To plan and do, and dare the best,
As sacrifices God has ordained:
That lives are won, not lost in strife,
Men’s hearts and lives, are God’s own life.

The revelry in which they were engaged, was a feast to the Lord. Moses his servant and the leader of his people was called up to him in the mount to receive a copy of them on two tables of stone, and such other statutes relating to their civil and religious policy as God was pleased to give him. During his absence, which was protracted beyond their expectation, the people grew impatient, and feeling themselves destitute of a leader, fearing that Moses would never return, they addressed Aaron, who had been a man of some consequence among them, in the following manner:—

"Up, make us gods which shall go before us, for as for this man Moses that brought us up out of Egypt, we wot not what is become of him."

Aaron should have resisted such an impious and idolatrous proposal, but it is not recorded of him that he did not seem to favor it. He replied, "Fear not the narrative that he winked at, and made no objections. The next verse informs us that his immediate reply to them was, Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me; and all the people brake off the golden earrings which were in their ears and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf, and they said these be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it, and Aaron made proclamation and said, To-morrow is a feast to the Lord."

The expression as used by Aaron was a false proclamation. The revelry in which they were about to engage could not be called a feast to the Lord. It was a feast against the Lord, and a feast which had well nigh cost that people utter extermination. It was a feast to an idol, and a willful violation of that command which had just been sounded in their ears from heaven. "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath:... thou shalt not bow down thyself to them nor serve them." But although the text, as applied by Aaron, contained a false proclamation, it may be used by us, by way of accommodation, and thus be applicable, and contain a true proclamation. On the return of every sixth day (sixth day) of our communion, may we not ask "Is there not to be a feast on the morrow to the Lord?" Has not that day, the most appropriate of all the seven, God’s most holy day—the Sabbath day—been set apart and fixed upon amongst us for holding the great religious festival of the New Testament dispensation? "To-morrow is a feast to the Lord." To profit by those tidings and be benefited by such a proclamation, we would fervently pray in the following line of meditation. We would reflect upon,

I. The nature of this feast.
II. Its design.
III. The qualifications necessary for engaging in it.

I. On the nature of the feast which we are on the morrow to hold to the Lord, we would observe:

1. It is a spiritual feast in opposition to those which are carnal and celebrated only by the outward sense. It is sacred as opposed to those which are coarse, to the mind, and which proceed from an ordinary meal. It is religious, or a feast in which our hearts approach God, and therefore a feast to the Lord. Holiness becometh it, and a sanctified heart alone can properly engage in its solemnities.

2. It is not only a spiritual feast but it is also a mystical feast; that is, a feast in which strange things, by the eye of faith, are to be seen. Herein is set forth Christ as both the Master and the matter of the feast, the provider and provision, the feeder and the food, the present Lord and the present sacrifice. For he we are called to banquet upon his不死ing sacrifice, and consider the mystical union of the two natures in the one mediator; the mystical union of all believers who do his pleasure, keeping inviolate the commandments of God the Father, as branches of Christ the one living vine; and other things mysterious which time would fail to mention.

3. It is a marriage feast. We may herein contemplate Christ as the bridegroom of the church, coming to comfort his spouse—his people whom he has betrothed to himself forever—and giving them renewed testimonial of his eternal affection. "He brought me to his banqueting house," says the spouse in Solomon’s song, speaking concerning her absent Lord, his "banner over me was love." There, the King of Heaven makes a marriage for his son, and sends out his servants to bid you to the wedding celebration. The son himself seeks to woo you, he comes to rejoice the hearts of those who have already accepted of his proposals, and make them happy in his love.

4. This feast to the Lord which we are on the morrow to celebrate is a thanksgiving feast; hence it has obtained, and long been known in the church of Christ, by the name of thanksgiving. In the Christian church the irritated and a sanctified heart alone can properly engage in it, and the noise of a trumpet, and a smoking mountain. Moses his servant and the leader of his people was called up to him in the mount to receive a copy of them on two tables of stone, and such other statutes relating to their civil and religious policy as God was pleased to give him. During his absence, which was protracted beyond their expectation, the people grew impatient, and feeling themselves destitute of a leader, fearing that Moses would never return, they addressed Aaron, who had been a man of some consequence among them, in the following manner:—

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I. The nature of this feast.
II. Its design.
III. The qualifications necessary for engaging in it.

I. On the nature of the feast which we are
6. It is a standing feast, an ordinance which is to be observed until the end of time. As long as there are disciples who embrace the salvation of Christ, and follow him through good and evil report, and under his banner as good soldiers of Christ, the cross will long be a seal on the part of God, but it also partakes of the nature of a seal on or oath on our part and hence called a sacrament; for in the celebration of this feast we do bind ourselves, and in effect swear over the broken body and shed blood of Christ to maintain allegiance to the King of Heaven and adherence to the cause of Christ.

II. Into its design. For what intent was it established, what does it propose to answer? We remark,

1. That unlike many other feasts it is not intended to please the outward taste, to gratify the natural appetite, to pamper the body with luxuries, delights or sumptuous fare, which together with indulging in mirth and vain conversation is the design and main intention of convivial parties in the world. Not so this feast.

2. Designed to be an expiatory sacrifice, as p apists have contended, whereby we may by attendance upon it purchase the absolution of our sins. It is not a saving ordinance as is very evidently proved by the unanswerable arguments of those who allow of it eat and drink condemnation to themselves.

3. Typical, designed to shadow forth good things to come, as were the various sacrifices under the Old Testament dispensation. Christ, the substance, having come, the type have vanished away. Just as in all the types in any sense anything typical in this feast to the Lord, the most that can be said of it, is that it is emblematic of heavenly joys, and of those delights which the saints derive from the enjoyment of the unclouded vision of their Redeemer, the fullness of God. But this was not the prime intention of this feast, hence we regard it as a warning, that if the Lord has promised, like a sealed charmer the sacrament of the Lord's Supper confirms and assures us of the certainty of the covenant of grace and all its promised blessings; that God is willing in and through Christ (upon sincere repentance and amendment of life, having the knowledge of sins forgiven), to be a God to us, and take us for his people.

It is indeed a spiritual thing; it is of great value; it is of Christ's own devising and engraving, whose inscription is Christ loving us, and whose image is Christ dying for us, as a seal is upon the part of God, but it also partakes of the nature of a seal or oath on our part and hence called a sacrament; for in the celebration of this feast we do bind ourselves, and in effect swear over the broken body and shed blood of Christ to maintain allegiance to the King of Heaven and adherence to the cause of Christ.
The Sabbath Recorder.

In Vermont history Dr. Williams says "They appear like the same race, within 50 degrees north latitude to the southern extremity of Cape Horn." Ulloa, who traveled extensively north and south, said: "If we have seen one Indian, we may be said to have seen them all."

2. Their language appears to have been Hebrew. Dr. Jonathan Edwards gives the following proofs:
   Both languages are without prepositions, formed with prefixes and suffixes, and many words and constructions of phrases agree. The Indian nouns and pronouns are plainly Hebrew. Their figures of speech agree with the genius of the Hebrew.

Dr. Bondinot, author of "Star in the West," assures us that the syllables composing Yowehah (Jehovah), and Yah (Jah), are the roots of numerous Indian words. They begin a religious dance thus: Hal, hal, hal; le, le; le, le; le, le, ya, ya, ya. This is their song of praise to the great spirit. It is sung in both North and South America.

Could proper allowance be made for pronunciation, sound, no doubt many more Hebrew words would be found. But it is a miracle to find any, after a lapse of 2,500 years, considering their savage state, and unwritten language. Of many words and phrases corresponding with the Hebrew, a few are given:

<table>
<thead>
<tr>
<th>English</th>
<th>Indian</th>
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<tr>
<td>God</td>
<td>Jehovah</td>
</tr>
<tr>
<td>Yah</td>
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<td>Ish</td>
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3. Indians have an ark of the covenant. It is a small, square box made to carry on the shoulders. They never set it on the ground. It is deemed sacred and dangerous to touch. In time of peace it is in care of the high priest. In time of war the carriers purify themselves longer than the rest. They deposit it in their sacred things.

4. They formerly practiced circumcision. The nephew of an Indian king named Otaupa, in 1700, told Dr. Booty that his uncle said circumcision used to be practiced, but not being able to give any reason for the strange rite, their young men mocked it, and hence it was discontinued. A historian of Brazil says the rite was performed among ancient Brazilian Indians.

5. They acknowledge only one God. Of all the numerous tribes and nations of Indians none were ever known to attempt the formation of an image of worship. They never adore images, dead persons, celestial luminaries, spirits, or any created being or object. It is true that the most savage supported the Great Spirit to dwell in all manner of animals; but it is the Spirit they adore. One great, good Spirit created and rules the world. In this all agree.

They believe that the air is filled with spirits, good and bad, and that these spirits, or wights, wicked the thickest in the air. Here we have a belief in angels and demons. They say, "Great Spirit made man by kneading clay into his form, and blowing life into him." They only know of woman, that she was made afterward. They believe in future judgment and eternal damnation. They have the New Testament past the century, and are destitute of just conceptions of virtue, but traditional religion is little changed.

