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THE MISSION OF THE BIRDS.

BY CAROLINE H. BROWN.

I awakened in the morning,
In the early dawn of day;
When the dew was on the clover,
When the birdies in their play
Set up such a awful clatter,
As to all eyes soul with fear;
They were giving forth the key-notes
For their long songs of good cheer.

The main ceasing and all was quiet,
Save the sighing of the trees;
And I smelled the wild flowers' perfume,
Wafted by the morning breeze;
Then a song of liquid sweetness
Such as mortals seldom hear,
Traveling through the open window,
Brought me words of sweet, good cheer.

And I listened then in rapture,
To the singing of the birds,
Till their harmonious melody
All came forth into words;
And their little, plaintive voices,
Rang out sweetly, loud and clear,
And I knew that they were singing
Songs of earnest cheer, good cheer.

They sang, "Glory, glory, glory,
To the Father up in heaven;
To him let praise and honor,
Forever more be given."
And my soul was lifted upward,
And my God seemed very near;
He had sent me through the birdies,
Tokens best of love and cheer.

I have learned from them a lesson,
To be happy all day long;
What tho' my path be thorny
I will not make me cease my song;
For I know that Father wills it,
So my song shall be more clear,
And I will speak to others
Words of love, their path to cheer.

PREPARATION FOR THE GOSPEL MINISTRY.

No mistake is more fatal than the one that relates to the source of power. An instrument is applied; if the power is wanting, the instrument is worthless. The gospel ministry is the instrument chosen by Christ, through which he has ordained the regenerating power of the Holy Spirit to convert the world. No mistake in relation to the gospel ministry is so fatal as a mistake in relation to the true source of its power. This power is from God, and the more we rely on power that comes from any other source, the more certainly we prepare for failure.

In the needful preparation for the gospel ministry we must know clearly what is required of those who enter upon it. Under what obligations is the gospel ministry placed, and what is expected of those who enter it? The demands laid upon the ministry are not made by the world, nor by the church, but by their Lord and Master. The ministry does not belong to the church, but is the property of the great Head of the church, who has bought it with a great price, called and ordained it for his special work; and Christ alone has the right to prescribe what its work shall be. Hence the all-important question is, What does he require

of the gospel minister? "Go ye and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This is not to study to preach elegant sermons, organize social clubs, not to make moral, social, or political parties, or to cater to the taste of the people. It is a commission to make disciples, baptize, and teach them to obey all the commands of God.

The first thing in the conversion of a person is a radical change of heart, a godly sorrow for sin, turning from it by reformation, by faith and the regeneration of the Holy Spirit. This is infinitely more than a moral reform; it is being created anew in Christ Jesus unto good works. It is to be feared there are those in the ministry who are not converted, and others continue in the church who are in a backslidden state. No one is fit for the ministry who does not know by experience whether he is saved from sin, and from sinning, or not.

The second essential in a preparation for the ministry is a divine call. The ministry must not be chosen like law or medicine. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Christ made not himself an high priest. Jesus chose his own witnesses. "Ye have not chosen me, but I have chosen you." Lacking this call, all the preparation one can get leaves him unprepared for the ministry.

The third element of preparation is education, not altogether in science or languages or philosophy, but in the Word of God. If the minister is to teach, he must be taught of God, and the knowledge taught must be from the Word of God as the foundation of all his education. Let his education be broad as can be, but let it be sanctified by the Word of God and by prayer.

One thing more. The minister must be renewed by the Holy Spirit. He may be converted, called, and educated to work, but still be unprepared until endued by the Holy Spirit with power from on high. Without this power he is like an engine, made never so perfect in all its parts, but which will never move till fired up. Paul, after his conversion, was instructed to go to Ananias; and when that good man laid his hands on him, he received the Holy Ghost. This spiritual baptism came on the disciples at the Pentecost. With this power they went forth to conquer the world. Even Christ, at the beginning of his ministry, received the baptism of the Spirit; and so ought his ministers to receive it.

The Bible makes a distinction between the work of Christ for us, and the work of the Holy Spirit in us. The Holy Spirit reforms, regenerates, comforts, guides, teaches and bestows power for service, by spiritual baptism from on high. Every candidate for the ministry should be asked this question—Have you received the Holy Ghost since you believed? It is just here that our schools most signally fail in educating men for the ministry. We fear our young men are not taught to expect this baptism of the Spirit, much less how to obtain it. It should not be sought through more zealous activity, as a thing to be worked for; it is not to be obtained by more profound reasoning. The disciples were not to philosophize about it, but were to expect it, because it was promised. Can we expect these results in this nineteenth century to be the same as those of the first century? It is true, we are preaching to a scientific, active, fast-thinking age; but the old gospel is adapted to such an age, and its methods are always essentially the same.

May the ministry of to-day receive a baptism like that on the day of Pentecost.

INDEX.

The series of articles which has appeared in the RECORDER over the signature "The Pew" has contained many good thoughts about the need of spirituality in sermons, but unfortunately it has also contained disparaging allusions to college education as a preparation for the ministry. In opposition to these allusions the main argument—that the work of evangelizing the world has always been done for the most part by educated men—has been presented in an article "To the pew."

I wish to call attention to the fundamental difference which seems to exist between

the two writers, in their conception of what education is. If education consists only in storing away in the mind the various rules of grammar and rhetoric, the methods of doing problems, a Greek and Latin vocabulary, and an array of scientific facts; if it is simply filling the mind with rules, instances, and the thoughts of others, it is of comparatively little value to the preacher, and certainly not essential. But if we accept the theory of all the great educators, such is not the object of college training. On the contrary, the main object is to develop the intellectual power for independent and original work; and, so far as may be, to give the mind strength and vigor to outgrow the imperfections and distortions which would otherwise surely disfigure it and cramp its action.

To no others are this training and development more essential than to the ministers, who are to stand before the people as representatives of the cause of Christ, as leaders in devotion and examples to others, and who should proclaim the gospel in its original purity, freed from the conceits and fictions with which the misty ages have surrounded it.

It is true that some persons get knowledge rather than education from their school life. Such a one would be likely to preach theology instead of religion, dogma instead of "Christ and him crucified." But what little observation I have been able to make has convinced me that the comparatively uneducated preachers depend more upon theological dogmas, while the educated look more to the natural basis of religion—love and righteousness. Ignorant minds have sometimes admitted the Spirit of God, and become great powers for good, but unless educated in some way, either by school work or a similar training outside of school, they have invariably shown weakness with their strength. Their influence has been lessened by their prejudices, their superstitions, or their narrow views. This is abundant reason why it is for the interest of our denomination to insist upon having an educated ministry.

Yes, let us have more spiritual instead of theological preaching, but let us not disparage the training which develops latent powers, elevates and refines the emotions, broadens the sympathies; and, by freeing the mind from prejudice, opens it for true thinking—for the Holy Spirit.

