

The Sabbath Recorder.

Mrs J G Fuller & 87

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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Her cry goes up to the gates of heaven,
Across the golden sea,
And an angel of God, in a voice of love,
Cries, "Hagar, what aileth thee?"

The angel points to a crystal spray,
Bubbling up from the verdant sod;
There she fills her bottle for the lad,
And cries, "Thank God! thank God."

And God has sent his angel down,
To guide them through the sands,
On to a home beyond the plain,
Where their children's songs shall fill the land.

There's a lesson in this little tale,
One that we often tell,
"The darkest nights all have their day,"
And "every wilderness a well."

CHRISTIAN THEOLOGY.—No. 7.

BY REV. T. E. WILLIAMS, D. D.

Is the Bible the Inspired Record of God's Law?

We have seen that conscience recognizes a divine law which requires holiness of every moral being. Does the Bible embody that law as an inspired record? Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Thus Paul answers our question, positively. But it remains to be asked, What is implied by inspiration of God?

Inspiration should be clearly distinguished from revelation. Revelation is a truth revealed which was before unknown. The word revelation, from *revelo*, means to unveil, throw back the veil. It is also rendered from ἀποκαλύπτω, to uncover, to lift off the cover; thus disclosing what was before hidden. In neither its primary nor its secondary usage, does the word revelation refer to the manner of the disclosure. Inspiration, from the root *inspiro*, to breathe into, signifies primarily a breathing into the soul. In theological usage it denotes the inward illumination of the soul by the Holy Spirit, in the knowledge of divine truth, and thus includes not simply the communication of new truth, but also the illumination and guidance of the mind in respect to truth already known. This spiritual inspiration appears to be a supernatural fullness of remembrance, clearness of vision, and correctness of view in respect to truths already known. The gift of inspiration raised the apostles and Evangelists above error in the communication to men, of divine truth. Thus the distinction between the terms revelation and inspiration is manifest. Since the former has no reference to the manner of the disclosure, it does not necessarily imply any inspiration. There are doubtless many examples recorded in the Scriptures of revelation by inspiration in its purest form, but, more generally, inspiration is manifest in the accuracy of communication of truths and revelations already made known. We need to be quite explicit on this point.

The inspiration of the record means the inspiration of the men who wrote the record; and we have no evidence that they had, as writers, any different kind of inspiration from that which they possessed as preachers. The question reduces itself simply to this: When Peter and John taught in the temple or in Samaria, did they teach by inspiration of the Holy Ghost, and thus without error? If so, then they wrote with the same divine authority. And the same is true of Paul and all the other writers of the New Testament. In whatever sense Peter's oral address, on the day of Pentecost, was inspired, in the same sense were his Epistles inspired. Whether Paul spoke or wrote, it was alike, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The question sometimes arises whether this inspiration was permanent or only momentary. The answer to this question must have reference to the uses for which inspiration was employed. There may be some instances in which God's servants were employed for a particular and brief agency, and were inspired for that agency. But in the case of the writers of Scripture they must have been inspired, in a sense, permanently. Their work continued through long periods of time; and the study of their respective writings indicates an unbroken state of inspiration in the minds of the writers. Whatever they spoke or wrote in the sphere of Christian doctrines and duties had the impress of divine authority. What is the test of inspiration? When a man pro-

fesses to come with new revelations, or with infallible statements, it is not only our right, but our duty, to ask for his credentials as one authorized to speak with full divine authority. If God does not require men to believe that Scripture contains a revelation from himself concerning his Son; without reasonable evidence, neither does he ask them to believe in the inspiration of the record, without like evidence. This evidence has been accumulating down through all the Christian centuries. It is found very distinctly impressed in the Christian consciousness of the church. In other words, the entire accuracy and the spiritual truthfulness of the written Word has been impressing itself more and more deeply upon the religious world in all these successive generations. There is a divine power and vitality about the simple narrative of the Evangelists which is transforming and reconstructing the whole moral world. Since those narratives were written, nations have arisen and fallen, mighty revolutions have taken place, spiritual bondage of long standing has been broken down, and many nations have been led up out of spiritual darkness into the divine light of liberty and Christian civilization. This mighty change in the condition of the millions has come about under the direct agency of the narratives and life-imparting teachings of that little book, the New Testament. Its truths and plain practical lessons have permeated all the literatures of these modern times. Those same truths are shaping and elevating all the systems of national government.

Those same simple truths are raising up men and women to go to the uttermost parts of the earth as messengers of life to those who are still sitting in darkness. Such, in a general way, is one of the evidences of the divine inspiration of the Word of God; it is more than human in its authority, in its truthfulness, its exact adaptation to the deepest wants of the human soul.

CARTWRIGHT.

Cartwright is a thriving village of some four hundred inhabitants, located in the border of the heavy timber in Chippewa county, North-western Wisconsin.

It is a station on the Chicago, North-western & Omaha Railroad, and about one hundred and fifteen miles east of St. Paul, Minn. The timber has been cleared away for a mile north and south, and from one-half to three-fourths of a mile east and west, and the village is spread over the entire space. Some of the buildings are made of brick and some of wood, mostly of the latter. The railroad runs through the west part of the town with the depot at the extreme north end, and some eighty or a hundred rods from the center of business. There are four stores, two hotel buildings, only one in operation now, a very nice brick graded-school building in which the district school is kept, and three meeting-houses belonging to the Seventh-day Baptist, Methodist Episcopal, and United Brethren churches. There is one steam saw-mill where vast quantities of lumber are made, mostly pine, much of which is planed, on one side at least, before shipping.

There is quite an extensive brick-kiln in operation; there are also ten large charcoal-kilns, which furnish labor for many hands. There are notices up now, advertising for five hundred men to chop and draw wood. Notwithstanding these kilns furnish labor for many hands, located as they are in the border of the town, they are sometimes a great pest to the inhabitants; the dense smoke, driven alternately to different parts of the town, according as the wind blows, is sometimes almost suffocating, nevertheless it is said to be very healthy for weak lungs.

The village is named after Mr. David Cartwright, one of the first settlers. They should have called it the City of David. There is no village within eight or ten miles of Cartwright, and it will be the center of business for a large section of country around it. It is a no-license town, but, unfortunately, the adjacent town, Chetek, borders on the north line of the village, and within a few rods of the depot is a miserable rum-hole, and as Chetek is a license town, there is no way to get rid of it. There was a bill before the legislature of this state to prevent the sale of liquor within a mile or a mile and a half of the line of any town where there is no license, but I think it failed.

South and west of Cartwright, and only two or three miles away, is some of the finest prairie land in the state.

The Seventh-day Baptists are among the most enterprising and intelligent inhabitants of this place. There are Seventh-day Baptists living at Bloomer, a fine town nine miles south on the railroad; and also at Rice Lake, some twenty-two miles north, a large town on the same road, some of them are members of the church at Cartwright. With a church of thirty or forty members, with a good, though not large, meeting-house and parsonage, and so favorably situated, it does seem that it should be kept alive and growing. Our people have done well since they have been here; but, like most of our new churches in the West, are not able to support a minister. I find that a transient visit of a missionary does but very little lasting good. It is some like a flash of light that only makes the darkness for a while appear the darker. What is wanted is settled pastors, and especially where a church like this is shut off from intercourse with other churches. This church is very anxious to have a pastor, and is looking with some hope for aid from the Missionary Society, but as it looks now they have little expectation of getting any until after Conference. They are fully satisfied that the Board are willing and anxious to help if they had the means. They want a minister of experience in church matters, and one qualified to defend the truth against the many false isms which surround them. I came here the first of April by call of the church, and by the encouragement given by Bro. Morton, General Missionary on this field, that the Board would probably aid the church; but after I came here I found the prospect very slim in regard to any help for the first six months.

Under these circumstances the church has doubled their subscriptions for six months, and on these conditions I have engaged to stay with them for that time; and then, if they still wish me to stay longer and get help from the Board, as they now hope, I have given them encouragement of continuing my labors with them as pastor. They are willing to do all they can to help themselves, and I feel moved to do all I can for them. It is a pleasant field, with much to be done. I feel encouraged in the work, and the prospects seem to look brighter.

