


Ir is not begging, as some seem to suppose. If missions are a very important part of the
work to be done by a Christian denomina à eystematic way, through an organized Soa gstematic way, $\begin{gathered}\text { ciety, and an Executive Board, then it is the }\end{gathered}$ the necessary means. The members of the Board, themselves contributors to mission
fands, are saying to their brethren and sis. ters, let us together see that the Treasury i supplied. We deeply regret the occasion o
especial.appeals.and spasmodic efforts. These should give way to systematic and regular
giving, in which we are making progress. you the claims and needs of missions. OTr readers will be glad to learn of the sate arrival He writes from New York City:
"I thank God through Jesus Christ the.many mercies he has bestowed apon me,
for his kindness, protection, and guidance till now. I am again in New York, thanks
be to the graciogas Lord. I do not regret having gone to Galicia (in Anstria), for the Lord blessed me there greatly. I have neith but the joy the Lord granted me there paid all trouble and all pains. Stili, I conld not stay there any longer ; I felt lonely, and a
most pined to see the brethren here. Now most pined to see the brethren here. Now again, I can atill my desire."
${ }^{\text {Mr. Lucky met Rer. Wm. M. Jones of }}$ London, who sends by him "greetings and Americe" of Mre. Jones ; and we join with him in hoping for her speedy recovery.
"Salute the brethren and the sisters,"
rites Mr. Lucky. "May the good Lord keep all and bless all and make all faithful his truth and commandments. Mew. York.
from d. II. Davis.


As we were to be att this place the whole da
I desired very much to go and look him un
so Mr. Dalziel and I staried out with thit and were fast, approaching the Zang-Wang
Miannthe temple of the city god) when among see my man, the Buddhist priest. I accost-
ed him and told him we were intending to call on him. He at onee turned aboot and
directed his steps homeward. I thonght it
could not be far from the place where I hadoutside the North Gate of the city. Her
city to the south, was located a nadadhaist tem-
ple. We were invited in and entertained witmoment. We tarried here a long time conver
and the worship of the true God. The priest said if the religion we tanght had
come earlier, before the Ohinese had become fyed in their present customs of worship, leaching of Christianity was good. I tria to show him that even at this late day
would be better to discard the false, an accept the true than to continue to hold
the false. But he said, "We have grow stable, fixed in the worship of the Boosah
(idols). What a true acknowledgment he real fact in the case is this, and that the truth he has uttered.
When we returned to our boats, it was
nearly $20^{\circ}$ clock P. M. We expected then bact at 12 M .
We had not finished our dinner, before w
were informed that there was a Chinaman
waiting outside, who claimed some cash for acting as our guide; but as we had not e of none, we refused to pay any cash. The
number of those who follow us about is quite $t o o$ namerous for us to encourage them with
moneg. Just at evening the priest himself ame to my boat, when I had another long talk with him. He mas very friendly, and
saggested my coming to this city to teach Christianity. He pointed out a new place where I would find him when Icame again.
May it please God to use this man ass means of opening the door of that city to the entrance of the gospell Yea, may he
be set free from the shackles of supersition, and be brought into the full light and liberpassed, we started on our jonrney, hoping. to reach a city by the name of Kia-Hlang,
distance of $36 l_{l}$ from Kia.Za, but pasing around the walls to the west side of the lat or place, we were informed by the Chinese it would not be asafe for us to proceed in the night, as we might be attacked by pirates,
So we deeided to stop until eariy 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
ing account of mission work performed by Mrg. Gulick and her husband, Dr. Gulick,
on one of the western groups of the Sandwich Islands. This account was full of
hardships and the ignal bleesing of God. In
 with them we cannot know. We are to sow beside all waters. The day was a very long
one, and I felt weary with ita labors. Monday morning we set out again on our jour
noy, arriving at Hang Chow Tuesday evening, bat not in time to get into the city, a 3 chapel of the Southern Presbyterian Mis native prascher in charge, , loenoug th to native preachar.in charge,
reach the foreign misbionaries. On Wed nesday morning in then the or on horese-back,', and set out for the home of the missionarios. I chose to take a foot pasagege, thinking I could walk as fast as the
chair-men, but I foon found that the Chinamen, even with thoir burdens, were bettor pedestrians than I. I was obliged to tall be wind, able to keep the right titreet, and with out difficulty found the dwelling of the mis by three miseionary socieities-the Norther and Sonthern Preabyterian, and the Englis) Church Miseion. We rere cordially re of myeolt and frmily was amignod at th

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Presbyterians. Mr. Stewart has been in the
fifid for many yearr. He has been engaged
in the work of preaching the gospel, and has n the work of preaching the gospel, and has
been able of eee that inis labor han not been in
ain. There are two ther male missionaries connected with this mission-Mr. Painte
and Mr. Johnston, who spend the most
therr time in out-stataions and itineratin work. A girls' boarding-school, nnder the been carried on in connection with this mis-
sion. This school we found to be doing a
most excellent work. Miss Kirkland is engaged in visiting the sick and doing all she
can to relieve the suffering. Although she
is not a physician, she seems to be doing a is not a physician, she seems to be doing a sacred lake, just outside the city on the west,
where, the day before, thousands of people caught, also snakes and other reptiles, doing
this as a meritorious act. This releasing of nakes, etc., is participated in every
The fish thus liberated have a lease of as there is a law prohibiting any fishing
the lake. The lake is a broad, shallow sheet of water, stadded with various artificial
islands that have been formed by throwing islands that have been formed by throwing
up the sediment from the bottom of the
lake. These islands are covered with trees, lake. These islands are covered with tre
and usually a small temple is erected
each. This lake is also divided into se tions by means of causeways, through which
are numerous arched bridges. Borderirg on the west are some grand old :mountaing, upon two of which are located some very an-
cient pagodas. On the east shore is situated an old palace of one of the former Tartar
kings. A few Tartars still reside here. They are of finer features than the Chinese, and
of a lighter complezion. The ladies have large, unbound feet and wear a peculia
kind of shoe. Just inside the West Gate i the old Tartar city, where the Tartars used to live apart from the Chnese. Whiie there
were many things to interest, it was really too hot that day for us to enjoy them fully and we were glad to returr to our place of
abode. At evening we had a fine shower which cooled the atmo

## On Friday it was proposed that we visi the monntains. Early in the

 were standing at the door for the ladies, While the others wathed to the lake, took aboat across to the nearest point and then boat across to the nearest point and then
proceeded on foot again. The road up the mountain was delightful, being made of large, broad, flat stones evenly laid. Shrubs and grasses of various kınds were growing in wild laxuriance on either side. Advancing, we dead. We soon arrived at an arched gateway, in the front of which was a high wall, interpretation of which is, "The beginning of the heavenly road," or literally "The first
foot of the heavenly road." On either side of the entrance were placed hage carved wooden sentinels, who were supposed to
guard the way from the entrance of spirit. A short distance from this entrance there was a cave passing through the rock projection. In the roof of this cave is a fis-
sure, through which a stream of light is admitted. The Buddhist priests say that Bud-
dha came down from heaven through this
$\qquad$ Passing up the oungein road we saw all along on the rocky bluft, lie-size images of this that the mountain, with all these carved im adise. It is most sacred to the worshiper temple of five hundred gods. This, we gave only a passing look, as we were anxions to reach another temple far up the mountain.
The way now became very steep, and was composed of a continuous series of stone steps, winding first one way and then the tinally reached the temple and here our picnic dinner in a large, newly-built reception-room attached to the temple. W hen viewed the grounds and made an as view of Hang Ohow city, and lake, and surounding country. We gathered a few plant hai. In and about the grounds are shrine of various gods and godesses. Within a court, just back of the temple, is an artifi cial reservoir, in which was growing the lotus parity. The gods in the temple are very itroyed by of them have been nearly de