In conclusion I would suggest that these of the *pew* who "hunger and thirst after righteousness" should not depend too much upon the *pulpit*. Let them not wait to have the spiritual food dealt out to them, a piece at a time, by a minister who may be well supplied, but rather let them open their own hearts to the voice within, and by pure lives, noble thoughts, and deeds of love, strive to become temples of the living Spirit, which is neither given nor taken away.

DAVID I. GREEN.

COLORA, Md.

I wish to say a few words, not so much with the intention of making specific reply to Bro. Bailey, as to state some general principles.

1. Let me say that the impression received from the general drift of his articles was as I expressed it; and this impression was gotten by every man whose opinion I have asked. The articles seemed to me to be written by one who thought no training at all necessary to the minister, and believed an ignorant man as well prepared to preach the gospel as a trained man, provided he had "a call to preach." The spirit of the articles seemed to me that of hostility to any preparation for preaching. Under the influence of this impression, with no idea of the author of the articles, and being assured by others that they had received the same impression, I wrote. I am glad to know that "The Pew" holds no such opinion; but I am sorry that from any such source there should have come anything whose tendency is to lower the standard of qualification and preparation for the Seventh-day Baptist ministry and pulpit.

2. The title "Education Ordained" implies a falsehood. There is no such tendency in our denomination as it insinuates there is. I acknowledge this much: that there are some who are trying to raise the standard of the ministry among our people; who believe that in these times when audiences are being made up of intelligent, thinking, trained

people, the ministers who preach to them should at least be the equal of their audiences in intelligence and power to think; who believe that the preacher that is not respected for his intelligence and power to think will not be listened to; who believe that in our times appeals to the emotions are of little avail unless they reach men by way of the judgment, and the preacher needs training and skill to be able to set the truths and teachings of the Bible before the judgment of men in clear and reasonable light. We say it in all reverence, the Holy Spirit must have a tool, not only of good material and temper, but of keen edge. I confess that there are those who are not in favor of encouraging young men to enter the ministry without the best possible preparation, and who would, perhaps, refuse (for the time being) to participate in the ordination of a young man who might, and therefore ought to, spend time in being trained for the work. But, so far as I know, there is not anywhere among us a serious tendency to regard an education alone and by itself as sufficient preparation for the ministry, or to put it above the endowment of the Holy Spirit. Where is the company of Seventh-day Baptist ministers and laymen, who, sitting in council, would put the college education of a candidate for the ministry above his character and thorough conviction of a personal call from the Holy Spirit?

3. So, then, I agree (as we all do) with "The Pew" "that liberally educated preachers have no business there (in the pulpit) on the basis of their education," and that the *spiritual* qualification is the *sine qua non*. It is not assumed by anybody "that Paul's education was the basis of his success" as a Christian preacher and missionary. But it is claimed that Paul, inspired by God's Spirit, did more for planting Christianity in the world than all the other apostles put together, because he was a trained man whom the Holy Spirit could use without working a miracle of preparation in him. But the comparison of educated and uneducated men really raises a dust about the true issue. It is not claimed that many untrained men have not been instruments of the Holy Spirit of God. The real question is, Should a college education be demanded of our candidates for the ministry? Should our ministers, as a rule, be educated before they are ordained?

4. Let us, then, deal directly with this question. An educated man is not one who knows simply, but he is one who knows how. In other words he is not one whose mind is simply stored with knowledge and information about the things learned in a college course or any course, but he is one whose powers are developed, whose mental faculties are trained and disciplined so that he has the same control of them that a blacksmith has of his arm.

The man who has learned to think is an educated and trained man wherever he learned to think; and the man who has not learned to think is not educated and trained, it matters not where he has been or has not been. I believe that the college course is the best training school of the mind now open. I will not say it is the best possible training school, and that there may not be found a better one sometime, but given a man of mind and he is better prepared for life, because of the discipline of a college course, if he uses it honestly and conscientiously for the end in view. So the real question is not whether one needs to know the things taught in a college course, or in a course of systematic theology, to be prepared for the ministry, but whether he needs the training and discipline of mind which are now best obtained in college. If "The Pew" supposes that a college education means simply cramming so much matter from a Greek grammar, or a geometry into a student's head, he may well ask what there is in the college studies essential to ordination in our ministry; but if an education in college means the best possible training and discipline of the mind now to be obtained, then I say there is something in it essential to ordination in our ministry.

We have had very few successful men in the ministry who were not trained and disciplined men. They may not have been trained in college, and in that sense may be said to have been uneducated men; but they were men of great natural powers which were disciplined in other schools than colleges, but still were disciplined so as to make them equal to the emergencies of their lives. The honored

pastor of the First Alfred Church for a generation was a thorough *student*, and his great mental powers came to be well trained.

But I think it needs no great amount of argument to prove that there are some things in the college and theological courses essential to the minister's outfit, *e. g.*, Greek, and the teachings of the Bible, to say nothing of anything else. There are people living who have heard Eld. Bailey tell, with evident pride and satisfaction, of his revered father's knowledge of Greek, the need of which to a minister certainly does not have to be proved in our day.

Finally, let me say that I heartily sympathize with the desire of "The Pew" for a more spiritual ministration on the part of our preachers, and for the evident endowment of our ministers with the Holy Spirit. Not that I believe there is an *uncommon* lack in this respect, but because I wish them all an *uncommon* supply. Personally, I take all the truth in the articles to myself. But I protest with all my might against the tendency of them to lower the standard of training on the part of our preachers in preparation for their work. First of all do I desire for our young men, about to enter the ministry, a double portion of the Spirit of God; then, having this, I desire the best possible preparation in training and knowledge.

W. C. TITSWORTH.

WASHINGTON LETTER.

(From our Regular Correspondent.)

SEA-SIDE HOUSE, July 15, 1887.

Neither the President nor your correspondent is at the Capital this week, and the government at Washington will have to get along as best as it can. The capital city becomes too hot for me, and I came to this usually breezy place only to find that the sun had anticipated my arrival. I know of but one hotter place (and Mr. Ingersoll denies the existence of that) than the board walk along the beach of Atlantic City when the wind is still or seaward. But when the wind is from the sea, as it is to-day, and you take your ease on the veranda of your hotel, or loll on the beach and watch the lither-limbed youths and maidens in their bathing costumes, life seems worth living even in July; and New Jersey, contrary to a common prejudice, seems good for something.

Of the many sea-side resorts extending from Long Branch to Cape May, Atlantic City is the largest and most popular. It was founded in a lot of crude wooden cottages and boarding houses for denizens of the Quaker City who were daring enough to astonish their bodies with a sea bath; their children have grown up to love this use of water, and with more money and leisure than their fathers had, they have built splendid cottages and hotels which are frequented by guests from Los Angeles to Boston. Those who suppose Atlantic City is merely a summer resort will be surprised to see steam-heating apparatus in the large hotels. The height of the season here, I am told, is in February and March. Society comes from Philadelphia, Baltimore, Washington, and New York, to recuperate from the rack and drudgery of ostentatious life, and to enjoy the winter air that has been tempered through the Gulf Stream with a dash of the tropics. But the occasional land breeze so Saharalike in summer is freezing cold in winter, hence the necessity of steam-heating in order that the lenten guest may have other than "jerten entertainment."

