THE LITTLE CHURCH I LOVE.

It stood by the side of a hill-side grove,

Where wander at will a merry brook,

And in the springtime it seemed so sweet

To me, and as it flows I love to see it.

The flowers in summer bloomed brightly around,

The birds in songs were sweet and mellow.

Oh, how happy did I feel

When I was young and free.

I remember the smile, the joy,

That came from the sacred word,

And in our souls with zeal imbued.

I often wonder where it is now.

That happy, free, and patient soul.

The pleasant smile they wore,

Whose songs long since were stilled by death,

We can no more recall.

As I sit and gaze o'er the company now,

Of worshippers seated there,

I see the tanned, haired children,

And some with silvered head.

But where are many of the dear ones,

Who used to love us so?

We see the faces of others,

Who've left us to see the world.

The little church I love.

D. E. LYTTON.

THE NARROW WAY.

The horror which some religious newspapers seem to feel at the introduction of religious passages not found in the Bible, is in strange contrast with the zeal with which those same newspapers advocate other passages equally unscriptural.

For instance, this Christian Guardian, of a recent date, offers the following paragraph, from the Christian Intelligencer, as "all at once and all at once with all the speed of a gallop race." "

The paragraph is open on the Sabbath, and its notes are distinctly heard, but when "Good Friday" came it was closed, and not a note was sounded during the day. So it always has been; in chapels, a holy day. It will be more sacredly regarded than the day that God has sanctified, in guarding against giving countenance to man-made holy days. Sometimes we are forgetful and fall in with the tendency of the times without serious thoughtfulness. Our own "Sabbath-School Quarterly" had its "Daily Readings" for "Good Friday." We know that it copied the readings of the "International Bible Reading Association," and thus fell into the popular current. It actualized Good Friday, probably to indicate that the Scripture reading for that day (Hab. 3:16-19) is indeed good, and the work of the Prophet, and also man of God, not the ordinances or observances of Man, but the Word of God, as it is written. The observance of the Sabbath is not a man-made holy day, and is free from all the smears of an encroachment on the right to slumber safe ground. The way that leads to life is "straight." Very well. "Good Friday" is certainly unknown to the New Testament. It is purely and simply a creation of the Catholic Church, and, with all others, we deplore the introduction of its observances among Protestants. But the same number of the Cynoapuleos contains numerous appeals, etc., for the better observance of the Sabbath, meaning Sunday. Now the Cynoapuleos knows, as well as we do, that we are not a literature, and in justifying the use of the term Sabbath, when Sunday is meant, and that there is not a single passage of Scripture showing that Sunday should be observed as a sacred day for any reason, or for any purpose whatever. When, therefore, it pleads for a better observance of Sunday, it is "giving countenance to a man-made holy day," which, by the showing of the Intelligencer quoted by the Cynoapuleos, "is more sacredly regarded than the day that God has sanctified." It is difficult to see how these latter papers maintain their own rule of avoiding the appearance of evil, in this matter. We can but enter our protest against this plea for the sacred observance of Sunday on the same grounds, and for the same reasons that we object to Good Friday. Both alike are unscriptural, and both alike are "man-made holy days." If there is any difference, however, that difference is in favor of Good Friday, for that is simply a "man-made holy day," but it supplants no Bible institution, while Sunday is not only a "man-made holy day," but it is men to take the place of the day which God made and sanctified, and commanded his people to keep holy. If this shall seem to our contemporaries like "narrowness," our answer is furnished in their own words, "It is only keeping within the limits of God's Word, in relation to man's holy days, it is not a communion with the conviction of Christ, counting all things but loss for his sake. It is clearly indicated, by what the apostle elsewhere says of himself, that in this fight of faith, there is a recognition of an inward experience, as well as an outward contest. In the connection, he was not merely talking of that form of asceticism which is called religious, and in which the Christian life in this world is to be regarded as a fight, a good fight, a fight of faith, a fight where the prize of the victor is life eternal, a fight of a good confession before many witnesses. Notwithstanding the increase of knowledge, the improved facilities, and the enlarged opportunities of the age over all ages, it is no less a serious and severe contest, for the opposing forces have at their disposal also, the increase in knowledge, the improved facilities, the enlarged opportunities. The contest is still with what the old divines were accustomed to call natural sin. Something new is unknown in the Christian experience of to-day, though otherwise named. Mr. Leggatt, Mr. Worldlywise-man, and the people of Vanity Fair generally, may not know much about it. But he who, like Paul, recognizes the warring of the members, that when this life could be, and is present, the weakness of the flesh, the inherited propensities, the temperament of body and mind, the advantages for evil, the temptation of ignorance and inexperience, yes, of the impulses to goodness, to love, to hope, to trust, will not treat this battle as a light matter.

Let not him that putteth his harness boast himself as he that putteth it off. It was one who had borne the heat and burden of the day which was yet to follow from the earth, but was a young disciple, about to give battle, with his armor unsheathed and arm unwarmed. He was not in the heat of the conflict of ignorance and inexperience, yes, of the impulses to goodness, to love, to hope, to trust, will not treat this battle as a light matter.

"Was Paul ever married?"

Certainly. He says (Acts 28:19) of the disciples, "When they were put to death, I gave my voice (in the Revised, etc.) against them." The Greek word means literally pebble. The votes in the Sanhedrin were cast with black and white pebbles. This seems clear evidence that Paul was a member of the Sanhedrin, the only Jewish court that had the power to inflict death. But the conditions of membership, in that body, were numerous and strict. One of them was, that the candidate must not only be a husband, but a father, that he might be able to sympathize with the domestic life of the people. When, therefore, Paul says of the unmarriage of nature, and in this connection the passage (Gen. 7:8), it is good if they abide even as I; the inference is, that he had lost both wife and child or children, and that in childhood or preservation and peril, it was better for a reason that marriage should not be contracted.—Advance.
WHAT IS LACKING?

The word mission is suggestive of a work in which all are concerned. The principal from whom the message is sent, the recipient, and the bearer. The message of salvation to the lost is sent from God by man to his fellow man. "Go ye into all the world," etc. Mark 16:15. To whom is this commission given? And let him that heareth say comes. Rev. 22:17. Manifestly, it is both the duty and privilege of every one who obtains a saving knowledge of Jesus Christ, to call the attention of those having a need similar to his own. The work of the cleansing blood.

That the possession of the Christian spirit impels men in this direction needs for proof only a reference to the thousands of cases from that of Nathaniel going after his brother, down to the happy convert of to-day, anxious to impart to others a knowledge of the Saviour's love. According to this principle our strong churches should be strong centers of missionary influence. If composed of earnest believers who are engaged in the work of the Master, there should radiate forth in every direction an influence potent for good in behalf of his cause. To what extent this is or is not the case we may not be capable of judging.

We are not disposed to underate the work and influence of the local Christian churches, believing that these were barriers to the sides of evil. "And let him that heareth say comes." And let him that heareth say come. The world a night of moral darkness such as no longer, of peace and good order, would wish to experience. Neither would we forget, that an important feature of the work of these churches and their pastors is that of selecting those already members, in the principles of Christ, as well as of going out after the lost. And it seems but the natural result of doing this culturing faithfully, that souls should be won for the Master, and that God should be honored through their obedience to his requirements.

This is evident, because we need to be filled with the Spirit of God and have knowledge of his will. We should be enabled to be "the epistles of Christ." 2 Cor. 3:3. Otherwise, we, as Sabbath-keeping Baptists, feel satisfied that we have fulfilled the conditions on which God promises success.

We note with satisfaction the increasing interest in home and foreign missions, as evidenced by the larger contributions, made for such work in comparison with that of ten years ago. We are encouraged by the frank admissions of many, in leading circles of other denominations, who have been educated with reference to Sabbath truth through our efforts. The action of others in forsaking, oh, that they may choose, those who are working in vain or none. But turning to our Conference report, we find that deaths and departures from us the gain in numbers is equally if not overbalanced. We are not discouraged by this fact, for we believe that much precious seed is being sown, which, under God's blessing, will in due time produce an abundant, harvest. Still we hold that the fact should be otherwise. We ought to be a growing, as well as an aggressive people. In offering suggestions as to the cause of this failure, we have no spirit of criticism, but only a desire to arouse more thoroughly a spirit of consecration among those whom God has honored by committing to their care the oracles of truth.