##  home a vited on Rev. M terian

a little before sundown. We we to reach Mr. Judson, of the Northern Presby eeling that it would afford a quiet Sabbath Mr. Judison is living alone, his wife, failing in health, hating ,been obliged to return to America some two years ago. She is now so
far recovered that she is cheered with the thonght that she will be with him at the
close of the year. Mr. Judsen is engaged chiefly in carrying on an industrial boarding
school. He has only recently commence the industrial department. I found that $h$ screms and for other iron woris. I was interest-
ed to learn that the lathe was the patent of Professor W. A. Rogers, of Cambriage, Mass. Mr. Judson has great faith in the
necessity of combining western industry with western science. We pray that he may hav
great success in his worthy endeavors Mills is a missionary of the same soci and is engaged in general missionary
an of the Sonthern Presbyterian Mission. The English Oharch 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 extensive, and the field before him is indeen very great. We doubt not but that he will
do much, not only in relieving the suffering, at also in preparing the way for the gospe On Sunday mearts of many
On Sunday morning I preached in Chi terian Mission, anà in English again in the afterno
Stuart.
were $p$宛 friend

## On Mond

her places we purposed to. visit some vented. In the evening the missionaries This meeting was changéd from Tuesday vening to Monday evening so that we coul be present. The conference was held at the
residence of Dr. Main. After a social hour sidence of Dr. Main. After a social ho ook up the consideration of a Ohinese book on of a few chapters was at first presented Rev. Mr. Harnbarg, and his rendering the Chinese criticised by the others pres$r$ rendered was discassed. The book was go. It,starts out with the importance of reserving the heart and establishing ch the external, and deals almost entirel ith the outward customs and propriety ress, and social relations. It does not teach dolatry, and from a Chinese stand-poin
might be regarded a very excellent book. We enjojed our visit here very mach, a n "Tuesday morning we set ont to return to Shanghai. We arrived on Sixth-day, noon, May 21st, having been absent from tip I have not charged to the mission, but we shall be able to keep on during the sea

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Yours sincerely
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## CORRESPONDENCE.

The following letter, from the pastor of ne of our smaller charches, shows what can accomplish. It is also one more amons many signs that the plan of sytematic giving is steadily growing in favor,-not only as a
convenient and wise methed of raising fande, but as a kind of necessaty
"It affords me pleasure to say that the plan
arranged for last Sabbath to collect funds or our Societies worked well. The envel-
opes contained 89216 . It was the time for was tan thly contribations for missions, which was taken on the plates at the same time a
the envelopen, but not inclosed ; and this65 17. And I have since received, privately some money
these amonn
for missions.
or missions.
he contributione yesterday counting ap the contribations to missiong that, thi
charch will be oredited with for, I believe, has Conference year; and it amonnts to more
than 152 . This to some may not seem large, b
matic


Sumarrvile, Texas Co., Mo., July 7, 1886.
Dear Brother in Christ, canse of the Seventh-day is prospering yyself the $y$ influen There are several more tha re deeply convicted.
I have called on T. G. Helm, and am go Nash about forming a presbytery to organize Flatwoods, Texas Co., Mo. Hray aith I have stood, believing God would own my labor with success, and give me , God has blesed me with and now seek a home in a Seventh-da aptist church.
Thave not done as much as I wanted to ad I have been acting as independent mis onary; and so $I$ have been limited in $m$

I now report 30 religious visits, number
ges; no more on hąnd
Brother Msin, I must now retire from th ork unless the Missionary Society will asme, as times are so hard that $I$ cann ake eupport for my family and do the mis-
ionary work with success. This will look easonable to you. My neighbors are calling me time they never say anything of recmpense. Hard it is for me to quit the field that God has placed in my care and go to moraents of some poor souls away, whom might lead to God. Dear brother, floods of tears have forced their way from my ejes in the dark houre of midnight, while Satan eld and know that I When 1 look at my t, and see what I have done, the influence I he Sunday, niy heart is made sad, and I oftn aak 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 barden of the persecution of the day free, 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 by lending my family the helping hand, and urnishing me with tracts, please let me
know soon. I am ready to go to indoctrinte the people of my field, and to canvass it well. I ask no salary, only assistance as you
know that no man can make rails five days now that no man can make rails five days
and be successful in missionary work, only aving two days for his business.

Rev. A. J. Babton.
Your circular letter received evening after the Sabbath.
In reply, I
In repiy, I would say that we have alread commencei the work of raising funde for the two societies, as suggested by Bro.
Platts. You speak in your letter of adopting a plan for future work. Will you please I do no wish say a word upon this subject duly meddle with that which has been en trusted to others, but this is a common and remembering your forbearance in the past, I take the 1
I believe that rou and I have talred upon this subject, and upon general principles, you thought my plan rhile oorn ciple, was not proctioble. I the mak another suggeation bearing in the same di rection, viz., upon our Miegionary and Tract iutereste. Let each charch be traned according to its
merical strength
Now 1 know $t$
I hav I $I$ am inexporienced, and if have again blundered, I beg your par planie you maj tee fit to edopt, I ahall atrive planir yon magy tee fit to ndopt, I ghall atrive to render
to give.

Youri tor the caub

Sabhath 解en
Remin watid
THE ALABM SQUND1 In its igere of the 22 d ult. nounce
"W sabbathless Sunday

## time to sound an slarm

 been an American institutionhas been an America. It is alc away," et

## As lovers of God's holy $\$$

 ene deeply regret that The $D$ poses to of Sunday. As every one kn Bible is the
## reader must know. T Matthew's Gospel, 28

##    vith this people，and in thitistite there are so many strong workerit vill excuse this intruaion，forit tol ugh I wanted to tell youn how ry plitit ded，and to converse brielly with you．

