

# The Sabbath Recorder.

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

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Bible. It contains truth to be believed, enjoins acts of worship to be performed, lays down rules of life to be practiced, and presents many precious promises to be enjoyed. It is sustained by a variety and weight of evidence that ought to be sufficient to convince any rational mind of its inspiration and credulity. Infidelity is not founded upon any great historical facts. It has no authoritative statute-book corresponding to the Christian's Bible. It has no evidences by which to recommend or enforce its reception in the world. It is an abnormal condition of mind and heart, a mental or moral imbecility. It is related to Christianity as darkness is to light. Darkness is only the absence of light. Blindness is only the loss of sight. Unbelief is but the repudiation of evidence. In view of these facts, it would seem that no one in his sober senses could find any difficulty in deciding as to which is preferable.

2. Christianity affirms the supremacy of revelation, and at the same time recognizes the value of reason as the means by the use of which we are to satisfy ourselves as to the truth of revelation, and also gain a correct understanding of its meaning. Infidelity exalts human reason above the wisdom of God, assuming it to be the only and sufficient rule of life, and bowing to the senses as the soul interpreter of truth. We receive the precepts of the gospel upon authority, because they are the words of one who cannot be mistaken and would not mislead. The truth of the Bible we accept as reliable, instead of human imagination, guess work, and philosophizing. Reason is the assent of our minds to certain conclusions which we consider warranted by facts; but in this we are often mistaken. There is nothing more unreliable and delusive than what men are pleased to call reason. It once taught that the earth was flat, and that the sun moved around it; it also denied the possibility of telegraphs, railroads, steamboats, electric lights, the circulation of the blood, the laws of gravitation, and many other facts and principles in nature now known to be true. Thus it appears that, after all, human reason unaided by divine revelation is a very unsafe guide to follow.

3. The Christian theory of the origin of man is dignifying to human character, consistent with reason, and sustained by evidence; the infidel theory is humiliating in itself, unphilosophical, and repugnant to the dictates of reason and common sense.

The Bible tells us that man was first brought into existence by the creative power of the Almighty; that he was made in the image of God, and only a little lower than the angels; and that when he fell from his holy and happy state he was reinstated through Christ. Hence we sing:

### "WHEN WE REMEMBERED ZION."

BY MRS. M. E. H. EVERETT.

Over the sands, in the hot noon glow,  
 We saw the rivers of Babylon flow,  
 Cool and sweet from the Mount afar,  
 Where the splendid rays of morning are  
 Tangled about the forest streams,  
 Filling the waves with their purest beams.

Over the sands, in a slow delight,  
 Cooled the waves in their seaward flight.  
 Bobbed the willows bending there,  
 Dim in the shadows green and rare,  
 Where we sat down in the midday heat,  
 Laving the dust from our weary feet.

They brought our harps, and they bade us play  
 Judah's mystic and holy lay—  
 Bade us gather about and sing  
 Songs of triumph to Israel's King,  
 As when the ark in our presence stood,  
 And we were blessed by the only God!

Strangers, we wept in a stranger's land;  
 The waters crept o'er the dull grey sand,  
 Moaning along toward the distant sea;  
 We hung our harps on the willow tree,  
 Our lips were dumb, but a mighty woe  
 Leapt to our eyes and answered "No!"

Sing to the captor for his mirth  
 Songs to awaken for the vales of earth?  
 Sing to the stranger's mocking heart:  
 Sing to our living souls a part?  
 O, Zion! how can thy children stand,  
 And sing thy songs in a stranger's land?

### CHRISTIANITY AND INFIDELITY CONTRASTED

BY REV. B. W. WILLIAMS.

The Christian religion seeks to save men from sin and to make them, now and forever, pure and happy. For this purpose it demands their faith, worship, and obedience. Infidelity seeks to obtain the mastery over the minds of the people; but it is incapable of making men wiser, happier, or better. Between these two there must necessarily be open and relentless warfare. We believe that there is a stronger probability that the Bible is divine than that the wishes of unbelief are true. We affirm that there are many good and valid reasons for preferring Christianity to infidelity. In order to bring out these reasons fully and clearly, let us, for a moment, contrast the two. Such an inquiry into the merits of the question will doubtless enable us to see the infinite superiority of the Christian's faith, and the credulity of unbelievers in rejecting the gospel, and choosing the harder side.

1. Christianity is a positive institution, with clearly defined laws and principles; infidelity is only the incarnation of negative ideas, and, in fact, so vague and anomalous that we can scarcely tell what it is. The religion of Christ is founded upon certain, well-authenticated facts. Its doctrines and claims are set forth in a book known as the

All history is a commentary upon this inspired statement.

6. Christianity imparts principles which comfort and support men in adversity; infidelity can have recourse to no such principles. To the afflicted the gospel offers the consolation that such misfortunes are "light afflictions, which endure but for a moment, and work out for us a far more exceeding and eternal weight of glory." To those who are wronged or oppressed it gives the assurance that there will be a time when oppression shall cease, and when the right shall be vindicated. To the bereaved it holds out the promise of a hereafter, and a reunion with loved ones who have gone on before. In every trying hour, and in every painful ordeal through which we are called to pass, it cheers us with the reflection that all is open to the eye of One without whose knowledge not even a sparrow can fall to the ground, and by whom even the very hairs of our heads are numbered. Infidelity has no ideas corresponding to these. It affords no consolation in adversity, no refuge in time of trouble, and no animating prospect for the future. It seeks to rob the sufferer of his comfort, the Christian of his hope, the sinner of his restraint, society of its governing power, and humanity of its faith in the Saviour and Redeemer.

Christianity is a religion that convicts men of sin, brings them to repentance, renovates their moral natures, and impels them to lives of holiness and obedience. It exerts its beneficent moral power upon the individual, upon the family, upon society, upon the state, and upon the world. It is "a religion whose eyes look love, whose feet make music, whose hands give blessings, whose presence brings sunshine wherever it goes. It has fostered learning, developed civilization, and promoted charity and benevolence.

Infidelity has never made men better. It has added nothing to the sum of human happiness. It has never cheered an aching heart. It has never smoothed a dying pillow. It has no heaven to propose, and reveals no immortality. It has never elevated communities and nations. It has never built and sustained colleges and universities. It has never made any of the great discoveries in science and nature. It has never originated any of the great inventions of modern times. It has never liberated a nation from tyranny or slavery. It has never given any people a written constitution, a pure code of laws, and a republican form of government. It is a barren field, a dreary waste, a Sahara of burning siroccos, as destitute of moral beauty and grand achievements as a desert is of sparkling fountains, beautiful foliage, or fragrant flowers.—Cynosure.

the Kama for the experience which awaited us on the other side of the mountains, we were fairly astonished upon the threshold of western Siberia by the scenery, the weather, and the flora. In the fertile, blossoming country presented to us as we rode swiftly eastward into the province of Tobolsk, there was absolutely nothing even remotely to suggest an arctic region. If we had been blindfolded and transported to it suddenly in the middle of a sunny afternoon, we could never have guessed to what part of the world we had been taken. The sky was as clear and blue and the air as soft as the sky and air of California; the trees were all in full leaf; birds were singing over the flowery meadows and in the clumps of birches by the roadside; there were a drowsy hum of bees and a faint fragrance of flowers and verdure in the air; and the sunshine was as warm and bright as that of a June afternoon in the most favored part of the temperate zone.

### THE CLIMATE OF SIBERIA.

From George Keenan's illustrated account of the "Plains and Prisons of Western Siberia" in the June *Century* we quote the following: "It is hardly necessary to say that a country which has an area of five and a half million square miles, and which extends in the latitude as far as from the southern extremity of Greenland to the island of Cuba, must present great diversities of climate, topography, and vegetation, and cannot be everywhere a barren arctic waste. A mere glance at a map is sufficient to show that a considerable part of western Siberia lies farther south than Nice, Venice, or Milan, and that the southern boundary of the Siberian province of Semirechinsk is nearer the equator than Naples. In a country which thus stretches from the latitude of Italy to the latitude of central Greenland one would naturally expect to find, and as a matter of fact one does find, many varieties of climate and scenery. In some parts of the province of Yakutsk the mean temperature of the month of January is more than 50 degrees below zero, Fahr., while in province of Schimipalinsk the mean temperature of the month of July is 72 degrees above; and such maximum temperatures as 95 and 100 degrees in the shade are comparatively common. On the Taimyr peninsula, east of the Gulf of Ob, the permanently frozen ground thaws out in summer to a depth of only a few inches, and supports but a scanty vegetation of berry bushes and moss, while in the southern part of western Siberia watermelons and cantaloupes are a profitable crop, tobacco is grown upon thousands of plantations, and the peasants harvest annually more than 50,000,000 bushels of grain; the fact which I desire especially to impress upon the mind of the reader is that Siberia is not everywhere uniform and homogeneous. The northern part of the country differs from the southern part quite as much as the Hudson Bay territory differs from Kentucky; and it is as great a mistake to attribute the cold and barrenness of the Lena delta to the whole of Siberia as it would be to attribute the cold and barrenness of King William Land to the whole of North America.

"To the traveler who crosses the Urals for the first time in June nothing is more surprising than the fervent heat of Siberian sunshine and the extraordinary beauty and profusion of Siberian flowers. Although we had been partly prepared by our voyage up

wants may be, we are told "in everything, by prayer and supplication, with thanksgiving, to make our request known unto God." One prayer, or half a dozen even, may not bring the desired blessing. It is earnest, importunate, persistent prayer, that will prove effectual. Dr. Payson once said, "A man may pray ten times more, and be denied, and yet, by praying ten times more, obtain the blessing." We have heard of Christians who sought the Lord for years, and the favors asked came at last. Sometimes the fervent prayer is answered immediately, as when persons are in peculiar straits. "Lord, save, or I perish," uttered from the heart often brings the desired relief. Of one thing we may be certain, that "praying breath is never spent in vain." The answer may not come at the time, nor in the way we expect, but certain it is that no sincere, importunate prayer will be lost. Says one, "The answer of prayer may be approaching, though we discern not its coming. The seed in winter, that lies under ground, is taking root in order to a spring and harvest, though it appear not above ground, but seems dead and lost." Let all be encouraged to persevere in sincere and earnest prayer, and in the end the blessing will come. We have the sure Word of God to this effect, and none should question this high authority.—*Christian Secretary.*

### BURNING WORDS.

Who has them? Where is he that can utter them? Where is the heart so full of the warmth of God's love, the mind so full of God's thoughts, the mouth so full of God's words, that the hungry may be fed with the truth of God; the thirsty quenched by the Word of God; the needy supplied by the grace of God?

Burning words! are you full of them, gentle reader? Can you utter to a soul the word of comfort? Can you confront a sinner with the word of conviction? Can you speak all the words pertaining to life eternal?

How much we need at this present time, in this our city, men of God filled with the Holy Spirit. Men, who like the prophet of old can say, "His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay." We need men of the burning tongue rather than the eloquent one, men who are men of God, and who, like the holy men of old, will speak as they are moved by the Holy Spirit, who will not shun to declare all the counsel of God. Men having the Word of God, speaking it faithfully, caring not for the chaff of a personal adornment, but caring for the wheat which God prefers. Men who believe that the word of the Lord is as a fire burning its way through all dross and refining all hearts.

Burning words! Who wants them? Do you, dear reader? Have you no desire to be filled with those words that are spirit and life, that shall make hearts warm and burn within those with whom you walk by the way, as you converse of the things of eternity? Servant of God, have you found the word of the Lord? Canst thou out of thy fulness, feed the flock of God with the warm pulsating words of eternal life? Art thou mighty in the Scriptures to confront the evil, to exhort the weak, to counsel the erring, to direct the lost, to aid the feeble, to give the smallest cup of simplest truth to the least of God's creatures?

Burning words! Who needs them? Thou needest them whoever thou art that readest these simple lines. Art not thou called to speak truth every man with his neighbor, to tell them the simple story of Jesus and his love, to teach men the truth of God, to point sinners to the Lamb of God that beareth away the sin of the world? "Take with you words," burning words, and turn unto the Lord and say, "Take away all iniquity, and receive us graciously: so we will render the calves of our lips," then will we teach sinners thy ways and they shall be converted unto thee."

Burning words! What are they? Words that come from the mouth that has been touched with the "altar coal;" words that come from him whose heart has been made to glow with the "tongue of fire;" words fitly spoken because freighted with the wisdom of God and charged with the power of God; words spoken in the demonstration of the spirit and with power; God's words.

Burning words! How shall we get them? Commune with God in the Mount; meet God face to face in his Word; feel the breath of God in prayer; touch God in his Christ.

Burning words! What shall we do with them? Breathe them out upon a world that he came to save; breathe them out upon a humanity that God loves; so that this may become a world set on fire of the love of God that shall burn away to its lowest depth and naught remain but love. O, for burning words!—*Christian Secretary.*

### PRAYER.

How many, even among Christians, neglect the duty of prayer. Men often suffer long, and hardly know what course to pursue, when if they would but go to a throne of grace, they would generally find relief. "Call upon me in the day of trouble, I will deliver thee." No matter how severe or varied our afflictions are, we are directed to the one Father in heaven, who will hear and answer our prayer. In whatever condition we may be placed—however numerous our

Then you begin to look about you at black, brown, and yellow faces that are studying you curiously from beneath the yellow-striped Madras turbans, or under the shadow of mushroom-shaped straw hats, large as umbrellas. Watching the bare backs, bare shoulders, bare legs and arms and feet, you find that the colors of flesh are more varied and surprising than the colors of fruits. And it is only with fruit colors that many of these skin tints can be compared at all, the only terms of comparison used by the colored people themselves being terms of this kind, such as *peau sapotille*, "sapota skin." The sapota or sapotille is a juicy, brown fruit, with a rind watery, like a human cuticle, and just the color, when fresh and ripe, of a fine mulatto skin. But among the brighter half-breeds I think the colors are much more fruit-like: there are gourd tints, banana tints, orange colors, with occasional flashes of pink showing through, like the first pink of the mango. Agreeable to the eye the darker tints certainly are, and often very remarkable, all tones of bronze being represented; but the brighter hues are absolutely beautiful in certain half-breed types, coolie and quadron. Standing perfectly naked at door-ways, or playing naked in the sun, astonishing children may be seen—banana-colored and orange-colored babies. But there is one peculiar type totally unlike all the rest: the skin is an exquisite metallic yellow, a perfect gold tone; the eyes are long and black; the intensely dark and lustrous hair falls over the neck in a heavy mass of thick, rich, glossy curls that show blue lights in the sun. What mingling of races produced this beautiful type? There is some strange blood in the blending, not of coolie, nor of African, nor of Chinese, although there are Chinese types here of indubitable beauty.

### MANKIND IN THE TROPICS.

All this population is vigorous, graceful, healthy; all you see passing by are well made; there are no sickly faces, no scrawny limbs. If by some rare chance you encounter a person who has lost an arm or leg, you can be almost certain that you are looking at a victim of the fer-de-lance—the serpent whose venom putrefies living tissue. Without fear of exaggerating facts, I can venture to say that the muscular development of the working-men here, is something which must be seen in order to be believed; to study fine displays of it, one should watch the blacks and half-breeds working naked to the waist—on the landings, in the gas-houses and slaughter-houses, or on the nearest plantations. They are not large men, perhaps not extraordinarily powerful; but they have the aspect of sculptural or even of anatomical models; they seem absolutely devoid of adipose tissue; their muscles stand out with a saliency that astonishes the eye. It is marvelous. At a tanning-yard, while watching a dozen blacks at work, a young mulatto, with the mischievous face of a faun, walked by, wearing nothing but a clout about his loins; and never, not even in bronze, did I see so beautiful a play of muscles. A demonstrator of anatomy could have used him for a class model; a sculptor, wishing to shape a fine Mercury in bronze, would be satisfied to take a cast of such a body, without thinking of making one modification from neck to heel.

"Frugal diet is the cause of this physical condition," a young French professor assures me. "All these men," he says, "live upon salt codfish and fruit." But frugal living alone could never produce such symmetry and saliency of muscles; race crossing, climate, perpetual exercise, healthy labor—many conditions and surroundings must combine to cause it. Also, it is certain that this tropical sun has a tendency to dissolve spare flesh, to melt away all superfluous tissue, leaving the muscular fibre dense and solid as mahogany.—*Lafcadio Hearn, in Harper's Magazine for August.*

How many, even among Christians, neglect the duty of prayer. Men often suffer long, and hardly know what course to pursue, when if they would but go to a throne of grace, they would generally find relief. "Call upon me in the day of trouble, I will deliver thee." No matter how severe or varied our afflictions are, we are directed to the one Father in heaven, who will hear and answer our prayer. In whatever condition we may be placed—however numerous our

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**Missions.**

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

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

**GLOBIOUS COMING YEARS.**

"The glorious coming years, the grand millennial years, Our prophets see them far upon the way, With timbrel and with song, before the doubting throng, They bear the standard of the coming day."

"The glorious coming years, the fruitful harvest years, So sure to blossom, when we shall not see, Contented, we forego, if each one seed may sow, Which in that century shall be a tree."

"Than every enthroned ill, our faith sits higher still, High as the throne where right with God appears, So lifted over fate, so strong to work and wait, Are they who count upon the eternal years."

MRS. PERIE R. BURDICK reports 13 weeks of labor at Lincklaen and Otselic, N. Y.; 22 sermons; congregations of 43 at Lincklaen and 16 at Otselic; 11 other meetings; and 50 visits and calls.

THE KORAN is not well known and read by the common people; and in Persia and Arabia there is great ignorance respecting the history of men and nations.

RECENT studies of Eastern languages increase respect for Eastern religions, from an intellectual point of view; and men must be sent as missionaries, qualified to meet the teachers of those religions.

JOS. W. MORTON reports 13 weeks of labor in Chicago and Wisconsin; 33 sermons and Bible-readings; numerous pastoral visits; many tracts distributed; 1 baptism; traveling expenses, \$11 61; collected in the field \$115.

ISLAMISM increases in India a little faster than the population; but Christianity much faster. It is to be judged by the character of its founder and by its sacred Book, rather than by the professed followers at any given period. The survey of its results must be comprehensive, and cover a long period.

D. N. NEWTON reports 4 weeks of labor in North Carolina; 4 sermons; congregations from 8 to 150; 2 other meetings; 32 visits and calls; and 1,700 pages of tracts distributed. At the time of making his quarterly report, Bro. Newton was not able to do the writing himself; but we sincerely hope that, long before this time, he has been fully restored to health and strength.