The Great Spirit is considered the head of an Indian commonwealth. The Indians have always been respected and held in contempt. They boast that their ancestors were under the immediate government of Yowehah, who was with them, and directed them by prophets who foretold events and worked miracles. The rest of the time they were under a council of elders. God chose them as his peculiar people.

6. Their traditions prove them the lost tribes. Being destitute of letters and books, they select their most promising young men, whom they called "wise," and deliver to them their traditions, which they, in turn, transmitt to others.

The following are some of them: They originally came from another place, inhabited by wicked people; they traversed a great lake which, in one place, was narrow, shallow and full of islands; they suffered great misery, it being always winter, ice and deep snow. The first land they found was covered with copper. This is a striking description of the passing of the natives of America over the Atlantic, as related by Manasses Ben Israel in 1770 attempts were made to get it, but ice, even in July, was so abundant that it was given up.

The Indian tells of a book which the white people have, which was once theirs. When they had it they prospered. They offended the Great Spirit, and suffered so much from neighboring nations that they took pity on them and directed them to this country. This corresponds with a prediction in Amos 8:12: "They shall run to and fro to seek the word of the Lord and shall not find it." In old times, they say their ancestors lived so long that "their feet were worn out with walking, and their throats with eating."

They describe a deluge, when the waters spread over the whole earth, and Tepi embarked in a canoe with his wife and children. Many animals. When the waters abated he sent out two birds, one of which remained and the other returned with a branch.

A long time ago, they say, "our people went to the Great Spirit, and said, 'We are few, but we have reason to think we are not to be forgotten so that they could not understand each other.' Once they claim to have had a common father; he had twelve sons who administered his government over other people under him; they behaved badly and lost their government. Here we have Jacob and his sons and Egyptian bondage.

Their customs also denote Hebrew extraction. One answers to Pentecost. They choose 12 men who provide 12 deer. Each cuts a pole with which they form a tent. They choose 12 stones for an altar of sacrifice—some choose 10 men, double the number. Of course this is the story of the Tabernacle; it is true that they could not understand each other.

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spurs of wild turkeys, strange as to rattle on fine mocassins. A swan-skin wreath and tufts of moss and tallow form a kind of regalia, which, long worn, is as profuse as the dress that went before. The Indians often wear it for a year, and are wont to be seen in it all the time. The very plain commandments FROM THE SABBATH RECORDER.

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TIMES.

BRO. SOWELL, writes from Garvin, Iowa: "I expect to go to Des Moines next week where I shall preach at least one evening, then to Grand Junction and hold several meetings, thence to Gowrie and hold at least one meeting. I have just returned from Marion where I held several good meetings. I enjoy this work."

THREE young Japanese fell into a quarrel and two killed the third. While the murderers were in prison awaiting their penalty, a tract containing the ten commandments with a few comments, was sent to them by a Christian woman. The result was their conversion to God, and great honor to the name of Jesus in the community where they had lived.

The very plain commandments and examples of the Bible, on loyalty to the letter of which we Sabbath-keeping Baptists lay great emphasis, require that we apply the gospel of redemption to the uttermost parts of the earth. The progress of religion in the world, and of Christian truth, has come from obedient regard to these commandments and examples, the missionary Paul being a pattern for the church. There are remarkable cases of divine and religious awakenings to-day in unchristianized lands, and the experience of the vast "Middle Kingdom" in this awakening, will be neither small in amount nor of little importance in its relation to the world's progress toward the coming kingdom of our Lord and of his Christ, who shall reign forever and everywhere. There is a manifestly providential supply of workers for our little mission in China, whose history is one of encouraging growth. And we cannot stand in the presence of the allKnowing Owner and Judge of us all, and say that we are not able, were we willing, to supply the needed missionary funds. These facts clearly show that Seventh-day Baptists did not make a mistake in establishing the Shanghai mission; and that they will not make a mistake in growing in more and more loyal to the work of exchanging the light at the ends of the earth. Upon this loyalty to the principle of a world-wide evangelization, depends the presence of our Lord with the various and important branches of our home work.

FROM J. F. SHAW.

I returned last First-day from Louisiana, where I made the acquaintance of Sister Woolsey, who is an earnest Sabbath-bearer. She desires to be baptized on my next visit. Her husband has decided to take up the Sabbath with her. I found a gentleman named H. M. Bailey, a blacksmith, at a town called Plainsdealing, La., about six miles beyond Sister Woolsey's who, though not keeping the Sabbath, is wonderfully sensitive to the question. He desires to have a bundle of tracts sent him. Mrs. C. J. Woolsey, Oak Hill, La., desires tracts also for distribution. Mr. Bailey came to see me and urged me to go and stay with him. I am afraid he is "a gripper so wretchedly bad, I had to postpone to the next time. Bro. J. E. Snell is now installed in our new colony.

FROM ELD. THERELKED.

E. B. SAUNDERS.

CASTINE, Maine, March 17, 1890.

From Friday night until Tuesday morning, was very pleasantly spent with our people here. The bitter cold prevented our meeting Sabbath evening, but the weather gradually moderated and we favored the holding of meetings during the remainder of our stay.

This church has been very much depleted by the removal of about half of its members, most of them going to Burenberg, Miss. The Sabbath-school has been kept up during the winter. Sickness had broken up their Friday night prayer-meeting, but they are again able to sustain it. They are without a pastor, and have been since Elder Trewhart left some months ago. The severity of the climate is one of the drawbacks of the place, and other families are thinking of leaving. Land is cheap, and houses can be procured here for very little money.

This is certainly a good field for missionary work. The eagerness with which they listened to my sermon on the Sabbath, even when my voice was not very loud, shows me that they are not accustomed to hear from a preacher. Instead of closing the Sabbath, the congregation was divided into three groups, and each group was asked to be as noisy as possible. There was much talking, and the preacher was drowned by the noise. But the people seemed to enjoy it, and the morning was spent in this manner.

Or one of the greatest men of the missionary history we have no written record. A converted Chinaman on the Pacific coast sold himself to a boat as a coolie to avoid the sake of working among his own countrymen; and before he died he personally led to Christ two hundred of his countrymen. Of such heroic lives we have no written annals save in God's "book of remembrance."

The sale of the Report of the World's Missionary Conference held in London, has already been very large, but a friend of missions, by a small contribution to the treasury, is helping to carry the report to the world, on receipt of only $10 50. The volumes are a treasure of missionary information.

A MISSIONARY in Ichang, China, tells of a noble Christian Chinese boy in his school. He says: "Tan Choe-chie was one of the first to take his stand for Jesus, and he has shown his faith on a rock. When asked one day to worship the
The Sabbath Recorder

family idols he said he could not do so, as he
were the idols were false, and began to tell
them of the true God. His parents were horri-
fied at his address, and gave him a beating.
By and by, he got his mother to listen to what
he had to say, and brought her to our services.
She was also converted, but the father remained
very hard, and caused them to lead a most mis-
erable life, even coming on Sunday and ordering
his wife home in the middle of our worship.
The true disciples the mother and her boy be-
things with patience, and you will be glad to
know that old Mr. Tan has just told us that, though
he sometimes tries to follow the ways of his
fathers, he thinks well of the religion of Jesus
Christ.

Ko Teng Sex is the name of one of the
brightest students at Foochow University. Rev.
George A. Smyth, writing of
him, says: "Last Sunday night at our church, before a large audi-
ence, he preached the best sermon I ever heard
in the church. He preached especially to the
young people, whom he thoroughly understands. They all respect and love him. He is a leader story that because of its very repetition
I sometimes feel it is worth one's while to be
with him."

The father was a farmer, and had a granary full
of Virginia, Louisiana, and
Arkansas; the home Mission Echo
give me the key to your granary and page paper wide-awake,
and women are different is readily
recognized, but the fact of this difference
is so replete with the right ring upon
its influence, activities, and not in
the spirit of unpleasan
comparison or unjust criticism toward the work
which men are doing, or them in their work.)

The remark accredited to Tennyson, as recently
to a friend, "I think it wisest in a man
to do his work in the world as quickly and as well
as he can without much heeding praise or dis-
praise," is so replete with the right ring upon
the mind, that we must take this
in connection with it, to briefly refer to a line of
thought which has often been with us. Upon
taking official relationship to woman's organized
work amongst us, it was at once our purpose to
handle certain phases of it, in consistency with
our belief that Christian men and women should
do what belongs to them, both collectively and
separately without unduly emphasizing the
question of sex as related to work. We should
consider it bordering upon the silly, for men to
concede as much as we have done; we should carry a vein of perhaps supersensitivity if
women make too emphatic the thought of wom-
an's specialized relationship to the various needs
of the world. That the lines of obligation be-
longing to men and women is different is readily
granted, but the fact of the differences being
minor to the fact that obligation does exist, leads
us to plead that women as Christians, not so
much women as women, shall be faithful to what
comes to them to do.