Whether I remain with this people or not, I do hope this very important field may be held by our people, and the church grow to be a lasting power for good in this country. One hopeful feature is, there are a good many children and young people here, and I proudly hope they may soon give their hearts to Jesus and become useful members of the church.

A. W. COON.

CORRESPONDENCE.

READING, MASS., June 5, 1885.

Dear Bro. Platts,—When I sent my last contribution to the RECORDER, it was with the intention of waiting a good deal longer than this, ere I troubled you with another. But I am so rejoiced at seeing your articles on "Christian Theology," and so anxious to see something on other matters, that I feel compelled to at least "drop you a line."

And first, "Christian Theology." I have long wished that I might see, not only in the RECORDER, but in the religious press generally, more of theological, exegetical, and expository discussion; for, despite the boast, now so common, that "Bible knowledge is on the increase, and greater now than ever before"—which, in some respects may be true—there never was, in this land, I fully believe, a time when thorough analytical preaching and investigation of Bible truth among the common people was held in less esteem than now. In fact, that kind of discussion or argument, analysis, illustration, drawn from the whole realm of nature, of revelation and of grace, which it is the special privilege and duty of the minister of God to present, whether in the pulpit or press, is to a very great extent, so far as I know or can learn, the exception and not the rule; for example, such discussions as those to which Dr. Williams is now treating the readers of the RECORDER, and that funeral sermon, a few weeks ago, are refreshing indeed! Would God that they might thus inaugurate a new era, not only in religious journalism, but in both the preaching and study of the Word of God!

Another matter, and that upon the Sabbath question. As I am still a neophyte upon this great subject, I approach it with great delicacy, hoping that if I am wrong, you, or some one of your abler and more experienced correspondents, may set me right. Rev. 1: 10. "The Lord's-day." Both the over-confidence of the Sunday champions, in applying this to Sunday, and the apparently semi-doubtful spirit in which Sabbath-keepers too often receive it, are to me, unaccountable! When, as often happens, I am confronted with the same argument, and am asked "what day can John refer to, if not Sunday?" I have only to answer, that of course he refers to that day which the Lord calls his day. Isa. 58: 13, "My holy day." We know that he there refers to the seventh day of the week; and so, as we agree on that, when I ask them to show that God has thus designated any other day, they are always compelled to acknowledge, however unwillingly, that they can show nothing of the kind, in either the Old Testament, or the New! That settles the matter with me; and when further I insist upon the proof that God, by his Son, his prophets, or his apostles, has ever in his Word, called Sunday "My holy day" there is no reply. Well, you see, there is nothing like the "quick, powerful, sharp, two-edged sword of the Spirit," with which, whether learned, or unlearned, we "contend for the faith once for all delivered to the saints." So then, while we hold fast to and keep, as "The Lord's day," that day and as such, that only, which he calls his day, putting on, in its defence, "the whole armor of God"—whatever arguments they may draw from the misty tomes of the Fathers, or the miscalled "progressive," or "advanced" "Higher Criticism" of the refined skepticism of our own day and time—if we "strike right and left" with that goodly sword, as God shall give us opportunity and ability, the cause of truth, will, in the end, be as successful, as triumphant, as "our Rock" is solid, impregnable, and enduring! "Though the vision tarry, wait for it; it will surely come, it will not tarry."

Yours for the truth, till the vision comes.
C. A. S. TEMPLE.

WASHINGTON LETTER.

(From our Regular Correspondent.)
WASHINGTON, June 10, 1887.

It does not require an extended absence from this city to note the unprecedented march of improvement apparent everywhere to the casual observer. Public works vie with private enterprise in the adornment of the Capital. The clean, smooth streets, embowered with luxuriant shade trees, with here and there a beautiful park to relieve the monotony—these being ornamented by either a statue in bronze or marble, a fountain, or tastefully arranged beds of coccia or flowers; while on every side architectural skill exerts itself in reproducing *fac similes* of classical and medieval art, and of the modern renaissance, in the mansions of the rich, and the less pretensions but none the less charming dwellings of the man of moderate means—altogether compose an entrancing picture. Localities that we were accustomed to associate with dreary wastes of common, and stagnant pools, given over to the frolicsome antics of the frisky goat, and the dignified waddle of the more sedate gander, who contested the right of occupancy with the ever-present hoopskirt and tomato can—these uninspiring spots are now transformed into beautiful rows of aesthetically designed houses; or more picturesque cottages with pretty landscape effects. Thus the cultivation of the beautiful is proved to keep pace with the true and the good, in our domestic environment.

With each year the number of pilgrims to this Mecca of America increases. At first the happy bridal couple, inspired by the promptings of the little god, came; next, the prim teacher with her following of merry school girls, the former bent solely upon the search for mental pabulum for her charming brood; the last, perhaps, dividing this most commendable pursuit with a determination to have a real good time; after a while, the wealthy class of leisure and culture made the discovery that it was the proper thing to do, to pay a visit to the social as well as political center, before the final departure for the summer to the sea-side or mountain resort. And so the isolated excursion party developed into the social custom; and it has, at length, become fashionable for Baltimore, Philadelphia, New York, and Boston, and even Chicago, to send yearly their quota to this attractive resort for wealth, intelligence, and refinement.

Sisco, Florida.

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AGENTS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER," Alfred Centre, Allegany Co., N. Y.

She draws her boy to her bosom,
And kisses his fevered brow;
He has been wild and delirious,
But is sleeping softly now.

She draws him to a stunted shrub;
She cannot see him die;
Then weeps till all the desert sobs,
And moans and weeps and cries.

AUBURNDALE, FLORIDA.

REV. M. WALDO, D. D.

This entire region is healthful, the drive of business not excessive, the general tone of the public mind hopeful.

Says another correspondent: Go where you will, you will see evidences of enterprise and progress that are astonishing.

Nor is this a spasmodic or uncertain current. It is sure to increase in volume and force from year to year.

During the last winter over 100,000 people visited the state as invalids, tourists and speculators.

The immense tide of immigration that is flowing into the northwestern states and territories is largely composed of strangers from other lands.

We have organized fifteen churches in about eighteen months, and this is only the beginning.

Church at Home and Abroad.

We referred last month to Joseph Thompson's utterances in reference to the liquor traffic in Africa. The Church Missionary Intelligence brings together testimonials from various other quarters in regard to the extent and fearfully demoralizing character of this traffic.

MISSIONARY SOCIETY.

Receipts in May.

Table with columns for organization name and amount. Includes Ladies' Benevolent Society, West Edmeston, N. Y., \$6 00; J. H. Stark, Verona, 5 00; T. Burdick and wife, Verona, 2 00.

Table with columns for receipt type and amount. Includes Treasurer's Office, \$1 00; J. B. Cottrell, Alfred Centre, 4 00; J. B. Cottrell, Alfred Centre, 1 00.

Amount necessary to be raised during the next three months, to balance accounts at end of the conference year, \$4,889 24.

Sabbath Reform.

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

HOW THEY MISLEAD.

This is a mild way of stating how people are guided by professed guides not into truth but into error. For example, on the "Seven days" at Troas, Acts 20, 7-12, the National Baptist (Philadelphia) of Dec. 25, 1884, says: "How six of these days were spent we are unable to say."

To many readers the foregoing will appear as a pure invention put forth to bolster up an institution that has not a word of Scripture for its support. Others will regard these statements with satisfaction, because preachers of the gospel ought to be able to account for an almost universal weekly religious practice, about which they fear the Word of God is entirely silent.

1. The meeting of the disciples, Acts 20: 7, was on a Saturday evening, according to Western reckoning, but an evening belonging to the first day of the week according to Biblical and Oriental reckoning.

2. Observe that there is nothing said here, nor anywhere else in the New Testament about celebrating the resurrection by any act of devotion or otherwise on the first day of the week, or any other day.