There is perhaps no word in our language in which the whole difficulty can be summed up more comprehensively than the word selfishness. Not that we are wholly destitute of generous impulses, not that we are wanting in all evidence of regard for others, but that many times without intending it, or even realizing it, we settle down at ease in fancied security, when God's glory and our own true good demand efforts. Obedience and submission may be more readily a propensity to gratify self at the very foundation of human woe. That a man learn to deny self is the first condition of discipleship. Parents should "deny self," when, in their eagerness to see children advance their worldly interests, they grow less in principle, and virtually consent to see loved ones turn away from God and his truth for the hope of gain. Here is perhaps the greatest cause of our numerical loss, while the loss of spiritual power owes not our very true good demand. It may be that this is a "deny self," in the matter of entire dependence, in order that Christ's cause be not robbed of its rightful share of what he has made them stewards over. It has been truly, fairly, and specifically said that the Christian's cross is in refraining, the key to the door of good to others, rather than in abstaining from the pleasures of sin, because the restraining power of affections for Christ removes the desire for that, which is contrary to his will. While it may be a truth that in one sense we can have no means for luxuries which is not only, nay, more, incident to self-dish, that work developed sufficiently, we could not be as strong and find comfort in the loss of more common articles, that the surplus might be devoted to the interests of Christ's kingdom. Where we are not ready for whatever work the Master calls us to, but that our love is manifested in such acts, and that we have the spirit of self-denial, as a part of the "government of grace." A work of love, it should be blessedly true.
WOMAN'S WORK.

PETITION.

Father, perfect thy work. I am the chosen one of thee. The Scripture saith, 'Hold me by my hand, and I will run swift.'

Father, hold me by my hand. I am the chosen one of thee. The Scripture saith, 'Try me, and prove me in this matter.'

Father, hold me steady. I am the chosen one of thee. The Scripture saith, 'And I, O Lord, have called thee in righteousness, and will hold thee by the judgment that is comely.'

Father, keep me by my hand, protecting, escaping, thank, Amen.

Make true and full, severe, thought, so loving will, my thought and will so true, and so loving, that it shall be true and full. Amen.

Jesus Christ, we pray, that we may be saved. Amen.

And now to do.

Ask in faith, and it shall be given to thee. Ask, and it shall be given to thee. Ask, and it shall be given to thee. Ask, and it shall be given to thee.

More clearly hear: 'Our Father, which art in heaven, Hallowed be thy name, by faith, we will humble ourselves, if we see good. Amen.'

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More clearly hear: 'Our Father, which art in heaven, Hallowed be thy name, by faith, we will humble ourselves, if we see good. Amen.'

LETTER FROM TSAU NIAHG.

Dr. Swimney sends me a letter to his Chinese assistant, which, besides belonging to you, we are glad that we have it to bring to you. It is written in the language of our own, and it is written in the language of our own, and it is written in the language of our own.

It is written in the language unknown to us, but as Dr. Swimney translates it, it becomes intelligible to us and a touching appeal to us to add to our faith in our work in China. The letter, translated, reads:

Sackville, Middle Kingdom, 52 Month, 5th Day.

Dearest Sackville, how are you today? We hope you are well and happy in your work. May peace be with you. We rejoice and thank you for the letters that those who live far away think of us, and pray for us in this country. We acknowledge also your love in sending us Swimney to Shanghai, for she has done much good in treating the sick and spreading the gospel these few years. In this place there are many who are willing to hear the word of God, while others are not willing. Since I have fully believed and trusted in the Lord, I have been very happy indeed in my heart, and because of this joy I am very anxious to tell the doctrine to others, that they may have this happiness too. I am not learned and my strength is small, so I earnestly entreat God to grant me wisdom, and lead me to use the very best words in talking to the sick about his goodness and love to us through Christ. Dr. Swimney cannot do all this work alone, sometimes it is too much for one person, therefore I ask God to move the foreign sisters to seek some one to come and help. I am constrained constantly to make this most earnest prayer, that God himself would choose some wise and good woman and send her to Shanghai, that the sick and suffering may be helped, and the gospel be spread far wider than an ear may hear and believe. It is this that prompts me to you. I beg you to express my kind salutations to all the Christian sisters.

Very humbly your friend,

TSAU NIAHG

THE MEDICAL MISSION.

The women of the New York City Seventh-day Baptist Church met by appointment at the house of Dr. Thebe J. B. Wait, 9th Ave. and 54th Street, May 22, 1883, and formed an organization through which they might co-operate with the medical work of the church, making a juvenile branch which, as strictly those dependent upon the denomination for maintenance are the Missionary and the Tract Societies. Do not do less for the work of our Missionary Society but, please, let us do more for our Tract Society. If you are included to this suggestion, because your interests are so allied to missionary work, you will try this simple little thing: number and name the reasons, one, two, three, four, and so on why we should help our Tract Society to every work of encouragement which we can bear to do. Our work, if we should really succeed, must grow, not less for the Missionary Society, but more and more for Tract Society. Therefore we say that since you have stationed us as missionaries on a work which you see good reasons for dividing the contents of our Thank-offering boxes with our Tract Society. It is specially fitting that a Seventh-day Baptist woman should give thank-offering money to Sabbath Tract Society work. We cannot be Seventh-day Baptist women in the possession of the best faith in the question and not often thank God from the heart that he has brought it to his mercy to us to keepers of his holy day. Then may we well mark this mercy, and many kindnesses by the dropping of our mites into the little box, and later by the paying over to Sabbath work some proportion of these moneys.

HOME BOX COMMITTEE.

Some weeks ago Mrs. Whitford, who had in charge the matter of home mission-box work, resigned her committee work. We have not been in condition until now to announce the new committee. It now stands with Mrs. C. M. Bliss, Milton Junction, Wis., as chairman of the committee, Mrs. E. B. Pope, Plainfield, N. J., for Eastern Association; Mrs. Irving Crandall, Leonardsville, N. Y., for Central; Mrs. Fannie D. Burdick, Little Geneese, N. Y., for Western, and Miss Cora Randolph, Salem, W. Va., for South-Eastern Association. These committee members in consultation with each other, and each one with societies of her own Association, will look to it that helpful work be done in the way of sending at some time during the year, to certain ones upon our home mission fields, where the help will be of double service, helping both the givers and the receivers. If there are any societies that may have this matter in charge, they will do in this kind of work let these also confer with the committee member of their Association, that by the consultation the ground may be more evenly covered, and any uprising wajt be better supplied.
THE SABBATH: READER

INTERNATIONAL LESSONS, 1889
SECOND QUARTER

April 7. The Last Supper. Mark 14:12-25.
May 2. Review Service.
May 3. Revision Exercises.

LESSON XI—JESUS CRUCIFIED

For Sabbath-day, June 15, 1889


21. And they compel one Simon, a Cyrenian, who was passing by, to come upon him, that he might bear his cross. Mark 15:21. Daily Home Readings.

22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. Mark 15:22.

23. And they gave him to drink, wine mingled with myrrh; but he received it not. Mark 15:23.

24. And, when they had crucified him, they parted his garments, casting lots upon them, to what every man should take. Mark 15:24.

25. And it was the third hour, and they crucified him. Mark 15:25.

26. And the inscription of his accusation was written over, THE KING OF THE JEWS. Mark 15:26.

27. And with him they crucify two thieves, the one on his right hand, and the other on his left. Mark 15:27.

28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. Mark 15:28.

29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross. Mark 15:29.

30. Likewise also the chief priests, mocking, said among themselves, He saved others; himself he cannot save. Mark 15:30.

31. Let Christ, the King of Israel, descend now from the cross, that we may see and believe. Mark 15:31.

32. And they that were crucified with him reviled him. Mark 15:32.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. Mark 15:33.

34. And at the ninth hour Jesus cried with a loud voice, saying, ELY, ELOY, LAMAH HABACHTHAN? which is, being interpreted, My God, my God, why hast thou forsaken me? Mark 15:34.

35. And some of them that stood by, when they heard it, spied Elias. Mark 15:35.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink. Mark 15:36.

37. And when the hour was come, there was a profound crying made in the temple of the temple and bulwark it in three days. Save thyself, and come down from the cross. Mark 15:36.

38. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink. Mark 15:36.