## －Brother in Ohrist，- It is with plee

 ot I attempt to let you know how th ountry．Two years ago there was on －more converted to the canse undel enly convictede are several more tha S．W．Rutledge＇s to see him and gi $\mathrm{D}_{1}$ aboot Porming a presbytery to organizto a Seventh－day Baptist Charch a field has been filled with heavy contro I have stood，believing God woold my labor with suceess，and give me
for my hire．God has bleseed me with that have seen the light and come to
d now seek a home in a Seventh－day at charch． the canse，an ach as I wanted t have been acting as independent mis，
of report 30 religious visits，namber
ons unknown ；tracts distribnted， 1,100 1，no more on hand unless the Missionary Society will ad eupport for my family and do the mis T］work with success．This will look
nable to you．My neighbors are calling
Wl the time far and time they never say anything of ree－ anee．Hard it is for me to quit the fiela ing rails，while time is stealing the gold－
orients of some poor souls away，whom ht lead to God．Dear brother，floods art have forced their way from my egee
dark hours of midnight，while Setsen and lnow that I must soon retire from ad see what I have done，the inflaence I Sunday，niy heart is made sad，and I oft at the Lord of the vineyard，instead of
is laborers out，to send more in，as the is great and the laborers are fow，
brother，I have borne the heat arid on of the persecution of the day free， er，believing it was my duty to be
and assist the cause all I could．
other Main，if it is your good pleasare
int me in still going on with the work int me in still going on with the york
nding my family the helping hand，and
 It ask no balary，only asistance an you that no man can mase rails fire daye Rev．A．J．BABrons：


Salbuth 倠eform．


Tie alarm squmded．
In its issue of the 22d ult．，The Voice an
nonnces
follows：
Ve propose to fight to the death that

| ther institution closey． |
| :--- |
| sabbathless Sunday．＂＂It is prettry nearly |

fime to sound an alarm．The Sabbath has
been an American institution ever since there
has been an America．It is slowly dwindling
arays）＂tec．
As lovers of God＇s holy Sabbath，and ai
enemies of that other institution，the saloon

of Sunday．As every one knows，Sunday is
the frrst day of the week；the
Bible is
Bath of the seventh day，as every carefal
reader mant know．Take，for illustration
Natthew＇s Gospel，28：1．＂In the end o
Hhe Sabbath，as it tegegan to dawn toward the
firt day of the wekk．＂So，then，the first day
of the week beging as the Sabhath enda，and
hence，the first day of the week is not the

when the Sabbath was past，．．．．．very＂anrly
in the morning，the frrst dayy of the week，
they came to the sepulchre．＂So，here，the
frrst day of the week occurr after the Sab－
bath is past，and hence the firrt day of the
week is not the Sabbath；and yet The Toice
proposes to fight to the death to make it the
Sababt．

Take another passage of Scripture，from
Luke＇s Gospel，23： 56 and $24: 1$ ，two consee utive verses；＂And they returned，and pre
pared spices and ointments；and rested the
Sabbath－ady，acoording to the command
very early in the morning，they came to th
sepulchre．＂－So，Here again，the first de
sepalchre．＂So，here again，the first day
the week occoirs atter the Sabbath－day；and
hence the first day of the week，commonly
called Sunday，is not the Sabsath－day； yet The Toice announces its intention to Hight to the death to make it the sabbath
What is this but fighting against Godt
the Sunday wasi indeed Godis Sabbath；whic it never mas；it it mas not a festival day of the service \＃hich The Voice proposes to ren
der it，is more than the gospe
and is willing to admit that the Sunday as
Sabbath，is＂dmindling away；＂；it is becom
ing a＂sabbathless Snnday．＂Cannot The Voice see that the Sunday as a Sabbath has
no foothold in the Word of God？Churches and ministers are trying to make a Sabbat
the Sanday，but can they？The failur is palpable．Let the eanoons bear thair full
share in making the Sunday sabbathless；but let those porsons also who are trying to mak
a Sabbath out of one of God＇s＂workin days＂（Ezeikel 46：：1），and to make it take
the place of God＇s blessed and sanctifed day （Geneegis 2：1－3），bear their share of the r sponsibility in this matter．
The Voice is shaping the policy of the
Prohibibition party，of which it is the leading Organ．But there are good men in that party that do not propose to tight to the
death to make Sanday a Sabbath，and who
will take the＂
presert sumdat laws

## Of the States and Territorites of the United state

|  | of a misdemeanor，and，on trial and convio－ tion，shall pay a fine of not less than twenty－ five dollars，nor more than two hundred and |
| :---: | :---: |
|  | fifty dollare，or be imprisoned for not less than ten days nor more than thirty days，or |
|  |  |
| y，is forbidden，and finable trenty dol－ |  |
| or lese．Seerenth－day observers and fer－ |  |
| en are axempted．Horse－racing，cock－ |  |
| ting and games of all kinds incur penal－ | 3. |
| ot exceeding fitty dollars．Sale，or ex－ |  |
| re for sale of goods，merchandise，fer－ |  |
| ted or distilled liquors－drugs，medi－ |  |
|  |  |
| ed－incurs |  |
| ars or leas． | Whether steam or horse，hotels，boarding－ |
| habeas corpus，may be Berved on emergen－ |  |
|  |  |
| vil |  |
| to serve procoss on such is punishable |  |
| ing and shooting are finable，from fil |  |
| nty dollars． |  |
|  | that nothing in this act phall be．c |
| bite in the following points |  |
|  |  |
|  |  |

＂Whoever，on the Lord＇b．day，keeps open
is shop，wort－house，warehouse or place of


Hunting or destruction of birds or other
game is prohibited．No civil process can be game is prohibited．No civil process can be
legaily served，and one attempting to serve
is liable for damages．All contracts made on Sunday are void，thongh the date alone is
not sufficient testimony．No one may plead contract void withont restoring the con
sderation．＂Tything men，or any other per－ son，may prosecute violators，within six
months．＊
＂Prntcory．
＂Prosecutions for ． bath－day shall himself be found at his own
profit or amasement，nuless such as 18 per
two，nor more than fifty dollars for each of ployed shall be deemed a separate offense
day in the week than Sunday shall not be 1 h
able to the penalty prescribed in this sec oach seven，as hereñ prescribed．
Sec．11．If any person shall hunt gam hall be fined not lëss than five nor mo than fifty dollars for each offense．＂Chap
＂That no game shall be permitted to be
played on such（billiard）tables on the Sab bath－day，under the penalty of an absolut
forfeiture of the license．＂Ohap．47，Art． 1 ，
Lotistana．
Lonisiana had no Sunday law until June，
1886．The following law was then passed， the state to the Outlook，two days after th ＂Skotion
Serron 1．Be it onacted by the Gen
ral Absembly of the State of Lovisiana；
That from and after the 31at day of Decem－ er，A．D．1886，all stores，shops，saloons，
and all places of public business，mhich are
or may be licensed under the law of the State or may be licensed under the law of the Stat
TI Touisiana，or under any parochial or ma－
icipal law or ordinance，and all plantatio

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\begin{aligned}
& \text { stores are hereby required to be closed, a } \\
& \text { twelve o'clock on atarday nights, and } \\
& \text { remain cosed continuously for trenty-fou: }
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\begin{aligned}
& \text { reain cosed continuously for twity-four } \\
& \text { (ž4) hours, during which period of time it } \\
& \text { shall not he lawful for the proprietors there- } \\
& \text { of to give, trade, barter, exchange or sell, }
\end{aligned}
$$

## 887， $710,900,907$ ， 1 ，

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the law of tie sabbatf． This is the frank statement of Eld．D．R． in the Signs of the Times ：
 keeping accoraing to the law，II I have un－
derstod them correctly，their positions are
as follows
I．The Sabbath was given at the creation
of the world．


