversation with an old school-mate, a few days ago, he said, "I think the signs of the times are hopeful." When asked what he meant by the "signs of the times," he explained, "I think it shows that we are a strong government by a strong people when New York can punish its own boycotters, when Chicago can imprison its anarchists, when Mississippi can arrest her own ku-klux, and when Missouri can arrest and punish its knightly train-wreckers."

MR E. R. CHAMPLIN, of Westery, R. I., who contributed a sonnet, "Criteria," to this paper early in the year, and several of whose contributions of verse to the *Sunday School Times* have been reprinted among our selections, intends to publish about fifty of his later poems, mostly, as yet, unpublished in any form, in October. The volume in which they appear will be 4 1/2 x 7 inches in size, bound in bright, strong cloth with gilt top, and the author's name in fac-simile of handwriting, in gold, on the cover. It is being sold by subscription, the price being 75 cents. All orders addressed either to the publishers, or to P. O. Box 548, Westery, R. I., will be gratefully received and given immediate attention.

TALLES of terrible suffering from cold and hunger come from Labrador. Whole settlements are being depopulated from these causes. In one instance, the people became so weakened from want and exposure that they were unable to defend themselves against the attacks of bears and wolves, and were all destroyed by these savage beasts, save four, who escaped to a high cliff. Two of these perished on the cliff, another died soon after the animals left the scene, and the fourth, with great difficulty, made his way to another settlement some twenty miles distant. The average temperature for the month of June is said to have been about zero. Frequent appeals have been made for relief supplies, but without avail. As these settlements are made, and the inevitable hardship of such a life are borne, in the interests of trade, it is the dictate of humanity, not to say Christianity, that those who reap the

harvests of such trades should provide against such terrible suffering. That it is not done is a foul stain upon the civilization of our time.

THE FOLLOWING letter is from Bro. J. K. Andrews, of Antrim, Guernsey Co., Ohio, and will be read with interest by our readers. Brother Andrews embraced the Sabbath some two years ago, and has been a faithful defender of it ever since. Guernsey county is nearer to our brethren in West Virginia than to our people in Shelby county, Ohio. This brother ought to be visited, and, perhaps, Bro. S. D. Davis could do it at less expense than any one else. Such opening fields for labor ought to stimulate us to greater zeal in our missionary and tract enterprises. We certainly must not think of retrenchment. Enlargement is rather the demand of the hour:

"Dear Sir,—Enclosed please find two dollars and fifty cents; two dollars for the **SABBATH RECORDER**, twenty-five cents for the *Outlook*, ten cents for the *Light of Home*, and fifteen cents for a few copies of E. Ronayne's Letter to Chicago Ministers. It looks as though the time had almost come when there ought to be an effort to have some Sabbath preaching here. I have talked and read to quite a number who admit that the seventh day is the Sabbath. The surrounding influences get them back. When I began to talk the Sabbath here, all claimed a warrant from the fourth commandment, and that Christ rose on the first day of the week. Quite a good many now agree that the seventh part of the time is the meaning of the commandment. They disagree here, as elsewhere, about it. The Methodist minister of this place preached a sermon, a few weeks since, on the desecration of the Sabbath. As long as he preached Sabbath he got along very well, but when he began to talk about Sunday he had to say something about the change. To my surprise, and to the surprise of every other one who heard him, he admitted that there was no divine authority for the first-day Sabbath, or Sunday. I believe that sermon has done some good here."

A CORRESPONDENT, speaking of efforts to raise funds to liquidate the debts of our societies, says, "I have no doubt that something will be done by our people, in response to your special plea for the Missionary and Tract Societies, particularly the appendix to that plea." That is good. Now we desire to put in an addenda to the appendix. In our words to pastors on this subject, we recognized the fact that it was asking much of them to ask them to take up the burden of organizing and directing the canvass that *must be made* in order to get the dollar apiece. They will need all the encouragement and help they can get from the people. Now, we doubt not, there are those in all our churches who, like our correspondent, feel that something is going to be done, and who, perhaps, are feeling that they are going to do something themselves, when the minister gets around to ask them for it. Brethren, don't wait for the pastor to come to you; go at once to him, and tell him that he can count on you for your share, whether it be to pay your dollar, or to add one, five, or twenty more to help out those who *cannot give the full dollar*. If you can take the money with you and pay it over to him, or to some other person authorized to receive it, it will give him great encouragement and the cause will take a wonderful leap forward. Then if you can spare a day or two, just as well as not, take your horse and carriage and take him about the parish on this business; or you go one way, while he goes another, and so push the work forward. We all believe that we can do all that is proposed if only we will; and most of us have *will* enough about some things. Let us put it into this. What we want is a move *all along the lines*; and the surest way to get this, is for no one to wait for some one else. We believe in the undertaking; let us prove our faith by doing our own part at once. Our faith will beget faith in others, and our doing will provoke others to do.

**Communications.**

(Concluded from the first page.)

possession." This divine man, the Lord Jesus Christ, who holds this promise, is your Elder Brother, and you shall share with him in his triumph over his and your enemies. When he "shall crush them with a rod of iron, and shiver them as a potter's vessel," you will be put in possession of your inheritance, which is substantially the same as his. "The saints shall inherit the earth." O ye ungodly men, "Kiss the Son, lest he be angry, and ye perish from the way: for

his wrath will soon be kindled. Blessed are all that put their trust in him!"

5. "Or life." So far as this present world is concerned, what is called *life* is a common possession of the human family. Rich and poor, high and low, bond and free, noble and ignoble, virtuous and vicious—all seem to possess a common inheritance in this boon, so universally desired, and to which all so tenaciously cling: "All that a man hath, will he give for his life." Not only so, but all seem to go one way at last. "As dieth the wise man, so dieth the fool." The servant of God, and the reprobate sinner seem to go to one and the same place when they leave this world. Even the inspired Preacher could hardly perceive what advantage the wise and virtuous have over the vicious and the foolish. But is there not a difference? Verily there is. The gospel assures us that he who has begun to live a life of faith has entered upon a state of existence that is unending; and that he who sleeps in Jesus shall, on the morning of the resurrection, take full possession of that unending life. The passage of the wicked through this world is really nothing but a *living death*, they being "without God and without hope in the world." What they call life is hardly worth the living. It is hard to bring the sinner to a realization of this truth; but to the believer, it comes home with tremendous force. O believer, life is *yours*—not this fleeting span alone, usually limited to three score years and ten, but that endless cycle of ages, which has its beginning here, and upon which you entered the day you believed in Christ, who is "our life." Life is yours because you know how to use it. You have no occasion to "kill time," because your lives are so full of sublime and godlike action. The wicked are acting a play; their lives are a solemn farce. Only the children of God are really living; only they can realize the blessings of existence. Only they can give a rational account of why they live, and what they are living for. And when this brief state of existence is ended, what remains of the ungodly? Nothing but despair and death. Is it reasonable to call that *life*, that is ordinarily limited to less than a hundred years? Oh, no! Believer, thank God that life is yours.