ALEX. McLEARN reports 12 weeks of labor on the Berlin field, Wisconsin; 20 sermons; congregations from 25 to 130; 12 other meetings; 30 visits and calls; and 135 tracts, etc., distributed. There are good prospects of additions at Berlin and Marquette. As Bro. McLearn is to leave his field of mission work, we assure him that he goes with the Board's appreciation of his labors in the West, and with our prayers for his success on the new field in the East.

SOCIETY never rises higher than woman. In Mohammedan lands the birth of a boy is hailed with delight; the birth of a girl is a matter of deep regret. She is kept in great ignorance. Her mother and other women only appear in public when heavily veiled, as though it were a shame to be a woman. Her wedding may be a gay affair; but her destiny is the harem, where, as many women testify, the fires of jealousy burn long and deep. Dr. Post spoke of a woman that was a grandmother at twenty.

**FROM ALEX. McLEARN.**

BERLIN, Wis., June 6, 1888.

I herewith submit my report for the quarter ending May 31, 1888. Since my last report there has been a steady growth in interest and attendance at our meetings. There is but little prejudice now existing, and the people seem kind, and often deeply interested in our distinguishing principles as a denomination. In Marquette and Pleasant Valley there are very encouraging prospects. The door is wide open to us as a people, to enter. We have just held our quarterly meeting at Marquette, and it was a decided success. Brethren Morton, Ames and Babcock were the ministers in attendance, and the impression they made was excellent. It is seldom that we have heard more fervent and able gospel sermons. The meetings were well attended from the beginning, and the interest increased till the last, which was on First-day evening, when the Spirit

of the Lord was manifestly present by his quickening power. There was a very tender state of feeling manifested by the congregation, and we have good reason to hope that good results will follow.

On First-day morning I went with Bro. W. W. Ames to Pleasant Valley, where he preached to a large and an earnestly attentive congregation. It has seldom been our privilege to listen to a more earnest and able discourse. The people were greatly pleased and profited. The Spirit of the Lord is leading the people here, as was manifested in the earnest appeals to us that day to visit them at their homes, stating at the same time that they desired religious instruction. There is little doubt now, that there will be great good accomplished on this field if the work is prosecuted judiciously. The brethren at Berlin are earnest and united. The meetings are well attended and interesting.

I have been desirous for some time, in consequence of over-work my first year on this field, of having my work in a smaller compass, and as the church in Rockville, R. I., has invited me to become their pastor, I have accepted the call and will enter upon my labors there about the first of August. My anxious desire has been to secure a suitable man for this field in my place. But my dear brother Morton, who has the interest of this field at heart, has secured the labors of Bro. W. W. Ames, of Menomonee, Wis., who will take my place for the remainder of the year. He has already entered upon his work with the unanimous acceptance of the people, so far as they have heard him; I believe Bro. Ames is well fitted for the work necessary to be done on this field now. He has a happy faculty of introducing religious conversation in the family on his pastoral visits. He is earnest, pious and dignified, and we all feel that the hand of the Lord is in this movement. I hope the Missionary Board will continue the help already afforded, for he is not only worthy; but the good of the cause requires it.

I leave the field with much regret, as I have learned to love the people, and they are all kind; there is not an unkind person that I know of on the whole field. May God bless them and bless and direct the dear brother that has taken my place. Thanking the Board for their kind co-operation, and earnestly praying that God will still guide and direct them, I take a sorrowful leave of the dear brethren and friends of the Berlin field.

**FROM MRS. PERIE R. BURDICK.**

LINCKLAEN CENTRE, N. Y., June 4, 1888.

The past quarter has been an unusual one, especially at Lincklaen, because of the amount of sickness and the number of deaths. Two prominent members of the Lincklaen Church have died during the past quarter, consequently the attendance has been small. The religious interest is about the same. Our weekly prayer-meeting still continues. We have been having services at both churches every Sabbath since it became settled weather. We have had no extra religious work in either church because of the sickness.

**FROM J. W. MORTON.**

GLENBURNIAH, Wis., June 5, 1888.

My work in February, except the last five days of the month, which were spent at the quarterly meeting at Milton Junction, was all occupied in work at home. I supplied the Chicago Church with preaching, assisted in the Sabbath-school, and did such work among the brethren and strangers as I could. I spent the months of March and April in the same way, part of the time suffering a little from colds and hoarseness, but not so as to disable me.

The Mission-school was rather thinly attended during the spring Jewish holidays, since which time it has picked up and is more largely attended. A few of the present and former scholars seem to be thoughtful, and almost persuaded to believe in Jesus as the Saviour. But few have any idea of the obstacles in the way of a Jew's embracing the Christian religion. We can but hope and patiently wait.

The month of May I spent in Wisconsin. My labors in Cartwright have already been reported in the RECORDER. From there I went to Menomonee, Wis., and called on Bro. and Sister Ames. I found the latter quite sick. Bro. Ames had been sick, but was much better. I did not go to Menomonee with the intention of holding any meetings, but at Bro. A.'s suggestion I made four appointments a few days ahead, of which I gave notice in the papers, and went on to Knapp, twelve miles further in the

direction of St. Paul, to visit two families, who, I was informed, were interested in our principles. I found the women of these families to be Sabbath-keepers, and not Adventists. I also heard of a few Adventists who keep the Sabbath in that town, but did not become personally acquainted with them. I made an appointment to preach there the next Monday evening, which was met at the time with an audience of more than a hundred, who seemed to be interested. I should be glad to visit that place again and hold a series of meetings; but there is no suitable place to hold them except in the M. E. church, which could hardly be obtained for that purpose, and the Episcopal house, which would be too holy for gospel meetings by any other denomination. There is a public hall, but that would cost too much.

I filled my appointments in Menomonee, but the attendance was very small. The attention, however, was good, and I concluded to make four more appointments for the same evenings of the following week. In the meantime I went to Minneapolis, hoping to find Bro. Sindall and get from him information concerning the Scandinavian brethren in Wisconsin and Minnesota, to whom he had ministered last year. I wished to make them a visit, but did not know just where to find them, or how to reach them. I hunted almost a day for Bro. Sindall, but could not find him. I then returned to Menomonee and met my appointments. The congregations were better than before, but still not large; and I did not think it best to stay there longer.

I then went to Coloma, and spent the fourth Sabbath of May, preaching six times to fair audiences. From there I went to Deerfield, and preached once to a good house. I then returned to Coloma Station, where I was joined by Bro. Ames. He preached two evenings to good congregations, and with, I trust, good effect. I think there were at least two or three conversions there under his preaching. While at Coloma I baptized one candidate, who united with the church there.

Bro. Ames and I then went to Marquette to attend the quarterly meeting of the churches and societies on the Berlin and Coloma fields. But as this meeting was held after the close of the current quarter, the account of it will more properly come in my next quarterly report. I will simply say, however, that, as Bro. McLearn is about to leave the Berlin field, having accepted a call to the church of Rockville, Rhode Island, there is a strong probability that Bro. Ames will succeed him.

**FROM D. N. NEWTON.**

FAYETTEVILLE, N. C., June 2, 1888.

Owing to ill health, my report for this quarter shows a very small amount of work done. I was not able to fill some of my appointments after reaching the neighborhood where they had been published. By invitation, I preached at a Missionary Baptist church in Sampson county the second Sabbath in April. On First-day, April 15th, I lectured on the subject of the Seventh-day Sabbath at a school-house at Blockers, in this county. I had an appointment to preach at a school house in Sampson county last Sabbath and the First day following, but was taken sick the night I reached the neighborhood, and, not feeling able to fill the appointments, I returned home after arranging with a Baptist minister to conduct the preaching services. Since reaching home I have been quite ill, and am now confined to my bed.

**FROM C. W. THREKELD.**

Bro. Threkeld reports 13 weeks of labor in Kentucky and Illinois; 9 preaching places; 54 sermons; congregations from 5 to 500; 15 prayer and other religious meetings; 120 visits and calls; tracts and other publications distributed, about 1,000 pages; 2 additions; one by baptism, and one church organized. He writes:

"It has been a quarter of the sharpest contending against the powers of opposition in all past mission work, a sort of siege work in effort to regain grounds and positions formally, in some measure at least, held by people of our faith. For want of efficient and continued effort on these fields, the enemy has done much to overturn or set aside the truth. It seems very hard to get persons who have faltered by the way for want of proper encouragement to return again to the performance of duty. It is unfortunate for this part of the state that there are so few well qualified religious teachers among the ministry; so, for want of general information, there is a manifest indisposition to look into truth, an unceasing effort to prevent the common people from doing so, and consequently no ministers are coming over to the truth. There is in all parts of my work some good material that I think will stand the test amid almost any conflict that may arise. I desire so much to attend our coming General Conference."

**Woman's Work.**

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

**"BY THEIR FRUITS YE SHALL KNOW THEM."**

BY MRS. ELSIE P. BABCOCK.

A paper read at the late session of the North-Western Association.

"I hold that Christian grace abounds Where charity is seen; that when We climb to heaven, 'tis on the rounds Of love to men. 'Tis not the wide phylactery Nor stubborn fasts, nor stated prayers That make us saints; we judge the tree By what it bears."

"By their fruits ye shall know them."

When the Saviour made this declaration to his disciples, he left no room for doubt in determining the Christian character. "The fruit of the spirit is love"—the essence of all true religion. Love to God first; secondly, love to man. We manifest this love by following the example set by our Saviour. His advent to this world, his earth-life and his death were all in the interest of others. He led a life of pure self-denial. To the sick he brought healing; to the sorrowing, sympathy and consolation; to the sinning, mercy; to the penitent, forgiveness; and salvation to all who will receive it.

Consecration to God is the first requisite to a life of usefulness. A regenerated soul can no more shut within itself the new light than the sun can withhold his rays from surrounding worlds. On the contrary, the first impulse of the heart is to reach out after others to bring them into the light.

Dear sisters, let us apply this test to ourselves. Are we truly the disciples of Christ? If so, we love his work, and cannot be idlers in his vineyard. Christ-like, our souls are full of sympathy for all less fortunate than ourselves. We find them everywhere. "The poor ye have always with you," and works of charity are ever needed. In our own country the doors are opening for our entrance, not only in our home mission fields, where new recruits are needed, but in the agitation of the Sunday question by our own loved White Ribboners, we seem to see the pointing of God's finger to the fourth commandment. Here is a wide door opened through which we may carry Sabbath truth. I am glad to say that some have awakened to our responsibility in this work, and are making a move in that direction, and under the blessing of God we hope much good will result from it.

The Saviour's commission to the eleven was, "Go ye into all the world, and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This commission is supposed to extend to all believers, even down to the present day; if so, then we are not free from responsibility in this work. Do we fear to take hold of this work? Let us be comforted by the promise as broad as the command, "Lo I am with you always." A lady missionary, in speaking of the Chinese woman, says it is almost heart-breaking to talk with her, her life is so full of woe, and the prospect of alleviation so distant; a thousand springs of bitterness are closed, a thousand springs of happiness are opened, when one heathen is converted. Then with what sympathy and compassion should we look upon her, enslaved as she is by ignorance; cruelly treated by those who should be her protectors, and bowed under the weight of despair with no prospect of help except through missionary labor, by which means a little light has dawned upon her, and she is seeking for more.

It is said that the custom of her country is such that it is almost impossible for her to be reached by other than the Christian woman; through her efforts must salvation be brought to her. Then how great is the responsibility of every Christian woman. How broad the fields spread out before her; how they are whitening, some already white for the harvest; how loud the call to thrust in the sickle and gather the sheaves. How are we to do this? Not by prayer alone, though we believe that the earnest and sincere supplication reaches the ear of our Father and brings his blessings upon the world.

We are told to work while the day lasts. How shall we work? Miss Bailey, in her appeal, tells us to "organize societies in every church and community where there is none, search out all our isolated sisters and get their co-operation." Let me also urge upon you the necessity of these organizations as one method (perhaps the best)

of carrying on this work; and the benefit resulting from our being a unit in this method must be apparent to all. It is reasonable to suppose the same common-sense principles apply to our Master's work as to secular labor. The farmer prepares the soil, casts in the seed and waits in faith the harvest time. The successful manufacturer introduces system into all his operations, till the raw material is converted into the desired wares suitable for use. The commanding general must have not only obedient and efficient officers, but a well-trained soldiery to be victorious in arms. In our missionary work as well, the minister, physician, teacher and board of managers are all needful, but can avail but little without the co-operation of the churches. How often is the work crippled for the want of funds to carry it on. It is only the few that give systematically and cheerfully to support this work, while the larger proportion give when it is convenient, or do not give at all. Let us profit by the lesson given to God's chosen people in their system of worship. Not only labor, order and purity was demanded of them, but every soul was required to give a portion of his means, and so their system of worship was harmonious in all its parts, and complete as a whole, and crowned with the promise, "I will dwell among the children of Israel and will be their God." Subsequent history shows how faithfully he fulfilled his promise to them when they were loyal to him.

I have made an effort through correspondence to get the number of sisters in the churches of this Association, and also the number connected with missionary and benevolent societies, so as to ascertain what proportion of our sisters are in an organization pledged to this work. The reports have not all come in yet; I still hope they may. Those received show that less than one half are members in churches where there are organizations and not all of these active workers. Assuming that one-half of the membership in the churches of this Association are ladies, less than one-fourth of the number are members of missionary or benevolent societies. It seems to me this is not as it should be, but rather every sister should identify herself with the society, even if she cannot attend all the meetings. She will be more in sympathy with them; take more interest in their work, and where a woman's heart goes she is skillful in inventing ways to go with it. The good resulting from these organizations is not confined to the amount of money brought to the treasury; nor the blessings that result from its disbursement; but reflects upon the membership, creating a bond of sympathy, a union of soul, thus drawing them closer together. I have had some very encouraging letters from different secretaries substantiating this thought. Perhaps some of you are ready to say, Why all this ado about society work if we cannot get even one helper for the China field? I know there is a feeling of anxiety among some as to this matter, but we should not slacken our work. The Lord is, doubtless, leading some soul, or souls, to make the sacrifice. A thousand years with him are as one day. This is work that cannot be done in too much haste. Let us do our part and trust the rest to him who doeth all things in his own good time.

"Faith is a pure handmaiden in the home of God, Opening his presence chamber to the soul."

I verily believe if we loved this work as we ought to love it, instead of raising the question as to whom we shall send as our missionary, we would be crying out by the scores, "Here am I, Lord, send me." We ought to have at least a half dozen workers on the field. Perhaps you think me extravagant in my calculations. Let us see: statistics give us a membership of over eight thousand in the churches of our denomination. It is reasonable to suppose that one half are sisters. At one dollar per capita we could pay eight missionaries a salary of five hundred dollars each. While all can give one dollar, many would not be satisfied without giving much more.

I should not do justice to my convictions should I close this paper without recommending the tithing system of giving; this is the Bible plan, and relieves one of anxiety as to how much they should give. "The tithe is the Lord's. Render unto God the things that are God's."

Then let me entreat you to fall into line in this work, stand around our leader, and stay up her hands; let her have your sympathy and prayer. She is an ardent and unselfish laborer. Love her for her devotion to the work. How did she become so? By laying self upon the altar, and going to work. Work alone teaches what the work is, and how it is to be done.

"Tis a joy to bear the seed, To go with the store of grain, To scatter it here and scatter it there, And sow and sow again."

"In the morning's dewy hour, Mid noontide's sultry heat, At evening time when the shadows fall, To drop the gospel wheat."

"Thank God for the sowing time: But who can the bills foresee, When the work is done and the workers through To the harvest jubilee?"

**Sabbath**

"Remember the Sabbath-day, to keep it holy. Six days shall thou labor, and the seventh day is the Sabbath."

**SABBATH-KEEPING**

BY REV. A. H. L.

Dr. E. S. Maxson, of has favored us with the which will be of great in of the RECORDER. Th with similar ones which ar ing, indicate what we ha that the observance of ceased in the Eastern O branch of the Greek Chu in Japan, which continu the Sabbath, defending grounds. The unexplor tory of the Eastern Chu know, was the "Moth which, although hindere by the conservative influ world, doubtless still con which has not yet been that the introduction of tian history was due n Roman influences. If Anglican Church relativ Eastern and Western Cl fulfilled, it may do muc the Sabbath to its right son writes:

We learn from our fr of Tokyo, that the seven is observed as the Saba of the Greek Church in

A few years ago while season at Hakone, a Ja sort, our friend became priest who was in charg this sect. On learning a Christian, the priest e leading tenets of his det among other points, tha serve the seventh day of Sabbath.

After returning to T was present at a debate theological students of churches in that city, students of the Greek occasion, the discussion day of the week Sabbath.

The Protestant studen no difference which day students of the Greek hand, maintained that the week should be kep "For," said they, "believe in the Bible, that the seventh day is therefore, you would fo must keep the seventh c

**THE SABBATH**

Editor Christian Ch surely every reader of understand every word tion of a recent date; b entirely misunderstood of that article. In his therefore thank my g has confirmed my arg day of the week is se Sabbath in the New Te has so honestly admitte on the Christian Saba no such thing, and the be inferred from wha not say in so many w common week "the bath" (he mia tom year of the resurrect that I assigned to the bath was correct, that been Sunday, but mus and Pentecost in the been Tuesday. Bro. mine are quite differe the "Sabbath questio not write as a Sev simply as a Bible stud the meaning of a pl whose meaning, as I tained only from the that meaning may be, rests securely on its fourth commandment "till heaven and ear

In speaking of my phrase in question to feast of weeks, my go would also argue th 'feast of weeks' and the new economy." about Pentecost? T closing up of the tioned three times at Christ, and was ceri apostles and other Cl tuted as a Christian What, then, about w Jewish Sabbath? tioned several times Apostles, and all a others, Jews and G quently on that day, met with others for than eighty five tim his conversion to Ch re-instituted as a C must be according ment. I know thi

## 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."

### SABBATH-KEEPING IN JAPAN.

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

Dr. E. S. Maxson, of Syracuse, N. Y., has favored us with the following facts which will be of great interest to all readers of the RECORDER. These facts, together with similar ones which are constantly appearing, indicate what we have so often claimed, that the observance of the Sabbath has never ceased in the Eastern Church. Here is a branch of the Greek Church, now existing in Japan, which continues the observance of the Sabbath, defending it upon Biblical grounds. The unexplored theological history of the Eastern Church, which, as all know, was the "Mother Church," and which, although hindered as to development by the conservative influences of the Eastern world, doubtless still contains much evidence which has not yet been unearthed, proving that the introduction of Sunday into Christian history was due mainly to Western, Roman influences. If the dreams of the Anglican Church relative to a reunion of Eastern and Western Christianity are ever fulfilled, it may do much toward restoring the Sabbath to its rightful place. Dr. Maxson writes:

We learn from our friend, Mr. Takaki, of Tokyo, that the seventh day of the week is observed as the Sabbath by one branch of the Greek Church in Japan.

