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For the SABBATH RECORDER. LIGHT AND GLADNESS.

BY MRS. M. E. H. EVERETT.

"Light is sown for the righteous; and gladne for the upright in heart.' -Psa. 97: 11.

When the happy morn returneth, Morning of the Sabbath dear, Gold and rose and amber floating In the purple atmosphere, Where the brightest rays are falling, Long I gaze with gladdened eyes;
"For the righteous light he soweth"
Who is monarch of the skies.

Light of noontide, blazing golden Over hill and valley far, Light of evening's crimson banner, Light of twilight's tender star! Surely, well the holy Father Loveth every form of light, For to perfect day, he promised That our pathway should grow bright.

"Light he soweth for the righteous," 'In the night he giveth song," Where Orion binds his girdle. Where pale Leo whirls along, Where Arcturus stands rejoicing In the presence of the Lord, And the Pleiades are waiting For the sweet, exultant word.

Sorrow weepeth in the darkness: Shadows veil the mount of awe Where, mid flames in tones of thunder, He proclaims his changeless law. But above the crownless Infant Shines a new and wondrous star That the wise men rise to follow. Hastening from lands afar.

Tired of labor, worn with watching,
In the Sabbath dawn I stand Till the glory sweeps around me, Lighting all the summer land; In my heart an answer springeth To the song of spheres afar—'Root of David, branch of Jesse, Thou, the bright, the morning star!"

SOME TEXTS IN THE BEVISION.

BY REV. W. C. DALAND.

In order to point out some of the excellences of the Revised Version noticed in the previous article, let us glance at the New Testament a little, skipping hastily here and there. Notice the proper names from the Old Testament in Matt. 1, also Matt. 2:17. 3: 3, Isaiah and Jeremiah instead of Esaias and Jeremy. Compare also Luke 4: 25-27, and note Elijah. Elisha, and Zarephath instead of Elias, Eliseus and Sarepta. Many other similar passages may be found. In the Sermon on the Mount many passages are bettered. It is instructive to know how the Lord's Prayer is in the original, Matt. 6:9 13. Notice the passage, Matt. 6: 25-34, and compare it with the authorized version. See Matt. 7: 13, 14, "narrow" for "strait." Compare Matt. 9: 17 "wine-skins" for "bottles," also 9: 23, more exactly "fluteplayers" for "minstrels." Note Matt. 10 10 "wallet" for "scrip," "food" for "meat," so in many cases. Note Matt. 17 24 and cf. v. 27. Note Matt. 18: 6 "great mill stone," and compare the margin; also 18:7; and in many other places "stumble" or "cause to stumble" for "offend." Observe Matt. 22: 42, "What think ye of the Christ," as giving the true meaning; so elsewhere. Note Matt. 26: 7 "cruse" for "box," also 5:15 "lamp" and "stand" for "candle" and "candlestick." Note Matt. 28:1 a better translation, although it involves a discrepancy with the other evangelists. In Mark 1:2 note "Isaiah" for "the prophets," truer to the original, where the MSS were altered by copyists who wished to correct the inaccuracy. Observe 1: 27 and compare the authorized version. Note the separation of verses 9-20 from the last chapter of Mark, and the marginal note. "In Luke notice in the first and second chapters the translation and form of the poetic passages, and so all through the New Testament of poetic quotations from the Old Testament. Notice in Luke 2:1 "enrolled." It though, no doubt. Note Luke 2: 14, though some would not consider it an improvement. Note Luke 9: 24, 25 and parallels in Matt.

Luke 10: 41 "anxious" for "careful"

nocence must be sought elsewhere.

John's gospel note 1: 18 in the margin. Notice the omission of v. 4 and part of v. 3 of chapter 5. The part omitted was put on the margin first by a copyist to explain v. 7, which speaks of the water being troubled. It was afterwards incorporated into the text. | these might be extended to a volume. but has no proper place there. The man who was healed doubtless believed the cur rent notion in regard to the angel, but v. 4 which sanctions such a superstition has no it is fore-ordained. God thought of it ages for the result of it in the character of the visions of the heavenly life. They have outplace in the Word of God. In v. 39 of the same chapter, "Ye search the Scriptures, because ye think that in them ye have eternal life," is clear and sensible. The command "Search the Scriptures" is out of place in such a passage. The Jews sought eternal life in the Scriptures, and read in them most diligently, and though these very Scriptures spoke of Jesus, they would not come unto him that they might have life. Notice the much God's work as birth? Only in the is a process which requires infinite care. It soul in upon itself. A thoughtful man who passage 7:53—8:11 and its marginal note. In the book of the Acts notice 1:20 "office" for "bishoprick," also 6:1 "Grecian Jews" instead of "Grecians." Acts 7:45, "Joshua" instead of "Jesus," compare not have us cherish notions of his benevo- fluid." "So?" thought the Christian in- which tells of unspoken conflict. Some are Heb. 4:8. Note omissions of passages not in the original, Acts 8:37 and Acts 9:5 and 6. Note in Acts 20:17 and 28 that the terms "elder" and "bishops" are applied to the same persons. Notice in Acts 12:4 "Passover" instead of "Easter." Notice state in the heavens as when its disk is full. Acts 26: 28 "With but little persuasion," said in irony. Note Acts 27:12, "south-east" and "north-east" instead of "south-west" and "north-west." In fact notice the whole account of the voyage in chapters 27 and 28. In the Epistles almost anywhere the most

how much clearer Paul's complicated sentences are rendered in the revised version. as ye were servants of sin," etc. instead of God's proximity. "But God be thanked, that ye were," etc. Let anyone read Romans, chapters 5 to 11, "love" instead of "charity." The word here translated charity is elsewhere in the New Testament love. Why not here also? The Revision has it as it should be. Phil. 2:5-8, "a prize" instead of "robbery," thus making good sense. Paul does not God a matter of great moment, to be considered as a reason why he should not humble himself to take our nature upon him. James 1:23 "mirror" for "glass;" they had no looking-glasses, but only metal mirrors. Compare 1 Cor. 13:12. Note in 1 John 5 the omission of v. 7 which is not in the original. In Rev. 1:18, "Hades" for "hell," and so elsewhere in the New Testament where the word is Hades in Greek, which does not mean the "place of punishment," but the "place where the dead go." There is enough of hell in the Revised Version to satisfy most sinners without the addition of passages where there is no thought of punishment.

These are only a few texts referred to in hasty glance through the New Testament. yet the writer thinks that a careful examination of them will convince anyone of the necessity of a revision and of the superiority (at least as to accuracy) of the Revision over the common version.

HOW THE BIBLE TREATS THE AFFLICTED

BY PROF. AUSTIN PHELPS. D. D.

An angelic stranger from another planet would infer from the contents of the Bible that ours is a suffering race of beings. As a foreigner, not used to our language, once exclass of men the Bible has something to say that is characteristic; but to no other class has it so much to say as to the afflicted.

claims the infliction of sorrow as the inten- Saviour is the center. tional work of God. We find no adroit hid-Note the Lord's Prayer in chap. 11. Note the Lord's Prayer in chap. 12. Note the Lord's Prayer in chap. 12. Note the Lord's Prayer in chap. 12. Note the Lord's Prayer in chap. 13. Note the Lord's Prayer in chap. 14. Note the Lord's Prayer in chap. 14. Note the Lord's Prayer in chap. 15. Note the Lord's Prayer in chap

to proclaim and exult in it, even when the tive, as servitors of the same cause for which ward," when she once recovered from an illdeed done makes the ears tingle at its tragic | Christ died. They stood locked hand in ness in which her life had been despaired of, story. "See now that I, even I, am he. I hand with the angels of Gethsemane. Nev- expressed her profound disappointment. kill; I wound. The Almighty—he maketh | er did a good man bear a throb of pain to | She had "got her heart so set on heaven," sore; he woundeth. I was dumb because which the heart of Christ was not responsive. she said. Another suffering disciple, when thou didst it." Fragments of Scripture like Never does a great affliction fall upon a saved from an accident which for an hour

A strain of theocratic sovereignty runs the Lamb's Book of Life. through all the teachings of the Book, on the origin of sorrow. Sorrownever happens; which represent God as superintending the am so disappointed," said she. Such men and individualize him from the uncounted millions of the universe, to call him by name. his appointed discipline; and this long before he was born. Every one of us is inclosed in a golden net work of eternal and benig- silversmith in England, what was the process

seeming is it a paradox. An open grave is must be watched minute by minute. I sit is conscious of such a deepening significance as benignly inclosed in the circle of decree down beside my forge while the heat rises to in his own life learns to read by intuition with which he has girdled the earth as a the melting point. I do not allow my eye the lives of others. He cannot walk the bridal or a resurrection. Precious in his to wander from the crucible. I watch it till streets of a crowded city without observing sight is the death of his saints. He would I can see my face reflected from the molten in a multitude of faces as they pass a look lence which require the hiding of his agency | quirer. "I understand now why the Bible | bearing their lot patiently, some are battling in the assemblage of mysteries of which a of his providence he turns to our view as in- [people.' geniously as the bright side. The crescent and the waning moon rides in as queenly

2. The Bible gives equal emphasis to the fact that God is the chief comfort of those Many passages are made intelligible which dark trusts in confiding silence to the unseen fort all that mourn?" would otherwise be puzzling. Notice Rom. | hand that leads him; such may every sor-

Nature never did betray The heart that loved her.

But who of us has ever found it so? Are meaning to our own faith, by reproducing a there not deeps and "lower deeps" beneath single scene in our Saviour's life. When his is a stamp of personal originality combined the billows of a great affliction into which friend Lazarus sickened and died, he was nature cannot follow us? At her best she twenty-five miles away, beyond the Jordan. mean that Christ thought it not taking hon- is too passionless and unresponsive. We in- He was busy preparing the minds of his obor from God to be equal with him, but that terrogate her wisdom, and she tells us, "It tuse disciples for their approaching separa-Christ did not consider his equality with is law." We throw ourselves upon her mer- tion from him. Yet in the distance he felt, cy, and she responds, "It is law." She knows no deity but law. If we have no which was going on at Bethany. He needed other friend, are we not of all men most no telephone to tell him of its progress and

> God knows us better. Not even to the compassion of pitying ingels does he send us in our extremity. He invites us to himself. Everlasting arms are open to embrace of the weeping sisters silently into the reus. The words have cast a halo over nations cesses of his own soul. He brooded over that sat in darkness: "Come unto me, ye that are heavy laden."

3. Scriptural thought also incloses human suffering within God's purposes in redemp. eth; I go to wake him." tion. There is a world of strength in the assurance that suffering is not an isolated anomaly. It is not a my ery, the solution of which we must find, or seek and not find, in its own impenetrable besom. It is not evil unmixed, which has no benignant outcome. It has part in the grandest alliance of beneficent agencies which the history of the universe discovers.

"Blessed is the man that endureth temptation; when he is tried he shall receive the crown. He knoweth the way that I take; when he hath tried me I shall come forth as gold. Our light affliction worketh for us from infancy in Interlaken, at the foot of the Jungfrau, see no majesty in its awful brow, and no beauty in the purple glow of sunlight on its summit. So do we lose the magnificence of Biblical promises in our pedestrial and dusty familiarity with them.

Time has wrought into volumes of Christian song the words in which the Bible makes sorrow tributary to the designs of God in redemption. It is not merely that sufferand the stars effect that without extortion. Note Luke 9: 24, 25 and parallels in Matt.

16. Luke 10: 18, the fall is not of Satan from heaven—rather of the lightning. The reference is to the fall of Satan's power, and in its suddenness Jesus compares it to the lightning from heaven—Satan's fall from in
18 It so intent to say as to the amicted. The seedtime and harvest and summer rains do more than that in gentle evolutions. But this mystery of sorrow is gift which takes rank in dignity with the gift of prayer, with the gift of Christ, with the gift of Chris

it is inflicted. It never springs up in a night; discipline of pain with watchful solicitude and women find a temptation in the Biblical before it came. He cared enough for the sufferer. The favorite emblems by which lived St. Paul's "strait betwixt two." sufferer to think of him, to single him out, inspiration designates good men in sorrow are the precious metals. "I will refine nignant care for the afflicted and the desothee as silver is refined. I will try thee as late. Where now is the man or woman, who to measure his necessities, to plan the out- gold is tried. I have chosen thee in the is far enough along in years to know what line of his destiny, and to select and arrange | furnace of affliction. He shall sit as a re- | life is, who does not feel the need of it? Who finer of silver."

Does it seem a paradox that death is as from dross. He replied in substance: "It when revolutionary changes will drive the

represents God as sitting by the furnace of with it angrily; a few are triumphing over death scene is the center. The shaded side affliction, and watching the discipline of his it; all are walking in the shadow of it. This Scriptures as one of the factors in the personal discipline of Christ for his redemptive | tially help his fellow. Each must bear his mission. Men are fond of tracing resem-

blances between the Bible and other books

who suffer. The hand that wounds is the of ancient ethics and philosophy. They tell hand that heals. The word that kills makes of other than Biblical incarnations and Mesalive again. The Scriptures which teach siahs. But where has moralist or philoso-despair to which unblessed affliction dooms this have become household words. Our pher or poet, uninspired, ever given to "a a man. There is but one such Friend in the morning and evening prayers rehearse them, hurt world" such words of healing as these: universe.—Congregationalist. and our children sing them. "God is our "A bruised reed he shall not break: the refuge," has but a short time- ago made a smoking flax he shall not quench. The Lord predjucied readers cannot fail to perceive belt of song around the world. 'I, even I hath given me the tongue of the learned, am he that comforteth you. Fear not; I am | that I should know how to speak a word in with thee; I will hold thy right hand, say- season to him that is weary. He hath sent ing unto thee, Fear not." A child in the me to bind up the broken-hearted, to com-

When these words were spoken there was 6:17 "But thanks be to God, that, where- rowing man be, in the consciousness of not a blind asylum, nor a retreat for the insane, nor a hospital for invalids, nor a home their proselytes was capable of inventing the Here again the Word does not direct our for orphans in all the world. The direct of sayings ascribed to Jesus, or of imagining thought to second causes. Poets calebrate men put their deed into the timb, or laid them the life and character revealed in the Goston the forests, the streams, and the silent skies on the funeral pyre, doubting as Cicero did pels? Certainly not the fishermen of Galiand see the improvement. Note in 1 Cor. for their tranquilizing power over us in the when his only daughter died, whether the 13:1 and elsewhere in the same chapter agitations of a great sorrow. They tell us immorality of the soul were a truth or a dream. It was on the ears of such a world that the words of Messsianic promise first writers, in whom nothing is more evident

> We shall the better realize their full as a burden on the air, the mournful scene its fatal ending. His own great and tender heart was conscious of its undulations, as it thrilled along the hidden chords of his symthem there as a guarded treasure, till the hour came when all was over, and he said to his mystified disciples, "Our friend sleep-

Such occult emanations of compassion from the heart of our Lord are going into all the homes of sorrow where believing men and women suffer. They are vibrating on the air invisibly the world over. They bring the afflicted into a very sacred alliance. What they suffer Christ suffers. For this he became a Man of Sorrows. Do we long in our desolateness for human fellowship? Our Redeemer is a suffering man. Do we faint for the want of a more than human strength? Our Redeemer is the Son of God. Our very commonest and most homely griefs he lifts up into the embrace of his divinest sympathies, an eternal glory." Those who have dwelt and invests them with the glory of his atoning pains. This is a faithful saying, that in some way we know not how, if we suffer we shall also reign with him.

6. Once more, the Scriptures emphasize God's benign remembrance of the afflicted by their representations of heaven as a place of repose from trial. There the weary rest; the wicked cease from troubling. The inhabitant doth not say, "I am sick." Tears no longer flow. Sorrow and sighing take was a census, for the purpose of taxing pressed it, "This is a hurt world." To every ing is so ruled and overraled by a tortuous flight forever. There is no more death. Providence that glimpses of the benevolence What this world is in respect to all the causes of God can be extorted from it. The sun of human sorrow, that heaven is not. Thus does the Bible seem to make the heavenly conditions meet by contrast the woes of this world and the longings of suffering men here, as if heaven were made for them alone. Robert Hall, after years of excruciating

neuralgic pain, said that his chief idea of heaven was rest from suffering. The father of John Foster, for twenty years before his death, prayed on the return of every New Suffering, as a factor in the redemption Year's morning that, if it might please God,

trusting believer which is not recorded in | had kept her life balancing in the scale, when she was told that she would live, met 4. The Bible also abounds with passages the announcement with a flood of tears. "I

Such is the religion of the Bible in its bedoes not foresee his need of it, if the pres-A Christian woman once inquired of a ure is not upon him now?

The time must come in every life, that by which the precious metals were purified carries with it any great density of meaning, one is not like that one. None can under-5. Again, suffering is represented in the stand fully the trial of another. It is no selfishness in any that none can very essenown. Each treads a path in which he is the only traveler.

> We need in such a life some friend who can and will save us from the abyss of stoical

A SKEPTIC'S OPINION OF CHRIST.

It is no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable is superadded by the tradition of his followers. Who among his disciples or among lee; as certainly not St. Paul. whose character and idiosyncrasies were of a totally different sort; still less the early Christian than, that the good which was in them was all derived from the higher source.

About the life and sayings of Jesus there with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration. in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who evpathy with suffering. He drew the sorrows er existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; not even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life. - John Stuart Mill.

THE POWER OF PRAYER.

"Praying always." Eph. 6: 18. The soul of man is like a kindled brand—so long as the air breathes on it, it will retain to the last its genial warmth and crimson glow but let the air stagnate around it, and flake on flake the white ashes will gather over it. and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, that prayer is to the soul. Let the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love, will die away from it, because these are the result of spiritual grace from above; and covered with the dead, white embers of its own selfishness and pride, it too will be cold and dead and hard—a useless thing, half consumed with impenitence and sin.—Archdeacon Farrar.

RESOLUTIONS.

At a church-meeting of the Ritchie Seventh-day Baptist Church, the following preamble and resolution were unanimously

WHEREAS Eld. A. W. Coon, who has very so ceptably and faithfully labored with; and for us fer the past two months, is soon to leave us; therefore Resolved. That we express to him our sincere thanks for his earnest and faithful labors for our salvation and up building in a Christian, inc. and that we ask that this presemble and resolution is printed in the Sarbara Resources.

ALVA FITZ RANDOLPH, Clirk

Missions.

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

Bro. F. F. Johnson, Stone Fort, Ill. writes: "Would like very much to go to Conference this year. Hope I can. All crops are good except corn. Dry weather continues. No peaches, but plenty of apples. Have been preaching in new locali-

THE American Sunday-school Union reports the following missionary work for the past year: 1,618 schools organized, with 7,086 teachers and 60,121 scholars; 1,681 schools (not before reported), aided with 16,669 teachers; and 148,527 scholars; 3,291 schools (previously reported), aided with 17,-097 teachers and 161,572 scholars; 6,516 Bibles and 8,593 Testaments distributed; 29,660 family visits, and 9,022 addresses.

It is not begging, as some seem to suppose. If missions are a very important part of the work to be done by a Christian denomination; if it is wise to undertake such work in a systematic way, through an organized Society, and an Executive Board, then it is the duty of the churches and people to furnish the necessary means. The members of the Board, themselves contributors to mission funds, are saying to their brethren and sisters, let us together see that the Treasury is supplied. We deeply regret the occasion of especial appeals and spasmodic efforts. These should give way to systematic and regular giving, in which we are making progress. No, we are not begging when we present to you the claims and needs of missions.

