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JOB PRINTING. furnished with a supply of jobbing more will be added as the business may as all work in that line can be executed and dispatch.

ADDE Heading whether on business of fas solid be addressed to "THE BAB-EDER, Alfred Centre, Allegary comby the cities of the dead. Strange city of silence. No voice is heard, no hand is raised, no eye sparkles. We lay our dear friends down in its somber depths, and no voice but faith and hope assures us that we shall ever meet them again. All the light and wisdom of the world, unaided by divine revelation, can give us no comfort, or assurance of a life beyond the grave.

The great question of the ages, "If a man die, shall he live again?" still remains unanswered by human reason, or any facts of which the senses can take cognizance; but faith and hope have ever given an affirmative answer. Two causes have operated upon mankind which have moved them to meet death with resignation, and often to welcome it with joy. One is the sorrow incident to human life. Each new-born soul comes from the unknown into a world full of mysteries whose shadows no human eve can penetrate. Whether life's voyage shall be long or short; whether under the sunny skies of prosperity, or the dark clouds of adversity, sickness and pain, sorrow and suffering, are the common lot of man, and with many the pressure of adversity is so heavy that death is hailed as a friend, and tomb.

our Lord Jesus Christ, enables us to meet death calmly and fearlessly. The influence has ever been the soul's guiding star, lighting up the dark pathway of life, and shining brightest in the hour when all earthly lights grow dim, and we find our feet standing on the border of the valley of the shadow of death; and to-day, while we pay our humble tribute of respect for our departed sister and friend, and these memorial services bring to us such a feeling of sadness, may they also breathe upon us a spirit of joy infinite because of the thought that she has only gone up higher, and if we are faithful, we shall meet her when we stand upon the other shore.

Mary E. Green was born at Alfred, July 2, 1843, and was therefore, at her death, forty-one years of age. At a very early age, she experienced a change of heart and desired to go forward in baptism, but was restrained by her grandmother (with whom she lived) because of her extreme youth; but at about ten years of age she was bap-

1. Resolved, That we sincerely mourn her loss, feeling that we have lost a faithful teacher and an earnest worker, yet we sorrow not as those without hope, believing that for her to die is gain.

2. Resolved, That as within one short year, our Sabbath-school has been deprived by death of two valued teachers, that this should admonish us of the uncertainty of life, and stimulate us to be more diligent and earnest in the Master's service, and that those who have never given their hearts to Jesus, may be impressed with the truth that life is the time to serve the Lord, and to seek him while he may be found.

3. Resolved, That we deeply sympathize with the family in this sad bereavement, assuring them that we share with them their grief, committing them to Jesus who has promised that he will not leave us MES. S. TOMLINSON,) comfortless

MRS. KATE PERRY, & Com. MRS. S. E. BABCOCK,

THE TEACHER'S INFLUENCE.

BY S. MARIE STILLMAN.

Every life, however humble, has an influence. No one is so obscurely situated that a word or act of his may not kindle new desires in the heart of some friend, and none so highly exalted that he is freed from responsibility concerning the influence he does or might exert upon those about him. As a pebble carelessly dropped into the water makes a ripple on the surface that they long for the quiet and repose of the causes wave after wave till its motion is carried on as far as the eye can reach, so a word

Again, the Christian religion, faith in carelessly uttered, or a deed thoughtlessly performed, may cause a ripple on the surface of some life setting in motion circles of inof such a faith can not be estimated. It fluence which may reach the boundless ocean of eternity in their effects for good or evil. There is no neutral ground; from the seed daily sown in the heart-fields around us shall be gathered a harvest, rich in its possibilities for good, or fraught with bitterness and ideath. As one has so beautifully said, "A thought, a word, a deed, that has contributed to human happiness becomes immortal; and not only immortal in itself, but in its progeny, which survives through the long, long ages blessing and enlightening and strengthening poor humanity. The torch is transmitted from hand to hand, and

though often faint and flickering is never wholly extinguished; but serves to kindle light where no light beamed before." Thus viewed there are no unimportant things in life, for "Trifles lighter than straws are levers in the building up of character."

It is a fearful thought that we are responsible for the faithful use of all the opportunities that come within our reach. "One tized by Eld. J. R. Irish, and united with opportunity improved, forms the hinge upon the Second Alfred Church. Dec. 3, 1864, which another may turn." The golden mothe was married to Benjamin Booth, and in ment, fraught with possibilities, if unim- flocks was to be given to the Lord. Accord- ceive the blessing promised to those who university funds. Professor Thacher, last December, 1865, they removed to Farina, proved, glides quickly by, and is soon be-

work. The message he brings, he must intensely believe-there must be no element of doubt. His convictions of truth must be strong, if he would convince others, not for-

getting to measure these convictions by the divine rule—the Word of God.

With a sincere love for his work should be linked a love for his pupils, and a desire to do them all the good in his power. Then make the heart pure and that which he brings them shall bear the impress of purity, and the force and beauty of the message shall not be marred because brought in an impure or distorted vessel.

The results of such patient, faithful labor may not immediately appear, but the precious harvest shall surely come. The influence of a life of toil and trust that builds day by day a symmetrical Christian character shall tell for good in the life of him who thus builds, and in the influence exerted over those for whom he labors; it is not lost.

"The look of sympathy, the gentle word, Spoken so low that only angels heard. The secret act of pure self-sacrifice Unseen by men, but marked by angels' eyes,-These are not lost

The kindly plan devised for others' good So seldom guessed, so little understood, The quiet steadfast love that strove to win Some wanderer from the paths of sin,— These are not lost.

Not lost, O, Lord! for in thy city bright Our eyes shall see the past with clearer light And things long hidden from our gaze below Thou wilt reveal, and we shall surely know These are not lost." ADAMS CENTRE, N. Y.

TITHING.

In a late issue of the SABBATH RECORDER. a brother asked for information in relation to the matter of tithing; and it was referred back to me as the author of a discourse on that subject at our last Association in this to refer to the Sacred Record itself. In Lev. 27; 30, 32, we read: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord * * * And concerning tithe of the Lord, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto Lord." Now it appears very plainly in verse 30, that it was the tenth of the increase, and not a tenth part of the valstated, "whether of the seed of the land, or of the fruit of the tree." And in verse 32, the tenth part of the herds and

the best of the occasion. We sincrely hope the pray and read and sing Psalms. Christians dear Lord will graciously bless the efforts of should covet earnestly the best gifts; and our brethren to our church. A. M'L.



Dear sisters, members of every household in our denomination. the cry is continually coming to us for help to lift the people of this world to a higher plane of living, by giving them the Bread of Life.

The legitimate fields of labor opened to us are not as speedily covered by efficient laborers as they should be, because of the time absorbed in gathering the necessary means to carry on the work. We desire to again call your attention to the importance of taking this matter into your already organized benevolent societies; or, if you have none. then we would urge that you at once join hands in some organization that shall collect one month for the Missionary, one for the Tract, one for the Education Societies, and one for home benevolent enterprises, looking to woman's work for woman especially, home or abroad. Take great care to have the young people, doing something either with you, or in separate bands, pouring their mites into your treasury. Encourage them to put in the fragments which so often go for candies or other luxuries

which are of so much less value than perishing souls, that there may be funds always ready to draw from, and that those who are willing to "go, work" in the Master's vineyard, may be sooner doing what they were called to do.