A few years ago while spending the warm season at Hakone, a Japanese summer resort, our friend became acquainted with a priest who was in charge of a church of this sect. On learning that Mr. Takaki was a Christian, the priest explained to him the leading tenets of his denomination, stating among other points, that the members observe the seventh day of the week as the Sabbath.

After returning to Tokyo, Mr. Takaki was present at a debate held between the theological students of the Protestant churches in that city, and the theological students of the Greek Church. On that occasion, the discussion was concerning the proper day of the week to be kept as the Sabbath.

The Protestant students held that it made no difference which day was observed. The students of the Greek Church, on the other hand, maintained that the seventh day of the week should be kept as the Sabbath. "For," said they, "you say that you believe in the Bible. Now the Bible says that the seventh day is the Sabbath. If, therefore, you would follow the Bible, you must keep the seventh day of the week."

### THE SABBATH QUESTION.

Editor Christian Cynosure,—I thought surely every reader of your paper would understand every word of my communication of a recent date; but Bro. Milligan has entirely misunderstood a considerable part of that article. In his reply he says: "I therefore thank my good brother that he has confirmed my argument that the first day of the week is seven times called the Sabbath in the New Testament, and that he has so honestly admitted that Pentecost was on the Christian Sabbath." Now I admitted no such thing, and the very contrary might be inferred from what I said. True, I did not say in so many words what day of the common week "the first day of the Sabbath" (*he mia toon Sabbaton*) was in the year of the resurrection; but if the place that I assigned to the preceding weekly Sabbath was correct, that day could not have been Sunday, but must have been Tuesday; and Pentecost in that year must also have been Tuesday. Bro. Milligan's object and mine are quite different. He is discussing the "Sabbath question," I am not. I do not write as a Seventh day Baptist, but simply as a Bible student, trying to ascertain the meaning of a phrase of infrequent use, whose meaning, as I believe, can be ascertained only from the Scriptures. Whatever that meaning may be, the weekly Sabbath rests securely on its broad foundation, the fourth commandment, where it will remain "till heaven and earth pass away."

In speaking of my "attempt" to refer the phrase in question to the first day of the feast of weeks, my good brother says: "It would also argue the reinstatement of the 'feast of weeks' and its continuance during the new economy." Is this really so? What about Pentecost? That feast, which is the closing up of the feast of weeks, is mentioned three times after the resurrection of Christ, and was certainly observed by the apostles and other Christians; is it re-instituted as a Christian ordinance? Be it so. What, then, about what Bro. M. calls "the Jewish Sabbath?" That Sabbath is mentioned several times in the Acts of the Apostles, and all admit that apostles and others, Jews and Gentiles, worshiped frequently on that day. I can prove that Paul met with others for public worship not less than eighty five times on this Sabbath, after his conversion to Christianity. Is that Sabre-instituted as a Christian ordinance? It must be according to my brother's argument. I know that he cannot get away

from this conclusion, and I believe he is too honest to attempt it. I shall, therefore, set him down from this time forth as a "Seventh-day Covenanter," and I congratulate him on his having at last found a home under the sheltering wing of God's unchangeable law.

In conclusion, permit me to state my theory—not on the Sabbath question, but in reference to the closing events of Christ's earthly life—in a nutshell.

Our Lord instituted his supper in the evening following Wednesday, the 10th of Nisan, in the year 32 A. D. This was the first day of the "Preparation of the Passover," which continued till the 14th. Ex. 12: 3, Matt. 26: 17-19, Mark 14: 12-16, Luke 22: 7-13. This day was commonly called "the first day of unleavened bread" (Matt. 26: 17, Mark 14: 12, Luke 22: 7), the entire festival, from the 10th to the 21st of Nisan, inclusive, being called, indifferently, *the Passover, or the feast of unleavened bread*. See Mark 14: 1, Luke 22: 1. That night, which belonged to Thursday, the 11th of Nisan, he was betrayed and arraigned before the members of the Council. Mark 14: 53-72, and parallel passages. Early in the morning, "as soon as it was day," the whole Council was convened, and Jesus was adjudged to be worthy of death. Luke 22: 66-71. Immediately afterward he was taken before Pilate. His trial before the latter, including the episode of sending him to Herod, mentioned only by Luke (chapter 23: 7-12), occupied the forenoon of this Thursday, the 11th of Nisan, which was the second day of the "Preparation of the Passover." John 19: 14. Just after the sixth hour (noon) Pilate delivered him to the soldiers to be crucified. John 19: 14-16, and parallel passages. The afternoon was spent by the soldiers in maltreating him. Matt. 27: 27-31, Mark 15: 16-20. The next morning, Friday, the 12th of Nisan, they led him out to Golgotha and crucified him at the third hour (9 A. M.). Mark 15: 25 and context, with the parallel passages. At the ninth hour (3 P. M.) he expired. Mark 15: 34-37 and the parallel passages. This Friday was the third day of the "Preparation of the Passover," but it was also the "Preparation of the Sabbath," and is spoken of as such by all the Evangelists. Matt. 27: 62, Mark 15: 42, Luke 23: 54, John 19: 31, 42. Just before the close of the day Joseph of Arimathea came and took down the body and laid it in his own tomb. Mark 15: 43-47 and the parallel passages. The burial was completed just as the Sabbath drew on. Luke 23: 54. At some time during this weekly Sabbath, the 13th of Nisan and the fourth day of the "Preparation of the Passover," the chief priests and Pharisees sealed the stone and set the guard. Matt. 27: 62-66. This Sabbath-day, the 13th of Nisan, was the first day that Jesus lay in the tomb. The following day, Sunday, the 14th of Nisan, the proper day of the Passover, was his second day in the tomb. On this day the women bought and prepared spices for the anointing or embalming of the body, which was to be attended to as soon as they could have access to the tomb. Mark 16: 1, Luke 23: 56. The next day, Monday, the 15th of Nisan, was a strict Sabbath, on which they rested, according to the commandment recorded in Leviticus 23: 7. See Luke 23: 56. This was his third day in the tomb. Just at the close of this day, seventy-two hours from the time of the burial, Mary the Magdalene and the other Mary came, "as it was drawing on into the first day of the Sabbath," Tuesday, the 16th of Nisan, to view the tomb. Matt. 28: 1. They found the tomb open, and saw the angel who had rolled away the stone sitting upon it. He announced to them the resurrection of the Lord, and gave them certain instructions. They had a short interview with Jesus. Matt. 28: 2-10. The next morning, the day of the wave-sheaf, the first day of the first of the seven Sabbaths of the feast of weeks (Lev. 23: 15, 16), these same women, with others, came to the tomb about sunrise, bringing the spices they had prepared. Mark 16: 2 and the parallel passages in Luke and John. There is nothing parallel to this in Matthew. As we have plain sailing from now on, it is unnecessary to pursue the narrative farther, except to say that Pentecost, in the year 32 A. D., fell on Tuesday, and that the Ascension was probably on the Sabbath. If Bro. Milligan, or any other Bible student, wishes to understand the writings of these Evangelists, he should, if possible, put himself in their place, become, as it were, a Jew with them, surround himself with their circumstances, and become penetrated with the same habits and modes of thought.—*Jos. W. Morton.*

## Education.

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

### THE HIGHER EDUCATION A PUBLIC DUTY.

BY J. EDWARD SIMMONS, LL. D.

Extracts from an address delivered at the Annual Commencement of the College of the City of New York, June 21, 1888.

The principle that the state has the right to support higher education is as old as organized higher education itself. Trace the records of colleges and universities as far as history will permit; everywhere and in all ages their success, and even their very existence, has depended upon the assistance and support of the state. In our own country, in Europe, in modern times, during the

Middle Ages and in the centuries beyond them, long before common schools maintained at the public expense were thought of, higher education was the foster-child of the state. The first university of the world was the far-famed Museum of Alexandria. Who founded, who endowed, who supported it? The state, the kings of Egypt. By means of the state-supported Museum the Ptolemies made Alexandria the pivot of the world of learning, the home of science, art literature, the Queen of the East. Weak and bad as were many of the Ptolemies, constantly assailed by revolution, no one denied the right and the wisdom of expending the state moneys on the state university. Indeed, if they had any claim to respect admitted by all civilized men, it was because of the foundation and support of the great Alexandrian University.

At Athens, in her palmy days, the state did little for higher education, or for education in any form. The taxes were lavished on the theaters and wasted on the professional jurymen. University there was none, nor any really systematic higher education. Each sophist, each philosopher imagined that he was a university in himself. He handled every conceivable subject, and treated it as the Muse inspired him.

These philosophical teachers were the irregulars, the guerrillas of education. Who will deny that notwithstanding these disadvantages they accomplished much? Learning was then in its youth. But when it became necessary that system should take the place of genius and that method should aid inspiration, Athens would have failed intellectually, as she did politically, had not the state come to her assistance. The great and wise Antonine emperors saw her needs; they substituted system in education for caprice, and state support for haphazard existence. Thenceforth, throughout the length and breadth of the vast Roman Empire, whether at Rome, Lyons or Athens in the West, or at Constantinople, Antioch or Alexandria in the East, higher education became the policy of the state; to cherish and strengthen it was felt to be among the foremost duties of the emperor; to neglect it was to cripple the empire; for the power of Rome was founded largely on her superior civilization, won by the superior knowledge of her governors.

What name is more glorious in the annals of the Middle Ages than that of the great Frankish emperor, Charlemagne—great as a conqueror, great as a statesman—yet that which gives him the best title to our admiration is his patronage of all the forms of higher education. His quick eye discovered that nothing would so raise his Franks among surrounding people, nothing give them such lasting prominence and power, as superior culture. Unfortunately his plans were not permitted to come to maturity; but the wisest of his countrymen appreciated fully the services rendered by him to the empire as the promoter of learning. To-day, as of old, Charlemagne is honored as highly because he was the friend of Alcuin as because he was the first of mediæval paladins and the conqueror of Wi-dukind.

A review of all that the royal Edwards and Henrys have done for higher culture in England might furnish the theme for more than one eloquent discourse. But who that has read the history of Oxford and Cambridge is not familiar with the many instances of royal favors heaped upon the two great universities of England? Even in the distant days of the Middle Ages, long before science had begun the gigantic strides that almost bewilder the modern imagination, English kings and princes had no surer passport to the affection and the veneration of their subjects than the protection and promotion of higher education.

The history of the progress of higher education on the Continent of Europe is parallel with the development of civilization. I might rehearse for you the privileges and endowments granted by the French kings to the University of Paris; I might tell you how in Germany princes and dukes and bishops, amid the applause of their subjects, set aside the revenues of whole towns and districts to establish and maintain their high schools. I might picture to you the enlightened generosity of the great mediæval cities of Italy—of Venice, of Genoa, of Bologna, of Padua, of Florence—that rivalled one another not only in commerce and political power, but in the protection of learning. I might take you to the home of our frugal Dutch forefathers and bid you wonder at the open-handed liberality with which they supported the Universities of Leyden and Utrecht. But I can do no more than allude to them as I pass.

Nor can I dwell, as the subject tempts me to do, on the enlightened, affectionate care bestowed by the stern Pilgrims of New England on their high schools and their colleges. Much does Harvard owe to the generosity of John Harvard, and Yale to the patronage of Governor Yale; but had not the public spirit of the citizens of Massachusetts and Connecticut fostered the infancy and youth of those now great institutions, who can assure us that they would not have withered away prematurely for lack of support? Princeton College is the college of New Jersey, and its official name embodies its obligations to state assistance. In our own city of New York, Columbia College, now rapidly developing into a university, was established as King's College, and has been built up on the solid foundations of state and city endowments. Throughout the Eastern States there sprang up gradually numerous high schools, academies and colleges partly or wholly maintained by public moneys, institutions of the higher learning on which the people justly prided themselves. The wisest of men have always felt

constrained to follow in the footsteps of predecessors who have acted with the highest degree of intelligence and judgment. But our age is an age of progress. The simple dictum of the sages does not weigh as much as it did in days gone by. We are not content to do what our forefathers regarded as good and wise—we must know the reason why; nay, more, we ask why what was right and wise in the past is also right and wise in our own time. Why, then, have nations and men always approved the state support of higher education and admired its patrons? Why, in particular, should we Americans of the nineteenth century look upon it with favor? Is state-endowed higher education based on equity and justice? Is it founded on the principles of the Constitution and the Declaration of Independence? I venture to think that it is.

### ROBERT COLLEGE.

The Commencement of Robert College, Constantinople, Turkey, took place June 27th. Mr. Straus, United States Minister to Turkey, presided. The occasion marked the twenty fifth anniversary of the College. The senior class was the largest ever graduated from the institution. Orations were delivered by the graduates in Greek, Turkish, Armenian, Bulgarian, French, and English. After the distribution of the diplomas by the President of the Faculty, on the invitation of Dr. Washburn, Mr. Straus addressed the class. In conclusion, Mr. Straus said that "the name of Charles Robert will live through ages embalmed in the gratitude of the sons of Robert College." Mr. Straus's clear and concise speech was followed by addresses by the Greek Patriarch, the Armenian Bishop, Mr. Grunew, and the former Minister of Public Instruction in Eastern Roumelia, who spoke in Bulgarian. This most interesting ceremony was closed by Dr. Washburn, who expressed gratitude for the protection and good-will shown by his Imperial Majesty Sultan Hamid toward Robert College.—*Observer.*

### ITEMS.

The Japanese government has instituted a college for women, with English professors, and put it under the control of a committee of English women for six years.

Prof. Francis H. Stoddard, of the University of California, has been elected to the new chair of English Language and Literature in the University of the City of New York.

More than one half the scholarships given at Cornell this year were won by women students. The scholarships were given as prizes for the best records in mathematics, architecture and botany.

Cornell University has depended on the unsuccessful issue of the attempt to break the Fisk will for the funds with which to build the projected library. Hon. H. W. Sage, to whom the institution is always so largely indebted, has now offered to meet the expenses of the structure, should the case go against the University.

At the Commencement exercises of Colby University, Waterville, Me., July 4th, five young women and eighteen men were graduated. A new building for the Department of Science was voted by the trustees. It is to cost \$25,000. The class of '68 pledged itself to raise \$2,000 as a fund from which to assist needy students.

## 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 biteth like a serpent, and stingeth like an adder."

### THE HOME vs. THE SALOON.

Ours is the great and sacred cause of the home versus the saloon. Our people are bound to discover that this country cannot support both institutions. One must go up into safety, the other down into outlawry. I would like to summon here into the witness-box a saloon-keeper, in an honest hour, to testify to us what it is that he does for this great, kindly compact that we call society. We want to find out what he proposes to add to the firm's capital stock—the great firm of We, Us and Company. The individual comes in as a junior partner, and he must render a reason why he should be admitted. The saloon-keeper, not accustomed to look at the subject from this angle of vision, finds it a conundrum not easy to be solved. Perhaps he will say: "I am a middle man, between the brewer and distiller and the people. They take the golden grains and luscious fruits of the earth, and by their processes change them into alcoholic drinks, which leap up to the brain, as a panther leaps upon a deer. I do not deliberately desire to do harm, but I must keep my patronage recruited, because if I do this I am sure to become a rich man after a while. That is the reason why I am in the business. I must pay my tax on somebody's fireside, on somebody's cradle, on somebody's dearest and best. In order to succeed I must take away the little fellow from his mother's side, bait for him with cigarettes and cider, music, cards and young company, drawing him away gradually, until after a while I will change that boy's ideas so greatly that he who loved the love of home and sanctuary shall far better love the bacchanalian ditty of the saloon; he who used to breathe God's name in prayer, shall hiss out that name in

curse, and I will so change his face that his mother would not know him, and his soul that God would never recognize it."

Friends, it is because these things are true that womanhood has been aroused at last; for to protect her children is the dearest and most sacred instinct of a woman's heart. In this great, tolerant and free America, we have come forward, and are standing side by side in a grand army of the republic that is just as well known South as North. We have learned something about the weapons of the enemy. He is brewing beer; we are busy brewing public sentiment. He is busy distilling whisky; we are busy distilling facts and arguments. He is busy rectifying spirits; we mean to be busy rectifying the spirit that is in manhood.

I want to say to you strong, sturdy men, who have the power to carry this great issue forward beyond what we women can yet achieve, do not forget us when you drop your ballots in the sacred urn where a republic manufactures destiny.

Do you recall the splendid conduct of Conductor Bradley, whose heroic story Whittier has made immortal? Rounding a curve, not a great many miles from here, Conductor Bradley saw another train bearing down upon his own at fearful speed. Bending to the brakes with might and main, "he did his duty as a brave man should," but in the terrific collision he was crushed and mangled with those whom he had tried to save. Taken from the wreck a short time after, the hero spoke no word about himself or friends; but murmured, brokenly, in dying anguish: "Put out the signals for the other train!"

Dear friends, there is another century speeding toward us along the track of time. Don't you almost hear the rumble of the train? Can't you catch the distant whistle of that Twentieth Century Express coming along behind us at a more than lightning speed? We, of the nineteenth, have suffered pain and loss and almost ruin by the collision of our best beloved with the grinding engine of the liquor-traffic. Our cycle is almost at an end. God grant that with devoted loyalty we may "put out the signals for the other train;" that for the twentieth century, so full of light and life, whizzing toward us so rapidly, we may wave aloft in friendly warning the electric torch of scientific temperance instruction, and turn on the glowing head-light of prohibitory law!—*Frances E. Willard.*

### AN INTERESTING AND SCIENTIFIC FACT.

A few years ago a call was issued from London, England, to the scientists of the world to assemble for the discussion of whatever scientific subjects might be presented, every statement to undergo most rigid scrutiny. One member said: "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without perceptible damage. All this hue and cry about it is nonsense." The actuary answered, "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids per day, of about this size," cutting them from his plug. One was given to a Russian and another to a French chemist, with, "Please return their extracts."

Then the actuary said, "Will any young man unaccustomed to the use of tobacco, chew this third quid before the audience? Here are twenty dollars to any one who will." A young man stepped forward. The audience was requested to scan his looks, cheeks, eyes, and general appearance, before he took it, and closely watch its effects. He soon became pale from sickness, then vomited, and anon fainted before the assembly. The extract from one quid was given to a powerful tomat. He flew wildly round, and then and there died. The other extract was put upon the tongue of a premium dog, which uttered a yelp, leaped frantically, lay down and expired. These facts transpired before the world. They are recorded in the most scientific repository of this century or any other, in a volume which cost twenty dollars a copy. They cannot be controverted. Every consumer of tobacco in either form, is a practical witness that these are its precise effects; by his own initiation to its use.—*O. S. Fowler, J.L. D.*

### ITEMS.

West Virginia votes on the prohibitory amendment on the second Tuesday of November.