OUR readers will be glad to learn of the safe arrival in this country of Bro. Ch. Th. Lucky. He writes from New York City:

"I thank God through Jesus Christ for the many mercies he has bestowed upon me, for his kindness, protection, and guidance till now. I am again in New York, thanks be to the gracious Lord. I do not regret having gone to Galicia (in Austria), for the Lord blessed me there greatly. I have neither gold nor silver, nor a cent in my pocket but the joy the Lord granted me there paid all trouble and all pains. Still, I could not stay there any longer; I felt lonely, and al most pined to see the brethren here. Now, thanks be to the good Lord, as I am here again, I can still my desire."

Mr. Lucky met Rev. Wm. M. Jones o London, who sends by him "greetings and salutations to all the brethren and sisters in America." He speaks of the severe illness of Mrs. Jones; and we join with him in hoping for her speedy recovery.

"Salute the brethren and the sisters," writes Mr. Lucky. "May the good Lord keep all and bless all and make all faithful to his truth and commandments."

Mr. Lucky's address is 47 E. 69th street New York.

FROM D. H. DAVIS.

VISIT TO HANG CHOW.

SHANGHAI, China, May 25, 1886. this place during the spring, but upon the Mrs. Dalziel, and Mrs. Gulick, wife of Dr. ty, we decided to take the matter into conhome for a short time, to accompany them.

the false. But he said, "We have grown stable, fixed in the worship of the Boosah" the truth he has uttered.

When we returned to our boats, it was bact at 12 M.

We had not finished our dinner, before we were informed that there was a Chinaman waiting outside, who claimed some cash for acting as our guide; but as we had not engaged any guide, and in fact, were in need of none, we refused to pay any cash. The number of those who follow us about is quite too numerous for us to encourage them with money. Just at evening the priest himself came to my boat, when I had another long talk with him. He was very friendly, and suggested my coming to this city to teach Christianity. He pointed out a new place where I would find him when I came again. | were standing at the door for the ladies, residence of Dr. Main. After a social hour in the dark hours of midnight, while Satan May it please God to use this man as a while the others walked to the lake, took a refreshments and religious exercises, they means of opening the door of that city to boat across to the nearest point and then took up the consideration of a Chinese book the entrance of the gospel! Yea, may he proceeded on foot again. The road up the entitled "Family Instruction." A translabe set free from the shackles of superstition, and be brought into the full light and libertv of the truth! After the Sabbath had passed, we started on our journey, hoping to luxuriance on either side. Advancing, we reach a city by the name of Kia-Hiung, a discovered we were among the tombs of the distance of 36 le from Kia-Za, but passing dead. We soon arrived at an arched gatearound the walls to the west side of the latter place, we were informed by the Chinese on board the gun-boat anchored there, that it would not be safe for us to proceed in the of the heavenly road," or literally "The first to the external, and deals almost entirely night, as we might be attacked by pirates. So we decided to stop until early morning, and then go on to the city of Kia-Hiung. At day-break the next morning, we were on our way, and at 10 A. M. were at the abovenamed city, where we remained for the day. Here I engaged in selling gospels, etc. In the afternoon we listened to a very interest-We had not anticipated making a visit to ing account of mission work performed by Mrs. Gulick and her husband, Dr. Gulick, earnest solicitation of our friends. Mr. and on one of the western groups of the Sandwich Islands. This account was full of Gulick, agent of the American Bible Socie- hardships and the signal blessing of God. In the evening I preached to the boatmen on sideration, and, if we found it possible, to our two boats, who seemed to be quite inmake arrangements so that we could leave | terested. How much good they carried away | god, chiseled out in the solid granite. It is said with them we cannot know. We are to sow This we were able to do, and so after two beside all waters. The day was a very long ages, was transported from the western pardays, we were ready for the trip. I had de-lone, and I felt weary with its labors. Moncided that it would be best for Mrs. Davis day morning we set out again on our jour- of Buddha. Farther up we come to the and the children to go also, believing that ney, arriving at Hang Chow Tuesday eventhe change would do us all good. The ex- ing, but not in time to get into the city. as pense for us all would be the same as for me the gates are closed at early dusk. We found I engaged a boat which answered a chapel of the Southern Presbyterian Misour purpose very well, for eighty cents a sion located outside the city, and through the day. It was manned with four young men. native preacher in charge, we learned how to steps, winding first one way and then the The boat was to be at the Arsenal on Wed- reach the foreign missionaries. On Wednesday noon, and we were to be on board at nesday morning we called sedan chairs, the 2 P. M., ready to set out on our journey. only way of travel in the city except by foot But it was four o'clock before our friends or on horse-back, and set out for the home came up. The tide soon changed against of the missionaries. I chose to take a foot then viewed the grounds and made an asus, and we were only able to reach a place passage, thinking I could walk as fast as the cent to a very high point commanding a fine called Ti-Poo, a distance of 18 le from chair-men, but I soon found that the China-Shanghai. The water-course we were to men, even with their burdens, were better rounding country. We gathered a few plants take in reaching Hang Chow lay up the pedestrians than I. I was obliged to fall be-Wong Poo (Yellow River), a branch of the hind, and they were soon out of sight. I Yang Tsi Kiang (son of the ocean), being was able to keep the right street, and with- of various gods and godesses. Within a nearly the same course as I took in my re- out difficulty found the dwelling of the miscent mission trip, only much farther. We sionaries. Hang Chow has work carried on cial reservoir, in which was growing the lotus

As we were to be at this place the whole day, | house of Rev. J. L. Stewart, of the Southern | until afternoon, starting back so as to reach I desired very much to go and look him up; Presbyterians. Mr. Stewart has been in the home a little before sundown. We were inso Mr. Dalziel and I started out with this field for many years. He has been engaged object in view. We entered the East Gate, in the work of preaching the gospel, and has | Rev. Mr. Judson, of the Northern Presbyand were fast approaching the Zung-Wang- been able to see that his labor has not been in Mian(the temple of the city god) when among vain. There are two other male missionaries the great throng on the street, I chanced to connected with this mission—Mr. Painter Mr. Judson is living alone, his wife, failing see my man, the Buddhist priest. I accost- and Mr. Johnston, who spend the most of ed him and told him we were intending to their time in out-stations and itinerating America some two years ago. She is now so call on him. He at once turned about and work. A girls' boarding-school, under the far recovered that she is cheered with the directed his steps homeward. I thought it care of Mrs. Randolph, has, for many years, could not be far from the place where I had been carried on in connection with this mis- close of the year. Mr. Judson is engaged first met him; and so it was not far. But sion. This school we found to be doing a chiefly in carrying on an industrial boardinghe led us past, and on and on, until we were most excellent work. Miss Kirkland is en-school. He has only recently commenced outside the North Gate of the city. Here, gaged in visiting the sick and doing all she the industrial department. I found that he situated on a high elevation, commanding a can to relieve the suffering. Although she had in his shop a turning lathe for cutting fine view of both the country north, and the is not a physician, she seems to be doing a screws and for other iron work. I was interestcity to the south, was located a Buddhist tem- good work, in which she greatly rejoices. ed to learn that the lathe was the patent of ple. We were invited in and entertained with | Upon Wednesday afternoon we visited the tea and rice-balls. My friend, Mr. Dalziel sacred lake, just outside the city on the west, seemed to have lost his appetite just at this where, the day before, thousands of people moment. We tarried here a long time convers- had gathered to release fish that had been ing on the subject of the worship of idols caught, also snakes and other reptiles, doing and the worship of the true God. The this as a meritorious act. This releasing of Mr. Mills is a missionary of the same sociepriest said if the religion we taught had fish, snakes, etc., is participated in every come earlier, before the Chinese had become year. The fish thus liberated have a lease of fixed in their present customs of worship, it | life, as there is a law prohibiting any fishing would have been accepted. He said the on the lake. The lake is a broad, shallow teaching of Christianity was good. I tried sheet of water, studded with various artificial to show him that even at this late day it islands that have been formed by throwing would be better to discard the false, and up the sediment from the bottom of the accept the true than to continue to hold to lake. These islands are covered with trees, and usually a small temple is erected on each. This lake is also divided into sec-(idols). What a true acknowledgment of tions by means of causeways, through which the real fact in the case is this, and that by are numerous arched bridges. Bordering extensive, and the field before him is indeed one of the leaders of heathenism. May God on the west are some grand old mountains, open his heart to a solemn consideration of upon two of which are located some very ancient pagodas. On the east shore is situated an old palace of one of the former Tartar | to enter into the hearts of many. nearly 2 o'clock P. M. We expected to be kings. A few Tartars still reside here. They are of finer features than the Chinese, and of a lighter complexion. The ladies have large, unbound feet and wear a peculiar the old Tartar city, where the Tartars used to live apart from the Chinese. While there were many things to interest, it was really present. too hot that day for us to enjoy them fully, and we were glad to return to our place of abode. At evening we had a fine shower,

weather very pleasant. mountain was delightful, being made of large. interpretation of which is, "The beginning foot of the heavenly road." On either side guard the way from the entrance of any evil | might be regarded a very excellent book. spirits. A short distance from this entrance projection. In the roof of this cave is a fismitted. The Buddhist priests say that Bud-Passing up the mountain road we saw all along son without any farther change. on the rocky bluffs, life-size images of this that the mountain, with all these carved imadise. It is most sacred to the worshipers temple of five hundred gods. This we gave only a passing look, as we were anxious to reach another temple far up the mountain. The way now became very steep, and was composed of a continuous series of stone other up the side of the mountain. We finally reached the temple, and here we had our picnic dinner in a large, newly-built reception-room attached to the temple. We view of Hang Chow city, and lake, and surof the heavenly bamboo, to take to Shanghai. In and about the grounds are shrines court, just back of the temple, is an artifireached Kia-Za, a distance of some 240 le by three missionary societies—the Northern plant, sacred on account of its emblematic from Shanghai, on Sixth-day evening, and | and Southern Presbyterian, and the English | purity. The gods in the temple are very remained at this place over the Sabbath. It Church Mission. We were cordially re- old; some of them have been nearly de-

vited on Sabbath-day to take dinner with terian Mission. We accepted the invitation, feeling that it would afford a quiet Sabbath. in health, having been obliged to return to thought that she will be with him at the Professor W. A. Rogers, of Cambridge, Mass. Mr. Judson has great faith in the necessity of combining western industry with western science. We pray that he may have great success in his worthy endeavors. A ty, and is engaged in general missionary work. Their work is some two miles north of the Southern Presbyterian Mission. The English Church Mission is located a little east of the Northern Presbyterian, and is represented by Rev. Mr. Harnburg and Mr. Colthus, who have charge of the general mission work. Dr. Main is in charge of the medical work connected with this mission. The Hospital Buildings are now new, large and commodious. The work is becoming very great. We doubt not but that he will do much, not only in relieving the suffering but also in preparing the way for the gospel

On Sunday morning I preached in Chinese at the chapel of the Southern Presbyterian Mission, and in English again in the afternoon in the reception room of Mr. kind of shoe. Just inside the West Gate is Stuart. All the missionaries of the city were present, and including the visiting friends, there were twenty-five foreigners

On Monday we purposed to visit some other places in the city, but the rain prevented. In the evening the missionaries which cooled the atmosphere and made the held their monthly missionary conference. This meeting was changed from Tuesday On Friday it was proposed that we visit evening to Monday evening so that we could the mountains. Early in the morning chairs | be present. The conference was held at the tion of a few chapters was at first presented broad, flat stones evenly laid. Shrubs and by Rev. Mr. Harnburg, and his rendering grasses of various kinds were growing in wild of the Chinese criticised by the others present. Then the subject matter of the chapter rendered was discussed. The book was written by a physician over a hundred years way, in the front of which was a high wall, ago. It starts out with the importance of bearing five large Chinese characters, the preserving the heart and establishing character. But it soon passes from the internal with the outward customs and propriety of of the entrance were placed huge carved, dress, and social relations. It does not teach wooden sentinels, who were supposed to idolatry, and from a Chinese stand-point, by lending my family the helping hand, and

We enjoyed our visit here very much, and we came to a bold, rocky elevation, in which on Tuesday morning we set out to return to ate the people of my field, and to canvass it there was a cave passing through the rocky | Shanghai. We arrived on Sixth-day, at noon, May 21st, having been absent from sure, through which a stream of light is ad- home seventeen days. The expense of this trip I have not charged to the mission, but having two days for his business. dha came down from heaven through this to my personal account. We have felt conhole. Upon the rocky walls of the cave are siderably benefited since our return. Hope carved many images of Buddha in bold relief. | we shall be able to keep on during the sea-

Yours sincerely.

CORRESPONDENCE.

The following letter, from the pastor of one of our smaller churches, shows what s live church, with an earnest pastor to lead, can accomplish. It is also one more among many signs that the plan of sytematic giving is steadily growing in favor,—not only as convenient and wise method of raising funds, but as a kind of necessity:

"It affords me pleasure to say that the plan arranged for last Sabbath to collect funds for our Societies worked well. The envelour monthly contributions for missions, which was taken on the plates at the same time as the envelopes, but not inclosed; and thisthe monthly—contribution last Sabbath was \$5 17. And I have since received, privately, some money on the special contribution. All for missions.

Descon and I were yesterday counting up the contributions to missions that this church will be credited with for, I believe, than \$152. This to some may not seem large, but it will help.

I more and more feel the need of systewas at this place that I sold the gospels to ceived by these missionaries, and the home stroyed by worms. I suppose it would be matic and regular giving. The people, I the Buddhist priest upon my recent visit. of myself and family was assigned at the sacrilege to repair them. We remained here think, will not be successfully appealed to to give.

annually in a spasmodical manner for mon-To this end I hope to labor in the fut. ure. If some systematical plan cannot be adopted and followed, retrenchment seems inevitable. My heart is unchanged in the cause of missions, as to its importance.

I am thankful that my lot for a time has fallen with this people, and in this state where there are so many strong workers.

You will excuse this intrusion, for I felt as though I wanted to tell you how my plan succeeded, and to converse briefly with you."

SUMMERVILLE, Texas Co., Mo., July 7, 1886. Dear Brother in Christ,—It is with pleas. ure that I attempt to let you know how the cause of the Seventh-day is prospering in this country. Two years ago there was only myself to advocate the cause, and now there are five more converted to the cause under my influence. There are several more that are deeply convicted.

I have called on T. G. Helm, and am go. ing to S. W. Rutledge's to see him and Dr. Nash about forming a presbytery to organize us into a Seventh-day Baptist Church at Flatwoods, Texas Co., Mo.

My field has been filled with heavy controversy; but amidst all the persecution, by faith I have stood, believing God would crown my labor with success, and give me souls for my hire. God has blessed me with some that have seen the light and come to it, and now seek a home in a Seventh-day Baptist church.

I have not done as much as I wanted to do for the cause, as times have been so close. and I have been acting as independent missionary; and so I have been limited in my

I now report 30 religious visits, number sermons unknown; tracts distributed, 1,100 pages, no more on hand.

Brother Main, I must now retire from the work unless the Missionary Society will assist me, as times are so hard that I cannot make support for my family and do the missionary work with success. This will look reasonable to you. My neighbors are calling me all the time, far and near, but at the same time they never say anything of recompense. Hard it is for me to quit the field that God has placed in my care and go to making rails, while time is stealing the golden moments of some poor souls away, whom I might lead to God. Dear brother, floods of tears have forced their way from my eyes was deeply working. When I look at my field and know that I must soon retire from it, and see what I have done, the influence I have in the minds of those that are keeping the Sunday, my heart is made sad, and I often ask the Lord of the vineyard, instead of taking laborers out, to send more in, as the harvest is great and the laborers are few. Dear brother, I have borne the heat and burden of the persecution of the day free, because I loved the cause of my heavenly Master, believing it was my duty to bear my part and assist the cause all I could.

Brother Main, if it is your good pleasure to assist me in still going on with the work furnishing me with tracts, please let me know soon. I am ready to go to indoctrinwell. I ask no salary, only assistance as you know that no man can make rails five days and be successful in missionary work, only

REV. A. J. BARTON.

Your circular letter received evening after the Sabbath.

In reply, I would say that we have already commenced the work of raising funds for the two societies, as suggested by Bro. Platts. You speak in your letter of adopting a plan for future work. Will you please excuse me if I say a word upon this subject? I do not wish to appear officious, nor to unduly meddle with that which has been entrusted to others, but this is a common cause—one in which we are all interested and remembering your forbearance in the

past, I take the liberty of writing in regard

to this interest. I believe that you and I have talked upon opes contained \$92 16. It was the time for this subject, and upon general principles, have agreed; but if I remember correctly, you thought my plan, while correct in principle, was not practicable. Let me make another suggestion bearing in the same direction, viz., upon our Missionary and Tract these amount to more than \$100, and mostly interests. Let each church be apportioned according to its financial, instead of its numerical strength.

Now I know that I am inexperienced, and this Conference year; and it amounts to more if I have again blundered, I beg your pardon, and wish to assure you that whatever plans you may see fit to adopt, I shall strive to render whatever assistance I may be able Yours for the cause.

Sabbath Bef "Remember the Sabbath-day,"

Bix days shalt thou labor, and do the seventh day is the Sabbath of the

THE ALARM SQUNDI

In its issue of the 22d ult. nounces its intentions and fu follows:

"We propose to fight to t other institution closely linked a sabbathless Sunday." "Iti time to sound an alarm. Th been an American institution has been an America. It is slo away," etc. As lovers of God's holy S

enemies of that other institut we deeply regret that The V poses to fight to the death to of Sunday. As every one know the first day of the week; the Bible is the seventh day, as reader must know. Take, f Matthew's Gospel, 28: 1. the Sabbath, as it began to di first day of the week." So, the of the week begins as the Sab hence, the first day of the Bible Sabbath; and yet The to fight to the death to make Take again, Mark's Gospel when the Sabbath was past, in the morning, the first da they came to the sepulchre." first day of the week occurs bath is past, and hence the week is not the Sabbath; and proposes to fight to the deat Sabbath.

Take another passage of Luke's Gospel, 23: 56 and 24 utive verses. "And they ret pared spices and ointments; Sabbath-day, according to ment. Now upon the first very early in the morning, t sepulchre." So, here again, the week occurs after the S hence the first day of the called Sunday, is not the S yet The Voice announces fight to the death to make What is this but fighting the Sunday was indeed God? it never was: if it was not man's appointing, but the the service which The Voice der it, is more than the go than good men could appro We are glad that The Ve

and is willing to admit that Sabbath, is "dwindling aw ing a "sabbathless Sunday Voice see that the Sunday no foothold in the Word of and ministers are trying to of the Sunday, but can th is palpable. Let the salo share in making the Sunda let those persons also who a Sabbath out of one of days" (Ezeikel 46: 1), and the place of God's blessed (Genesis 2: 1-3), bear the sponsibility in this matter.

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PRESENT SUND Of the States and Territories

BY REV. A. H. LI

KANSAS All labor, in person o works of daily and gener charity, is forbidden, and lars, or less. Seventh-da ry-men are exempted. fighting and games of all ty, not exceeding fifty d possive for sale of good mental or distilled lig cines, provisions, or other dista nee excepted sin dollars or less. Civil at habest corpus, may be cy. Those who obsert from givil service on a tert to serve process on

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Sabbath Reform.