39. And when the hour was come, there was darkness over the whole land until the ninth hour. Mark 15:39.

And the vail of the temple was rent in two, from the top to the bottom. Mark 15:39.
In respect to what I say concerning the Adventist views of the new birth, page 10, the editor says: "Again we are misrepresented in regard to a change of heart." Then he quotes my language, and comments as follows:

1. We believe as much as any people in a change of heart, in the Holy Spirit. That is the Holy Spirit's new birth, page 10.

2. This change is represented as being born again (John, 3: 3), because it leads to a new and spiritual life. We do not believe in the "breath of life," which sometimes is called "spirit," is a mere puff of air, etc. But God imparts the principle of life, and he made the air breathed into Adam's nostrils, the medium through which it was conferred upon him. But this is not a separate entity, capable of conscious existence before it is put into the body and after it leaves, etc. God did not change through Adam into his lifeless body. — Review and Herald, March 12, 1888.

Now, according to the editor, we learn first that the pneuma is "a principle of life," second, that it is imparted through and resides in the breath; third, it is not a separate entity; fourth, it is incapable of conscious existence; and fifth, the body is "lifeless" without it. Now, if the body is "lifeless" before the "breath of life" was imparted, it was of course amnesiac and unintelligent. And if the pneuma imparted consciousness and intelligence, it must of necessity possess these qualifications, for it could not impart what it did not possess. And if it is not an entity, it must be a mere abstract principle, then an abstract principle, according to editor Smith, is possessed of life, intelligence, conscience, judgment and consciousness, metaphysical and moral, for the editor tells us that this "lifeless" body, "lifeless" course of a "lifeless" form has none of the above named qualifications. The editor gives as the definition of the Hebrew word ruach, and the Greek word pneuma, "the principle of life residing in the breath." Then, of course, when a man's breath goes out, his heart goes out, his breath, his soul, his life with it. Then, when a person is in a trance for years, as in the case of the, Rev. Wm. Tannent Dr. D. D., he is "lifeless," all this time. There seems to be no discrepancy between the editor and Dr. Kellogg, who says: "The creation of man was simply the organization of matter."—Sabbath Recorder, May 29, 1889. Again he says that in the scriptures, the spirit is never separately or distinctively referred to as a distinguishing characteristic of man. And if this breath as drawn from the surrounding atmosphere, may be said to come from and be life, then with the same propriety it may be said when it leaves the body at death to return into it. According to editor Smith, then, the spirit of man is in no way different from that of the brute creation; it is only the indirect gift of God. It came from the "surrounding atmosphere," and returns into it at death! We are not sure whether the editor will accept the Doctor's dead-spirit theory or not. We know that the Doctor's theory of man is the standard by which the denominations set themselves apart. And moreover it is sanctioned by the prophetess, and that settles all doubt on the subject. Now how a lifeless principle can impart life and intelligence to a "lifeless" and intelligent body, we have to the theologian to say. We have to the readers, to determine the difference between the editor and the Doctor in respect to the spirit of man. According to the editor it comes from the "surrounding atmosphere," and returns into it at death, and is in no way distinguishable from the life of the dumb- 

animal. And according to the Doctor it is lifeless and without intelligence. What, then, is a change of heart from the Adventist standpoint? It is not a change wrought upon man's physical system, this they readily admit. Book, page 144. It cannot be a change effected in the soul, for that is an "immoralization," and the organization, according to the Doctor, like the "plan of a house," is only an "idea," a "concept." Then as there is only one element that constitutes man, the spirit, whatever a change of heart means, according to Adventism, must take place in the spirit, and that spirit coming from the surrounding atmosphere without life, without intelligence, and returning into the atmosphere without it, cannot be susceptible of eternal life. We simply draw our conclusions from the premises afforded us by the Adventists themselves, and we leave it to their readers to say whether our conclusions are logical or not.

In regard to what I say on page 14 concerning the contradiction between Adventism and Rom. 8: 10, the editor remarks: "It is sufficient to remark that this text applies wholly to the present state." Well, that is just exactly what I mean, I was not speaking about dead man, but about the fact of a principle, a thing abstract, practicable in this life, and that is the spirit that is quickened, while the body remains dead." If the editor read what I said in the quotation referred to, he is either very careless or very incomprehensible, to say the least, when he says that I have "in one line in favor of the existence of disembodied spirits." I advise the editor to read this again. I wonder if he will acknowledge his mistake.

I am commenting upon what I say about their treatment of other Christian bodies, he says: "All there is in the Adventist matter is this: We will not have one Babylon. The Bible uses the term in a prophecy which we can apply nowhere else but to the divided and enmity of Christian, especially, Protestant Christianism, of to-day, etc. But in those bodies the great mass of true Christians are yet to be found. This is only another adroit maneuver to get over the difficulty that so many of these bodies purport to be "one." For, in the first place, the 'editor does not consider that his denomination constitutes one of a Babylonian number. Secondly, he does not believe that one of these "true Christians" will be proved to be nothing but a third Adventist arm or tongue as taught by Adventists. If the editor will state in unequivocal language that this is not true, I will make a public apology. For proof of what I state here, see "A Sketch of the Christian Experience," from "The New White," published by her husband, James White in 1851. The editor next pays attention to what I say on page 17 and 18 in relation to the shut door, and says: "As a specimen of Mr. M.'s ability to handle this subject, and his accuracy as to historical facts, we present the following:"

Here he quotes eight lines from my tract, and then congratulates himself with the hope of an easy victory. Now, if I followed the editor's example, I would twist this language to make it mean anything I choose. But conductor and editor and all other representatives of the original manuscript from which I copied the passage, reads thus:

We Miller taught that salvation ceased for the world in 1844, which will be a new Adventist era, and they believed and taught as Jesus left the outer Sanctuary, 1844, the door of mercy was shut forever, and the ungodly were lost. We cheerfully make this correction. Now, let us see if the editor is as candid in his treatment of facts. After stating that Mr. Miller knew nothing about the Sanctuary question and also admitting that Adventists believed that salvation for the world was passing away in 1844, but it was this very subject of the Sanctuary which Mr. M. represents as responsible for the shut door view, which corrected it. That light led out the people known as the Seventh-day Adventists and the more fully it was developed, the more clearly it was seen that still another message was to be given to the world, and other solutions to be reached by it. These are the facts. Compare them with the statements quoted above.

Now, it is absolutely certain by this language that the editor wishes to be understood as declaring that the shut door error, is no part of the Sanctuary question, as it was discovered and corrected by means of this new doctrine. We will let our readers judge whether the editor has not willfully and studiously perverted and suppressed indubitable facts. We will first hear Wm. Miller. Speaking of the division line draw in 1844 between the righteous and the wicked, he says:

I have not seen a genuine conversion since. A number who were converted at that time, and before, remained steadfast, living and praying for Christ to come. If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a larger degree, but it will prove only a temporary delusion, which will be made truly plain.—Advent Herald, Dec. 11, 1844.

Now, according to this, Mr. Miller honestly and earnestly believed that there would be no genuine conversion after 1844. Let us now hear James White, and see if he endorses Mr. Miller.

And, strange to tell, many who have abandoned the fulfillment of prophecy in their past experience, are ready and willing to be classed with the rash and reckless, etc., for breaching what they believe, and for carrying out and showing a consistent fulfillment of the parable in all its parts, which, shows, that the door is shut, etc. So we see that the duty was not to explain the Word of God for the feelings of an individual, etc.

But the sinner to whom Jesus stretched out his arms all through the division line

(Continued on page 318.)
HISTORICAL & BIOGRAPHICAL.

SEM-CENTENNIAL OF THE MILTON SABBATH-SCHOOL.

(Continued).

For about four years Ed. J. M. Todd, of Brookfield, N. Y., was an active member of the Milton Church, and during that time, taught somewhat in its Sabbath-school. He writes as follows:

"In 1854, I lived a part of the year in Lima, and the Sabbath-school there, who could not go to Milton to attend the meetings, gathered in a school-house near the town. In November, Ed. W. F. Stillman, and the Sabbath-school with about fifteen or twenty scholars. We regarded ourselves not in opposition to Milton, but as a little branch on the same tree. I remember our feeble efforts with great pleasure.

"The next paper presented was read by Prof. Albert Whitford, who had served as superintendent for several years at different times, in the history of the school. He spoke of his personal acquaintance with the church, beginning in August, 1854. For some time previous the Sabbath-school work had been carried on quite irregularly, and recitations were entirely suspended in the winter. In the summer of his arrival only one class was maintained, and that was under the efficient instruction of Mrs. Amazilla C. Babcock.