## 

Here is a manifest inconsistency，and no
man can deny it．If God required us to keep
the serenth day of the week，keeping the
irst will not be obeying that command．And

## is impossible to be religiously right and scrip． turally wron at the ame time．If God commanded all men to keep the sevionth day

of the week，and has never changed or re－
of sedenth day or violate the commandmen
of This is so solf．evident that to elab
orate or repeat it would
confidence in my readerg．
Some have been hearid o say，however，tha
the Sabbath has been cianged from the rev－
Bible does not know anything of any such
change．No ingpired man ever called th
first day of the week the Sabbath．It wa
conturies after the last apostle was dead be

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& \text { Hat abate } \\
& \text { kinted, } \\
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## （fducation．



for a period of 66 years．Few man can hope
to make so long a record，and few can show
one，long or short，which gives such aniver－
sal satisfaction．His record briefly stated，
has been as follows ：entered，1820；gradua－
ted 1824；tutor Philosophy and Rhetoric，1830；President and Pre $1836 \cdot$ Profeasor of Chrion Moral Phi ogy，1888；resigned Presidency in 1872 ，but
retained the professorships，which he holde and actively fills at the present time．

## the missionaby colubebs．

| There is no danger of forgeting the big olid oulleges．Yale and Harrard <br>  wants will be toimn to the public and the |
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## college bovs＇extratianoss．

Ne are glad to Bee that atlention is called and luxurious habits of bome of the young
men connected with our leading institations men connected with our leading institutions
of learning，to their club life，their unlimit－ at their disposal by the foolish plutocrats who brought them into the world．＂If（ says the
Churchiman）idleness sid．an anlimited sanking account，especially withont sold ro－
ligious principle to oppose the inevitable es． alt of temptation，are the chief elements in the manuactare of black－guardism，then
indeed is it full time that some check be put ersity anthorities cannot fix some limit as they aan at all events put down the ollabs and the other inducements s secret societies
not excepted to nneecossra expenne，which
ton

 rimental by their evil example to those

 tartain directiong，of the quegtion of volan－
tar and
for more of of the pon pon pobio come from the e

## OLD school days．

Under this title Miss Amanda B．Harris has published a book giving some delightful school．Concerning a castom of＂going out to study，＂she writes delightfully，ss followe You conld hear the request aboat as boon
as reading in the Testament was through in gront ann lotudy＂Please，ma＇am，mayn＇t I the great rock．＂And another voice，the
voice of one who was a crony of the firrt
speaker，woald come in after her，or him ： 43 $\pm=\mathrm{Z}$ $+2+=$ had not already been favored more than yoar
share．If you were out yesterday and day
before，it was somebody else＇s torm before，it was somebody else＇s turn．
Not more than fire or six were allowed ou
at one time；when they were called in， perhaps another ingtallment window－sash， these outings．All the geography that I
learned was committed to memory eith
while I was perched up in an apple tree，

\section*{| $\begin{array}{l}\text { Whi } \\ \text { und } \\ \text { coul } \\ \text { thos }\end{array}$ |
| :--- |}

## 品品台堅

## perfect apparatus，and with great ang or two and enthuniam．With them man that can teach makes the university． What else makes the university any－ where？It is not bricke nor＂bricks，＂not

## phisos phampe with tre

## 

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\begin{array}{l|l}
\text { nd } & \text { chief } \\
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## 



## The Gabbath \%erordey.

IItrod Centre, N. Y., Fitth-lay, Aug, 26, 1886.






Ir is not often that we make so long a se lection as that on our first page this week,
from the Congregationalist, by that soulfu from tri, Prof, Austin Phelps. We sat down
write make some extracts from it, but concluded that our readers would prefer it entire. It the value of any gift is to be estimated by it,
adaptation to the wants of those to whom it is given, surely, the Bible is one of God's
best gifts to men. Professor Phelpss's word on this subject will be appreciated, especially by all who have felt the harts whi
form or other, the world inflicts.

THe Freeman, the organ of the Baptists of London, England, in its is8ue of July 30th, has the following paragra
We heartily congratulate our esteemed
rothtren, he Rev. William M Mead Jones, on on
having received the degree of D. D. from

 of baptiam. He is greatly beloved by those
of our London ministers who kno his
worth, although we deem him in error in his
Sabbatarian notions. We only wish he could
. Sabbatarian notions. We only wish he could
take some strong poiste some Friday evenin
and and int wake up till Sunday, morni
give us the full benefit of fellowship

## To the suggestion concerning the opiate

 ing from the Vatican will have any effect We think that if fewer opiates were indulged in on the Sabbath question, the outlook for hopeful.Ir is one of the evidences of the righteons. ness of any cause, and also one of the sigs 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 rapia
ly arriving. It is reported that a prominent temperance advocate in one or wefter strong suspicion of foal play on the part of that if he continues his earnest, open ad rocacy of the prohibicil the monstron At Lancaster, Pa., a few weeks ago, P. A. ings. On going to the hall one evening it arm, torn the carpets into shreds, destroyed the hymn books, stolen Mr. Burdiek's pledge books, and smeared the chairs and othe of the saloon men, manifested because of Mr Burdick's work, leares no room to question sttack. The worst of this case is that the open opposition of some of the leading men of some of the charches gave great joy and
encouragement to the saloons. The result of it is that many good, thinking people in temperance work are aroused against this action. Several of the young men came out
adblicly and zaid "we have never voted for pubicij and said hereatter we work and vote with the prohibition party." Thas the lines are being forced by circumstances to stand squarelly for the total suppression of this the friendsof the saloon. Jesus said of himself and his work, "He that, is not with me
ir against me, and he that gathereth not with me scattereth abroad." The same thing is true of every haman effiort to promote right cousmoes and peace in the world. The Lanation ohnrinctor of the alocon element; they help to din the lines more eharply between th madne
fall.
contending forces, and will contive to forec they can, even though they admit that the the whole saloon business, and soct from very madness, the salloon will work its own down -