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In its issue of the 22d ult., The Voice an nounces its intentions and future policy. as

"We propose to fight to the death that other institution closely linked to the saloon. a sabbathless Sunday." "It is pretty nearly time to sound an alarm. The Sabbath has been an American institution ever since there has been an America. It is slowly dwindling

As lovers of God's holy Sabbath, and as enemies of that other institution, the saloon, we deeply regret that The Voice now proposes to fight to the death to make a sabbath of Sunday. As every one knows, Sunday is the first day of the week; the Sabbath of the Bible is the seventh day, as every careful reader must know. Take, for illustration, Matthew's Gospel, 28:1. "In the end of the Sabbath, as it began to dawn toward the first day of the week." So, then, the first day of the week begins as the Sabbath ends, and hence, the first day of the week is not the Bible Sabbath; and yet The Voice proposes to fight to the death to make it the Sabbath. Take again, Mark's Gospel, 16: 1. "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came to the sepulchre." So, here, the first day of the week occurs after the Sabbath is past, and hence the first day of the week is not the Sabbath; and yet The Voice

Sabbath. Luke's Gospel, 23: 56 and 24: 1, two consecutive verses. "And they returned, and prepared spices and ointments; and rested the | profit or amusement, unless such as is per Sabbath-day, according to the command- | mitted above, he shall be fined not less than ment. Now upon the first day of the week, | two, nor more than fifty dollars for each ofvery early in the morning, they came to the fense. Every person or apprentice so emsepulchre." So, here again, the first day of | ployed shall be deemed a separate offense. the week occurs after the Sabbath-day; and Persons who are members of a religious sohence the first day of the week, commonly ciety who observe as a Sabbath any other called Sunday, is not the Sabbath-day; and | day in the week than Sunday shall not be liyet The Voice announces its intention to able to the penalty prescribed in this section to labe to the penalty prescribed in this section to labe ted, 1824; tutor, 1825; Professor of Moral fight to the death to make it the Sabbath. What is this but fighting against God! If the Sunday was indeed God's Sabbath, which it never was; if it was not a festival day of with a gun or dogs on the Sabbath-day, he man's appointing, but the Bible Sabbath, shall be fined not less than five nor more the service which The Voice proposes to render it, is more than the gospel requires, or 29, Art. 17. than good men could approve.

and is willing to admit that the Sunday as a Sabbath, is "dwindling away;" it is becoming a "sabbathless Sunday." Cannot The Sec. 21. Voice see that the Sunday as a Sabbath has no foothold in the Word of God? Churches and ministers are trying to make a Sabbath of the Sunday, but can they? The failure is palpable. Let the saloons bear their full share in making the Sunday sabbathless; but law was signed: let those persons also who are trying to make a Sabbath out of one of God's "working eral Assembly of the State of Louisiana; (Genesis 2: 1-3), bear their share of the responsibility in this matter.

The Voice is shaping the policy of the organ. But there are good men in that party that do not propose to fight to the death to make Sunday a Sabbath, and who will take the "alarm" which is here sounded. of to give, trade, barter, exchange or sell, the Sabbath to the effect that all men can- What else makes the university any-L. C. ROGERS.

PRESENT SUNDAY LAWS

Of the States and Territories of the United States.

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

works of daily and general necessity and of charity, is forbidden, and finable twenty dollars, or less. Seventh-day observers and ferry-men are exempted. Horse-racing, cockfighting and games of all kinds incur penalty, not exceeding fifty dollars. Sale, or exposure for sale of goods, merchandise, fermented or distilled liquors—drugs, medicines, provisions, or other articles for immediate use excepted—incurs a fine of, fifty dollars or less. Civil service, in a matter of habeas corpus, may be served on emergency. Those who observe Saturday are free from civil service on that day, and any effort to serve process on such is punishable. Hunting and shooting are finable, from five to twenty dollars. *

Maine prohibits in the following points:

*Compiled Laws of Kansas of 1881. Pp. 883-4, 687, 710, 906, 907. 695, 818, and Session Laws of 1886, p. 138.

"Whoever, on the Lord's-day, keeps open his shop, work-house, warehouse or place of business, travels or does any work, labor or business on that day, except works of necessity or charity; uses any sport, game, or recreation; or is present at any dancing or public diversion, show, or entertainment encouraging the same, shall be punished by a fine not exceeding ten dollars."

Sunday by statute extends from twelve o'clock Saturday night to twelve o'clock on Sunday night. Sabbatarians are allowed to work on Sunday.

Inn-keepers and victualers who permit strangers or lodgers to drink, idle, play, or perform secular work on their premises, are finable four dollars for each person, on second conviction ten dollars or less; the third conviction annuls the license. Each person four dollars.

Hunting or destruction of birds or other game is prohibited. No civil process can be legally served, and one attempting to serve is liable for damages. All contracts made on Sunday are void, though the date alone is not sufficient testimony. No one may plead a contract void without restoring the consideration. Tything men, or any other person, may prosecute violators, within six months.*

"Prosecutions for . Sabbath shall be commenced breaking . . . within six months after the offense is committed, and not after." Chap. 29, Art. 2

"Sec. 10. No work or business shall be done on the Sabbath-day, except the ordinary household offices, or other work of neproposes to fight to the death to make it the cessity or charity. If any person on the Sabbath-day shall himself be found at his own, Take another passage of Scripture, from or any other trade or calling, or shall employ his apprentices or other person in labor law. or other business, whether the same be for tion, if they observe as a Sabbath one day each seven, as herein prescribed.

> "Sec. 11. If any person shall hunt game than fifty dollars for each offense." Chap.

"That no game shall be permitted to be We are glad that The Voice is able to see | played on such (billiard) tables on the Sabbath-day, under the penalty of an absolute forfeiture of the license." Chap. 47, Art. 1,

LOUISIANA.

Louisiana had no Sunday law until June, 1886. The following law was then passed, the state to the Outlook, two days after the

(24) hours, during which period of time it found, the law remains as it was. shall not be lawful for the proprietors theredise kept in any such establishment.

whosoever shall violate the provisions of this | while one-half of the world are keeping the | teach—that is, who can inspire enthusiasm All labor, in person or by proxy, except | than ten days nor more than thirty days, or longer, so that the man going east has gained | high.

sale of ice. stores, drug-stores, apothacary shops, undertaker's shops, public and private markets. houses for receiving and forwarding freights, restaurants, telegraph offices and theaters, or any place of amusement, providing no intoxicating liquors are sold on the premises: provided, that stores may be opened for the purpose of selling anything necessray in sickness and for burial purposes; provided

General Statutes of Kentucky, pp. 844, 747.

sell or dispose of alcoholic liquors, except ed further that no alcoholic, vinous or malt liquors shall be given, traded or bartered or sold or delivered in any public place on said day, except when actually administered or law or the prophets; I am not come to deprescribed by a practicing physician in the stroy, but to fulfill. For verily I say unto missionary work as any man in Hindustan. discharge of his professional duties in case you, Till heaven and earth pass, one jot or | Give them your heart and your purse. How of sickness; in such case the physicians ad- one tittle shall in no wise pass from the law, fortunate that man is whose wealth and ministering the intoxicating liquors may till all be fulfilled. Whoseever therefore whose liberal heart will allow him to lift one charge therefor.

"SEC. 4. Be it further enacted, etc. That all laws or parts of laws contrary to or inconsistent with the provisions hereof, be, and the same are hereby, repealed."

THE LAW OF THE SABBATH.

This is the frank statement of Eld. D. R so offending is also finable to the amount of | Dungan, of the Disciple church, as quoted in the Signs of the Times:

> made by Adventists and Seventh-day Baptists to bring about a return to Sabbath keeping according to the law. If I have un- Protestant clergy believe just as they do rederstood them correctly, their positions are specting the sanctity of the Sabbath, and as follows:—

of the world.

2. It was given to all men, and was to be observed during all time. 3. It was to be observed on the seventh day of the week.

4. The law of which it was a part ha never been done away.

Now, beyond all question, if their theory is right, their practice cannot be wrong. understand the religious world generally to agree with their views concerning the giving of that law, as to form, time and extent. Indeed, I am 'not aware that either of the four positions taken by Sabbatarians is dissented from by the average religious teacher of to-day. Still, the practice is very distinct. The whole religious world, aside from the parties already named, keep the first day of the week instead of the seventh, which was required to be observed by the

Here is a manifest inconsistency, and no man can deny it. If God required us to keep the seventh day of the week, keeping the first will not be obeying that command. And it is vain to talk of keeping the spirit of a liamstown, Massachusetts, in some capacity, law when we deliberately violate its letter. It is impossible to be religiously right and scripturally wrong at the same time. If God to make so long a record, and lew can show commanded all men to keep the seventh day one, long or short, which gives such univerof the week, and has never changed or re- sal satisfaction. His record briefly stated, moved that law, then we must either keep has been as follows: entered, 1820; graduaof God. This is so self-evident that to elaborate or repeat it would indicate a want of Philosophy and Rhetoric, 1830; President, confidence in my readers.

the Sabbath has been changed from the seventh to the first day of the week. But the Bible does not know anything of any such a change. No inspired man ever called the first day of the week the Sabbath. It was centuries after the last apostle was dead before men began to speak of keeping the Sabbath by observing the first day.

It will be said, however, that the Sabbath, known it quite as well as any of his creat- newspapers will be full of their exploits. or may be licensed under the law of the State | tended for persons living in cold climates. | it is kind or useful to maltreat new and fresh of Louisiana, or under any parochial or mu- No one can change a law in any feature ex- students. In fact, they are quite unsophis-Prohibition party, of which it is the leading stores are hereby required to be closed, at any such change, such amending enact- college before the public. They only know twelve o'clock on Saturday nights, and to ment could be found somewhere in the Bi- how to educate very cheaply, and with imremain closed continuously for twenty-four | ble. But as no such enactment can be perfect apparatus, and with great diligence

I have heard a peculiar argument against that can teach makes the university.

so as to allow hotels or boarding houses to of the law. But no man has yet been able have means to support them. If their agents to find a single instance in which Jesus vio- come East and North and beg for money let wine for table use, on Sundays; and provid- lated any declaration of the law given by them be cordially received. Help them as Moses. He could not do so after the state- liberally as you can. That is the way Harment we find in Matt. 5:17-19:-

shall break one of these least command- of these needy and most blessed agencies out ments, and shall teach men so, he shall be of its period of doubtful struggle into ascalled the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

No one could be the author of that language and then violate the law himself without gross inconsistency, such as would unfit him for a public teacher.

at such conduct on the part of any one else. ed command of money, so unwisely placed No case has yet been reported, and no such at their disposal by the foolish plutocrats who

Sabbatarians are claiming, and with some show of reason, that a large majority of the that, if their popularity and salaries were 1. The Sabbath was given at the creation | not endangered, they would advocate the keeping of the seventh day just as they do. They conclude this from their admissions, as before stated, which legitimately bind them to the allowance to be granted the students to the law of the Sabbath. They further they can at all events put down the clubs claim, too, that the devotion of the Chris- and the other inducements (secret societies tian world to the first day of the week, is a not excepted) to unnecessary expense, which

the edict of a heathen king. Now to my mind the question resolves itself into this: Are we now under the law of college such men as prove themselves by which the Sabbath was a part, or is the Sabbath now binding on Christians? For it is not only hurtful to themselves, but also detcertain, if we are to keep the Sabbath, then we are bound to observe the seventh day of

Education.

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

Ex-President Mark Hopkins has been connected with Williams College, at Wilfor a period of 66 years. Few man can hope to make so long a record, and few can show Some have been heard to say, however, that losophy, 1836; Professor of Christian Theology, 1858; resigned Presidency in 1872, but retained the professorships, which he holds and actively fills at the present time.

THE MISSIONARY COLLEGES.

There is no danger of forgetting the big old colleges. Yale and Harvard and Amas required of the Israelite, could not be ob- herst and Dartmouth and Princeton and promptness, was apt to be your success in served in cold climates, and hence the rigor Brown will speak for themselves. Their getting consent, always provided that you of the law must necessarily have been some- wants will be known to the public and their had not already been favored more than your what abated. But if any such necessity has good works seen. Their commencements share. If you were out yesterday and day existed, He who gave the law has surely and regattas will attract the multitude. The before, it was somebody else's turn.

and enthusiasm. With them a man or two

any of the stock or any article of merchan- not observe the Sabbath at the same time; where? It is not bricks nor "bricks," not that when it is daylight on one side of the museums, observatories, laboratories nor li-"SEC. 2. Be it further enacted, etc., That globe, it is night on the other. Hence, braries; it is nothing but men who can

both, at the discretion of the court; provisions of this act shall not apply to newsdealers, keepers of soda fountains, places of Sabbath, and the other will be keeping the resort for recreation and health, watering next. And some ingenious person has made nonsense to talk about the skeleton colleges at the man going east has gained.
So we say, do not forget or despise the straight from the blue hill-tops; birds were young, struggling colleges in the West and Sabbath, and the other will be keeping the nonsense to talk about the skeleton colleges are full of the breath of a clover-field in places and public parks, nor prevent the a reckoning, showing clearly enough, to and paper universities, and to tell the young bloom. himself, that we are really keeping the sev- | men they must all come to Yale and Har-SEC. 3. Be it further enacted, etc, That enth, not the first day. All this seems to vard. They will not do it because they cannot the provisions of this act shall not apply to me very much like surrendering the ques- do it. The same reason which makes these used to extract a trifle of sentiment out of newspaper offices, printing offices, book- tion. These men say—without intending it old universities offer examinations for en- the former. O ghost of Roswell C. Smith. -that the Sabbath-keepers are right in their trance in the states of the West makes it es- if ghost you are, which I hope not. I must demands, and that it is necessary for us to sential that there should be colleges in those thank you in the name of myself and those bakeries, dairies, livery stables, railroads, find some way of excusing ourselves. What- states, and still more in the states beyond. of my companions who "could not bear arithwhether steam or horse, hotels, boarding- ever difficulties there may be found in keep- Colleges should not be only for rich people, metic," because you were so good as to put houses, steam-boats and other vessels, ware- ing the Sabbath in other countries or under but also for poor people. We look with no in those tempting problems about the hare other circumstances than could be found in alarm on the effort to multiply these insti- and the greyhound, and the gentleman and Palestine at the time it was intended for the tutions of learning. Some may need to be his guineas, and the drover with his cattle. Israelites, may show that it was not given to consolidated, or to be content to become and the clerk who bought that stock of goods other peoples, but can have no effect to good academies; but in the newer states, or in the country store, comprising two pieces prove that the law has in any sense changed. in the South, the danger is not from too of calico, two hymn books, one bladder of Again, it is argued that Jesus taught the great an extension of the opportunities for snuff, four empty barrels, and a list the superiority, not only of man, but also of the education, but from the lack of them. So length of your hand of all kinds of articles that nothing in this act shall be construed beast, to the strict demands of the Sabbath. | we say one good word of encouragement for you could think of; but, above all, for that It is claimed that Jesus violated this law the cheap and popular and home college, the long one which tells how a lady and a genBevised Statutes of Maine of 1883. Pp. 380, when occasion required, and justified himboys and girls can reach, and to which their tleman widely separated had a fancy to look self in doing so on the ground that human | farmer and mechanic parents can, by econo- at a certain bright star every evening at the

vard began. Mite societies gave their dimes "Think not that I am come to destroy the | to Amherst for its first foundation. The teachers in these colleges are doing as good sured success.—Independent.

COLLEGE BOYS' EXTRAVAGANCES.

We are glad to see that attention is called

from various directions to the extravagant and luxurious habits of some of the young men connected with our leading institutions Christ neither violated the law nor winked of learning, to their club life, their unlimit-There is now a very earnest effort being teaching can be found as coming from him. brought them into the world. "If (says the Churchman) idleness and an unlimited banking account, especially without solid religious principle to oppose the inevitable assault of temptation, are the chief elements in the manufacture of black-guardism, then indeed is it full time that some check be put upon such an excess of luxury. If the university authorities cannot fix some limit as superstition which has no higher origin than tend neither to serious study nor to correctness of life. They can surely draw the reins of discipline so tightly as to keep out of the their past conduct and indecency of living rimental by their evil example to those poorer men and those more unsophisticated youths who are sent to the great colleges to read and not to run riot in wantonness and licentiousness. That, at least, is practicable." It is significant that this agitation, in certain directions, of the question of voluntary attendance upon public worship and for more of the optional in study should come from the same direction as the tendency to dissipation.

OLD SCHOOL DAYS.

Under this title Miss Amanda B. Harris nas published a book giving some delightful reminiscences of the old-fashioned district school. Concerning a custom of "going out to study," she writes delightfully, as follows:

You could hear the request about as soon as reading in the Testament was through in and Professor of Intellectual and Moral Phi- the morning: "Please, ma'am, mayn't I gwout an' study? I won't go any further'n the great rock." And another voice, the voice of one who was a crony of the first speaker, would come in after her, or him: "And may'nt I? We won't talk to one an-

other. "We'll study." This would go on till about six had advanced their ples; and there was a great deal of competition about who should get the chance to speak first, for in the ratio of your

Not more than five or six were allowed out a copy of which was sent by the Governor of ures, and has therefore, somewhere in his It is the younger, the feebler, the mission- at one time; when they were called in, by word, removed the severities of the law, or any colleges, that will be neglected. They smart raps with a ferule on the window-sash, he has not intended it to be regarded in have no base-ball clubs. They are not on perhaps another installment could go. It these cold climates. But if it was not in- the ocean. Very likely they are not even looks to me now as if I had a great many of "SECTION 1. Be it enacted by the Gentended for these northern countries, then it fresh-water colleges. They depend on wells, these outings. All the geography that I ever all Assembly of the State of Louisiana; was not meant to be universal. Hence all some of them, and cannot boast even a river learned was committed to memory either days" (Ezeikel 46: 1), and to make it take That from and after the 31st day of Decem- that may be legitimately argued from the or a lake big enough to float a boat. Their while I was perched up in an apple tree, or the place of God's blessed and sanctified day ber, A. D. 1886, all stores, shops, saloons, fact of a needed change in the severities of students have gone to college simply to under the shadow of it. At this moment I and all places of public business, which are the fourth command is, that it was not in- learn, and it has not occurred to them that could bless the memory of two or three of those glorious out-of-door opportunities. Was not that the most rapturous kind of nicipal law or ordinance, and all plantation | cept he who gave it. And if God had made | ticated in many of those arts which keep a | going to school? Does it not transcend all modern improvements? What is the Concord Summer School of Philosophy, in a chapel, compared to it? I would not have missed it for all the abstruse knowledge that philosophers ever taught—that intimate companionship with birds and wild flowers, with the pastures and rocks, turfs and green

> Geography I have always accounted a delightful study; to be sure, there were the act, for each offense shall be deemed guilty Sabbath, the other part will be busily at and give direction for learning—that are the ever-recurring hard paragraphs about "the of a misdemeanor, and, on trial and convictions. They illustrate by starting two men strength of a college. Given such men, and chief productions of the country in which tion, shall pay a fine of not less than twenty- around the world from the same place, but as good graduates will be turned out of the was that day's lesson—we did not exactly five dollars, nor more than two hundred and in opposite directions. With one the days last shingle college in Montana as from the know what it meant; but still it was all learned fifty dollars, or be imprisoned for not less get shorter, and with the other they grow millions of property in Columbia and Le- by rote up among those green leaves moving and quivering in a light wind that came

I wish I could say as much for Smith's Arithmetic and the English Reader. We want was of more importance than the letter | my, afford to send them. We beg those who | same moment, and all the particulars.

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, Aug. 26, 1886.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission ary Editor.