3. It was a farewell meeting held just after the close of the Lord's holy Seventh-day Sabbath.

4. The companions of Paul took ship on that same First-day morning and sailed for Assos. Paul at the same time went on foot across the country to Assos, and thence with his companions he sailed, on the same day, to Mitylene.

5. We are not told in the New Testament how often the disciples celebrated the Lord's Supper.

6. It is not said that this breaking of bread was the Lord's Supper.

7. We agree with many divines who are not observers of the seventh day, that this breaking of bread was only a common meal.

8. There is nothing about the farewell meeting to show that Saturday night was the usual time for the disciples to come together for worship; nor that it was intended as an example to be imitated by Christians then, and in the future.

ment for the slightest recognition of the first day of the week as a day for public worship.

10. On the contrary, we read constantly of Christ and his disciples, including the Apostle Paul, meeting for worship and preaching the gospel on the Sabbath-day of which day Jesus says that he is Lord.

11. We have not met in any authentic history the statement that fifty years after this meeting, Christians had a custom of assembling early or late on Sunday to celebrate the resurrection of Christ by partaking of the Supper.

SUNDAY, "THE MARK OF THE BEAST."

The "beast" spoken of in Rev. 13, has long been known to represent the Church of Rome, but what the "mark of the beast," verses 16 and 17, is to be, has only recently been discovered.

The first "beast" is described in Dan. 7, as the "little horn," and we are told he shall "think to change times and laws." v. 25. In 2 Thess. 2, he is described as the "man of sin" who "exalteth himself above all that is called God."

The changing of God's law by the "beast" is necessarily the token of its power, the badge of office; is it not then the "mark" of the beast? And is not knowingly to obey this changed law acknowledging the beast's power and receiving his mark? It cannot be otherwise.

The fearful curse, then, is thus pronounced on those who obey the changed law: Failing to keep God's law is a sin of neglect, but obeying the changed law is mocking God to his face.

Current events tend to show that a great confederation of the Protestant churches is about to take place, with the object of enforcing Sunday-observance. This confederation looks as harmless as a "lamb;" but on what authority can it require the observance of the first day (Sunday)? None, but that of the "beast"—the Church of Rome.

When prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, does the work foretold, and then openly proclaims that it has done so, what need have we of further evidence? "But," says one, "I thought that Christ changed the Sabbath."

8. There is nothing about the farewell meeting to show that Saturday night was the usual time for the disciples to come together for worship; nor that it was intended as an example to be imitated by Christians then, and in the future.

9. We look in vain into the New Testa-

Sunday. And after his death we find his followers "rested the Sabbath-day (not Sunday), according to the commandment."

Those who keep Sunday in the knowledge of these facts, are doing worse than keeping no day at all, for they are thereby deliberately mocking God. Some who have long been taught to regard Sunday with reverence will, perhaps, start back with little less than feelings of horror at this conclusion.

THE SABBATH-DAY.

We do not regard the Decalogue as binding on us because given to Israel; but we regard it as containing laws universally binding, which are written by God's finger, not on tables of stone, but on the fleshy tables of the heart.

Education.

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

THE USE OF THE BIBLE IN TEACHING AND PREACHING.

There are comparatively few who realize that they can find fresher thoughts on religious themes in the Bible than outside of it; that they can be more striking and more pointed in their preaching and teaching by the unexpected use of Bible declarations.

Or, again, those who really believe that the truths of the Bible are more to be desired than gold, yet, than much fine gold, are often readier to stand over the mine of precious ore, and deliver a discourse on the value and uses of gold, than to dig into the mine and bring up specimens of the ore to tempt the eyes and to satisfy the longings of those whom they address.

To-day there is no book in all the world which comprises such a wealth of unused thought, and such stores of novel material for practical use in writing and speaking, as the Bible.

Preachers, teachers, and parents—the wisest and best of them—have yet a great deal to learn directly from the Bible. If they neglect the study of that book, they will grow dry and stale in thought and expression, from whatever else they are seeking to learn.

They will be fresher and fuller, brighter and broader, in their mental and spiritual acquirements and activities, than otherwise

they possibly could be. Let, then, this be the prayer of every child of God as he comes to the Book of God: "Open thou mine eyes, that I may behold wondrous things out of thy law."

CLIPPINGS.

The New Brunswick, N. J., Theological Seminary graduated six young ministers May 19th.

Dr. Fullerton, of Bates College, is in his fiftieth year of service as a professor in the Theological School.

Fifty students in the Theological Department of Yale College, it is said, are endeavoring to memorize the entire Bible.

Dr. Henry Martin, of Cincinnati, has subscribed \$25,000 toward a proposed college in the Presbyterian mission at Canton, China.

George C. Jarvis, of Brooklyn, is the donor of the \$30,000 recently presented to Trinity College in the interests of science.

Dr. Harper, the veteran Presbyterian missionary in China, is raising money for the college in Canton. He has received a subscription of \$25,000 for a professorship in the new college.

The University of Pennsylvania has adopted a rule under which the degree of Bachelor of Divinity may be conferred on graduates of the University who have pursued a full three years' course in any incorporated theological seminary.

The picture of Garfield University building as it shall be, received from Robert Spurgin, real estate agent, Wichita, Kansas, shows an imposing building, estimated to cost, with its contents, about \$200,000.

Union College has started a new and popular movement in the line of a course of lectures on the Southern States, Cuba and Mexico, by Prof. Wm. Wells of the Faculty, who spent the winter in the tropical regions, and now gives the students of the senior class in particular, and the public in general, the benefit of his experience.

The University of the City of New York announces "comparative religion viewed especially in relation to Christian missions," as a new graduate course. Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, and for many years a student of the great pagan philosophies, has accepted the chair. Resident and non-resident candidates for the degree are admitted to the course.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At least it biteth like a serpent, and stingeth like an adder."

THE SALOON AND SOCIETY.

From a very significant and able article in a late number of The Atlantic Monthly, upon "The Saloon and Society," by George Frederic Parsons, we quote as follows:

"The saloon, in fact, is an institution for the compounding and dispensation of poisons. These poisons, when taken in excess (and sometimes when taken in moderate quantities), cloud the reason of the victim, extinguish for the time his conscience and his moral convictions, stimulate all that is ferocious and brutal in him, and impel him frequently to the perpetration of crimes."

"The saloon, in fact, is an institution for the compounding and dispensation of poisons. These poisons, when taken in excess (and sometimes when taken in moderate quantities), cloud the reason of the victim, extinguish for the time his conscience and his moral convictions, stimulate all that is ferocious and brutal in him, and impel him frequently to the perpetration of crimes. They do not affect all alike. While they render some savage and malignant, they make others imbecile and incapable of self-protection, and yet others they rouse to immorality. Society, however, is exposed to injury in some way from all who drink; and since it is impossible to be sure that any who drink may not drink to excess, and since all who drink to excess are liable to become irresponsible, the danger is perennial. Of its reality, no specific proof is needed. We have only to look abroad in any direction, to see this."

Fully half the police and judicial machinery of our cities is occupied in dealing with the evils which are produced directly or indirectly by the saloon. The cost to society is enormous, but when a nation makes an institution of the saloon, it must be prepared to pay roundly for all the accessories, in the shape of prisons, police forces, courts, insane asylums, and work-houses. The prosperous taxpayer, who grumbles at the levies made upon him, may be thankful that his bank account secures him, at least, partial freedom from the worst products of the saloon. The poor mechanic, whose narrow earnings compel him to accept the life of the tenement-house, cannot shelter himself in the same way. He may be a temperate man himself. He may be a Christian. He may be desirous of raising his family respectably, and of keeping them untainted. But the polluting contagity which poverty compels, makes him an involuntary witness and auditor of all the brutalities and obscenities provoked by drink in the most depraved of his neighbors; and he cannot keep from the eyes and ears of his wife and daughters, sights and sounds which in themselves constitute infection. Thus it is not only its frequenters that the saloon injures. Its corrupting influence spreads far beyond the ostensible range of its activity, and its deadliest work is doubtless often effected among simple creatures who have not entered its doors."