"He continues:

The April following, thirty-five years ago, a conference was held with the pastor, Ed. Varum Hull, and with a few others. Accordingly, a meeting was held at the church, of those desiring to aid in re-organizing the Sabbath-school. I was greatly gratified to find so general a spirit. During that season, we had an average attendance of nearly one hundred. The young people had then no other religious service in which they felt a personal responsibility. They rarely attended the prayer-meeting, and the Frenchmen; but the prayer-meeting was first organized for them at the Academy in the succeeding fall term. Not only a good share of the young, but also of their elders, remained after the long sermon in the morning, on the Sabbath, to study the Scripture. Ed. Stillman Coon and Aunt Nancy Goodrich, I think, were the teachers of the classes of the latter. The most successful worker before a class, which we had, I should say, was Mrs. Lucy A. Collins. She had the best class, because her two older women were members, she had a double interest in her work. Her class exercises, both public and private, were my admiration and delight. I shall ever hold in grateful remembrance her hearty and efficient aid.

"Two years afterwards I was again honored with the superintendency, after returning from my studies at Union College, New York, and Prof. A. C. Supreme, Principal of Milton Academy, and my brother, had served in this capacity, the latter having become the pastor of the church. Though a respectable number had been set off from the Rock River Church, yet the Sabbath-school had not lost in numbers. We had rather gained by the immigration of several families from the East, and by a large attendance of students from the Academy.

"The next item was a letter from Ed. S. B. Wheelor, now pastor of the church at Dodge Center, Minn. He was superintendent of the school during the pleasant recollections of the school, and his gratitude for the confidence imposed on him, he writes as follows:

"I remember that the school did not take its present advanced standing. The older people, as a rule, did not participate in the work of the school. The general impression was, that it was for the children almost solely. Hence, the small number of scholars reported that year. It was not until the next year, that a real quarterly was inaugurated, a quarterly session of the association, or any other such gatherings. That year the number of scholars, on the Sabbath, was only thirty-five, and the school and the church was entirely against it. It seemed to me that there was a better way, and so I prepared a letter, which was received, who accepted the offer, and the school and the church was entirely for it. The result was, that the resolution was adopted by the association, that in their opinion, no pains should be spared at such meetings, to encourage the Sabbath-school, and the church with which they associated. To do this resolution, Ed. Lewis spoke in his usual enthusiastic way, saying, 'his belief that the Sabbath-school ought to have its regular session on an occasion, and that the youth should take a special interest in its exercises. All that was then desired, to be reached, has since been accomplished, and more even than we had hoped they would ever be in the future. Many are, therefore, their responsibilities. Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? Do you know that their opportunities? 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Do you know that their opportunities? Do you know that their opportunities? Do you kno..."
WANTED—A CHRISTIAN SABBATH.

Such is the title of an editorial in the Christian at Work, for April 18th. It was called forth by a sermon from the Rev. C. H. Parkhurst, upon the theme, "The Christian or Jewish Sabbath,—which?" published in the same issue. The general tone of this sermon is no-Sabbathism. Although it makes a strong effort to find some basis for the observance of Sunday, it stales the same time declares that Christ left "the whole matter in a very peculiar shape," and that "it must have been of deliberate purpose on the part of the Lord Jesus Christ in the New Testament, to make Sunday the day that is marked out for rest and for worship." The Christian at Work puts itself on record as an unreserved no-Sabbathist. It declares that the observance of Sunday does not arise from the fourth commandment, that it is "in fact, during the whole period of St. Paul's ministry and for some three or four years after his death, there are but two or three vague indications of the celebration of worship, on the first day of the week, and one of these (1 Cor. 16: 2), according to Nounder, Pflanz, and other authorities, has no reference to worship at all. And let us say, it would be nothing short of the marvellous and unprecedented, that Christ should have set apart Sunday as the one day for the Christian Sabbath, yet with no single command emanating from him, or any of the apostles, recorded in the pages of the New Testament, that is well said. And with that before us, all divine authority for the observance of Sunday as an Institution of the Bible, is at an end. The Christian at Work also declares, with commendable candor, that the fourth commandment, as enjoyable for one day, and one day only, the seventh: For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it. There is an unbridled Sabbath in hell, and there is a Sabbathed Satur- day in the world. The voice of the Fourth Commandment is to "speak the sound-
from Jesus Christ down to the end of time, but give them to us with such progress in the mode of conceiving and presenting them as befitted the times. Yes, let us have progress, even in religious matters, but progress in what?

One of the heaviest rainstorms known in many years visited this section the last of last week. The down-pour was immense and almost continuous for twenty-four hours or more, ending early Saturday morning. The damage to bridges and road-beds, both railroads and carriage roads is incalculable. No mails have arrived up to Monday morning, and no dispatches have yet been received from New York, so that we have no definite knowledge as to the extent or severity of the storm, beyond a narrow circle. Being well up among the hills, the damage to us at Alfred is slight compared with that in places but little below us.

What patient perseverance will do, under great disadvantages, was illustrated in the life and work of Laura Bridgman, who died at the South Boston Asylum for the blind, Friday, May 24th. At the age of two years, in consequence of a severe illness, she became deaf, dumb, blind, and lost entirely the sense of smell and that of taste partially, yet she learned to read embossed letters and to associate correctly the names of objects with the objects themselves; she also learned geography, arithmetic, algebra, history, etc., and could conduct, intelligently. She took great pleasure in teaching the blind, deaf, and dumb. She was in the sixtieth year of her age.

In the Home News column of our last week’s issue, brief mention was made of the serious accident which befell one of our number, brother, Deacon Nathan H. Langworthy, of Westerly, R. I. At that writing the hope was entertained that he would yet recover from the injury, but this hope proved to have been a vain one. All efforts of his physicians to relieve his distress and to restore the normal action of the injured portions of the body seemed to be of no avail, and he sank to rest on Tuesday afternoon, May 28th, full of years and of usefulness. A suitable memorial will, no doubt, be held in his memory, and his pastorate for six years and so having been intimately associated with him in the work of the divine Master, we cannot forbear paying this little tribute to his memory at this time. He greatly loved the church of Christ and all her ordinances, and took delight in performing, to the best of his ability, the duties assigned him therein. He magnified his office. In his death a great loss is inflicted upon the Pawcatuck Church, and her young men are solemnly called to renewed consecration to the work thus bereft of the presence of one of her faithful servants. God buries the workers but the work must still go on. Who will take it up?

While the people of South Dakota are making the preliminary arrangements for those honorary legislative sessions, by which every State in the Union, the temperature people are moving for the adoption of an article in the constitution prohibiting, from the start, the manufacture, sale or use of intoxicating liquors as a beverage. To aid in securing this end a non-partisan temperance organization has been effected. It goes without saying, the enemies of temperance, the minions of ruin everywhere, will leave no stone unturned to defeat this measure, and this fact makes it of vital importance that the friends of temperance and good order shall be equally united and equally earnest. But no good cause can go forward without much hard work, which means also much expense. While our good friends in South Dakota are putting their hands bravely to this work, they need help from all who sympathize with them and are willing to help them. Teachings of temperance come to Dakota but once, and it would be a great misfortune to let it go by, for any cause, as a lost opportunity. The treasurer of the organization is Mr. F. H. Harger, of Aberdeen, Dakota, and the officers refer to the Governor of the Territory, A. C. Melotte, Marvin Hughett, of the C. N. W. R., and others, as evidence of the integrity of the organization. We wish the movement most abundant success.

Brother L. E. Bitter, who came to this country two or three years ago, from Galicia, Austria, a young Jewish convert to Christianity, is about to return to his native land. He goes with a heart full of anxiety, not so much for the treatment he may receive from those who cast him off on account that he is pleased to appear in from the faith of the fathers, but that his loved ones—father, mother and younger brother—may be brought to see in Jesus of Nazareth the Messiah for whom they are devoutly looking. He hopes, also, by his life and teachings of exert some influence on those of his countrymen and former acquaintances may be brought to Jesus. He goes on his own account and at his own expense, but desires the sympathy and prayers of his Christian brethren. His parents are wealthy, and people of high standing in society. They will, and will exert every possible influence in their power to persuade their son to come back to the old religion, and to the comforts and luxuries of the old home. That he may have the wisdom and the grace to maintain his Christian profession in this trying experience, he needs the prayers of Christian people. Bro. Bitter wishes us also to express his appreciation of the kindness he has received in this country, at the hands of Christian friends, especially of friends in New Market, N. J., said at Alfred. He hopes to come back of this experience, perhaps years, spent in the old home land.