Only 389 saloons were licensed in Allegheny county, Pa., out of 3,000 which had been open under the old license law.

The Governor-elect of Rhode Island pledges himself in advance to the enforcement of prohibitory law in that state.

The population of the Kansas Penitentiary has decreased sixty during the past year, and several poor-houses have closed for lack of patronage.

The new liquor law in New Jersey went into effect May 1st. In Jersey City it is said that 350 grocerymen who had run bars in connection with their grocery business were compelled to close. In Hoboken there were about a hundred. In all the cities the saloon-keepers have so far been very careful not to allow any person under eighteen years of age to enter their saloons, since such action under the new law would make them the keepers of disorderly houses. In some cities the liquor men have tried to get permission to pay their license fees in monthly installments pending the decision of the court as to the constitutionality of the law; but this effort has failed.

on this work; and the benefit from our being a unit in this must be apparent to all. It is to suppose the same common-places apply to our Master's work or labor. The farmer prepares sets in the seed and waits in faith a time. The successful manufacturer system into all his operations. The raw material is converted into wares suitable for use. The general must have not only efficient officers, but a well-aided to be victorious in arms. Missionary work as well, the minister, teacher and board of managers, but can avail but little without the operation of the churches. How work crippled for the want of carry it on. It is only the few systematically and cheerfully to work, while the larger proportion it is convenient, or do not give us profit by the lesson given to wiser people in their system of work, order and purity was of them, but every soul was to give a portion of his means, and system of worship was harmonious parts, and complete as a whole, with the promise, "I will bring the children of Israel and their God." Subsequent history faithfully he fulfilled his promise when they were loyal to him.

made an effort through correspondence to the number of sisters in the of this Association, and also the connected with missionary and societies, so as to ascertain what of our sisters are in an organization to this work. The reports all come in yet; I still hope they have received show that less than are members in churches where organizations and not all of these workers. Assuming that one-half of membership in the churches of this are ladies, less than one-fourth number are members of missionary societies. It seems to me this it should be, but rather every sister identify herself with the society, she cannot attend all the meetings. be more in sympathy with them; are interest in their work, and woman's heart goes she is skillful ways to go with it. The good from these organizations is not to the amount of money brought in; nor the blessings that result in disbursement; but reflects upon the ship, creating a bond of sympathy, of soul, thus drawing them closer. I have had some very encouraging reports from different secretaries submitting this thought. Perhaps some of ready to say, Why all this ado about work if we cannot get even one in the China field? I know there is a feeling of anxiety among some as to our work, but we should not slacken our hold on the Lord is, doubtless, leading some souls, to make the sacrifice. A years with him are as one day, work that cannot be done in too late. Let us do our part and trust to him who doeth all things in his time.

a pure handmaiden in the home of God, his presence chamber to the soul." believe if we loved this work as to love it, instead of raising the to whom we shall send as our we, we would be crying out by the Here am I, Lord, send me." We have at least a half dozen workers held. Perhaps you think me extreme in my calculations. Let us see: give us a membership of over usand in the churches of our den. It is reasonable to suppose half are sisters. At one dollar per could pay eight missionaries a five hundred dollars each. While we one dollar, many would not be without giving much more.

I do not do justice to my convictions lose this paper without recommending thing system of giving; this is the , and relieves one of anxiety as to a they should give. "The tithe is . Render unto God the things God's." do not entreat you to fall into line , stand around our leader, and hands; let her have your sympathy. She is an ardent and un- . Love her for her devotion . How did she become so? By upon the altar, and going to work alone teaches what the work it is to be done.

joy to bear the seed, with the store of grain, . It here and scatter it there, now and sow again. morning's dewy hour, noon's sultry heat, . When the shadows fall, . The gospel wheat.

God for the sowing time: who can the bible forecast, the work is done and the workers through harvest jubilee!"

The Sabbath Recorder

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 REV. E. P. SAUNDERS, Business Manager.  
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"HOW MANY, many loved ones,  
 About our path each day,  
 Grow fished at its portals,  
 For words we never say,  
 Ah, not till death hath borne them,  
 Far, far beyond our reach,  
 Doth the heart its bondage sunder,  
 And blossom into speech."

MR. GLADSTONE has just celebrated his golden wedding. Among the many messages of congratulation received on the happy occasion, was a large budget from America, the receipt of which the "Grand Old Man" acknowledges in a graceful and most cordial manner.

BROTHER James M. Carman wishes to express, through the RECORDER, his pleasure in the translation made from the *Eduth*, printed a week or two ago. His object in asking it was to give the English reader a better understanding of the method by which the editor and other writers in that paper seek to bring the truth of the Messiah to the Jew, and win him to Jesus.

A SEVEN DAYS' Temperance Camp-meeting is announced for Cuba, N. Y., beginning Wednesday, August 15th. Some of the best temperance speakers of the state are announced, and the Silver Lake Quartet and a local glee club will furnish the music of the occasion. The Annual Temperance Camp-meeting of Cuba is becoming one of the permanent summer institutions of Western New York.

BROTHER H. B. LEWIS, late of Berea, West Virginia, has accepted a call from the Friendship Church, at Nile, N. Y., to the pastorate of that church, in place of Bro. L. C. Rogers. He moves his family to Nile this week, where his correspondents and friends will find him. Brother Rogers has already taken up his residence in Alfred, preparatory to his work in the University, beginning in September next.

THREE weeks more will bring us to General Conference and the Anniversaries. Already friends from the West are making their way towards Leonardville. We shall, of course, be glad to see a large gathering, but we need to have a gathering of earnest, consecrated Christian workers. How we come to Conference is a question of more importance than how many come. Let every man and woman who goes up to Leonardville in August, go with a prayer for the divine anointing.

It is stated that President Cleveland recently made some appointments in one of the New England states, being influenced thereby by the recommendation of certain prominent citizens. He was surprised, not long afterward, to receive from the same place some very strong letters of disapproval of the said appointments. His surprise was not diminished when, on comparing the two sets of letters, he found that they were written by the very same men. Such double dealing is despicable, whatever the motive.

The first introduction of Christianity into Russia occurred in July, 988, just 900 years ago. This fact, it is said, was celebrated at Kief last Thursday "with great pomp," a number of bishops and deputations from Asiatic and European Russia being present. The introduction of Christianity into any country is cause for perpetual gratitude, which may properly find special expression on special anniversary or memorial occasions; but "great pomp" seems hardly appropriate as a medium through which to express gratitude to him who was meek and lowly in heart, and who requires the same spirit in all those who would be his true followers.

Most persons who have ever had any opportunity or occasion to observe the membership lists of churches, or who have taken notice of the composition of prayer-meetings and other religious meetings of the church, have been surprised to note how large a proportion of such bodies are women. An exchange, writing upon this subject, makes the

somewhat surprising announcement that this phenomenon is not confined to meetings for religious purposes. He says: "If there should be given a series of lectures on astronomy or chemistry, if evenings were devoted to mathematics or metaphysics, the male element would fall behind all the same. It is not merely in the cultivation of the moral and spiritual nature, but in the development of the intellectual powers that men feel less interest than women." These statements are new, but if true, they invite to a new and interesting line of study.

HEART-CHOICES.

Parents are often solicitous about the company their children keep, and justly so, for few things are more important. But it is important as indicating tastes and preferences already formed or rapidly forming, rather than because of the influences which one's companionship has over him. A young man's companions, as a rule, do not make his character, but out of his own personal tastes and heart-preferences he chooses his associates; and his tastes and heart-preferences indulged settle into his character. It is true, as the proverb has it, "Evil communications corrupt good manners,"—evil companionships destroy good morals. But the fundamental question is, What constitutes companionship? It certainly is not mere outward contact one with another. Jesus touched the leper and was not defiled; he sat at meat with publicans and sinners, but was not the worst for that. The true theory of such harmless contact with evil was in the words of Jesus when he said, "The prince of this world cometh and hath nothing in me." Because there was no evil spirit in Jesus, the prince of evil could not harm him. This same thought is embodied in Jesus' intercessory prayer for his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth."

Two important practical lessons are here to be learned:

1. If we would guard our children from the evil influences of evil associations, we must cultivate in them tastes that are pure, for our tastes are greatly modified, if not entirely created, by cultivation. It will not do to leave them to chance, for the chances are against purity. Pure thoughts, pure imagery, pure words should be the constant food for childish hearts. It is the province of the home to furnish this food. Soon enough the child comes in contact with impure thoughts and language in the world. Its safety lies in having thoroughly imbibed better things in the early home training. A habit of purity in thought, in speech, in taste or preference will make the coarse and vulgar repellant, so that when necessary contact with it comes, as come it must to all who will be of much use in the world, the soul is not contaminated by the contact. We repeat, then, that the thing of prime importance in this whole question is the early and assiduous formation of habits of purity, positive preferences for that which is good, noble, pure, remembering, however, that no heart is perfectly pure that is not made so by the grace of God in Jesus Christ. The choices of such a heart will not be the low, the base, the impure; and necessary contact with evil in the performance of life's duties will not harm it. Look, then, to the heart-choices, to the unconscious preferences of the children and, by the help of God, set these aright. There will then be comparative safety.

2. These principles suggest a valuable lesson for him who, through perverted tastes, has fallen a victim to evil influences and has become a slave to evil habits. His hope of salvation from these is in the entire separation of himself from those companionships and surroundings which minister to his depraved tastes. No man, probably, is strong enough to rescue himself from the thralldom of an evil habit so long as his inward preference or taste is for that which debauches him and he remains in the companionship of those of kindred tastes, however strongly he may be convinced that he ought to reform. Here is a man who is a victim of the drink habit. In his sober moments he sees the folly, the wickedness of his habit, and resolves to reform. Two things are his mortal enemies in this endeavor. The first and greatest is his own appetite for the cup, his own depraved passion for drink; the second is his companionship with those whose selfish interest, whose hellish delight, it is to keep him in his bonds and his debauchery. If he would reform, the first, because the most tangible, thing for him to do is to sever, at once and forever, all connection

with such companionships and seek those whose sympathies and tastes lie along the course of the better life he proposes to himself. Under these more favorable conditions the great conflict of his life will be to reform his tastes, to form within himself a pure heart with respect to that one great evil. That which is true of such a man is true also of the man of profane lips, of lying tongue, or of an impure life in any other particular. The change in his companionship will help him to change his tastes and heart-preferences; but until this change is wrought within him, all outward semblance of reform is only a semblance, and in the end will prove a delusion and a snare to him. The apostle James aptly describes the fall of such men when he says, "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire."

Our associations and general surroundings may help or hinder the formation of good tastes, but our companionships are the result of our own preferences, our heart-choices. If our companionships are bad, it is a sure sign of something wrong deeper down, and the place of reform is not, fundamentally, in outward appearances and relations, but in our hearts and choices. In this deeper and more fundamental work of reform, he who will ask it may have the holy help of the Spirit of God, through Jesus Christ, so that all who will may conquer.

Communications.

GLIMPSES OF EUROPE.—No. 36.

BY PROF. H. M. MAXSON.

LIVERPOOL.

Here we are back at the hotel we left seven weeks ago. What a panorama of countries, peoples and sights these weeks have brought before us. It is interesting to look back to the time of our arrival, and see the change of feeling that these weeks have wrought. I then wondered that the news-boy so quickly recognized me as an American; I should now feel like laying violent hands on him if he took me for anything else, for the experience of these weeks has made me more than ever glad that I am a native-born American. There is, too, a kind of surfeit of sight-seeing, the sights and customs that once struck us as so odd having become so familiar that they have ceased to be noticed, yet, Liverpool, the first city that we saw on this side of the Atlantic, holds its place as unique. We have seen many donkeys, but nowhere have they been so numerous, so lively and so overloaded, as in Liverpool. We have seen many newsboys and matchgirls, but nowhere have they been so ragged and so dirty, so much like troublesome pests, as here in Liverpool. We have kept our curious eyes on the watch for drunkenness in all the countries we have visited, but in one evening in Liverpool I have seen more intoxicated persons than in all the rest of our travels and in all the years of my life besides. This is perhaps due to the fact that the walk in front of the North-western Hotel seems to be a sort of thoroughfare between the upper and lower parts of the city, and that I have employed much leisure time in the evenings, studying the human life that drifts back and forth along it. The saloons are obliged to close at eleven, and while there is enough of the effects of their trade to be seen at all times, just after that hour the passing throng seems largely made up of men and women heavily loaded with drink. It is particularly noticeable that a large portion of the crowd that files out of the barrooms is women.

I was impressed by the defense of the school rate system which the bright principal of a primary school here gave me the other day. The public schools are not free schools in England, but while parents are compelled to send their children to school, they are also compelled to pay a tuition or school rate of so much per week for each child, though I believe a discount is made which increases according to the number of children sent from one family. As I expressed some of the disapprobation with which an American would view such a thing, she said that it was a good thing for most of her patrons, as it was so much less money for the fathers and mothers to spend in drink, which is the all prevalent curse among them. The policeman with whom I talked about the matchgirls running the streets till midnight, told the same sad story of drink.

Birmingham holds a place in our minds chiefly as a city of smoke, where we spent the night, for we left for Chester early the morning after our arrival. Our course took

us near Wales, through a rugged section, in which every town seems a mining town and the ground is honeycombed with mines, while its surface is covered with great mounds of material dumped from the pit-mouths, and the hundreds of chimneys of smelting works, rolling mills and factories pour forth black volumes of smoke till the air is hazy with soot. The landscape around Soho particularly abounded in derricks with a large wheel at the top, which marks the mouth of a "pit."

Chester is a bustling business town, but is interesting to the tourist chiefly from its ancient Roman wall which still surrounds the city. Its value as a defense having long since ceased, it now forms an excellent promenade from which to view the city and country. The two main streets are lined with old houses, some of which are interesting for their quaint architecture, while many of the shops are in the second story and open upon a kind of elevated sidewalk which runs, now up and now down, along a portico or covered gallery that extends through the front of the houses at the height of a second floor. The old cathedral was "closed for repairs," so we rode out to Eaton Hall, the residence of the Marquis of Westminster, which proved very interesting as showing the elegance and grandeur of an English nobleman's country seat.

From the time we passed the great gate at the entrance to the grounds, we rode twenty minutes along an almost straight avenue, now through the woods, now through the meadows, before we reached the Hall. On application at the side entrance, we were admitted, as to any other show, at a shilling apiece, the fees being "used for benevolence." In architecture it surpasses every residence we have seen. The interior is elegantly fitted with rich furniture, beautiful pictures and fine statuary, yet there is a feeling that it could be lived in with comfort, a feeling that was wanting to most of the palaces we have visited.

In the park were several hundred deer lying around in groups under the trees. There was, too, the same abundance of rabbits, partridge and pheasants, so tame that they would pay hardly more attention to us as we drove by than they would if they were so many chickens.

We arrived in Liverpool Wednesday night, with the intention of going to Windermere to spend Sunday, but the hotel here proved so restful and comfortable after our weeks of wandering, that we decided to remain until Monday and rest, in preparation for our ocean voyage. One day in the course of my wanderings about the city, my eye caught the word "school" on a large bill posted on the side of a building in the manufacturing part of the city. Of course that word stopped me; and I proceeded to read the notice, which said that the schools of Liverpool would open Aug. 8th, a date to which our school children would strenuously object, I think. As I read, I heard the petulant voice of a teacher, followed by a rattling fire of children's voices, and it dawned upon me that I stood beside a "board school," as the public schools are here called. A little talk with the janitor led to an introduction to the master, and an interesting hour was spent in seeing the inside of an English school, although my time was so short I saw little of the instruction. The rooms were quite different from ours, being rather long and narrow instead of nearly square, the teacher's desk being on one of the long sides instead of at the end. The pupils' desks were arranged in tiers on a series of broad steps, running the length of the room, gradually rising toward the rear. This was considered the "latest improvement." Our pupils would think themselves ill-treated if compelled to sit in the desks I saw, which were a very old style of double desks with open fronts, which effectually precluded all possibility of hiding away half eaten apples and other forbidden articles, if they had such, but I doubt from their looks if they ever had an apple to carry to school. I saw no books in the desks, from which I inferred that they used them chiefly at time of recitation. Each sex is taught separately and seated in separate rooms. The arithmetic work seemed well arranged and accurate, and the writing (a peculiarly round, plain style of writing that seemed specially appropriate for the English) was neat and plain. But when some of the boys were called up to recite some poetry from memory, it was specially evident that I was in an English school, for while the expression was fair, the pronunciation was extremely odd, so that I involuntarily looked for the teacher to correct each speaker, but the broad pronunciation of "a," making "man" sound like "mon," seemed to have no effect on him. The children I will not attempt to

describe, except to say that they correspond to the other characteristics of Liverpool in cleanliness and general appearance. It seems odd to be introduced as "a master from the states." Considerable of the instruction was done by "pupil teachers," and it is probable that to one of them belongs the scolding voice that I heard while outside. The salaries, which are not large, are in some way dependent on the number of pupils who pass the examinations of the official examiners, a plan that must be extremely wearying to the teacher since she is compelled to face the impossibility of furnishing brains to her pupils where nature has left a vacuum.

A STATEMENT AND QUESTION.

The community about DeRuyter is thickly settled, and is remarkable for the number of aged people. It is quite common to meet with those over ninety, and a great many are past eighty. There is hardly an average of invalids, yet among so many the sick and suffering are often met with. Many of these have no church connection, and as the Sabbatarian pastors have usually remained so much longer than the First-day ministers, they have become widely known, and, I am glad to say for them, widely beloved. And so it has come to pass that the Seventh day Baptist ministers have been largely called to visit the sick and officiate in the burial of the dead. This has been especially the case during the long pastorate of Eld. Joshua Clarke, and during the longer residence of the devoted Eld. Thos. Fisher. Coming at the close of the long and successful pastorate of Eld. Clarke, and soon after the death of the beloved Eld. Fisher, the very circumstances called us continually to visit the sick and bury the dead. Since Christmas, and with no prevailing sickness, it has not been uncommon to attend from three to five funerals a week, nearly all outside of our denomination. For each of these a funeral or obituary notice is desired, especially in the case of the aged and prominent; and this notice is expected to appear in a purely secular paper. The following plan was adopted: I secured the names and addresses of the immediate relatives and friends, wrote a short notice, sent it to the RECORDER, and then ordered and paid for as many copies as desired, to be mailed direct from the office, to the relatives and friends. In this way it was thought the RECORDER and Sabbath truth might be introduced into many homes, under the most tender circumstances. As the paper containing the notice of a mother's or a sister's death would be sacred, so whatever else the paper contained might be read and cherished. Already I know that much good has come to our cause from this plan, in this vicinity. Early in the winter I paid for, and ordered mailed from the office as high as thirty six copies in one week, containing these notices; and I pray that they may do good in the homes they enter, all over the country.