THE COST OF THE SALOON.

The statistics which are every now and then published, concerning the cost of the drink habit in the United States, are startling when one pauses to really think of them; and yet their very magnitude has doubtless something to do with this failure to produce the impression they should. Viewed from the stand-point of political economy alone, all moral and social considerations being omitted, the drain that the liquor traffic makes upon the resources of the country is very alarming. The estimates made as to the total annual expenditure for liquor, vary; that of the prohibitionist statisticians being \$900,000,000, while that made by the government authorities is but little more than half this sum. The approximately correct figure would probably be the average between these two estimates. The sum of \$600,000,000 is less than this mean, and it may safely be taken as a not exaggerated estimate of the actual annual outlay for intoxicating liquor by the people of the United States. This means an outlay of \$10 for every man, woman, and child in the country. But the drinking is not distributed through the entire family, nor are all adults drinkers. It is not an unfair estimate, that the average amount expended in this habit by drinking men is \$80 annually. This is more money than is expended by the average man for clothes for the entire year, or putting it as Edward Atkinson, the eminent statistician, does, the drink bill of this country costs more than two and one-half million dollars more than the bread bill of all its inhabitants. With such a frightful drain upon the pocket-book of the nation, good business sense, as well as morals, would suggest the benefit and necessity of shutting up the saloons; or, to say the least, of putting all possible restrictions on their traffic. Students of the labor problem will find in this annual drain something worthy of more serious consideration than they have apparently given it hitherto.—Boston Traveller.

TOBACCO AND ALCOHOL.

Where one person dies of hydrophobia, a hundred or more die of tobacco poison, in the use of cigars, cigarettes, or pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But in both cases there is danger to health, and danger to life. Tobacco smoking is undoubtedly poisonous, and therefore a dangerous practice, and like in its results to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco or alcoholic poison than others. We admit that in some cases poisonous liquids, drugs, and minerals may properly be used as a medicine; but in ninety-nine cases out of a hundred no one can safely indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will result in an early death. If moderately used the damage will be sure but less apparent. If one man dies of hydrophobia, a whole community is excited and scared. "Run for your life!" "Load your gun!" "Kill the dogs!" is then the loud and immediate cry in all directions. But not a ripple is made, nor hardly a word uttered, if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison. It is fashionable to drink and to smoke; and hence thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, does not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the fashion, and that is the law, no matter what the consequences are. "I'll take the risks," is the answer to all entreaties of friends to stop.

If you should see a mad dog in the street, you would run for your life to get out of his way. If you see a man drunk in the gutter you simply say, "Poor fellow! I pity him. His friends ought to take care of him," etc. If you hear of the death of a man by cancer, which was caused by smoking, you are at first startled, but never stop a day the beastly practice of smoking. A hundred thousand deaths, at least, are caused every year by indulgence in drinking and smoking; and those who are trying to stay its dreadful results are called bigots and other worse names. While we flee from a mad dog, malarial, small-pox, and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking.

People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation. Alcoholic drinks destroy more lives yearly among us than does hydrophobia, small-pox, and all sorts of fever combined. These dangerous and deadly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on land also be considered? While we do well to attend to mad dogs, and prevent infectious diseases, let us not forget or fail to check the immense, the untold loss of life caused by a worse madness in the shameful indulgences we have named.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, June 16, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y.

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ALL must work—with head or hand, For self or others, good or ill; Life is ordained to bear, like land, Some fruit, be fallow as it will. Evil has force itself to sow Where we deny the healthy seed; And all our choice is this,—to grow Pasture and grain, or noisome weed."

By some unfortunate mistake of the editor or proof-reader, our types, last week, were made to say that the price of the Seventh-day Baptist Hand Book, in cloth, is 20 cents. They should have said 25 cents. We hope that no serious confusion will be created by this blunder, and that everybody will want a copy at 25 cents.

THIS is the way the New York Observer comments upon some theories relative to the age of our world: "Prof. Whitney says in his Century article on 'The Veda,' that the Hindus tell precisely how many days ago the creation of the universe was completed. Their figures are 714,404,118,434 days before January 1, 1837. There is something definite about that. We would sooner accept the statement of the Veda than the indefinite guesses and speculations of those evolutionary scientists who deal in billions of years without giving any specific number."

THE monthly statement of the Treasurer of the Missionary Society shows that nearly \$5,000 will need to be raised during the next three months, in order to remove indebtedness and pay the salaries of missionaries to the end of the Conference year. About the same amount will be required by the Tract Society to close up the year's work. This will not be a large sum to raise, if only every one will do his part faithfully. If any of us have not been contributing systematically, let us begin it now by making up what we ought to have done during the year, and then keep it up.

THAT every cent put into the treasury of the Lord counts, is illustrated by a little story which is being repeated by the newspapers. It was missionary day in a certain church, and a collection was to be taken. A little boy was anxious to do something for the collection that would be of some account. All he could raise, however, was one poor, little lone penny, which he greatly feared was too small to be counted. Nevertheless he dropped it into the basket and awaited the result. Great was his delight when the minister announced the amount of the collection as "fifty dollars and one cent."

AN agent of the American Bible Society is canvassing the county of Allegany, in this state, with bibles and testaments. He finds a measure of destitution which one would think almost impossible in these times of cheap books, general intelligence and Bible schools. For example, he has found in a single town, in this county, sixteen families in which there was neither a bible or a testament; also in the same town, eleven individuals not in families, equally destitute. In some of these cases persons were anxious to have a bible, but were too poor to buy one; in each case, the deficiency was supplied, either by gift or sale.

IN another column will be found a programme of the Commencement exercises of Milton College, to which we invite attention. The array of those who call Milton Alma Mater is growing larger year by year; and as this circle widens there will be increased interest in these anniversary occasions. Already her sons hold important positions in public and private enterprises, in other schools, in business firms, among railroad officials, in Legislative halls, etc., throughout the West; and from these positions some of them come back from year to year to shake hands with old instructors, old class-mates, and the younger members of the growing family, thus bringing their friendly greetings from the great busy world outside. Milton is rich in the numbers of those who go back to these anniversaries, in thought at least, with ever deepening gratitude for

blessings received at her hands. May these numbers be multiplied many fold.

THE death, last week, of Ex-Vice President William A. Wheeler, removes a good man from the private walks of life, to which he had retired after having well performed the public duties assigned him by the people of the country. His removal leaves Ex-President R. B. Hayes the sole survivor of those who have ever been elected to the first or second place in the gift of the American people, except the present incumbent, President Cleveland's Associate having died within a few months after their accession to their respective places at the head of the government.

THE author of "My Country 'tis of thee," the Rev. S. F. Smith, still lives in Boston, and is now in his 80th year. He wrote the hymn above referred to 55 years ago, when in his twenty-fifth year. He is also the author of that famous missionary hymn, "The morning light is breaking," which he has lived to hear sung in ten different languages of Europe, Asia and Africa. The Doctor attended the Baptist Anniversaries, lately held in Minneapolis, Minn. On missionary day, by request of the President, he read the hymn, after which the vast assembly sang it. A witness of the scene says it is difficult to say which was most impressive, the joyful, hopeful fervor of the reader, or the soulful enthusiasm of the mighty choir.

THE Commencement season of Alfred University extends from the evening of June 25th to June 30th, inclusive. The exercises will be introduced on the evening after the Sabbath, 25th, with a concert under the leadership of Prof. N. W. Williams, Musical Director; on Sunday evening, 26th, the Baccalaureate sermon will be delivered by President Allen. During Monday and Tuesday, sessions of the literary societies will be held; also on Tuesday morning at 9.30 o'clock the annual meeting of the trustees will be held, at which will be made, by the President, a statement of the year's work; and a full report of the finances, by the Treasurer, is expected. On Wednesday, the time will be given to the first annual meeting of the Alumni. This will be a very important meeting, as the organization of the Association is to be completed, a committee appointed one year ago to work up an interest in the matter of endowments is to make its report, and a large gathering of the Alumni of the University is expected, some of whom are engaged to give addresses. The day will close with the Alumni dinner, in the University Boarding Hall, and general social and reunion with toasts, music, etc. On Thursday, 30th, will occur the Commencement exercises, including the graduation orations of a large class, conferring of diplomas and the usual exercises incident to such occasions. Taken all together it is doubtful whether the University has ever offered a more inviting feast of good things than is here outlined, or ever came to a more important anniversary than she is now approaching.