## 1 sTrief alebted.

The Baptist Weekly has this little "scintiflation :" "He was a carpenter. He had ifted his hammer to strike a nail. Did he
strike? No. He paused and then retarned the hammer to his box. The twelve o'clock
whistle had blown. He was working by the Averted.'"
This reminds us of a scene which came under our own observation. Having occa-
sion to wait orer in Albany for a train, at a sion to wait orer in Albany for a train, at a
time soon after work had been commenced
on the new Capitol, wee strolled ont to the on 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 remoring the earth
rom the foundations ; another class of men was dressing the hage stones that were to go putting them in place where, by the use of
cements, they were to become inseparabil 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 hap-
pened to be, and one grand rush was made for the gates. If a current from some pow-
erful battery had been suddenly turned upon that company of 150 men, the movemen could scarcely have been more simultaneous,
We stood bewildered. We asked the over Beer what it meant, and, with a smile at our The day's work was done, and not a man in over-time, even though it were but to finish a stroke already begun. The solicitude of
the company of workmen not to do any mor the company of workmen not to do any more
work than the contract called for was truly onderful!
We have eince had occasion to observe the such apparont solicitude is not confined to a
body of Jrishmen working at the expense of great state. We should be glad to see
t of men who are unformly as prompt to egin work at seven o'clock in the morning fterstop at twelve, noon, or at aix in th 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 bein anusual one. When the time comes, rule, will put in as fall and as thorough will, wa they do under the ejes of their emvill, as they do under the eeves of their em- there will be little occasion Thikes and other labor troobles
to the the dispogition seems to be creepin the lives of the people. What is the -int theology, soc-called, but a new application theology, soc-called, but a new appication
the same tendency? The commandments Cod are plain and positive. The Word of
Cod gives no uncertain sound as to the not
are of tranggression and as to the fate of he tranggressor. The new theology asks to sin ; and whether, if the sinner dies onrepentant, God will not honor his own law by easing off its requirements, and give the vorable circumstances. This is but another way of asking why it 18 not about as well to it is but another way of proposing to do an honest day's work for God, by a tardy and promptry se sixice whock. "Be not deccived, God is not mocked, for whatsoever a man Fhat measure ye mete, it shall be mesaured to yon again."
In the field of practical religion the same hemselves Christians instead of asking, with an honest, earnest desire to put in a full have me to do ?" are rather saying, "I pray ian man, in so many words, shirks his daty or seeks to avoid his responibility,-bat the tendency appears in manifold forms. For
ozample, if a question is raised as to the propriety of a Ohristian's engaging in cardplaying, dancing, or other debatable amuse ment, the question of such persons always in "What is the harm?" as if the highost am harm. Why do they not, as aornest Chris. tian men, turn the question about and ask "What good P" Othera ask if we suppose they will be condemned tor not keeping the
Sabbath, it they only keep Sunday in well ae

Scriptures are altogether agginst them; ;as
if were their plan to do as little as possible in the service of God, to ran as nearly as posible to the least limit of what is abso-

Intely required, and yet get into heaven! Not | notely required, and yet getino |
| :--- |
| thus did Paul conceive of lifes swork when | he wrote to the brethren at Corinth, where-

ore, my beloved brethren, be ye steadfast,
unmorable, always abounding in the worlc of the Lord;" nor Peter when he wrote, Jence to make your calling and election sure,
Cor so an entrance shall be ministered unto
and you abundantly into the everlasting king,
dom of our Lord and Saviour Jesus Christ.,
竍 f Christians would cease to ask "what dulgence, and would settle the question with
"what good p" there would be a wiser dispoition made of such questions. And if
meant to do as littie as posibibe in the vine-
yard of the Lord, and yet not lose their they can for Christ, conscionsi that the ful
that and
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 Jesu 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 begua or to the manner i which it has been done, is pretty widely di fused ; and that, wherever found, it is some
form of that selfish principle which would take the largest possible amount of persona another. We hardly know how to excu rant clod-hopper telligent man, born of that spirit which seek
eth not its own but the welfare of anothe There is great need of men, to-day, who a the morning, and to do good, faithful, ho est work throughout the day, as they are to
drop their tools when the whistle blows at welve o'clock, or at six o'clock. The bus ness of the world has plenty of room and
good pay for such men; the church of Chris an find a place for all this class who ma pply, and the "Woll done" of the Heaven

## Wammaicatians.

honor to seventiday 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, Oonn find the following reference, which will of interest to the readers of the Recorder.
It is indeed an honor to stand contending or the sapremacy of the Law of God. In with $u$

## 




 It makes the Word of God supreme
Alite for falth and duty,
And Binais fearfu code to seem
A minisistry of beeiuty.

 Against this doctrine they rebelled,
With vehement decision
And from the chururch stood self-expelled,
A small but firm "concison." They Baid, this teaching would o'erthrow
All governent and order,
And cover, with its overflow,
The earth's remoocest border. Such lawleseness of epeech and doing,
Of unfaith and unreason, Of unfaith and unreason,
Must end in moral waste and
Stark anarchy and treason. This faith made conscience
Inflexibe, unsmervig.
As to allow noprefere,

- To work the souls unner intense, Their worship, if somewhat austere,
And unadorneed, Was true;
The fruit of faitand goodly far,
And honest, through and through. Like the Round Heads and Iron sides,
They bravely faced the wrong;
And stood dgingt the swollen tides
Of Error's mingled throng: Enough, but not excessive, praise
Of this peculiar secti,
Truth everywhere, and fact always,
Compels supreme respect. Or right or wrong is not a question
To be in verse debated:
But by sound cripural digestion
In prose adjudicicated. This church of narrow creed, with ban
Of Christendom upon her,
Gave to the Christian world this man Whom you delight to honor. From her pure Christian teacching;
And learned the way of life from death,
Through her plain gospel preacling. From her he brought a holy dow
To his new church relatiton:
The Pentecostal fame and power,
The fiery inspiration. That restless and untiring zeal,
Which you have eseen the rule
Of his devotion to your weal
He learned in this old school. notes from west virgina.
Brother Swinney inas published a very interWest Virginia. Having article regard to Charch West Virginia. Having spent two months
ith that dear people, I can speak from experience with reference to what they need, and also what some are very anxious to at-
tain, viz., a faithful and efficient pastor; and rom what I know, I believe the charch is The church is not rich, nor is it really poor. If anything is laeking, it is union of
sentiment in respect to employing pastors. This, hiring of preachers on a salary is looked upon by some as a departure from the sim-
plicity of the gospel. I believe the day is not far in the futare when all will feel the mportance of having a pastor, and all
be united and liberal in his support. My visit to Berea will be remembered by My visit to Berea will be remembered
me as one of the most pleasant in my life, me as one of the most pleasant in my life,
and $I$ believe it will tell for good in the hisory of God's people. Being invited by the harch, and believing in the all power of the ord Jesus, and also that Berea was a part o there with the assurance that God would strengthen me and bless $m y$ feeble efforts. I worked hard while there, and only regretted Escorted from house to house by a dear
Christian worker, I made fifty-four family visits, including forty-three different fami lies. At these visits I would read, or have some one read, the Scriptures, and then
make such remarks as I thought best, afte which all would kneel while I prayed with them. It was a note-worthy fact that all,
old and young, knelt during prayers-a cus tom which I could commend to some of ou northern families. I preached twenty-four sermons, One was a missionary sermon
based on the four alls of Matt. 28th. The church has a missionary day once a month,
and the ladies have a missioury society which is doing good work. By request, while I was there.
I attended the burial of a sister of the and addressed the meeting. The congrega tion all joined in singing, and Dea. Asa F.
Randolph, one of the best of men, led us in Randolph, one of the best of men, led us in the dead, in solemn slence, was deposited in the grave and the friends proceeded to fil laid across the new-made monnd, as much a to say, "This is the end," and without word all were dismissed.
It wae my custom to preach twice on the Sabbath and once on Firat-day. The people seamed glad to hear the gospel. The congregation increased, and there appeared to be an increase of interest while I was there. We
had two conference meetinge, and the testimonies of the Lord's people were heart-felt and refreshing. I administered the sacra-
ment once, and the Master seemed to be with ment once, and the Master seemed to be with
fallest communions in many jears. 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 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 familie visited, one hundred and forty-two or fort three children under nineteen years of age. The church invited me to become theil
leader or pastor, and I have a strong inclina tion to return after Conference and finish up the work begun. The people express great anxiety that I should do so, and my praye
is that God will direct me in the way of hi holy will, and greatly bless the dear workers
in Berea.
A. W. Coon.