What voluptuous nomads we Americans are growing to be! The women and men of wealth are more at home almost anywhere than under their own roof-tree. They flit from Canada to Florida, from New York to Paris. The palace-car and transatlantic steamers are their vehicles. The hotel is their home. The "son of toil," as he is called in the parlance of demagogues, strikes from city to city, traveling with greater state and comfort that was known to kings and emperors fifty years ago. We are making rapid strides—whither? It would be pessimistic to suggest the place abolished by Ingersoll. But though there be no such place in our bright American Ingersollian lexicon, it is still well to ask whither? Tens of thousands of these "sons of toil," with their wives and children, come here in swarms every week and spend money in a way that the wealthy of the old world would call extravagant. Their amusements and pastimes are law. Bow gardens, musical shows, dancing halls, with surroundings and influences extremely bad, are patronized by them without regard to cost or moral effect.

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."

CONNECTICUT AND THE SABBATH.

We feel called upon as religious journalists, to keep our Christian friends, so far as our limits allow, informed of what most intimately pertains to the religious and moral welfare of the public. At the present time, the proper observance of the Sabbath is at the front among the subjects for consideration. We do not care now to argue for or against any particular views as to the proper mode of spending the Sabbath, but only to give our readers a taste of the sentiments that are claimed to be held by a very large majority, and in accordance with which the laws of the state and the demands of the public are interpreted and carried out.

We quote from the *New York World*, whose representations of public sentiment in Connecticut have been made the basis upon which the petitions of its proprietors for privileges on the Sabbath have been granted.

"All the inhabitants of Connecticut are up in arms against the recent law passed by the Legislature prohibiting the running of Sunday trains and thereby rendering it impossible for them to get their Sunday newspapers."

The *World's* agent "interviewed a great many prominent people along the line, and they all, without exception, characterized the stopping of the trains as a piece of unwarrantable boycotting on the inhabitants of the state who desire Sunday reading."

"Public necessity has for a long time been synonymous with the public convenience."

"There is no doubt that the possession of the Sunday papers is universally demanded by the public."

The agent of the *World* "to settle, beyond all question, the matter, went over the route to make inquiries, as well as to gather certain information that would be of service to the Railroad Commissioners in making their decisions." He claims to have consulted leading men of all the professions and of all departments of business, and to have found a universal desire to have the Sunday newspaper trains, that the late law passed was only designed to cut off excursion trains, otherwise it could not have been enacted. On this basis it is understood that all the applications for Sunday newspaper trains have been granted. Endeavoring to look over the ground impartially there appears to us a more forcible plea on the ground of necessity and mercy for excursion trains than for those granted; and we see not why, if convenience and necessity are practically synonymous, a little pressure of business or local interest will not open any mill or place of business and shut up any church, and practically leave the laboring man without any security for his God-given day of rest."

We quote the above in full from the *Christian Secretary*, of Hartford, Conn. We see no reason why the *Secretary's* conclusions are not entirely correct. If, "on the ground of necessity and mercy," trains may be run in order to furnish people with the Sunday newspaper, certainly a little pressure of business, or the desire to get out of the heat and dust of the city for a little fresh air one day in the week may be accepted an equal necessity or act of mercy. This granted it is difficult to conceive for what trains may not be run. And if trains may be for business, recreation, or pleasure, what other business may not be carried on for similar purposes? All this goes to prove the folly of trying to prop up the Sunday institution by civil legislation. The Sabbath is a religious institution and is to be enjoyed, observed, and enforced on purely religious grounds just as any other religious privilege, ordinance, or requirement is to be enjoyed, observed or obeyed. But just here is the weakness of Sunday; it finds no warrant in the Bible, and so cannot claim the respect of men on the ground of a purely religious institution; failing in this and being unwilling to die the death of a pretender, it has appealed to civil law, with the result above indicated. Come to the Bible, brethren, and stand or fall by that.

SUNDAY LEGISLATION IN NEW ENGLAND.

In our last issue we noticed the impending legislation in Massachusetts and Connecticut. The law which has finally been enacted in Massachusetts is as liberal as the most radical holidayists could ask. It is remarkably changed from the former legislation of that Puritan commonwealth. Speaking of it, an exchange says:

"The bars are let down all round, ample scope being allowed for labor to carry on the social and holiday ideas of a modern Sunday. The barriers are shut out from Sunday opening and work. But nothing in this section shall be held to prohibit the manufacture and distribution of steam, gas, or electricity for illuminating purposes, heat or motive power, nor the distribution of water for fire or domestic purposes, nor the use of the telegraph or the telephone, nor the retail sale of drugs and medicines, nor articles ordered by the prescription of a physician, nor me-

chanical appliances used by physicians or surgeons, nor the letting of horses and carriages, nor the letting of yachts and boats, nor the running of steam-boats on established routes, of street railway cars, nor the preparation, printing, and publishing of newspapers, nor the sale and delivery of milk, nor the transportation of milk, nor the making of butter and cheese, nor the keeping open of public bath-houses, nor the making or selling by bakers or their employees of bread or other food usually dealt in by them before ten of the clock in the morning, and between the hours of four of the clock and half past six of the clock in the evening."

Practically, such legislation places Massachusetts almost on a par with California, where the law has been entirely removed. The "desecration," already well established under the former law, is practically legalized in every essential feature by the late enactment. The result upon the social and religious life of Massachusetts remains to be seen. It is, however, certain that the general effect must be to strengthen the hands of the holidayists in every particular.

The new law in Connecticut, to which we referred in our last, and which has been signed by the governor, reads as follows:

SECTION 1. No corporation, company, or association, operating any railroad in this state shall run any train on any road operated by it within this state, between sunrise and sunset on Sunday, except from necessity or mercy; always provided that before ten o'clock and thirty minutes in the forenoon it may run trains carrying United States mail, and such other trains or classes of trains as may be authorized by the railroad commissioners of this state, on application made to them on the ground that the same are required by the public necessity, or for the preservation of freight.

SEC. 2. No such corporation, company, or association shall permit the handling, the loading, or the unloading of freight on any road operated by it, or at any of its depots or stations within this state, between sunrise and sunset on Sunday, except from necessity or mercy.

SEC. 3. Every such corporation, company, or association which shall violate any of the foregoing provisions of this statute shall forfeit and pay the sum of two hundred and fifty dollars for any such violation, to be recovered by the state treasurer in an action of debt on this statute.

SEC. 4. No such corporation, company, or association shall transport passengers, on Sunday, upon any train deemed necessary according to the intent of section one of this act, for less than the highest regular fare collected on week-days, and no communication, special bargain, or season or mileage ticket shall include or provide for any travel on said day, under a penalty of fifty dollars for each and every violation of this provision, to be recovered by the state treasurer in an action of debt in this statute.

SEC. 5. This act shall not be construed as repealing or superseding existing statutes which prohibit secular work or recreation on Sunday, except so far as it may be found in its operation to be inconsistent with them.