The Indian Witness says: "The zenana is the
citadel of Hindostan. To keep that fortress
dark is the ambition of the missionsphere.
Christianity will fail in India unless the women
become ambassadors of Christ. When the trea-
urses for the zenanas are laid upon the altar, Indis
and Asia are the Lord's.
HISTORICAL & BIOGRAPHICAL.

KENYON'S PHONOGRAPHIC ANALYSIS.

In 1847 a small-sized pamphlet on the outlines of this subject was published by Prof. W. C. Kenyon, principal of the principal Academy. It was designed mainly for the use of the students of that institution, but it found its way into other schools of the country. The copy before us belonged, forty years ago, to a schoolmaster in Milton Academy, who introduced it to some public schools in the neighborhood. We learn that the author engaged, with his accustomed enthusiasm, in giving instruction, for several years, in this study, to his classes at Alfred, N. Y. Before the work was issued he furnished, for a time, the lessons to be copied from the blackboard, or from his dictation.

He states, in the brief preface, that he "lays no claim to originality," but he "has availed himself of such aids as came within his reach." The writer of the pamphlet speaks in this extract: "It is believed that thorough drilling on the exact position of the organs of speech in making the elementary sounds of our language, is the only way in which accuracy of enunciation in reading and speaking can ever be secured. The production of these sounds furnishes minute directions for forming the sounds, particularly those represented by the consonants. Valuable tables of words for drill-practice on these sounds are interposed in the discussion of the various topics. The theory is that only by the repeated production of the elements of speech in their different combinations, can complete accuracy of utterance be secured, and the organs of tone and articulation be made strong and more flexible."

After presenting some preliminary definitions the work proceeds, first, of the divisions into vowel and consonant sounds; second, of the classification of the latter according to the degrees of openness of the articulating organs in making the sounds, and according to the organs chiefly employed in producing those sounds; third, in the arrangement of the sounds into those having tone and those having breath alone; and fourth, of the kinds and number of the vowel sounds, whether simple or compound. Special attention is directed to the cognate character of many of the sounds, with the short, long, high, and short o, among the vowel sounds; and b and p, v and f, s and s, among the consonant. The discussion of the diphthongs and digraphs occupies at least one-sixth of the pages. A place is given to columns of words which are usually pronounced with difficulty. The work closes with practical directions for analyzing words into their sounds, accompanied with a table of nearly nine hundred monosyllabic words for the exercises under this head.

This pamphlet furnishes, no doubt, the best remainder which had, at the time, been reechoed in the popular investigations of the subject. On many points it was in accord with the teachings of Webster's Dictionary, published forty-four years ago. A comparison between Kenyon's Analysis and some standard work on the phonetics of our language shows that marked advancement in some points has been made in our knowledge of this study. Some of the changes we will now notice:

1. An elementary sound was defined as "a simple sound, not a diphthong or digraph," which is equivalent to saying an elementary sound is an elementary sound; for whatever is elementary must be simple, not made up of parts.

From this the mind gained no conception of what constitutes such a sound, or what are its distinguishing marks. The more recent definition is clearer, as it states a sound to be an "elementary sound when it is produced with a single and fixed position of the organs of articulation." If this position is changed while the sound is being made we know positively that the sound is not elementary, but compound.

2. The distinction between the sounds and the letters of our alphabet representing the sounds, is definitely stated in the discussion. Immediately afterwards, the terms vowel, consonant, diphthong, digraph, and cognate, are used to describe sounds and not letters. It shows the sounds, though oftener the latter. A more consistent statement, and at the same time more accurate, now applies the terms vowel, consonant, and digraph, to the letters, and the terms diphthong and cognate, as well as the terms vowel, sub-vowel, and aspirate, to the sounds. Thus to say that "a vowel is a vocal sound," and that "a is a vowel," produces confusion of thought; for, surely, a sound is not a letter. To mention "certain sounds as cognate," and then "the letters representing the sounds as also cognate," ignores the difference between the two, and is not scientifically correct.

3. The author commits the error of treating the sounds of y and w as vowel sounds, or vocals. The best recent works classify them with the consonant sounds, or sub-vowels, except when the letter w is the last sound in a word. A lone letter not standing for a vowel sound, it cannot be joined with other such sounds to form diphthongs or triphthongs, the union of two or three of these sounds, as held in the pamphlet. In fact, the sounds represented by w and y may be united with vowels as a substitute for, or with other consonants, to make a digraph or a trigraph, the union of two or three letters to represent a single sound, whether vocal or sub-vocal. The work presents fifty-six diphthongs, while there are only six in the language. The other fifty are now properly known as digraphs or trigraphs.

4. While it is admitted that "the vowel sounds, though uninterrupted, are yet modified by the organs of articulation," as are the consonant sounds in the process of making the vowel sounds by such modification, is entirely omitted, while that for the consonant sounds is very complete. It is more difficult to teach how some of the former sounds are correctly produced than any of the latter. There evidently was no general apprehension as to the time that the organs in the mouth are needful to form the particular quality heard in each of the vowel sounds. At present these sounds are classified, the same as the consonant, into labials, palatals, and linguals; that is, they are chiefly modified by lips, teeth, and tongue, the hard and soft palate, and the tongue.

5. It is now taught that the short sound of a is not cognate or correlative with the long Italian sound of the same letter; but that the latter sound is cognate with the short Italian sound of a as heard "last" and "ask." It was held that "the short sound of a has a coronal quality in the sound of in "love," which is simply a substitute for the short sound of u. Long o has no cognate in our language.

6. The Analysis maintains that "the nose is not an organ of articulation, as is sometimes erroneously understood; and it cannot be "the set of joining the organs in various ways to produce variation in sound." Now, the nasal passages, at their inner extremity, while usually open, are closed by the action of the soft palate in making certain elementary sounds. This movement is as obvious and as necessary in speech as in the structure of the tongue. Without the soft palate thus shutting up the usual passages, the sounds of b and p, d and t, j and ch, and g and k, could not be made. So the nose is now described as an organ of articulation, or speech.

At the time of the publication of this work, it was generally held that there are from thirty, five to thirty-seven elementary sounds in our language. Present authorities, such as Webster's Dictionary and the Century Dictionary, make forty-five, though eight of these, or letters, are compound. Six of these are vowel sounds, and two are consonant. The additions are the sounds of circumflex a in "far," tilde e in "verse," long i in "nice," long u in "tune," oi in "bowl," ou in "sound," w in "wing," y in youth. Long e and o, while formerly regarded as only elementary sounds, are now classed with the compound, and hence are diphthongs.

"SPEAKING TO ONE ANOTHER IN PSALMS."

Aside from offering praise to God, one object of sacred song is to speak "to one another in psalms." This idea, if we are to trust to each other, it must be because we have something to say, something which needs saying, and something which others need to hear. Our speaking to each other may be for purposes of instruction, encouragement, admonition, entreaty, warning and invitation. We may by such speaking in song comfort those who are in sorrow, and by the words we say and sing we may comfort the sick, and we may not only comfort, but also, through the words we speak and sing, admonish the unwary, and warn the unruly. They that feared the Lord spoke often to another. So to speak and sing, we should speak the truth, and we speak it in fitting words, for "words fitly spoken are like apples of gold in barrels of sand, which they that hear receive with a pleasant sense." Speech and song are the divine gift of God, and the words we speak and the songs we sing should be based upon the Word of God, and saturated with divine thoughts. Thus the ancient Psalmist on the throne of Israel, bore witness to the truth of the words he said, and testified to the goodness of God, rehearsing the wonders which God had wrought among his people and on their behalf.

If our songs are to be addressed to each other in this way, they should be so filled with sacred and unctuous words, that they will come home to the hearts of men, and remain like nails fastened in sure places. More sentient imaginations, more personal expressions, more[count not a word speaking of God and the saints."

No man, however confident he may be in certain things, can be sure of anything, save only from himself, what may be the effect of future and unknown temptations upon him. Hence Paul's advice is always in order, "Wherefore let him that thinketh he standeth, take heed lest he fall." 2 Cor. 10:12 — "Independent."
SABBATH REFORM.

IT WILL NOT DIE.

Under the above head The Catholic News, New York, quotes from the Sun and comments upon the remarks of the Editor of the Outlook before the American Society of Church History, as follows:

Our contemporary, the Sun, tells us that at a recent meeting of the American Society of Church History, the Rev. Dr. Lewis said:

"Last July I said to Prof. Adolph Hurzack, "Will the Protestant objection to the idea that there is a successor to the Church of the past, be of any avail?" He answered, "It is the Church of the past."