What does it mean?

The following item has been going the round of the papers:

Captain Gates, of the Philadelphia clipper-ship, L. Schoep, was recently hailed in Pacific waters by a boatload of stalwart men, having at their head an old deserter man. The old man is Thomas October, of New York, the grandson of one of the mutineers who in 1789 abandoned the English warship Bounty. The population of the island consists of 113 English people, of the age of 23 years is unknown among them. Their religion is that of the Seventh-day Baptist, having been taught by a missionary who was in charge of the island on his way from San Francisco.

A letter recently received by the Corresponding Secretary of the Tract Society, from a personal friend, Rev. Thos. L. Oulick, a missionary in Port Arthur, St. Petersburg, Russia, states that on or about May 4th, says:—

You probably know that we are still waiting anxiously to hear from you. Phelps (Chapman, chartered by (or Charles E. Belden, D. D., Belden, to visit the islands to the south of us. I did not have the pleasure of meeting any of these friends, standing by Captain Lovell, the 113th number of the weekly. The life of our brother, in fact, and is sending, in fact, to Honolulu for some supplies.

Can any of our readers throw any light on
SALEIIES OF SEVENTH-DAY BAPTIST MINISTERS.

"Does Sabbath—keeping necessarily destroy or weaken the spirit of benevolence?" We have long believed that the ministry in our denomination is less adequately compensated than that of most of the other denominations, and we have noticed that observations of our brethren will agree with our own in this particular. A few comparisons will show the ground for our opinions. Recently, in another part of our denomination, a Sunday man, in speaking of our people and church, said he had always highly regarded the Seventh-day people and found them good neighbors, "but," he added, "I have one thing against them.": "What is that, a want of spirituality?" "No," he replied, "I don't know but they are as spiritual as other Christians, and the lack of two words in the idea of paying such a man as Elder—(the Seventh-day Baptist pastor) only $350, and I don't see how the Lord blesses them so much as he does the." The Congregational preacher was waiting for the train for home, after having preached a trial sermon in the church to which this man belonged, and he said he expected to engage this minister at a salary of at least $700 and parsonage. $150 of this was to be raised by a small church in the country for which he was also to preach, the rest by the village church in which there were only about two men, whom he named, that were able to do much, financially, and the wealth of these, I feel assured, does not surpass a few thousand dollars. Again, Presbyterian churches of moderate financial ability I have noticed that they do not think of paying pastors less than from $700 to $900, with a parsonage thrown in, if they have one. I recently chanced with a young Presbyterian minister from northern Wisconsin, whose salary from a church of less than two hundred members, was $1,900, but this being in a lumber district, doubtless represents a membership of more than an average wealth. The Methodist ministers, I presume, do not fare as well, and yet among them I have noticed that the parsonages they will put enough of them into the circuit to make a salary scarcely less than $600, which would seem to be about the minimum price with Sunday churches, while with us it represents nearly the maximum, excepting a few of our larger and wealthier Eastern churches. If it be replied that we are not as wealthy as the Sunday denominations (which is not so certain), individual societies that have financial ability could not make that apology.

Again, with denominations, our largest church, with over five hundred members, I think, has never paid more than $1,000 salary and parsonage. Again, the church of which I am pastor, while it pays as much or more than any other of our churches west of New York State, is in one of the smallest sections of the community. The Seventh-day Baptist pastor receives the least salary of the five pastors of the place, though his church has, by considerable, the largest membership of all, and without doubt, represents the greatest financial ability. Is the church, or people give more liberally to foreign missions than others and so have less for the church at home? I find in a report of "June, 1887," that our denomination stands only eleventh in the list for liberality in the foreign work, forty-six cents only per member, and ten other denominations ahead of us here. We may not be as wealthy, comparatively, as some of the other denominations, and yet we are better off than a back one. Our people may know how their money was earned, and be slow to part with it. Their avenues for money making may not be as numerous as are opened to others. Again, many of our people belong to the farming class. Perhaps the time is coming more slowly than does that of business men in town. They also usually have projects ahead for buying and paying for, and improving their farms, in which they can always find use for their surplus, for it is at the point in time when well taken, they seem often to fall behind others of their brethren in the matter of liberality. I think it also double true, that the smaller churches are usually the most liberal givers for the support of the gospel in their midst. It would make a sad comment on the state of personal religion, often if individual gifts were to be taken as a measure of their faith and love to God. One, two, fire, ten dollars—an amount less than they chew or smoke up in tobacco, less than traveling, or theatre, or club, or secret society, or a holiday week of pleasure. Certainly this is not true of all, nor perhaps of the majority, for many self-sacrificing, ever-worked ones are to be found who, in proportion to their gifts, have to be the more liberal to keep the work from coming to a stand-still. God bless class of workers and givers that are obliged to obey both of Paul's injunctions to bear their own burdens, and to bear one another's. And I believe the Lord does bless them, and that others who put so little into religion and therefore doubtless get but little out, might know the blessedness of his faithfulness, if they would heed God's voice when he says: "Bring ye all the tithes into the storehouse, and test, saith God, and see if I will not pour out a blessing such that ye cannot contain."

No better way than this tithing, I think, can be devised for doing God's work. With it our treasuries might be kept full, and the cause go marching on. Certainly better than begging, taxing, selling, and the multitude of expedients used for raising needed money for a needy, often languishing cause. See then the tens, twenties, fifties, and one hundred dollars going into the treasury, according as the income is one hundred, five, or ten, etc.

But a few more words about the pay of the workers, and I am not speaking for myself particularly, but for those who need it more, and as a matter of principle. Either other workers should not be paid so well, or ours should be paid better where there is equal ability to those in other ministry. Seven years of college and theological training represent the time and expense of preparation after reaching the college doors. "The laborer is worthy of his hire," and in our opinion ought to have, if possible, enough to support his family, and be able to devote his energies to his ministry unembarrassed by financial worries, and a little surplus each year, so that when laid aside by age from active work his family will not need to go to the poor-house or depend on benevolences of the church. It should be remembered, too, that he often has many expenses that the farmer does not. There is much necessary travel to attend the meetings of the denomination and religious bodies, traveling by rail. He must be able to address his church, at home, in the church, and be likely to address his church, at home, in the church, and to the people. He must be able to entertain and feed hundreds of guests during the year. Constantly must he purchase books. He must also be a liberal giver. He must provide his board, and for all, and provided for his family as required by his office, work and station, if he has laid up anything from his salary it will not be as much as the young man who works on a farm by the month, at $18 or $20, will be able to lay aside for his family. The girl who works at $1 per week can save from her. That all may learn to repay the Lord his own, according as he has prospered them, barns burnt out, and treasures be running over, the more worth living and better than others. To get better pay is the hope of PASTORS.

THE ONE OF THE SABBATHS.

The above is the literal rendering of the Greek phrase, in its most literal form, which is commonly translated, "the first day of the week." It is easy to see, that there must be an ellipse where there is a reference with the phrase, "the first day of the week," and the word no word that fits this ellipse so naturally as the word day. It is also well known to all students of the New Testament, in the original Greek, that by a Hebrew the numeral one is put for the original first. Many examples of this usage are found in the Septuagint and Old Testament. So far, then, we have plain sailing; "The first day of the Sabbath," is a form of expression that is perfectly grammatical, whether it conveys good sense or not. This ellipse of "day" is one that we can easily appreciate, for we have the same usage. We say, "the first of the week, or month," without hesitation, meaning "the first day of the week, or month." But the question that troubles many is, "What does the phrase, 'the first day of Sabbaths' mean, and to whom it conveys no meaning to him? To get rid of this difficulty, it has been suggested that there is yet another ellipse in the phrase, that of a preposition meaning from or after, giving the meaning, "the first day after the Sabbath." In Greenfield's "Polyhistoric Greek Testament," we are directed, in the margin, to supply apo, a preposition that means from, in all these cases. I think it will not be denied that this ellipse is completely foreign to the English language. At least I recall no case in which we would use it.