It will be interesting to watch the working of law so widely different in these sister states; though, as we suggested in our last, the Connecticut law has a wide doorway through which much will doubtless be driven, under the general provision, "except from necessity or mercy." Modifications made in the laws of these two representative New England states are undoubtedly the beginning of similar modifications, at every point where the question of enforcing the laws is agitated. Several efforts have been made, and are yet in progress, in the state of New York, seeking to modify the Sunday laws with reference to liquor-selling. Too little is accomplished at the present writing to go upon record as permanent history.—*Light of Home.*

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 last it titheth like a serpent, and stingeth like an adder."

ALLEGANY COUNTY W. C. T. U.

The annual convention of the Allegany County, Woman's Christian Temperance Union was held, July 13-14, in the M. E. church in Andover. A large audience was in attendance at the opening session, which was promptly called to order by the President, Mrs. M. L. Willard, and the business of the day was opened by Scripture reading, prayer and songs, when the President's annual message, clear, crisp and short told of work proposed, and awaiting completion, which demands the closest thought, strongest purpose and wisest action. Roll call announced that fifty-one delegates were in attendance and three Unions were unrepresented.

Mrs. Helen M. Brown's address of welcome took us back to the opening of the Crusade in Ohio, then through the various stages of organization and effort, till now, when the National Union carries forty departments,

in each of which a special effort is put forth, hoping to accomplish a specific object; she welcomed each one to the hand-to-hand conflict wherever she could best find a sphere suited to her ability. The response by Miss Ross strongly seconded the appeal. The "Workers Conference," opened by Mrs. J. B. Bradley, was, as usual, a feast of good things, though the time was too limited to take in all we had hoped. Mrs. H. P. Burdick's paper on "Heredity" was a clear, concise presentation of principles, causes and effects, and well worthy of a wider circulation. We trust it will yet appear in these columns.

The children's hour was of more than usual interest, filled with recitations and songs by the infant class. The recitation, "When I am a man," and the song "When we vote," by seven boys, was, by request of Miss White, repeated at the opening of the evening session, and was most heartily applauded. These hot days make a strong plea for excusing from special duties, and those who come to their place with ready hands and voices will receive their reward. God bless the little workers.

Miss Narcissa White is too well-known to need encomiums, earnest, persistent, not knowing such a word as fail, she stirs up thought, gives vitality to latent purposes, and leaves an impression of duties, personal duties, to be done now. An appointment, for the next evening in Mercer county, Pa., called her away immediately after the evening session, depriving us of our expected help with the question box; but it was skillfully handed by Mrs. G. B. Hendrick, who drew answers from the audience, among which was one specially drawn from Mr. Van Fleet. His opinion being questioned by a gentleman present, he brought in the law and read, that simply intoxication, not misdemeanor under the influence of alcoholic beverages, was sufficient cause for arrest and punishment, and that officers who did not arrest were violating their oath of office, and were amenable to another law. A proposition was made to recommend to County Conventions a candidate for School Commissioner, hoping one might be secured who would do the work fairly and, because of interest in the cause of advanced education, not for party favor. To recommend was left with the Executive Board.

As our County Union represents a membership of over 500, and is thereby entitled to a national delegate, Miss Emma Ross was chosen state delegate, with Mrs. S. M. Bliss alternate. Several resolutions were adopted; one deploring the adverse spirit under which Gambrell and others were made martyrs, and pledging increased earnestness in effort till the mighty evil is washed out of our land; another pledging W. C. T. U. women to more carefulness about the books used in our schools, which opened the way for the third resolution, wherein we promised to take up the duties which the right of equal privileges with our brothers in administering school affairs bestows, and to faithfully execute the same. The usual resolutions of thanks to entertainers, musicians, church and railroad officials were passed.

Reports of Superintendents and Unions gave assurance of 25 W. C. T. Unions, 3 Young Woman's Unions, 3 White Cross Societies, several Loyal Temperance Legions, also some Bands of Hope, with more in prospect, and some juvenile organization, under the spirit of Social Purity, but not in the care of the W. C. T. U. This is a field where much good or evil may and will be wrought in the near future. The paper, "Mother's meetings: the need for and benefits to be obtained by them," by Mrs. M. M. Hills, was very interesting and edifying, and we hope to see it in print.

The officers, with the exception of Vice-president, were re-elected, which, with a replenished treasury and aroused membership, we trust, assures a successful future. Some new departments were taken up and recommendations were adopted by the Executive Board, of which we have not official information. Each session was opened with Scripture-reading and prayer, and a half hour was devoted to conference and prayer. The ministering brethren gave us hearty encomiums and advice, as well as sympathy, for all of which we are duly grateful.

While our hopes for the year's work have not been fully realized, we see that continued effort is bringing the germs forward; therefore, hoping to be faithful gardeners, we take up anew the implements of service, and, trusting the guidance of the all-wise Father, we will strive to improve time and talents in his service. A. K. W.

The Board of Education of London has arranged for illustrated temperance lectures to be given hereafter in all the public schools in the city.

LABOR AND THE DRINK HABIT.

In a thoughtful article on "Drink and Labor," the *St. Louis Central Christian Advocate* says:

"Labor reformers contend that the destitution and want of the poor are caused by inadequate wages. The standing formula by which they express their chief grievance is: 'Wage workers do not get a fair share of the joint product of capital and labor.' This means simply that wages are too low, and is doubtless true. But one cause of low wages is the drinking habits of workmen. Sober labor has to compete with the labor of drinking men, and this not only lowers the general average of wages, but actually makes the wages of sober men less than they would be if all were sober. A witness before the Senate Committee testified that 'drinking workmen keep wages down to the rate they themselves can command. They are obliged to sell their half-drunken labor at the lowest figure, and when pressure comes they have no reserves, and so must go into the market and accept what they can obtain.' The drink habits of working people also lessen wages in another way: wages depend upon the demand for labor, which in turn, depends upon the demand for the products of labor, which in turn, depends upon the purchasing power of the people. The enormous sums wasted by the poor in drink would, if not so spent, be used by them to purchase the products of legitimate industry, and would greatly increase the demand for these products, and thus the demand for and price of labor would be increased. The waste in drink by the rich and well-to-do classes does not tend in this way to reduce wages, because they have the means to buy all they want of other things. But two-thirds of the \$900,000,000 drink-bill of this country, or \$600,000,000 is paid by wage-workers, and this is all needed by them to procure food, clothing, fuel and homes, with whatever is necessary to make them comfortable and attractive; and the greater part of it would, but for their drink-habits, be spent for these purposes. Add to the \$600,000,000 they pay for drink as much more lost in time wasted by drinking-men, and the sum \$1,200,000,000 would still be below the actual amount annually withdrawn from the purchasing power of the poor and from the industries that furnish labor and wages. In the light of these facts it is clear that what is called overproduction is largely due to the under-consumption of people impoverished by drink. It is equally clear that wages are very appreciably diminished by this under-consumption."

NO DEBATE DRINKING.