6. "Or death." I seem to hear some one say, "What means this specification?" Why should it be represented as a blessing to the believer, that death is his? Would not every child of Adam give all temporal possessions, to escape the icy touch of this fell destroyer? Doubtless, there is something in human nature that shrinks from the cold touch of death; and I do not say that this natural repugnance will ever be entirely overcome. Still, death is not to the believer what it is to the unbeliever. If you had a diseased limb, which it was necessary to amputate, would you not select a surgeon that would perform the operation skillfully and with the least possible pain? Would you willingly employ one whom you knew to be your mortal enemy, and who would not only cut off your limb, but would, at the same time, instill a subtle poison into your system? Now death is the surgeon whom God has appointed to separate soul and body; and he is an enemy to every human being. The knife with which he performs his deadly work is dipped in a virulent poison; so that he not only kills the body, but poisons and destroys the soul. Whenever he operates upon an unbeliever, who is, as such, completely in his power, he uses this poisonous knife. But when he comes to execute the inevitable decree of God upon a believer, so completely is he in the power of that believer, through faith, that he is compelled to lay aside the poisonous knife and use one furnished by our merciful High Priest. We cannot escape the doom of death; but we can and shall escape its after consequences. To the believer, death is the end of pain; to the unbeliever, it is the beginning of sorrows. Then, has not death, to the believer, become almost a friend? "The sting of death is sin." That sting is taken away and death is *ours*. An eminent naval commander once reported the result of an engagement in these words: "We have met the enemy and he is ours." It will be the privilege of every believer, in the hour of death, and especially on the morning of the resurrection, to make this triumphant report: "I have met the King of Terrors, the common enemy of all sinful men, in deadly combat, and in the name and by the strength of the Captain of our salvation, I have overcome him, and he is *mine*." Then shall be brought to pass the saying which is written: Death is swallowed up in victory." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

7. "Or things present." Never did a Christian make a greater mistake than in

supposing it to be the duty or interest of a child of God to seclude himself from the companionship of other men, and immerse himself in a cave or cloister. The professed object of such seclusion is, to shut out the world with its cares. This is not God's will. To all such cloister monks, as to the Tishbite of old, in the still, small voice of Jehovah, comes the searching inquiry, "What doest thou here, Elijah?" No man is, or should be, more deeply interested in the affairs of this present life than the Christian. He is in the thickest of the fight; but he is there as a Christian, battling for right and the God of truth. The duties of the present hour, the work of to-day, absorb a large part of the attention of every active, living and healthy Christian. He lives mainly in the present—in the performance of present duty. And the things present are yours, O Christians, because you have the power to take hold of them, and turn them to the glory of God. It is the will of God, that his people take the reins in their hands and drive the chariot of salvation through the enemy's country, from victory to victory. The present belongs to the church of Christ, because it is connected by the sure promises of God with the eternity to come. The blessings of to-day are an earnest of the everlasting inheritance. In the case of the ungodly, there is no such pledge or assurance. Remember, I beseech you, brethren, that the things present are yours. Take hold of them in earnest, and work while it is day. Let not the enemy crowd you out of your proper sphere of work. And take Jesus with you, as a partner in all your labors, and you shall reap, if you faint not.

8. "Or things to come." In one sense, this is the grandest of all the possessions of God's people. In this department, they stand alone, without any to share their blessings. The phrase, "things to come," is by no means confined to the glorious rewards of the future life. On the contrary, I think the primary reference is to the earthly future of the church. The basis of this future is in the promises of God. Read the prophecies, from Moses to the last of the apostles, and notice those beautiful pictures of the future, and then consider that these promises are all "yea and amen" in Christ Jesus; then decide whether it is not a grand thing to be able to say, "These future realities are *ours*." As Abraham looked forward to the times of the Messiah, saw his day and was glad, thus reveling in the anticipated glories of "the things to come," so we to-day look forward to the consummation of the age, when the "desire of all nations" shall come again, "without sin unto salvation." O, what a glorious future, with its stores of promised good—the home-gatherings of God's chosen ones, the reunion of long-separated friends, the repression of hoary wrongs and the vindication of oppressed innocence, the judgment of the great day and the reward of the righteous, the irrepressible joy of angelic hosts and the loud hallelujahs of the redeemed, the things that eye hath not seen, nor ear heard, nor have entered into the heart of man—what nobler inheritance could heart desire? O, saints of God, if these things be yours, ye are happy indeed!

Well may the apostle close his enumeration with the repetition of his first assertion, "All are yours. Is there anything left out that heart could desire?"

II. "And ye are Christ's."

Such is the indissoluble band of union between Christ and his people; that it may be truly said that what belongs to him, belongs to them. They have, and can have, nothing but what he gives them. Nor does he give them all things with the intention of impoverishing himself. As the bridegroom in the English marriage ceremony says to the bride: "With all my worldly goods, I thee endow," yet gives her only a common interest with himself in these possessions, so the Lord Jesus endows the church, his bride, with all things, yet still retains the position of sovereign Lord. "I am my Lord's, and he is mine," is the heart-felt acknowledgment of every true child of God. "Ye are Christ's," O believers, with all that you are and have; and you have nothing but what he gave you. Therefore, honor and obey him in all things. "For he is thy Lord, and worship thou him."

III. "And Christ is God's."

There is a passage in our Saviour's intercessory prayer, that throws light on this proposition: "I pray not for the world, but for them whom thou hast given me; for they are thine; and all things that are mine, are thine; and thine are mine; and I am glorified in them." Again, in the same prayer, he says: "Neither for these only do I pray, but for them also that believe on me, through their word; that they may all be

one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." It certainly does not require much reasoning to convince an intelligent Bible scholar of the truth of this proposition. God is the Father of our Lord Jesus Christ; and in this, his only-begotten Son, the Father is "well pleased." On this point, we have his own testimony. From this relationship we are bound to infer a union between the Father and the Son of the most intimate kind—a union which presupposes a complete unity of plan and purpose, and a community of possessions; or, as Jesus expresses it: "All mine are thine, and thine are mine." This being so, the church that our Redeemer purchased with his own blood, and that is his by divine and absolute right, must also belong to God the Father. But Jesus is the glorious Head of the church, from whom all the powers in heaven and earth, and under the earth, shall never be able to separate her. Consequently, if she is God's, O must also be God's. It is mainly in his subordinate character, as Mediator, that Christ is God's; though the assertion would be true, taken in any sense. It is a glorious truth, that Christ is God's. It places the church on the high vantage-ground of divine protection, and enables her to bid defiance to all the powers of darkness. The church of God is, beyond all comparison, the most glorious and beautiful of all the creations of the divine mind. God the Father, Christ the Son, God the Holy Spirit, patriarchs, prophets, apostles, martyrs, confessors and a blood-washed membership, all linked together in a grand, glorious and indissoluble union, in which the several attributes of God, as a cord of many separate strands, bind her to the throne of the universe forever and ever.

Application:

1. Be consecrated to God in body, soul and spirit. Offer yourselves as a living sacrifice on God's altar, and let this consecration be complete. Never forget whose you are. We all need to be very watchful in this respect; so easy is it to lose sight of the fact that we are not our own, but are bought with a price.

2. Look well to the matter and manner of your service. See that you do not serve the wrong master. Other masters are continually watching and waiting for our halting, that they may impress us into their service. And do not forget that "no man can serve two masters." Jesus Christ is your Master, if you are a genuine Christian. He has work enough for you to keep you busy; and the only sure way of keeping out of the clutches of other masters, is to be constantly occupied in his service. In whatever business you engage, ask yourselves: "Is this my Master's work? Is this field his?" And, if it is not, you have no business there. Ye are Christ's, and not another's. If you are a farmer, it will not be long before your fields will be green with growing wheat and corn. When you shall look upon them, and your hearts shall burst with joy, and with gratitude to the Giver of all good, you will remember that these fields are *his*—these crops are his, for the comfort and sustenance of his children, that they may be strong to work for the Master. If you are a distiller, you will, doubtless, try to realize, as the whisky runs from the worm, that that still is God's own fountain of health and purity, sending joy and peace through the land, making husbands more tender, children more obedient, citizens more quiet and peaceable, Christians more spiritual and self-sacrificing. If you are a brewer, you will take the Lord's own barley and hops, and transform them into the foaming beer, and then you will try to imagine that Jesus comes and drinks it with you, and helps you send it out as a blessing to the souls and bodies of those who spend their time and money in consuming it. If you are a saloon-keeper, you will welcome to your hospitable bar the husbands and fathers who come thither to add to your wealth and testify their love for wives and children. You will also welcome the growing boys, who come to you to take their first lessons in piety; and you will try to thank God for the privilege of helping on his cause by keeping a saloon. If you are a tobacco-grower, you will soon be called by the spring zephyrs into the garden of your Lord. In a few weeks, you will prayerfully select a little plat of ground, into whose well-prepared mold you will drop little capsules of concentrated poison—is it Christ's own poison?—and when you see the tiny leaves of the young plants, you will shout for joy, that Jesus is preparing, through your agency, a blessing for old and young. You will thank God that he enables man and boy to overcome the weak, but natural repugnance of humanity to this subtle poi-

son, so that they can smoke it out immediately fatal result rejoice that you are permitted ministering at the altar of promoting sweetness and husbands and fathers more, and agreeable to wives and aging economy in the use of thus increasing the supply of vocational facilities. You wish these, and many more like to thank God for tobacco, an lege of growing and manufactur ing it, for the glory of Jesus fare of his church. True, well-meaning brethren, who bacco is an unmitigated curd Christian ought to grow, use it. What need you can with you; who can be again wishes tobacco to be grown, to forbid it? If any one al "What do ye, planting, hood ing this filthy and poisonou not triumphantly answer: " need of it?" Brethren, look callings. Scan them well, a tain whom you are serving God, or Mammon? Is it O Does your daily work tend to women better, or worse? T questions, and I am not their are written on the pages of G they are echoed in your or they are blazoned on the face they flash out from the bosom cloud; they leap up laugh smooth surface of lake and you will see them smiling at green fields and budding f "Whose are you? And whic ing?"