We send this appeal in addition to those sent to the churches, because we can reach more individuals, and there is no time to be lost. The Spirit of God is moving on the waters, and we must haste to do his bidding. place. The only way to settle the matter is | Please take immediate action, and send the résults by your delegates to Conference, or by letters addressed either to Rev. A. E. Main or G. H. Babcock, Corresponding Secretaries, at Lost Creek, W. Va. They will then be at the Conference, where may be made a start toward a Woman's Seventh-day Baptist benevolent organization that will be a help in this work. If only a beginning can be made there it can, perhaps, be finished by correspondence; and an interest will be uation of the land itself. Becasse it is plainly | shown, a willingness to co-operate will be expressed, and so a good work will be started in which the women of the denomination can bear an important part, and we shall reing to Maimonides, the lambs were gathered shall bring all the tithes into the store-house. year, fixed this academic income from funds

Scriptures: but those do best of all that the voice of rejoicing should be heard in the tabernacles of the righteous."-A. R. Presbyterian.

CABD-PLAYING AT HOME.

Playing cards for "pastime" or as an 'innocent amusement" soon becomes a passion; and when once fixed, a man will forego home, family, business, and pleasure. and suffer the loss of his all for the exciting scenes of the card-table. That accomplished writer, the late Dr. Holland, said:-

"I have all my days had a card-playing community open to my observatation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations, the tendency of which is unduly to absorb the attention from more weightv matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it.

"I have this moment," says Dr. Holland, "ringing in my ear the dying injunction of my father's early friend, ' Keep your son from cards. Over them I have murdered time, and lost heaven.' Fathers and mothers, keep your sons from cards in the ' homecircle.' What must a good angel think of a mother at the prayer meeting, asking prayers for the conversion of her son whom she allowed to remain at home playing cards = for 'pastime'?"

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the "gambler, who, rather than not gratify his passion for play, would stake the throne of eternity upon the cast of a die,-who, unmoved by the tears and entreaties of her that borehim, the wife of his bosom, and the children. of his own bowels, continues to indulge his. hated passion, until the infatuated reprobate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell."-The Safeguard.

THE New Haven News says: "The whole income of the Academic Department of Yale last year was \$128,588. (Harvard's income for the same department was, for the year ending in 1883, about \$258,000.] Of the academic income of \$158,588, the sum of \$109,503, or, say roughly, two-thirds. came from term bills of students, and a little more than \$4,400 was derived from donations. If we subtract from the remainder the tied-up incomes from scholarships. professorships. etc.. it must leave the unrestricted academic income from investments pitiably small; not more, we should imagine. altogether than fifteen or twenty thousand dollars, including what little the department gets from the Woolsey and other general



Missions.

"Go ye into all the world, and preach the gospe to every creature.'

MISS. Hii King Eng, a Christian Chinese | traditions. If we are to admit traditions young lady eighteen years of age, belonging as evidence we must decide which of the to the better class of Chinese society, has come to this country under the auspices of the Woman's Foreign Missionary Society, of the M. E. Church, in order to obtain an education that will qualify her for missionary and educational work among her countrywomen in China. The plan is for her to take a literary course at the Ohio Wesleyan | have opportunity or wish to undertake. University, and afterward a three years' Even when undertaken we must be met by course at the woman's Medical College of the question, "Where such tradition comes Philadelphia. Her father is a Presiding Elder in the Foochow Conference, and is | the higher claim to our acceptance?" Where said to be a pillar of strength in the church | they agree with Scripture we accept both of China, because of his piety, wisdom and eloquence; and one of her brothers is an ordained preacher of much promise. For choice. Of one it can be said, God spake a Chinese young woman to leave her home these words, but not of the other. This for a stay of perhaps ten years in a foreign land, that she may the better be prepared | er or later we must come to the Bible as our to help elevate the women of China up to only safe, because our only God-given rule better womanhood, to Christianity, and of faith. Here then I stand. What saith to a hgher education, is no small under- the Scriptures? I can not agree with those taking.

CONVERTED FROM EPISCOPACY TO THE BAPTI FAITH

SHANGHAI, China, June 15, 1884. I copy the following article written by Rev. Geo. H. Appleton upon his withdrawal from the Episco-D. H. DAVIS. pal Church. STANDING COMMITTEE, Protestant-Episcopal Missionary Jurisdiction, China:

Rev. and Dear Sirs,-There being no Bishop in China who can take cognizance of the subject matter of this letter, and it being provided by canon law that in such case the standing committee in a missionary jurisdiction shall have ecclesiastical authority, I beg to address my letter to you and to ask your careful consideration of its contents. Some of you will recall the occasions on which I have spoken to you of my gradually changing position with regard to the views entertained and promulgated by the Protestant Episcopal Church as shown in the formularies. So far, I had arrived at merely negative conclusions. These are in every way very unsatisfactory and not such as would justify my withdrawal from the ministry of said Church. Having by careful and prayerful investigation reached positive conclusions I feel it to be my duty to speak plainly and without delay Please understand that my reasons are in no wise intended to criticise those who sincerely differ from me, except so far as the mere statements necessarily involve such criticism. I am convinced that the Protestent Episcopal Church has not adhered to its principle of interpretation as formulated in Article VI. The question with me is not so much what is meant by such terms as "articles of the faith "and "necessary salvation," as what I, as an accredited minister of the Church, am required to endorse and teach. To be consistent, I must endorse the teachings of the Book of Common Prayer including what is found in the thirty-nine articles. Article 36 requires me to concede that the Book of Consecrecation of Bishops &c., has nothing that is of itself superstitious. But I now think that the first form of ordaining priests, and the only form of consecreating bishops do contain the very essence of superstition, arrogating to man that which is the sole perogative of God, so long as these words remain a part of the church liturgy they have the sanction of the Church. These remarks apply with equal force to the address after baptism of infants. That the minister in the Protestant Episcopal Church is required to baptize infants is evident by the terminology of the "Form of making Deacons." This must be done in accordance with of that rite. I am now convinced that one by the Church teachers. The same may be claimed for most of the teaching of Rome. But I think that Scripture clearly teaches that traditions are not admissable as evidence of what Christ would have in his Church on earth. Surely we have in Scripture all that

to the truth than much of the teaching of tism is not necessary for them. This alone in the soul, a new creation in Christ the Protestant Episcopal Church. My objections in this paper will be confined to the two subjects, (1) Church polity, (2) Baptism. I must first give my reasons for rejecting

conflicting traditions to accept. Those that conflict can not all be right. I do not know that any plan of selection has been devised and I can think of but one, viz.; examine all, and by elimininating find one set that agree on the point at issue. This must be done in each doubtful case. It is a work that few in conflict with the Word of God, which has when we accept either. It is when they part company that we must eventually make surely settles the question of authority; soonwho say, that a thing may be right if not especially forbidden. No man is required to prove a negative, and such a principle at

once does away with the absolute authority of the Scriptures. If it be agreed that we have the Scriptures only through tradition, [reply, 1: This is a question of fact yet to be proved. 2: All agree that in them we have God's will revealed to man and there is no room for discussion where we agree. If it be said that the Church is the keeper of Holy Writ, I ask, What Church? For myself I do not think it is the Church known as the Protestant Episcopal Church. In a word, I think that the word of God is intended for all alike, and each person must be fully persuaded in his own mind and must act up to his convictions. I now take up my two points.