I wish to relate one little incident to illustrate my point. At a meeting in a large town in Pennsylvania, at the close of a lecture, a gentleman rose and was announced as Judge So-and-so, judge of the Quarter Sessions. He said: "Ladies and gentlemen, before the audience is dismissed I wish to say a few words in defense of myself and the class I represent. Now, it is very hard to have it publicly stated that I set a bad example. Now, I am a moderate drinker; everybody knows me. I take it at home, I take it abroad. I am a moderate drinker—a respectable moderate drinker. Who dare say anything against me? Who ever saw me the worse for drink? If young men follow my example, they would be as I am, respectable and respected. I challenge the country to say whether my example is a bad one. Let young men follow my example and they will be as I am."

A man in the audience cried out, "Give it to him, old man, give it to him." Put a header on him." Some one said, "Put the man out," and a gentleman said, "No let the man remain; he is the only son of the judge—his only son tried to follow his example, and there is the result. He is so drunk that he would disturb a respectable meeting." And I tell you, every man from the beginning who has become a drunkard has become so by trying to be a moderate drinker and failing.—*John B. Gough.*

It is related that not long since a circus visited the town of Ayr, Scotland, and in connection with a prize conundrum scheme of its proprietor, a local liquor dealer, with the view of advertising the excellent quality of his favorite brand, offered a prize which was to be bestowed for the best answer to the query, why the whisky in question resembled a certain bridge across the water of Ayr. The prize answer was handed in by a poor boy, and ran thus: "Because it leads to the poorhouse, the lunatic asylum, and the cemetery!" He probably hoped for a suggestion of the strength of his whisky and its supporting qualities, and was no doubt surprised at the very different answer received.

Education.

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

TEACHER TRAINING.

A strong plea for Teacher Training was made at the International Sunday-school Convention, held recently in Chicago, by several speakers. Dr. Hurlbut, of New Jersey, urged the systematic training of Sunday-school teachers as a present necessity. Never were so many minds busy on biblical themes as now. Looking over the publishers' catalogue, we find that the largest number of books published in this country are those upon the subject of the Bible and religion.

Why? Because the people are thinking, and because the spade is overturning new knowledge for us in lands beyond the sea. The Sunday-school teacher must be abreast of the times.

A paper on Bible Training School, by Mrs. Lucy Rider Myers, was read by General Fiske, in which many interesting facts were noticed.

Bethany Institute, in New York City, has for fifteen years carried on an excellent city mission work, with a good deal of attention paid to the department of training. Forty ladies from the institute have entered the foreign field, and a much larger number have done good service in our own land.

Six years ago, some women of the Baptist Church in America established a training school especially for the women they employ in some fields. It's one year's course of study is biblical and practical, with instructions given also in elementary medicine. The school is the pioneer in the later movement, which may be called the school-movement proper, and it has the record of having placed sixty-seven trained workers in the field during its short history.

The school for Christian Workers, at Springfield, Massachusetts, was opened only two years ago. It is inter-denominational, admits gentlemen only, and by its two years' biblical and rhetorical course of study it gives training to fit them to become Young Men's Christian Association secretaries and instructors, pastors, helpers, and Sunday-school workers and missionaries.

The Chicago Training School is under Methodist Episcopal management, but has students of all denominations. It is mainly for ladies, but admits some gentlemen. Its course of study is biblical, practical, and medical. It trains for all fields, but more than any other American Bible school, it emphasizes preparation for the foreign work. But it has no fund or endowment, living from day to day by voluntary contributions. A marked peculiarity is its system of unsalaried work.

The Bible school contemplated by the Chicago Evangelization Society presents many features of great promise. It is to be inter-denominational, for the training of both ladies and gentlemen, will have at its head Mr. Moody, and behind it large money resources.

Our classical schools, too, those that are under religious control, are not unrequited. Normal departments in many of these schools are designed to give preparation to the young man or woman who is to go out to the sacred work of a secular teacher; why should not the young student, who will very likely next year be a Sunday-school teacher or superintendent, have similar opportunities to prepare for his work of even greater sacredness? These normal biblical departments in our schools will be established just as soon as the public sentiment of the church concerning Bible study rises high enough.—*Baptist Weekly.*

CLIPPINGS.

Where hard study kills one student, bad habits kill a hundred.

The Irish Presbyterian Churches are building a \$10,000 school for girls at Damascus.

A new American college is to be built at Rome, the present building being too small.

Dr. Christian Blinn, of New York, will erect a handsome school building in Brenham, Tex.

The will of the widow of Richard Bond, Boston, gives \$29,000 to Dartmouth College, New Hampshire.

Dr. Scudder, formerly a missionary, has become president of a Japanese educational institute.

The University of the South has 301 students from twenty-one states and five foreign countries.

Professor Franz Dilitsch, at the University of Leipzig, is said to be the best living Hebrew scholar. He is 73.

Lane Seminary, Cincinnati, has just graduated a class of sixteen young men. The Seminary is progressive and prosperous.

At the commencement exercises at Buchtel College, John R. Buchtel, founder of the college, made an additional gift of \$175,000. His entire gift now amounts to \$400,000.

Mrs. Hopkins has endowed a Chair of Mental and Moral Philosophy at Mills College, California, in honor of Mark Hopkins, the venerable ex-President of Williams College. The endowment fund is \$50,000.

In the United States there are 376 colleges, of which 312 are denominational and 64 un-denominational. Of these latter 23 are State universities. There are 30,000 pupils in these institutions, and 24,000 of these are in the denominational colleges.

Oberlin College had, last year, in all departments, including the theological seminary, two preparatory schools and a conservatory of music, an attendance of 1,322 students, representing fifty-seven states, territories and foreign countries. Five new stone buildings have appeared in its park since the celebration of its semi-centennial in 1883.

The Board of Trustees of Princeton Seminary have elected the Rev. Augustus Brodhead, D. D., of Bridgeton, N. J., to fill the place made vacant by the death of the Rev. Dr. Augustus Studdiford, of Lambertville. A generous friend of the seminary simply delighted the hearts of the graduating class by presenting each one of them with a copy of Dr. A. A. Hodge's "Popular Lectures on Theological Subjects" just issued by the Presbyterian Board of Publication.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 28, 1887.

REV. I. 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.

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And yet thou canst not know, And yet thou canst not see; Wisdom and signs are slow In poor humanity. If thou couldst trust, poor soul, In him who rules the whole, Thou wouldst find peace and rest; Wisdom and sight are well, but trust is best.

BROTHER J. F. SHAW writes from Rupee, Tex., that a Seventh-day Baptist Church of eight members has just been organized in Colorado county, that state, about six miles from Eagle Lake. All are converts to the Sabbath, and three of them came into the church by baptism. At the time of writing, July 11th, Bro. Shaw was still laboring in that neighborhood, with prospects of additional interests. Thus the opportunities are opening to us, and thus the Lord blesses the labors of his faithful servants.