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made payable to E. P. SAUNDERS, AGENT. "WAIT cheerily, then, O mariners,

For daylight and for land; The breath of God is in your sail,

Your rudder in his hand.

Sail on! The morning cometh,

The port ye yet shall win; And all the bells of God shall ring The good ship bravely in! It is not often that we make so long a selection as that on our first page this week, from the Congregationalist, by that soulful writer, Prof. Austin Phelps. We sat down to make some extracts from it, but concluded that our readers would prefer it entire. If the value of any gift is to be estimated by its adaptation to the wants of those to whom it

is given, surely, the Bible is one of God's

best gifts to men. Professor Phelps's words

on this subject will be appreciated, especially

by all who have felt the hurts which, in some

form or other, the world inflicts.

THE Freeman, the organ of the Baptists of London, England, in its issue of July 30th, has the following paragraph, which will be interesting to our readers:

We heartily congratulate our esteemed brother, the Rev. William Mead Jones, or having received the degree of D. D. from Alfred University, Allegany Co., N. Y. No honorary degrees have been conferred by this university for the past three years. Mr. Jones is one of the ripest Oriental scholars in London. He is thorough on the question of baptism. He is greatly beloved by those of our London ministers who know his worth, although we deem him in error in his Sabbatarian notions. We only wish he could take some strong opiate some Friday evening and not wake up till Sunday morning, and give us the full benefit of fellowship.

To the suggestion concerning the opiate, Bro. Jones sharply replies that nothing coming from the Vatican will have any effect. We think that if fewer opiates were indulged in on the Sabbath question, the outlook for true Sabbath reform would be far more hopeful.

It is one of the evidences of the righteousness of any cause, and also one of the signs of is approaching victory, that its enemies can find no way to oppose it but by resort to stealth and meanness. Such seems to be the stage at which the temperance cause is rapidly arriving. It is reported that a prominent temperance advocate in one of our western states has mysteriously disappeared with a strong suspicion of foul play on the part of the rum power. Another has been warned that if he continues his earnest, open adevil, he does so at the peril of his own life. At Lancaster, Pa., a few weeks ago, P. A. Burdick was holding a short series of meetroom, torn the carpets into shreds, destroyed of the saloon men, manifested because of Mr. encouragement to the saloons. The result to you again." of it is that many good, thinking people who have never had any particular interest self and his work. "He that is not with me me scattereth abroad." The same thing is true of every human effort to promote rightcousness and peace in the world. The Lancharacter of the saloon element; they help to they will be condemned for not keeping the draw the lines more sharply between the Sabbath, if they only keep Sunday as well as

contending forces, and will contine to force they can, even though they admit that the the church to take radical ground against | Scriptures are altogether against them; as the whole saloon business, and so, from very | if it were their plan to do as little as possimadness, the saloon will work its own down-

A STRIKE AVERTED.

The Baptist Weekly has this little "scintillation:" "He was a carpenter. He had lifted his hammer to strike a nail. Did he strike? No. He paused and then returned the hammer to his box. The twelve o'clock whistle had blown. He was working by the day. This item might be entitled 'A Strike Averted.'"

This reminds us of a scene which came under our own observation. Having occasion to wait over in Albany for a train, at a dulgence, and would settle the question with time soon after work had been commenced | "what good?" there would be a wiser dison the new Capitol, we strolled out to the grounds and soon became much interested in watching the labor of the different men engaged upon the works. Some were using the pick, others the shovel, and still others the wheel-barrow, in removing the earth from the foundations; another class of men was dressing the huge stones that were to go into the massive walls, while others were putting them in place where, by the use of cements, they were to become inseparable parts of the solid masonry. Suddenly, as by one common impulse, every man dropped his tools and his work just where he happened to be, and one grand rush was made for the gates. If a current from some powerful battery had been suddenly turned upon that company of 150 men, the movement | take the largest possible amount of personal could scarcely have been more simultaneous. We stood bewildered. We asked the overseer what it meant, and, with a smile at our verdancy, he replied, "It is six o'clock." the whole company would work an instant a stroke already begun. The solicitude of work than the contract called for was truly wonderful!

or at one o'clock in the afternoon, as they done. are to stop at twelve, noon, or at six in the afternoon. The disposition not to do any more than one is obliged to do, and to get all that one can for it, is too far from being an unusual one. When the time comes, if it ever does come, when laboring men, as a rule, will put in as full and as thorough a day's work of their own free-will and good will, as they do under the eves of their employer, there will be little occasion for strikes and other labor troubles.

The same disposition seems to be creeping into the theology of the teachers, and into the lives of the people. What is the new theology, so-called, but a new application of the same tendency? The commandments of God are plain and positive. The Word of God gives no uncertain sound as to the nature of transgression and as to the fate of vocacy of the prohibition of the monstrous the transgressor. The new theology asks whether it can be so terrible a thing after all to sin; and whether, if the sinner dies unrepentant, God will not honor his own law ings. On going to the hall one evening it by easing off its requirements, and give the was found that some parties had entered the sinner another opportunity under more favorable circumstances. This is but another the hymn books, stolen Mr. Burdick's pledge | way of asking why it is not about as well to books, and smeared the chairs and other obey God in part as it is to obey him wholly; furniture with Limburger cheese. The rage | it is but another way of proposing to do an honest day's work for God, by a tardy and Burdick's work, leaves no room to question | indifferent service which is to be terminated the orign of this disgraceful and cowardly promptly at six o'clock. "Be not deceived, attack. The worst of this case is that the God is not mocked, for whatsoever a man open opposition of some of the leading men soweth, that shall he also reap." "And with of some of the churches gave great joy and | what measure ye mete, it shall be measured

In the field of practical religion the same tendency appears. Many people who call in temperance work are aroused against this themselves Christians instead of asking, with action. Several of the young men came out an honest, earnest desire to put in a full publicly and said "we have never voted for day's work for God, "Lord what wilt thou prohibition, but hereafter we work and vote | have me to do?" are rather saying, "I pray with the prohibition party." Thus the lines | thee have me excused." Of course no Chrisare being drawn. Little by little, good men | tian man, in so many words, shirks his duty are being forced by circumstances to stand or seeks to avoid his responsibility,—but the squarely for the total suppression of this tendency appears in manifold forms. For giant evil or be ranked, nolens volens, with example, if a question is raised as to the the friends of the saloon. Jesus said of him- propriety of a Christian's engaging in cardplaying, dancing, or other debatable amuseis against me, and he that gathereth not with | ment, the question of such persons always is "What is the harm?" as if the highest ambition of a servant of God is not to do any harm. Why do they not, as earnest Chriscaster outrage and the threatened and actual | tian men, turn the question about and ask violence of other localities show the true | "What good?" Others ask if we suppose

ble in the service of God, to run as nearly as possible to the least limit of what is absolutely required, and yet get into heaven! Not thus did Paul conceive of life's work when he wrote to the brethren at Corinth, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord;" nor Peter when he wrote, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' If Christians would cease to ask "what harm?" respecting every questionable inposition made of such questions. And if they would cease to act as though they meant to do as little as possible in the vineyard of the Lord, and yet not lose their day's work, and go about it anxious to do all they can for Christ, conscious that the full measure of their ability is a meager showing compared with what has been done for them, the power of the church to win men to Jesus would be wonderfully enlarged.

Thus, we find that the disposition to quit work promptly when the "whistle blows," without much regard to the time of day when work was begun or to the manner in which it has been done, is pretty widely diffused; and that, wherever found, it is some form of that selfish principle which would profiting at the least possible compensation to another. We hardly know how to excuse its manifestation in the day labor of an ignorant clod-hopper; how much less in an in-The day's work was done, and not a man in | telligent man, born of that spirit which seeketh not its own but the welfare of another. over-time, even though it were but to finish | There is great need of men, to-day, who are as anxious to begin work at seven o'clock in the company of workmen not to do any more | the morning, and to do good, faithful, honest work throughout the day, as they are to drop their tools when the whistle blows at We have since had occasion to observe that | twelve o'clock, or at six o'clock. The busisuch apparent solicitude is not confined to a ness of the world has plenty of room and body of Irishmen working at the expense of good pay for such men; the church of Christ from what I know, I believe the church is a great state. We should be glad to see a can find a place for all this class who may able to support one. set of men who are uniformly as prompt to apply, and the "Well done" of the Heavenbegin work at seven o'clock in the morning, ly Father awaits them when the day's work is poor. If anything is lacking, it is union of dress were as follows:

Communications.

For the SABBATH RECORDER. HONOR TO SEVENTH-DAY BAPTISTS.

In a poem written for the eightieth birthday of Rev. Isaac P. Langworthy, D. D., of Chelsea, Mass., January 19, 1886, by Rev. A. G. Palmer, D. D., of Stonington, Conn., I find the following reference, which will be of interest to the readers of the RECORDER. It is indeed an honor to stand contending for the supremacy of the Law of God. In such a contest the forces of Eternal Truth

> "Too long I linger where my heart, Delighted with detention, Prolongs delay, while yet a part Of my song waits its mention.

So I must haste some things to say, Historically due, To those who hold the Seventh-day God's Sabbath, old or new.

This grand old Seventh-day Baptist stock Maintains its youthful vigor,
More stubbornly than Plymouth Rock
Or Puritanic rigor.

Its moral fibre, strong and tough, Persistent and enduring, Is radical; indeed, the stuff, Ingrained, defies all curing.

It makes the Word of God supreme, Alike for faith and duty, And Sinai's fearful code to seem A ministry of beauty.

If God's law be our standard still, Of right in moral ruling, Then we must every claim fulfill, And magnify our schooling.

The Fourth Commandment, nothing less Than others, must have keeping: The Seventh-day is holiness, By waking or by sleeping.

The Decalogue is wholly right; Its words are all God spoken; Let no one think the tenth to slight,

And keep the nine unbroken, The law must be with reverence heard. By all Gcd-fearing men; Who violates the smallest word,

Profanes the sacred "ten." Hath not God said that to offend One point of legislation,

Brings certain condemnation? Thus reasoned strongly these old saints, Who will presume to say, That, with our "new departure" feints, We've found a better way?

Breaks the whole law, and in the end

They seemed, no doubt, a factious clan, To the broad, liberal school, Who taught, as now, that every man Is his own law and rule;

That grace is simply truth enshrined In every man's own breast; Interpreted as each may find Suits his convenience best;

That from the dicts of the law The spirit sets us free, Each one at will the lines to draw Of Christian liberty.

Against this doctrine they rebelled, With vehement decision; And from the church stood self-expelled, A small but firm "concision."

They said, this teaching would o'erthrow All government and order, And cover, with its overflow, The earth's remotest border.

Such lawlessness of speech and doing, Of unfaith and unreason, Must end in moral waste and ruin. Stark anarchy and treason.

This faith made conscience so intense, Inflexible, unswerving, As to allow no preference, To work the soul's unnerving.

Their worship, if somewhat austere, And unadorned, was true; The fruit of faith and goodly fear, And honest, through and through.

Like the Round Heads and Iron Sides, They bravely faced the wrong; And stood against the swollen tides Of Error's mingled throng:

Enough, but not excessive, praise Of this peculiar sect; Truth everywhere, and fact always, Compels supreme respect. Or right or wrong is not a question

To be in verse debated: But by sound Scriptural digestion In prose adjudicated. This church of narrow creed, with ban Of Christendom upon her,

Whom you delight to honor. He drew his first religious breath From her pure Christian teaching; And learned the way of life from death, Through her plain gospel preaching.

Gave to the Christian world this man

From her he brought a holy dower To his new church relation: The Pentecostal flame and power, The fiery inspiration.

That restless and untiring zeal, Which you have seen the rule Of his devotion to your weal He learned in this old school.

NOTES FROM WEST VIRGINIA.

Brother Swinney has published a very interesting article in regard to the Ritchie Church in West Virginia. Having spent two months with that dear people, I can speak from experience with reference to what they need, and also what some are very anxious to attain, viz., a faithful and efficient pastor; and

sentiment in respect to employing pastors. not far in the future when all will feel the importance of having a pastor, and all will be united and liberal in his support.

My visit to Berea will be remembered by me as one of the most pleasant in my life, and I believe it will tell for good in the history of God's people. Being invited by the church, and believing in the all power of the Lord Jesus, and also that Berea was a part of the all nations, though a small part, I went there with the assurance that God would strengthen me and bless my feeble efforts. I worked hard while there, and only regretted that I could not do more.

visits, including forty-three different famisome one read, the Scriptures, and then make such remarks as I thought best, after which all would kneel while I prayed with them. It was a note-worthy fact that all, old and young, knelt during prayers—a custom which I could commend to some of our northern families. I preached twenty-four based on the four alls of Matt. 28th. The church has a missionary day once a month, and the ladies have a missionary society, which is doing good work. By request, it was my pleasure to address that society once while I was there.

church while there. I read the Scriptures | that the course of study is superficial, the and addressed the meeting. The congrega- Doctor claimed it is better to know a little tion all joined in singing, and Dea. Asa F. than to know nothing. He said the C. L. Randolph, one of the best of men, led us in | S. C. is to the entire range of literature an earnest and appropriate prayer. Then what Bunker Hill monument is to Boston. the dead, in solemn silence, was deposited Let a stranger ask a citizen of Boston how in the grave and the friends proceeded to fill he can best find his way about that city. and it. When all was finished, the tools were he will reply, "Go to the top of Bunker laid across the new-made mound, as much as Hill monument;" ask another, and he will to say, "This is the end," and without a tell you the same thing. If you go to the word all were dismissed.

an increase of interest while I was there. We had two conference meetings, and the testimonies of the Lord's people were heart-felt in English; it gives an oportunity for father and refreshing. I administered the sacra- and mother at home, on the farm, to keep ment once, and the Master seemed to be with pace with the boys and girls in college. The us. It was said to be one of the best and method pursued and its results cause parents

fullest communions in many years. There would have been a larger attendance had it not been for a long standing custom not to take the communion till evening or after supper. This prevents many of the old peo. ple from atttending. This custom, I think. will soon be given up.

There is a large number of young people there. I found, in the forty-three families visited, one hundred and forty-two or forty. three children under nineteen years of age. The church invited me to become their

leader or pastor, and I have a strong inclination to return after Conference and finish up the work begun. The people express great anxiety that I should do so, and my prayer is that God will direct me in the way of his holy will, and greatly bless the dear workers A. W. Coon. in Berea.

Uniondale, Pa., Aug. 12, 1886.

SUNDAY-SCHOOL ASSEMBLY At Lake Monona, Madison, Wisconsin.

BY REV. E. M. DUNN.

Perhaps the readers of the RECORDER may be interested in a brief account of what took place at our North-Western Chautauqua this summer. The camping season was longer than usual, lasting fifteen days. The writer was there but five days, but we are informed the exercises were excellent from beginning to end; a marked advance upon previous years. We did not hear all of the best things, but what we did was among the best. We missed the lectures of Dr. Deems, of New York; of Miss Frances E. Willard, and the lessons given by Mrs. G. R. Alden ("Pansy"), all of which were highly eulogized. Everything was good this year.

The Normal Class exercises, by Prof. R. S. Holmes and Dr. Hurlbut, both of Plainfield, N. J., and by Rev. Frank Russell, were all excellent.

Rev. J. H. Vincent, D. D., gave his lecture, "Among the Heights;" he also gave an address before the "Chautaugua Literary and Scientific Circle," when about 3,000 persons were in attendance. He proved very satisfactorily that the C. L. S. C. is a very useful institution, and his arguments were so convincing, and delivered with such power, as to induce numbers to begin that The church is not rich, nor is it really course of study. The chief points in his ad-

1. The Chautauqua idea is that a person This hiring of preachers on a salary is looked | may get an education without going to colupon by some as a departure from the sim- lege. The Doctor does not disparage the plicity of the gospel. I believe the day is advantages of college training; on the contrary, he recommends all who can to attend these institutions, and ardently extols the benefit of a collegiate education, and in no sense claims that the Chautauqua course can take the place of an early college discipline; but he says Chautauqua is for those who cannot attend our colleges.

2. The Chautauqua idea is that education

should be continued through life. 3. Chautauqua protests against the idea that an education is only for professional men, and that the business man needs only so much as will enable him to make money.

4. An opinion prevails that education is Escorted from house to house by a dear only for youth. Chautauqua protests against Christian worker, I made fifty-four family this, and teaches that the higher education is available to every man according to his will lies. At these visits I would read, or have and ability; that the college is as much for the banker and the blacksmith as for the professional man. Chautauqua pleads for the full and symmetrical education of manhood and womanhood regardless of age or occupation.

5. Methods. Chautaugua has a four years' course of reading, occupying 40 minutes a sermons. One was a missionary sermon, day. This entitles one to a diploma with one seal. A certain amount of reading afterwards adds another seal, and so on until 16 seals are added.

It is by no means claimed that the course of study gives the discipline that the college is intended to give, but an outlook only over I attended the burial of a sister of the the entire field of knowledge. If one objects top of that monument you will get a com-It was my custom to preach twice on the plete outline of the many cow-paths and Sabbath and once on First-day. The people other streets of Boston; you come down and seemed glad to hear the gospel. The con- you are greatly assisted from what you have gregation increased, and there appeared to be learned above in finding your way below-a happy illustration.

The Chantauqua curriculum is altogether

to value the college more, and of wealth and position, and inde ta read something more solid news. He instanced the case divinity, a graduate of one of leges and afterwards of a the pary, for a long time the pasto church, who at the age of sixty four years' course at Chantauq sons for doing so were that he view his college curriculum in besides there had been such in science since he was young know the last utterance of scient rious subjects.

Another objection made to of the Chautauqua plan wasi ucate everybody that you cou obtain servants. In reply, Dr. V wanted the lines drawn between coarseness, education and igno of between wealth and povert that such men as President herst approved the plan.

The C. L. S. C. has found years to over 100,000 familie more we shall have a constitu 250,000 families. They have university, and a full university prospect. Dr. Vincent is C students are now taking t course.

There are about four thous of the regular course this year will receive their diplomas a and 85 at Lake Monona.

The foregoing are the salier Doctor's address. The eleme ple, but tied together with telling anecdotes, forcible and trations, and delivered with h lation, rich, melodious voice, a ly coming from a heart full pathos and the deepest intent, py and permanently good im who listened, and to listen wa Allow me to say in closing,

John H. Vincent as one of the not one of the greatest, men of Actuated, from the inception career, with the desire to do possibly could to elevate the ble number, he has labored in original way, and I ask where successful or grander work began his work with the you the primer of religious instru men of the profoundest lear to do him homage, acknowled spirit, his wide usefulness

In another article I may features of the closing days Assembly.

WAYSIDE NOTE

BY REV. J. B. CL The West is suffering gen of rain. This lack has laste

months. Wherever one got pastures, and fields of corr burnt. A few localities ha and some lands have had the clouds, but moisture as to keep green. Norton will have, it is hoped, two-Some farmers are cutting fodder, and feeding is bec common. South-western dry, is this season very we rains have flooded the cour railway travel has been int outs. We saw swollen str ty of Florence, and corn yield a hundred bushels p told of marvelous crops o when 120 bushels and were harvested. Fields planted more than a so not to fail in productive have been known to grow and seven inches high, eight feet and eleven inc much fertile land in the their draw backs do not

> At Emporis, Elmdale as at Nortonville, we fou farms we have seen, and ren fortunate in becom The effort to make Our people needs encourages are seeking western how tal would look that might find something th We heartily wish the B day Beplist there might torthe ake of the trat Already located there. patient time, and the

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to value the college more, and encourage men of wealth and position, and indeed all classes. to read something more solid than the daily divinity, a graduate of one of our best colleges and afterwards of a theological seminary, for a long time the pastor of one large church, who at the age of sixty-five read the four years' course at Chautauqua. His reasons for doing so were that he wanted to review his college curriculum in English, and know the last utterance of science upon various subjects.

of the Chautauqua plan was it would so edneate everybody that you could not longer obtain servants. In reply, Dr. Vincent said he wanted the lines drawn between taste and coarseness, education and ignorance, instead of between wealth and poverty. He stated that such men as President Seeley of Amherst approved the plan.