It would afford me great pleasure, and perhaps it would gratify others, if Brother Maurer or Dr. Lewis, or some other Bible student, who has the leisure and the taste for such investigations, would produce, either from New Testament or classic Greek, one or two examples, in which it shall be clear beyond controversy, that there may be an ellipse of apo, or any other proposition of similar meaning. This would form a basis on which to rest a theory that might throw light upon a dark subject. My greatest trouble is to know why it is any more proper to insert "from" than "before," or "among," or any other preposition that will yield a good sense. In fact, some have alleged that to or for are the proper supply, thus referring the object, or the governed word, to the Sabbath following. As for the vixing question, why the plural form of the noun, Sabboth is used in this phrase, I think it is because there is a reference to a series of Sabbaths, as in many other places, where the idiom requires the plural.

I think the following is a sound rule of interpretation: No good writer will ever use the figure of speech called ellipse, except in cases wherein he knows that his readers can and will, readily and without mistake, supply the word or words left out.

J. W. Morton.
HOPE.
We wait for the future's bright coming, and work with its work to unfold.
Oh! what is the scene now before us.
As the wonderful page is unrolled.
Sweet is the joy of the workers,
Of those who are faithful and true.
Our words are falttering things.
What labor is waiting for you?
Have courage to do what is noble,
Face the storm for the right.
God's goodness is always around us,
And bright is each day with His light.
What is your thought for the future?
What are you going to do?
Out in the field ripening harvest,
The Lord has a work for you.
May right claim your fondest affections,
The strength of your manhood and pride,
Nought but the love of your Master,
Jesus, the Lord crucified.

INDEPENDENCE, N. Y.
D. R.

SHALL we disregard the plain leading of
Providence in our lives? When God reveals to
us a clear matter of duty, can we refuse to obey,
and be his faithful child? We certainly cannot.

We need be sure, however, that the leading is
of God and not of evil, that the pressure upon
us is of duty and not of some exterior force
working blindly. How shall we decide this?

Our Father has given us his holy Spirit and
his Holy Word. The one dwelling in our hearts,
the other dwelling in the sacred pages so
worthily preserved to us. The former is per-
haps difficult to discern, the latter is very
plain and plain. But the leading of God's Spirit
cannot be contrary to God's holy Scripture.
Let us always bring our inward impulses to
the test of the written Word. Then may we
be sure that we are led of the Spirit of God.

OUR OPPORTUNITIES.
It has been said that there are three essentials
to a great orator: the man, the message, and
the occasion. The man of ability must be stirred
by an earnest purpose to proclaim some
important truth, but this is useless unless he
has some place where he can draw attention and
impress the hearer. Even Democritus never
could have won his fame had not the condition of his
country given occasion for his talent to be
utilized. If this same principle be true of the orator,
does not the same principle hold in regard to
other vocations?

Let us apply the theory to ourselves as
Seventh-day Baptist young people. God-given
talents are possessed, great and important truths
are to be promulgated, and the field is ready
and waiting for the laborer. Do we make use of
the most of the powers bestowed upon us, and
are we acquainted with the message which is ours to
proclaim? If not, we have the opportunity of
mending our ways and informing ourselves.
Certainly the publications of our people furnish
ample material to work with, full of the
truths peculiar to us.
The time has come when it is necessary for the young people to thoroughly
understand these doctrines. Though we can
not all go to foreign lands to teach the poor
darkened-words the way of life, nor stand before
congregations at home, we should not forget
that everyone is a missionary, perhaps in
his own home. All are teaching in one way
or another, and leading influence, and our respon-
sibility is in proportion to the ability we possess
and the opportunities afforded.

Every day the needs of our associates give us a chance to do
good, and we should be mindful that "the
opportunity will not return while you wait."
We show the Christian spirit in the little things of
life perhaps more than in something greater;
when we are aware of the eyes of the people.
In every-day life we show whether we abide in
Christ and live where we have the
opportunity of seeking the spiritual welfare of our
nearest and dearest friends. As our influence
extends into broader circles, and we enter new
places of responsibility, opportunities of greater
import arise. We are gradually gaining
power, and the cares and responsibilities which now also
will the affairs of our denomination.

Let us not go about with eyes closed to
the demands of our time, but looking to one who
has promised to guide, may we be loyal upholders
of the truth.

THE TABULA,

BY CREDOS.
(Translated from the Greek)

PERSONS OF THE DIALOGUE—HOMER AND SENECA.

We chanced to be walking about in the
temple of Kronos, in which we saw many
votive inscriptions. One of them said:
"I come, why are you not here?
Said he, "What if you were such a fool as to get in there. Let me
give you a piece of advice: If you ever get out, then don't come back again."
Poor fellow, I am pleased to find you in such a condition. I think if you could
cram your two-thirds of the way, or even half, I might reach down and help you out.
But the man was utterly unable to move. Last of all, Jesus
Christ came by, and hearing his cries went to the
edge of the pit, and reached entirely down to the bottom, and lifted him up
on his feet, and said: "Go and sin no more."
From a sermon by a converted Chinaman.

He who has not more to do than he can do,
has less to do than he ought to do. Every man
who is a good worker, sees more to be done
than it is possible for him to do. If indeed a
man does all that he sees to be done, he is a
very sighted man. And here is a grain of
comfort for the man who feels that it is not
possible for him to do, that it seems to be his
duty to do. — S. S. Times.

OUR MIRROR.

N. B.—Some news for "Our Mirror" may be read in the next
respective edition. At Jeffersonville, N. Y., just to be desirable to
readers, the last order for the paper is filled. This order is to the
borderers, Alfred, Canisteo, N. Y. This applies to items of news only.

The C. E. Union, of the churches of Southern
Wisconsin hold its third quarterly session at
Albion, May 26th. The coming of one of our
frequent rains made the attendance smaller than
it would have otherwise been, but the number
showed that hands are in the
work of the work. The beginning of the
session was devoted to a praise service, followed
by prayer and reading of Scriptures. Reports
from the five societies, and from the secretary
of the Union were read, allowing a total mem-
bership of two hundred and seventy-one,
increase of twenty-two since our last meeting.

Interesting reports of the relief and missionary
work of the Milton society followed. Recom-
endations concerning the work of the societies
were read and discussed. The spirit of the
meeting was harmonious. The session was
expressed by the following resolution, read at the
beginning:
"Resolved, that we commend yourself to the care of Jesus
Christ, the Head of the Church, and desire, that when we
shall hereafter meet, we shall again have the privi-
ges of the privilege of the privilege of meeting in the
forces of this Association, and especially on this
occasion."

"P. B. AYRE, Secu-
TEMPERANCE.

In the town of Bessbrook, Ireland, where John G. Richmond employs 300 people in the manufacture of Irish linen, no liquor has been sold for forty years; and as a result there has been no case of disease whatever reported in a week that the missions are doing, good in a year.

A man named O’Flaherty, resident of Bessbrook, said that six miles in Illinois has 300,000 inhabitants, 800 children of school age, 10,000 students, and not one Protestant, or Catholic. His family, he says, are free of all, and in the state of Missouri, he says, there are 1,000,000 inhabitants, all of whom the children are educated in this state. The state of Illinois has 5,000,000 inhabitants, all of whom the children are educated in this state.

PETITIO IN NATE.

The electrical process of refining sugar turns out to be a swindle of gigantic proportions. The officers of the company admit that they were induced to buy the sugar by the alleged inventor and his associates, and that they and their friends have sunk all the money they put into the scheme.

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PETITIO IN NATE.
THAT CRITICISM.

(Continued from page 807.)

the day long, who had rejected the offers of salvation, was left without an Advocate when Jesus passed from the holy place and shut the door in 1844. The professor of the truth was not smitten with blindness, and now with their flocks and herds they go to seek the Lord as still an Advocate for sinners, but now they shut both doors and use the strength that hath withdrawn himself from them."—Present Truth, Nov. 10, 1880.