"All things are yours; and and Christ is God's."

O thou whose "word is li ful, and sharper than any tv and piercing to the dividi spirit, of both joints and r discerner of the thoughts an heart," drive, we beseech edged sword to-day into t hearts of every one that b message!

**IN MEMORIA**

DEACON GEORGE HOOD dence in Hartsville, Steuben York, July 19, 1886, of a diseases, from which he b but patient sufferer for man

He was born October 25, but a boy gave his heart an and united with the M. E. O he was married, by Eld. E. Avis A. Potter, daughter o of Hartsville. Having b that immersion was Bible b the seventh-day was the B 1848, true to his convictions into the fellowship of the H day Baptist Church, of wh a trusted, faithful and much until he was transferred to n church triumphant. He as clerk for about 26 year for more than 30 years, hav to that office in 1855.

Faithfulness to duty was and life-long habit with d was not a man of many w demonstrative in his social but his counsels were alw always right and kind. humor ran through his a which made him always o at home in the society of b

The family, the church munity cannot but feel the man goes out from his pl filled among them. The e he was held in his own neighborhoods was evinc church on the day of his vices were conducted by pastor of the Hartsville O Elds. Titworth and Sum the 1st and 3d Alfred O sermon, Rev. 14: 13.

**Some**

PAYMENT OF THE SABBATH RECORDER. Perhaps a word of " Long Branch may be int of the SABBATH RECORDER we are making an effort, but to do something for Master. In this directio some advancement mak

on, so that they can smoke and chew without immediately fatal results. You will rejoice that you are permitted to be priests, ministering at the altar of personal purity, promoting sweetness and health, rendering husbands and fathers more loving, patient and agreeable to wives and children, encouraging economy in the use of money, and thus increasing the supply of books and educational facilities. You will think of all these, and many more like things, and try to thank God for tobacco, and for the privilege of growing and manufacturing, and using it, for the glory of Jesus, and the welfare of his church. True, there are some well-meaning brethren, who think that tobacco is an unmitigated curse, and that no Christian ought to grow, manufacture or use it. What need you care? If Jesus is with you, who can be against you? If he wishes tobacco to be grown, who has a right to forbid it? If any one should ask you: "What do ye, planting, hoeing and harvesting this filthy and poisonous weed," can you not triumphantly answer: "The Lord hath need of it?" Brethren, look at your several callings. Scan them well, and try to ascertain whom you are serving therein. Is it God, or Mammon? Is it Christ, or Belial? Does your daily work tend to make men and women better, or worse? These are solemn questions, and I am not their author. They are written on the pages of God's own book; they are echoed in your own consciences; they are blazoned on the face of the blue sky; they flash out from the bosom of the storm-cloud; they leap up laughingly from the smooth surface of lake and river; and soon you will see them smiling at you from the green fields and budding forests of spring. "Whose are you? And whom are you serving?" "All things are yours; and ye are Christ's; and Christ is God's."

O thou whose word is living and powerful, and sharper than any two-edged sword, and piercing to the dividing of soul and spirit, of both joints and marrow, and as a discernor of the thoughts and intents of the heart, drive, we beseech thee, this two-edged sword to-day into the very heart of hearts of every one that hears the gospel message!

IN MEMORIAM.

DEACON GEORGE HOOD died at his residence in Hartsville, Steuben County, New York, July 19, 1886, of a complication of diseases, from which he had been a severe but patient sufferer for many months.

He was born October 25, 1820, and when but a boy gave his heart and life to Christ, and united with the M. E. Church. In 1845, he was married, by Eld. Henry Green, to Avis A. Potter, daughter of Elisha Potter, of Hartsville. Having become convinced that immersion was Bible baptism, and that the seventh-day was the Bible Sabbath, in 1848, true to his convictions, he was baptized into the fellowship of the Hartsville Seventh-day Baptist Church, of which he remained a trusted, faithful and much-loved member, until he was transferred to membership in the church triumphant. He served the church as clerk for about 26 years, and as deacon for more than 30 years, having been ordained to that office in 1855.

Faithfulness to duty was a fixed principle and life-long habit with Deacon Hood. He was not a man of many words, but largely demonstrative in his social and religious life, but his counsels were always safe, his words always right and kind. A vein of genial humor ran through his social intercourse, which made him always companionable and at home in the society of both old and young.

The family, the church, the whole community cannot but feel the loss when such a man goes out from his place, so faithfully filled among them. The estimation in which he was held in his own, and surrounding neighborhoods was evinced by the crowded church on the day of his funeral. The services were conducted by D. E. Maxson, pastor of the Hartsville Church, assisted by Elds. Titsworth and Summerbell, pastors of the 1st and 2d Alfred Churches. Text of sermon, Rev. 14: 13. D. E. MAXSON.

Home News.

LONG BRANCH.

Perhaps a word of "home news" from Long Branch may be interesting to the readers of the SABBATH RECORDER. As a church we are making an effort, not simply to exist, but to do something for the cause of the Master. In this direction, we are making some advancement each year. We are in

hearty sympathy with the work of the denominational societies, and most cheerfully contribute of our means, for their work, and for the work of the Executive Board of the General Conference.

Our Bible-school celebrated the Fourth of July with a picnic, in a beautiful grove belonging to Deacon B. G. Babcock. The exercises consisted of recitations, declamations, a paper and an essay, interspersed with singing. In the afternoon we listened to an earnest address on the subject of temperance, by the Rev. Mr. Beery of Humboldt. The net receipts from the sale of ice cream, lemonade, confectionery, etc., amounting to sixteen dollars and some cents, has been appropriated to the work of the Missionary Society, and that of the Executive Board of the General Conference.

July 16th being the birth-day of the pastor's wife, was the occasion for a very agreeable surprise at the parsonage. As it came in the midst of harvest, the attendance was not large, but the good cheer of those present, and some tokens of regard were a source of pleasure and encouragement to both pastor and wife.

We were very glad to receive a call from Bro. J. B. Clarke, in the interest of the Tract Society. He tarried nearly one week, preached four sermons, called upon all our families, and cheered us much by his presence and words of encouragement.

D. K. DAVIS.

New York.

CUYLER HILL.

The recent death of Eld. T. Fisher, though not unexpected, falls like a dark shadow upon this church and community, where he has preached so long and so faithfully. He will be greatly missed here and at DeRuyter, which has been his home for many years. He was often called upon to solemnize marriages and conduct funeral services. He was a good type of the Christian gentleman. He was born in England, and came to this country in early life. He was brought to the observance of the Bible Sabbath after coming to America. The church at Cuyler Hill, by this bereavement, now joins the large and growing company of pastorless churches. Sabbath meetings, however, are kept up with good interest and attendance. The illness of Eld. Fisher during the last few years, has often left this charge without preaching, and by this discipline, and by looking to God to help, they have become self-reliant.