The C. L. S. C. has found its way in ten vears to over 100,000 families; in ten years more we shall have a constituency of over 250,000 families. They have a charter for a university, and a full university course is in prospect. Dr. Vincent is Chancellor; 450 students are now taking the theological

There are about four thousand graduates of the regular course this year, of whom 800 will receive their diplomas at Chautauqua, and 85 at Lake Monona.

The foregoing are the salient points of the Doctor's address. The elements seem simple, but tied together with humorous and telling anecdotes, forcible and quaint illustrations, and delivered with his clear articulation, rich, melodious voice, and all evidently coming from a heart full of earnestness, pathos and the deepest intent, it made a happy and permanently good impression on al who listened, and to listen was a luxury.

Allow me to say in closing, that I regard John H. Vincent as one of the grandest, if not one of the greatest, men of his generation. Actuated, from the inception of his public career, with the desire to do the most he possibly could to elevate the greatest possible number, he has labored in a unique and original way, and I ask where is the man on either continent who is accomplishing a more successful or grander work? He humbly began his work with the youngest child and the primer of religious instruction, and now men of the profoundest learning are ready to do him homage, acknowledge his excellent spirit, his wide usefulness and his grand

In another article I may give some other features of the closing days of Lake Monona Assembly.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

The West is suffering generally from lack This lack has lasted for about two Wherever one goes he sees parched pastures, and fields of corn wilted and sun-A few localities have had showers and some lands have had resourses, not in the clouds, but moisture in themselves so as to keep green. Nortonville and vicinity will have, it is hoped, two-thirds of a crop. Some farmers are cutting their corn for fodder, and feeding is becoming somewhat common. South-western Kansas, usually dry, is this season very wet. Recent heavy rains have flooded the country so much that of their marriage. Friends, to the number railway travel has been interrupted by wash- of sixty or seventy, from Genesee, Bolivar, ty of Florence, and corn that bids fair to A. L. Maxson, and went to Mr. Crandall's yield a hundred bushels per acre. We were told of marvelous crops on former seasons, when 120 bushels and upwards per acre were harvested. Fields that have been planted more than a score of years seem not to fail in productiveness. Six weeks have been known to grow stalks seven feet congratulatory remarks, and in behalf of the and seven inches high, and seven weeks donors, presented to Mr. and Mrs. Crandall eight feet and eleven inches high. There is a fine dinner and tea set of gold-band China, much fertile land in the prairie states, and all together with several other presents of value, their draw backs do not outnumber, probably, those of the East.

At Emporia, Elmdale and Oursler, as well as at Nortonville, we found some of the best farms we have seen, and we deem our brethren fortunate in becoming their owners. The effort to make Oursler a center for our people needs encouragement. If those who are seeking western homes, with some capital, would look that vicinity over they might find something that would suit them. We heartily wish the number of Seventhday Baptist there might be increased, both for the sake of the truth, and the families

visit was ample and genuine. We held three meetings, which were well attended by intelligent looking people. The meeting at news. He instanced the case of a doctor of 5 o'clock on First-day was crowded, and the attention was all that could be desired. The church there are making an effort to get some one of our ministers to settle with them. Any letters of inquiry in regard to the place and its advantages may be sent to W. E. M. Oursler, Oursler P. O., Kansas. It is to be regretted that we have no mishesides there had been such advancements sisionary now on the Kansas field, since in science since he was young he wanted to brother S. R. Wheeler's failing health made a suspension of his labors necessary. The interest expressed toward him and the Another objection made to the workings ardent wish for his recovery were good testimonies in favor of his faithful efforts. We found/him so much improved that he is able to preach occasionally, and there is encouragement that he may, after a while, be able to resume work with his accustomed vigor and efficiency.

> We spent two Sabbaths at Nortonville, preaching twice and addressing the Young People's Mission Band, and the audiences we saw lead us to think that this is one of the brightest and most inspiring of the Western fields. We enjoyed our calls upon the families, not only because of the generous aid secured for our work, but for the religious interest that seemed so general. We shall have occasion to remember our visit to Kansas with many thanks for the kindly attentions that were bestowed upon us for the sake of the cause it was our privilege to represent. May the Lord of the harvest bless that field and send forth all the laborers needed within its bounds. Aug. 13, 1886.

A CORRECTION.

In the RECORDER of July 29th, the types made me say: "Hebrew, Aramaic, Ethiopic, Syriac," whereas my letter copy-book reads, "Heb., Ar., Ethiop., and Syr." The "Ar." I intended for Arabic and not Aramaic. The latter is Syriac. How "Syriac" got into existence is to many a puzzle, unless by phonetic decay in dropping the first syllable and writing Syrian instead of Assyrian. However, the lesson to be learned from the above is never to abbreviate when writing for the \$1,000,000 in gold. press, unless you can have the revising of W. M. Jones. the proof yourself.

56 MILDMAY PARK, LONDON, N., Aug. 5, '86.

Home Hews.

Tuesday evening, Aug. 17th, the friends on Deer Creek gathered at the home of John Champlain to make a donation for the writer, who has been holding meetings in their school-house since in February. The attendence was good, and the evening was spent in merry-making among both young and old. A bountiful repast was prepared by the friends, and tickets for supper sold at 50 cents per couple. The receipts were \$15 25. for which we would desire to express our thanks and earnest hope that through confidence in the preacher they may be led to confide in the Saviour, and so receive great spiritual blessings.

LITTLE GENESEE.

surprise was given Mr. and Mrs. George Crandall, at their home in Little Genesee, on the occasion of the twentieth aniversary We saw swollen streams in the vicini- and Richburg, assembled at the house of Mr. in a company, thus making the surprise the more complete. The company passed an unusually pleasant evening.

Before partaking of a bountiful repast, provided by the ladies of the party, the pastor of the First Genesee Church made a few but all of most value as the tokens of sincere regards of those contributing them. Mr. Crandall appropriately replied expressing the hope that ties of friendship now existing may strengthen with the passing years.

After an evening spent to the satisfaction of all, the company dispersed, wishing the happy couple many returns of the marriage anniversary. There are few who have more sincere friends than brother and sister Cran-

LEONARDSVILLE.

Our church has been blessed by a quiet work of grace in the hearts of its members standing firm, and their appreciation of our communion six united with the church, shortly afterwards.

four being scholars from the Sabbath-school. Others are rejoicing in the divine life begun. The attendance at the prayer-meetings has been largely increased, and the hearts of all seem animated by a zeal to do more for our blessed Master. There is much to be done in this community and a great need that all hearts be loyal and every hand ready, that the many evil influences from without may be resisted and overcome. Pray for us that the good work may go on.

The pastor's family occupy the newly-finished parsonage, which is all that can be desired for neatness and comfort. By the kindness of the brethren and sisters they are made to feel thoroughly at home, and they rejoice in the consciousness of work to be done in leading souls into the way of life, and in helping those already in the heavenly | certained, was 2,860,000 acres.

The Sabbath-school, under the efficient superintendency of Bro. Francis M. Clarke, is looking forward to a new year of increased usefulness. The new Sabbath-school hymn books will contribute largely to this end. The young people's meetings have been the center of an influence in spiritual things, which we hope may spread throughout the church, and help us all to have "the unity of the Spirit in the bonds of peace."

Illinois.

CHICAGO.

Our work here is progressing finely. Our mission-school picnic was a complete suc cess. We numbered about 130, all told.

Last Sabbath, the first since the picnic, we had 68 at the school. W. C. Whitford, just back from his western trip, was with as they have dealt with him.

Condensed Hews.

There has been a heavy fall of rain throughout Wisconsin, and all fears of further forest fires are over.

The new North German Lloyd steamship, Salle, which sailed the other day from Bremen for New York took as part of her cargo

Chicago have been found guilty of murder which the bombardment should cease, rein the first degree; the eighth has been found guilty and has been sentenced to fif- to Lee, when the power of the rebellious for as the childish mind poured itself out to teen year's imprisonment.

held in Washington to consider the project diers fed from our storehouses, and let them of holding in that city a national drill con- keep their horses to plow their farms." The test. A committee was appointed to consid- fallen South received not a blow from his er the details of the project. It was the hand. He denied himself the very thing sense of the meeting that the closing week that every conqueror loves so—the sword of in May, 1887, should be the time.

from every part of eastern Texas in refer- in these great, thrilling scenes, in which reence to cotton, which, owing to the rains or | venge took no part. Revenge is the weapon extreme heat is shedding its forms rapidly. of the weak. The strong throw it aside, just If this continues it will entirely destroy the as the boy, when he grows to manhood, tops, which will reduce the yield one-third. The post-office department has perfected

arrangements with the Pacific Mail Steam-

ship Company to carry the United States mails to China, Japan and Panama, the compensation to be the sea and inland postage on the mails conveyed. The new arrangement will go into effect September 1st. The July fire loss in the United States and Canada is estimated at ten millions of dollars, or fifty per cent greater than the average losses by fire for nearly twenty years. The average for the past ten or twelve years is seven millions per year. Destructive for-On the evening of August 8th, a pleasant est fires and the destruction always accompanying the 4th of July, help to make this

> The following is a synopsis of Bradstreet's eport for the week: "The volume of sales from almost all directions exceeds the totals in August for many preceding years. The business outlook is better in Illinois, Iowa, Missouri, Nebraska and Kansas, since the crop prospect has improved by frequent rains. The dry goods trade is satisfactory with jobbers."

The Cambria iron company of Johnstown, Pa., is making a quiet, but determined war upon the Knights of Labor. Sixty employes were dismissed during the past week that God never stops in his work. The larg-without notice. About half of the company's est, the most ennobling conception that employes are Knights of Labor men, and it comes to a great soul is that he is to help is expected the whole number will be dis- God in his work, and that having received charged. They are not strong enough within themselves to make resistance. The works sponsible share in this work. His aspiraare among the largest in the country.

Foreign.

The Bishop of Metz is dead.

General Boulanger, Minister of War of France, will start for the Italian frontier on a tour of inspection soon.

The Belfast Nationalists are annoyed because they are not represented on the royal

As the President of the Republic of Uruguay was entering a theatre lately a mis-

It is proposed to hold an international exhibition at Barcelona in 1887. The Epoca says there is reason to believe that all the countries of Europe, and North and South America will be represented.

It is said that the piles of the London bridge, put down in the year 900, are still sound, the blue mud of the Thames having preserved them.

An archeological discovery that has just been made at Athens, Greece, is exciting much interest. A number of columns in a state of perfect preservation, have been unearthed on the Acropolis. They belong to a period before the Persian wars.

A cablegram has been received from London by the statistician of the Department of ·Agriculture stating that the shortage of wheat in Great Britian for the present year was estimated at 60,000,000 bushels, and that the remaining acreage, as officially as-

The whole edition of the Deutsche Zeitung at Vienna has been confiscated by the authorities on account of an article drawing a parallel between Frederick the Great and Joseph II., of Austria to the advantage of

GREAT SOULS.

A great soul learns that life is a mighty contract between God, his fellow-men and himself, which he is bound by every tie, legal and spiritual, to carry out. He knows that | the image of Christ, and nothing can prethe "Judge of the earth will do right;" he | vent you from feeling his blessing thrill your knows that his fellow-men will often fail to lives. Eat together, as Christians should, in do so; yet this does not relase him from going all love and unity. - Margaret Sidney, in on with his obligation, to be sincere, gener- | Good Housekeeping. ous and charitable. His friend may prove treacherous, but that does not excuse him from being sincere; his loved ores may be The day was fine, and there were no mos- false to him, but he is all the more bound to be true to them. The finer honor that God has given him makes him more responsible to be true, and at the same time makes it impossible for him to deal with these people

> A great soul never seeks, to use the common parlance, "to pay back," or "to ge even" with some one who has done him an injury. He ignores all petty personal attacks, just as the wise mother ignores the fact that her baby sometimes scratches her face, or pulls her hair.

The magnanimous never stoop to revenge. This does not mean that they cannot administer discipline, and with great exactness, too, when it is necessary. We know that the same man, who, in the beginning of the civil war when the Confederacy was strong and glorifying in her power to rebel, when asked by Colonel Buckner, the commander of Fort Seven of the eight anarchists on trial in Donelson, what should be the terms on was her golden opportunity to point out the plied "Unconditional surrender," also said held her boy's confidence she had him safe. states was broken and the few remaining A meeting of prominent citizens has been soldiers were half starved, "Have the solhis rival opponent. Surely the greatness of Very unfavorable reports are coming in his soul was never made more manifest than throws aside his pop-gun.

The great soul can forgive without waiting for an apology, without even expecting it. Even more than this, an apology would embarrass him. If he sees the repentance, that is quite enough for him. One can rise to even a higher level than that; one can forgive a wrong when one knows that the wrong-doer is indifferent to his forgiveness. Never was this thought more sublimely illustrated than by Christ when he said of his murderers, "Father, forgive them, for they know not what they do!

A great soul takes God into account in everything that he does. God is the audience before whom he both thinks and acts. Only the things that can be said and done in his presence does he find pleasure in saying and doing. He sees God in every good and beautiful thing that enters his life. He knows that it is the "Father's will" that all of his children should be happy. If they are not happy, he sees that it is because they have broken laws as inevitable as those of life and death, and that it is not because an angry Diety is frowning upon them. He sees that God's great purpose is to lead men to do right, and he sees what wonderful strides have been made in carrying out this purpose. His large faith leads him to know that God never stops in his work. The largthe greater gift, he has a larger and more retions turn toward purity of character, nobilitv of soul, as naturally as the flower turns toward the sun.

FLOWERS ON THE TABLE.

After the linen is pronounced nice, and the little table appointments are in order. then, dear mother, or sweet elder sister, do commission appointed to inquire into the let us have flowers. Nothing is so productive of a good appetite as fresh flowers, wild ones especially, with the cool green leaves. Do not despair if you have but one or two to creant fired a revolver almost point blank at spare out of a scanty window garden. Put his head. The ball entered the President's those in a slender vase rising out of your cheek, inflicting a slight wound. An infuri- fruit dish filled with rosy apples; or lay them ated crowd attacked the would-be assasin as a boutonniere before father, mother, or already located there. Those we met were and among the young people. At the last and maltreated him so terribly that its died Tommy who is just down stairs after a siege SALARY & expenses to men and women age. I.

you can always get the beautiful clusters of pine, or of other evergreen. For the home table, more than for any other use, we would counsel the keeping of flowers through the winter in our sitting-rooms. They are certainly lovely in our windows, giving brightness and beauty to all without as well as within; for the home table they are more than lovely, they shed a Christian influence over every thought and act.

One thing do remember, to have your

home, every-day table just as attractive as the one to which you invite your honored guest. It pays to exert one's self for one's family. They never lose sight of it. Ten to one if the honored guest, tired with social courtesies, will not forget you in a day, or only remember your little affair as a debt to be paid back some time. We do not underestimate the duty of hospitality—Christ enjoined it upon us—but we do think we are more likely to err in the lack of the courtesy toward our own households. Be hospitable to them, we pray—thereby some of you may entertain ange's unawares.

And next sweet duty, oh, dear brother or sister of the household of Christ, do invite lovingly to your happy home table those who are sorry, who are struggling, who are desolate. Brighten life enough for them to see that God is in it, and help them to be willing to arise and struggle on. Let them see that one family believes in them, is sorry for them, loves them. You will enjoy it with them; you cannot help it. You are made in

A MOTHER'S MISTAKE.

"I know just the time when my mother lost my confidence," said a young minister to me. "It was one day when about nine years old on coming home from school, I began to tell her some bad language that I had heard. She stopped me saying, 'Oh now, Georgie, you must not come home and tell me everything that you hear at school. These words burst on me like a peal of thunder. They struck me dumb. I walked outdoors, but the sun was darkness and the moon gave no light, although it was only three o'clock in the afternoon. Up to that time whenever I had seen or heard anything that was wrong, I had told mother, but she never again had to tell me not to repeat what heard at school. And my boyish confidence in and veneration for my mother's judgment were broken."

evil and warn against it. So long as she her, she could see the direction of the current and turn and strenghten it. She had not studied her child's character or she would have known that with him only one such repulse could ever be made. How few mothers make a study of children's characters; yet this is the key to successful government. She who understands her own nature. who remember the influences which dominated her during her child's pre-natal life and carefully wacthes the unfolding of the human flower, until she knows just where the shoots must be broken off and what conditions are needed for the development of this or that part of the plant, she it is whose "children shall rise up and call her blessed."-Union

What a mistake that mother made! Here

WE are pleased to see that our merchants are offering the celebrated "T. J. O." flour for sale. This flour, made in Hornellsville, by a new process, in a new mill, has the reputation of being second to none. We believe it will have a large sale.

TRAWING OF JURORS

STATE OF NEW YORK, STATE OF NEW YORK, SS.

Notice is hereby given that on Friday, August 27, 1886, at 10 o'clock A. M., a panel of Trial Jurors will be drawn at the office of the County Clerk of the County of Allegany, to serve at a County Court and Court of Sessions to be held at the Court House in the village of Angelica, in and for said County, commencing on Monday, Sept. 18, 1886.

W. E. Shith, Clerk.

THE CHEAPEST AND BEST ANTHEM BOOK PUB-LISHED. I have a lot of ARTHEM TREASURES, which I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy sent for 60 cents, and 12 cents to pay postage. Address, Milton, Rock Co., Wh.

WILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$25 per acre, Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one-half cash. North Loup, Valley Co., Nebraska.

DATENTS obtained, and all business in the U.S. Patent Office, or in the Courts, attended to for Moderate fees. We are opposite the U.S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentiable free of charge: and we make no charge unless we obtain patent. We refer, here, to the Post Masser, the separation of Money Order Division, and to officials of the U.S. Patent Office: For circular, advice, terms, and reference to actual clients in your own State, or county, address-C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

BY MAY PRESTON.

I read it in the violets' blue eyes This strange, new lesson mine to learn, And study it from silent, starry skies, Whose calm retukes ambition's thoughts that burn The soul itself with their consuming fires.

All vain regrets and passionate desires Are silenced by the influence serene Of woods, and waves, and wandering winds that

The first sweet fragrance, hostage of the spring Sent from her islands green.

"Why blot out the bright earth with bitter tears? Transfer them into rainbows with a smile, Or soon or late the dearest friends must part, But it is only for a little while." So comes a quiet voice across the years-And speaks its peace to my impatient heart.

GREEDY JOCK.

A TRUE STORY FOR BOYS.

BY ROSE TERRY COOKE.

"Wull I no sell't to ye? Fait I'd give it without a bawbee if 'twerna for the laird hawkin' at me for his dues the morn's morn. But here's gude weight, mon, and a blessin' till 't, an' a prayer that he'll get to his own again, sun or syne."