THE reports from the Eastern Association, at Ashaway, R. I., indicate an excellent session. The attendance of delegates from other portions of the Association was not large, but there seems to have been a devout and earnest spirit in all the deliberations. Devotional meetings of various kinds found a large place upon the programmes, from day to day, from the beginning to the close of the session. This, we think, is a wholesome indication. The work of our denomination, so far as laying out plans of work, devising methods, raising means, etc., has been largely committed to the various boards which make their reports to the Anniversaries in September. In this way it comes to pass that not much business of great importance can come to the Associations. If, therefore, these meetings can deepen the currents of piety in the hearts of the people, and help to keep alive and growing their interest in denominational work, they will serve a most useful purpose, and this purpose the Associations are more and more serving. We notice that some essays on important topics were read at the Eastern Association which contributed not a little to the main purpose of the gathering. The proposition of the Woman's Board of the General Conference to raise the means for sending, under the general direction of the Missionary Board, a helper for Mrs. Davis in the Shanghai school work was carefully considered and some encouraging pledges were made to support the movement, if those in charge of the matter should decide to go forward in it. Interesting conferences were held on the various interests now in the charge of our denominational Boards.

ALL friends of law and order will be gratified to know that even in New York city, there is some power as well as disposition to enforce the provisions of the Sunday liquor laws. For a number of weeks, the city magistrates have been enforcing the Sunday law not only as it concerns the saloons, but also in its application to the hotels as well, forbidding them to furnish intoxicating liquors to their guests at meal time on Sundays. After trying various expedients to get rid of this prohibition, some of the hotel-keepers resolved to test the law by violating it, and standing prosecution, if the agents of the law should see fit to prosecute. They accordingly furnished their guests with the strong drink on Sunday, were prosecuted for the violation of the law, and the case has been decided against them. The ruling of the court is that, according to the laws of the state of New York, no man has any right to furnish another with strong drink except upon a license to do so; and that in the case of a hotel license, the furnishing of liquor to guests on Sunday is specifically forbidden. Unless some higher court shall reverse this decision, or unless the law shall be set aside on some technical or constitutional ground, this settles the question. The fact that this is a Sunday law, has no special significance or importance to us, nevertheless, the result reached is encouraging for two reasons. First, it is gratifying to know, that in the midst of so much trickery and political jobbery as is practiced in a great city like New York, and where such a mighty pressure is employed by the liquor men to make everything serve their interests, the magistrates have the courage as well as the disposition to enforce the laws, and that the courts are level-headed enough, and honest enough, to sustain them in it; and, second, the result is interesting as showing the power of the state to prohibit the sale of liquor on one day in the week. If it is a good thing to prohibit the sale of liquor on one day, if it is constitutional to do it, if it is in the power of the state to enforce its constitutional right for a single day, why would it not be a good thing, a constitutional thing, a possible thing, to do it for every day in the week?

A DAY AT ALFRED.

Our Home News jottar for this place, a week or two since, spoke of the visit made by the Chautauqua reading circle of Hornellsville, together with our Alfred Circle, at the Steinheim, by the courtesy of President Allen. The Secretary of the Hornellsville circle, "The Crescents," has written a pleasant account of the visit, under the above heading, for a Hornellsville paper. Thinking that this would be an item of interest, to our many readers, whether Chautauquans or not, we append here the report entire:

President Allen of Alfred University kindly consented to give "The Crescents" a talk on geology. The afternoon of Decoration Day the Circle of Hornellsville were met by the Circle of Alfred at the Steinheim. Conducted into this geological wonder by President Allen, they found spread before them feast tables—the remains of nature's own repast. Beginning with rare primitive specimens they were led through deposit, layer, strata, and ages of the mineralogical world, out around the Stone-home to view this structure, each stone chosen and place assigned by President Allen. They were found within two and a half miles of its site, consisting of five thousand varieties, representative of every formation from here to Baffin's Bay. On the upper floor they found the ashes of some Pharaohs, drinking jug of Peru, bracelets and trinkets that bedecked a Roman maiden, coins of every country, a Chinese god of Agriculture—the removal of a small block of wood in the back of this image disclosed an aperture for the spirit to enter in and listen to his petitioners—weapons of the early ages, utensils of the Mound Builders and an array of ceramics that recalled

Turn, turn, my wheel! this earthen jar, A touch can make, a touch can mar; And shall it to the Potter say, What maketh thou?

After this season "of flow of soul and feast of reason," they repaired to "The Brick," to enjoy a collation offered by their entertainers. The following gentlemen appeared at table: Pres. Allen, Prof. Larkin, Dr. Williams, Dr. Maxson, Elder Platts and Mr. O. E. Burdick. Judging from the attention given and the diminished state of the eatables, there remains not a doubt that the good people of Alfred understand cookery as well as science. Added to this, on return to the parlors, they listened to a musical treat by Miss Burr and the Messrs. Williams, also a recitation from Mrs. Kenyon.

After a vote of thanks to Pres. Allen for his instructions in geology and other curiosities of the Steinheim, also to Mrs. Allen for her consideration, and to the "Circle" for their hospitality, "The Crescents" turned homeward, pleasantly impressed by what they had seen and heard and by the kindness they had received.

Communications.

FITTING SUNDAY.

NUMBER X.

THE CRESCENT CITY.

Most of the historical associations of New Orleans cluster around a little park near the center of the old city, formerly the Place d'Armes, now more commonly called Jackson Square, in honor of the "hero of New Orleans." It contains his statue on a rearing horse, and flower gardens in each corner, and is surrounded by a high iron fence, with huge gates in the center of each side. An old Spanish church, the best specimen of that class of antiquity I have seen in this country, and on either side of it the ancient Spanish court house, or cabildo, in which Casa Calvo received the keys of the city from the aged Spanish governor, Salcedo; and only twenty days later gave them up in turn to the commissioner for the United States. Here in this square were landed the filles a la cassette, to gladden the hearts and homes of the early settlers, and here their children welcomed Evangeline and her exiled brethren from far Acadia. Here in sterner times fell, under a volley of Spanish musketry, the leaders of the first American rebellion against European dominion. Here Jackson held his grand review five days before the battle, and, after a stirring address to the citizens and soldiers, declared martial law; and a month later here he received a grand reception and ovation, and was crowned with laurel under a triumphal arch on the spot where his statue now stands.

We went into the old cathedral one morning during service. The worshippers were diverse, and, as in all Romish churches, were continually coming and going, devoutly crossing their foreheads with holy water as they came in and went out. Well dressed Creole ladies mingled with colored women and laborers as they kneeled, some on one knee, and some on both, to offer their prayer. We noticed a devout darkey busily praying, while his market basket containing his morning purchases sat by his side. Directly he was through, he grabbed the basket and hurried off.

The old French market is one of the city's quaint sights, but one must rise betimes in the morning to see it in its glory, and Sunday is the best day to make the visit. It is a long shed in the middle of the street, which every morning teems with life and merchandise of every description from a button to a beef. Here steaming coffee urns and vociferous voices invite you to refresh yourself five cent tables and dime collections, with an unexpected variety of articles, tempt the impetuous, while laces and silks call for the wealthier customers. One man was loudly crying for purchasers of his fine French dolls, at ten cents apiece, but on inspection it appeared that it was only a piece you got, for every one was minus some important member. On the fish shelves were all kinds of fish found in these waters, prominent among which were the beautiful red-snappers, each a picture by itself. There were pictures and pickles, dresses and dishes, hardware and hogs, silver-ware and song-books, worsteds and wooden-wares, meats, matches and medicines, jewelry, jugs and ginger-snaps, hats, hoes and hairpins, and all the other alliterative contrasts you can imagine. It is worthy of record that our entire party, ladies and all, resisted all persuasions to buy, and came away without a regret.