First, Church Polity. Is the Protestant Episcopal Church, in substantial agreement in matters of organization and government with Scripture precedents? I think not for the following reasons. I can find but two orders in the Christian ministry, unless I admit apostolicity in full force, and with all its prerogatives and spiritual powers. In the absence of any evidence that the apostolic rank was designed to be, and actually was transmitted, I can not accept it as still belonging to the ministry of the Church of Christ. The argument from the Epistle of Titus does not even prove that he was " primus inter pares." It rather proves that he was the only presbyter there. I find there the two orders, presbyters and deacons, no more. The Apostle Paul certainly looked upon the Ephesian elders $(\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\sigma\sigma)$ as bishops $(\epsilon \pi \iota \sigma \varkappa \sigma \sigma \sigma \sigma)$ in their respective Churches. He sends greetings to but two orders in the Church at Philippi, viz., $\varepsilon \pi \imath \sigma$ - $\kappa n \sigma \sigma \sigma$) and ($\delta \iota \alpha \kappa \rho \nu \sigma \sigma$). This view of two orders, not three, seems to be confirmed by fiction. $\mu \varepsilon \tau \alpha$ in composition, as here, surely the whole of the New Testament Scriptures. Nor do I find that the higher rank has any such authority as is claimed and exercised by man. Is it not torturing the word to suggest the bishops in the Protestant Episcopal Church. Beyond their own congregation $\pi i \sigma \tau i \sigma$ is equally significant. In faith there (a Church) this higher rank claimed and was allowed no authority. (2.) It must be evident that holding such views of the ministerial office and of church polity in general, I can not continue to hold office in the Protestant Episcopal Church. My second subject is baptism. I can not baptize infants as required because I believe such baptism opposed to the teaching of Scripture. An argument for infant baptism is drawn from the scriptural analogy existing between circumcision and baptism as corresponding initiatory rites. To this I make the following the form provided for the administration objections: Analogical reasoning is not admissible to prove positive institutions such of the leading doctrines of the Protestant as baptism, for they must depend on the Episcopal Church is not taught by | will of the Saviour, revealed in express pre Scripture, contrary to Article VI, I refer cepts, and the apostolic example illustrative to "infant baptism." I know it is to be of the same. In Scripture we have all found in the traditions being clearly taught the data that the Holy Spirit saw fit to give upon the subject, and we have no au thority to go beyond the Word written. we try to read anything into the Scriptures we do so at our peril. These considerations led me to reject the analogical argument. But there are very serious diffican lay claim to inspiration in the Christian cultias even were we to accept such reasonsense of the term. There is one Law-giver in ing as valid. The argument must lead to the idea of regeneration in and by means of sage in favor of the baptism of infants. could agree with me, but he would answer things divine and so our religion should be, most monstrous consequences, when carried so far as we have data on the subject. Nor out to its logical results. This leads me to words used in the form for administering this fancy. Examine 1 Cor. 7: 14. Sanctifica- conscience that will take hold of the Sabcan I find any proper authority for adding my second subject, viz.: The analogical aiteend the disagreement between theologians tion is ascribed to children of belivers, but bath truth, as well as baptism. If he disto what is revealed in Holy writ. I do not argument brings us face to face with serious can not change this. Now if I understand the same is said of unbelieving pa- cards tradition and takes the Scriptures with imagine that any organized Church can difficulties growing out of it. First, it regeneration, it. means re-birth-a real rents. Therefore, whatever the pass their plain meaning, he must yet observe

would prove disastrous to the entire arg- Jesus. But the sacramental view alument. Second: To be consistent we must | lows no room for the subjective part of baptize the male infant on the eight day | this so-called sacrament. In other words it after its birth where this is possible, neither | means that regeneration is not really regenbefore or after that time. Third, We eration but something very different to must baptize the domestics of believers. | which the name regeneration is given. Again, Fourth, All who are baptized have equal | It is said that repentance and faith are presclaims to the enjoyment of church privileges | ent in idea and so is regeneration, also. Whenand are equally amenable to church discipline. Here I find an objection to the church | the latter will have become a practical realteaching about "confirmation" and the itiy also. But suppose the former never do sense, he is not a proper subject of baptism. question of who may be admitted to the become practical realities, what of the latter? Lord's Supper. Another objection to this Who has been guilty of falshood, the child ture authority for infant baptism; I can not analogical argument arises from the failure | who has no alternative given, or the sponof the analogy. It touches but one point, sors who acted without authority? If neither, viz., that circumcision and baptism are rites | then what folly to say that this baptism is initiatory to two institutions both having in any way potent for regenerative purposes. God for their author. Now comparison of the Abrahamic with the Christian covenants at the time of baptism and the question of reveals a marked dissimilarity both as to struc- | how long the giving may precede the receivture and object. I confine myself to the diffe- | ing, must be determined by the nature and | and confessed his faith in God the Saviour. ence in structure. The Christian does not seem | facts in the case. I ask what possible beneto be an evolution from the Abrahamic econ- fit can result from this giving if the receiving of the Father, Son and Holy Ghost. I omy; rather it is a revolution. The old cov- is not there? If the child can receive and enant was built upon a strict system of re- does not, surely harms results. If the child presentation, (e. g. the first born, and later, | can not receive there is neither harm nor the Levites substituted for them). This new covenant is to be entered into by each indi- ing a strong sacramental view of this matter vidual upon his or her own responsibility. No one can represent another. None can stand between me and God. None can bind me by promises and vows made in my name. Furthermore the old economy was strictly national, while the new has no regard to national descent or accidental connection with the family of believers, but is marked by strict individualism. Under the Church, and such is surely the view of the Jewish rule all males who came under the Book of Common Prayer. On the contrary control of a Jew were to be circumcised I believe that the scripture teaches that and thereby become members of the National church; they so remained unless and Church of Christ, to be administered when until " cut off from the people." All this actual faith and repentance have gone bewas regardless of personal faith or unbelief fore. In other words it is an act of conat the time of initiation. On the other hand, the essentials for baptism, and therefore for admittance to the Church, are faith and repentance, $\pi i \sigma \tau i \sigma$ and $\mu \epsilon \tau \alpha v o i \alpha$. Thus it appears that the two rites under consideration are initiatory to essentially different systems. It is reasonable then to compare them. We may compare them but not argue the clause relating to the baptism of infants taught. about one from the standpoint of the other. Another objection to infant baptism is found in the teachinging of the Protestant Episcopal Church. While holding that faith and repentance are necessary, it makes them mere figures of speech by substituting what may be called vicarious repentance and faith. Hence the recognition of sponsorial responses, whether the sponsors be said to answer for the infant or the infant to speak through the sponsors. The whole system is little better than so much triffing with language. Such a fiction may be right in law in order to overcome the difficulties arising from legal disabilities of minors, but to graft it on the Christian institution, and that without the shadow of authority, is, to say the least a mockery. The etemology of $\pi i \sigma \tau i \sigma$ and $\mu \tau \alpha \nu o i \alpha$ precludes this substitutionary means "change," radical and thorough $\nu o \tilde{\upsilon} \sigma$ intelect, sensibilities, will, the whole $\mu \epsilon \tau \alpha \nu o i \alpha$ by proxy? The other word must be conscious intellectual action with reference to choice. This can not be by one person for another. I take it, therefore, that the teachings of the Protestant Episcopal chnrch are here opposed to the Scripture teaching. It is said that the denial of the propriety of infant baptism is a practical denial of original sin. First let us have a definiton of original sin that would exempt unbaptized infants from damnation. The assertion is the outcome of the sacramentalism that ascribes to the act of baptism an efficacy that is clearly contrary to scripture. Is baptism a sacrament in the ecleseastical sense? I can not find any authority for such view. In one case the Holy Ghost was given before the baptism. In another case the Holy Ghost was given at the time of the baptism. In a third case the Holy Ghost was given some time after the baptism. To take any one text as final and conclusive is to repudiate the others. This I dare not be guilty of. In a word, I do not find that the gift of the Holy Ghost or the forgiveness of original sin is, or was, in any way conditioned upon baptism but upon the individual faith and repentance of the subject. baptism. This is certainly the meaning of the Faith and rejoicing do not belong to in- my letter. I do pray God may give him a