SUNDAY-SCHOOL ASSEMBL At lake Monona, Madison, Wisconsin.

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 informed the exerciess were excellent from beginning to end; a marked advance upon
previons years. We did not hear all of the 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, 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.,
all excellent.
Revellent.
J. H. Vincent, D. D., gave his lec ture, "Among the Heights;" he also gave
an address before the "Ohautauqua Literary and Scientific Circle," when about 3,000
persons were in attendance. He proved ersons were in attendance. He proved
very satisfactorily that the C. L. S. C. is a very useful institation, and his arguments
were so convincing, and delivered with such power, as to induce numbers to begin that
course of study. The chief points in his address were as follows
may get an education lege. The Doctor does not disparage the advantages of college training; on the con
trary, he recommends all who can to attend trary, he recommends all who can to attend
these institutions, and ardently extols the benefit of a collegiate cáucation, and in no
sense claims that the Chautauqua course can sense claims that the Chautauqua course can
take the place of an early college discipline but he says Chautauqua i

## nnot attend our colleges. 2. The Chautauqua idea

The Chautauqua idea is that educatio should be continued through life.
3. Chantauqua protests against the idea hat an education is only for professional men, and that the business man needs only
so much as will enable him to make money. so much as will enable him to make money.
4. An opinion prevails that education is only An opinion prevails that education this, and teaches that the higher education is available to every man according to his wil the banker and the blacksmith as for the professional man. Ohantauqua pleads for the full and symmetrical education of man hood and wo
5. Methods. Ohautauqua has a four years ourse of reading, occupying 40 minates
day. This entitles one to a diploma with - seal a la wards adds another seal, and so on until 16 eals are added.
It is by no means claimed that the course intended to give, bat an outlook only ove he entire field of knowledge: If one objeets that the course of stady is superficial, the octor claimed it is better to know a
than to know nothing. He said the $\mathrm{C} . \mathrm{L}$ . 0 . is to the entire range of literature what Bunker Hill monument is to Boston Lot a stranger ask a citizen of Boston how he can best find his way about that city, and he will reply, "Go to the top of Bunise
Hill monument;" ask another, and he will tell you the same thing. If you go to the op of that monument you will get a com ther streets of Boston; you come down and you are greatly assisted from what you have
learned above in finding your way below-a happy illustration.
The Ohautanqua curriculam is altogether in English; it gives an oportanity for father and mother at home, on the farm, to keep pace with the boye and girls in college. The
method pursued and its remits asue puists
to velue the college more, and of wealth snd position, and ind ta red bomething more solia newr. He initanced the cane leges and afterwards of a the nary, for a long time the past an Chantau four for foing so were that he view his college carriculum escience since he was young know the last
Another objection made to Chentauqu plan wa acate everybody that you c. obtain servants. oarseness, education and ign of between wealth President herst approved the plan. The C. over 100,000 familie nore we shall have a
250,000 families. They have niversity, and a full univer
rospect. Dr. Vincent is o prospect. Dr.

## course.

are about four thous of the regular course this and 85 at Lake Monona.
The foregoing are the salien Doctor's address. The eleme
ple, but tied together with ple, bat tied together with
telling anecdotes, forcible and trations, and delivered with y
lation, rich, melodious voice, lation, rich, melodious voice,
ly coming from a heart full, ly coming from a heart full pathos and
py and permanently good im
who listened, and to listen w Allow me to say in closing,
John H. Vincent as one of th John H. Vincent as one of
not one of the greatest, men of Actuated, from the inception career, with the desirete the original way, and I ask whor eithecoessful or grander work began bis work with the you the primer of religions instru men of the profoundest lear spirit, his wide usefulness spirit,

In another article I may Aseaturesbly.

## commanions in many yeara, There have been a larger attendance hid it have been a larger attendanco had it a for a long-standing cuatom not to This prevents many of the or ote peo dotttonding. This custom, 1 think is is large number of young peoplo found, in the forty-three familiot one hundred and forty-two or torth, hildren under nineteen years of age. or pastor, and I have a strong inclina return after Conference and finioh-up that I should do so, and my prayer God will direct me in the way of his

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be continued through life hautanqua protests against the idea nd that the business man needs only th as will enable him to make money youth. Chautaqqua protests againg le to every man according to his wil nility; that the college is as mach fo innal man. Ohautauqua pleads to nd womanhood regardless of age 0 Cthods. Chantauqua has a foar year of reading, occupying 40 miniter: A certain amount of reading after sadded.
$T$ gives the discipline that the cours died to cive, bat an outlook only ore coourse of study is superfficic, thi claimed it is better to lnow a lift Hot nothing. He said the 0 , enger all, a citizen of boeton hor ho oply, "Go
$\qquad$ tion.
o value the college more, and encourage men
f wealth and position, and indeed all classes, read something more solid than the daily
He instanced the csse of a doctor of divinity, a graduate of one of our best col. leges and afterwards of a theological semi-
nary, for a long time the pastor of one large nary, 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 rea-
sons for doing so were that he wanted to rerier his college curriculum in English, and
besides there had been such advancements besides there had been such advancements rions subjects. nother objection made to the workinge tate everybody that you could not longer ranted the lines drawn between taste and coarseness, education, and ignorance, instead harst approved the plan
The C. L. S. C. has found its way in ten
jears to over 100,000 families; in ten year more we shall have a constituency of over
2000,000 families. They have a charter for university, and a full univérsity course is in
prospect. Dr, Vincent is Chancellor; 450
sudents are now taking the theological
course.
There are about four thonsand graduates
of the regular course this year, of whom 800 will receive their diplomas at Chantauqua nd
The foregoing are the salient points of the
Doctor's address. The elements seem simple, bat tied together with humorous and
telling anecdotes, forcible and quaint illus rations, and delivered with his clear articu ly coming from a heart full of earnestness, py and permanently good impression on al Allow me to say in closing, that I regar not one of the greatest, men of his goneration career, with the desire to do the most $h$ possibly could to elevate the greatest possioriginal way, and I ask where is the man on successful or grander work? He humbly the primer of religious instruction, and no men of the profoundest learning are read
to do him homage, acknowledge his excellen spirtt, his wide usefulness and his gran In another article I may give some other
eatures of the closing days of Lake Monona Assembly.

## WAYSIDE NOTES.

The West is suffering generally from lack Wherever one goes ho about parch pastures, and fields of corn wilted and sun burnt. A few localities have had shower 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 catting 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 railway travel has been interrupted by wash-
outs. We saw swollen streams in the vicinity of Florence, and corn that bids fair to 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 Saris weeks
not to fail in productiveness, Sis
havie been known to grow stalks seyen feet have been known to grow stalks seyen feet;
and seven inches high, and seven weeks and seven inches high, and seven, Week mach fertile land in the prairiestates, probably, those of the East.