Among other places we visited the mint, where we saw men and women "making money," and learned again what we had been taught by experience, that money cannot be made without labor. We saw the silver melted and cast into bars, then rolled and pickled, and rolled and annealed, and rolled again until it was in the form of ribbons as thick as, and a little wider than, a dollar. From these were punched blanks, which were "milled," and then again annealed by being heated red hot in a furnace, in which state they were thrown into a kettle of acid to give them a "color" by eating out the alloy from the surface. After drying in sawdust, they were passed through the coining press where they received the "buzzard" and inscription, and were ready to be weighed and counted and stowed away. Our gentlemanly guide took us into the vaults and showed us millions of silver dollars, which he said they boxed up and sent by express free to any who wanted them. Without a moment's hesitation we ordered a million sent to our address, as we knew of no one who wanted them more. We found, however, that some further preliminaries were required, which want of time compelled us to defer to some other opportunity. El Bah and La Senorita, however, "raised"

one thousand dollars each, with no very serious difficulty, but concluded not to carry off the million which was lying there, when they were informed that it weighed some thirty tons.

By means of a permit obtained by a friend we were enabled to visit the grounds of the Jockey Club, with its profusion of flowers, and view the extensive prospect from the roof of the club house. We doubt if anything finer is to be seen in any city. The track was being put in order for a race the following day, and the stables were closed, but all the building and grounds were open to our inspection. Among the many things to remember, we noticed an old Dutch painting in the library, representing "Joseph and Potiphar's wife," in which, as in all paintings of that school, the characters are thoroughly Dutch. Joseph is a staid Burgomaster, while his temptress revels in all the half-dressed charms of a buxom Dutch dame.

But the principal resort of the citizens, and one to which all the visitors are taken, is the West End, on Lake Pontchartrain. You take steam "dummies" on Canal street (from which all the street-cars start), and ride across the marshes to the lake, passing the burying grounds by the way, which, by the way, can hardly be called burying grounds, because they bury no body here. All the tombs are built above the ground, as the soil is too wet to admit of graves. This gives the cemeteries—which is a better word, as there is so much cement used in them—a strange look, not unlike a village of small brick houses, which might be inhabited by pigmies. At the lake we find all the paraphernalia of a pleasure resort—saloons for ice cream and other things; merry-go-rounds, dancing platforms, that is, platforms for dancing people, toboggan slides, the toboggans running on wheels on a track, like a "switchback railway," boats, long and pleasant walks and drives by the lake, etc., etc. The trees, shrubbery, and flowers were beautiful, and at one place was an extensive labyrinth, formed of hedges, and entered through an underground passage. The Scribe, noticing that young couples were eager to get in, propounded the conundrum "Why is that labyrinth like matrimony?" "Because," said La Belle, "it is easy to get in, but hard to get out." "Rather," said the Cynic, "because those who are in make it their main business to find the way out." He was forgiven because he had been brought up in Chicago.

G. H. B.

ST. JUST, VA.

I have so many questions from different persons in relation to this country that, with your permission, I should like to answer them through the RECORDER. When we came here, we supposed, of course, that we should be obliged to do without Sabbath society, but we could not buy in any of the desirable places among our people. We wanted a mild healthy climate and cheap land, but dared not risk it any further south. My article of a few weeks ago has brought me so many inquiries from the East and West, that we begin to have some little hope that there may possibly yet be some Sabbath-keepers besides ourselves in Virginia; and, of course, we should be very much pleased if they could locate somewhere near here.

People cannot get a correct idea of this country unless they keep constantly in mind certain facts:

- 1. This was a slave state, and no country can be properly developed by slave labor.
2. Slaves were the best investment, and many people hired money, mortgaged their property, and bought slaves.
3. The war came, the slaves were liberated; and, this, of course, swept away capital and labor.
4. All of the able-bodied men between 16 and 50 years of age were forced into the army, and only old men, women, and children were left to improve the land.
5. This was the battle ground of the nation, and for four years it was pillaged and devastated by two large contending armies.
6. The war closed; but, oh, the wretched condition of the country! Farms were grown up to pines, and labor, fences, houses, money—everything was gone.
7. The farming is poor, because the people have not the means to improve it as they would like to do.

When we consider and thoroughly appreciate the above facts, we are surprised at what some of them have done. At the close of the war some of the people went to work, some became crazy over their losses and died; and others, disheartened, left the country. One man, who was a soldier at 16 years of age, said it seemed but yesterday since the booming of cannon was heard in every direction, and the whole country was

n ruins; another years of age, war. He was a soldier man had go into the Army marched went with the they treated b returned they had no harness races, and his This illustrat people were re ents to which along. If pe in this country these circumst go make allowi tion.

The country there are fine of 400 acres. 15 bushels per cents; corn, 30 25 bushels, we could fertilize do not know Wheat is the o about 200 lbs. costing \$17 per I shall be pl persons who n the country. June 5, 1887.

The season, most delightf month of May the last part came in with a most luxuri and meadows season of the I mention last week, I of the collect work, which As is usual "great expect approaching additional fe be Alumni Da It has been of the pastor bath, Mr. E. will occupy member of th

We observe May 28th, ha quarterly mee layed the pre a choir of chil the pastor pr In the after dren present for such o published by school Publi a beautiful presented it cises were ex less prepar cert in our s The Deco the 30th, i graves of with flower evening the Bliven Open New York, Westerly at

During t ful an effi seed, by H. J. Clarke, pastor. D permitted witness the verts as th Eleven hav all member The Exc tertainer sisting of a sic, and b ladies. T this has foreign fle Childre to interest and conce the childr the servio

thousand dollars each, with no very serious difficulty, but concluded not to carry...

By means of a permit obtained by a friend we were enabled to visit the grounds of the hockey Club, with its profusion of flowers...

The country is rolling and well watered; there are fine streams of water on my farm of 400 acres. The acreage of wheat is about 15 bushels per acre, and is worth 85 to 90 cents...

I shall be pleased to correspond with any persons who may wish to know more about the country. A. R. JONES.

Home News.

New York.

ALFRED CENTRE.

The season, thus far, has been one of the most delightful known in many years. The month of May was without frost and during the last part was a little dry, but June came in with rain and all nature rejoices in a most luxurious growth.

In mentioning the Children's day services last week, I omitted to state the amount of the collection taken for our missionary work, which was something over \$200.00.

It has been announced that, in the absence of the pastor at the Association, next Sabbath, Mr. E. H. Lewis, of Plainfield, N. J., will occupy the pulpit.

Rhode Island.

WESTERLY.

We observed Children's day on Sabbath, May 28th, having postponed it one week, as quarterly meeting and some other matters delayed the preparations.

The Decoration services were held here on the 30th, in about the usual order. The graves of the fallen soldiers were strown with flowers in the afternoon, and in the evening the annual address was made in the Bliven Opera House, by Rev. John Evans, of New York, pastor of the Baptist Church in Westerly at one time for about 10 years.

ASHAWAY.

During the early part of this year, faithful an efficient work was done in sowing the seed, by H. P. Burdick, A. B. Burdick and J. Clarke, under the supervision of our pastor. During the spring we have been permitted to stand beside the waters and witness the willing obedience of young converts as they put on Christ before the world.

The farm is poor, because the people have not the means to improve it as we would like to do. When we consider and thoroughly appreciate the above facts, we are surprised at some of them have done.

Illinois. CHICAGO. It may be interesting to the readers of the RECORDER to know something about our Mission-school, and what friends have done for us. We have been quietly working on, hoping that help would come, as our working force has been somewhat reduced lately.

Miss Covey has been very sick. She is now convalescent. Mrs. Ordway, who has worked so faithfully in the school for years, has been in feeble health, and for a little time, she was unable to attend the meetings.