The cautious old highlander knew very well that the hungry, lean, unshorn, and unshaven men who bought at his hut a stone of hard goat milk cheese, and half a stone of butter, both salt as the sea, because there was nothing else to buy there in the shape of food, were not dwellers in the hamlet of

Dirty and worn as they were, their plaids were fine and soft, and the "sporran"—the pouch one of them wore hanging from his girdle-was bound and clasped with silver, and a broken eagle's feather was fastened to the bonnet of the other by a brooch of beaten gold fashioned roughly into a thistle-head. Angus McCrae knew as well that "bonny Prince Charlie" defeated at Culloden, was a

wanderer at that moment in the hills and braes of Scotland, hoping to escape to the seaboard and thence to France, and protected only by the strong arms and stout hearts of a few devoted friends against the spies of England and the people, who, for the thirty thousand pounds set on the gallant young prince's head, were seeking him far and near, to betray him.

He had not a doubt that the two worn and weary gentlemen who paid gold for his where in the grass of the heather; but they cheese and butter, were companions of Prince Charlie; but he would not name the Prince's name, or ask one question that might endanger him.

"If I knew whaur ye'd bide the night, I'd have a drap o' goat's milk for ye," went on Angus. "Aiblins ye'll no ken whaur yersel': but ve might speir at it."

Glenaladale and John Macdonald looked at each other. The glance of one said : "Shall we trust him?" The other look an-

swered: "Yes." "We'll be by the water that runs through Glenshiel, aboon the braes, joost beyond the muckle white stane on the river's edge, a wee bittie after sunset," said John; and then

the two turned away with their burden to the heather in the braes of Glenshiel. It was a hot day in August. They had traveled all through the dark and sultry night to reach that spot, having seen, the day before, forty men seeking them, as they lay hid on a mountain side near Loch Erne. There were five of the tired and hungry

men; the Prince, Glenaladale, two John Macdonalds, cousins, and Donald McDonald, their guide, cowered among the heather, the sun beating down fiercely on their weary bodies. They were also hungry as famished wolves. In the words of John Macdonald, Glenaladale's cousin:

"Words cannot express the quantity of the butter and cheese we consumed at the time, though both kind exceeding salt." So to their hunger was added another pang. "We with such a drouth that we were all a-like to perish before sunset."

But they dared not venture to the stream, lest some lurking enemy should set eyes on

derers; but he was afraid to send them milk for that same reason of the spying enemysaid:

sent ye, gin them the piggin.

"Dinna ye stop till its empty; rin awa" hame whan they tak it, an' keep a still ther's grip there was a menace he dared not goats were used by women and children to of the world. sough or the sojers'll licht on ye with their | defy; and the indignant disgust on the faces | play a game which consisted of throwing | baggonets, as if ye were a barn-doore chuck- of the two gentleman cowed his boyish soul. these bones into the air and catching them rightly to divide the Word of God, and this long way off in the stillness of the night; the ie, an' ready for the spit."

price, as the Book says; but ye ken we're But he saw the case was hopeless. cotters. Jock, and the laird's comin' the morn's morn; he'd be fine and angert if I father was quite capable of keeping his threat hadna the dues ready."

So barefooted Jock set off with his piggin, and carefully threaded his way among gorse | go yer grip, Angus McCrae, an' I'll get the and heather, by the rocks on the brae-side, and among the birchen shaws on the bank of Glenshiel water till he passed the empty father. shielding of Luckie Græme, and came to the great white stone beyond the braes; there | tell ye whaur, ance let go yer grip." stood two eager, ragged men, waiting impatiently for the milk.

They had drank already of the hot heathertasting water, made luke-warm by the long August day's sunshine, and saturated with the roots and foliage through which it turbed. Glenaladale's dirk soon distinerred swirled and eddied; for the water had been the spouran, with its original contents, and high all summer. But this had not quenched their thirst, and they were rejoiced to get | their way to rejoin the Prince, followed by this cool, creamy milk that would be food as | the howls of greedy Jock, on whom his fa- | people first played them, and how they came well as drink for them. Glenaladale, in his ther was using the rope's end with a good into existence. - Harper's Young People. gratitude, thrust his hand into the sporran will, not for a hanging, but for a flogging, at his girdle and bestowed upon Jock four that went far to convince the boy thereaft-English shillings, almost a dollar of our er that honesty was the best policy. money; but in his haste to be off to the Prince with his prize, as he was folding his plaid closer about him-for it had fallen off partially as he stopped to drink at the riverground without his knowledge.

their milk much. It cooled the hot throats comrades, to get to the sea-coast, and depart | braes of Glenshiel. for France; the defeat of Culloden had shown to reign over them again, and that they had | doing. the power to prevent it, and also to punish fearfully his friends if once they could cap- | rich.—Independent. ture them. So they set off on their journey, and had scarce traveled a mile before Glenaladale discovered that his pouch was gone. This was a dreadful loss; for he carried the purse of the whole party—forty gold louis and five silver shillings, all they had to depend on for food, not quite two hundred dolto their hopes; and Glenaladale remembered that he had not seen it since they took the milk from Jock at the white rock on the brink of Glenshiel water.

He went back at once with John Macdonald. The night was now lit with a young moon, and they carefully searched every step of the Scots mile they had traversed, hoping to see the gleam of the silver clasp some- The white lilies sway with the breeze of the morndid not find it; nor was it at the trysting In raiment more fair than a monarch's adorning; place by Glenshiel's water. There was nothing now to do but to go to McCrae's hut and see if the boy had found it. "I'm gey sure he'll have kept it."

"Glenaladale," said John, "there was a blink in his e'e like the look of a her'n that sees the quarry, and is ower gleg to light

on't, when ye gi'ed him the siller."
"May be!" said Glenaladale. "But we'll find the father a true mon, and he'll gae the lad taste a tawse, I'll wager my spor-

ran on't, if he is that sort of a birkie.' They found all asleep in the hut of Angus McCrae, which was a little removed from the hamlet of Glenshiel, and it was some time before Angus opened the rude door and join their three comrades in a nest among came blinking out into the waning moon-

> An angry man was he when the weary lairds set before him their loss and its importance.

> "The young scoundril!" he cried. "I'll break every bane in the body of him; but I'll get the gold. I thought he was over still, an' gloomin' about like a strayed stot. I'll have it out o' his hide; the ill-farrant chiel."

> In great wrath he returned to the hut, and, dragging Jock out of his lair in the press-bed, took down a rope from the rafter and came out of the door, Jock howling and kicking like a trapped wolf.

"Ye scoondril! ye gommeril!" roared Angus, with a great oath, "this moment do ye give over the money ye hae steal't from passed the whole day, which was exceeding these poor gentlemen; all the monish they hot, on the face of a mountain, above a river | have in the world, and a life depenin' on't which ran through Glenshiel; were all seized | worth yer ain seventy times seven and mair.

"I've no got it! I've no got it! Hauld ver han', father! "Ye'll deid me an' ye dinna hauld yer han'!" screamed Jock.

"Fait' an' I'll hing ye to the ne'rst branch, old Angus McCrae knew very well what money direck. D'ye no see the rope here? the salt, rich food would do for these wan- It'll be roun' yer thrapple an' up the tree seen for the first time, she continued: in nae time, av ye dinna restore the gowd." Jock shivered and shook with terror. till twilight should set in. So just before Quicker than a flash of lightning there sunset he called his boy, Jock, and, pointing | passed through his brain, the plans he had to a wooden piggin of fresh goat's milk, laid, the castles he had built, on these forty glittering louis d'ors. He thought of the "Ye're to take the pig yonder, an' fetch it | new trews, the warm plaid, the claymore and to the big white stane on the side o' Glenshiel | the gay tartan bonnet, with silver clasp, that water, aboon the braes, an' weel beyan't the he had meant to astonish the cotters of Glenauld shielding whaur Luckie Græme dwelt shiels withal. He heard the musical chink ance while; there ye'll meet a mon, aiblins of silver in the sporran as he should wear it bright, inquiring look in the eyes of my lit- truth." He delights to take the "things of bole. There is something so magnetic in Mr. twa of 'em; an' if they speir if Angus McCrae to market; he listened as in a dream to the tle niece urged me to proceed, and I went | Christ and show them anto us," and focuses his belt; but in his father's eye and his fa- earliest times, the huckle-bones of sheep and from this point it may spread to all portions He saw Glenaladale's hand seek the hilt of on the back of the hand, just as the chil- is as important as to fully know it. He is sea rolling slowly over a pebbly beach; the Jock looked at his father with his little, his dirk, and John Macdonald clench his fist dren nowadays play with their jackstones. also our wisdom in selecting the right summer wind blowing over a hill-top of pines glittering gray eyes, and took in every word. ominously. Jock neither knew nor cared When these bones were without any artificial themes for preaching, so that the truth pre- - in each of these there is a strange, inde-"Will they pay for 't?" he asked; for for Prince Charlie; he had seen the sporran Jock was "over keen for a bawbee," as his drop when Glenadale shook out his plaid and father said; and bawbees, the Scotch pen- girt it again across his breast, and, waiting nics, were very scarce in McCrae's hut; Jock till the two lairds were out of sight had

"Deed an' they wull! but I'd no begrutch | father should find them out, rejoicing mighit to'em if 'twaur mine without money or tily over the possession of so much gold.

to the letter. Jock broke down, and howled: "I'll give it to ye, I wull, I wull! Let

sporran. "Where have ye't?" sternly asked his

"I howkit a hole i' the ground for 't. I'll

Jock guided the three men to a small hillock a few rods beyond the hut, and toward the river, where the turf had evidently been disshaking hands with McCrae, they went on

In time, after many escapes and much wandering, "Bonny Prince Charlie" escaped from the shores of Scotland; but Jock McCrae never knew how near he came to night going to his devotions, in a remote the pouch became loosened, and fell to the putting an untimely end to that princely church, barefooted in the snow and sharpflight, or to earning the thirty thousand to their exhausted frames. They left the man; but he would have been despised and piggin in their hiding-place and started di- hated by his comrades, and gone about with rectly on their further journey; for the the mark of Cain on his forehead, instead Prince was anxious, both for himself and his of living a simple, kindly shepherd on the

BY EMMA C. DOWD.

The flowers are fringing the swift meadow brooks, The songsters are nestling in shadowy nooks; lars for the five. To lose this would be fatal The birds and the blossoms are thronging to meet

> With loveliness, perfume and music they greet us-For summer, the beautiful, reigns The bobolink tilts on the tall, nodding clover,

And sings his gay songs to us over and over; The wild roses beckon, with deepening blushes, And sweet from the wood sounds the warble of thrushes-For summer, the beautiful, reigns!

The bright-throated humming-bird, marvel of fleet-

Comes questing for honey blooms, draining their For summer, the beautiful, reigns!

High up in the elms is the oriole courting; A new suit of velvet and gold he is sporting; With gay bits of caroling, tuneful and mellow, He wooes his fair lady-love clad in plain yellow-For summer, the beautiful, reigns !

The blossoms and birds bring us, yearly, sweet

That nature's glad promises never are broken. Then sing, happy birdlings, nor ever grow weary Laugh on, merry children, 'tis time to be cheery-For summer, the beautiful, reigns!

JACKSTONES.

Alice had been playing on the floor for some time with her brothers, but they had gone off now to their more boyish sports. and she remained seated where they left her,

trying to amuse herself as best she might. "Auntie," she presently said, as she tossed up and deftly caught on the back of her plump, little hand the cast iron joys which the children call jacks, "Auntie, did you play now. Do we content ourselves in saying, jackstones when you were a little girl?"

afraid of being called upon to show my pro- come into the region of perfect consciousness Robinson, D. D. ficiency by taking part in the game. Alice seemed content to play alone, and, seeing this, I cheerfully answered the questions which she now showered fast upon

"And did your mother?" "I suppose so."

"And her mother?" "I shouldn't wonder."

Beginning to be interested. Alice arose. and bringing her little chair close to my Ghost. side, she seated herself in it, and examining the toys she still held in her hand, as though

as if a new thought occurred to her-"I wonder who it was. Do you know, auntie?"

"I have never heard of its originator," I mar his work. returned, "but that the game was in existence centuries ago is very certain." The knowledge. "He shall guide you into all pop of the horse pistols that should hang at on: "An English writer says that from the his sacred light upon the cross, so that night, and as one can hardly venture to hope

chance."

copied from a Greek painting discovered at power if our lips are blistered with the live Renna, which represents two women in the coal. Sometimes the Holy Spirit so operates But he saw the case was hopeless. Greek costume playing this game which they upon us as to bear us completly out of our. The rope was dangling before his eyes, his called "Astralogus," the Greek for huckle-selves, and we are lifted up into a heavenly bone. One has evidently just caught on her atmosphere; everything else sinks into inhands the bones which she had previously significance, when the spirit holds up Jesus tossed up, while the other, watching her before us. Then we can preach with now. companion, is waiting to try her skill.

ly aroused. She was highly gratified to trusting in him. hear that the game she took such delight in | We need the Spirit also to help our inwas of enough importance to have been firmities in praying that we do not become handed down from one generation to anoth- formal and cold. Dead praying soon be-"Ye'll tell me whaur, whuther or no, ye | er until the present day, and she was very | comes offensive to the people; official and deevil!" retorted Angus; and blubbering | much in earnest about searching for further | formal, kills all desire in others to pray. particulars concerning it. Not content, however, to know only of the origin of jackstones, Alice has determined to seize every other well-known and familiar plays; for, as true it is, as the poet said: she wisely remarked, the games will be so much more enjoyable when she knows what

THE IMITATION OF CHRIST.

It is reported in the Bohemian story, that St. Wenceslaus, their king, one winter ness of unequal and pointed ice, his servant The thirsty party in the heather enjoyed pounds of reward set on the Prince's head. | Podavius, who waited upon his master's Probably if he had understood how close piety, and endeavored to imitate his affecinflamed with the salt cheese and butter, and to him lay such a tempting fortune, he tions, began to faint through the violence of seemed at once to give strength and courage | might have risked the rope, and died a rich | the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps, which his feet would mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal Boys, there are some things to be done for to his imitation, and by forming footsteps him that the English would not have a Stuart | money that no money will ever pay you for | for him in the snow. In the same manner does the blessed Jesus; for, since our wav Don't forget that when you wish you were is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, he demands us to mark his footsteps, to tread where his feet have stood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier and fit for our feet. For he knows our infirmities, and himself hath felt their experience in all things but in the neighborhood of sin; and therefore he hath proportioned a way and a path to our strengths and capacities, and, like Jacob, has marched softly and in evenness with the children and the cattle, to entertain us by the comforts of his company, and the influ-

ences of a perpetual guide. He that gives alms to the poor, takes Jesus by the hand; he that patiently endures inhe that comforts his brother in affliction, gives an aimable kiss to Jesus; he that bathes his own and his neighbor's sins in tears of penance and compassion, washes his Master's feet; we lead Jesus into the recesses enter into his heart when we express him in our actions: for the apostle says, "He that 18 in Christ, walks as he also walked." But thus the actions of our life relate to him by way of worship and religion; but the use is admirable and effectual, when our actions refer to him as our copy, and we transcribe the original to the life.—Jeremy Taylor.

THE HOLY SPIRIT.

We make high profession of faith in the Holy Ghost. We do believe much about the Holy Spirit. We claim that he is the sanctifier, either partial or entire. ".I Believe in the Holy Ghost," is a common expression of our lips. I trust we can repeat it as a devout confession, flowing from us as the result of a sweet personal experience. We believe in him and have felt his holy power thrilling our very souls, but how is it "I believe in the Holy Ghost," or have we so that we can truly say, "I do not believe only, but I know." O! blessed fellowship with the Spirit of God. May we feel thy power upon us and within us; may we know him in his true mission to his saints. As ministers it is indispensable for us that we maintain the fellowship of the Spirit. Without him our calling will be a failure. As an expounder of doctrine, as an exhorter, or a pastor, or teacher, we must have the Holy clear as in years gone, and what a voice! It

God. Yet we must avoid the error of supposing that we are simply the golden horn "Now, auntie, perhaps your great grand- through which the Almighty may sound his mother played jackstones, too, and her infallible word without danger of human mother, and—I wonder," she said, quickly, | mixtures. Our infirmities often appear as well as his wisdom, and while we try to rewonder who invented the game. Some one | veal what he has made known to us. we must have played it for the first time, and I should be greatly humbled by the fear that our own ignorance and imbecility should

The Spirit of God is to us a spirit of

marks the game was entirely one of skill, sented may be the most applicable to the scribable quality which sometimes makes but sometimes the sides of the bones were people present. He also is our unction, one's eyes fill and throat contract from mere marked like dice; then it became a game of while preaching; He is the live coal that physical sympathy. In Mr. Gladstone's touches our lips. "Lo, this hath touched voice, when he will, is the same note. That

er. If we will have the Spirit's power upon By this time Alice's interest was thorough- us we must keep humble before him and

Long, dry, detailed prayers do not inspire a devotional spirit in others. May the Spirit of supplication constantly fill our souls until opportunity for discovering the origin of that overflowing fullness shall be ours. How

"Thy soul itself must overflow, If thou another soul would reach. It takes the overflow of soul To give the lips full speech."

-Star and Crown.

BY JOHN BAXTER HEIMSTREET,

As on though life we singly go, Oh, let us speak a word, That they we meet shall surely know Our Saviour and our Lord. Not in a loud or worldly way The hope that doth us fill; But gently, sweetly as we may, Yet let us speak it still.

It may be long before the seed Shall blossom into life, Above this world of measur'd meed, Beyond this scene of strife, We'll leave to him the watchful care. Till in the harvest land The souls thus saved shall glory there. Through Christ's own mission band.

SHELTERED IN THE BOCK.

The moment any little child feels real safety in the presence and protection of its parents, after a time of terror, it falls instinctively into expressions of affection. It begins to caress the hand it holds. And very much in the same way, the filial believer, finding himself safe in Christ, is moved toward intimate communion. He loves the more, the more he trusts. "Tribulation worketh patience and patience experience." He wonders how he could ever have been frightened; he will not again; "experience worketh hope."

Meantime, to every utterance of tenderjuries and affronts, helps him bear his cross: ness the Holy Spirit responds. A voice may be heard in the stillness of the soul like that of the Spouse to the Bride in the Song of Songs; indeed the Saviour seems to come near to seek his own; "O my dove, thou art in the clefts of the rock, in the secret places of our heart by holy meditation, and we of the stairs, let me see thy count nance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely."

There can be no doubt at all that every true Christian learns of Jesus his Redeemer in the hours of such communion more than anywhere else in the world. Let me feel in some day of deep depression, that I am poor, and shall fall into want; that I am ill and shall never be well again; that I am maligned, and shall never be able to make my righteousness appear; or that my temper has got the better of me. and I never can control it; that my loose tongue has spoken reckless idleness of words, and I shall be unable to put on its bridle in all the long years; no matter what may be my trial; let me be borne down, till I am alarmed, desolate, demoralized and forlorn. Then let me, in one supreme act of trust, with a mighty masterful faith, call upon God, and rest in him. Let me creep into the shadow of the rock. Let me see my calamities go harmlessly by, like rushing hounds in full pursuit, with the sight and the scent lost. "Yes," I answered, hesitatingly, rather advanced beyond faith in this matter, and Now I know I am free and safe. - Charles S.

GLADSTONE'S VOICE.