This is a curious admission of the unscriptural character of Protestantism, and of the moribund condition, as well as a confession of the unifying vitality of the Catholic Church. Three centuries ago it was annihilated, crushed, unhallowed. Yet it lives; the Bible wasarrayed against it till man ceased to believe in the Bible; scientific dreams under the pseudonym of science were arrayed against it till man ceased to believe in science; it lives. It is most potent and self-sustaining, and insists on living. Even according to an enemy, Protestantism may die in the next century but the Catholic Church will be fighting the failure of Protestantism to its toadying to the rich. He says of his ministers:

They seek for their success, and the success of the religion they teach, upon the wealth of men who made their money out of the existing order of things and have built cars and acquired estates, and have possessed of the patronage and the consequent diminution of the political power of the Church.

The Catholic Church does not rely on "men who have made their money." It is essentially the Church of the people. The phrase is common in the hands of the Roman addresses the workingmen, and he is the only potentate in Europe who will extend his hand to the workman; he is the only sovereign in the world who has his hand in the daily life of the workingman. In his recent pastoral the most eminent dignitary of the Church, shows himself the friend and advocate of the workingman. In this country the rich are heading the race, the Church is lagging behind, the Church is not the Church of the rich; the Church is not looking after the rich. The political power of the Church is not in the hands of the rich; Bradstreet says what the people say, and the people say it is the Church of the poor. The Pope on the workingman; his hand will extend to the workingman; he is the only sovereign in the world who will extend his hand to the workingman; he is the only state existing in Europe who will extend his hand to the workingman; he is the only state existing in the world who will extend his hand to the workingman.

The plan of the campaign, on the part of the friends of Sunday, was that on the evening of the third Sunday in January a large number of hacks or carriages would be retained and held for duty. The ministers were to be divided up into sets of three, and one of each set was to make a short speech in one church, and drive to another, and then to a third, being in each of the other two of his set, and then the whole city was to be crisscrossed. A little reflection showed that it would be a grave inconvenience to open a Sunday as "Sunday work." Sunday is the day in which a number of men at work, getting carriages ready to drive hurriedly, and wait patiently, from point to point, while their clerical passengers rushed into the meeting to plead for rest and quiet on Sunday.

All such efforts reveal the weakness of the popular press for Sunday, and the folly of expecting to uphold the existing state of things by a "raid" of a single evening or a single year. It is said that in the impending crisis in Germany the Emperor is troubled by the fact that the men who wear the uniform or carry the arms of the national army, are in secret sympathy with the Socialist party. A similar fact lies at the basis of the Sunday question in the United States. The masses of the people, including many clergymen, are not in favor of Sunday laws or of the right enforcement of existing ones. Hence the comparative failure of such efforts as that proposed in Minneapolis.

God's way of reforming men by the power of truth in the individual soul may be too slow for enthusiastic reformers in Minneapolis, Cincinnati, and St. Louis, and elsewhere, but it is the only way. But it must be truth, plain, positive truth; not inference, supposition, and glittering generalities based on a false application of truth.

Brethren, try God's plan. Go to his Word for your weapons. His law of the Sabbath, formulated some time before Mr. Breckenridge or Mr. Blair were born, is a better foundation on which to build a refutation of these "Bills," especially since the hope of getting either of these bills through Congress floats in the far-off future.

Let Minnesota call a council and determine to teach the people that Sinai is not extinct. It was not a new commandment which the prophets foresaw. The moderns, the heretics, and foes that have been taught in this matter for the sake of avoiding the troublesome example of Christ in keeping that law, and the claims of these who still advocate the keeping of the Sabbath, but if you will really join hands with God, and with the council and patient, Sabbath Reform can be attained.

SUNDAY CRUSADE IN MINNEAPOLIS.

A few months ago it was announced that a combined attack of the religious forces of the city of Minneapolis, Minn., would be made upon Sunday decency. Three brochures were found, which illustrate the present state of the Sunday question, and the crudeness of the prevailing methods pursued by the friends of Sunday.

For example: the "Sunday newspaper" was to be the "work of the practical politician." But it was found that some of those who were expected to oppose these were in favor of them, and claimed that the duty of the hour was to make them better rather than attempt their destruction.

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THE LESSON BESSIE TAUGHT.

Bessie must have wakened in the morning with a plan in her busy little head for teaching certain members of the Newton family a lesson. The first thing she did was to go into the library, and find on a chair a new magazine that she had not read before. Finally, she muffed off a cover.

"There!" thought she, "I'll teach Harry not to leave so valuable a thing as a book where it does good and nothing else.

Then she went into the boys' room, and finding a borrowed book out of place, she remarked to them: "You boys will never do. A borrowed book should always be carefully put away, and besides, I do not believe in borrowing, especially this. It has as much as it can do to save what Willie has. I'll just destroy this one, to teach master Willie a lesson." So she soon defaced it by tearing off its cover and scattering the free sheets upon the floor.

Next she visited Marjory's room, and finding more dust on the floor than should have been there, thought to herself, "To keep it in order will save you a lot of trouble." She thence proceeded to facilitate the "dirt misplaced matter," and gave Marjory a gentle hint by tipping the contents of the scrap book upon the floor.

Then she went into the sitting-room, and finding Alice's hat on a little work-stand, she thought, "another thing out of place—another thing that belongs to Alice," then she pulled out the same hat, feather, leaving hat and trimmings on the floor.

When all was done, she cuddled up on the lounge, well satisfied with her morning's work. At the dinner table four members of the family looked as though they wished one else would speak first. Finally, she muffed off a cover.

"I see Bessie has been trying to teach us again.

Four voices answered, faintly, "yes."

"She certainly has taught us once more that there should be a place for everything, and everything should be in its place." Among other things, "including Bessie herself," added mamma.

And Bessie? Well, Bessie was a six-months-old puppy, in heat, innocent brown eyes. —Lucy Southworth Hunt.
THE SABBATH RECORDER.

L. A. PIATTY, D. D., Editor.

CORRESPONDING EDITORS.


MART H. HAYDEN, Milton, Wis., Women's Work.


W. O. WATERS, D. D., Milton, Wis., History and Biograpgy.


ZRO. P. MORTER, Business Manager, Alfred Centre, N. Y.

EDITORIAL NOTES.

Having traveled 1,150 miles in Florida by railroad, and 375 by water, making over 1,500 miles in all, we feel at liberty to speak on the subject of travel, with some appearance of authority. There are many different lines or "systems" of railways in Florida by which the principal points in the State may be reached; but undoubtedly the most extensive and most thoroughly equipped is the Jacksonville, Tampa, Key West system, connecting at Tampa with the Plant line of steamers for Key West and Havana. We heard one man, however, who had considerable experience in railways of Florida, refer to the "freight train" as something which no one ever wants to give up the chance of riding, according to its destination.

It is to be remembered that many of the State forests are burning at this time, and the danger of forest fires extending along the lines of the roads from Georgia to the Everglades is great. These fires, the damage they cause to property, and the consequent discomfort to the traveling public, are, however, at the present time less serious than they were a few years ago, for many of them are set by the sparks or cinders which fly from passing locomotives, and for the arresting of which no apparent provision is made. But that which is most annoying, especially if one is in haste to reach a certain destination, is the frequent failure of the engines, which is due to the lack of an efficient way of connecting the cars. Perhaps it should be said, the different ways of understanding what constitutes a connection. For example, you are nowhere in the interior of the State and wish to go to Halifax, St. Augustine, or some other point along the Atlantic coast, and you choose to go by way of Palatka, on the St. John's, because the schedules inform you that trains connect at the latter place with trains going to the place you wish to reach. You will probably feel disgusted, if nothing worse, on reaching Palatka at 30 or 11 o'clock in the morning, to find that your first train will leave at 5 P.M. But why should you? Have you not reached there in ample time for the next train? What better connections could you ask?

We made one trip of two or three hundred miles down the central part of the State. After waiting for much time at each of the stations lay the conductor informed us that our train would stop at Bartow, where we would have to stay over night, when, upon still farther, and yet uninterrupted, journeying, no train other than ours was to be found at that point, and we were told that we should not expect another until the following day, and that we might have to stay there some time, and the climate was simply delightful, and we are feeling upon them, with a few oranges thrown in.

NEW YORK LETTER.

The circle of King's Daughters of our church, are trying to do a little tract scattering, sowing the seed of God's holy Sabbath truth.

Another circle of King's Daughters, "Miss Pah's Christmas," are giving out reading to the sailors, and it would do any one's heart good to see how eagerly this reading is taken. The ladies visit the ships every Sunday afternoon. Last Sunday afternoon Mrs. Burdick, Mrs. Marvin and daughter, Miss Kate Clarke and Miss G. Boyce were among the number of lady visitors who came from our station. S. H. Davis, who gave two interesting temperance talks to the seamen. Any one wishing to help in this enterprise can do it. Bages may be sent, the size of the Recorder once folded, made of some cheap material to hold papers and magazines.

We received our first invoices of bags from a little girl's circle in New Jersey; the second lot came from Alfred Centre. Miss Florence Potter, of Plainfield, N. J., sent prepaid a splendid assortment of reading matter. Mrs. A. Rogers, of New Market, N. J., circle, also sent papers.