ever the former become practical realities, One school says that the Holy Spirit is given | the baptism commanded by the Head of the good, The other school of theologians taksay that the Holy Spirit is given nolens volens which view seems to "out Calvin." I see that this view has lately been restated by Rev. Morgan Dix, D. D., of New York, in his sermon on the "Oxford Movement." For myself, I can only say, that I can not not find scriptural authority for the sacramental theory of the Protestant Episcopal baptism is simply the initiatory rite to the scious obedience and carries with it the blessings that always follow in the train of $\nu i \pi \tau \omega$, $\dot{\alpha} \pi o \nu i \pi \omega$ $\lambda o \dot{\nu} \omega$, $\dot{\alpha} \pi o \lambda o \nu \omega$. obedience to the revealed will of Almighty $\pi\lambda\nu\nu\omega$, $a'\pi\sigma\pi\lambda\nu\nu\omega$. Why were none of God. Whether the Holy Spirit is then and these used in the direct teaching on the subthereby given is purely a question of fact, ject of baptism?" I can think of but one to be proven by "the fruits of the spirit." reason, viz., that they would teach some-Furthermore I believe that the theory of thing that was not designed to be "as not agreeable to Christ's institution," is contradicted by the Word of God. Let us can not longer teach what is required of examine this point. Many sermons have the ministry in the Protestant Episcopal been preached from the text Matt. 19: 14. I can not see that our Saviour had the subject of baptism under consideration. He called the little ones to bless, not to baptize them, and the context leads me to think that he had respect to the humility and docility which distinguish children from adults; this, and nothing else. On the subject of baptism we can get out of such passages! just as much as we first put into them. If the theory of the Article of baptism, last clause, be based on the thrice mentioned baptism of households, then there is no ground to stand on. In Acts 2:39 the apostle does not command his hearers to have their children baptized, but to repent and be baptized themselves, and verse 41 of the same chapter distinctly limits the baptism of those that "received the word." This could not have been predicated of unconscious infants. The context reveals the following facts: 1st, He commands them to repent, impossible to the infant. 2d, The Holy Spirit is promised and conditional upon repentance. This promise of the Holy Spirit, not of the baptism, is for all upon like conditions. "He is given to as many as the Lord our God shall (when he does) call unto him." In fact the entire passage seems directly opposed to infant baptism. Again, Acts, 16: 14, 15. Lydia was baptized with her household. Were there any children? Was she a married woman? Had she any children? To all these questions I simply reply

Matt. 28: 19, 20, confirms my opinion that infants were not designed to be regarded as subjects of Christian baptism. The conjunction and order of the words $\mu\alpha\theta\eta\tau sv$ σατη, Βαπτζοντεσ, διδασκοντεσ, leads me to believe that our Saviour meant to command his disciples to first make disciples of the people, after they had become disciples. then, and not till then, to baptize, and after this, to instruct them more fully. As an infant can not become a disciple in the true To sum it all up, I can not find any scripfind any scripture authority for the church polity of the Protestant Episcopal Church. I must, therefore, reject both. One more question: What is baptism? I believe that Church is immersion of the whole person in water, the subject having already repented This baptism is to be in (or into) the name believe this is, and nothing else is, the baptism of the New Testament Scriptures. My reasons are as follows: $B\alpha\pi\tau i\zeta\omega$ and $B\alpha\pi\tau\omega$ mean, primarily, to dip, to immerse. 2d, That the words may be, and are, used figuratively, does not alter the true meaning of the words. 3d, The argument that if there is one place in Scripture where the words do not mean immerse, the whole immersion theory is overthrown, has no weight with me. I regard the argument as unworthy of serious consideration. The same principle applied to other terms, would leave us in doubt about many of the plain teachings of God's Word.4th, It can not be accident that $B\alpha\pi$ - $\tau i \zeta \omega$ and $B \alpha \pi \tau \omega$ are the only words employed to teach the truth about baptism. Had an alternative been allowed, there were enough words at hand, some meaning to sprinkle. some to wash, some to pour. I find no less than eight such words, viz., $B\rho\epsilon\chi\omega$, $\rho\dot{\alpha}\nu\tau\iota\zeta\omega$.

I have now given my reasons why I



"Wisdom is the wiedom; and with al ing."

A DANGE

The Christian & pernicious influenc the minds of stude mon artifice is to se literary institutions versity to the most Then the advertis ware are sent, on students, male and schools are deluged cf corruption. Pre ton, writes:

"Some years a studious attempts to purchase obsce college catalogues get the names of students showed n and they were of a acter."

> The Standard a "For years, as

Bethany College, tucky University, for catalogues by 1 and experience fi the false from the sending catalogue inquired of them tion; in not a sing answer come. ly in the East, sel tions; sometimes through less obvi By correspondence stock, the brave chief special agent ty for the Suppre that this catalogue most sedulously dissemination of u institutions of leas on their strictest tions of this kin mischief among th authorities should such corrupting sent to the studen do this-and ther matter to those ag care it is to detect the persons guilty out these offensive

Church. It must be evident that it would not be right for me, holding the views that I hold, to appear as one who endorsed the teachings of that Church. I repeat, then, that what I have said, has been said without any desire to judge those who do not agree with me, but solely to express my own convictions. Finally. Let me state how I have arrived at my conclusions. I have not been guided by any member of the Baptist Churches. Having asked one or two for assistance in my search for the truth, I have, in every case, been told to study my Bible prayerfully. Nor have I in any way been guided by books, the Word of God being the only book that has given me light on these subjects.

I have, therefore, reached my conclusions by careful, prayerful, and long-continued study of the Scriptures alone. I was searching for other subjects when the question of church polity was suggested to me. From this I was led to look further, and an old difficulty presented itself. One that I thought had been long since buried: I refer to sponsorial responses at the baptism of infants; as I went on, one subject after another came up before me for consideration, and I felt that it was my duty to investigate the ground of my inherited belief. The result is, I feel constrained to reject the teachings of the Protestant Episcopal Church.

1. I therefore, respectfully tender my resgnation as minister of the Protestant Episcopal Church, and ask that the proper steps may be taken for my disposition, and that a certificate of the same be sent to me.

2. I respectfully tender my resignation as a member of the Protestant Episcopal Mission in China.

Rev. Mr. Appleton was baptized by I not do know and have no means of finding the Rev. Dr. Yates, on Sunday, June out. St. Luke did not state and I can not un- Sth. Previous to the baptism I was dertake to interpolate. I can not see that any requested to read the above paper and thing is to be found here for or against infant | give my opinion of its contents. Having baptism. Again, Acts 16: 34., the jailor | read the paper I felt constrained to adis said to have believed with all his house. dress a letter to Mr. Appleton, asking him This could not have referred to unconscious to proceed in the same way, applying the infants; whatever children were there, they same logic, and study the same Book, with were old enough to believe, and any such reference to the Sabbath question. I thought are proper subjects for baptism. If another | he would find the Ohurch at large had left rendering of the text be adopted and we the Sabbath of the Lord. I feel that his posiread "rejoiced greatly with all his tion must lead him to its observance. He house" having believed in God, or, having said on the day of his baptism, as I shook believed God. Then the same difficul- hands with him, bidding him God speed, in Again, The sacramental theory involves ty stands in the way of quoting the pas- his search for truth, he did not think he

PRACT

Much is being and out of them ing practical use learns in school; made at the com study, of the me tical. The follo shows what our such matters: At the beginn

which opens the next, a Manual will be introduce course of instru College of this p cluding printing ing, and milline tion, young lac training in all d and young men in gardening an tion of this dep plated by the I arrangements a carry it on in a will be thoroug way successful.