Of Gladstone's voice many say they never heard such another for public. A writer in the N. Y. Evening Post who heard him in one of his recent specches writes: He was in splendid voice. It rang as

was of extraordinary compass from the light, The Holy Spirit assists us in our work for bantering note in which he twitted the Tories with endeavoring "to adorn the laugh, to decorate it with an idea," down to the deep, resonant, and intentionally hoarse bass to which it sank as he spoke of the profound and bitter condemnation with which English action toward Ireland was universally received. Then the flexibility of it! From the top note to the bottom Mr. Gladstone passes lightly, smoothly, and easily as a bird's carol! And the quality of it! How can one describe that? It is impossible to do so without seeming to fall into absurd hyper-Gladstone's voice as it was once more last it will be again, that it is necessary to seek far for a simile. A cathedral bell sounding He is also a spirit of wisdom, helping us far away over a river; a waterfall heard a had never owned more than six in his lifepounced on it like a beast of prey, explored thy lips," and it gives freedom in the utterits contents, and hid it carefully, lest his ty of this play, I showed her an engraving ance. We shall speak with much more

Star. Yoyular Zci

ELASTICITY is not necessarily by compressibility, but seems tendency in the particles, to re selves after having been forced relation to each other. India of the most elastic, substance it is slightly, if at all, compre immersed in water and submit ure of 1,000 pounds to the squ absolutely unchanged in bulk. is very elastic cannot be comp pressure yet attainable.

A NEW substance, lanolin from the wool of sheep. It h bining and absorbing properti extensively used as a basis f Though a fat, it will combine cent of its weight of water cent of wool consists of this a new discovery under the pr tion, it is not new under the mentioned in ancient writing rodotus and other Greek and VALUE OF THE ELECTRIC

passage of the Suez Canal, w cently occupied from thirty-si hours. can now be made in si vessels fitted with the electric tus. This important advance of a very interesting report b Hector, of the steamer Carth to the Peninsular and Orienta addressed to the directors. written after the Carthage continuous passage, under the of the Canal company, given cember, 1885. The Cartha Suez after a run from Port S hours. The actual running t hours, there having been two by impediments in the cha speed made was 5.43 miles pe tific American.

CORK is the bark, not the cork-oak. The bark comes i Portugal, where they keep co doesn't kill the tree to take and it can be skinned every si About \$1,000,000 worth 0 brought to this country eve cork has to be steamed bel Corks are made in thousand grades, from the size of a pil metres in diameter. No few dred sizes and grades are None of the bark that com ships goes to waste. The co to burn the refuse, but now ter. In a granulated state, roof packing. The heat ca the cork protector. The pe use the same stuff to pack t of their cars to deaden the der the roofs to keep the finest of the refuse is used makers in decorations. Th their bronzed or japanned models, in the shape of pictrom it when pressed like Fruit and egg cases, ice ho chines are often packed wit cork which costs only two

ber of the China Review, I kin, gives his reasons for a lonian origin to Chinese astrology. Amongst these Both peoples divided or into twelve hours; the sun nian invention, and reache early date: the intercalary to the Accadians, and is fe sections of the Chinese Geminus states that it was the Euphrates who discove lunations, or eighteen year moon recur in the same use of the intercalary mor implies that either they, o they derived it, knew this tions. Early Chinese as kins thinks, is too good t Chinese of those days, and ed grounds which he st that the double hour, the the intercalary month, of the lenght of the year cated from Babylon to periods. Probably the reat antiquity may ere l bubble, touched and ex

SCIENCE IN BABYLON.

STRUCK BY A METEOR writes: '' As a gentleman lic official, was coming Park into Pall Mall by Mariborough House, rec to 5 in the afternoon, he on the right shoulder a panied by lond orac caused him great pain, ward as he walked. Or ing, and turning round unceremoniously struck there was no one on the self and the policeman end of it. On reaching was an benitted to an exal Was at first discovered cain it it. But in a lit who had taken sway derely it beak to poin the shoulder the ne four lips are blistered with the live Sometimes the Holy Spirit so operates as to bear us completly out of ourand we are lifted up into a heavenly here; everything else sinks into inance, when the spirit holds up Jesus Then we can preach with powwe will have the Spirit's power upon nust keep humble before him and g in him.

eed the Spirit also to help our inin praying that we do not become and cold. Dead praying soon beoffensive to the people; official and kills all desire in others to pray.

, dry, detailed prayers do not inspire ional spirit in others. May the Spirit lication constantly fill our souls until erflowing fullness shall be ours. How s, as the poet said:

Thy soul itself must overflow. If thou another soul would reach. takes the overflow of soul To give the lips full speech.' and Crown.

DROPPING A WORD.

BY JOHN BAXTER HEIMSTREET.

s on though life we singly go. Oh, let us speak a word, hat they we meet shall surely know Our Saviour and our Lord. ot in a loud or worldly way The hope that doth us fill; it gently, sweetly as we may, Yet let us speak it still.

may be long before the seed Shall blossom into life, bove this world of measur'd meed. Beyond this scene of strife, e'li leave to him the watchful care. Till in the harvest land he souls thus saved shall glory there. Through Christ's own mission band.

SHELTERED IN THE ROCK.

moment any little child feels real safehe presence and protection of its parfter a time of terror, it falls instinctnto expressions of affection. It becaress the hand it holds. And very n the same way, the filial believer, himself safe in Christ, is moved tontimate communion. He loves the the more he trusts. "Tribulation h patience and patience experience." nders how he could ever have been ned; he will not again; "experience h hope."

ntime, to every utterance of tendere Holy Spirit responds. A voice may d in the stillness of the soul like that Spouse to the Bride in the Song of indeed the Saviour seems to come seek his own; "O my dove, thou art clefts of the rock, in the secret places stairs, let me see thy count nance, let arthy voice, for sweet is thy voice, y countenance is comely."

re can be no doubt at all that every hristian learns of Jesus his Redeemer hours of such communion more than ere else in the world. Let me feel in ay of deep depression, that I am poor, all fall into want; that I am ill and ever be well again; that I am malignd shall never be able to make my pusness appear; or that my temper has better of me, and I never can conthat my loose tongue has spoken idleness of words, and I shall be to put on its bridle in all the long no matter what may be my trial; let borne down, till I am alarmed, desoemoralized and forlorn. Then let me, supreme act of trust, with a mighty ful faith, call upon God, and rest in Let me creep into the shadow of the Let me see my calamities go harmby, like rushing hounds in full purith the sight and the scent lost. know I am free and safe. - Charles S. son, D. D.

CLADSTONE'S VOICE.

ladstone's voice many say they never such another for public. A writer N. Y. Evening Post who heard him of his recent specches writes:

was in splendid voice. It rang as in years gone, and what a voice! It extraordinary compass from the light, ing note in which he twitted the Tories indeavoring "to adorn the laugh, to ite it with an idea," down to the deep, nt, and intentionally hoarse base ch it sank as he spoke of the profound tter condemnation with which Engtion toward Ireland was universally d. Then the flexibility of it! From note to the bottom Mr. Gladatone lightly, smoothly, and easily as a bird's.
And the quality of it! How can cribe that? It is impossible to do so disceming to fall into abourd hyper-There is something so magnetic in Mr. and as one can hardly venture to hope be again, that it is necessary to seek simile. A cathedral bell sounding over a river; a waterfall heard a of in the stillness of the night; the ling alowly over a pebbly beach; the wind blowing over a hill-top of pines. of these there is a strange, inde-g quality which sometimes makes we fill and threat contract from many ayapatay. In Mr. Claustonia legic will a the same note. This The production of the series o

Moyular Science.

ELASTICITY is not necessarily accompanied by compressibility, but seems to be due to a tendency in the particles, to rearrange themselves after having been forced out of their relation to each other. India rubber is one of the most elastic, substances known, but it is slightly, if at all, compressible. When immersed in water and submitted to a pressure of 1,000 pounds to the square inch, it is absolutely unchanged in bulk. Steel, which is very elastic cannot be compressed by any pressure yet attainable.

A NEW substance, lanolin, is prepared from the wool of sheep. It has great combining and absorbing properties and will be nonette, for the child he was to see. extensively used as a basis for ointments. a new discovery under the present civiliza- love." tion, it is not new under the sun, as it is mentioned in ancient writings of Ovid, Herodotus and other Greek and Roman writers.

VALUE OF THE ELECTRIC LIGHT .- The passage of the Suez Canal, which until recently occupied from thirty-six to forty-eight | coming in at the window, which lifted the hours, can now be made in sixteen hours for vessels fitted with the electric light apparatus. This important advance is the result of a very interesting report by Commander Hector, of the steamer Carthage, belonging to the Peninsular and Oriental company, and addressed to the directors. This report was written after the Carthage made the first continuous passage, under the authorization of the Canal company, given the 1st of December, 1885. The Carthage arrived at Suez after a run from Port Said of eighteen hours. The actual running time was sixteen hours, there having been two delays caused by impediments in the chanel; the mean speed made was 5.43 miles per hour.—Scientific American.

CORK is the bark, not the wood, of the cork-oak. The bark comes from Spain and Portugal, where they keep cork woods. It doesn't kill the tree to take its bark away, tal, as he entered the ward where the woman events and battles. Its characters are true and it can be skinned every six or eight years. | lay, he was astonished at the change in the | to life. They are real life scenes, amid flocks About \$1,000,000 worth of raw bark is hitherto cold, impassive face. Now it was and farms, on land, on sea, in cities,—cities brought to this country every year. The illuminated—glorified would better express with streets, markets, temples, courts, palcork has to be steamed before it is cut. Corks are made in thousands of sizes and | "I am glad to see you. grades, from the size of a pinhead up to four | "I see Jesus of Nazareth has passed this scenes, whether in Sodom, or Egypt, or Jemetres in diameter. No fewer than six hun- way," he answered. dred sizes and grades are kept in stock. None of the bark that comes over in the hem of his garment, and was healed. It was man's spiritual nature. No human knowlships goes to waste. The cork-makers used the ladder of 'whosever' on which I edge can penetrate into the great problems to burn the refuse, but now they know bet- climbed up," she added. ter. In a granulated state, it is used as a roof packing. The heat can't get through occupied the bed in which the woman had use the same stuff to pack under the floors of their cars to deaden the sound, and under the roofs to keep the heat out. The finest of the refuse is used by picture-frame makers in decorations. They sprinkle it on their bronzed or japanned frames; and large models, in the shape of pictures, are made from it when pressed like papier mache. Fruit and egg cases, ice houses and ice machines are often packed with the granulated cork which costs only two cents a pound.

the Euphrates who discovered that, after 223 anything but a matter of trifling import. lunations, or eighteen years, eclipses of the Rev. Dr. J. R. Miller, in a book just pubmoon recur in the same order. The early lished to help in reading the Bible into one's use of the intercalary month by the Chinese life, truly remarks, One of the most inimplies that either they, or those from whom | spiring of truths is, that God has a distinct they derived it, knew this fact about luna- plan for each one of us in sending us into the tions. Early Chinese astronomy, Dr. Ed- world. Not only does he create us all to be kins thinks, is too good to come from the useful, to take some part in the world's Chinese of those days, and, on various learn- affairs, to honor and glorify him in some ed grounds which he states, he concludes way, but designs each one for some definite that the double hour, the astrolabe, the dial, place and some specific work. He does not the intercalary month, and the knowledge send us into life merely to fill any niche into of the lenght of the year were all communi- which we may chance to be lifted by the cated from Babylon to China at different vicissitudes of life, or to do whatever bits of periods. Probably the Chinese boast of great antiquity may ere long prove to be a bubble, touched and exploded. - Freeman.

STRUCK BY A METEOR.—A correspondent | signed part. writes: "As a gentleman, a well known public official, was coming from St. James's Park into Pall Mall by the garden wall of Mariborough House, recently, at a quarter ble. The greatest thing any one can do in to 5 in the afternoon, he suddenly received this world is what God made him to do, and on the right shoulder a violent blow, accompanied by loud crackling noise, which caused him great pain and to stumble for- the voice of God in the soul, must be heard self and the policeman on duty at the park ruler of nations, and the man toying with was submitted to an examination, but nothing | will change the national policy.

as having been caused by the explosion of commonplace duties presented and wait in public record."—London Times.

"WHOSOEVER."

Some years since, as a clergyman was passing through the ward of a hospital, on his way to see a sick child he visited weekly. he noticed a young woman who lav with closed eyes, and face as white and hard-looking as chiseled marble. As he paused for a moment she opened her eyes saying, "Who has sweet peas? I used to love them so!" In his hand he had a few, with some mig-

"That is the first thing she has seemed Though a fat, it will combine with 60 per to care for during the week she has been cent of its weight of water, but 45 per here," remarked the nurse. "Probably cent of wool consists of this fat. Though they remind her of home, may be a mother's

> "They remind me of my father," she replied feebly. "I never knew a mother's love: she died when I was a babe. Nurse used to twine sweet peas over the window where father sat of a morning to read the Bible. I remember the fragrance of them all these years, and fancy I feel the wind hair about his pale, careworn face. Oh, if I was only as pure and happy now as I was in those days!"

> "What did he read you out of his Bible" on those mornings?" she was asked, to give much excited.

> are heavy laden, and I will give you rest, was one text that I remember. But those chief of sinners."

> "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And And whosoever will, let him take of the water of life freely,'" the minister slowly repeated.

conversation; so laying the little bouquet up- things and their causes would be in oblivion on her pillow, he passed on.

When he next visited the ward, another the cork protector. The palace car builders lain. Her "ladder of whosoever" had taken her above the skies.—S. R. S., in Good News.

FINDING ONE'S MISSION.

With the many thoughtful young people, now in the course of study, and especially the question often arises and presses upon serve God. Science has multiplied the comthe mind with no little weight. What is my forts of life; it has conquered space and Science in Babylon.—In a recent num- of life, and is now looked upon as having lonian origin to Chinese astronomy and paddle his own canoe—responsible for his astrology. Amongst these are the following:

own destiny—expected to occupy a superior—Both peoples divided our day and night position from having enjoyed special opporinto twelve hours; the sun-dial is a Babylo- tunities for improvement of his talants, now nian invention, and reached China at a very to be pushed out into the busy world all early date; the intercalary month belonged in strife for desirable positions—something to the Accadians, and is found in the first | must be done nobly and efficiently, or dissections of the Chinese book of history. honor and shame will be keenly felt. Find-Geminus states that it was the dwellers on ing one's mission in such circumstances is

work may drift to our hand in the vast and complicated mesh of human affairs. God has a great plan embracing "all his creatures and all their acts," and in this plan every intelligent being has an alloted place and as-

This being true, dignity is given to every position and every designed occupation. There are none that are trivial or dishonorahe can do it better than anyone else.

Now, for finding this mission, conscience,

flat in a long, straight line, exactly as if a a whole may be. The chief concern is with upon which you have bestowed much labor, hot wire had been sharply drawn across the the thing now to be done, and the moments possesses for you an interest beyond any cloth. The accident is therefore explained now to be lived. For any one to neglect other radishes. The little doll-chair fasha minute falling star or meteor. It is an idleness for a mission will probably ultimate- much clumsier than the elaborate toys furunprecedented and most interesting occur- ly end in throwing the life away and utterly | nished by the shops; but the interest of makrence, and deserves, I think, to be placed on fail to fulfill the purpose of God in the creation of that individual.—Christian Secreta-

ONLY TWO WORDS.

"Oh! if I were lucky enough to call this estate mine, I should be a happy fellow' said a young man. "And then?" said a friend. "Why, then I'd pull down the old house and build a palace, and have lots of prime fellows around me, keep the best wines, and the finest horses and dogs in the country. "And then?" "Then I'd hunt, and ride, and smoke and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose, like other people, I should grow old, and not care so much for these things." "And then?" "Why, then, in the course of nature, I should leave all these pleasant things, I suppose, and—well, ves—die!" "And then?" "Oh, bother your 'thens!' I must be off." Many years after, the friend was accosted with, "God bless you, I owe my happiness to you!" "How?" "By two words spoken in season long ago-"And then?"

THE BOOK.

Of great value is the Bible as a literary production. It is written in a style, vigora turn to her thoughts, as she was evidently ous, vivid, concise. Its rhetoric is a model for all generations. Its poetry expresses "Come unto me, all ye that labor and every sentiment of the human heart. Its principles are the basis of jurisprudence for the ages. Its moral and spiritual truths, the words were never meant for me. I am the highest and holiest. Its revelations of God and man, the broadest, deepest, truest.

Of great value is the Bible for history. For the early eras and ages of the world it is our only history. Without the Bible unknown would be the origin of the universe, the creation of man, the disposition of the Scotland, which has been widely circulated among the The woman had sunk back now, closing | nations, the early condition of the races, the | clergymen of America. her eyes. Evidently she desired no further | rise and fall of cities and empires :--all these without the Bible. It gives accurate state-The next week when he visited the hospial, as he entered the ward where the woman
ay, he was astonished at the change in the
witherto cold impassive face. Now it was and farms on land on see in cities—ci it. Reaching out her thin hand, she said, aces, -scenes in plain or desert with sand and serpents. True to life are these Bible rusalem, or Babylon, or Nineveh. But the A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abro-Yes, and he came so near I touched the great mission of the Bible is to minister to D. spp. 2 cents. of man's being and destiny.

Science has fathomed the skies, dredged the seas, cracked open the earth, penetrated into the unknown corners of the globe, explored our horizon of being; but science has brought from Gilead no balm for the sinstricken-soul, no torch to light up the grave, no vision of the world beyond, and "where there is no vision, the people perish."

Science has accomplished much, and grander results are yet to be achieved. Science with those who have just completed a course, has made nature serve man, but not man mission? As the young man or young woman killed time; it has kindled lights on the far returns from reciting the last lesson of the horizon of being; but science has discovered last course of study preparotary to the duties no pathway from sin into glory. It brings no promise to the sinner; no hope for the ber of the China Review, Dr. Edkins, of Pe- "finished his studies," no more to be under dying. These great truths of God, solving kin, gives his reasons for assigning a Baby- tutors—no one to direct further—now to the riddles of human life, related to the well-being of man's spiritual nature, shaping man's destiny, are neither dry nor dead; they are living, eternal realities; they are true, regardless of books or beliefs; they mold character and fix destiny. The stars in their courses speed on regardless of popes' anathamas, Galileo's discoveries, or books on astronomy. This Book of God is no cold philosophy, no subtle abstraction; but truth vital with life, and glowing with the love of

It is this truth for which the soul hungers and languishes; for which sorrowing, sinful, suffering humanity longs. It is bread to the hungry, water to the thirsty, medicine to the sick, life to the dying. It gives hope in despair, comfort in sorrow, robs death of its sting, kindles lights on the hill-tops of Paradise, and gives panoramic scenes of future glory. This gospel of the cross is the "power of God unto salvation, to every one that believeth." All the redemptive energy that God has put forth to save a lost race is focalized in Jesus Christ, "the way, the truth, and the life." It is the Book of God to transform human life and character. Important is it to teach this truth in its simplicity and power to all people. Never should physicians neglect or trifle with patients, if our loved ones, much less should Christians neglect the spiritual care of im-

BETTER THAN WISHING.

"If I could only have what I want by ward as he walked. On recovering his footing, and turning round to see who had so unceremoniously struck him, he found that there was no one on the pavement but himself and the relicence pain and to set what I want by and heeded; the providence of God watched; wishing for it, how heavy I should be!"