Our readers will please consider the following particulars: First, Eld White still believed in the Holy Spirit, and likewise in the Holy Second, Eld. White at this time firmly believed in the dogma of the sanctuary. Third, that he believed that not only was the ungodly world without an advocate, but "the professed churches that rest on the truth," were also left without an advocate. And yet the editor of the Review and Herald, has the temerity to tell his readers that the sanctuary doctrine corrected the error of the shut door! Can it be possible that the editor respects the intelligence of his readers? We wish now to let our readers hear from Eld. Joseph Bates, he says:

We understand that he was a mediator for all the world, ministering in the holy place in the tabernacle called the day of Pentecost, Acts 2:1-12, until his appointed time, the end of the 2,300 days, or years, the fall of 1844. Then on the tenth day of the seventh month, 1844, our Great High Priest, attired in all his glory, having over his head the plate of judgment on which is represented the names of all the true Israel of God, rises up and shuts to the door, and passes into the holiest of all, and appears before the Ancient of days, and confesses the name of all Israel before his Father and his angels. Mark this, he was a mediator at that time, and all true shut-door believers so teach and show further that the third angel's message is based on the opening of the door to the holiest of all, and all this he shall not find him—Our labor in the Philadelphia and Loundon Churches.

Now observe that Mr. Bates was also a believer in the shut-door theory, and he shows that the "third angel's message is based on the opening of the door to the holiest of all. And still, in full view of all this, the editor of the Review and Herald complacently informs the public that the dogma of the "sanctuary" "corrected" the shut-door error! The editor further declares:

That light led out the people known as the Seventh day Adventist, and the more fully it was developed, the more clearly it was seen that another message was to be given to the world, and other souls to be reached by it.

Our readers will please bear in mind that the theory of the third angel's message includes the doctrine of the sanctuary, and is the last given to the world, according to Adventism; but the editor says there was "another message, and other souls were to be reached by it." We know of no other message save Mrs. White's visions. Will the editor please inform us if "souls are reached by them?" Such assumptions, and such clear cut contradictions are actually amazing.

The editor informs his readers that there is still mercy for sinners, notwithstanding Christ has left the mediatorial seat! He complacently tells us that, after the high priest had entered the Most Holy with the offering in behalf of the people, those who had not "admitted their sins" up to that time, continued to come; and share in the benefits of the atonement. And of course, is to justify their professed belief, that there is still mercy for sinners, since Christ has passed into the Most Holy to make an atonement. All this in view of the plain declaration of God's Word to the effect, Lev. 23:28-29. Of course he refers to no Scripture proof, for the good reason that he has none to refer to us. We are not, however, surprised for this same writer in respect to the same subject, plainly tells his readers, in another production from his pen, that "the door is shut, but we have the key and can open it and let you in." The editor, very shrewdly tries to throw dust in the eyes of his readers by informing them on his own authority, that those hitherto incorrigible sinners might repent on the day of the atonement, which keeps out of their path, the entrance of the high priest—into the most holy, was the point where mercy ceased. And all his foundationless assertions about sins committed on the day of the atonement is idle vaporizing. We still ask him to produce a single proof text in support of these statements. (To be continued.)

COMMUNICATIONS.

CHAUTAUQUA LETTER.

The sound of the ax and the hammer, not only on the assembly grounds, but all around the lake, is resounding the same time and tenor, and full in notes of preparation for the season's great annual festival. Fifteen years have passed since the opening of this summer school in the woods, and the evergrowing strength of those years has been treasured up with a miner's care, and will now be consumed in the flame of a glad August. Chautauqua has ever refused to do any but thorough work, its power has become international, and it has bound friends by the thousand to itself as with hooks of steel. All the year round, through its literary circles and otherwise, its influence is felt not only in every state in the Union, but beyond the sea, and the great gatherings of the summer are but the logical results of this vital under-current.

The Hotel Athenaeum, under the direction of Secretary W. A. Duncan, kept in fine condition, and the experience of the past will be fully utilized for the benefit of guests this season. His plans for the assembly are about perfected, and he will soon be able to arrange for rooms for a part or for the entire season. As new arrivals come in, and others come enlarged and improved, for the express purpose of accommodating the public, Chautauqua will be able to entertain comfortably, and even elegantly, all who may honor the place with their presence.

From the success Dr. Duncan has already achieved, it would seem that securing low rates of travel, it may be expected that Chautauqua can be reached from all parts of the country this year more cheaply than in former years. Excursion trains will run from Chicago to Chautauqua, July 4, 5 and 6; August 5, 6 and 7; fare, $1.50 for the round trip; tickets good for sixty days.

A little slice of France and Germany will be established on the ground for the season by Prof. Schmidt and Prof. A. De Rongenmont, in the form of boarding cottages, where all who are interested, and the large number of these nations can be favored with board, lodging, conversation at table, drawing room, and other environments favorable to their progress. Of course those special privileges will cost a little, but not much.

Music is to be made a specialty at Chautauqua this year, although the expense will be considerable. Bogers' band, made up of fourteen players, several of them soloists of ability; and an orchestra will be present. Open air concerts will be given at 7 o'clock three nights in the week in Miller's park and three evenings on the piazza of the Hotel Athenaeum. The band, as an orchestra, will often be heard in the amphitheater, aiding in concerts and giving preludes to other exercises.

MIOYAJLUG.

The literary hercules of the next assembly will be Prof. L. P. Mahaffy, of Dublin. He is now in Greece gathering material for his course of lectures. He will devote a separate lecture to each of the following topics: The Political, the Religious, the Art- and the Social side of the History of Civilization. This will include Primitive Men, The Dawn of the Higher Races, Egypt, The Semites, The Nations of the Levant, and The Later Greeks and Romans. He will also lecture on the Irish Question.

Every day housewives and others interested will receive much attention at the coming assembly. Mrs. Emma P. Ewing will put all her unmatched skill into a cooking school. "It is doubtful," says a newspaper, "whether there is another who can cook as many delicate dishes, and then describe clearly the principles upon which they were made, as Mrs. Ewing."

In two lectures, one on "The Movement for Divorce Reform," and the other on "The Sociological Study of a Country Village," Rev. S. W. McAskill, of Massena, discusses social problems in general and particular.

Dr. F. W. Gunnels, as a lecturer, last year, bore the palm from the platform, and he is to be there again. As before, the great characters of history will receive his attention. He will present "Chryselephantine" and "Chryselephantine," the monk in the middle ages," "Charnelhouse, the king in the middle ages," and "Hildebrand, the pope, in the middle ages." These are grand themes, exactly suited to Dr. Gunnels' taste; and he will present them as of yore, charm his audience with them.

The Daily Assembly Herald is to be enlarged, its form changed, and instead of 19 numbers to the volume there will be 30, with no increase of price. This year's attractions at Chautauqua are to be certainly all that could be desired.

R. H. M.

SOUTH-EAST TEXAS.

To the Editor of the Sabbath Recorder:

I have just received a number of the Recorder from this place I thought it best to give a little account of my work since I have been on this field. As a great number of our people take our messenger, the Outpost, and have seen my letters in that, they probably would like to know of me and see what the first fruits of the Recorder being open to Home News, I take pleasure in writing.

I left Texarkana about the 1st of March to come down here to this work. We have no church here, and only two members, Bro. J. E. Smell and myself, but blessed be God, all of his family are Sabbath-keepers. So soon will we have a church here, I am waiting for Bro. J. E. Shaw, of Texarkana, to come here and organize us now. His health is failing him, owing to over-work, but my prayer to God is that he may be enabled to do a great and good work yet.

I have preached 25 sermons, attended 13 prayer-meetings, made 41 pastoral visits, attended 9 Sabbath-schools, and distributed 900 pages of tracts. God is blessing the work of my labors. I have just closed a meeting about eleven miles from here, with me and blessed the work abundantly. I received a message asking me if they could find an arbor, would I preach for them during the summer. My answer was, "Brother, I will be there, God being my helper." Then commenced a meeting the first Sabbath, evening, in an open grove there, (very hot), Jan. 31st and of different faces of age and sex. As to my support, I am carpentering and
painting to make my living, while I preach Christ and him crucified, and the condemnation of God. I need help and God will give it. He has sent me to this work through his good pleasure, I will stay right here until I see a church founded and strengthened in the truth of God.

I wish all the brethren and sisters who take the hard roads and who after reading it have no further use for it, would send it to me for distribution in my work, it would be a power here. Let us wake up to our work, advance the cause of Christ, keep our armor polished and clear from tarnish, for the promise is to the faithful. Prayer may be successful down here in our work.

L. N. Brown.

LÖVENSTAD, Tex., May 10, 1889.