The New Yo ble suggestion breakdown of system of scho ent in the larg can be avoided of school-life f trance into gen where any effic The fault is ra or school auth ple time for t training of the mothers and o society, which pushes imperi front and sets under the aw deferred beyo vouth. Wen in giving out statement, volunteer the must have bee some young age for an eacher school-tr further profe event.-Jour

> The Univ an offer of . dition that dents.



Education.

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

A DANGER TO STUDENTS.

The Christian Standard, writing of the pernicious influence of bad literature upon the minds of students, says that one common artifice is to secure the catalogues of our literary institutions, from the highest university to the most unpretending academy. Then the advertisements of the villainous ware are sent, one after the other, to the students, male and female, and so our high schools are deluged with these black streams cf corruption. President McCosh, of Princeton, writes:

"Some years ago we were troubled with studious attempts to induce our young men to purchase obscene publications, and our college catalogues were sought in order to get the names of students. Some of the this, hop-growing can not be successful withstudents showed me the papers sent them, and they were of a gross and injurious character."

The Standard adds:

"For years, as secretary of the faculty at Bethany College, and as President of Kentucky University, we have been applied to for catalogues by names of suspicious aspect, and experience finally taught us to detect the false from the true. Repeatedly, before sending catalogues to certain applicants, we inquired of them the motive of the application; in not a single one of these cases did an answer come. Our larger cities, especially in the East, send most of these applica- | hops are put, reads hop journals, listens to tions; sometimes, however, they come hop-growers' conversation, sees how they through less obviously suspicious agents. By correspondence with Mr. Anthony Comstock, the brave and efficient secretary and chief special agent of the New York Society for the Suppression of Vice, we learned that this catalogue business was one of the most sedulously cultivated means for the dissemination of indecent publications. All institutions of learning should therefore be on their strictest guard against any deceptions of this kind, that may work serious their hop-growing is involved. mischief among their students. The college authorities should seek to get hold of any such corrupting advertisements or literature sent to the students-and it is very easy to do this-and then give information of the matter to those agencies whose business and care it is to detect and bring to punishment the persons guilty of printing and sending

out these offensive publications."

Forty young women presented themselves as candidates for admission to the Harvard Annex this year.

The three largest college endowments are at Girard, Columbia and Harvard, respectively: \$10,138,000, \$6,250,000, \$4,500,000.

Qemperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth tself aright. "At the last it biteth like a serpent, and stingeth like an adder.

THEY HAVE STRUCK HANDS.

Who? The dealers in spirituous and malt liquors and the hop-growers and pickers. Their business is closely related. One can live without the other, but the "other" can not live alone. We mean, by the use of drugs the liquor interest can be sustained and men can plunge headlong into perdition without the help of hop-growers, but mark out the aid of beer guzzlers and liquor dealers. The making of paupers, idiots, lunatics, drunkards, criminals of every stamp, and the wretchedness of homes and heavy tax upon the people, is the condition of success to the hop-dealer, grower, and picker. We make this statement slowly and deliberately, having considered the matter in the light of truth and with the broadest charity possible under the circumstances. We have no fear of successful contradiction. Every man who stops to think, knows to what use cast their ballots, notices with what interest they watch the beer traffic, knows that its success depends upon the above transaction.

Hop-growers vote for license to protect their interests, they advocate the use of beer as a beverage in most cases. In fact, all argument against the wicked business of liquor selling has "no weight" with them when and universities of the United States, of all

Speaking of hop-journals, the following from the Brookfield Courier, which devotes much of its space to the interest of hops, is a specimen showing how the hop-growers have "struck hands" with the beer-guzzlers: "BENNETTS WOODS, Pa., Aug. 7, '84.

Ed. Cherry Valley Gazette:-

have seldom seen a better illustration of the reductio ad absurdum than is here present-

ed. It is something to be thankful for, when a large daily newspaper opens its columns to such criticisms.

Dr. Crafts' Position Criticised.

I had the pleasure of hearing the Rev. W. F. Crafts preach a sermon on this subject last Sunday evening at the First Congregational church. The first part of the discourse was an earnest and eloquent plea for the perpetuity of the Sabbath and of the fourth commandment of the Decalogue. Everything went swimmingly till the preacher came to the New Testament, when he seemed to upset all he had said before. He made at least two statements that seem to me so grossly inaccurate that, in the interest of truth, they ought to be corrected. They were substantially as follows;

"Jesus Christ changed the Sabbath of the fourth commandment from the seventh to the first day of the week;" and

"All through the apostles' days Sunday was observed as a Sabbath by the Christian church, and the observance of the old Sabbath was opposed by the apostles, especially by Paul.'

I do not wonder that Mr. Crafts and other advocates of Sunday laws should desire these propositions to be true, for the whole system of Sunday observance, voluntary or compulsory, rests upon this sole foundation. If the fourth commandment can not be in voked in favor of Sunday-keeping, the in stitution is certainly doomed.

Mr. Crafts, who, in some of his former sermons, seemed to take pride in the assumed fact that he represents a large ma jority of our Christian people, may now take what comfort he can from the real fact that he is in a very lean minority of Biblical scholars.

All the continental and many of the Brit ish reformers of the sixteenth century are against him.

As far as is known, all the eminent Bibli cal scholars of Continental Europe of the present century are against him.

Moreover, I do not believe that he can find, among all the theological seminaries schools of doctrine, from Princeton to the most liberal representatives of hetrodoxy, one single professor of theology, or Biblical exegesis, or ecclesiastical history, who will put himself on record over his own signature as an indorser of either of the above statements.

Being in so lean a minority. then, it certainly behooves Mr. Crafts to give very good and satisfactory reasons for his assertions. Hop-growing is unknown in this vicinity, He ought to give chapter and verse of the

she should be worshiped, together with her | spoken of. pictures and images, and it was right to worship them; therefore, Jesus changed the first and second commandments. Again, whether it be true or not, it is generally believed that Jesus was born on the 25th day of December, was crucified on Friday, and ascended on Thursday; and he certainly knew that the church would institute the festivals of Christmas, Good Friday, and Holy Thursday, in honor of these several events. Knowing this he permitted these things to take place and did not forbid the church to celebrate them; therefore, he intended that they do not mean the "Day of Judgment," they must should be celebrated; therefore, he himself ordained these festivals. Finally, Jesus knew that a certain Christian minister, representing an association of Christian ministers, on a certain hot August night in 1884, would stand before an intelligent Chicago audience, and assert, with vehemence, that He (Jesus) changed the Sabbath from the seventh to the first day of the week; knowing this, he did not forbid him to do it, nor prevent him from doing it; therefore, he intended that that statement should be made; therefore, he made it himself. In the same way, and by reasoning equally sound. I could prove that it was ordained from the foundation of the world that I should write this criticism on that minister's sermon, and that the criticism is just. I hope the reader will forgive me for spending so much increased; and yet this Gospel, which is especially time upon such a piece of nonsense.

Is the second argument any better? In a nutshell it is this: There was no controversy in the apostolic church about the right or propriety of Sunday-keeping; therefore the much prefer the explanation that the term "Lord's the apostles and all the Christians of 'that | Day" was interpolated in the post-apostolic period. time must have kept Sunday, and must have 2. "The Sabbath" is a proper name. It belongs thought it right, and Jesus must have com- to a specific day of the week. J. I. Bittinger bemanded it. I am glad that I can agree with Mr. Crafts in one thing. There was no con-troversy in the apostles' days about Sunday-the week as its individual name. No one who is fakeeping. But the question in dispute is whether there was any Sunday-keeping to ture, will think of denying this. No confusion apquarrel about. Is not this a beautiful specimen of the petitio principii? Let us test the Puritans in England. "A Sabbath" may mean the argument. There was no controversy any one day of the seven which compose the week. then about railroads, or telephones, or lot- By the same method of preverting names. A. H. teries, or stock companies. Therefore, the Lewis may mean any one of seven men having such apostles traveled by rail, communicated by general characteristics of size, weight, &c., as distintelegraph, bought and sold lottery tickets, guish your humble servant. If the doctrine of "a and invested their spare means in puts, calls, and straddles!