Such is the there was possible of the mother may be rocking the cradle of the mother may be rocking th end of it. On reaching home the shoulder was submitted to an examination, but nothing will change the national policy.

his instrument may be devising that which life for yourself. In the policy will change the national policy. was at first discovered to account for the pain in it. But in a little while the servant all be mapped out at once. It is usually its interest. In this herean life of ours, the who had taken away the coat to brush opened step by step, one step at a time; surbrought it back to point out that over the rendering one's self to what is required at session. A bundle step radishes gathered right shoulder the nap was pressed down the time, not knowing what the mission as for the tea-table from war own garden plot,

ioned by you for sister's new doll may be ing it, and the pleasure with which brothers and sisters watched its progress have given it a value in your eyes, far beyond that of any "boughten" toys. When next you are inclined to wish for any good, thank God that you have the power of laboring for it, and remember that "it is only good for God to create without toil."—S. S. Advocate.

I NEVER had any faith in luck at all except that I believe good luck will carry a man over a ditch if he jumps well, and will put a bit of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it, and my notion is, it taps once in a lifetime, at everybody's door, but if industry does not open it, away it goes.—Spurgeon.

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and passed away without a struggle. The funera

sermon was preached by Eld. Pierce, from Prov. 14:

but the righteous hath hope in his death."

The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

THIRD QUARTER.

July 8. Jesus and the Blind Man. John 9: 1-17. July 10. Jesus the Good Shepherd. John 10: 1-18.

July 17. The Death of Lazarus. John 11:1-16. July 24. The Resurrectton of Lazarus. John 11:1 7-44.

July 31. Jesus Honored. John 12: 1-16,

Aug. 7. Gentiles Seeking Jesus. John 12: 20-36. Aug 14. Jesus Teaching Humility. John 18: 1-17.

Aug. 21. Warning to Judas and Peter. John 13:21-88. Aug. 28. Jesus Comforting his Disciples. John 14:1-14.

Sept. 4. Jesus the true vine. John 15: 1-16. Sept. 11. The Mission of the Spirit. John 16: 5-20. Sept. 18. Jesus Interceding. John 17: 1-26.

Sept. 25. Review; or, The Sabbath. Gen. 2: 2-4, Ex. 20:

LESSON X.—JESUS THE TRUE, VINE.

For Sabbath-day, Sept. 4th.

SCRIPTURE LESSON.—John 15: 1-16. 1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it. that it may bring forth more fruit.

3. Now ye are clean through the word which I have spok

en unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

the fire, and they are burned.
7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: con

9. As the Father hath loved me, so have I loved you? continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another.

as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command

you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I

have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

GOLDEN TEXT.—I am the vine, ye are the branches.—John 15: 5.

TIME.—Thursday, April 6, A. D. 30. PLACE. - Jerusalem

Rulers.—Tiberius Cæsar, Emperor of Rome Pontius Pilate, Procurator of Judea; Herod Antipas, Tetrarch of Galilee and of Peræa.

OUTLINE.

I. Abiding in Christ. v. 1-8. II. Abiding in Love. v. 9-14. III. Fruit that is abiding. v. 15, 16.

[In the absence of Rev. T. R. Williams, we take the Comments from The Pilgrim Teacher.]

INTRODUCTION.

Evidently the emphasis of the lesson is to be placed upon the bearing of fruit by the disciples of Christ. The lesson occurs at a time in the year singularly appropriate, for the vines are illustrating what it is to bear fruit after the manner referred to in the text. Any teacher will find himself greatly reinforced in his efforts to impress the truths to be taught, if he shall take into the class a branch upon which are a few clusters of grapes. That will be a lesson in itself, and such an one as the Saviour was in the habit of using. To the fruitless it will be a silent sermon, the force of which cannot well be escaped. The vine was remarkably adapted to the Saviour's use in teaching his disciples that they must bear much

EXPLANATORY NOTES.

The disciples expect a separation. Jesus shows how near him they may still be, and how important it is that they should be near.

V. 1. True vine. The real, abiding and impertant: that which fulfills the ideas suggested by the earthly vines. In the vine he includes his disciples with himself. Father is the husbandman. Christ, in his association with his church, appears as subordinate to the Father, though in his nature one with him.

V. 2. Branch in me. Visibly united to me, and apparently belonging to me. That beareth not fruit, That which the husbandman seeks. Probably he refers to the fruits of the Spirit (Gal. 5: 22, 23) and such results as these fruits produce among men. We may be so under Christ's influence as to bear leaves like a branch, yet not draw from him richly and bear fruit. Taketh it away. Removes it from the form of union it has, so that it loses that which it only partially improved. Cleanseth it. The vine. by pruning. But the word suggests the result in him whom the branch illustrates. Bear more fruit. Fruit-bearing branches are yet imperfect.

V. 3. Already ve are clean. Touching, perhaps, their memory of the words spoken only a little be fore (13: 10). The Greek is the same. Because of the word. Which had cut as a knife their false hopes, and narrowed their minds to himself as the special object of love and trust.

V. 4. Abide in me. The Greek may suggest mansions, or abodes, of 14: 2. "I have spoken of abodes in the Father's house. But do ye meanwhile make your abods in me," And I in you. You do not simply follow me in thought, but keep me in heart. I am to do the same by you. Fruit of itself. Liter ally, "From itself" as the source. Except ye abide in me. Their entire safety and success hangs on a union with him which is beyond all their former thought.

V. 5. Same beareth much fruit. The branch is responsible for the abiding; the Son, through the Spirit, for the abundance of the fruit; and the Father for the pruning, which increaseth the abundance Apart from me. Literally, separate, as divided from. Do nothing. In the way of such fruit as he men-

V. 6. Abide not in me. A right faith is that which secures the shiding. Rom. 11: 90-89. Cast forth.

Out of the vineyard. They of ther them. Angels at one son to mourn their less. In her last moments the judgment (Matt. 18: 41), using the familiar pic. she gave good evidence that Jesus was her support, ture of the burning of the refuse of the vineyards. Are burned. Meyer translates, "and they burn," as | 32, "The wicked is driven away in his wickedness, if seeing now the fires of judgment kindling.

V. 7. My words abide in you. By the faith which

retains and obeys them. Ask, etc. Literally,

"whatsoever ye will, ask;" putting forward emphat-

ically the breadth of their liberty. The indwelling

words of Jesus prompt free asking and abundant

answer. Shall be done unto you. Literally, "it shall

come to pass," as if with the ease and certainty of

V. 8. My Father glorified . . . much fruit. This

is the husbandman's reward. So shall ye be my dis-

ciples. Recognizing it as the great aim of his follow-

V. 9. As the Father hath loved me . . . loved you.

To be disciples is to be made partakers of his love.

The best love Jesus knew was that of his Father.

Such as that he gives them. Abide ye in my love.

His word of love is the particular word to which their

faith is to cling, and through which union with him

V. 10. Keep my commendments. Obey my word

V. 11. My joy. His joy was that of abiding in

his Father's love through keeping his command-

ments. His commandment was that he should lay

down his life for the sheep. May be in you. This

joy of love and sacrifice had not fully entered them,

V. 12. That ye love . . . as I have loved you

To love one another as he has loved them, will

make their joy full. But he shows that it is a sacri-

V. 13. Greater love hath no man. Perfected joy

can only come from the greatest love. Lay down his

life for his friends. This is the measure of the great-

est love, and so the way to the perfect joy. Jesus

says "friends" here, but "sinners" and "enemies'

view the circle of disciples, while there he sees man-

V. 14. My friends. For whom I am about to show

V. 15. No longer do I call you servants. See mar-

friends. Have called, given you a final name. All

things that I heard. He speaks of his knowledge as

a sum, the total of which he makes theirs. He holds

himself in no reserve from them, because of any

knowledge he is unready to share. Of course he is

V. 16. Ye did not choose me. He is exalting them,

as if with a new calling, to be more than apostles.

They are surprised, as when he first chose them for

his disciples. He says, 'Out of my own heart now

as then, I am showing you the full meaning of that

choice and appointment. It is even that these things

of which I have spoken should be fulfilled in you."

Should go. Away from him apparently, on their

mission, a separation they dreaded. Should abide.

Should share the permanence which he demands

for their union with him, which he so often calls

abiding. That whatsoever etc. Not only permanent

MARRIED.

At the parsonage, in Independence, N. Y., Aug. 15, 1886, by Eld. James E. N. Backus, Mr. Charles

3. Davis, of Andover, and Miss Leona Green, of

At the home of the bride's parents, Aug. 17, 1886,

by Rev. J. Allen, Mr. EDWIN O. VOORHEES, of Friendship, and Miss Flora E. Hall, of Andover.

At the home of the bride's parents, Aug. 19, 1886,

by Rev. J. Allen, Mr. WILLIS W. COON, D. D. S.,

and Miss Frances G. Green, both of Alfred Cen-

DIED.

In Alfred Centre, N. Y., Aug. 17, 1886, ELMINA

WEST, widow, first, of Francis Nichols, of Andover,

and second, of Robert West, of Alfred Centre. She

ICHABOD CHAPMAN was born Dec. 2, 1805, and

died at his residence near Obi, N. Y., Aug. 18, 1886.

He leaves a wife and eleven children to mourn his

departure. Funeral services were held in the United

Brethren church at Obi, conducted by the writer,

Near Kenesaw, Adams Co., Neb., of cerebral ap-

oplexy, Lydia Maxson Pratt, in the 38th year of

her age. She was born at Richburg, N. Y., and in

youth gave her heart to the Saviour, was baptized

by Eld. Leman Andrus, and united with the Rich-

burg Church. Upon the removal of her parents to

Farina, Ill., she became a constituent member of the

church there, and remained such until her death.

She leaves a husband and five children to mourn the

In Hebren, Pa., Aug. 11, 1886, of lung disease, ELEANOR BURDICK, wife of Dea. Wm. H. Hydorn.

She was born in Easton, Washington county, N. Y.

June 4, 1807, was married in Grafton, Jan. 1, 1882.

For more than half a century, she and her husband

have enjoyed, not only happy relations as husband

and wife, but have been members of the Hebron

Church, having been baptized at the same time, and

have worked for the Master faithfully until parted

by death. She bore her sickness cheerfully, and

died fully trusting in Christ. We heard it remarked

that "she had not an enemy in the world," and the

large congregation at her funeral indicated the love

of the community for one so worthy. She has left a husband, from whom she thought she would not

be parted long, and one daughter and her family,

Mrs. Sylvester Greenman, five children having gone

before her. "The hoary head is a crown of glory

In Edinboro, Erie Co., Pa,, July 27, 1886, in the

53d year of her age, JEMIMA C. STELLE, daughter

of Dennis Vail. The deceased was born near New

Market, N. J. When twelve or thirteen years of age,

she experienced religion and united with the First-

day Baptist Church at Samptown, N. J. She was married to Edgar F. Stelle in 1847. Within two

years after marriage she commenced observing the seventh day as the Sabbath, and joined the Piscata-

way Church, at New Marker, Eld. W. B. Gillette

being pastor, and was a conscientious observer of the Sabbath through life. In 1858, she was one of

fourteen who constituted the Cussewago Seventh-

day Baptist Church. She was a devoted, loving wife

and mother, leaves a husband, three daughters and

if it be found in the way of righteousness." J. K.

loss of a loving and faithful wife and mother.

lacked one day of being 76 years old.

using as a text Psa. 8: 4.

referring to what relates to his special mission.

seeking the perfection of their joy.

events following one another in nature.

ers to be truly disciples.

is maintained.

of love.

ficing love.

this greatest love.

and receiving.

Independence.

At her residence, near Alfred Centre, N. Y., Aug. 13, 1886, Mrs. LYDIA BURDICK WITTER, wife of Clark L. Witter. She was born in Alfred, July 30, 1816, the youngest child of Abel Burdick. She was married to Clark L. Witter, April 27, 1843, who with two children survive, to feel the great loss of a most devoted, painstaking and affectionate wife and In early life she chose the better part, and has maintained an exemplary Christian walk with the people of God. She died in the communion of the Second Alfred Church. She is most affectionately remembered by a large circle of the older sectlers of Alfred, as a "good girl," a thorough student, and an excellent teacher. Large numbers gathered to pay funeral honors. Sermon from 1 John 5: 4, by D. E. Maxson. Elds. J. Summerbell and H. P. Burdick assisted in the service. This text had been selected by the deceased some twenty years ago. 'Whoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith.

LETTERS.

Geo. H. Babcock, Willie P. Jones, Lottie Baldwin, John Lundgren, Mrs. J. E. Hutchinson, A. W. Coon, Chas. Ostermann, P. F. Randolph, T. D. Barber, B. G. Stillman, Myra Caldwell, Mrs. L. M. Knapp, Jos. W. Morton 2, E. Kitzmiller, J. E. N. Backus, Geo. W. Buten, A. McLearn, C. H. West, Geo. Satterlee, Albert Whitford, F. J. Bakker, E. H. Lewis, J. G. Haymaker, Mrs. W. E. Witter, J. and the joy of Jesus' presence seems about to be F. Hubbard, Stephen Babcock, W. J. Haight, L. C. withdrawn. Your joy may be fulfilled. Made as pure Rogers, T. B. Collins, E. F. Stelle, J. B. Clarke, and full as possible. In what seems their sorrow he is W. C. Daland, W. B. Brockett, C. Stillman, S. H. Babcock, Mrs. Joseph G. Miller, A. Swedberg, L.

RECEIPTS.

All payments for the SABBATH RECORDER are ac knowledged 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

Pays to Vol. No. T. D. Barber, Westerly, R. I., \$2 00 43 26 Margaret F. Randolph, Salem, W. Va., in Romans 5: 8, 10, because here he has only in L. P. Nichols, DeRuyter, N. Y., M. V. Barber, Almond, 2 00 42 Mrs. C. L. Reed, Miss Charity L. Burdick, Alfred, 2 00 L. Whitford, Mrs. Jane Trask, Independence, 1 00 Mrs. R, Hamilton, Eliza Clark, gin R. V. Hitherto they have mainly thought of A. J. Fuller, Richburg, themselves as servants. Knoweth not. Is not let into Mrs. Harriet Oursler, Stouts, O., 2 00 42 1 15 42 the plan of what is going on. I have called you Jacob Bibler, Florence, Kan., 2 00 42 Mrs. Lydia Bower, Marion, 3 00 42 Mrs. P. B. Maxson, Emporia, 4 00 John Lundgren, Athens, Minn., Mrs. Esther Davis, Moberly. Mo., 1 00 2 00 43 C. H. West, Cartwright, Wis., Peter Hamel, Oasis, 2 00 43 1 00 43

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Aug. 21, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants. Nos. 49 and 51 Pearl

BUTTER.—Receipts for the week, 36,984 packages; exports, 4,725 packages. Western creamery makes have fallen off in quality, causing a greater demand for near-by state marks to take their place. Strictly fine last week's creamery and dairy make is sought for, and has advanced about 1c. per fb., and there fruit, but a habitual communion with God in asking is now a good demand for old, well made, fresh butter. There were sales of finest, fresh, full-flavored creamery make at 28c; finest fresh dairy sold at 19@20c., with some closely selected tubs going at 21c., and this kind of stock is wanted, while ordinary and common lots are freely offered at 14@16c., without finding buyers. In Western butter there were sales to local trade of best fresh make creameries at 20c.; 21@22c. was made for some specials; also sales of several large lots of fancy June make for speculative account at 20@201c. Summery and off-flavored Western creameries are in large supply, hard to sell, and take a wide range in price, say 14 @17c. We note sales of large lines of fine June make factory butter at 11@12c., and lower grades for export at 8@10c. We quote:

Fancy creamery.......221@23 Poor to common...... 8 @13

CHEESE.—Receipts for the week, 84,291 boxes; exports, 47,589 boxes. The market was lifted a little too strong in the interior to pull through here. There was a fair start early in the week, when fancies sold at 9c., but later there were large arrivals, shippers were indifferent, and prices eased off to 81@87c. for the top, and considerable lines of cheese had to be carried over to next week unsold. Night milk skims, when fine, sold at 7½@7½c., but any kind below perfection was knocked down to 6@7c. Full skims neglected. We quote:

Factory, white, full-cream, finest...... 8100 87 colored...... 81@ 87 night milk skims...... 6 @ 72

Eggs.—Receipts for the week were 12,689 bbls. A plentiful supply of fruit offered at prices within every one's reach lessens the demand for eggs, and the market was generally dull with a fair demand for near-by fresh-laid stock. We quote:

Near-by marks, strictly fresh-laid, per doz .. — @16

BUTTER, CHEESE, EGGS, BEANS, ETC. Baclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime

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SPECIAL NOTICES.

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

Conference at Milton, in September, are requested E. S. Bliss, Treasurer, Richburg, N. Y.

to send in their names as early as possible, so that the entertainment committee may be able to provide 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

Address all communications concerning entertainment to the Clerk of the church,

> F. C. DUNN. 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 Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath. at 2 o'clock P. M. The Sabhath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most 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 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

THE Treasurer of the General Conference would respectful y 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.

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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 Corrresponding Secretary for blanks. W. F. PLACE, Cor. Sec.

MILTON, Rock Co., Wis.

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It is desired to make this as complete a directory as possible, so that it may become a Denominational Direc-TORY. Price of Cards (3 lines), per annum. \$3.

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VOL. XLII.—NO. 35.

The Subbath Entered as second-class mail

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MUSINGS BY THE

I sit once more beside the grand Where foaming billows break And watch the dashing waves in Whose moaning voices murmu

How free and wild and wide the In torrent upon torrent flecked The great heart of the mighty de With life that peoples the vast

I love to sit the strong sea breeze And watch the distant ships the I fancy that the water nymphs a At secrets which the blue depti But oh, how awful, mid the wast

When shipwrecked, helpless While tempest's rage and surging Rave merciless o'er forms forev

And yet what matter where our li

If but their days are spent in a

Whether with see or land our due Our grave 'neath ocean depths Life is itself a surging, restless of Its journey but a voyage from Mid tranquil seas or billows of c

The same Almighty presence w To trust and follow where his be Be ours, though tempests toss Through deepest gloom the path

If shipwrecked souls but heed Dark waters roll beneath, but he Our life boat surely can the gal Above its moan resounds the and Whence shines the golden light

RIGHT ABOUT FA

To the Editor of the SARBATH RECORD If not too late to be of use "campaign," please publish ter, together with my answer caused me to very deeply fee ty of being a co-worker with

Martha like, "troubled" ab

" Dear Christian Sister, drawn to write you in regar which so burdens our heart want of means to worthily great work which God in h thrusting upon us. Repeat have been made through th regard, especially, to the worldly adornments and tu over to the Lord's treasury. indeed, have come from nevertheless they are so in the divine Word, it seems be received as though we l Voice speaking to us. And is the first condition spe proclamation of the princip it seems unaccountable tha ignored in this respect. It able fact that many of our even the less vain brethre in that divinely forbidden positively a violation of S as is Sabbath-breaking or gression. I do not say as know of no scale by which ure sins, but suppose that sins. I have no remembra are of those above mention it not be a privilege to bea licly declaring the intention

face " in this matter, and

ternity generally to do the

are already in the right we

on the others? It might

many who are trembling

duty, but have not quite o

alone in an advance positi one to the reproach not on world, but still worse of a which of course would be were it not that it is bette and meet an approving sm the applance of all the I trust you will pardon t taken. I could not feel cl impression which follows My greatest cross is to con our church work as my lit pols, even with rigid co could only prevail upon the their power to make l Christ and his cause it more the would the mea for all future life. Abriquely your mater

of our self marifoling Sav place to lay his head and THE PERSON IN CLIENTING tibily head to death on 40 Do les than follow his De la mail 5 de Douve in acting ears

Servery I we had each

A COLUMN WIGHT