But as each notice occupied from three to ten lines in the RECORDER, and the funerals kept increasing, I did not know as it was right to take up so much space in our denominational paper with notices entirely outside of the denomination. For example, not long ago, I was called to preach the funeral sermon of six rather prominent citizens, in less than two weeks, and all but one outside of our society. Suppose I had written an ordinary notice of eight to ten lines for each of these five; could I ask for forty to fifty lines of space in our valuable paper to publish these notices? Or should I send them on and expect the Editor to cut them down according to the space at his disposal?

So I would like to raise the question of funeral and obituary notices, that older and wiser heads may give their experience.

L. R. S.

MRS. EMILY PLACE GARDINER.

EMILY PLACE GARDINER, wife of Rev. Theodore L. Gardiner, of Shiloh, N. J., entered into the heavenly rest July 22, 1888. She was born at Nile, N. Y., June 5, 1849, and was therefore in the fortieth year of her age. She was married to Eld. Gardiner July 31, 1869. Her public religious experience began with her baptism under the pastorate of Rev. Joel B. West, at Nile, N. Y., when she was fourteen years of age.

Paralysis was the immediate cause of her death. This resulted after many months of severe suffering from "malignant ulceration of the stomach and bowels." She had required the immediate presence of her attendants for one hundred and eighty-two days and nights before her departure. All this was attended with much acute suffering, a portion of the time the mental and

spiritual suffering being greater than physical. When the storm of disquietude vented its fury, the skies cleared and a few days were like the bright light of a golden sunset. Faith, firm as the rocks; hope, clear and unshadowed; earnest longings for the rest which was approaching, combined to surround the days with the halo of trust and confidence, and suffering and bitterness of all that before was in no small degree relieved. The farewells were in her memory. The farewell services in her memory were held at Shiloh, July 25th. Every respect, of deep regard and Christian sympathy which the sorrowing community could offer, were evinced by the deacons, with their families, as representatives of the church, were among the mourners. The services were expressive floral offerings from the friends, and from personal friends, told of and deeply loved for the pastor's life and women in all their sympathies and The walls of the grave were crowded with evergreens and daisies, until no trace of earth appeared, and the casket rested in a place amid the emblems of immortality. The services were by the pastor of the Plainfield Church, text being taken from Isa. 41: 10. The bereaved husband and daughter, though burdened with grief, without that compensating joy which to those who know that their loved ones have passed from the world when temptations assail, to the broken rest and unshadowed peace indeed are such memories, and the light which shines through the door, when Christ's children thus cheer and strengthened while knowing that the same divine last grant us an everlasting entrance into the home of rest and peace; into "the Kingdom of the King."

WAYSIDE NOTES.

After attending the North-Western convention, which was a spiritual feast, we went to Walworth to spend a few days in the interest of the Society. Sickness prevented the fulfillment of our plans there, but goodness of the Lord, we were our engagements the week following. Here we met Bro. W. W. Menomonic, Wis., who became Berlin and Marquette in place of Learn, who has accepted the church at Rockville, R. I. A good minister, who has received the Sabbath and we trust will make him useful among his brethren at Berlin seemed to be zealous, and gave evidence that labor had not been bestowed vainly.

By the kind favor of H. I. took us in his carriage forty miles to the sands of Dakota and vicinities. Sabbath at Coloma, preaching to a good and attentive audience found several families who were the truth, and who were very our visit. Fourteen miles away we called upon other Sabbath held a meeting with good attendance, too, we found steadfast, grateful who need a shepherd's care. This field impressed us as a promising one, that should not Deacon Low, of the Coloma ing to keep up Sabbath meetings, request, made some appointments. May the Lord lead and love his truth on the Coloma.

More and more we are small churches, who are struggling and existence amid many difficulties. It should be to be encouraged and strengthened. It should be to be seeking new homes to locate. We have Sabbath society and prayer meetings, but we need courage to some little flock become fearful and ready to it to God and to his cause; to themselves in this as well as "seek first his kingdom and and to the world they owe their good works may send the glory of their Father in heaven. The crops at Berlin and where in the state, are bounding looking, especially good, and promise of large yield. An potato fields seemed to take

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WAYSIDE NOTES.

After attending the North-Western Assoc- ation, which was a spiritual feast indeed, we went to Walworth to spend the Sabbath, and a few days in the interest of the Tract Society. Sickness prevented the accomplish- ment of our plans there, but through the goodness of the Lord, we were able to meet our engagements the week following, at Ber- lin. Here we met Bro. W. W. Ames, of Menomonie, Wis., who becomes pastor at Berlin and Marquette in place of Bro. Mc- Learn, who has accepted the call of the church at Rockville, R. I. Bro. Ames is a good minister, who has recently embraced the Sabbath and we trust the Lord will make him useful among his people. The brethren at Berlin seemed to be united and zealous, and gave evidence that missionary labor had not been bestowed upon them in vain. By the kind favor of H. F. Clarke, who took us in his carriage forty miles through the sands of Dakota and vicinity, we spent a Sabbath at Coloma, preaching three times to good and attentive audiences. Here we found several families who were clinging to the truth, and who were very thankful for our visit. Fourteen miles away, at Deerfield, we called upon other Sabbath-keepers, and held a meeting with good attendance. Here, too, we found steadfast, grateful brethren, who need a shepherd's care in the future. This field impressed us as an inviting and promising one, that should not be neglected. Deacon Low, of the Coloma Church, desir- ing to keep up Sabbath meetings, has, by request, made some appointments for preach- ing. May the Lord lead and bless those who love his truth on the Coloma field. More and more we are convinced that small churches, who are struggling for truth and existence amid many difficulties, should be encouraged and strengthened; wherever practicable. It should be the purpose of all seeking new homes to locate where they can have Sabbath society and privileges, and give courage to some little flock that may have become fearful and ready to die. They owe it to God and to his cause; and they owe it to themselves in this as well as in other things, "seek first his kingdom and righteousness", and to the world they owe the light which their good works may send forth, reflecting the glory of their Father in heaven. The crops at Berlin and vicinity, and else- where in the state, are bounteous. Wheat is looking especially good, and corn is full of promise of large yield. Around Coloma, po- tato fields seemed to take the lead on some

BRITISH PLACE GARDINER.

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spiritual suffering being greater than the physical. When the storm of disease had rent its fury, the skies cleared and the last few days were like the bright hours of a golden sunset. Faith, firm as the everlasting rocks; hope, clear and unshadowed, and earnest longings for the rest which she was approaching, combined to surround her last days with the halo of trust and rest. The suffering and bitterness of all that had gone before was in no small degree removed by that which came at last. All needful preparations concerning her departure and the last rites to be performed in her mem- ory, the future plans concerning her children and husband, were made as calmly as though it were the preparation for a brief absence. The farewell services in her memory were held at Shiloh, July 25th. Every mark of respect, of deep regard and Christian friend- ship which the sorrowing community and church could offer, were evinced. The deacons, with their families, as official repre- sentatives of the church, were present among the mourners. The simple but expressive floral offerings from the church, and from personal friends, told how truly and deeply love for the pastor's wife was woven in all their sympathies and memories. The walls of the grave were curtained with evergreens and daisies, until no trace of fresh earth appeared, and the casket sank to its resting place amid the emblems of hope and immortality. The services were conducted by the pastor of the Plainfield Church, the text being taken from Isa. 41: 10. The bereaved husband and daughters, though burdened with grief, sorrow not without that compensating joy which comes to those who know that their loved ones have passed from the world where sufferings and temptations assail, to the land of un- broken rest and unshadowed peace. Blessed indeed are such memories, and glorious is the light which shines through the open door, when Christ's children thus go home- ward. We, "who a little longer wait," are cheered and strengthened while we wait, knowing that the same divine love will at last grant us an everlasting entrance into the home of rest and peace; into "the presence of the King." A. H. L.

WASHINGTON LETTER. (From our regular correspondent.) JULY 27, 1888. In Congress, interest is now centered in the Senate Finance Committee, because it remains for the latter to say whether the tariff bill shall be pigeon-holed, or whether this campaign measure shall have a test in the Senate. It was on July 21st last that this famous bill, which circumstances have made the chief and almost the only issue of the Presidential campaign, passed the House of Representatives by a majority of thirteen. The bill was sent to the Senate on the same day and was immediately referred to the above mentioned Senate Committee. It would be unsafe to venture a prediction just now as to this committee's disposition of the measure; besides, you may know what has been done by the time this reaches you. When Representative Mills arose to close the tariff debate on the final day, the scene in the House was similar to that on April 17th, when he stood in the same place to open the long discussion. Every Member of the House in the city was present. There were no empty seats. The galleries were thronged, and the crowd overflowed into the corridors. The speech lasted just one hour. At the close, the orator was heartily congratulated and shaken by the hand by his Demo- cratic colleagues who gathered around him, and it was noticed that Mrs. Cleveland, who had entered with her mother while Mr. Mills was speaking, violated the rules of the House by applauding from the gallery. The next demonstration, however, was in favor of the Republicans. Before the vote was ordered on the passage of the bill, there came a message from the sick room of the man who had more to do with controlling the fate of tariff legislation than any other in the country, and it created quite a sensa- tion. The Clerk read the letter so that not a syllable of it could escape the dustiest ear in the most remote part of the gallery. As he read the words in which Mr. Randall said that he was not willing to be misunder- stood, and declared emphatically that he was opposed to the Mills bill, the Republi- cans raised a great uproar to signalize their triumph. Then the voting began. Every person who could obtain a roll of the Mem- bers' names had it, and watched closely and listened eagerly as name after name was called, and the answer came "aye" or "no." Interest was high, and curiosity was strained to know how the doubtful Members on both sides of the House would vote. Each party was ready to send up a great round of applause, whenever a vote came over from the opposite party. In the alpha- betical list Mr. Bliss stands first among the names of those who did not vote according to party. When he voted "no," the first point was scored by the Republicans, and heartily they showed their appreciation by applause. Then it began to look bad for the bill, because, although Mr. Bliss is a Protectionist, it had been expected he would vote for the bill. His vote was therefore a surprise and it inspired the anxious listeners to imagine all sorts of unexpected possi- bilities. Interest grew intense. A few Members failed to answer to their names. That might mean that they were absent and paired, or that they were wavering and waiting for the second roll call before making the plunge. Mr. Fitch's name was reached. He was a Republican, and when he voted "aye" it was the Democrats' turn to clap. Finally, when the vote was made up and announced, there was much rejoicing on the Democratic side. Members arose to their feet, cheered and waved bandannas in the air. The President's wife looked as much elated as anyone, and again joined the triumphant demonstrations by clapping her hands. By the way, it was Mrs. Cleveland's birthday. She had just entered her twenty- fifth year. It is now a proper time to pre- sent the first lady of the land in her new role, which is active church work. She has been pictured as a fair young school girl, as a blooming bride, the gracious hostess doing the honors of the White House, the patron of art and of charity, as a mild athlete in the tennis court and as handling the ribbons like a skillful horsewoman. She now ap-

pears in a new light. Mrs. Cleveland will act as treasurer for the fund for the con- struction of an American church in Berlin, and will solicit contributions and personal- ly acknowledge by letter all donations. This church work in Berlin was begun eight years ago for the benefit of American stu- dents, who number yearly 400 in that city, and for American tourists for every state in the Union, who come by thousands every year. There are three American churches in Europe. These are in Rome, Paris and Dresden. The American church in Berlin is non-sectarian, and has for its doctrinal basis that of the Evangelical Alliance.

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Home News.

New York. INDEPENDENCE.

It is a source of pleasure to report through this medium the interest which this portion of our beloved Zion endeavors to maintain. In these days of political strife and increas- ing excitement we are trying to remember that we are brethren, each entitled to respect; and while the national contest promises to be a severe one, we hope to maintain our faith in God and believe that he is in history moving the great undercurrents of events, and that truth shall finally prevail. In the midst of all this, and while the tendency of political strife is to bring coldness to pro- fessed Christians who permit themselves to become excited, we believe present appear- ances justify us in saying that a more gen- eral harmony and feeling of brotherly love prevails among us now than for many months past. Our meetings for prayer, praise and conference are better attended than at any time since we came to this church. For the past six weeks in particular the attendance and interest has been increasing. Our communion season, July 21st, was very interesting, and the presence of visiting brethren and sisters from Westerly, R. I., New Market, N. J., Hornellsville, Andover, Alfred Centre, Belmont, N. Y., and North Bingham and Ulysses, Penn., added to the profitability of the occasion. To our non-resident members we would say that any letters expressive of interest are very encouraging to us, and we believe for their good. One brother from a distance writes: "I wish to say to the brethren and sisters that, although I have not the happy privilege of meeting you in our covenant meeting and communion, yet the season will be remembered by me. I still have regard to my covenant obligations and, as far as I may, renew my covenant with you and with our blessed Father in heaven. I still have hope in Christ our Saviour, and am happy in the privilege of commending myself with all my loved ones to the care of our cove- nant keeping God with the full assurance that he careth for us. Pray for me that my faith fail not." O, that every absent member of our churches felt like that and had spirituality enough to send their testimony to their church when too far away to meet with their brethren and speak!

Brethren, everywhere, the times demand greater consecration, stronger purposes, more vital godliness. Be strong in the Lord. H. D. C.

Wisconsin. MARQUETTE.

Perhaps some of the RECORDER readers will remember that about thirteen years ago, a little church of ten members was gathered at this place, by Eld. H. B. Lewis, called the Marquette Church. This Church soon went into obscurity and, by the denomina- tion, was considered extinct; but we were not entirely dead. Death and removals had re- duced our numbers one half, and two of the remainder were separated fifteen miles from us, and twenty miles from each other. About a mile from us were two Sabbath-keepers of irreproachable character, to whom we were ardently attached, but who preferred to remain independent of church obligations. Relying on God for help, with the Bible, the RECORDER, and a good supply of tracts, we tried to spread the truth and win souls to Christ. Years passed, and we saw little or no fruit of our labor. Old age was creeping on, and we felt lonely, and sometimes almost discouraged. The unfulfilling promise of God was our only solace. It was thus that Eld. Morton found us and spoke to us words of comfort and hope. The common people heard him gladly, while his plain and searching sermons excited the latent hostility of our Methodist brethren; and when he returned, accompanied by Eld. McLearn as missionary pastor, he found the church locked against them. This aroused the indignation of the community, and five

Wisconsin. MARQUETTE.

members withdrew from the Methodist Epis- copal Church. One of them offered us the free use of his hall, which we thankfully ac- cepted, occupying it about nine months. Eld. McLearn gained many friends, and his audiences increased. Spring came; and while Eld. McLearn was detained from filling his appointments by ill- ness and bad roads, a Danish exhorter came, and tried to allay the tumult and hold revival meetings; but the tumult grew more fierce, till the people were told if they had rights with- regard to the church that had been withheld, they should be withheld no longer. When Eld. McLearn came again, the church had been freely opened, well lighted, and a large concourse were anxiously awaiting his ar- rival. He was cordially received by old and young. Now, after having earnestly and patiently labored among us two years, edu- cating the people, teaching from the Bible the sovereignty of God, the perpetuity and immutability of his law, the presumption of man in trying to change his ordinances, and salvation only through Christ, and the safety of the true believer, he leaves us amid the regrets of all. Even his fiercest opposer (he who so long and persistently kept the church locked) is now among his friends. Our late quarterly meeting was a success. The people were greatly interested. One middle-aged man pledged himself to the service of God, and one lady said she almost regretted that she was an Episcopalian. Our independent Sabbath-keepers, during the two years, have come nobly to the front with heart and purse, and others have done well. Since our meeting, our aged deacon has passed from among us. His exit (not to say death) was so triumphant and glorious that a deep impression has been left on the com- munity. I now ask every brother and sister who has an interest at the throne of grace, to offer fervent prayer that Eld. Ames, who comes to labor on the Berlin field, may be endowed with wisdom and power from on high to worthily accomplish that for which the Mas- ter has sent him. MRS. D. TICKNER. JULY 23, 1888.

Condensed News.

Domestic.

Representative Springer has introduced in the House of Representatives a bill to tax the products of trusts. The Indians of the Sioux Reservation are opposed to the treaty for opening the reser- vation to settlement. Eight conductors and trainmen on the Long Island Railroad were discharged recent- ly for entering saloons and drinking intoxi- cants during their hours of duty. The Federal State Department has been informed of the establishment of telegraphic communication between the Dutch colony of Curacao and North America. A rattlesnake having fourteen rattles was killed on the Erie railway track near Cam- erton, July 23d. The day before, near the same place, another rattler was killed hav- ing twelve rattles. At Pittsburg, Captain Lew N. Clarke, commander of the excursion steamer May- flower and a well-known steamboat man, was suspected last week of selling liquor on the boat without a license. He was prompt- ly convicted and sentenced to five months' imprisonment and fined \$700. The Chief of the Bureau of Statistics re- ports that the total number of immigrants arrived at the ports of the United States from the principal foreign countries, except from the dominion of Canada and Mexico, during the twelve months ended June 30, 1888, was 539,818, against 483,116 in 1887. James Hutchins, of Chicago, who died last week, lived twelve years in the same house with his wife without speaking to her. She implored him on his death bed to break the silence, but he refused to say a word to her though he asked the doctor for a drink of water just before he died. Foreign. The marriage of the Duke of Aosta to Princess Letitia Bonaparte is fixed for Sep- tember 11th at Turin. The pan-Anglican Conference has reported in favor of recognizing the ministry of the non-episcopal dissenting bodies. Mr. and Mrs. Gladstone celebrated their golden wedding July 25th. Many testimo- nials of congratulation were received. Herr Hartung, a well known Berlin en- gineer, has been expelled from Switzerland on suspicion of being a socialist and a conspirator. The British Cabinet has decided to hold an autumn season of parliament. The two houses will adjourn in the second week of August and reassemble in October. Ancient human footprints have been found in volcanic rock in Nicaragua. The prints are described as being nine and one- half inches long, three inches wide at the heel and four and one half inches at the toe. The apparent length of the foot itself is eight inches.