Having disposed of Mr. Crafts' assertions, I now make two counter assertions:

1. Neither Jesus Christ nor his apostles, nor any one of them, nor any leading member of the apostolic church, ever kept Sunday, either as a weekly Sabbath or as a regular day of worship.

2. Neither Jesus Christ nor his apostles, nor any one of them, nor any leading member of the apostolic church, ever consciously

tainly wields a "Damascus blade." We her; therefore, he must have intended that bath," in the various places where the Sabbath is Yours very truly. J. I. BITTINGER. PLAINFIELD, N. J., Sept. 2, 1884.

REV. J. I. BITTINGER-DEAR BROTHER:-In reply to your questions of Aug. 27, permit me to say:

1. Most of the writers of our time untie the knot relative to Revelation 1:10, by cutting it; they assume it to be genuine, and to mean Sunday. I have mailed to you a copy of the Outlook, No. 1, Vol. 3, which contains the utterances of the representative commentators on this passage. You will see that the main argument offered is, that since the terms mean Sunday. This is by no means a logical or satisfactory method of explaining the passage, or of accounting for its presence in the text. The opinions of Burnside, Morer, and Beza, are most strongly sustained by the latest conclusions concerning the date of the Revelation. Placing that date before the destruction of Jerusalem, it is against every law of philology, and of textual criticism, to suppose the expression to have been coined, and used as one already familiar and needing no explanation, long before Christianity had taken any form, or had any existence outside of the Jewish Church. On the other hand, the Gospel of John was written from fifteen to twenty-five years later, (See Schaff, Ch. Hist. vol. i., p. 584, edition of 1882,) at a time when, if the popular notion be correct, the observance of Sunday. and the use of the term "Lord's Day," had greatly supplementary to the others, mentions the first day of the week only as such. This fact forces us from the notion that the ordinary interpretation of Revelation 1: 10, is correct. Under these circumstances, I longs to you, as your own name, no more absolutely miliar with the Bible, or with Ecclesiastical literapears in the use of the name, until after the time of Sabbath," instead of "The Sabbath" be correct, you are not J. I Bittinger who wrote the pleasant letter lying before me, but only an indefinite J. I. Bittinger, one of seven to be found in Haverhill. Under such a theory it would be a very difficult task to find you, were I to come to Haverhill, or to keep track of you if I could once find you. These illustrations show "how much there is in the claim that The Sabbath' is no more authorized than 'a Sabbath,' in the various places where the Sabbath is

spoken of." Trusting that these suggestions may aid somewhat

ger teach what is required of in the Protestant Episcopal must be evident that it would for me, holding the views that appear as one who endorsed the that Church. I repeat, then, have said, has been said without o judge those who do not agree t solely to express my own coninally. Let me state how I have y conclusions. I have not been any member of the Baptist Having asked one or two for n my search for the truth, I y case, been told to study my fully. Nor have I in any way by books, the Word of God uly book that has given me ese subjects.

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Appleton was baptized by r. Yates, on Sunday, June us to the baptism I was read the above paper and aion of its contents. Having er I felt constrained to adto Mr. Appleton, asking him the same way, applying the ad study the same Book, with he Sabbath question. I thought the Church at large had left I the Lord. I feel that his posihim to its observance. He y of his baptism, as I shook m, bidding him God speed, in r truth, he did not think he th me, but he would answer to pray God may give him a will take hold of the Sabwell as baptism. If he disand takes the Scriptures with Jehovah. Respectfully,

PRACTICAL EDUCATION.

Much is being said in educational circles, and out of them for that matter, about maklearns in school; and many efforts are being | their true properties they should and will be | church would afterward celebrate that day made at the combining, during a course of study, of the mere theoretical with the practical. The following, from Good Health, shows what our Advent brethren think of such matters:

At the beginning of the next school year, | tion of liquors." which opens the first week in September next, a Manual Labor Training department will be introduced as a part of the regular course of instruction in the Battle Creek College of this place. Several trades, including printing, book-binding, dress-making, and millinery will be taught. In addition, young ladies will receive thorough training in all departments of housekeeping, and young men will be practically instructed in gardening and farming. The introduction of this department has been contemplated by the Trustees for several years, and arrangements are now being perfected to carry it on in a manner, which, it is believed, will be thoroughly satisfactory and in every way successful.

SENSIBLE.

The New York Evening Post has a sensible suggestion that the increasing evil of the breakdown of girls under our high-pressure system of schooling—an evil just as apparent in the large private as public schoolscan be avoided by lengthening out the period of school-life for girls and delaying their entrance into general society. This is just where any efficient reform must come in. The fault is rarely with the superior teachers or school authorities, who would prefer ample time for the suitable and wholesome training of the girls, but with ambitious mothers and our pestilent new and vulgar society, which elbows out maturity and pushes impertinent and excited youth to the front and sets every schoolgirl to her lessons under the awful apprehension of marriage deferred beyond the period of romantic youth. We recently heard a " lady-teacher," in giving out a problem which involved the statement, "A lady, thirty-five years old," volunteer the remark to her class. "She must have been an old maid." That hand-some young school-mistress was of ample for an early marriage. and had we been the seventh day is the Sabbath of the Lord thy God." age for an early marriage, and had we been her school-trustee there would have been no further professional obstacle to that happy event -- Journal of Education.

The University of Heidelberg has declined an offer of 100,000 marks (\$24,000) on condition that women shall be admitted as students in the second second of the

yet both spirituous and malt liquors are re- | history; or, failing in this, he should at tailed and used here, and we are interested | least present the very best of inferential both individually and collectively in their proof. Has he done this? His arguments constituent nature that we may know the are reducible to these two: possible and probable results of their use. * * * I am in favor of license, yet if Jewish Sabbath, and rose on the first day of ing practical use of that which the student liquors are not so marked that all may know the week, well knowing that the Christian

> excluded from use." being necessary. The writer speaks of the

> use of drugs and the use of hops, calling the latter "nature's ingredients in the produc-

encouraged the hop trade, a sorry tale can be told of the transformation of peaceful vil- thority of Christ. lages without license, into brawling-beerguzzling, disgraced places, all through the determination of hop-growers, and hop-pickers, and dealers in hop utensils, to make no concessions, but to get gain at whatever cost of happiness and respectability.

ance and crime, it is high time that people who have some conscience and especially those professing to follow Christ, should ab- thew says, by implication, that he "was stain from even the appearance of helping risen" in the end of the Sabbath. His words on the traffic in woe.

Let every Christian man refuse to raise hops, let every Christian woman and girl

keep out of a hop yard, let every Christian merchant, while he keeps clothes and groceries for all people, at least refuse to give encouragement to this wicked business by advertising special bargains to hop-growers and loudly calling their attention to the fact that they can supply them with "everything needed for the trade."

God is going to call every person to a strict account of how he exerted his influence. And a sorry day will it be for a professed Christian when he faces the Judge of all the earth and owns that he had part and lot in the business of sustaining the liquor and beer traffic. · H. D. CLARKE. NEW LONDON, N. Y.

Sabbath Reform.