These papers go into the homes across the water and very interesting letters are received from those who are thousands of miles away. The late has one good to think how many years of Christian life, of souls who would, without it, be destitute of any cultivating influence in their hard sailor life. Let me give you one illustration out of the many which might be given. One old man on the Rune said he had no family, that so far as he knew he had not a single relative in the world. After receiving the bag of papers Miss Knox gave him a white rose. To have seen his look of surprise and gratitude would have paid a trip to New York. There are many, many such lonely cases. The expressions of interest on the part of the Children are being used to lighten the heavy burdens of a seafaring life, but it is the opening way for them to find a better life in Christ Jesus. Miss Eugenia Marvin read the poem, "Only a Mother." What a field is here for mission work! Our Bro. Davis is making quite a reputation for himself as a temperance lecturer.

Dr. Morehouse spoke last Monday morning on the theme, "Home Mission Work." In his speech he said, "Chinamen can be brought to Christ in the city of New York with less trouble and at less expense than in China." A lady working in a Chinese mission said, "Our mission is growing so fast that we shall be obliged to rent a whole house for next year." The success of foreign mission work depends upon the interest in home work as an underlying impulse. No church without interest in home work would be likely to have a foreign mission.
Dr. Shedd, of Union Theological Seminary, has resigned his chair of dogmatic theology on account of ill health.

Mr. Moody continues his tours through this week. Yesterday he was in prayer, All through the Bible God teaches us to pray. Christ did not teach His disciples to pray, but to pray, and it is a good deal more important for me to know how to pray than how to preach. Go all through the Bible and you will find that the men who have been of use in the world have been men of prayer. I call your attention to this, because great work in the world has been preceded by prayer, and for my example I am going to take the Life of Christ.

Mr. Moody then took up some of the striking incidents connected with the Saviour, where prayer was the mainspring of his actions. Christ’s life, he said, was begun and continued and ended with prayer.

The sermon on the mount was preceded by a night of prayer. It came from another world. He had it from above and from Christ. Perhaps our pastors do not prepare for it so. If we got prayer before we got the same legislation which last was adopted by the House committee on the alcoholic liquor traffic. It is a bill providing for the appointment of a commissioner on this subject. It provides that this commission shall consist of five persons, to be appointed by the President, who “shall be selected solely with reference to their personal fitness and qualifications for the duties and responsibilities of the office.” The President shall hold office until their duties shall be accomplished, but not to exceed two years from the time of their appointment.” It shall be the duty of the commission to investigate the alcoholic liquor traffic, to hold the states and other nations, and to inquire into the practical results of license, prohibitory legislation and the various methods of restraint and taxation relied upon for the prevention of intemperance in the several States and territories of the United States and in the District of Columbia.” It is provided that all of the commissioners shall not belong to the same political party. The compensation shall be an annual salary of $2,000 a year with per diem expenses. The commissioner shall also have power to send for persons and papers, administer oaths, etc., and employ a stenographer. The result of the investigations shall be reported to Congress.

A bill has recently been introduced in the Senate by Senator Ingalls which makes divorces cheaper than ever. It provides that a soldier who has lost both eyes or one arm and one leg, may get married at any time he may so desire, to some one to take care of him, and at his death his wife shall receive a pension as long as she remains single. If the soldier’s wife refuses to live with him and care for him, he may, after her absence of six months, procure a divorce from any county court, upon the payment of $8.

Senator Blair was greatly surprised and disappointed at hisadero Education bill last Thursday. He says the fatal blow was dealt his favorite measure by the Senators from Ohio. He had confidently relied upon the votes of Senators Payne and Sherman, and he says he cannot understand their defeat. He says that this bill at first did not receive fair treatment at the hands of the press of the country, and thinks its defeat was in a large measure due to the opposition of the Jews.

The temperance people of Washington are attacking the nation for the soldier proposition. Congressman Morse of Massachusetts, who is a remarkable ready and eloquent temperance lecturer, spoke last Sunday at the Foundry Church on the subject of the “Duty of the hour.” He said we would soon become a nation of alcohol if we did not do a quick change with ourselves. He regarded the proposition, already favorably reported by the House committee on Military Affairs for the appropriation of $300,000 for the purpose of establishing in every army post a temperance institute, as a protest against the extravagance proceeding and an insult to the American people. His advice to temperance people was to harmonize and work together. In all kinds ofunion he was a firm believer, but without unity of action but little could be accomplished. He closed his address by saying that the pledge spirit was used as a great work in the temperance cause. The signing of a pledge was often the beginning of a new and better life, and the saving of a soul for time and eternity.

CORRESPONDENCE.

WASHINGTON, D. C., March 26, 1890.

Rev. L. A. Payne, D. D.

Dear Brother in the Lord,—I am obliged to ask you a favor. We leave this place very soon, and go off to Rotterdam, N. Y. I did work there in this community eleven years ago, and as far as I can judge and my eyes can see, my work has not been in vain. However the Sabbath reform goes slow, very slow. Until now I could always do mission work; viz., visit the people, distribute tracts and papers of every kind, the Sabbath, gospel and temperance tracts, to spread the good news everywhere.

It is now very near five years since we did keep the Sabbath. In our neighborhood are none who are the Sabbath keepers with us, but still I hope, pray and believe, too, that my work will not be in vain; then, according to the ever sure promises of our heavenly Master, our work must be and shall be until it will bring fruit.

Therefore, I am well pleased with it, however strange it may look, and though many will laugh and scoff at us and our work, and say that we waste time, money, talent and strength upon such a work. A fortnight after to-day we do leave this place. So we hope to come at our new residence the first of April next. May the Lord go with us in the new field is my daily and earnest desire and prayer. I am always very much pleased with the Sabbath Recorder and Outlook, also with the Peculiar People. May our Lord bless every one of you who do work in the cause of religion and shall receive our hearty thanks, and give our sincere and Christian greetings to all and every reader of the Recorder?

Please, dear brother, will you as soon as possible, notice in your paper, that my address, from the 1st of April is changed as follows.

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F. J. BAKKE,
KIRKES WW, 12, Charlton, C. Rotterdam, Holland.

SUPPORT YOUR MINISTER.

Give your minister a good worldly support, if you can. It will do him good service. Many ministers are by their congregations kept starved. Perhaps if your pastor had better support, he could give you better food. Next to the divine mission, the minister needs good bread, and he cannot make that out of tough leather. One reason why the apostles preached so poorly was, they thought that they had to live on the side of a hill, or on a mountain, or on a little island. It was cheap along Lake Galilee, and this, with unbleached bread, gave them phosphorous for the intellects for the welfare of the people for the whole frame. When the water is low, the mill-wheel goes slowly; but a full race, and how fast the gists are ground! In a man the arteries are the mill-race, and the brain the wheel, and the practical work of life is the gist ground. Soldiers have failed in battle because their stomachs for several days were innocent of everything but “hard-tack.” See that your minister has a full harvest of good: he has been under principle of, or without principle of, and during the week, and on the Sabbath he will give you great.

A woman called the “parson’s nose” in a turkey or fowl is an allegory, setting forth that in many communities the minister comes out before the broth and even before the rice, and the minister has failed in battle because of the sinker or the sinker of a soul. If we could get a band of men and women here in New York to carry forward the work, I believe there would be a mighty harvest. It isn’t preaching we want, but prayer. Perhaps we have some member of our family who is dead, to everything holy. Tell it to Jesus: Get alone with him and Christ did, and the Word be raised as he raised Lazarus from the grave.

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W. T.
Young People’s Work

The Saviour’s Behest.

What shall I do for my Saviour
That I may please thee so much for him?
Ah, now I see him hanging
Upon the darkening tree.
Oh, let me believe it is the same
Smiles from that wretched cross.
As if he would search my being—
Our feet count the world a loss?

Would you find if the path be weary,
Would you join the giddy dance,
Would you forsake the light tenuously,
To be led by the world’s light chains?

And then if your way were sunny,
Full of hope, joy, and hope and cheer,
Would you leave me alone in my anguish,
As you never shed a tear?

When you saw humanity tempted—
For whom I wept and loved—
There stood the unbelief of cloud?

Would you let me remain forgotten
If all you come to death’s dark house,
And then, with your last breath going,
Ask to be picoted over?

Oh, light hearted youth and matrons,
And children born to my wounded side,
And whether the sea be raging,
Or ebb of ebbing the tide.

Be strong in your Christian endeavor,
Be true to your Saviour’s love,
And when Literature is ended,
Will greet you and crown you above.

SUCCESSFUL EXPERIMENT.

The young people of Plainfield have spent four Sunday, evenings very pleasantly and profitably this season, having met once, in two weeks, upon invitation from some home circle, and so much success has attended the gatherings, that the sessions will probably continue during the spring months. With the hope that it may interest those who have similarly engaged and have incurred the responsibility of future programmes, and to suggest to those who have not been so occupied, a very desirable work in which to engage, an outline plan is sent in greeting to all our young people.