In passing through DeRuyter, on my way to Scott, I have had the unexpected pleasure of meeting Eld. A. Campbell and wife from Wolcott, N. Y. Elder Campbell, by invitation of the church, is supplying the pulpit. In his eighty-sixth year, he preaches with as much strength and clearness of voice, readiness in utterance, propriety of speech, and continuity of thought, as ever, and to the great delight and edification of his hearers, though but recently recovered from severe illness.

I had, too, the pleasure of meeting the late pastor of the DeRuyter Church, Eld. Joshua Clarke, who, with his wife, were about to start for a summer's visit in the far West.

The prayer-meeting on Sixth-day evening, at which pastors Campbell and Clarke presided, was an occasion of special interest; the latter referred in a feeling manner to the past, the present and the future, and to the uncertainty of life, in view of his contemplated journeys. May God grant him and his safe return.

L. C. R.

JULY 27, 1886.

OTSELIC.

One week ago last Sabbath was a very precious season to all who attended our services at Otselic. It was held at the home of Deacon John Tallett, to accommodate his aged father, Deacon Elisha Church, who is too feeble to attend services at the church. The subject was, the "Triumphs of the Religion of Jesus Christ," Acts 16: 25. But the rich spiritual feast of the occasion was the conference meeting which followed the preaching, and in which 13 or 14 took part. Two of these, Aunt Almira Fifield and Dea. Church, are the only old members of the Otselic Church now living; Sister Fifield being nearly four score and ten, and Deacon Church past ninety-four.

How all our "souls burned within us" as they talked. The Deacon, too feeble to rise, sat in his chair and talked for nearly ten minutes; he began by saying: "Praise the Lord for this blessed privilege of meeting my dear brethren again in this world. I have been loving and trying to serve my God for more than 70 years. Glory to his name; religion grows dearer to me every day." "What a glorious experience! Aunt Almira

told us that the cause of Christ was dearer to her than everything else; the older she grew the more she loved it, and though she had been many years in this cause she was not tired of it. They have been the pillars of the church for years. Who will wear their mantles when they change them for the white robes of glory? What more valuable legacy can be left to the world than a long life faithfully spent in the service of God?

We all went away feeling that it was good for us to be there. God bless our fathers and mothers in Israel, and help us who are younger to take up the work for God and execute it faithfully.

PERIE FITZ RANDOLPH.

COMMUNION.

Communion service was held with the church here on Sabbath, the 17th inst. Several cottage meetings were held—one at the house of a First-day-keeper by invitation to hear on the Sabbath question. Sister Cook Buel continues to decline in health, and the physicians express no hope of her recovery.

L. C. R.

JULY 27, 1886.

West Virginia.

RITCHIE.

I want to write a word in regard to this zealous little church. It is not a large church, for the last minutes give only seventy-six members, but they are nearly all resident members, and are quite compactly located for our West Virginia societies.

In their zeal for the cause of Christ, they are not satisfied with preaching once a month, and so a little over a year ago, at great expense to them, they secured the labors of Bro. C. W. Threlkeld, who came and toiled as only a strong-bodied, earnest-hearted man could do. His forceful sermons are still working in the hearts of the people, and his visits to all their homes, even on foot, will continue to be a power for good.

When Eld. Threlkeld desired to return to Kentucky, the brethren went right to work to get another pastor, and finally persuaded Eld. A. W. Coon to come and spend some time with them. He has been there since the Association preaching and visiting, and the church has been greatly blessed in the ministrations of the Word twice on the Sabbath, and in his pastoral work from house to house. He now returns home to spend a few weeks before Conference, and it is not certain whether he will be able to come back and make his home with them.

But of one thing I feel assured, that these zealous brethren and sisters will do their best to secure a pastor and support him, too, if possible, without calling on the Missionary Board for help. May God bless their zeal, and greatly enlarge and strengthen them.

L. R. S.

CONNECTICUT.

MYSTIC BRIDGE.

A pleasant little episode occurred here which may be interesting to the readers of the RECORDER. It is described in the *Mystic Press* of July 15th as follows:

Miss Lavinia A. Griswold, so long a teacher in the Mystic Bridge public school, closed her labors at the end of the last school year, and at the suggestion of her physician will spend a few months with friends in New York State to take needed rest and regain her health.

On Thursday, July 8th, she was invited to spend the day out, and on returning in the evening was surprised to find her home thronged with friends who had come unbidden to pay their respects to one who had been their teacher, and the beloved and faithful teacher of their little ones. After an hour spent in hand-shaking and social intercourse, the company was called to order, and Mr. B. F. Williams in a short address stated the object of the gathering. He said Miss Griswold, by reason of failing health, voluntarily resigned her position as teacher in the school, which she had held for twenty-eight years, the greater part of which had been as teacher in the primary department, and spoke in high terms of her success as a teacher, and the universal esteem in which she was held in the community; after which he, in behalf of her friends, presented her with a purse containing \$175.

Miss Griswold, though greatly surprised, found words to fitly express her thanks, and gave a brief review of her connection with the school, and said it was with great sorrow she was obliged to give up her work.

Rev. Mr. Sherman was called upon and responded in a few appropriate remarks, after which Miss Spencer read a short poem written for the occasion, which closed a pleasant evening's entertainment.

GEN. JAMES H. VAN ALLEN, the aged millionaire of Newport, was lost overboard from the Cunard steamer Umbria, Thursday, July 23d.

Major Daniel Simpson, aged ninety-six years, well known as "the veteran drummer," died in Boston, July 28th. He served as a drummer in the war of 1812.

Cyrus W. Field has gained his suit for libel against James Gordon Bennett, and obtained a verdict of \$25,000 damages and costs, in a London court.

An epidemic of diphtheria and scarlet fever is raging in the neighborhood bounded by Forty-fifth and Fifty-third streets and Tracy avenue and Illinois street, Chicago. Twenty-five cases have been reported.

Owing to the reduced rates obtained by the post-office department, the price of stamped envelopes and newspaper wrappers will be reduced from October 1st. Several new styles and sizes will also be furnished.

Citizens of Texas are greatly incensed at the treatment some Americans have received at the hands of Mexico; and applications to raise companies are pouring into the adjutant general's office. In case of war with Mexico, military officers think 1,000 men can be enrolled in thirty days.

The village of Patchough, L. I., was lately invaded by a novel species of flying bug. The insects swarmed in such quantities that all the stores were compelled to close up an hour before the usual time. The bugs were about an inch long and three quarters of an inch in diameter with hard-shell backs.

A late report from Arlington, Mass., says gold having been recently discovered in that city, an investigation by experts proving its presence conclusively, has caused considerable excitement. Prof. Harvey, a geologist from New York, states that he never saw better indications for a gold and silver mine, and promises to start a company within forty-eight hours. He finds indications of silver in large quantities; some copper, sulphur, lead, gold, iron and traces of arsenic, and thinks the deposit may be worked for \$1,000,000. A shaft will be sunk in the course of a few weeks.

Foreign.

The Gazette publishes an official announcement that an international exhibition will be held in Paris in 1889.

The Mexican government has granted a concession for a colony of socialists on the shores of Tapalalampo Bay, Gulf of Lower California.

The new Spanish torpedo cruiser Destructor was launched July 29th. It is claimed that she is able to overtake and destroy the fastest torpedo boat heretofore afloat.

Bush fires continue to rage in many parts of Manitoulin Island. The losses in many cases are serious, some farmers losing everything. Several saw mills and large quantities of lumber have been burned.

The police have discovered a wide-spread revolutionary socialist conspiracy having branches at Paris and St. Petersburg. Many Polish students are implicated. The leaders in the plot have been arrested.

The municipal council of Dublin has adopted a farewell address to the Earl of Aberdeen the retiring lord lieutenant. The address expresses the belief that a home rule measure similar to that introduced in parliament by Mr. Gladstone will alone satisfy Ireland. The conservative members of the council left the chamber in a body before the address was adopted.

In the Spanish chamber of deputies, July 28, Senator Labra moved a resolution that the government free, as soon as possible, the remaining 26,000 slaves in Cuba. The government agreed to the resolution and it was passed unanimously. The president of the chamber congratulated the members on the crowning of the glorious work of the abolition of slavery.