The German Emperor's projected meet- ing with King Humbert is definitely fixed for October. Under the instigation of Prime Minister Crispi, King Humbert has asked the Emperor to visit Rome. At an election held in the department of Dordagne last week to fill a vacancy in the Chamber of Deputies Tallifer (Bonapartist) was elected. He received 47,650 votes. Clerjounie (Republican) received 41,524 and Boulanger 4,645. A volcanic eruption at Bandaisan, Japan, fifty leagues from Yokohama has destroyed several villages and killed 1,000 persons, including 100 visitors at the Thermal Springs. A fresh crater has formed and the eruption is still active. William O'Brien addressing a demonstra- tion at Edinburgh recently, said he believed that deep in the heart of the British people was a feeling of sickness and loathing for the endless misery and blood-guiltiness in Ireland. The deepest desire of the Irish was to forgive and forget the miserable past and to enter upon a brighter and better time.

UNPROFITABLE HEARING.

The Parable of the Sower illustrates the different kinds of hearers. The seed, the sower, the sunshine and the rain were the same. The wide variety of results were due to the various conditions of the soil into which the seed fell. The good harvest was due, in part, to the condition of the soil where it grew. The failure in the other cases was because the soil was shallow, or hard, or preoccupied. If the congregation has a right to expect the preacher to make preparation for the pulpit by earnest study and secret prayer, the preacher has a right to demand a corre- sponding preparation on the part of the people. It will take the eloquence of more than a man to preach a sermon which has power in it over a man who is not in a frame of mind to hear. The power of what is spoken de- pends on the power of the hearer to receive. A meal, a portion of medicine, a crutch, de- pend quite as much for their effect on the recipient's condition, as upon their own merit. Music is sweet only to the soul which has music in it. This will account for a good deal of the poor preaching in the world. A brother re- marked of one of the best listeners in the audience, that she never hears a poor ser- mon. He paid her the very highest com- pliment. To her every sermon is good because her heart catches the good and forgets that which is not so good. There may be, there is, any amount of inferior preaching, but there is quite as much inferior hearing. Any sermon would come out mummy as it dripped through the mind of one of these poor hearers. The touch of the musician may be never so cunning, if the wire be rusty the sound will be spoiled. Wrinkled canvas will mar the finest skill and color of the painter. So will the effect of preaching be spoiled if it falls upon muddy, crooked, rusty souls. It is much easier to converse with some people than with others. There is a pure delight in relating an incident to a familiar friend who gives undivided attention to your tale, while to relate the same incident to another acquaintance sinks to the level of a task. The responsiveness of the hearer inspires the talker, as the pianist rises on the sweet sounds the piano gives back to his touch. There is an echo from some hearts which enforces the strength of the speaker. It is pleasant to tell what the hearer is pleased to hear. But, if good hearing helps the speaker so much, it is of highest value to the hearer himself. Cheerfulness becomes him. He is in an expectant mood. His plate is turned right side up. His hand is outstretched and empty. He is listening, and therefore com- prehends. And he is listening for something to do him good. He is not a detective, ig- noring the good and hunting only the evil. He is friendly toward every pure thought and sound utterance. Hence his frame of mind is a process of education toward good things. He is cultivating a healthful appetite which will learn to reject the bad and relish the good. When a man says he heard a poor sermon, his decision is susceptible of two interpreta- tions. The chances are about equally di- vided between the preacher and the hearer, with the odds against the hearer. Where both are well prepared for the service, the sermon will always be good. We recommend a lit- tle more diligent preparation for the pew, without any relaxation of effort on the part of the preacher for becoming readiness for the pulpit.—Central Baptist.

PERFECT THROUGH SUFFERING.

It is rough work that polishes. Look at the pebbles on the shore! Far inland where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies, girdled by the mountains, sheltered from the storms that agitate the deep. The pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long, white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, so in art, so in garce, it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—Christian World.

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Sermons and Essays.

NEED OF UNITY IN OUR WORK AND METHODS.

BY MISS DEAN WITTER.

Read during the Woman's hour at the Western Association, Little Genesee, N. Y., June 16, 1888.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." "Till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Unity, may well be called the key-note to man's destiny, and one of the principles of our existence. It is the one needful element in home, in church, and in state; hence the necessity of unity in our work. Man was not created an independent being, but one needing the sympathy, council, and companionship of another and how can these needs be met, except through unity of thought, feeling, and purpose?

No great good was ever accomplished except through united and concentrated effort on the part of those interested in the object. A pastor may pray, preach, and labor for the upbuilding of Christ's kingdom in the hearts of his people, and for the conversion of those whose eyes are closed against the light, but unless he can have the hearty co-operation of the working element of his church, his fondest hopes will never be realized. A church is strong in proportion to the unity which exists in the church, and no greater evidence is needed that there is a lack of this than the cold, abnormal condition into which many of our churches have fallen. This lack comes from various sources. As Christians we have a pattern, and as churches we have our rules; so long as we try to mold ourselves after the fashion of one, and conform ourselves and our interests in securing the object embraced in the other, just so long there will be Christian growth, and an undying influence for good over those with whom we mingle. But when we begin to "measure ourselves by ourselves, and compare ourselves among ourselves," we begin, one by one, and almost unconsciously, to lose our Christian graces, fashioning ourselves after the manner of men by indulging in the innocent pleasures (so called) of the world, even to the breaking of sacred covenants to join ourselves to organizations of a worldly character, promising our best effort and support, which include both time and money, thus weakening the churches in the same degree that the other organization is strengthened; and not only that, but robbing God of that which was consecrated on his altar. A Christian should remember that he is not his own, but Christ's; and if Christ's, we have no right to make reserves; our time, our talents, and all we have are his, and we should never feel free to use them except to honor and glorify his cause.

You say many of these organizations are doing a wonderful work in raising the fallen and reaching a class which cannot be reached through the church. But we firmly believe the church which has lost much of its vital power that it is unable to carry on the work of reform in all its branches, has fallen far below the standard which Christ set up for it, and that this is the outgrowth of severing these sacred bonds of Christian unity. How many of our pastors have become discouraged and almost disheartened, in knowing that numbers of church members were in the lodge room, or seeking the gratification of some worldly amusement, while in the prayer-meeting there was scarcely a corporal's guard!

These are some of the evidences of lack of unity, and sure proof of need of unity in our work. For surely the success of our work lies in and through the church, as we do not and cannot depend on any outside help for its support. It is only those whose hearts are beating in unison with the great Heart of Love, who are anxious to do his bidding in fulfilling the commission first given to woman to "go tell" the story of a risen Lord. Shall we be faithful to this commission, or must it be entrusted to others?

New opportunities are presenting themselves to us every day; shall we embrace and use them or let them slip—these golden opportunities in which to do so much for the Master? We have already entered upon this work by pledging ourselves to the support of one who shall be sent, not only to cultivate the intellectual powers and faculties of those in superstition and heathen blindness, but to till the heart, uprooting impressions received of gods of wood and stone, implanting there the seeds of truth,

and preparing them for the reception of the Holy Spirit. Our faithfulness to this pledge depends entirely upon the unity of spirit which exists, or which shall exist in carrying out this purpose. Our desires and our aims should be one; and these should be held in strict harmony with God's plan in rescuing fallen humanity.

"The ends of the earth are in close communication in these days, and Christian workers on the different continents are brought nearer to each other in sympathy and in co-operation by their increased opportunities of interchanging thought and opinion. Do we realize that with every opportunity comes an added responsibility? Who dares say, we have no part in this work, giving as a reason, that God has not endowed us with abilities to work for him? Was not he who was intrusted with one talent held just as responsible for its use as he who had ten? Because we cannot cross the ocean, or perform some great work, it does not prove that the little we are able to do should be left undone, or that our responsibilities are in the least decreased. We are not rewarded according to that which is given to us, but according to the use we make of it. "Small service is true service while it lasts." If we cannot be a Moses, we can be an Aaron and a Hur; and when have we ever been more needed than at just this present time?

Calls for help are coming from every quarter. Shall we fold our hands, answering them and our own consciences by remembering such requests in our prayers without making a personal effort to relieve their necessities? It is well for us to remember the deacon's prayer, and the old lady's ejaculations for potatoes, and that one is of little worth without the other. Consistency in prayer, even on the part of Christians, is too little thought of, we fear, and, to our shame we are often surprised after God has performed his part that we should be called upon to act in the matter.

But how can we best meet these questions? surely, in no other way so well as by united effort to secure a ready response to the call. If we are organized we are ready for the work, and if not, we would suggest that an organizing effort be made at once. Organize the old, the young, and especially the children. Now we are aware that some will object to this method, claiming for it an unnecessary outlay of time and labor; and that a much better plan is, to make our donations direct to the object. In fact, we have heard similar excuses presented; *excuses*, we say, for they proved to be such, as we seldom if ever knew the individuals making them to do or give anything for benevolent purposes.

But just here occurs to us a practical illustration of one of the benefits to be derived from organizing. A call comes from the Woman's Board to each church in this Association to help in furnishing an outfit for our out going missionaries to China. Having a head, and being able to ascertain the needs to be met, and of knowing the plans of other societies, we are prepared to act at once in the accomplishment of this object, thus saving unnecessary delay and expense, by doing the work in a systematic way. Another advantage to be gained is, that we are placed in a position to better understand the needs of our work, opportunities for, and our own personal responsibility in, the success of it; and, thirdly, that "in union there is strength," which is proven by the preacher when he says "Two are better than one," giving as a reason for this gain, "For if they fall the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up."

We emphasize the children, because in them is our largest hope; and upon them rests the future success or failure of our work. "Train up a child in the way he should go, and when he is old he will not depart from it." Who has not seen developed the influence of early training? Teach a child benevolence, and benevolence will be the characteristic of that life, however long it may be. Neglect a child in this respect, and the result will be as lasting. Give the children something to do, some work they can call their own; they are naturally quick and active, and are never so happy as when conscious of being of service to some one.

The Christmas-box is an excellent plan to furnish work, not only for the children, but for the young people; and if the pleasure of those receiving the gifts is equal to that of those arranging them, they will prove a double blessing. Great care should be taken, too, in developing the intellectual faculties of the young by bringing them into use; early training in this respect will be of great advantage to them in maturer years, when they will be called to take their places in the ranks.

We have referred to systematic doing, and now we wish to emphasize the same thought in giving. Who, having tried the method of laying aside a certain portion, say one-tenth (for we are much in favor of that method) of all they receive, are not fully prepared to testify in favor of the plan, acknowledging their surprise in being able to answer so many calls for charitable objects, even from a scanty income? And giving is another means of increasing unity in our work: for the more we do, and the more sacrifices we make for any cause, the dearer it comes to be to us; and not only so, but "God claims a portion of our substance, and withholding this claim is to rob God." Instead of withholding, may we "Honor the Lord with our substance," "endeavoring to keep the unity of the spirit in the bond of peace."

Miscellany.

A PRAYER OF FAITH.

BY REV. DR. BURROWS.

Our hearts to thee we raise, O God, to whom be praise, And endless love.

While we before thee bow, O hear and bless us now From heaven above.

See how we need thy grace; Turn not away thy face; But give us light.

Guide thou our wandering feet Near to thy mercy-seat, By thy great might.

Cleanse thou our mind and heart, So shall we ne'er depart From him who died.

O keep us there, we pray, And may we never stray From his dear side.

Fill us with fervent hope, While we to thee look up, O Lord of all!

May we rejoice in thee, From every sin made free, No more to fall.

Keep us from day to day; Be, Lord, our constant stay, For we are thine.

May we in thee abide, And then be satisfied, With peace divine.

—Observer.

THE LIGHT OF TRUTH.

"Detestable phantom!" cried the traveler, as his horse sank with him into the morass; "to what a miserable end you have lured me by your treacherous light."

"The same old story forever," muttered the Will-o'-the-Wisp, in reply. "Always throwing blame on others for troubles you have brought upon yourself. What more could have been done for you, unhappy creature, than I have done? All the weary night through have I danced on the edge of this morass, to save you and others from ruin. If you have rushed in further and further, like a headstrong fool, in spite of my warning light, who is to blame but yourself?"

"I am an unhappy creature, indeed," rejoined the traveler; "I took your light for a friendly lamp, but have been deceived to my destruction?"

"Yet not by me," cried the Will-o'-the-Wisp, anxiously. "I work out my appointed business carefully and ceaselessly. My light is ever a friendly lamp to the wise. It misleads none but the headstrong and ignorant."

"Headstrong! ignorant!" exclaimed the statesman, for such the traveler was. "How little do you know to whom you are speaking! Trusted by my king, honored by my country, the leader of her councils, ah, my country, my poor country, who will take my place and guide you when I am gone?"

"A guide who cannot guide himself! Misjudging, misled, and—though wise, perhaps, in the imperfect laws of society—ignorant in the glorious laws of nature and of truth—who will miss you, presumptuous being? You have mistaken the light that warned you of danger for the star that was to guide you to safety. Alas for your country, if no better leader than you can be found!"

The statesman never spoke again, and the Will-o'-the-Wisp danced back to the edge of the black morass; and as he flickered up and down, he mourned his luckless fate, always trying to do good, so often vilified and misjudged. "Yet," said he to himself, as he sent out his beams through the cheerless night; "I will not cease to try; who knows but that I may save somebody yet? But what an ignorant world I live in!"

"The old squire should mend these here roads," observed Hobbinoll, the farmer, to his son Colin, as they drove slowly home from market in a crazy old cart, which shook about with such jerks, that little Colin, tried in vain to keep curled up in the corner. It was hard to say whether the fault was most in the roads—though they were rather rutty, it must be owned—or in the stumbling old pony who went from side to side, or in the not very sober driver, who seemed unable at times to distinguish the reins apart, so that he gave sudden pulls, first one way and then the other. But through all these troubles it comforted the farmer's heart to lay all the blame on the squire for the bad roads that led across the boggy moor. Colin, however, took but little interest in the matter; but at length, when a more violent jerk than usual threw him almost sprawling on the bottom

of the cart, he jumped up, laid hold of the side planks, and began to look around him with his half-sleepy eyes, trying to find out where they were. At last he said, "She's coming, father."

"Who's coming?" shouted Hobbinoll. "T's mother," answered Colin. "What's she coming for, I wonder?" said Hobbinoll; "we've enough in the cart without her."

"But you're going away from her, father," expostulated Colin, half crying. "I see her with the lantern, and she'll light us home! You can't see father; let me have the reins." But Hobbinoll refused to give up the reins, though he was not very fit to drive. In the struggle, however, he caught sight of the light which Colin took for his mother's lantern.

"And is that the fool's errand you'd be going after?" cried he, pointing with his whip to the light. "It's lucky for you, young one, you have not had the driving of us home to-night, though you think you can do anything, I know. A precious home it would have been at the bottom of the sludgy pool yonder, for that's where you'd have got us to at last. You light is the Will-o'-the-Wisp, that's always misleading folks. Bad luck befall him! I got half way to him once when I was a young 'un, but an old neighbor who'd once been in himself was going by just then, and called me back. He's a villain is that shame-faced Will-o'-the-Wisp."

With these words the farmer struck the pony so harshly with his heavy whip, twitching the reins convulsively at the same time, at the mere memory of his adventure in the bog, that little Colin was thrown up and down like a ball, and the cart rolled forward in and out of the ruts, at such a pace, that Hobbinoll got home to his wife sooner than she ever dared to hope for on market evenings.

"They are safe," observed the Will-o'-the-Wisp, as the cart moved on; "and that is the great point gained! But such wisdom is mere brute experience. In their ignorance they would have struck the hand that helped them. Nevertheless, I will try again, for I may yet save some one else. But what a rude and ungrateful world I live in!"

"I see a light at last, papa!" shouted a little boy on a Shetland pony, as he rode by his father's side along the moor. "I am so glad! There is either a cottage or a friendly man with a lantern who will help us to find our way. Let me go after him, I can soon overtake him." And the little boy touched his pony with a whip, and in another minute would have been cantering along after the light, but that his father laid a sudden and heavy hand upon the bridle.

"Not a step further in that direction, at any rate, if you please, my darling."

"Oh, papa!" expostulated the child, pointing with his hand to the light.

And, "Oh, my son, I see!" cried the father smiling; and well it is for you that I not only see, but know the meaning of what I see at the same time. That light is neither the gleam from a cottage, nor yet a friendly man with a lantern, as you think, though, for the matter of that, the light is friendly enough to those who understand it. It shines there to warn us from the dangerous part of the bog. Kind old Will-o'-the-Wisp!" pursued the father, raising his voice, as if calling through the darkness into the distance—"kind old Will-o'-the-Wisp, we know what you mean; we will not come near your deathly swamps. The old naturalist knows you well; good-night, and thank you for the warning."

So saying, the naturalist turned the reins of his son's pony the other way, and they both trotted along, keeping the beaten road as well as they could by the imperfect light.

"After all, it was more like a lantern than those pictures of the nasty Will-o'-the-Wisp, papa," murmured the little boy, reluctantly urging his pony on.

"Our friend is not much indebted to you for the pretty name you have called him," laughed the father. "You are of the same mind as the poet, who, with the license of his craft, said:

"Yonder phantom only flies To lure thee to thy doom."

"Yes, papa, and so he does," interposed the boy.

"But, indeed, he does no such thing, my dear; on the contrary, he spends all his life in shining brightly to warn travelers of the most dangerous parts of the swamp."

"But the shining seems as if he was inviting them to go after him, papa."

"Only because you choose to think so, my dear, and do not inquire. Does the sailor think the shining of the lighthouse invites him to approach the dangerous rocks on which it is built?"

"Oh, no, papa, because he knows it is put there on purpose to warn him away."

"He only knows by teaching and inquiry, Arthur; and so you also by teaching and inquiry will learn to know that this Will-o'-the-Wisp is made to shine for us in swamps and marshes as a land beacon of danger. The laws of nature, which are the acted will of God, work together in this case, as in all others, for a good end. And it is given to us as both a privilege and a pleasure to search them out, and to avail ourselves of the mercies, whilst we admire the wonders of the great Creator. Can you think of a better employment?"

Meanwhile the Will-o'-the-Wisp had heard the kind good night that had greeted him as the travelers passed by on that dark evening. And his light shone brighter than ever, as he said, "I am happy now. I have saved the life of one who not only is thankful for it, but knows the hand that saved him." With

these words he cheerily danced back again to his appointed post.—From "Parables from Nature," by Margaret Gatty.

WHEN SHOULD CHILDREN JOIN THE CHURCH?