"THE IDEAL SABBATH"

the Chicago Inter Ocean, a daily newspaper of that city. We do not know who the writer is, or what his ecclesiastical connec-

"Jesus lay in the tomb all through the in honor of his resurrection, and as a sub-We have not quoted all the letter, it not stitute for the old Sabbath. Therefore, he must have intended that such substitution should be made."

"During the apostolic age there was absolutely no controversy in the Christian church as to the right and propriety of ob-In the town where the Courier has greatly serving Sunday for the Sabbath. There fore, the new Sabbath must have been universally observed, and that too by the au-

> Let us examine these arguments in their order:

1. "Jesus arose," says the preacher 'from the tomb on the first day of th week." This is, or is not, a fact. What says history? The apostles testify to the fact of the resurrection. Not one of them In view of the rapid spread of intemper- says that he arose on the first day of the week. Three of them, Mark, Luke, and John, simply say that he "was risen" on the first day of the week. See below. Mat-

are as follows: Matt. 27: 1: "Now late on the Sabbath day, as it began to dawn (more properly draw on, as in Luke 23: 54,) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." (Revised version.) When they came, the historian further tells us, they found the stone rolled away, and the angel told them that He had arisen. Therefore, he did not arise on the first day of the week, but some time before that day began, near the close of the Sabbath day. The testimony of Matthew is not contradicted by any other witness.

2. But even if the fact had been as stated, how about the argument? Jesus knew, says the preacher, that the church would substitute Sunday for the Sabbath in honor of the resurrection; and, knowing this, he rose on Sunday; therefore, he must have intended ever is, is right." Let us test it: Jesus would be in the Garden of Gethsemane for that purpose at a certain hour in the night. Knowing this he deliberately went thither at that very hour and put himself in the way of the traitor; therefore, he must have intended that Judas should betray him, and it was right that he should do so; therefore, Jesus betrayed himself. Again, Jesus knew that The following we find in the columns of the church within a few centuries, would worship His mother, Mary, and make images and pictures of her to worship. Knowing this he deliberately puts her in the care Burnside, Morer, Beza.

violated the law of the seventh-day Sabbath, as written in the fourth commandment; at least if they did, history has preserved no record of the fact.

I challenge Mr. Crafts or any other man to prove the contrary of either or both of the above propositions. I could easily prove, what he will not deny, that they kept a great many of the Sabbaths; and I do not undertake to prove that they kept them all, neither do I ask him to prove that they to the interests of the Joint Synod of Missouri and broke them all. In so far as the apostles are concerned, one case of conscious violation is enough.

I am confident that no real scholar will accept this challenge. I do not believe that Mr. Crafts can find five evangelical ministers in this city, who have received a biblical and theological education, who will publicly indorse his statements as given above and in the newspapers.

For the assistance of those candid inquirers who would like to investigate this subject further I should be glad to quote all the week" is noticed directly, or indirectly in the Bible. But I have already made this communication too long; I therefore simply give a list of references to these passages.

Luke 21: 1; John 20: 1-9; Acts 20: 6; 1 Cor. 16: 2.

The above are all the passages in the Bible in which the first day of the week is mentioned, directly or indirectly. It is strange that nine-tenths of the eminent Biblical scholars of this nineteenth century have failed to find in the Bible a warrant for the keeping of Sunday either as a holyday or as a holiday?

I close with the following offer:

If Mr. Crafts or any other man will prove from Scripture or authentic history, or both, that Jesus Christ or his apostles, or either of them, changed the Sabbath from the seventh to the first day of the week; that any apostle of Christ, church or private Christian, of the apostolic age, kept Sunday as a Sabbath, or even as a regular day o worship; or that any apostle of Christ church or private Christian, of the apostolic age, refused or neglected to observe the origthat the change should be made, therefore, | inal seventh-day Sabbath of the fourth comhe made the change himself. This sounds mandment, I will not give him money-for of very much like the doctrine that "what- | that I have none to spare-but I will do what | he should value more than money; I will pubknew that Judas would betray him-that he licly acknowledge my error in maintaining and teaching the contrary. H. N. N.

OUTLOOK COBBESPONDENCE.

HAVERHILL, N. H., Aug. 27, 1894. PROF. LEWIS-MY DEAR SIR:-

In Outlook for May, 1883, p. 11, the question of

tions or theological beliefs are, but he cer- church, and does not forbid him to worship "the Sabbath" is no more authorized than "a Sab- more of its words before our readers.

in your investigations, and holding myself ready to serve you in any way that I may be able, I remain, Yours Truly,

A. H. LEWIS.

ANOTHER REVIEW OF THE OUTLOOK.

The Lutheran Witness is published on the 7th and 21st of each month, at Cleveland, O. It is devoted its Friends, and is edited and published under the auspices of the Cleveland District Conference. An unknown friend sends us eight numbers, ranging in dates from Dec. 21, 1883, to April 7, 1884. A fair proportion of each of these numbers, is devoted to reviewing the Outlook. Rev. Ch. A. Weisel is the critic. Four of his articles are entitled, "Not Sunday, but the Sabbath." Three are entitled, "Against the Outlook and the Seventh-Day Baptists who say, 'Not Sunday, but the Sabbath.'" One, from an anonymous correspondent, is entitled, "Christ rose from the Dead on Sunday Morning." This is an effort to set aside the position of the Outlook concernpassages in which "the first day of the ing the time of Christ's resurrection. Mr. Weisel opens his review as follows:

"There are many so-called theologians, at present, busy pondering the question whether it be not advis-able to return to the old Sabbath, the seventh day of Gen. 1: 5; Ex. 20: 9 (Sunday is one of the week. Yea, some D. Ds., considering this so grave a subject have started a religious paper for the discussion of this matter and to prove that it is the liscussion of this matter, and to prove, that it is the duty of every Christian to keep and to sanctify the Seventh-day.'

> Mr. Weisler states his theory of concerning the Sabbath, and his estimate of ours in these words:

"What is God's will concerning the Sabbath under the covenant of the New Testament, is so clearly and distinctively manifested, that if a Christian looks atthe passages concerning the Sabbath question, not with a pair of spectacles darkened with prejudice, he must needs come to the conclusion, that the Sabbathday is a matter concerning Christians in no respect whatsoever.-However, as the doctrine of the Sabbath which the Outlook upholds is so conditioned, as to. subvert our Christian liberty, our Witness must alsobear witness against this false doctrine. Gal. 4:1." There is nothing new in this review, nothing: which has not been fully answered in our columns, many times. Mr. Weisler's theory is the baldest German no-Sabbathism, based mainly upon Paul's letter to the Colossians. Our critic quotes quite extensively from Sebastian Schmidt, and from Luther, in support of this absolute no-Sabbathism as the doctrine of the New Testament. The Witness treats the Outlook courteously, but does not fully and therefore fairly state its position. The concluding sentence in Mr. Weisler's review is in these words:

"Now if the Sabbath must be observed because Christ does not make an explicit statement of its abrogation, and if the word 'fulfil' means to 're-enact or re-command" the Sabbath and the whole Jewish revelation, then there is no way of escaping this conclusion: that Christians must, therefore, observe also each and every particle of the ceremonial and the civil law revealed in the Old Testament."

We are glad that the Witness has undertaken the task of calling the Outlook to account, even though its correspondents have not fully stated our arguthe genuineness of Rev. 1: 10 is raised. Can you ments. If those who read the Witness shall be led to tell me how much there is in the matter-whether , a deeper investigation of the Sabhath question, bemodern scholarship shares the views expressed by cause of its opposition to our views, we shall be content. If there were anything new or important in of John, one of the future pillars of the Also, how much, if any, there is in the claim that what it says, we would yield the space, and place



The Sabbath Recorder.