A CARD.—Mrs. Hood and family desire to express their sincere thanks to neighbors and friends for their kindness during the long illness of Deacon George Hood, who passed to his rest July 19, 1886.

LETTERS.

Phebe A. Stillman, E. B. Titsworth, J. B. Clarke, Alex. Titsworth, Mrs. M. L. Allen, Fannie Stillman, Charles Sanders, Mrs. A. E. Pierce, C. A. Burdick, A. Colegrove, H. C. Marycott, Jacob Brinkerhoff, N. Gardner, S. D. Hanson, E. A. Whitford, Margaret Randolph, T. L. Gardiner, F. C. Dunn, J. F. Hubbard, W. W. Ames, S. W. Chedel, R. T. Burdick, C. Clark, Hannah Wheeler, Dauchy & Co., Geo. M. Ellis, E. L. Shannon, Rev. G. S. Baskerville, N. A. Russell, Annie Bee, Lucretia Conklin, Samuel Tomlinson, B. G. Stillman, Alfred Collins, F. O. Davis, W. S. Bonham, L. T. Rogers, H. Williams, Oscar Peterson, F. B. Goodwin, Geo. B. Kagarise.

RECEIPTS.

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

PAY TO VOL. NO.	PAID	DATE
H. C. Burdick, Ashaway, R. I.,	\$4	00 43 57
A. B. Briggs,	4	00 43 58
Chas. Sanders, Newport,	3	00 43 24
Alfred Collins, Charlestown,	4	00 44 24
Samuel Tomlinson, Roadstown, N. J.,	3	00 43 53
E. S. Woodruff, Shiloh,	2	00 43 52
Jas. R. Reiner,	2	00 43 52
B. W. Millard,	1	00 43 52
Mrs. Sidney Marshall, DeRuyter, N. Y.,	2	00 43 52
H. W. Burdick,	2	00 41 53
L. H. Babcock,	2	00 41 53
Leonard Coon,	2	00 43 8
M. M. Allen, Wirt Centre,	2	00 43 8
Mrs. O. F. Maxson, Ceres,	2	00 43 8
Barbara Buck, New Enterprise, Pa.,	5	25 43 23
Mrs. A. Bradford, Shingle House,	2	25 43 19
J. K. Andrews, Antrim, Ohio,	2	00 43 17
Mrs. J. A. Badger, Woodstock, Ill.,	8	00 43 31

CONDENSED NEWS.

Dispatches from Houston, Texas, say that the Houston & Texas railroad has been purchased by the Southern Pacific railroad company.

After holding out for higher wages for five months, the 600 miners at DuBois, Pa., have decided to resume work at the operators' terms.

NAME	RESIDENCE	PAID	DATE
H. C. Marycott, Milton Junction, Wis.,		5	00 43 57
M. R. Coon,		3	00 43 58
C. D. Balch,		3	00 43 56
Mrs. Hattie Pierce,		2	00 43 19
Mrs. F. Spencer,		18	43 17
Mrs. Ida Burdick,		25	43 19
H. Garthwait,		3	00 43 21
Lucy Saunders,		2	00 43 21
Lucretia Conklin, Spring Valley, Minn.,		1	00 43 40
J. B. Eater, Woonsocket, R. I.,		2	00 43 16
H. Williams, Osborne, Kan.,		9	00 43 18
W. G. Case, Rushville, Neb.,		2	00 43 19
Mrs. Lydia Ayers, Humboldt,		1	00 43 53
A. J. Davis,		3	50 41 45
B. F. Babcock,		2	00 43 6
Wm. Kennedy,		1	00 43 6
F. C. Davis, Oysterville, Wash. Ter.,		3	00 43 52

HELPING HAND. 25c.  
J. A. Hubbard, Plainfield, N. J.

SPECIAL NOTICES.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818.  
A. E. MAZE.

ASHAWAY, R. I.

PERSONS intending to come to the Quarterly Meeting at Waterford, August 13, 1886, will find conveyances at the Waterford station, on the Shore Line. The train leaves New London at 5.45 P. M.  
O. MAXSON.

WATERFORD, Conn., July 25, 1886.

ALL PERSONS expecting to attend the General Conference at Milton, in September, are requested to send in their names as early as possible, so that the entertainment committee may be able to provide a place for each. Persons having friends with whom they wish to make their home during Conference, will please state the same, and the committee will, if possible, arrange in accordance with such desire.

Address all communications concerning entertainment to the Clerk of the church,  
F. C. DURN,  
Milton, Rock Co., Wis.

THE committee to procure reduction of fare to the Conference are prepared to report progress. Arrangements have been made with the "Erie System," which embraces the New York, Lake Erie and Western, the New York, Pennsylvania and Ohio, and the Chicago and Atlantic lines, to take passengers from all points on those lines to Chicago and return, for one and one-third fare. Arrangements have also been made with the Chicago and North-Western road to take passengers from all points on that line to Milton and return, for one and one-fifth fare. Other announcements will be made in due time.

THE Hornellville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be cordially welcomed.

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

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to  
A. C. BURDICK, Treasurer.  
ALFRED CENTRE, N. Y.

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

THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held with the Waterford Church, commencing Sabbath evening, August 13, 1886, at 7.30 o'clock.

PROGRAMME OF SERVICES.

Sabbath evening, prayer-meeting, conducted by Eld. E. Darrow.  
Sabbath morning, 10.30 o'clock, sermon by A. E. Maze.  
Sabbath afternoon, 2.30 o'clock, Sabbath-school service conducted by Geo. H. Utter.  
Evening after the Sabbath, 7.30 o'clock, sermon by O. U. Whitford.  
Sunday morning, 10.30 o'clock, discussion of denominational work:  
1. The open fields, O. D. Sherman.  
2. The relation of the churches to our benevolent societies, Mrs. I. L. Costrell.  
3. The qualifications needed for our work as a people, Mrs. E. Darrow.  
General remarks.  
Sunday afternoon 2.30 o'clock, paper, Loyalty to our church covenant, H. Stillman.  
Sunday evening, 7.30 o'clock, sermon, I. L. Costrell.  
O. U. WHITFORD, Secretary.

FOR SALE OR RENT.—In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash, doors, blinds, moldings, etc. A very desirable location for a job shop. No other shop of the kind in the village. Address,  
J. G. BURDICK, Alfred Centre, N. Y.

REPORTS OF THE CHURCHES.—Blanks have been sent to the churches for reports to Conference. It is hoped that the churches which have not reported for some time will report their exact condition and that some member of the church will fill out the blank, in case there is no clerk. Any church overlooked, if there be such a case, is invited to send to the Corresponding Secretary for blanks.  
W. F. PLACE, Cor. Sta.

MILTON, Rock Co., Wis.

HELPING HAND. 25c.

SPECIAL NOTICES.

PERSONS intending to come to the Quarterly Meeting at Waterford, August 13, 1886, will find conveyances at the Waterford station, on the Shore Line. The train leaves New London at 5.45 P. M. O. MAXSON.

WATERFORD, Conn., July 25, 1886.

ALL PERSONS expecting to attend the General Conference at Milton, in September, are requested to send in their names as early as possible, so that the entertainment committee may be able to provide a place for each. Persons having friends with whom they wish to make their home during Conference, will please state the same, and the committee will, if possible, arrange in accordance with such desire.

Address all communications concerning entertainment to the Clerk of the church, F. C. DURN, Milton, Rock Co., Wis.

THE committee to procure reduction of fare to the Conference are prepared to report progress. Arrangements have been made with the "Erie System," which embraces the New York, Lake Erie and Western, the New York, Pennsylvania and Ohio, and the Chicago and Atlantic lines, to take passengers from all points on those lines to Chicago and return, for one and one-third fare. Arrangements have also been made with the Chicago and North-Western road to take passengers from all points on that line to Milton and return, for one and one-fifth fare. Other announcements will be made in due time.

THE Hornellville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be cordially welcomed.