The hostesses or hostesses of the evening have assumed the responsibility of the programme, and the first session convened with Miss Anna Titworth, the general plan of the evening touching Literature and Music. Under the first division a biography of Michael Angelo was given, together with sketches of some of his principal works of art. Then followed in Literature, familiar quotations from prominent English and American authors. These were copied on slips, properly numbered and distributed, and upon the calling of a number by the hostess, the quotation was read by the one holding it, and the author named, if known, by any one of the company. Should no one have answered correctly, a second number by the same author was called, thus giving another chance. If upon the reading of all the selections from any author, his name was not correctly given, it was then announced by the leader. This exercise tests one’s accuracy, arouses enthusiasm, and in certain instances creates some merriment. As illustrative of Music, there followed a biography of Fliotow; the story and plot of his noted opera of “Martha,” and a piano and organ duet of selections therefrom. The aim has been to devote an hour and a half according to the calibre of the audience going, leaving a half hour or more for social intercourse. Recognizing in refreshments, even though plain, a great promoter of sociability, the serving of apples and Kennedy biscuit maintained the harmony set flowing by Fliotow. Misses Florence and Mabel Potter entertained us January 30th. The day before having been the anniversary of Robert Burns’ birth, the programme was exclusively given to an “evening with Burns,” and opened with an exhaustive biography of Scotland’s famous bard, followed by a quartet of Mendelssohn’s arranged to Burns’ airs. The reading of “Tam O’ Shanter;” a sopranobasso, “Comin’ thro’ the Rye;” familiar quotations from Burns’ writings, and the singing by the company in chorus of “Auld Lang Syne,” filled out a very pleasing programme. Fifteen minutes later, “The Old Folks at Home” and “Wake Nicodemus” were rendered by solo and chorus. “Jobin Adair,” “The last rose of Summer” and “Rocked in the Cradle of the Deep” were sung by soloists, and “The Old Oaken Bucket” and “Tenting on the Old Camp Ground” by a quartet. “Yankee Doodle” and “Home Sweet Home” with variations, were played by pianists. Preceding each musical selection, a short account was given of the circumstances which gave rise to the song, and also biographies of the author of the words, and composer of the music. It may safely be said that all were surprised to find how little was generally known of the origin and authorship of these songs, so familiar and so dear to all hearts.

Another evening could be spent with profit and pleasure in a similar treatment of the cherished hymns of our religious services. The desire for this third evening was to have an entertainment in which all might take some part. This desire was realized when pop-corn and apples were reached, as the last number on the programme.

The daughters of our pastor were the hostesses of the fourth evening. The time was given mainly to three of our “Humorous Poets,” and embraced biographies of Oliver Wendell Holmes, Artemus Ward, and Mark Twain, entertaining selections being read from each author at the close of his respective biography. The programme was varied by interspersing vocal and instrumental music. By a unique plan the hostesses arranged for spending the social hour agreeably, in apportioning different parts of the house to varied enjoyments, so that the assembly was divided into small groups; the reading hall, where, too, the electricians found a phonograph in perfect order; the light hearted to the dining-room, where the requital of a “Soup-bubble bee” were found; the botanists to the conservatory, where a miniature orchid exhibition awaited them; the gymnasts found a “bean bag” quarter assigned them; the artists criticised the architecture of the Milan cathedral and the Notre Dame, from the pastor’s collection of photographs, and the hungry satisfied their cravings with nuts and apples before separating to their homes.

The foregoing outline may not seem to be directly in the line of “religious work among our young people,” to which this column is especially devoted, our experience has been that the means used have fitted us more efficiently for special religious work. The variety and number of that which is done is almost general at the assemblies, and that which is done marks the attendance, and enlisted all in the work. This was recognized by our pastor when he said, recently, to the writer, “We have surely struck the key-note for this winter anyway.” As young people, to do the best work religiously, we need active minds, intimate personal acquaintance and oneness of purpose, and we feel justified in presenting the foregoing as a proper means to secure improvement, intellectually, and unity, socially, with the supreme object in view that eventually all may be one in Christ, spiritually.

Arthur L. Titworth.

March 4, 1890.

GOOD LITERATURE.

DRAMAS AND HISTORICAL NOVELS AN Aid TO THE STUDY OF HISTORY.

(Concluded.)

There is another thing which may trouble the reader who takes this list just as it is set down. He will read Scott’s novels from “Count Robert of Paris” to “The Abbot” and in their appropriate places will read Boston’s “Paul” from “King John” to “Henry the Eighth,” and he will find in the two writers a totally different style of language. Supposing that he has read “Anne of Geierstein,” by Scott, and the “Last of the Barons,” by Bulwer, and has come to admire in one the character of Queen Margaret and in the other that of Warwick’s daughter Anne. Then to read the three parts of “Henry the Sixth” and “Richard the Third” may give him a mental shock. The horrid sentiments and worse language of these two beautiful women will seem revolting and disgusting, and he will be ready to assure Scott and Bulwer of having entraped him into an admiration for two extremely unworthy characters. But this feeling must vanish if the facts are considered. In this case we must reverse the former argument and admit that in describing the language and manners of these women the probabilities are that Shakespeare is much nearer the truth than the novelists. But is the real discrepancy any greater in these characters than in that of Richard? It must be remembered that this speech was a very different thing from what it is now. Addison wrote a whole century after Shakespeare and was considered the criterion of purity in his day. He would have been shocked at the idea of using many words which Shakespeare, without the least hesitation, puts into the mouths of his most modest women. And yet many of Addison’s conversations would be quite inadmissible in our parlors to-day. How much worse would be the speech of Shakespeare’s day, and yet how astonished, and justly so, would that same great poet have been accused of impurity for using the very words which every one, good or bad, always did use at that time! Read the plays carefully, read them several times, until you are entirely rid of the cold chill which the coarse language first induced, and then consider whether Scott and...
Temperance.

A RUSSIAN physician claims that strychnine injections under the skin are a sure and prompt cure for drunkenness.

The city of Baltimore has 20,000 saloons, making a proportion of fifteen saloons to each public school.

Under the government of the Burmese kings the sale of intoxicants was absolutely prohibited. Since Great Britain took possession of the country, however, the trade in these drugs has been legalized. This is part of our civilization.

The State of Connecticut has taken the lead in enacting a law prohibiting the use of any mineral spirit found in any public place or in the street smoking a cigarette. This is one of the most encouraging examples of the awakening of the terrible evil resulting from the general use of tobacco.

Gladstone used these words in a speech before the House of Commons, March 6, 1860: "It has been said that greater civilization is accounted for by in-sensibility than by the three great historical movements, war, pestilence and famine. This is true for us, and it is the measure of the progress of our civilization."

At a large meeting recently held in Baltimore, Md., to ask the Legislature to pass a bill imposing a tax of $100 a year on every saloon in the city, a class of 133 scholars, 72 were cigarette smokers, and the physician who had examined the class declared that thirteen weeks before the measures became necessary because they had been poisons.

An English paper says that last year 1,395 people died of delirium tremens in England. In the same year twenty-five people died of hydrophobia. Because of the great increase by hydropathic resorts and that there were a hundred hospitals and established fifty schools. She says that benevolent objects absorb a large portion of her income, but that her condition "will continue the good work after she is gone.

Wesleyan University - The Rev. Marcus L. Taft, of Brooklyn, N.Y., a graduate of Wesleyan University in 1878, has just returned from a visit with a valuable collection of coins of the Chinese Empire. The collection numbers upward of 1,500 specimens, including a large number of coins struck by the Christian Era by several centuries, and which are now obtained only by digging up old graves into which they were formerly thrown. Every dynasty is represented, and of the more recent dynasties every emperor, in some cases by a considerable number of coins. There are also a great many duplicates which will be kept for exchange.

BOOK-MARKING IN JAPAN - Having resolved to "print" a book, for, as all the world knows, the Japanese use a brush and not a pen, the author bequeaths to his readers a few word-collections beginning with "Star " - the "ultimate" is its Japanese measurement, and a m on is about six feet by four. It is full of the soft, dull light which comes from the rickety bamboo groves, the bright, wooden ceiling gives bleak a pale brown glaze here and there. There is a silvery glint in the frill, paned walls, and the dark, gray shadowed recess a gold Buddha crosses his feet and stretches forth his palms, smiling gently upon the lotus which he holds. In another room the lovely portraits of iron and clay and bamboo for the tea ceremony. The author sits on the floor in a flowing garment of brown silk, lined with blue, his legs disposed comfortably under him. In front of him stands a little table, foot high, and upon it his writing materials, which are as idyllic as his surroundings - his paper is delicately tinted yellow, with blue lines running up and down. His inkpot is a carved ebony oblong, with one end hollowed out for water to rub his brush of India ink in, and holds the four or five daintily decorated bamboo brushes, which are open pens. Naturally he does not write his novels, he paints it. Beginning at the end of the whole, at the left of every page, and at the top of every line, straight down between the two parallels, his small brown hand goes with quick, delicate, dark touches. Although this novel "copy" might seem to a stranger to be daintiness itself, yet he always has it duplicated "by an artist" before sending it to the publishers, the success of the book depending so largely upon its artistic forerunners.