In framing the prohibitory Sunday laws of Connecticut, the law-makers found it convenient to insert the clause, "except in cases of necessity." This has proved to be a very fortunate exception for a large number of Connecticut people, who find it "necessary" to their business or pleasure to run trains, street cars or steam-boats, to open shops, peddle milk, etc., etc. Some of these pleas of "necessity" call to mind a little story. A minister took occasion to reprove a small boy for digging worms on Sunday, with the remark, "Little boy, don't you know it is wrong to work on Sunday, 'except in cases of necessity'?" To which the boy replied, without looking up from his work, "But, Mister, this is a case of necessity; 'cause a feller can't go a fishin' 'thout bait."

For the past six weeks, three men, from as many different states in the Union, have lain in our desk (figuratively speaking) waiting an opportunity to say something about "Preparation for the Gospel Ministry." Two of these, and probably the third, have been called out by the remarks of "The Pew," made in these columns some time since. We have kept these good brethren waiting simply because we have had a press of matter from the Associations and other sources, which, being in the nature of news, could not very well wait. We give the three in this issue, under one head. From this entire discussion, it will be seen that all agree on the fundamental qualification of a call from God and an endowment of the Holy Spirit. After this, the whole discussion turns upon the meaning given to the term education. If by it we mean simply the storing of the mind with facts and data, it may be of no great importance. If, on the other hand, we mean sharpening of the faculties of mind and heart for work, and the training of the whole man to habits of continued, intense and well directed effort, then there will be no question that the more of such an education one has, the better for him, and for the cause he seeks to promote. Let us agree on definitions and on the meaning of the terms we use, then we shall all agree in our views upon this very important subject.

HOW TO SPEAK.

When the officers of the chief priests, who had been sent to take Jesus, returned without him, they gave as an excuse for their failure, "Never man spake like this man." It would appear that the effect of Jesus' words upon these men came not so much from what he said as how he said it. The matter of Jesus' discourse was, of course, important, but the manner of his utterance was what impressed his hearers and carried the truth in convicting power to their hearts.

This, if we mistake not, is the turning point in the propagation of the gospel. Its messages are messages of truth and life; but if they are conveyed in an unknown tongue, they might as well be the most indifferent commonplace facts. It is the highest wisdom that can take great truths and so translate them into the common vernacular that it may be said of him who discourses upon such truths, "The common people heard him gladly." A man may talk upon

any scientific subject, using the scientific phrases and technical terms, with the strictest scientific accuracy without at all instructing or inspiring his hearers. He may succeed in impressing them with a sense of his great learning, and their extreme ignorance; and the only practical result of the performance has been the widening and deepening of the gulf which, upon that subject, yawns between him and them. Another man, with equal fidelity to the truth upon the same scientific subject, will speak to the same audience, using language which will bring the truth to their comprehension, instructing them and bringing them into closer fellowship with him and the truth which he speaks. In these two cases there is no question as to which is the wiser man as well as the greater teacher. The more profound the truth is, the more difficult it is to make it plain to the unlearned, and the greater the wisdom of him who thus teaches and interprets that truth. The truth of God, involved in the great problem of human salvation, is the most profound and far-reaching of all truth. The nature and attributes of God; man's nature and possible destiny; the principles of the divine government; the nature, effects and deserts of sin; the person and work of Jesus as related, on the one hand, to the person and government of God, and, on the other hand, to the needs and estate of men—these are some of the lines of truth which he must keep in mind; and along which he must speak who would instruct the people upon the great theme of salvation, and who would bring into their lives the hopes and inspirations of its precious truths. What better evidence can we have that Jesus was "a teacher sent from God," than that he continually spoke to plain common people upon these great themes so truthfully, yet so plainly, that all who listened, especially the unlearned and the sinful, found light and hope and joy in his utterances?

Here, too, is a lesson for all who would bring the gospel of peace to dying men. Near Princeton, N. J., there was a little chapel in which the rural people gathered for instruction and for worship, and to which theological students and, occasionally, professors from the Seminary went to preach. On one occasion Dr. Archibald Alexander, than whom a more learned divine was seldom met with in classic Princeton, went out to the little chapel and preached, much to the edification of his hearers. An old, ignorant colored man came forward at the close of the service, and grasping the Doctor's hand, said, "I's mighty sorry fo' you, sir, but mighty glad for us po' ignorant folks, dat dey's sent us a po' ignorant preacher to-day what can preach so's we can all understand him. It's done us a heap o' good; but I's mighty sorry fo' you, sir." Dr. Alexander was accustomed to say that this was the highest compliment ever paid him. It had been the aim of all his efforts as a preacher to present the great truths of the gospel message in such a way that "wayfaring men, though fools, shall not err therein;" and here was the evidence of his success.

That man is most Christ-like in his ministry of the Word whose heart is fullest of the great truths of God, and yet who brings those truths into such relations to the common heart of mankind that the ignorant are instructed, the sorrowing are comforted, and the sinning are saved.

Communications.

FLITTING SUNWARD.

NUMBER XLV.

THE SUWANNEE.

It was a hot and dusty Sunday. Occasionally we would pass through cool and shady "hammock" land—from the Indian hamak—covered with live-oaks and glossy magnolias, with their ever present gray and funeral drapery of Spanish moss, then through "pine barrens," with their lofty trees of balsamic odor and their smooth flower-strewn carpet then by a cool pleasant stream or muddy river; but most of the way it was almost insufferably hot in the car, though it was but the 13th of March.

The oaks of the South bear little resemblance to those of the North. The live-oak and the water-oak are somewhat alike, the former being the larger. Both have small glossy obovate leaves those of the water-oak being rather more pointed. The willow-oak has long, narrow leaves, much like those of the willow; the chestnut-oak, large, obovate, serrated leaves, resembling those of the chestnut; while the leaves of the black-jack, or black-oak, are round and about the size of a man's palm. I have often thought that a collection of the different oak leaves would

be an instructive object, as there are more kinds than of any other species, I think.

A little before we stopped at Live Oak station, we crossed the Suwannee River, famous the world over as the location of "the old folks at home." Two of our party had had the pleasure of a trip

"Way down upon de Suwannee riber," some four years before, and recalled the fact.

"Oh, tell us about it," said La Belle.

"Well, the place where we were to take the steamer, New Brantford, some twenty-five miles below, is only about eighty miles from Jacksonville, whence we started; but on the principle that 'the longest way round is the shortest way home,' we went up into Georgia, around the Okefenokee Swamp, a distance of two hundred miles, to reach it. This was said to be the quickest way, but as we were from seven in the morning until eleven at night getting there, we can form no idea how long it might have taken by the railroad, which goes nearly direct. We have a dismal recollection of arriving here at Live Oak half starved, about nine in the evening, and being told we had 'ten minutes for supper;' so we rushed into the dining-room, gave hurried orders, growled at the waiters for being so awfully slow, swallowed what we could get with the haste of desperation, and rushed back to the car at the cry of 'all aboard!' only to wait there a whole hour before we started! Nothing but the fact that the honey-moon was just then at the full saved that conductor from a well deserved talking-to. Scientists tell us that the moon exerts no influence upon the destinies of men, but scientists do not know much about honey-moons.