At Emporia, Elmdale and Oarsler, as well 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 ricinity over they
might find something that would suit them. might find something that would sut them.
We heartily wish the number of Seventh. day Baptigt there might be increased, both Ior the sake of the trath, and the families
already located there. Those we mot were standing firm, ani their appreciation of our

Visit was ample and genuine. We hel intee meetingent looking people. The meeting at o'clock on First-day was crowded, and the attention was all that could be desired. The some one of our ministers to settle with them. Any letters of inquiry in regard to W. E. M. Oarsler, Oarsler P. O., Kansas. sisionary now on the Kansas field, since
brother S. R. Wheeler's failing helth mis a suspension of his labors necessary. The interest expressed toward him and the
ardent wish for his, recovery were good testimonies in favor of his faithful efforts. to preach occasionally, and there is encour-
agement that he may, after a while, be able to resume wor
We spent two Sabbaths at Nortonville, People's Mission Band, and the audiences the brightest and most inspiring of the
Western fields. We enjoyed our calls upon the families, not only because of the gener-
ous aid secured for our work, but for the ae ligious 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 harves bless that field and send forth all
laborers needed withingits bounds.
Ace. 13, 1886.

## a correction.

## In the Recorder of July 29th, the types made me say: "Hebrew, Aramaic, Ethiopic, <br> Syriac," whereas my letter copy-book reads, "Heb., Ar., Ethiop., and Syr." The "Ar." I ind <br> existence is to many a puzzle, unless by pho <br> writing Syrian instead of Assyrian. How <br> $$
\begin{tabular}{|c|c|} \hline \multicolumn{2}{|l|}{\multirow[t]{2}{*}{\begin{tabular}{l} press, unless you can have the revising the proof yourself. \\ W. M. Jones. \\ 56 Mumpar Park, \\ London, N., Aug. \(\overline{\text { b }}\), '86. \(\}\) \end{tabular}
$$

} <br>\hline \& <br>
\hline
\end{tabular} <br> }

Tuesday evening, Aug. 17 th, the friends n Deer Creek gathered at the home of John $r$, who has been holding meetings in thei school-house since in February. The atten
ence was good, and the:evening was spent
merry-making among merry-making among both young and old
A bountiful repast was prepared by the friends, and tickets for supper sold at 5 cents per couple. The receipts were $\$ 15 \quad 25$
for which we would desire to express ou fanks and earnest hope" that through con confide in the Sa

## piritual blessings.

## tile genesee.

On the evening of August 8th, a pleasant
arprise was given Mr. and Mrs. Georg Orandall, at their home in Littie Genesee
on the occasion of the twentieth aniversar of their marriage. Friends, to the numbe
of sixty or seventy, from Genesee, Boliva of sixty or seventy, from Genesee, Bolivar,
and Richburg, assembled at the house of Mr A. L. Maxson, and went to Mr. Orandall in a company, thus making the surprise th

## unusually pleasant evening.

Before partaking of a bountiful repast, provided by the ladies of the party, the pa congratulatory remarks, and in behalf of the
donors, presented to Mr. and Mrs. Orandall a fine dinner and tea set of gold-band Ohina,
together with several other presents of value but all of most value as the tokens of sincer regards of those contributing them. Mr.
Orandall appropristely replied expressing the Orandall appropriately replied expressing the
hope that ties of friendehip now existing may strengthen with the passing years. Atter an evening epent 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 friende than brother and sister Cran-

## dall.

Our church has been blessed by a quiet work of grace in the hearts of ite members
and among the joung people. At the last.

| e attendance at the prayer-meetings has n largely increased, and the hearts of all $m$ animated by a zeal to do more for our ssed Master. There is much to be done this community and a great need that all arts be loyal and every hand ready, that many evil influences from without may resisted and overcome. Pray for us that good work may go on. <br> The pastor's family occupy the newly-fined parsonage, which is all that can be deed for neatness and comfort. By the ndness of the brethren and sisters they are de to feel thoroughly at home, and they joice in the consciousness of work to we ne in leading souls into the way of life, $d$ in helping those already in the heavenly y. <br> The Sabbath-school, under the efficient perintendency of Bro. Francis M. Clarke, looking forward to a new year of increased efulness. The new Sabbath-school hymn oks will contribute largely to this end. e young people's meetings have been the nter of an influence in spiritual things, hich we hope may spread throughout the urch, and help us all to have "the unity the Spirit in the bonds of peace." <br> Illinois. <br> chicago. <br> Our work here is progressing finely. Our ission-school picnic was a complete suc ss. We numbered about 130 , all told. he day was fine, and there were no mosaitoes. <br> Last Sabbath, the first since the picnic e had 68 at the school. W. C. Whitford st back from his western trip, was with |  |
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## Domestic. Lall of rain through <br> There has been a heavy fall of rain through $t$ Wisconsin, and all fears of further fo: fires are over.

The new North German Lloyd steamship,
Salle, which sailed the other day from Brem-
$1,000,000$ in gold.
Seven of the eight anarchists on trial in
Seven of the eight anarchists on trial in
Chictago have been found gailtt of mrrder
in the frrst degree; the eighth has been
found guilty and has heen sentenced to fif


## Porign.

The Bishop of Metz is dtad.
Fratce, will start for the It
a tour of inspection soon.
tour of inspection soon.
The Belfast Nationalist
The Belfast Nationalists are annoyed b canse they are not represented on the 10 y
commision appointed to inquire into th

## riots.

As the President of the Republic of Ura
gna was entering a theatre lately a mi
his
cheok
ated
and
ahort


It is proposed to hold an international e
hibition at Barcelons in 188\%. The Epoca
says there is reason to believe that all the
counthies of Eurore, and North and South
Ameries
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 sound, the blue mud of the Thames having
preserved them.
An archeological discovery that has jus An archeological discovery that ins asiting
been made at Athen, Greece, is exciting
much interest. A number of colamns in a state of perfect preservation, have been un-
earthed on the Aoropolis. They belong to a
period before the Persian wars. A cablegram has been received from Lon
don by the statistician of the Department of

- Ancoltur stating that the shortage of Agricalture stating that the shortage of
Wheat in Great Britian for the present year
was estimated at 60 . was estimated at $60,000,000$ bushels, and
that the remaining acreage, as officially as-
certained, was $2,860,000$ acres. The whole edition of the'Deutsche Zeitang at ienna has been confiscated by the an-
thorities on account of an article drawing a
parallel between Frederick the Great and Joseph II.,
the former
$\qquad$


## $D^{\text {raming of findors }}$ <br>  <br> Hintut

## Twawdivewie


Attor the hinen in ip ronooncod nieo, and


"I know just the etime when my mother
ost my confidence," said a young mininter Seara "IIt mas one day mhen about nine Jan to toll her eome bad language thatt $T$ ha
 theee orde burgt on me like e peal lod
 thrre orlook in inh afternon Hp to that
 Inearr at achool. And my boyish oonfidence
in and venoration, for my motherg judg Whata mideake that mothbor madel Hore





 ed her during her shildst pro-ntatal itita and

 ${ }^{\text {Bhall rise }}$ Sie

## ing the celebrated "T. J. . ." tour for sale. Thio

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THE SABBATH REOORDER, AUGUST, 26, 1886.