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

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to A. C. BURDICK, Treasurer. ALFRED CENTRE, N. Y.

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

THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held with the Waterford Church, commencing Sabbath evening, August 13, 1886, at 7.30 o'clock.

PROGRAMME OF SERVICES.

Sabbath evening, prayer-meeting, conducted by Eld. E. Darrow.  
Sabbath morning, 10.30 o'clock, sermon by A. E. Maze.  
Sabbath afternoon, 2.30 o'clock, Sabbath-school service conducted by Geo. H. Utter.  
Evening after the Sabbath, 7.30 o'clock, sermon by O. U. Whitford.  
Sunday morning, 10.30 o'clock, discussion of denominational work:  
1. The open fields, O. D. Sherman.  
2. The relation of the churches to our benevolent societies, Mrs. I. L. Costrell.  
3. The qualifications needed for our work as a people, Mrs. E. Darrow.  
General remarks.  
Sunday afternoon 2.30 o'clock, paper, Loyalty to our church covenant, H. Stillman.  
Sunday evening, 7.30 o'clock, sermon, I. L. Costrell.  
O. U. WHITFORD, Secretary.

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MILTON, Rock Co., Wis.

Miscellaneous

PILGRIM DAYS.

BY S. O. JAMES.

Watching, watching, wearily watching,  
Till my eyelids close,  
Rousing up, and fighting daily,  
With my cruel foes;  
Wondering at the painful pressure  
They can bring to bear,  
Trying still to leave with Jesus  
All my load of care;  
  
Wondering if my efforts to please him  
In such weakness made,  
Fearing lest my fallures grieve him,  
Praying still for aid;  
Sighing for his precious graces,  
Mourning o'er my sin,  
Humbled at the deep corruption  
I behold within;  
  
Speaking of his boundless mercy,  
And his wondrous love,  
Hoping soon to share his glory  
In bright realms above.  
Thus it is my earth life passes,  
Thus my days go on;  
But I know the shades will lighten,  
And the morning dawn.  
*—Review and Herald.*

NAT AND HIS SISTER.

Nat Hastings was alone in the family sitting room, with his Latin grammar open upon the center table before him. He liked to sit here evenings with his sister Fanny, and study his lessons for the next day. She was up stairs now, hearing her small brothers say their prayers and tucking them snugly away in their cribs for the night. But she would come down before long and sit in that low chair on the other side of the table, with her work or book, making a pretty picture to Nat's eyes, in the soft light of the student's lamp.

And it was a pleasant room, beautiful and attractive as only good taste and a good deal of money can make any place. But this evening, for some reason, Nat seemed out of harmony with all the brightness and beauty around him. He was moody and absent-minded, and scarcely looked at his lessons; though usually he made the most of his time for study when his sister was up in the nursery, that they might have the more for those delightful little confidences in which they sometimes indulged later in the evening, while they roasted chestnuts in the ashes, or ate a dish of popped corn.

Nat had been in an uncomfortable frame of mind ever since he came home from school, at 4 o'clock. He had no appetite for his supper; was cross to his little brother, disobliging to Maggie when she asked a small favor of Master Nat, and almost snappish to his sister Fanny, whom he loved with all his heart, when she reminded him that he had left his books on the hat-stand and thrown his cap on the floor.

This grown-up girl was only seventeen, three years older than Nat; but she was wise and womanly beyond her years, especially concerning this brother, and happy in possessing his confidence. She never lectured him and seldom advised; only made suggestions which, in the end, he was pretty sure to follow, though not always received with favor at first. So this evening, when she came down stairs, she could see that her brother was very unhappy; and while her fingers were busy with her needle, her heart put up a little prayer that she might be able to give him that help he needed when he should open his heart to her, as she knew he would.

It was not long before he raised a clouded face to hers and said:  
"Fan, don't you think it's an awful bother to have a conscience?"  
"It may be troublesome at times, Nat," she said, "but I don't see how we could get along without it very well."  
"I suppose not," said Nat. Then a long silence ensued, broken at last by Fannie saying, kindly,  
"You know there is sometimes relief for a troubled conscience, Nat."  
"Yes, I know it, and I suppose I may as well fuss first as last; but, Fan, this is such a very bad thing," and Nat's voice broke a little.

night. I've told you, and I can do the other part in the morning."  
"But, Nat, dear, can you sleep with such a load upon your conscience? And it would be dreadful if it were to grow lighter except in the right way. If father and mother should come home on the eight o'clock train this evening—"  
"I hope they won't; I don't want to see them to-night!"  
"But they may come. I expect them a little because we have had no letter to-day; and it is after seven now, Nat. Shall I get your cap and mittens?"  
"I told you I wasn't going," said the boy. But she coaxed a little in a loving way, and presently, as she drew on those handsome mittens, his sister's gift, he said in a sober voice,  
"You are pretty hard on a fellow, Fan," then kissed her and hurried off to do the thing he dreaded. And Fanny's sore heart went up again in prayer for him and for herself, that she might at the right time be able to show her brother how very dreadful it would be to meet his heavenly Father one day with a load of sin upon his conscience.

We need not go with Nat to call upon his teacher. Some of us may have gone upon a similar errand and found with Nat, that "confession was good for the soul."  
Mr. Gray was a wise-hearted man, and his scholars loved him—Nat never so much before as when he whistled his way home from that call. True, there was something humiliating to be said before that class tomorrow; and he was perplexed that his teacher seemed no more surprised at his errand. But the worst was over, and his heart gave a bound when he came in sight of the house and saw a hack driving away from the door. And he rushed in to be hugged and kissed by his mother and father, and by Fannie, too, behind their backs.

By-and-by he was called out to share the nice supper Maggie had prepared for his father and mother, for Fanny had said, "Put on a plate for Nat, he must be hungry by this time." And so he was. How his eyes shone as he exchanged glances with his sister, and how happy he was, though a little subdued, as one is apt to be who has escaped a great danger.—*Interior.*

THE RUSSIAN PEASANT.

The life of the Russian peasant is full of misery and wretchedness. The constant care and hard struggle for his daily existence, the heavy taxes that he is burdened with and which he is bound to pay under any circumstances, all this is sufficient to deprive him of all the enterprise and ambition that are peculiar to the more civilized and consequently more happy nations. Total darkness and blind superstition are the main features of his character. The belief in the evil spirit as a mighty power, having a great deal to do in the fate of every individual, has taken deep root in his mind, and no reason seems able to extricate it. Any tale of the supernatural is taken as a matter of fact, and any matter of fact is looked upon rather skeptically. I can recall facts of shocking superstition that will, to a certain extent, illustrate the character of the peasant. On one dark, rainy autumn night a poverty-stricken old man threw an infant into the river, or, as he said, handed it over to the devil in exchange for a purse of gold that he supposed was hidden in a certain secluded place, and that could not be found unless some innocent human being be sacrificed! In another village a sick woman was choked to death by her kind neighbors in their desperate efforts to squeeze the devil out of her throat! Furthermore, an old woman, a supposed witch, was beaten to death by the villagers for bringing a pestilence upon the cattle through the aid and influence of the evil one! These are a few of the incidents that occur daily in the peasant's life.

The American reader can hardly imagine anything more miserable, more wretched, than the little hut in which a family, averaging six or seven members, is often found living. Imagine a little cave of 5x4, half of which is cut off by a primitive large stove, dark and gloomy, and that will be the "sweet home" of the Russian peasant. Every inch of space is inhabited, so that, as a matter of course, the air is made poisonous and intolerable, and this explains the frequent fatal diseases prevailing among the Russian peasantry.

such a luxury finds place in the peasant's home. After a day's work is over, the peasant goes out for recreation. The tavern, which is the only place of attraction for him, is generally crowded in the evenings. The most burning topics of the day are discussed there. What strikes a stranger who is present at one of such meetings, is the absolute confusion which characterizes its proceedings. All speak at once, no one listens, and the debates are scenes of wild disorder. But there is no rule without an exception; an orator may sometimes command general attention. In such cases utter silence prevails, and those who interrupt are ordered to "shut up." As a general thing, however, everybody is arguing at the top of his voice, a wild uproar goes on, which oftentimes ends in a fight.