The Canadian House of Commons on Tuesday voted to extend the power given to the Governor General to requisition the best books for reprinting the long series of word pictures with a professional dexterity which is something astonishing - The American Book-Seller.

A railroad up the Jungfrau is in contemplation by competent European engineers.

In Sweden a glass composed of fourteen substances, of which phosphorus and boron are the most important, has been produced.

Vegetable flannel is a textile matter now being largely manufactured in Germany out of pine leaves. The fibre is spun-knitted and woven into clothing of various kinds.

Gin Trellis. -The following is a very simple test to tell whether a diamond is genuine or not. Place a small dot on a paper, then examine the dot through the diamond. If there appears but one dot upon the paper, the diamond is genuine. If two or more dots are produced, the stone is an imitation.

Victor Hugo - Attention is again directed to the utilising of the banana. From the stalk and leaf of this plant, it is stated, a beautiful silk fibre can be obtained, which, when manufactured into dress goods, closely resembles Irish poplin. When suitable machinery for decortication is found, it is thought this fibre will command large commercial attention for the manufacture of textile goods, as well for paper and other purposes.

PHOTOGRAPHING THE BOTTOM OF A WELL - An experience that will be one of the most thrilling by the majority of people well last week at Warren. The instrument was set down a distance of 1,700 feet. The moment it touched the bottom a bright flash lit up the cavity, and a perfect picture of the bed and walls was projected on the negative. It revealed as the effect of the explosive shock a cavity of fourteen feet broad and seven feet deep. Rock, earth, and mud were thrown up in a mass over the cable, which was still partially adhered to the bottom. The device is likely to prove of the greatest benefit to science.

Dr. Archibald Hitchcock says that the use of Japanese lacques deserves more general attention. "It gives a surface to wood much harder than the best copal varnish, without hair or lines, and a polish which cannot be excelled, which lasts for centuries, as may be seen in the old treasures of Japan. It is proof against boiling water, alcohol, and, indeed, it seems to be impenetrable by every species of liquid usually employed in the application for laboratory tables. I have seen a photo of developing trays that are in use for many years, and are in perfect condition. In Japan it is used for many household articles."
ILLUSTRATIONS OF AGAPE LOVE.

The chief event of this lesson is not reported by either of the other evangelists. Luke's special object led him to report this event, which, though probably known by the other evangelists, was not deemed of such overwhelming importance as to be reported. Of course, the readers of Luke understood that the evangelists could report but a small portion of the sayings and miracles of Jesus. In Luke's plan of historical record he seems to have followed an order in the collection of material which is most characteristic of the Lord's mission. This plan and method of selecting the material are so clearly set forth in the record of the raising of the son of the widow of Nain that there is no room for difference of opinion.

INTRODUCTION.

The city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. It was probably no uncommon thing for Jesus to meet a funeral, but we have an account of his interrupting the course of a funeral before. Here was a case peculiarly sad and must have touched his own heart very deeply as well as those of his followers, and now come the words, "therefore a large company of the city were prepared as never before, to witness a miracle transcending in its power and authority all the previous ones that made Jesus a name among the people." And when the Lord saw her, he had compassion on her, and said unto her, weep not. His heart was moved with compassion to the woman in her desolate condition and her agony of grief. He did not wait to ask whether she knew him and believed in his power to restore her son to life, but he sought at once to awaken in her heart some measure of hope. In this way he partially prepared her mind, with the minds of those in attendance, for the wonderful manifestation of divine power. To take the dead body and to declare it to be the silent dead man to be raised was an experiment that never had come to the people before.

QUESTIONS.

What was the previous lesson and the Golden Text of this lesson? Where was the scene of this lesson? What were the intervening events between the last and present lesson? In what city was the scene of this lesson? What did the evangelists call the box in which the body of the son of the widow of Nain was placed? What is the city of Cana of Galilee? Is the order in recording the event as it was given us by Luke worth while to seek to explain? Is the city of Cana of Galilee, the scene of this lesson, near the city of Nazareth? How do you account for this city being so near the city of Nazareth? How do you account for the evangelists not reporting any previous miracles? How did the Lord accept this mournng group? What were the evidences of a real presence of the resurrection? What did the people do? What did they interpret it? How did they treat the fact of hearts in Christian love? What was some of the practical lessons taught in this lesson?

God reveals by man's discoveries; man discovers through God's revelation.

The city of God slowly rises through the ages, and every true life is as a loving stone in some of its palaces.

It is a sign that we shall prevail in our prayers when the Spirit of God moves us to pray with a confidence and a holy security of receiving what we ask.

EXEMPLARY NOTES.

V. 11. And it came to pass the day after, (soon afterward), that Jesus went up out of the city of Capernaum, and came and sat by the sea of Galilee. The expression "the day after," implies that Jesus walked all the way from Capernaum in one day, which was not an uncommon journey. Later, when the Jews said, "He is a man who worketh miracles on the sabbath, he that is called God's servant," they were reminded of his sabbath journey. This phrase, "on the sabbath" would be more consistent with his custom of teaching and ministering as he journeyed from place to place. The city of Galilee was so great that it was now constantly surrounded by large numbers who were anxious to hear his words and witness his wonderful works.
A HARD DISEASE.

I was not homely, dear mama, On that account, perhaps?
With chickens and the pretty lambs, And every body good to me.

But when I saw the chicken-run And fluttered from that side.
And heard the mother-bird at night, Saying "Momma! momma!"

I felt a great lump in my throat, And I could not think of him.
I must have had mamma-

That hard disease called mother-sick.

No PRAISEWORTHY performance is less likely to call out the applause of Christ, than a constant, obscure, uneventful, plodding service. On the other hand, nothing is more likely to call out man's applause than this, a sort of morbid effort of the moment. One man lives for emergencies, for crises; to another, all life is a crisis, every moment an emergency. The one who suddenly becomes unwell from the water, or from the flames, is a world's hero henceforth. But the one whose whole thought, and whose constant care, has been to rescue others from mortal death—what shall the world name him? And so it is of the substratum—of the great body, indeed—of the world's work. It is unobserved, monotonous plodding. It is unappreciated because uncredited. If the world stops to think that it cannot bear the idea of supposing, not so much that some one does the work, as that somehow the work gets done. The living person, the visible, real, that dropping out, there drops the sense of appreciation and gratitude also. "How" and "who" are two words quite far apart in our ordinary conception. But "how" is only another and later form, or case, of "who." For us to put the "how" for the "who" is unfair for the plodder upon whom we so largely depend. Let us not forget what we owe to the unseen, unwarried, unthanked plodding. How little do we know of his plodding, even in the presence of the world, which makes no comment upon him. Let us not be so unfair to him as to content ourselves with the thought that the work was done, rather than also remember that some-who has done it. It is always a mistake to put "how" for "who."

BOOKS AND MAGAZINES.

Our Little Men and Women tells us quaint little stories, its simple chapters of history, or its musical rhymes in such easy phrases as make the magazine a delight to read to our children. The April number is cheap and fresh as the plums eaten by the naughty rabbit which its pages illustrate. D. L. Lethrop & Co.

Harper's for April opens with "On the Merchant of Venice," by Andrew Lang, illustrated by Mr. Abby. An account of the life and works of Thos. Young—"the scientific physician and reformer of science himself, who laid the foundation of the physiology of the brain and of the nerves." This article alone is worth the subscription price of Harper's, and shows the importance of proper training for the stages of the age, when the public demands the more perfect service of the Departments and the public so much interested in the better service of the public.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

The Burlington Railroad, in accord with the practice announced for the last few months, will sell on Tuesdays, Wednesdays, and May 30th, Home Seekers' Excursion Tickets, at Half Fares to points in the Farthing Regions of the West, North-west, and South-west. Limited thirty days. For further details, and a complete list of stations of call, on your ticket agent, or address E. E.therson, Gen'l Pas. and Ticket Agent, Chicago, Ill.

Solid silver spoons—FREE.

The firm, who make the above offer in another part of these pages, are perfectly reliable, and the premium box which they send out contains, not only all the facts about wool, and the cultivation and sale of the fiber, but also the physiological facts about wool, and the cultivation and sale of the fiber. The price of the magazine. Excellent poetry, charming stories, and beautiful illustrations, of which they send out contains, not only all the facts about wool, and the cultivation and sale of the fiber, but also the physiological facts about wool, and the cultivation and sale of the fiber. The firm, who make the above offer in another part of these pages, are perfectly reliable, and the premium box which they send out contains, not only all the facts about wool, and the cultivation and sale of the fiber, but also the physiological facts about wool, and the cultivation and sale of the fiber. The price of the magazine. Excellent poetry, charming stories, and beautiful illustrations.

A SEEDSMAN'S ENTERPRISE.