$$
\begin{aligned}
& \text { till have the Spirite power popon } \\
& \text { st kep humble before him and }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ond cold. Dead praying soon be } \\
& \text { oftensive to the poople ofocial bad } \\
& \text { kills all desire in others to pray }
\end{aligned}
$$

, as the poet zaid


## .

DROPRING a word

##  <br>  <br>  <br> moy be long betore the seed <br>  <br> 

shelterdd in the rook.
moment any little ehild feels real aate
he presence and protection of its pal
 carees the hand it hold, And rial
nt
 the more he tratts. "Tribulation
h patience and patience experien ned; he he anme, to every atterance of tender
 Spouse to the Bride in the Song:


 tuch can be no doabt at all that every
hriotian learna of Jesua his Redeeme
 TT of deop depression, that I ma pool in Corer bo well again; that $I$ am maligg
do hall never bo able to make Sotter of meat, ard Inat ny nerer cemper ham con.
hat my looe tongue has apoke
 no mattor what may be my tria; ile
borne down till 1
bam alarmed, desio apreme act of trast, with a mights
foith, call upon ood, and reat in
Ot me creep into the ehado

glabstories volce.
 mech another for poblic. A Ariter
N. Y. Evening Post who heard him hir recent gpeceches writea fin yearg gone, and what a roico
 aeroring " to do dorm thed the Torico
it rith an idee, down to the do topp.
cork-oak. The bark comes from Spain an
Portagal, where they keep cork woods.
doesn't kill the tree to take its bark away
and it can be skinned every six or eight year
About $\$ 1,000,000$ worth of raw bark
Arought to this country every year. Th
cork has to be steamed before it is cut
Corks are made in thousands of sizes an
 dred sizes and grades àre kept in. stock.
None of the bark that comes over in the
ships goes to waste. The cork-makers used ships goes to waste. The cork-makers use
to bburn the refuse, but now they know bet
ter. In a granulated state, it is used as roof packing. The heat can't get throng
the cork protector. The palace car builder
use the same staff to pack nnder the floo
of their cars to deaden the sound, and un of their cars to deaden the sound, and un-
der the roofs to kep the heat out. The
finest of the refuse is used by picture-frame makers in decorations. They sprincle thon
their bronzed or japanned frames; and large
models, in the shape of pictures, are made models, in the shape of pictures, are made
from It when pressed like papier mache.
Fruit and egg cases, ice houses and ice maFruit and egg cases, ice houses and ice mat
chines are often packed with the granulate
cork which costs only two cents a pound.

Science in Babrlon.- In a recent nam-
ber of the China Review, Dr. Edking, of Pe-
kin, gives his reasons for assigning a Babykin, gives his to Chinese astronomy and
losian origin to
astrology. Amongst these are the following: - Both peoples divided our day and night nian invention, and reached China at a very
early date; the intercalary month belonged early date; the intercalary, month belo
to the Accadians, and is found in the firs
sections of the Ohinese book of history. sections of the thinese book of wellers on
Geminus tateses that it was the
the Euphrates who discovered that, after 223 lun Euphrater who eighteen yearrs, eclipses of the
moon recur in the same order. The early moon recur in the same order. The early
use of the intercalary month by the Chinese mplies that either they, or those from whom ions. Early Ohinese astronomy, Dr. Ed-
ins thinks, is too good to come from the
Chinese of those days, and, on various learned grounds which he states, he concludee the intercalary month, and the knowledg periods. Probably the Chinese boast great antiquity may ere long prove to ve


| flat in a long, straight line, exactly as if a cloth. The accident is therefore ' explained as having been caused by the explosion ofa minute falling star or meteor. It is an unprecedented and most interesting occurpublic record."-London Times. |
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## WHOSOEVER.

a whole may be. The chief concern is with
the thing now to be done, and the moments
no to be lived. For any one to neglect
commonplacee dutities presented and wait in
idleness for a mission will probably ultimate-
ly end in throwing the life away and utterly
fail to fulfill the purpose of God in the crea.
tion of that individual. -Christian . Secreta-
ry.




## ourpar zrieioos yormil




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Buckere bell foumpry



By John B. Gough


CMEPEST BBEES S
CORTICELLI WASH SILK ${ }^{\text {solp on }}$ opv.

TसH $\because A B B A T H F R E O O R D E R, ~ A U C U S T ~ 2 B, 1886$.

The Gubhath Gochanl.
 CTERMATIONAL LESSONS, 1886.

 Gonden TExT:- - am the vine, ye are the
 OUTLINE.
Abiding in Chrirt
Abiding in Love.
II. Abiding in Lorei. .

Tn the absence of Rev. T. R. Williams, we ta
the Commentit from The Rigrim Teacher.]

## introduction.

 appropriate for the vines are illusutrating what it is
to bear fruit oftere the manner to bear fruit after the. mamner referred toin the text.
Ays teacher will flid himestif gratily yerinioreced in
his
 self, and such an one as the Saviour was in the habit
of uuing. To the fruitess it will bea silent sermon, the force of which carnot well be eesaped. The
vine was remarkbly ndapted to the Saxiour's use
in teaching his discipiples that they must bear much

## EXPLANATORY NOTES

The disciples expect a separation, Jesuis showa
how near him they may satil he, and how importan
 with himself. Father is the husbandman. Christ ordinate to the Father, though in his nature on with him.

 mast be ou under Christ's infuencee as to beari learey
like a rinch, yot not draw from him richly and bear fruit. Lakelh it avay. Removes it from the
 Thom. the branch Hilustratee Bear more fruit

 and narrowed their mindd to himeself as the special








 D. 10. Keep my commendments. Obey my word
of 1 ove. V. .1. 1 My joy. His joy was that of anding in
his Fathers sove through keeping his command





 iew the circle of disciples, while there he sees man
kind.
V. 14. Myyfriende. For whom I am about to show






 of which I hive spoken. should be fuldulded in you.
Shoold Shouki go. Away from him apparentiy, on their
miseion, apparation they dreade. Ahould abobe.
Shoold share the permmenence which he demands
 fruit, but 8 hab.
and receiving.

## Marbied.









 E, A Cot CrisLL, Breder of Percheron
 New York City


 Leonardstille, N. Y.
 Plainfield, N.


Wholrsale prodecr mabier.









 Yere indifferent, and prices eased off to totogyc. fo harried orer to next $t$ meek unsold. Night milk skims, fection was knocked down to 6 GYra. Frull skimis
Factory, white, fill-cream,

## 

Enes.-Receipis for the week were 12,689 bble
 near-by freabladid stock. Wequots;

## Vearby marks, stricliy freah. ladid, per doz:- -16


Cash advancos will be made on receip to: property,


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A. A BEAW, JRWELER,
A. AT SHAW, JRWHLER


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Milton Junction, Wit.

The Gabbath Gecrider,



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