Balloting is unknown in the Russian village assemblies. Every question, of whatever character, must be settled unanimously. The settlement of a question mostly depends on the proposal the *starosta* (village official) or any other important person of the village, whose influence conciliates all interests and wins the suffrage of the entire community, makes. To reach this consummation, however, through debates and a good thrashing of the subject discussed are indispensable. Every one must freely express his opinion and shout out at the top of his voice his arguments before any concessions are made.

THE MINUTES.

We're little things on little wings,  
And fast we fly away,  
In one short hour we wield our power,  
And then are gone for aye.

We're little things on little wings,  
And often we're abused,  
But there's a day when we must say  
If good or ill we're used.

We're little things on little wings,  
And swift we take our flight,  
So treat us well, that we may tell  
Who uses us aright.

*Christian Secretary.*

THE ICY END.

In the winter of 1873 a man attempted to cross the frozen surface of the Merrimac. When about ten feet from the shore he broke through. A workman in a saw-mill near by seized a plank and thrust it out to the drowning man.

Unfortunately one end of the plank was covered with ice, and that end the workman, in his excitement, extended to the struggling man. He caught hold of it several times, and tried to pull himself up on the solid ice. But at each attempt his hand slipped and he fell back into the water. At last he cried out, in the agony of terror—

"For mercy's sake, don't reach me the icy end of the plank!"  
A perplexed student once went to a college professor for help in a certain study.  
"I am willing to help you," the professor said, with chilling courtesy, "but of course you know that my time is fully occupied, and that I can't give special attention to every student? What is your difficulty?"  
The student stated what had perplexed him.  
"O, that's nothing!" answered the professor. "You don't need my help to get out of that difficulty. Still, when you really need assistance, I will cheerfully give it to you. But you won't forget that my time is valuable."  
The student bowed his thanks and departed without receiving the help he really needed. The icy end of the plank was held out to him. From that day he bitterly, though unjustly, classed all the professors together as cold and unympathetic. He carried this prejudice through his college course, because he had been denied a little timely sympathy.  
A few years ago, a young minister and his wife began their work in a growing Western town. Their people were attentive and courteous, the salary was ample, and a new church edifice was erected. But in less than a year the minister and his wife sought a smaller church and a lower salary.

A friend, surprised at the change, asked: "What was the matter? Didn't the climate suit you?"  
"Perfectly."  
"Well, wasn't your church harmonious?"  
"Yes."  
"You had a fair salary?"  
"Yes, more than I get now."  
"Why did you leave, then?"  
"Because my wife and I were tired of living in a moral refrigerator. Every one was kind, but it was a kindness wrapped up in ice, as if they were afraid it would spoil. We had help enough, but not real sympathy."  
The icy end of the plank had been extended to the minister and his wife.—*Golden Days.*

DOING HIS BEST.

There was a boy whom we will name Luke Varnum. He was fifteen years old, and he was lame of his left foot. So, when every boy in Number Five, and every man, old and young, shouldered his firelock and marched off to join Gen. Stark and go fight the Hessians at Bennington, Luke was at home. He limped out and held the stirrup for Lieut. Obitz to mount, and then he had to stay at home with the babies and the women. The men had been gone an hour and a half when three men galloped up on horseback. And Luke went down to the rails to see who they were. "Is there nobody here?" said one of them.  
"Yes," said Luke. "I am here."  
"I see that," said the first man, laughing. "What I mean is there nobody here can set a shoe."

"I think I can," said Luke. "I often tend fire for Jonas. I can blow the bellows and I can hold a horse's foot. Anyway I will start up the fire."  
So Luke went into the forge and took down the tinder-box and struck a light. He built the fire, and hunted up half a dozen nails which Jonas had left unintentionally, and he had even made two more, when a fourth horseman came slowly down on a walk.

"What luck," said he, "to find a forge with the fire lighted!"  
"We found one," said Marvin, "with a boy who knew how to light it."  
And the other speaker flung himself off the horse meanwhile. And Luke patted the hoof of the dainty creature and measured the shoe, which was too big for her. He heated it white and bent it closer, to the proper size.  
"It is a poor fit," he said, "but it will do."  
"It will do very well," said the rider. "But she is very tender-footed, and I do not dare trust her five miles unshod."  
And for pride's sake the first two nails Luke drove were those he had made himself. And when the shoe was fast he said, "Tell Jonas that I let up the forge—and put on the shoe."  
"We will tell him," said the colonel, laughing, and he rode on.  
But one of the other horsemen tarried a minute and said, "Boy, no ten men who left you to day have served your country as you have. It is Col. Warner."

When I read in the big books of history how Col. Warner led up his regiment just in time to save the day at Bennington, I am apt to think of Luke Varnum. When I read that that day decided the battle of Saratoga, determined that America should be independent, I think of Luke Varnum. When I go to see monuments erected in memory of Col. Warner and Gen. Stark, and even poor old Burgoyne, I think of Luke Varnum and others like him. And then sometimes I wonder whether every man and boy of us who bravely and truly does the very best thing he knows how to do does not have the future of the world resting on him.—*Edward Everett Hale.*

TWO WOMEN.

One's face with love was all aglow,  
And in her arms she bore a child;  
Her dress was simple, not for show,  
And sweet she smiled.

The other had a face like stone;  
A petted "pug" was in her arms;  
Rich jewels on her person shone,  
Her only charms.

*—Current.*

A RESUME INDEED.

It is now a long while since what I am going to tell you took place. I went to a funeral among people who were strangers to me. They had sent for me, as pastor of the nearest church.  
When I reached the house, I saw on the steps a person whom I knew. I said to him, "Who is the person who is dead?"  
He replied: "It is a very sad case, indeed. The people here just moved here. They have come a thousand miles. The husband is sick and weak. His wife always had good health. She was the stay and support of the children and the house. They had been here only two weeks. The mother has died; she had been sick but a few days."  
I went in and sat down. As I was musing on what to say, I looked around. At the head of the coffin sat the father, feeble in health, stunned, broken-hearted. Ranging in a row at the side were five children—the oldest girl fourteen years old. There were only three or four in the room beside the family.

When I finished, as they were carrying the coffin to the door, one of the little children cried out—  
"Where are you taking my mother in that ugly box?"  
O, it was pitiful!  
The next day I called and saw the oldest girl. I said:  
"You will have to be a mother to your little brothers and sisters, and a comfort to your poor father."  
She answered—  
"Mother told me she was going to heaven, and she would not forget me, and God would help me, and I must take care of the children, and I am going to do it."  
I looked at her with amazement. She was small and childlike in appearance, but something in her tone awed me. It seemed as if a woman, a mother, indeed, were speaking.

For two years I saw the family. The house was kept in beautiful order. The children were always at Sabbath-school, and always well dressed, and always knew their lesson. Then I left that part of the country, and have never heard from them since.  
But down in every girl's heart and mind is the power to do great things if she means to do them.  
God always helps good intentions.  
May none of my young readers have such a burden placed upon their young shoulders!  
If they should, may they have the everlasting arms to help them bear it!

HOW A PRINCESS WON HER CROWN.

What do you think about Mecklenburg Strelitz, a grand duchy of the German Empire? That the Baltic Sea rolls behind these two larger and several smaller districts,

and the bright waters of the Elbe River flash and quiver just beside them, and that the house of Mecklenburg is the oldest reigning family in Europe? All very good, little bright eyes, very good indeed. But I know a very pretty story about the Duchy of Strelitz. You want to hear it? Well, it isn't any secret, so I may as well tell it to you.

Years ago, as story tellers say, the Princess Charlotte was born in Strelitz. Now, although a princess, she had her daily tasks, and learned to read, and spell, and I have been told, mend her own stockings too.  
She had a wonderfully sweet voice, and so fine was her singing that even Haydn praised her; but this did not make her proud nor vain of the gift the good Father had thought wise to bestow upon her.