The public man whose conduct and career are the utmost service to young men of the English-speaking race in both England and America, by reminding them that the little wisdom of every kind is not essential to the highest success. The runner with what is known as a temple of knowledge is a machine sneer complacently at the Sunday-school politics, and assure us that saloon politics are unavoidable in a wicked world. But the facts are against them. There was never a great result achieved in our history which did not spring from Sunday-school politics. America is the child of the Sunday-school, not of the saloon. Our independence, the formation and preservation of the Union and emancipation were not the fruit of the saloon. They were the result of honest conviction and of sincere moral effort and devotion. The saloon politics allows privileges, but the Sunday-school makes majorities.

Bright and Golden were as savagely denounced in the Sunday Corn Corrigan's Law agitation, as Garrison and Phillips in this country when they raised the cry of abolition. The dependence of all of them was the popular conscience and good sense. They invoked the moral sentiment in public affairs, and there is a constant effort in all great public discussion to plant the question upon that ground, because of the instinctive confidence that it is immutable. Even the liquor interest, the saloon interest, the stagecoach interest, the slave interest, says its advocate, is to shut up the poor man's club, which means that it would be inequitable, it would reduce the fund.

It is sometimes urged that it is abused to deride politicians in a country where politics are a chief and fundamental interest, and where it is a primary duty of the citizens to be interested in politics. Without reflection this view has never been heard. But surely it would be as wise to say that in a commercial and trading country, where the great mass of people are engaged in business, it is abused to satirize and speak the subject to death, and make salted sugar. If a primary and vital condition of business be dishonesty—a community which is so constituted is a nest of sharpers. If we cannot denounce confidence men, without maligning merchants, it is because merchants are sporty. This is equally true of the sphere of politics. In our current nomenclature the word politician has come to describe a person who devotes himself to politics for private gain. This, however, is really treachery to politics, which, truly understood, are concerned with the public welfare and not with private gain. Undoubtedly in a just and comprehensive sense a statesman is a politician, because he deals with the polity of the state. But the word is not correctly used in any other sense. So distinctively has the word politician become the description of a self-seeker that it is used as the synonyms of statesman, capitalist, and an ideal man is a statesman but not a politician is to say that he makes politics a service to the commonwealth and not to his own selfish gain. For the very reason, therefore, that in a republic politics should be the active concern of every citizen, the man who seeks his own personal advantage under the false pretense of the public welfare, ought to be classified as an enemy of the public interest.

All the trickery and meanness and corruption of politics belong to the sphere of the politician in this sense, and for the public benefit the distinction should be constantly emphasized. The public man whose conduct and career illustrate the difference between the statesman and the politician is a novum genus. He sweeps away the cobwebs of sophistry which gather about the conceptions of ardent and ambitious youth, who, hearing with delight and crediting the plausible theory that we must fight the devil with fire, forgets that the spirit which alone effectually overcomes the devil says, "Get thee behind me, Satan." All the power of the politician, however, is as undeniable as that of the saloon, which is one of his chief allies and his power is never more sinister and dangerous than when he attempts to laugh away the convictions and instincts of youth, or to bribe it with its own generous ambition.

All this seductive endeavor is brought to shame by a life like that of John Bright, and this, more than any particular policy or measure is, in the true sense of the term, political service. It is the influence of his character rather than the special achievements of his career which makes him a political hero.


Bitten by a Serpent.

What an awful thing it is to be bitten by a serpent! You may recollect the case of Gurling, one of the keepers of the reptiles in the Zoological Gardens, London, who was bitten by a snake, which was in the care of a man who was going to Australia, and according to the wont of many he must needs follow him there. He drank with him a large quantity of spirituous liquors, and though he would probably have been in a great passion if any one had tried to prevent him from swallowing the snake, which evidently became fevered, and he went back to his post at the gardens in an excited state. He had some months before seen an exhibition of snake-charming, and this was on his poor muddled brain. He must emulate the Egyptians, and play with serpents. First he took out of its cage a Morocco venom-snake. The assistant-keeper cried out, "For God's sake put back the snake," but the foolish man replied, "I'll be hanged!" Put back the snake, he exclaimed, "Now for the cobra!" He took it up by the body, about a foot from the head, and then seized it lower down with the other hand, intending to hold it by the tail and swing it round his head. He held it for an instant, and then dropped it, and cried, "Oh! how long he was gone, for he was "in a maze." When assistance arrived Gurling was sitting on a chair, having restored the cobra to its place. He said, "I was a fool, but the man put him in a case and took him to the hospital. First his speech went, he could only point to his throat and moan; then his eyes went, a glazed expression fixed him there; his pulse gradually sank, and in one hour from the time at which he had been struck he was a dead man. There was only a little mark upon the bridge of his nose, but the poison spread over the body, and he was a dead man.
NO SUCH MEN.

Very recently the members of a vacant congregation, wrote to one of the professors in one of the theological seminaries in the United States, asking him to put them in correspondence with a minister of the gospel, who, through his eloquence and labors, would make a good pastor. They stated that at present they were able to pay a salary of only seven dollars a month, but that they felt convinced that this would make a good pastor. They stated that if they were to offer them a salary of ten dollars, they would accept it.

The learned professor replied: "Our Seminary does not desire to take seven hundred dollars from persons who are not in the United States, who are not receiving seven hundred dollars for their pastoral services. The frequent effort of the learned theological professor was calculated to discourage these good men—to make them feel that they are able to do so little in building up the kingdom of Jesus Christ that they might as well give up."

But a congregation that is able to pay its pastor seven hundred dollars can scarcely be regarded as a congregation that is as good as good can be. In fact, the members of the church are not receiving seven hundred dollars for their pastoral services.

The paragraph above is a natural representation of the text in the document.


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L. A. Plante, D. D., Editor.

Subscriptions to the editor, and contributions to the fund for the publication, are solicited.

**Nielsen's Missionary Leaflet.**

In connection with the Circular, a type of leaflet containing messages of Christian interest and peculiarly adapted for the distribution of the church and society in various parts of the country. It is pressed in our own press and sent to subscribers.
A BRAVE BIRD.

While a party of ladies were chafing on a piazza at Charleston, their attention was attracted by the swift descent of a sparrow-hawk. A moment later the piazza was seen soaring upward with a poor little bird in its talons. The ladies were not the only spectators interested in the tragic incident. No sooner did a robin, who had been putting the finishing touches to her nest in a tree, see the hawk than she commenced to fly into the air, her beak clenched with much courage. She dealt blow after blow with her beak on the hawk’s body, each blow being followed by the scattering of a tuft of feathers plucked from the plumage of the marauding hawk. That party to the battle in mid air seemed dazed at first, and rose straight upward, the robin following.

May 29th, aged 115. late Mrs. Fanny Demeese died near Louisville, Ky. She was cured of Inflammation of the lungs by the Use of the Remedy. The burial took place on May 30th in St. John’s Cemetery.

DOMESTIC.

Great excitement exists at Granite Falls, Minn. over unexpected gold prospects.

The Delaware & Hudson Canal Company have declared a regular quarterly dividend of one and three-fourths per cent.

At Oak Creek, Wis., Monday, May 27th, a blow of natural gas was struck, the well is twelve miles from Milwaukee, and is not troubled since.

DIED.

James B. Gross, a blind lawyer, of Boston, has been awarded $12,000 by a jury, against the Richmond & Danville Railroad Company for injury received on the road which passes over the lower limits. The company will not appeal.

The Rev. J. C. Myers, of State Line, while preaching for the Methodist Church in a recent Sunday, was struck by lightning and thrown to the floor where he lay in an insensible condition for half an hour. Many in the church were fainted, and one man in the district of the church, by the shock, fainted, but was not seriously injured. It is thought Mr. Myers will recover.

Foreign.

Small pox is making terrible ravages in Guatemala, Mexico.

It was expected that Captain Wissensah would declare war against all the coast Arabs from Tanza to Lindi, unless they submitted before June 1st.

The Norwegian barque, Premier, from Rio Janeiro, was stationed at quarantine in Quebec. Two of her crew died of yellow fever.

Perus, who freed a blank cartridge at president Carnot, on the eve of the opening of the exhibition, has been sentenced to five months’ imprisonment.

The Minnesota government’s Ontario emigration agent, has been instructed to visit Michigan and Wisconsin, and by the condition of the farmers in those states, with a view to commencing a vigorous emigration campaign there. He said a great many are anxious to move to Mani-oba.

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