The serious answer to the question when one should join the church, is just the same in the case of a child as in the case of any other person: "When he becomes a Christian." It is a strange commentary on the unbelief of parents that this question should ever be raised, a still stranger commentary that it should so often have been answered in the wrong way. "The promise is unto you and to your children," so Christian parents for generations have been reading, and then they have silently interpolated the words, "The promise is unto you and to your children after they have grown up." Whatever may have been the pretext really given, parents have really opposed their children's joining the church, because they have not believed in their conversion; because, practically, they have not believed that the Holy Spirit could or would reach the young and tender and susceptible heart, but would only lay siege to the hardened sinner. Oh, what loss, what disastrous loss to the church of God has been caused by this unbelief!

Christ could not perform his mightiest work for the upbuilding of our churches in this generation, because of the unbelief of parents in withholding from him their children. First, let all parents decide how early their children may and actually do become Christians, then they will know just how early they ought to come into the church. There is no other safe ruling whatever in individual cases; whether that means five or twenty-five.—Golden Rule.

I LOOK TO THEE.

I look to Thee in every need, And never look in vain; I feel Thy strong and tender love, And all is well again.

The thought of Thee is mightier far Than sin, and pain, and sorrow are.

Discouraged in the work of life, Disheartened by its load, Shamed by his failures or its fears, I sink beside the road;

But let me only think of Thee, And then new heart springs up in me.

The calmness bends serene above, My restlessness is still; Around me flows Thy quick'ning life, To nerve my faltering will;

Thy presence fills my solitude, Thy providence turns all to good.

Embosomed deep in Thy dear love, Held in Thy law I stand; Thy hand in all things is abroad, And all things in Thy hand;

Thou leadest me by unthought ways, And turn'st my mourning into praise. —Longfellow.

THE USE OF ILLUSTRATIONS.

BY REV. E. R. THWING.

Christ preached in parables and, like Hosea, he taught us the value of similitudes. It was a just criticism of one of the greatest preachers of his day, that he failed as to style in having "no *likes*" in his discourse. The old proverb is "He is a poor mason who refuses any stone," and so the true teacher will utilize all knowledge as serviceable, remembering, as Paxton Hood says, that one illustration is worth a thousand abstractions, being a window of speech through which the truth shines. "We yield to fact when we resist speculation," as Disraeli says, for pictorial truths are both arguments and witnesses, ornaments and supports, giving not only beauty but strength to speech.

In his first parish Dr. Guthrie used to question the young folks on his sermons, and found that the illustrative portions were best remembered, and so resolved "never to shoot an arrow without winging it." The feathers of an arrow direct its course and the barb makes it stick. Matter and manner, substance and style, are factors which cannot be separated. There should be pungency in truth, as there is fragrance in incense. The odor regales the smell, while the flame attracts the sight. The story is the wing of the argument, and the point of the story, like the barb, makes sure the argument.

Of Jesus, it is said, "Without a parable spake he not unto them." The reddening dawn and the glowing sunset, the lily and rose, the fig and the vine, the vocations of men and the scenes of domestic life, the calamity at Siloam, and a score of other objects and subjects enliven his discourses. Hence, their vivid and enduring charm of style. The intensely concrete form into which Mr. Spurgeon, and other modern preachers like him, throw their thoughts, is a source of unending popularity. They mind the three P's, they prove, they paint, they persuade. One word more.

It is possible to have too much of a good thing and overload speech as the steps of a wealthy Roman matron were once impeded by the simple weight of her jewels. As John Wilkes remarked, when a friend tried to excuse the wearisome prolixity of a garrulous story-teller, by saying he was in his dotage, "He's past that, he is in his anecdote!" As John said of the messenger, we are soon able to say, "I know the man and his communication."—Inquirer.

The smallest people of the world are the Ahkhas of Central Africa. The average height for both sexes is 4 feet 5 1/2 inches.

THE SUMMER SABBATH.

How sweet the summer Sabbath, When all is calm and bright, And in the gentle quiet We see the Lord, our Light!

Brighter than noonday radiance He shines within the soul; The broken heart beholds him, And once again is whole.

What rest comes to the weary, What comfort to the sad! Forgetting all his troubles, The Christian soul is glad.

Light beams from God in heaven, The shadows flee away, Peace to the heart is given Upon this perfect day.

Oh, what must be the Sabbath In that fair summer land, Where Jesus leads his people, A holy, happy band!

Beside the living fountains, And in the pastures green, Where never flits a shadow Across the tranquil scene!

Roll on, O time, thy chariot, Let days and nights succeed, We will not mind the darkness, The toil we will not heed.

The blessed consummation, The Sabbath without end, For all the tribulation Will more than make amend. —Dr.

PRECAUTIONS IN BATHING.

The bathing season, though no longer so popular as it once was, has already been marked by a fatal tribute which year by year exacts of the ignorant and the inexperienced the recent death by drowning of man in the public baths at Poplar, one cause of accident which is too often overlooked. The deceased had entered the bath soon after partaking of a hearty meal, and the fatal result was attributed to a congestion, due to sudden immoderate exertion. What may have been the peculiar appearance observed after this case we have no means of judging, it may be well to consider some reasons why the practice of bathing after meals is justly condemned. It is a well known fact that a large amount of blood in or upon the brain, which in such cases as that already referred to probably not a primary cause of but rather a consequence of other circulatory and nervous disorders, is an evidence of eclampsia, a physiological basis upon which the medical profession has long directed toward the alimentary tract which terminates normal digestion, the notably the brain, being at the proportionally anemic, and the heart and lungs impeded by a distended aorta. A natural result of cold at this stage is to encourage a tendency to syncope, to concentrate blood still more about the center including the heart, which expect all unequal to its duties, labors in to readjust the blood pressure, and cumbs with lungs and venous system by passive congestion. It is as if occupied the outworks of a fortress time unguarded, and forthwith a resistance of the citadel. It is therefore, to wait for at least an hour or two hours after a good meal before bathing. Another danger to be avoided of cramp. This is particularly after severe exercise or long immersion, effect of cold being to prolong contraction, while exhaustion lowers blood and the elastic recoil of muscles, and that we have in a combination of all that is required for the prevention of this dangerous condition. A warning implied in these remarks no further admonition to imply that the bather in cold water should be careful to limit the time and free from any signs of muscular exhaustion.

THE CHAIRS OF GREAT

The collection of chairs for late Mr. George Goodwin, Croft with other curious and interesting sold April 18th, in London, was completely filled with ranged round the room, forming rather a sorry spectacle of depots in so many empty seats, all of oak, said to be that in which sat and wrote, the credentials to be read in a long inscription writing of the time of Garrick glass in the back of the chair Goodwin believed in it and reverence, is well known, and small chain stretched across it warn off all who might presume such a seat. The only attempt it is in a very rude carving, of a church with a steeple. If it must have been smaller than was bought by a purchaser, we have his name made public, for and twenty guineas. Next to library chair of John Gay, arrived, with broad-spreading, and seat covered in rusty brass branches for candles, and a flap for a desk at the drawer in the seat for pens, altogether an authentic-looking no doubt with a full pedigree. The neighboring chair to the Boleyn's chair, because it can date about forty years

words he cheerily danced back again to the appointed post.—From "Parables from the East," by Margaret Gatty.

SHOULD CHILDREN JOIN THE CHURCH?

A serious answer to the question when should children join the church, is just the same as the case of a child as in the case of any person: "When he becomes a Christian." It is a strange commentary on the belief of parents that this question should be raised, a still stranger commentary it should so often have been answered in the wrong way. "The promise is unto and to your children," so Christian par generations have been reading, and they have silently interpolated the words, "The promise is unto you and to your children after they have grown up." Never may have been the pretext really given, parents have really opposed their children's joining the church, because they have believed in their conversion; because, naturally, they have not believed that the Holy Spirit could or would reach the young tender and susceptible heart, but would lay siege to the hardened sinner. Oh, how, what disastrous loss to the church had been caused by this unbelief! Christ could not perform his mightiest work for the upbuilding of our churches in generation, because of the unbelief of parents withholding from him their children. Let all parents decide how early their children may and actually do become Christians, then they will know just how early ought to come into the church. There is no other safe ruling whatever in individual cases; whether that means five or twelve.—Golden Rule.

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THE SUMMER SABBATH.

How sweet the summer Sabbath,  
When all is calm and bright,  
And in the gentle quiet  
We see the Lord, our Light!  
Brighter than noontide radiance  
He shines within the soul;  
The broken heart beholds him,  
And once again is whole.  
What rest comes to the weary,  
What comfort to the sad!  
Forgetting all his troubles,  
The Christian soul is glad.  
Light beams from God in heaven,  
The shadows flee away,  
Peace to the heart is given  
Upon this perfect day.  
Oh, what must be the Sabbath  
In that fair summer land  
Where Jesus leads his people,  
A holy, happy band!  
Beside the living fountains,  
And in the pastures green,  
Where never falls a shadow  
Across the tranquil scene!  
Roll on, O time, thy chariot,  
Let days and nights succeed,  
We will not mind the darkness,  
The toil we will not heed.  
The blessed consummation,  
The Sabbath without end,  
For all the tribulation  
Will more than make amends.—Dr. Stryker.

PRECAUTIONS IN BATHING.

The bathing season, though not yet advanced, has already been marked by the levy of that fatal tribute which year by year is exacted of the ignorant and the indiscreet. The recent death by drowning of a young man in the public baths at Poplar suggests one cause of accident which is too apt to be overlooked. The deceased had entered the water soon after partaking of a hearty meal, and the fatal result was attributed to cerebral congestion, due to sudden immersion at such a time. What may have been the particular appearances observed after death in this case we have no means of judging, but it may be well to consider shortly some reasons why the practice of bathing soon after meals is justly condemned. Effusion of blood in or upon the brain, when it occurs in such cases as that already referred to, is probably not a primary cause of mischief, but rather a consequence founded on other circulatory and nervous disturbances. It is an evidence of eclampsia, and the physiological basis upon which this is founded consists in that inward diversion of blood toward the alimentary tract which characterizes normal digestion, the other tissues, notably the brain, being at the same time proportionally anemic, and the action of heart and lungs impeded by a distended stomach. A natural result of cold immersion at this stage is to encourage or induce a tendency to syncope, to concentrate surface blood still more about the central organs, including the heart, which especially, if at all unequal to its duties, labors ineffectually to readjust the blood pressure, and finally succumbs with lungs and venous system engorged by passive congestion. It is as if an enemy occupied the outworks of a fortress left for a time unguarded, and forthwith paralyzed the resistance of the citadel. It is best, therefore, to wait for at least an hour and a half or two hours after a good meal before bathing. Another danger to be avoided is that of cramp. This is particularly apt to occur after severe exercise or long immersion. The effect of cold being to prolong the contraction, while exhaustion lowers both the power and the elastic recoil of muscle, it is evident that we have in a combination of these forces all that is required for the production of this dangerous condition. The obvious warning implied in these remarks requires no further admonition to impress the fact that the bather in cold water must be economical of time and free from any appreciable signs of muscular exhaustion.—Lancet.

THE CHAIRS OF GREAT MEN.

The collection of chairs formed by the late Mr. George Goodwin, Cromwell Place, with other curious and interesting relics, was sold April 18th, in London. The library was completely filled with these chairs, ranged round the room, forming altogether rather a sorry spectacle of departed greatness in so many empty seats, all old and worn. The plainest of all was a little stiff armchair of oak, said to be that in which Shakespeare sat and wrote, the credentials of which are to be read in a long inscription, in handwriting of the time of Garrick, let in under glass in the back of the chair. That Mr. Goodwin believed in it and treated it with all reverence, is well known, and there was the small chain stretched across the elbows to warn off all who might presume to sit in such a seat. The only attempt to ornament it is in a very rude carving, on the back, of a church with a steeple. It is so narrow in the seat that the poet, if he ever sat in it, must have been smaller than most men. It was bought by a purchaser, who declined to have his name made public, for one hundred and twenty guineas. Next to this was the library chair of John Gay, elaborately contrived, with broad-spread, well stuffed arms and seat covered in rusty black leather, brass branches for candles at the elbows, and a flap for a desk at the back, besides a drawer in the seat for pens, ink, and paper—altogether an authentic-looking chair, and no doubt with a full pedigree forthcoming. The neighboring chair to this is called Anne Boleyn's chair, because it came out of Hever Castle about forty years ago. Another,

quite suggestive of the attributed occupier, is that of Dr. Watts, an angular, well-made oak chair, most respectable and comfortable. Sir Walter Raleigh's chair is an important and stately seat, the frame made of turned, ball-work, gilt, and with a cushion, all well preserved. As a chair characteristic of the man, the huge curule of rough oak with stout arms, fit for a giant to rest on, exactly fits Walter Savage Landor. Mrs. Siddon's chair is a very different one from that she sits in as "The Tragic Muse" in Sir Joshua's splendid portrait; it is of simple bamboo, and very coarsely made. Next to it is the handsome, embroidered easy chair, elegant and comfortable, which belonged to Elizabeth Barrett Browning. Thackeray's large, well stuffed crimson easy-chair must have been his resting chair, not his working seat, for he usually wrote with his desk upon his knees, as E. M. Ward has painted him from the life in his study. Charles Matthew's chair is a thoroughly well-worn, shabby affair, redolent still of good cigars. Lady Morgan's is a Louis XVI. throne-like chair in crimson Utrecht velvet, fit for the witty queen of society in her day. The favorite chair of Lytton Bulwer, in which we are told, he wrote many of his early works at Craven Cottage, Fulham, is a circular arm-chair with a cane seat. Byron's is a hand some Louis XIV. chair, well stuffed, and in red Utrecht velvet. An uncomfortable looking, uninviting chair, covered in dark leather, was Alexander Pope's. Even for Napoleon the Great a chair is to be found, and of Louis Quatorze pattern, in green stamped velvet.—Shakespeareana.

A FOUR-FOOTED PENSIONER.

It was the custom at a certain convent in France to serve twenty poor people with a free dinner every day; and the convent dog did not fail to put in his appearance at the proper time, to receive the scraps thrown to him. These, however, were not plentiful, as the pensioners were hungry as well as poor, and they did not waste even the cleanly picked bones. The sagacity of the dog invented for him a course of action. The pensioners, on ringing a bell, received their plate of food through a little opening in the door, without seeing the person within, who turned a little machine on a pivot, called a *tour*, a sort of cask or box containing the separate portions of dinners. One day our clever four-footed friend waited till all the poor people were gone, then he took the rope in his mouth and rang the bell. A good playful was his reward. The next day he did the same, and the next, till the cook, finding that twenty one dinners were being given away instead of twenty, determined to find out the trickery. It was very easy to do so; for watching next day, he saw the poor people come as usual, and as soon as they were gone, the dog stood up and gently pulled the bell. He was reported, of course, to the authorities, who, to reward him for his intelligence, allowed a mess of broken victuals to be served out to him daily, upon his ringing the bell, which it may be supposed he never failed to do.—Sel.

RAILWAYS IN CHINA.

Great interest is taken in the East in the railway between Siam and South-western China, which will be about 1,000 miles long. It has been surveyed, but more surveys are going out from England. It is expected that this railway will postpone for a long time the construction of a line between Tonquin and China. The China Railway Company has, by the way, completed its line as far as Tang-ku, and in April the train began to run from that point to Tong-san. The remaining section of the line, between Tang-ku and Tien-Tsin, will be pushed on with unremitting energy, and in a few months time the "flying wheels" will be making their revolutions to the delight and amazement of the people of Tien-Tsin.—London Figaro.

MACHINERY IN MEXICO.—Great Britain supplies about 50 per cent of the total imports of machinery at Vera Cruz, and the United States 30 per cent; a large portion of the latter being light machinery, such as sewing machines. Of the metal goods imported, France and Germany furnish each about 30 per cent, while Great Britain only supplies 18 per cent, and the United States 15 per cent. The British Consul at Vera Cruz states that this is due to the efforts of the French and German representatives, and not to the dearness of British goods. A large portion of the American metal goods imported consists of "notions," ingenious trifles which are chiefly machine made, and therefore cheap.—Scientific American.

"I MINISTERED ONCE," said Bishop Hunting, "in a church where a pew stood for a million dollars. There were generous men and saintly women among them not a few, but it only happened once in nine years that, after I had announced an offering for a following Sunday, a person stopped after the service to say 'I must be absent next Sunday, and wish you to take my gift now.'" She was not a Samaritan, but she was a cook, and she was to be absent to cook a rich man's dinner, and I had some reason to suspect that her gift was larger than his. Disproportionate giving is more common than proportionate giving.

Popular Science.

In Oakland, Cal., and other places, compressed air is now successfully used for operating switches having an interlocking apparatus. The system is, in fact, very extensively used on several of our principal railways. It takes up less space than mechanical locking machinery, and the labor of working it is very light. The ground connections can be buried out of the way, and can be lead out from the tower in any way most convenient.—Scientific American.

TELEGRAPHING BY THE CLOUDS.—Admiral Sir W. Hunt Grubbe has recently made some interesting experiments at the Cape of Good Hope on the sending of signals by means of the rays of an arc lamp reflected by the clouds. The luminous fascicle from a 100,000 candle arc lamp was directed against the clouds by means of a reflector, and interrupted according to the heliographic code. The dispatch could be read with ease at Cape Town. Other experiments were made by a vessel of the navy sent out to sea, and the signals could be read from a distance of 50 miles. This method affords a possibility of sending signals at sea, and might prove useful in favorable weather for ships in danger.—La Lumiere Electrique.

M. SCOLA has been trying a variety of experimental stains for the glass of dark-room windows, and has fixed upon the following formula:

- Water..... 100 c. c.
- Gelatine..... 5 grammes.
- Nitrate of silver..... 1 gramme.

Glass coated with this solution is exposed to light until it assumes a reddish brown tint. It is then washed to eliminate the nitrate of silver. A surface is thus obtained through which the actinic rays do not pass. The coloration may be deepened by increasing the proportion of nitrate of silver up to three or even four grammes. Glass tinted in this way may also be used to shade the dark-room lantern.—Scientific American.

VERY original musical instrument has recently been constructed at Milan—an organ whose pipes, instead of being of metal, are of paper pulp. Its history is quite curious. Father Giovanni Crispi Rigghizo, having learned that the parish dell'Incoronata, at Milan, was destitute of music for the offices, conceived the idea of devising a cheap material that would permit of constructing organs under such conditions that the most unpretending communities could purchase one of these instruments. This monk, who had passed his life in poverty, was confronted by lack of money, and notwithstanding his efforts to carry out his undertaking, was beginning to despair of success when he had the fortune to meet an artisan, Luigi Colombo, who understood the construction of the instrument, and was good enough to aid him in carrying out his design. They both went resolutely to work, and finally, in June, 1886, finished the instrument in question. Unfortunately, by reason of lack of funds, they could not exceed 22 registers, 44 pedals, and 1,400 pipes. The fine result, however, is extremely interesting, since it is generally agreed that the instrument possesses great power, and a sweetness of tone not found in organs hitherto constructed.—La Science en Famille.