"Another hour brought us to the steam-boat landing. It was a weird sight. Light-wood fires and torches lighted up the darkness, showing the tall trees and few shanties on the shore, the small steamer in the stream, and dusky forms running to and fro amid noise and apparent confusion. There were a number of passengers, and we all hurried to our rooms, tired out with the long day's travel.

"Morning found us steaming down a narrow river of rather clearer water than the St. John's or the Chattahoochee, lined with forests on either bank. The trees were mostly oak, cypress and magnolia, which overhung the water, in many places leaving but a streak of sky. But this sky was not blue, for we traveled most of the day in a drizzling rain. This drove the passengers into the cabin, and it was not long before a game of cards was started. After a little we were asked to join the party at a social game, but declined. Whether it was because of our example or not, we do not know, but there was no more card-playing that trip. There were a number of stopping places, at one of which we recognized, or thought we did, the cabin where the old folks used to stay. It was not pretentious, nor one which any one would be likely to sigh for, except it had been a 'home.' At another there was one of those curious springs, peculiar to Florida, whence a great stream gushed out and joined the river, its pure, blue waters making a distinct streak traceable for some distance in the yellow waters of the river.

"Once, when the boat touched the shore where was a saw-mill, a grog-shop and a few houses, the 'standard' settlement in these parts, the bank was so high and abrupt that G. jumped ashore and gathered a quantity of wild flowers in the woods, which he brought on board. While we were busy making them up into bouquets, an elderly passenger remarked, 'I would throw that piece overboard, if I were you; it is poison oak!' You may be certain we lost no time in following his advice, and watched our hands and faces, expecting they would speedily swell up with the poison, but nothing came of it, and we do not know to this day whether it was really poison oak, or a poison joke.

"Much of the pleasure of the trip was in watching the birds in the water and flying about, hawks, buzzards, and snowy herons, with their graceful cousins, the egrets; in noting the ever changing landscape as we turned the numerous bends in the river, while ever and anon

'Over our heads the towering and tenebrous boughs of the cypress Met in a dusky arch, and trailing mosses in mid air Waved like banners that hang on the walls of ancient cathedrals;

or, in watching the natives at the landings, as they brought their scanty stores of home produce, or carried away the perhaps scantier stores of commerce which our boat had brought for them. At one landing, as they were bringing to the boat provisions of various kinds, the bride—for, as usual, there was one on board—exclaimed:

"Oh, see that nigger with that great bou-

quet! I wonder if it isn't for me? James you go and get it."

"But in a nearer approach the bouquet proved to be a bunch of chickens in gay plumage, which the darkey was bringing down to the boat to sell. James did not get them, but the Steward did, and so some of them were for the bride after all.

"Towards night the river broadened, and became an arm of the sea, with big waves from the Gulf rolling in. The weather looked threatening for such a frail craft, but we boldly steamed out into the waters of the Gulf, past islands of green and white combing breakers, while flocks of birds went skimming through the air, as if to get away from the coming storm. Late in the evening, however, we reached Cedar Key, with no mishap; but the New Orleans steamer which came in the next day reported a heavy storm off the coast."

"Do you want to go again?" asked La Senorita.

"Yes, we should enjoy it, and might have a brighter day, but as for the Suwannee River, we cannot say in the words of the song,

"Here's where my heart is turning eber!"

The longest day must have an end, and even the trains of a Southern railroad do finally reach their destination. In our case the daylight and our journey ended together, and early candle-light found us in Jacksonville, though we reached the "Windsor" almost too late for supper. Mr. O., the landlord, however, knows how to keep a hotel, and we found no lack of comfort both for the outer and inner man. G. H. B.

CHINA CHRISTMAS BOX.

Many of the persons who contributed towards the China Christmas box desire to continue the sending of such a box. Some who did not then give, now desire to have an opportunity to do such work. Enough of such things have been said to make it seem advisable to continue the sending of Christmas boxes. The appreciation of our missionaries, so freely expressed, should be and is one strong argument in favor of the proposition. The fact that it will interest many of our women, and our young people, and our children, in our China field, since the giving to one always quickens interest in the one to whom one gives, is an added reason why it seems to the Woman's Board best that they recommend the repetition, probably the yearly repetition, of the sending of a Christmas box to China, to our missionaries, to the children and the foreign workers—to them each and all. It is, however, suggested that if they be again sent they should leave this country by Sept. 1st.

The Board, at its July meeting, voted to make Mrs. O. U. Whitford the China Christmas-box committee, giving her full authority to conduct the matter as may seem to her to be best. She will, therefore, take this work, and through her the organizing of the effort, the collecting, the packing, and the shipping will be accomplished.

By order of Woman's Board, M. F. BAILEY, Cor. Sec.

IN MEMORIAM.

LUANNA MAXSON was born in Plainfield, Otsego county, New York, August 8, 1813. She was the oldest child of the late Josiah G. and Lois B. Maxson. At an early age she professed Christ, by baptism into the fellowship of the Second Seventh-day Baptist Church of Brookfield, N. Y. She remained in the membership of that church till she was transferred to membership in the church above. For fifty years of her life she has suffered from bodily infirmity as few have suffered, and has borne the discipline of affliction as few have borne it. The day of her death, which occurred on the 15th of July, 1887, was a long-wished-for day of rest from weariness and release from such lifelong suffering as it has fallen to the lot of very few persons to endure. As the change of worlds drew near, the sights and sounds from over the pearly gates so enraptured her spirit that a heavenly smile came over her face, and the weary one rested, sweetly rested, in the arms of Infinite Love. Yes, "Blessed are the dead who die in the Lord from henceforth." From that hour when the earthly life of the saint ends does the heavenly life date its beginning, and thence does it go on through the endless ages of blessedness in the home of the soul. As far as human helpfulness, tender care, and sisterly sympathy can mitigate suffering, and share the lot of affliction, they have been most faithfully and lovingly bestowed upon the deceased, by her sister Artimissia, the youngest of the large family, of which Luanna was the oldest. It

is scarcely possible for two lives to be more sweetly and permanently blended in one. It cannot be possible that death has any power to sever such blended lives. In some mysterious way they will still live in each other, while yet the veil seems to separate them. When the veil shall be rent the oneness will be perfect in Christ the Lord.

D. E. M.

CORRESPONDENCE.

NORTH LOUP, Neb., July 3, 1887.

To the Editor of the Sabbath Recorder: I see in the Recorder, from time to time, correspondence from different localities in the West and South, showing the advantages of the respective localities, and urging people in the East who contemplate a change to locate at such places. After nearly three years' residence in New York, upon my return to the West I am thoroughly satisfied that there are many in the East whose condition might be much bettered by locating in the West. First, those of moderate means, who are unable to buy farms, engage in mercantile business, manufacturing, stock-raising or other business with their limited capital; second, those of some means who have no social or family ties to hold them in the East, and who are realizing but from five to six per cent on their present investments; third, those of poor health who need a change of climate and occupation; and, fourth, those who are isolated from social, educational and religious privileges, and hence desire a change. Certain I am, that while my observations were somewhat limited, there are many in each of the above classes to whom the benefits of such a change could scarcely be estimated.