Now that we have been re-enforced by several efficient workers, we thank God and take courage. Sabbath-day, May 21st, being "Children's day," Mrs. Moore, of Highland Park, and Miss Whitford, of Morgan Park, furnished a bountiful supply of wild flowers.

Last Sabbath, May 28th, we were again made happy by receiving a box of about one hundred bouquets, sent by the kind friends of Farina. As was done the week before, the flowers were arranged about the desk during the school exercises and then given to the children.

A rousing vote of thanks was given by the school to the kind friends for their sympathy and good-will, which the fragrance and beauty of the flowers seemed to express.

The interest manifested in our work here is highly appreciated. We are hoping that the seed sown may take root in the minds of these boys and girls, and that in the coming years the harvest will be gathered.

The school was small during a part of the last quarter. The Jewish festivals draw many away. It is now, steadily increasing. We have lately started a sewing-school, which is well attended.

Iowa.

WELTON.

Sabbath, May 28th, was Children's day at Welton. Having had but little experience in such exercises, we may not be competent judges as to their merits. If, however, a lovely day, a church beautifully decorated with evergreens, flowers, house plants, and cages of merry, singing birds, with a group of happy children, together with a well rendered order of exercises is necessary to such an occasion, we have no hesitancy in pronouncing it a complete success.

In addition to the subjects on the programme for this session which were not presented, the following subjects were assigned as the programme for the next meeting of the Ministerial Conference: Who, and what, is "the beast" and the "image of the beast" referred to in Revelation, and in what consists the "mark of the beast" in the "forehead" or "right hand?" N. Wardner.

What is meant by the cleansing of the sanctuary, and when did it, or shall it take place? J. W. Morton. Will the saints in heaven have painful remembrance of past sins? H. Hull.

What is the most profitable method of Bible study? S. H. Babcock.

On Sabbath, May 14th, three young people were baptized. The next Sabbath, May 21st, the Children's Day was remembered. The children were seated in front, and sang two pieces during the service, and the pastor addressed the sermon particularly to them.

Wisconsin.

MILTON.

Sabbath, May 21st, was Children's day here and the church was finely decorated with flowers and birds, "singing birds" we found ere long. Eld. Dunn preached an appropriate sermon, and Pres. Whitford followed with remarks to the children.

The Memorial Service began with a sermon before the A. D. Hamilton Post G. A. R., at the M. E. Church, by the pastor, Rev. F. Howarth. Monday the usual exercises were held. The oration, by Lieut. F. C. Buten, of Woonsocket, Dak., was begun in the Park, but a sudden rain drove the people to Goodrich Hall.

Sabbath, May 28th, in the absence of Eld. Dunn at the Quarterly Meeting, Pres. Whitford preached, and as it was the 31st anniversary of the beginning of his pastorate of the Milton Church, he preached the same sermon that he preached then—his first sermon in Milton. Text Rom. 8: 13, "If ye through the spirit do mortify the deeds of the body, ye shall live."

The business men of Milton Junction have presented officer B. B. Kieth, who shot the rowdy that resisted him, with one of the finest of Smith & Wesson's revolvers, and the business men of Milton presented him with a pocket billie.

President Whitford has been giving some very interesting Chapel talks on the past history of Milton mound-builders and their works about us, Indian wars, village trails, etc., The country is richer in historical and archeological matters than one would suppose before hearing these interesting lectures.

The Orphidian Lyceum has been discussing the topics of the late war for a number of sessions. The practice is a good one for the sake of interest in the war history of the country. The liberal spirit of the boys in viewing the late rebels is very full of interest and hope.

The Milton Creamery, owned by Ezra Goodrich, seems flourishing from the number of white covered wagons flitting about, with other signs of activity.

WALWORTH.

The Ministerial Conference and Quarterly Meeting convened at this place, as announced, beginning on Sixth-day morning at ten o'clock, and closing the evening after First-day. The attendance from abroad was much better than we had expected, as our society is some twenty-eight miles from the nearest church (Milton) of our people.

The German Post-office Bureau reports, that during his recent birthday week the Emperor received 7,481 registered and 187 ordinary letters, 48 parcels, and 1,332 congratulatory telegrams.

The returns issued by the London Board of Trade show that the imports during May decreased £1,100,000 as compared with the corresponding month last year, and that the exports increased £200,000.

A dispatch to Berlin from St. Petersburg says: "The Czar is incensed at the tone adopted by the Russian press in regard to his foreign policy. The Czar aims at maintaining peace, and his policy emphasizes the tradition of amity between Russia and Germany."

Lieutenant Gordon, who commanded the Canadian government expedition to Hudson's Bay, in his report just published, recommends that the dominion government, in view of its present relations with the United States, shall not allow American whalers to continue to frequent the bay without some recognized permission authorizing the carrying on of their trade.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described.

At Houghton, Mich., the Quincy Rock house and the Drum house, were struck by lightning, June 7th, and burned. Loss, \$60,000.

Dr. C. P. Walker, one of the oldest and best known men in Milwaukee, was swindled out of \$6,575 recently by two sharpers who worked the lottery dodge on him.

The Western Union Telegraph Company has declared a dividend of one per cent payable July 15th. The net earnings for the quarter ending June 30th are estimated at \$1,050,000.

The Chicago, Milwaukee & St. Paul Railway Company has issued \$10,000,000 of new stock. It is to be used in paying for the Chicago, Evanston & Lake Superior road and for other increased facilities.

W. W. Corcoran, the aged millionaire philanthropist of Washington, D. C., was stricken with paralysis in the left arm and left leg June 6th while at the dining table. His condition is not considered serious.

At Zanesville, O., Sunday, lightning struck the Black Diamond Manufacturing Company's works, and the establishment was burned. Loss \$20,000. The lightning was unusually destructive at various points throughout the state of Ohio.

An artesian well broke out at Croton, Dak., June 8th, and is now flowing quite a stream. The same causes which make the outbreak opened a seam or crack in the earth. A sixteen-foot pole failed to reach the bottom. The crack in the earth runs under the Episcopal church, and may cause considerable damage.

A valuable mineral spring, the analysis of which is almost identical with that of Congress Spring, Saratoga, was struck in Parma, ten miles from Rochester, last week. The spring is powerfully charged with carbonic acid gas. Charles S. Upton, of New York, has purchased the spring, and will erect a large hotel.

The receipts and expenditures of the postal service for the fourth quarter of 1886 were as follows: Receipts \$12,444,641; expenditures \$13,029,330. This quarter's receipts exceed by \$1,044,779 those of the corresponding quarter of 1885—and by \$1,723,437 those of the corresponding quarter of 1884, the year the reduction in postage went into effect.

The Manchester, England, Canal Company proposes to raise \$4,000,000 by issuing preference shares.

A London special says: Lansdowne will be made a duke in connection with the distribution of jubilee honors.

Cambridge University, England, has conferred honorary degrees upon Professor Gray of Harvard College and Sir Donald Smith of Montreal.

Russia has forbidden that Chinese shall acquire property in towns on the Pacific coast. They will only be allowed to lease estates outside of towns.

The French government has informed French ambassadors abroad that France cannot assent to the Anglo-Turkish convention except as a basis for negotiations.

A final estimate of the victims of the burning of the Opera Comique in Paris, places the number at 130, including the remains of forty persons which were found in the ruins.

An explosion of fire-damp occurred in a coal pit in Westphalia, June 8th. The bodies of forty-one persons killed by the explosion have been recovered, and twelve more are believed to be dead.

The gunboat Banter took the sheriff of County Clare and a body of police to Clare Island recently, where they evicted twelve tenants. The scenes witnessed while the writs of eviction were being executed were deplorable.

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Books and Magazines. The June number of the Old Testament Student closes Volume 6 of that instructive magazine. The volume consists of ten numbers, July and August being vacation. Those of our readers who have examined the Student in any of its numbers, during the past year or two, will not need to be reminded that it will pay them to send one dollar for next year, beginning with September.