CONTAGIOUS DISEASES.—Scarlet fever, a contagious disease producing a large annual mortality, is produced by a specific poison which emanates from the person of the patient, and can be caused by no other means, and this poison is remarkable for the tenacity with which it affixes itself to objects, which, if portable, may convey it long distances, and for its tenacity of life, which renders it difficult to destroy. Diphtheria, also a contagious disease, and largely fatal, may also arise from other causes than contagion, notably from fermenting filth, and requires, not only isolation, but cleanliness for its extinction. Typhoid fever and Asiatic cholera, while not directly communicable from person to person, are spread by the dejects of their victims, which contaminate the water supply, and thus an efficient disinfection of these dejects is a very desirable thing to accomplish. Small-pox may be exterminated by vaccination, and this, I am happy to concede, is a fact on which the public requires less information than most others, albeit these are skeptics here. It is evident if the public knew how diseases arise and are disseminated, it would be prepared to more heartily and effectually second the endeavor of sanitarians to limit and subdue them. In proportion to its knowledge of sanitation would its zeal increase.—G. A. Collamore, M. D.

WHISTLING SPEECH.—At the last meeting of the Berlin Anthropological Society, Lieutenant Quedenfeldt, a German officer who has lived on Gomero Island, one of the Canary group, described a whistling language which is used by the inhabitants. The language does not consist of any arbitrary series of signals or sounds. It is described as ordinary speech translated into articulate whistling, each syllable having its own appropriate tone. The Gomero uses both fingers and lips when whistling, and Lieutenant Quedenfeldt asserts that he can carry on a conversation with a neighbor a mile off, who perfectly understands all he is saying. The practice is confined to Gomero Island, and is quite unknown to the other islands of the archipelago. The adoption of the whistling language is said to be due to the peculiar geographical construction of

Gomero Island. It is traversed by numerous gullies and deep ravines, running out in all directions from the central plateau. As they are not bridged they can only be crossed with great difficulty; hence a man living within a stone's throw of another in a straight line has often to go many miles when he wishes to see and speak to his neighbor. This, it is conjectured, led to the adoption of whistling as a useful means of communication, which has gradually assumed the proportions of a true substitute for speech.—St. James' Gazette.

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INTERNATIONAL LESSONS, 1888.

- THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 1-35. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-16. Aug. 18. The Feast of Tabernacles. Lev. 23: 33-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Aug. 31. The Spies Sent into Canaan. Num. 13: 17-33. Sept. 7. The Unbelief of the People. Num. 14: 1-10. Sept. 14. The Smitten Rock. Num. 20: 1-13. Sept. 21. Death and Burial of Moses. Deut. 34: 1-12. Sept. 28. Review Service.

LESSON VII.—THE DAY OF ATONEMENT.

FROM THE HELPING HAND.

For Sabbath-day, August 11, 1888.

SCRIPTURE LESSON.—Lev. 16: 1-16.

1. And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died. 2. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all time into the holy place within the veil before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat. 3. Thus shall Aaron come into the holy place, with a young bullock for a sin offering, and a ram for a burnt offering. 4. He shall put on the holy linen coat, and he shall have a linen girdle, and with the linen mitre shall he be attired; these are his holy garments; therefore shall he wash his flesh in water, and so put them on. 5. And he shall take of the congregation of the children of Israel, two kids of the goats for a sin offering, and one ram for a burnt offering. 6. And Aaron shall offer his bullock for the sin offering, which is for himself, and shall make an atonement for himself, and for his house. 7. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. 8. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scapegoat. 9. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. 10. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement, and to let him go for a scapegoat into the wilderness. 11. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall kill the bullock of the sin offering, which is for himself. 12. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: 13. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat, which is upon the testimony, that he die not. 14. And he shall take of the blood of the bullock, and of the blood of the goat, and shall sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock; and sprinkle it upon the mercy seat, and before the mercy seat: 16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

GOLDEN TEXT.—Without shedding of blood is no remission. Heb. 9: 22.

PLACE.—In the desert, in front of Mt. Sinai. TIME.—The second year in the wilderness, B. C. 1490.

PERSONS.—Jehovah, Moses, Aaron and his sons, the children of Israel.

OUTLINE.

- Approaching God. 1. The command. 2. The caution. 3. The manner. 4. The incense. 5. The blood.

INTRODUCTION.

The first half of Leviticus emphasized the truth that the approach to God is through holiness by the cleansing of the blood. The second half of the book emphasizes the truth that continued communion with God is through holiness by obedience and faith in the blood. The sixteenth or middle chapter gives directions how that approach to God may be made by the high priest, and through him for all the people on the great day of atonement. This was the only day in all the year in which the holy of holies was entered, and the only day enjoined in the law for national humiliation. It was, indeed, a Sabbath of Sabbaths, in which all work was laid aside, and the people commended to afflict their souls and in the most solemn manner draw near to God.

EXPLANATORY NOTES.

V. 1. "The Lord spake unto Moses." The divine authority for what follows. "After the death of the two sons of Aaron." The length of time is not specified, but it must have been short, and while the great sin and dire punishment were fresh in all minds. "When they offered before the Lord and died." The offense of Nadab and Abihu offering strange fire was a signal act of impiety and rebellion, and was followed by a signal act of God's righteous indignation and wrath, Lev. 10: 1-7. "Speak unto Aaron." It was his two sons that had died, and to him alone was it lawful to enter the veil "At all times." No sinner may approach into the presence of God except in the appointed way, and that way is always by the cleansing of the blood. "For I will appear in the cloud upon the mercy seat." The cloud of the divine presence entered the holy of holies after the rearing up and sanctifying of the tabernacle. Ex. 40: 34, 35. v. 3. "Thus shall Aaron come into the holy place." In this way, or more literally, with this (the blood), shall he approach before God. "Sin offering... burnt offering." The first confessing sin and pleading its remission, the second dedicating to God, in the symbol of the burnt offering, and both provided at his own expense, to make them personal. v. 4. "These are holy garments." Bathing the whole body, and robing it in spotless linen beautifully represented the inward cleansing and purity necessary to approach God. v. 5. "Two kids of the goats for a sin offering, and a ram for a burnt offering." Provided from the public treasury and offered for the expiation of the whole congregation. v. 6. "And

Aaron shall offer his bullock of the sin offering." It is worthy of notice that v. 6-10, give, in brief, the whole service, while v. 11 begins again at the same place, and the rest of the chapter specifies the particulars. The order is most natural in both cases, beginning with Aaron and his house, and extending to the people, tabernacle, altar, laver and court. The high priest must offer the sin offering for himself and family, to make atonement for their sins and his. He then presents the two kids for the people, and casts lots upon them, the one for the Lord, and the other for Azazel; the first being sacrificed, and the other offered, but not killed, and then sent away to the wilderness. v. 12, "Incense." With the golden censer full of live coals from off the altar, and with his hands filled with the finely powdered sweet incense, the high priest enters into the presence of the Shechinah. In the darkness and awful stillness of that Unseen Presence, the incense is placed upon the burning coals, and immediately the cloud fills the room and settles down upon the wings of the cherubim, mercy seat, and ark of the covenant. v. 14, "And he shall take the blood." But the fire and incense and overshadowing cloud cannot atone for the sin, and the high priest must return and bring the blood of the bullock and sprinkle it before the ark and on the mercy seat, lest he die. Let us approach with reverent head and behold that scene. The high priest, robed in pure white, with the golden basin filled with blood enters the thick darkness within the veil, and dipping his finger in the yet warm blood, sprinkles the crimson drops upon the mercy seat, and retires from the awful presence of God. v. 15, "Then shall he kill the goat of the sin offering." Again the sacrificial knife is used, and the goat for the sins of the people slain, and his blood caught in the golden basin. With nothing but the blood, he enters again into that Mysterious Presence, and dipping his finger, he sprinkles the crimson drops upon and before the mercy seat, as an atonement for the people. It only remains to cleanse and sanctify the tabernacle, altar and laver. And at eventide to enter for the fourth and last time, to bring back the golden censer, and the ark and mercy seat remain hidden till the next great day of atonement.

MARRIED.

At the residence of the bride's parents, in DeRuyter, N. Y., July 26, 1888, by Rev. L. R. Swinney, HENRY E. HILL and Miss Josie E., daughter of Joel B. Phillips.

DIED.

In little Genesee, N. Y., July 23, 1888, WILLIAM SANDERSON BROWN, son of Margaret A. and the late Rev. Thos. B. Brown, aged 43 years.

At Plainfield, N. Y., Sabbath-day, July 14, 1888, Mrs. SOPHIA WHITFORD, widow of the late Samuel Whitford, in the 87th year of her age. Mrs. Whitford was born in Plainfield, N. Y., Feb. 6, 1802. In early life she was converted, and united with the First Brookfield Seventh day Baptist Church, Oct. 20, 1820, of which she always remained a member. At the time of her death she had been longer connected with this church than any one else with one exception; namely, Mrs. Sally Clarke, now living at Milton, Wis., who united with the church in 1816. About forty years ago, Mrs. Whitford was suffering in health during several years, but upon the removal of her residence to the West her health was materially improved. For the last twenty years or more, she enjoyed a fair degree of health, and till within the last year or two she was able to attend public worship. Since September, 1887, she was confined to her home by infirmities due to advanced age, which resulted in death. During the latter part of this time she was willing, and even anxious, to go home to the Saviour; she could hardly wait for the Master's summons. Mrs. Whitford was a woman of sterling character, firm convictions, and earnest purpose. She was a devoted mother, and commended to her children high and noble aspirations. She leaves surviving her two brothers, Messrs. Alvin and Nelson Clarke, and one sister, Mrs. Harriet Whitford. She leaves also four sons, the Rev. W. C. Whitford, D. D., President of Milton College; Mr. H. J. Whitford of Plainfield, N. Y.; Prof. Albert Whitford, of Milton College, and Mr. H. D. Whitford, now residing in Kansas. Funeral services were held at the residence of her son, Mr. H. J. Whitford, July 17, 1888, conducted by the Rev. W. C. Daland. Interment at Leonardville, N. Y. W. C. D.

In Plainfield, N. J., July 23, 1888, GEORGE N. BURDICK, in the 23d year of his age. Services were held at the residence of his uncle, Chas. Potter, at Plainfield, on the 24th, and also at Adams Centre, N. Y., where his remains were interred, on the 25th. Bro. Burdick was baptized and united with the Seventh-day Baptist Church in Plainfield, Jan. 30, 1885. He passed from the fellowship of the church on earth to the communion of the church above sustained by the circumstances of his death, which was sustained, were peculiarly sad. Having just fairly entered into active life, with such attainments in business as gave promise of increasing ability, and permanent success, he was suddenly attacked with pulmonary hemorrhage on the evening of June 5th, after having completed his day's work in the office of C. Potter & Co. Repeated hemorrhages followed, he rallying but slightly, and in less than seven weeks he passed to his rest. Few circumstances teach with greater clearness the uncertainty of all earthly plans, and the slight tenure by which we hold to life on earth. In such an hour the only comfort which can be found comes to those who, sorrowing, yet have hope, and find peace in the promises of him through faith in whom we have everlasting life. The lesson which comes to all, and from this notice may come, is: "Be ye also ready." There is no true success in this life which is not supplemented by preparation for the life which is to come. If "in this life only we have hope in Christ we are of all men most miserable." A. H. L.

In Hopkinton City, R. I., July 16, 1888, Miss BETSEY DAVIS, in the 87th year of her age. L. F. R.

In New Auburn, Minn., July 8, 1889, GRACE GAY, infant daughter of Frank M. and Mary V. Rea.

Books and Magazines.

BREEDING from the nose in children is not an uncommon event at this season of the year. A popular article on this subject, by Dr. J. B. Bissell, in the July number of *Babyhood*, will therefore be found of general interest to mothers. It furnishes a number of simple remedies not always known or thought of. Equally reasonable is Dr. Chapin's article on "The Dietetic Treatment of Indigestion and Diarrhea." Among the non-medical articles is one entitled "Put Yourself in Her Place," which discusses the nurse-girl question in a novel way.

Other topics treated of are "Prompt Cure of Crying Spells," "Midday and Extra Morning Naps," "Fastening Down Projecting Ears," "Injury to the Eyes from Veils," "A Baby's First Words," "Instances of Remarkable Memory," etc. 15 cents a number; \$1.50 a year. Baby Book Publishing Co., 5 Bechman St., New York.

INFLUENCE OF TREES ON CLIMATE.

A striking illustration of the results which have followed the denuding of a country of its forest trees, and a result which has been brought about within the short period of thirty years, is afforded by the Khanate of Bokhara, in Asia, a country situated between 35° and 45° north latitude, and 60° and 70° longitude east from London. Thirty years ago the Khanate was one of the most fertile provinces of Central Asia, well wooded and watered, and was considered an earthly paradise. Twenty-five years ago a mania for forest clearing broke out and continued until the timber had nearly all been destroyed. What trees were spared by rulers and people were afterwards destroyed in course of a civil war. The consequences of this ruthless destruction of forest growth is now painfully manifest in immense dry and arid wastes, and the water-courses have become dry and useless channels. To ascertain, by scientific observations, the influence of forests on the annual rainfall, moisture of the air and ground, and on the climate generally, the Bavarian government established, in different parts of the kingdom, seven stations, at each of which daily observations were made at two different points, one situated in the middle of a large, open field, the other in the middle of a large forest. These observations, according to Dr. Ebermeyer's report, agree with the observations and opinions given by Humboldt, DeSaussure, Herschel, and other scientists, in regard to the great influence of forest on the climate, relative moisture, fertility, and healthfulness of a country, and are confirmed by the present physical condition of the Mediterranean shores, which, since the Alps, Apennines, and Pyrenees were deprived of their forests, have lost the verdure and fertility, so glowingly described by ancient geographers and historians. Rivers, famous in story and song, have sunk into insignificant streamlets, subject to sudden rises and overflows, inundating and covering with gravel and sand the former fertile valleys. The destruction of the forests of the Vosges and Cevennes sensibly deteriorated the famous fertility of Elzas and the rich valleys of the Rhone.

The same discoveries, although in a lesser degree, we are now making in various parts of the United States. The wholesale stripping of our republic's soil, of its timber, continued at its present accelerated rates, a quarter of a century later will be followed by a long era of physical degeneracy and climatic deterioration that must sap its industrial and even its intellectual energies, and reduce its fair and salubrious bosom to the aspect of a South American llano.

Unless there can be excited a national interest on this subject, and preventive measures are set on foot, the vast interior of the United States must part with a great portion of its magnificent agricultural, manufacturing, and commercial prosperity. I say that the distribution of rainfall in the United States is almost identical with the distribution of its forests. The eastern one-third of the United States is a well watered and well-wooded area. The prairie region, east of the Missouri, has a moderate amount of rain. The parallel of 60° is the northern limit of the forests. Dr. Hayes said he had often covered a whole forest, well grown, with his hat. This was in Greenland, but unless we protect our forests the same may, some day, be said of the United States.—From "Trees and Tree Planting," by J. A. Brislin.

REQUESTS TO TRACT SOCIETY.

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. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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 ..... dollars, (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.

SPECIAL NOTICES.

The next quarterly meeting of the Rhode Island and Connecticut Churches will be held with the First Westley Church, August 18 and 19, 1888. The following programme is prepared for that occasion:

- 1. Sabbath morning, Aug. 18th, at 10.30, sermon by A. E. Main.
  - 2. Session of the Sabbath school following the sermon, conducted by Wm. F. Saunders, superintendent of First Westley Sabbath school.
  - 3. Evening after the Sabbath, at 8 o'clock, sermon by A. McLearn.
  - 4. First day 10.30 A. M., sermon by O. U. Whitford.
  - 5. First day 8 P. M., sermon by I. L. Cottrell.
- E. A. WITTER, Secretary.

The Sabbath-school Board have sent to all the Sabbath-schools that they have knowledge of blanks to be filled out and returned immediately,

as Conference comes one month earlier than usual this year. We would like a complete report of every school in the denomination; but we cannot have it unless superintendents and pastors do their part. If any school has been overlooked, let us know at once. H. C. COON, Pres. S. S. Board.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

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

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans:

- Eastern Association—Mrs. I. L. Cottrell.
  - Central Association—Mrs. L. R. Swinney.
  - South Eastern Association—Mrs. J. L. Huffman.
  - North Western Association—Mrs. E. M. Dunn.
  - Western Association—Mrs. C. M. Lewis.
- Will all benevolent societies, and individuals desirous of helping in this good work, please report to the committee in their Association? Mrs. C. M. Lewis, Chairman of Committee.

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Business Directory. It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

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THE PEACE OF GOD

This world, beautiful and full of blessings, is not the home of peace. It is that in earth and air, and in human hearts, and disquiets. Though there is effort for repose, neither do matter or minds of men attain portion of the saints of God, the Saviour, is tribulation, flesh and bones and blood. With every new experience, in other, and the life even of the man no sweeter thing can more precious boon given than is included in the promise and It is the best of benedictions, blessings.

But in proportion to the gift, is the danger of acceptance cannot be found, and asking who cannot grant it. The man in this respect are a fruitful happiness. They plan or decide the other course of life or work, and say to themselves, "Persevere and before they know it in midst of troubles and necessities they never dreamed. And then and mistake which enter man affairs, is especially dangerous in the concerns of fortune. There is a peace of spirit which many unconsciously only betray and disappointing men do not know or think of—of the God over their binding them, and the destiny—they have no special fear, disquiet or alarm. A man in flames, but it does not disturb he is wrapped in slumber, placidity is the preparation sudden and bewildering contrast facts are brought to flash from the throne of justice, necessarily dissipate forever of mere stupor, and all that from ignorance and inattention real peace. It is only the and hides the truth for a soon lift and leave the man and more helpless in the temptations disclosed.

There is also a wide-spread belief, alike deceptive. Persons create for themselves a state of things here and here, different from the teaching. They think that they know Moses and the prophets, of his apostles. The inspiration of the Bible they regard and have no hesitation in and there, or modifying away whatever does not opinions. They only are true and all others are dreamed, the danger to the work of any of those things which God reveals and enforces, viction, no belief, except foolish fables. Nature themselves, in their law its impulses and dictates