Few, if any, will question the above conclusions, but here the all-important question arises, "Where shall I best go?" This question each person must answer for himself in the light of all the facts obtainable, and I desire to give a few facts in regard to our state generally, the North Loup country and our village and society in particular.

Nebraska, lying north of 40° north latitude, or in about the same latitude as Massachusetts, Connecticut, Rhode Island and Iowa, southern New York, Michigan, Wisconsin, northern New Jersey, Pennsylvania, Ohio, Indiana and Illinois, and on the eastern slope of Rocky Mountains, is noted for its healthful climate, pure and invigorating air, fertile soil, pure water and diversified landscape, with rolling prairie, verdant hills and green valleys, pure lakes and swift flowing streams. As the Rhine is to the Fatherland, as the Hudson is to New York, so the North Loup is fast coming to be to Nebraska. Not deep enough for navigation, yet broad, with a swift clear current and sandy bed, it is a sure preventive of all malarial diseases, a guaranty of healthfulness. With the valley from four to six miles wide and almost as level as a house floor; with Mira Valley of nearly equal width running parallel with it on the north-west; with innumerable smaller valleys and forks on every side; with hilly and broken land, covered with many varieties of nutritious and early grasses, and watered by smaller streams perfectly adapted to stock-raising—we are dependent upon no one line of farming, but can carry on a mixed farming to the best possible advantage. Wild plums, grapes, currants and gooseberries grow in great abundance, while the last three years have shown that tame fruits can also be raised here equally as well as in the eastern portion of our state, which is already noted for its fine fruit, as also for all tame grasses.

The village of North Loup is beautifully situated at the point where Mira Valley opens into the Loup Valley, and contains from 700 to 1,000 inhabitants. We have one railroad, the O. & R. V., a branch of the Union Pacific, with a fair prospect of a cross-road within another year. There are two church edifices, and a third commenced, with three organizations, of which our own, the Seventh-day Baptist, is the largest, both as to building and membership. Our church membership numbers about one hundred and sixty, with nearly as many more who are Seventh-day people and belong to the society, but are not church members. The Sabbath-school numbers over 135 members, and is the largest in this section of the country, and is very interesting and prosperous. The other churches also maintain Sunday-schools. Our high-school is no doubt the best in the county and surrounding country. In addition to one old building of two rooms, we, last winter, completed a fine two story building with four rooms, and employed four teachers. Last winter, besides the common branches, there were two classes in algebra, one in Caesar, one in

geometry, one in botany and higher branches.

Our people are educated many being graduates and Alfred, Milton and other big of learning, and are particularly their musical talent, both vocal mental; our brass band, cho probably being the best in the

In conclusion, let me contemplate a change, especially Seventh-day people, what do you choose than North Loup center of our people in the

ALBION ACADEMY.

The following account of the exercises of Albion Academy, an institution which readers have a just pride in, day morning, June 28th, of front of the ladies' building, been arranged for a large gathered beneath the ample grounds. The following is of the exercises presented:

- Music, Invocation, Anthem, "Zion Awake," Costa, Salutatory, Oration, "The French Revolution," Music, "The Mountain Miners" from Offenbach, Oration, "Attempt Not, or Ach Oration, "The Future of Our Music, Oration, "Magna Charta," Music, "The Caravale," Rossi, Oration, "To the Stars Through Music, "Self Reliance," Music.

The character of the exercises was certainly of a high order of good thought, which far better than is usually the case on such occasions. The institution opens this year, but has in preparation for the next year has been highly successful in its preparation for the next year, and in the work next term will begin Sept. The fourth reunion of the Albion Academy campus in the afternoon. A large representation of the students of the institution, many called to order by G. W. of the Association, and by Rev. Thos. North, of L. R. Head then delivered welcome.

An interesting letter was received from A. R. Ames, of Adams, unable to be present. He of Fort Atkinson, read "Anniversary Day at Albion" called many fond scenes of former days at this institution. Brief addresses were given by L. K. Luse, of Stoughton, son of Alexandria, Minn.; of Wausau, Prof. L. D. Dr. C. R. Head, and Wm. Albion. Permanent officers were elected as follows: Dr. L. R. Head; Vice-President; Secretary and Treasurer. The balance of the day was spent in social enjoyment. In the evening a banquet was held in the club room. Hon. K. Nelson, students and friends of the interests of a proposition for the Academy with a hearty support from A. R. Ford and other of Albion was appointed, and son as chairman and Secretary, to carry out the proposition.

RESOLUTIONS.

Resolutions passed by Good Templars, on TON HULL:

WHEREAS, the Almighty God, has seen fit to remove from our midst our worthy brother, CLIFFORD... Resolved, That we recognize a true brother, as well as a true friend, who has ever been a blessing to our hearts... Resolved, That we extend our heart-felt sympathy to the bereaved ones... Resolved, That we draw near, and that the members of our church, and of his, for thirty days... Resolved, That a copy of this journal, and transmit a contribution.

The following resolutions were passed by the Cartwright, Wis.,

WHEREAS, it has pleased God to remove from our midst our beloved brother, EDNA PRATT; therefore, Resolved, That we, as a church, mourn our loss, and do hereby to her surviving relatives... Resolved, That a copy of this journal, and transmit a contribution.

Elderly people need plenty of sunlight and airy outlooks from the windows, and you don't mind taking the north room for you.

CHILDHOOD. BY ANNA J. GRANNISS. O sunny, sunny childhood, How swift you fleet away!

HOW HE KNEW HER. We are unable to give any satisfactory explanation for the following story, but it is too good to be ignored for that reason:

HEB SMILE. "Was she beautiful?" I said. "That many hearts were led To her feet?"

TOO DIGNIFIED BY HALP. Writing lines is the penance Harrow boys do for all their sins, in and out of school. If a boy is late for school, he writes lines; if he misses "bill," he writes lines.

CHEWING THE CUD. Every child living in the country has stood and watched this curious operation, and wondered what the lump was which he saw come up in the cow's throat.

MR. EVARTS GOT A REPLY. At New York city, in the fall of 186—, a case was tried before Judge Sutherland, in which the law firm of Evarts, Southmayd & Choate appeared for the defense.

see how naturally the chewing comes in; it is the same as in our own case, only that it is at a different stage of the food's progress.

PULPIT READING. BY PROF. E. B. WARMAN. The minister, in reading the Bible, stands as reporter and auditor, and he should read with a feeling of moral force and interpretation.

IMPURITIES OF ICE.—Dr. T. Mitchell Prudden, of New York, has been making some important experiments with a view to determining the effect of freezing on bacteria.

SOMETHING NEW ABOUT BEES.—At a recent meeting of the Royal Microscopical Society, Mr. F. R. Cheshire called attention to some specimens of bees, known as "fertile workers."

"FOR CHRIST'S SAKE." The phrase, "for Christ's sake," which we add to our prayers, means more than that God should answer our petitions because of Christ's death and merit.

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opened, and a pedlar, sticking his head and feather duster into the opening, cried out: "Brooms!"

Popular Science.

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THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His first-oldest of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at His coming.

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