The horrors of war the young princess thought dreadful, and her wise little brain pondered its wickedness so long one day she set herself to write a letter to a noble prince. She wrote it beautifully, using great care in dotting every i and crossing her t's for she had been taught to do well her task, whatever it might be. Her maids said it was a favorable wind that bore it. Some time after this, Princess Charlotte and others were chatting gaily in the Strelitz garden. In their happy girlish talk some one asked merrily, "Whom, think you, shall we marry?" and Princess Charlotte laughed, "Guess who'll take such a little princess as I am!"  
The English mail came in just then, and there was a letter for the little maiden. But you'll never think who wrote it. Why George III. of England—you have all heard of him. What did he wish? A queen to share his crown and splendor, and to help make lighter his cares. That letter that pleaded "peace is so great a blessing" won for her crown and kingdom. You have read how long and wisely Queen Charlotte reigned. None bore her malice.—*The Pansy.*

LONDON AS IT IS.

What a constant marvel and enigma is a great city! The facts that are appearing in regard to London almost stagger imagination and challenge belief, but they are the sober figures of cold calculation. The original city within its wall comprised only 370 acres, and was wholly included in the county of Middlesex. It now has spread until its area covers 75,362 acres, extending into three counties, and including 122 square miles, being equal to a square having about eleven miles on each side. Within this area, by the census of 1881, there were more than 486,000 inhabited houses, each occupied by 7.8 persons, and the population was then 3,814,571, which has since increased to at least 4,000,000. Every year the births in London outnumber the deaths by more than 1,000 a week, so that the natural yearly increase is 52,500. A low estimate of the immigration from the country and abroad is 65,000 a year. With all the accumulation of this immense population, there are less than twenty deaths out of every 1,000 persons, showing that London is a remarkably healthy city, only three of the twenty-eight largest towns in the kingdom being more so. Last year, indeed, the death rate was the lowest on record. In connection with this, the fact is also stated that the marriage rate was then the lowest, showing the hardness of the times and the difficulty of getting a livelihood. These bare statistics of the size and growth of London are amazing. But still more so would be the facts, could they be as readily computed, of its immense influence on the financial, social and religious enterprises of the civilized world.—*Star and Crown.*

DON'T BE LATE.

One of the first remarks to be made in the interest of good manners in church concerns is punctuality in arriving there. To be a few minutes too early is the dictate of reverence for the place and the occasion as well as of common sense. Unfortunately, in many homes Sabbath morning might be labelled scramble time, so much unseemly hurry and bustle characterize the hurried hour between breakfast and the first bell. Having taken an extra hour in bed, the family have abridged their time in the beginning of the day, and there is less margin than usual, so there is more to do. Never a light task, even in the best-regulated households, to induce several children into their Sunday bibs and tuckers, seeing that the hair is braided, the collars fastened, the shoes brushed, gloves buttoned, and every thing *comme il faut*, the endeavor approaches madness when Fanny and Frank have both lost their best hats, and Theodore takes the last moment to quarrel with Tom, Teddy treads on the kitten's tail, and the baby in the cradle begins to cry vociferously.

Dr. Arnold used to inspire his people to spend the hour, before coming to church, in preparation of the heart, quiet prayer for the divine blessing, devout reading and meditation. How few there are who find time for this anticipation of the sanctuary, and to the few who have made it their life-long habit how precious the soul exercise is, and how reluctantly would they give it up.

**Popular**  
Dr. KOSMAN, of Breslau, a new safety cartridge for use in two parts, one to contain metallic zinc is placed in a hole bored to receive the tube, which breaks the tube, which breaks the acid, contact with the zinc, and of hydrogen gas takes place

**PYRAMID LAKE, Nevada**  
outlet, is nearly forty miles to twenty miles in elevation of 4,000 feet above sea, and is 2,347 feet lower than the principal source of the Great Salt Lake, on the whole plateau. It is about thirty wide. The Great Salt Lake is also about 100 miles long, and shows, as do most that the grand interior plain inclination or dip to the west to the southward toward the Lake Tahoe is smaller than it is only thirty miles long fifteen miles in width. It is larger than the Dead Sea, 1 to the surveys of Lieutenants trifle over forty miles long, breadth of only eight or nine much larger than the Sea of is only sixteen miles long miles wide.

**DESTRUCTION OF VERMIN**  
weather, insect pests in their rapidity, multiplying a thousand of the worst of these reprobates in a few days, and as their numerous, their numbers are overwhelming. It is, therefore, means of repression should diately. The young animals and poultry most. Fowls, suffer themselves, but soon stabes with fleas and lice known that horses have direerable persecutions of vermin their stables by fowls. Owls and mice also bring voracious stabes. Oil is fatal to evetouches, and sulphur is them. A mixture of form and one of sulphur, well and with the addition of one oil and one dram of found an excellent remedy of insect vermin, while tkeroseene oil on poultry rofowls from their tormentorriculturist.

**COFFEE AS A DISINFECTANT**  
some studious German men the correctness of which and to an extent succeeded atistics, that coffee, if morning on an empty stomventive against infectious epidemic diseases. He qucases where individuals a cup of hot coffee for br escaped an epidemic of ty ing that part of Germany server lived, or if attack contracted it in a much those who died from ha been in the habit of ta morning. This was a go ago, at a time when, in many, coffee was either costly a beverage as to be luxury that only the rich have forgotten the name, but remember that the did not take kindly to the ing a disinfectant, or, as smytic, and those who correctness of the observed the apparent icribed the epidemic causes, many to the hot coffee was prepared. T however, has not been recently been proven. Dirng of the Prussian army Medical Operator Oppler extensive investigations, detail, he had discovered coffee an antiseptic reme ne, but one which could purpose of a first dress oved in battle. If e totally prevented supp after pus has already wound, it leads to the beneath which the you plate spots. The coffee in the form of a powder the loss of valuable time the roasted coffee tea every soldier is bound to Oppler recommends which have been reos Hamburg firm, and vize good admirably well, a scrub these tablets a once assume a power presented two cases of injury of the head, oc of infection of the been treated with pow when the wounds had w that as under stru gely applies the coffee in is used in both

Popular Science.

DR. KOSMAN, of Brealean, has introduced a new safety cartridge for use in coal mines. The idea is a novel one. Finely divided metallic zinc is placed in a glass tube...

PYRAMID LAKE, Nevada, which has no outlet, is nearly forty miles long by from fifteen to twenty miles in width. It has an elevation of 4,000 feet above the level of the sea, and is 2,247 feet lower than Lake Tahoe...

DESTRUCTION OF VERMIN.—In the warm weather, insect pests increase with great rapidity, multiplying a thousand-fold. Some of the worst of these reproduce themselves in a few days, and as their progeny is very numerous...

COFFEE AS A DISINFECTANT.—Years ago some studious German made the observation, the correctness of which he endeavored—and to an extent succeeded—to establish by statistics, that coffee, if taken early in the morning...

powdered coffee over it, and partly presses it into the bandages with which the wounds are covered.—Northern Advocate.

REPENTANCE.

Without repentance there is no remission of sins. He who wishes to be saved, must confess his sins and do the work of repentance. To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them...

POWER OF A FEW WORDS OF SCRIPTURE.

A painter who rented a room in a tenement house, in one of the crowded squares of a great city, was one evening leisurely smoking his pipe, when he heard a rap at the door. It was repeated several times; then, at his gruff "come in," a little ragged boy timidly entered.

him." When Brian had finished reading, he waited for her to speak.

"Aye," she said, "poor man—full of leprosy—that was like me, full of sin—aye, I am full of sin—nothing but sin—all my life! Oh, what a many, many sins. But, I must come to Jesus—he came, poor man! I want to come. What is he said?"

"Lord, if thou wilt, thou canst make me clean," read Tom Brian.

"Lord, if thou wilt, thou canst make me clean," said the poor woman, and again. "O Lord, do make me clean—please do—make me clean now!"

"Yes, little lad," said he, putting his arm around him, "if you come as she came. You must say her little prayer, 'Lord, if thou wilt, thou canst make me clean.'"

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