In the Seventh-day Baptist church at Welton, Iowa, May 28, 1887, by Rev. J. T. Davis, Mr. C. VAN HORN and Miss MABELA HURLEY, all of Welton. In the town of Janesville, Wis., June 2, 1887, by Rev. W. C. Whitford, Mr. JAMES R. THOMPSON, of the town of Fulton, and Miss ALICE L. BANCROFT, of the former place.

In Janesville, Wis., June 2, 1887, at the residence of Mrs. A. W. Baldwin, the bride's mother, by Rev. W. C. Whitford, Mr. FRANK EDGAR CLARK, of Chicago, and Miss EMMA E. BALDWIN, of the former city.

ESTELLA A. daughter of William D. and Mary E. Burdick, in the 25th year of her age. She professed faith in Christ some six months ago, and this love for him gave courage to meet the last enemy.

In Port Allegany, Pa., June 2, 1887, HATTIE E., daughter of William H. and Ann E. Fulmer, aged 18 years and nearly 7 months. Her home was in Fulmer Valley, N. Y., but she had gone to Port Allegany for the purpose of teaching school, and had taught one week and one day when she was taken with spinal fever, and lived only a short time. She was brought home for her funeral and burial.

Alfred Centre, Feb. 21, 1887. In the Seventh-day Baptist church at Welton, Iowa, May 28, 1887, by Rev. J. T. Davis, Mr. C. VAN HORN and Miss MABELA HURLEY, all of Welton. In the town of Janesville, Wis., June 2, 1887, by Rev. W. C. Whitford, Mr. JAMES R. THOMPSON, of the town of Fulton, and Miss ALICE L. BANCROFT, of the former place.

LEGAL. ALLEGANY COUNTY COURT.—Samantha Potter, Plaintiff, against Perry Sweet, Caroline his wife; Joseph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorotha his wife; Ralph Sweet, Martha his wife; Roman Shaw, Elizabeth his wife; Phineas A. Shaw, Fanny his wife; Milo Shaw, Alzina his wife; John R. Porter, Cora Belle his wife; Della Bates, Cornelia P. Nye, Emily Davis, Hannah R. Bates, Atella Merit, Isabelle Orth, Charles Langley, Lucy Barber, Lydia Kenyon, Laura Rounds, Gertrude Sweet, Dudley C. Bates, Charles Pierce, Corolla Collins, Vienna Collins, and Lydia E. Jones as sole executrix of the last will and Testament of Alexander Jones, deceased, late of Hornellsville, N. Y., Defendants, Summons in Partition.

NOTICE TO CREDITORS.—Pursuant to an order of the Hon. Clarence A. Farman, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same, with the vouchers therefor, to the undersigned, at his residence in the town of Alfred, on or before the 23rd day of August, 1887.

THE CHEAPEST AND BEST ANTHEM BOOK PUBLISHED. I have a lot of ANTHEM TREASURES, which I will sell for \$7.00 per copy, and will give to the publishers for each lot \$12.00 per dozen. Sample copy sent for 50 cents, and 12 cents to pay postage.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. The business is well established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Linx Co., Iowa.

HISTORY OF CONFERENCE.—Rev. JAMES BALLET has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Center, N. Y.

AGENTS WANTED FOR OUR NEW Religious book, the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

SALARY & expenses to men and women agents. J. E. WILKINSON, Nurserman, Rochester, N. Y.

WANTED.—A Sabbath-keeping, middle aged, lady, to do the work in a small Hotel. Employment steady. Wages, \$5 per month. Call on, or address, W. M. C. TANNER, Parma, Ill.

Condensed News.

Domestic. At Houghton, Mich., the Quincy Rock house and the Drum house, were struck by lightning, June 7th, and burned. Loss, \$60,000.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of \$10,000.00, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

Miscellany.

BARTINEUS.

I would receive my sight; my clouded eyes Miss the glad radiance of the morning sun, The changing tints that glorify the skies...

I do not see the pain my light words give, The quivering, shrinking heart I cannot see; So, light of thought, midst hidden griefs I live, And mock the cyressed tombs with slightest glee...

HIDING IN THE ROCK.

"Craigie, have you seen little Jean today?" asked Davy. "Craigie was an old sailor, and a funny-looking man. "Have you seen little Jean?" Davy repeated...

And shall I tie the strings of my little Jean's hat?" said the school-mistress; "and shall I pin your shawl, dearie? it is time now to go."

Confession of Christ is a broad, far-reaching word. It refers first to the heart, then to the lips, and then to the daily life. Whoever would be saved must join his heart to Jesus; this is true conversion.

Who loves Christ the most? Confession of Christ is a broad, far-reaching word. It refers first to the heart, then to the lips, and then to the daily life.

Two feet! One foot! And now, as she stood on the lowest step of the stairs, one bold wave washed the fringe of her red shawl. She mounted the second, the third also; but the waves were pressing hard after her.

Then this good human angel took her in his arms, and carried her up the stairs, across the pasture, and so home. "My little girl had a narrow escape. I wouldn't go across the sands again," said the mother, stroking Jean's soft hair.

A BOY'S RESOLVE.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if indeed it ever existed at all.

of the monk who had a bright vision of his Saviour, who appeared to him in his chamber. While he was gazing in rapture at the vision, the bell rang to call him out to feed the poor beggars at the convent gate.

THE DARK.

Where do the chickens run When they are afraid? Out of the light, out of the sun, Into the dark, into the shade, Under their mother's downy wing...

WHAT CAN YOU DO WELL?

A poor clergyman died and left a widow and two daughters. One of the daughters was an invalid, and the other became the mainstay of the family. Like too many girls, she had received a general but superficial education, which did not qualify her to teach anything.

THE MERRY WHISTLER.

BY M. E. M'KEE.

A merry little whistler Goes by my door each day; He whistles at his work, and He whistles at his play.

TO SAVE HIS MOTHER.

We have had a German baron among us, Baron von Karlstine, who has written a book about New York and its inhabitants. One of his anecdotes is very good and interesting.

THE MERRY WHISTLER. A merry little whistler Goes by my door each day; He whistles at his work, and He whistles at his play.

OBEY!

No doubt the moral sentiment of Paul's age stretched parental authority to an extreme, and we need not hesitate to admit that the Christian idea of a father's power and a child's obedience has been much softened by Christianity.

Our present domestic life seems to me to stand sorely in need of Paul's injunction. One cannot but see that there is great laxity in this matter in many Christian households.

And as for children, here is the one thing which God would have them do: "Obey your parents in the Lord." As fathers used to say when I was a boy, "not only obedience, but prompt obedience."

"PRAY AND STAY."

An old writer well said: "Pray" and "stay" are two blessed words and both included in the word "wait." To wait on God is to pray and watch for the answer.

THE PRESENT TENSE FOREVER.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. You perceive that it is written in the present tense, as if to indicate continuance.

A REMARKABLE FAMILY.

Byfield, Mass., boasts the living representatives of six generations. Mrs. Newell Rogers, aged less than sixteen, is the mother of a little son, now a few weeks old.

Duty Put it Meeting While I Duty Incl Incl Do th And a b Follows Incl In

A VISIT

It can whole tr acknowc tains ce world in spaces be immense scenery, ered wi very nea hot spri Pots, an Lake, and any amo but it is any amo and simp ple a thi it is cert should b very y or the wond'ers In the railway, thing, w out. . . Joseph It was vi but a sin Light sat able tha for the Colored eyes fro the snow other fo above an tiful fro. "I no the cour Sense, r crossed t extinc s Liberty towering to know just fff thing."

"I ca ing Jose that tell thousand diner ev told him he was g "A terrace The Man "Still, being a how soo the Dev. For t column, crumbly was end the was springs: it trick evaporat the rava "Wel about th the Ora And he sixteen know ab under so round of coated crumble "Qu in a da build a were la "Ei Maiden "Cot the Im race to It wa had to the rille upper ar "Wl Conver rising r "W "in th next p and th "Of to have the ide snow." "W able; arctic. He r reach t of the The w whif o had at he hac looki through But whole