J. J. H. Green & Co., wholesale seedsmen, proposes to distribute free among his customers of this season, a year's subscription to one hundred agricultural papers, to be selected from a list to be sent them, which will include all the papers and magazines in circulation. Full particulars and an analysis of the great variety of papers will be published in the catalogues, but a character which will permit all to wish well to both the parties engaged. In the summer we shall repeatedly illustrate he has acknowledged of himself in his catalogue of this year.

DIED.

Berkley—Mary J. Compson, wife of Massanl Burdick, died March 28th, 1890. She was 78 years of age, and left a family of six children, four boys and two girls, all numbering in religion in her early life, and always maintained a Christian life, and in her last sick. 

Berkley—In Curley, N. Y., March 24, 1890, Mrs. E. E. Benjamin, aged 74 years.

FARMERS.—In Adams Centre, N. Y., Feb. 24, 1890, of a cerebral hemorrhage, Asen Tremaine, in the 70th year of age. F. W. D. Whipple, aged 96 years, died of heart disease, April 8, 1890.

Great care should be exercised in the selection of church members. This be carried out too far. If an individual, old or young, gives unquestionable evidence of sincere repentance, and genuine faith in the Lord Jesus Christ, there should be no hesitation in accepting him. But if, we were to try to reconstruct the troubles of the past, how many could we remember? How many sorrows that are six months old will be thought worth to be mentioned? Day's troubles look large, but a week hence they will be forgotten and lost to sight.

If you have a book, and each day note the things that worry, and see what becomes of them, it would be a benefit to you. We allow a fly to settle on us and plague us. We lose our balance by causes we do not trace. But if we noted down the causes that annoy us, and see what becomes of them, we should soon see how foolish we are.

The art of forgetting is a noble art, but the art of remembering, a necessary evil. "While my path with him . . . if, however, the parent says at such a time: "Does that sound trouble you? Let the child go to bed as usual." And if the child goes on to show how the wind is doing God's work in driving away causes of sickness, and how it sometimes means overflow, and not overflow, we allow a fly to settle on us and plague us. We lose our balance by causes we do not trace. But if we noted down the causes of worry, and see what becomes of them, we should soon see how foolish we are.

Great care should be exercised in the reception of church members. But this may be carried too far. If an individual, old or young, gives unquestionable evidence of sincere repentance, and genuine faith in the Lord Jesus Christ, there should be no hesitation in accepting him. But if, we were to try to reconstruct the troubles of the past, how many could we remember? How many sorrows that are six months old will be thought worth to be mentioned? Day's troubles look large, but a week hence they will be forgotten and lost to sight.
THE SABBATH RECORDER.

[VOL. XLVI, No. 14.

MISCELLANY.

PRAY FOR WHOM THOU LOVEST.

"Pray for whom thou Lovest; thou wilt never have any comfort of his friendship for whom thou dost not pray."—Shaker.

"Yes, pray for whom thou Lovest; thou mayest vainly seek.

The fervent thoughts of tenderness by feasible words to address.

Go kneel before thy Father's throne, and meekly, humbly, beseech him to pour out a generic blessing on the loved ones in the silence of the hour.

"Yes pray for whom thou Lovest, if uncounseled wealth were thine—The treasures of the boundless deep, the riches of mine. Thou couldst not to thy cherished friends a gift so dear.

As the earnest benediction of a deeply-loving heart.

Seek not the worldling's friendship, it shall droop and fade; but he whom thou Lovest shall be faithful and true.

Breath forth in faithful sympathy. a fervent prayer for thee.

"And should thy flowery path of life become a path of pain, the friendship formed in bonds like these thy spirit shall sustain. Years may not chill, nor change invades, nor poverty its shadow cast.

The love that grew and flourished at the holy time of prayer."

CLEAN HANDS.

"See what I've got," cried Rob, exultingly, holding high in the air a large and handsome pocket knife. "That Ned Howes's a perfect ninny for making the same."..."Shouldn't you called him a ninny for making the knife," said, Mrs. Smith, with some arrogance. "He that hath clean hands shall be stronger and stronger."..."Soiled hands mean soiled character; clean hands mean strength and power. It's the clean hands which receive the blessing."

"Well, mother, I'll give back the knife. I'm afraid young boys are not quite clean I don't. I jumped at the bargain. I suppose I ought to have reasoned with Ned, indeed I suppose I oughtn't to have given it way at all."

"Here's your knife, Ned," said Rob, next morning, "and you may give me my tablet. It was a fair bargain."

"For I said I was a fool, and that you were a sharper; but whatever I am, you are aliight," said Ned cordially.

"Yes, I see you want clean hands," said Rob, eagerly, "more than I want a knife. Mother has such a fashion of harping on 'clean hands' that I have to look pretty sharp to my ways; and I know Bob needed to have a strong desire for 'clean hands,' to be proof against the temptations which awaited him."

"Come, let's have a game of marbles," said Sam Hooper, one night after school; "a real old spool game; I can't stand used to play before we were all told of base ball."

"If you mean to play in earnest," said Bob, "you'll have to count me out; for mother doesn't approve of it."

"Play in earnest," cried Sam, mockingly. "Why, man alive, how else would you have a fellow play? It's a pettifogging old milk and water game! Come along!"

"No, thank you," persisted Bob, "I'm going home."

"Before I'd be such a prig!" cried Sam, scornfully. "Go home, then, and let your mother see how to bet on strings!"

It was a very angry Rob who rushed home with Sam's jeers ringing in his ears.

"It costs something to keep your hands clean," said his mother, when she heard his story, "and it ought to be. Are you going to give up an honest conviction for the sake of a few fives and jowes?"

"Not I!" said Rob, "I'll fight it out on this line if it takes all summer!"

And fought it out on this line, Rob did. Standing on Clinton Bridge with a group of comrades, Rob watched the boat-race with boyish enthusiasm that would have been dulled if the race were being exchanged by their elders, and the betting spirit soon extended to the little group of schoolmates.

"I'll have to do anything with the kind," said Rob, promptly. "Mother says it's but another form of gambling."

"Some mighty good people indulge in it, nevertheless," said Sam Hooper; "and what do you care if you are in good company? You are as full as you can stick of narrow notions!

"Well, I'm content to be narrow," said Rob, bravely. "The right or the wrong of a thing is the point in dispute. Of course, some of the good people you brag about will skip off to Canada soon, that's what kind of goodness leads to, father says.

"Three cheers for Rob! Give me your hand," said Dick Harlow, a leader among the boys. "I admire you and you just stop your bulldozing, Sam Hooper! Boys, don't let's be; let's follow Rob's example. My father talks about the courage of one's convictions; that's what I've got, and a capital thing it is too. Let's have convictions, boys, and stick to them. Now, three roaring cheers for Rob!"

Dick's other ears than the those for which they were intended, and some stranger voices joined in the cheering.

"I like you," said a gentleman who stood near by. "Too many boys cheer on the other side."

Bob went home elated, and yet bewildered by his sudden popularity.

"It always pays to do right," said his mother, "although sometimes it may seem otherwise. In the days of my own manhood and respect, I hope my boy will always be one of those to dare nobly, to will strongly, and never to falter in the path of duty." -Congregationalist.

NO GRACE, NOT EVEN THE MOST SPARKLING AND SHINING, CAN BRING US TO HEAVEN WITHOUT PERSEVERANCE IN FOLLOWING CHRIST; NOT FAITH, IF IT BE FAIN AND FRIVOLOUS AND NOT VERY DEEP AND GREAT, AND ALSO NOT OBEEDIENCE, NOT PATIENCE, NOT PARGIBILITY, NO, NOT ANY OTHER GRACE, EXCEPT THEY HAVE THE PERFECT THINGS IN BEING, CAN BRING US TO HEAVEN, UNLESS WE END WELL. —Phillips Brooks.

A LIFE SPENT IN BRUSHING CLOTHES, AND WASHING CROCKERY, AND SWEEPING FLOORS—A LIFE WHICH THE PROUD, OFTEN REPULSIVE, DUST UNDER THEIR FEET—A LIFE SPENT AT THE CLERK'S DESK, A LIFE SPENT IN THE NARROW SHOP, A LIFE SPENT IN EMBRACING THE LABORER'S HAT, MAY YOU ALL BE FULL OF LIFE SO MUCH THE MORE, FOR THAT THE SAKE OF IT A KING MIGHT GLADLY YIELD HIS CROWN. —Canon Farrar.
W. STILLMAN.

ATTORNEY AT LAW.
Supreme Court Commissioner, etc.
Westery, R. I.

T. J. DIXSON & CO., JEWELLERS.
RELIABLE GOODS AT FAIR PRICES.

* * *

THE SEVENTH BAPTIST MISSIONARY SOCIETY.

S. R. GRIFFIN, President; W. J. H. MARSHALL, Vice President; W. J. B. GOODENOUGH, Secretary, Providence, R. I., on the 29thday of September, 1886.

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C. H. STICKNEY.

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