Alfred Centre, N. Y., Flfth-day, Scptember 11, 1884

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Associate Editor.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

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

THE Eric Railroad is selling excursion tickets at all stations to the State Fair now being held at Elmira. These tickets will be good for the return until the 13th inst.

THE letter of Brother Velthuysen published this week, was wrirten to Brother Main, and was forwarded for the Missionary department, but for reasons which seemed good and sufficient, we have placed it among communications, and ask for it a careful reading.

FRANK A. LANGWORTHY, M.D., son of Rev. Dr. Isaac P. Langworthy, of Chelsea, Mass. died in California, August 31, 1884. Dr. Langworthy will be remembored by people in Allegany County, as a student and practitioner with Dr. W. H. Crandall, of Andover. He had been spending some months in California whither he had gone for his health. His remains will be brought to New Haven, Conn., for burial in the family burial grounds.

• THE Secretary of the Sabbath-School Board says it is time that his annual report should be completed, and yet reports have not been received from one half of the schools. This matter should be attended to without delay. As the blanks for the reports have been furnished to the schools on postal cards, with the name and post office address of the Corresponding Secretary printed on the other side, there seems no good reason why this should not be done.

WE are sending to RECORDER subscriber who have not paid for the current volume of the paper, a statement of their accounts. where there are local agents we are sending these statements to them; where there are none, we send them directly to the subscriber. We hope before long to print, in connection with each subscribers name upon the paper, the time to which his subscription is paid, thus giving him a weekly statement of his account.

sentatives of all sections of the denomina- in order that any man may make this genertion, who may catch the holy fire and carry it back with them.

HOW WE SHALL GO.

All that has been said, or that remains to be said about the different routes to Clarks burg, may be summarized as follows:

1. All Eastern delegates will go by the Baltimore and Ohio railroad from New York or Philadelphia, buying their tickets, on the certificates furnished them, at the Companies' offices in those cities.

2. Central Association delegates can go to New York or Philadelphia by any of the familiar lines, and then buy tickets the same as Eastern delegates; or they can take the Northern Central railroad from Canandaigua, Syracuse, &c., via Elmira and Harrisburgh, to Baltimore, and there buy tickets, on their certificates, by the B. & O., to Clarksburg.

3. Delegates from the Northwest and Southwest will be able to buy tickets at Chicago, and St. Louis, (possibly at more convenient points near St Louis), by the B. & O., on their certificates, to Clarksburg. (Or Grafton if tickets are not sold to Clarksburg.)

4. For delegates from the Western Association, terms have been received from the Lackawanna and Pittsburg railroad company as follows: Tickets will be sold at Friendship, to Pittsburg and return for \$10.80; and at Genesee, to Pittsburg and return for \$10.50. At Pittsburg, tickets can be bought to Clarksburg, by the B. and O., on certificate, for \$5.65. In this case the one-fourth return ticket will be obtained only from Clarksburg to Pittsburg. This will make the round trip from Genesee to Clarksburg and return, \$17.56; from Friendship and return \$17.86. This is by far the cheapest and most direct route for delegates from the Western Association. CERTIFICATES AND CONCESSIONS.

It will be seen from the foregoing that "concessions" are made only on the Balti more and Ohio railroad, on the certificate plan, from points at which tickets can be bought to the point of destination. All efforts to get reduction to those points on other lines have, thus far, been unsuccessful ex-

should be present as far as possible, repre- a savory influence upon society at large; but | had come to a rest, and was intact. Some one cried out, "All danger is over; you al blessing all that God designs it to be for need have no further fear." Men, women, and children began to boil,

ened gentleman trying in vain to mount a

barbed wire fence; a strong bodied man,

from beneath a huge mass of ties, bent iron

rails, and an overturned engine, completely

covered with mud. The escape of the steam

and hot water from the boiler sounded like

the roaring of an angry stream which had

just broken away a dam across it, and is

rushing through a narrow opening. The

conductor ran quickly from car to car, in-

proved that the engineer was the only one

sciousness. He had been thrown, tumbling

sharp stones. Tender and skillful men and

women were soon ministering to his needs.

Marvelously, the fireman, who had been

scratch. A lady was slightly bruised on her

baggage and passengers were lying see-saw

The suddenness of the accident may be

judged from the fact, that I had risen from

my seat to buy a morning paper of the news-

boy, when the breaks were applied to the

wheels, and before I could hand him the

nickel, the crash was over and the train had

stopped. On relating this incident to a tall,

rawbone Missourian, who visited the wrecked

train, and was inquiring what we were doing

on their sides down the steep road-bed.

buried under the engine, received not

quiring whether anyone was injured.

him, he must accept it as a personal matter, and perform the duties which it requires of | like bees, out of the long train. Several exhim as an individual man. A single text of citedly say, "It is a smash-up, many must scripture covers this thought, and expresses be killed or wounded; let us see." As we the true attitude of the earnest soul in this reached the door of the car, we found hunmatter, "Lord, what wilt thou have me to dreds of persons running down the steep and do?" Another text, equally comprehensive stony bank of the road; a woman climbing and pointed, covers the same thought, and head foremost out of a car window; a frightexpresses God's thoughts towards men, "Follow thou me."

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of

PLACES AND PEOPLE IN THE SOUTHWEST

Some one of our party inquires, "What river is that?" as our train shoots out from a dense patch of woods, in sight of Kansas City, and close to a broad, shallow, and muddy stream. The answer quickly comes. "It is the Missouri." We are reminded at seriously hurt, and yet he retained his con once, by its boiling mud and long streaks of yellow colored flats, of Thomas H. Benton's | on his hands and head, down among the saying, "The river is not thin enough to swim in, nor thick enough to walk on." The ride towards morning, across the broken, well-wooded, and somewhat sparsely settled country, is exceedingly pleasant, on account of the fresh and tolerably cool atmosphere, though the time is in the first week of August this year. We are amused by the remarks of a couple of travelers from Ohio, on their first trip into the far West out in Kansas, and occupying seats on the other side of the car, as they saw "the pale empress of the night " shining near the horizon at their right in the faint twilight of the morning,—"I say, Jim, that looks very much the same moon which comes up over the hill near our house, doesn't it?" "Yes, but we've got round on the other side of her, haven't we?"

As the sun lifts the darkness entirely from | in the moment of the accident, he laughed the landscape, we see scenery similar to immoderately upon being told that I did not that we found in this section a little over purchase the paper. He soon turned away two years ago, when riding through this from a group of passengers talking over the country. The houses are small, patches of results and their experiences, with this

FROM BRO. VELTHUYSEN.

HAARLEM, July 29,1884.

Dear Brother, -My first word after so long silence must, of course, be a declaration and a demand for excuse. It was a sad reason that caused my not sending you any report. since January last, before now, viz., the death of our dear brother Noble, who was and did so much for the cause of the Lord. helping me so constantly and faithfully in the spreading of the truth. Since his decease I had to take up the work, he ordinarily did for the expedition of de Boodschapper. I hope for this reason the Board will excuse the delay.

Since my last report I only two times went from home to preach and to labor elsewhere. I found a new opportunity to bring the gospel in a village, named Blyham, near Groningen. I preached, in a cottage, my first trip two times; afterward anew. At present Bro. Van der Schuur, who is now living at Groningen, goes there regularly as far as our means permit. The truth did not come there in vain. At that village and in the city of Winschoken, where a free gospel church is established, with some members that are residing at Blyham, the Sabbath is now "the topic of the day," the "question brulante." Bro. Van der Schuur wrote to me last week: "If it is at any way possible, you must come here, that we may go together to Winschoken, and give lectures or meetings, with free discussion, subject, Sabbath-keeping; for the town is disturbed and the minister of the gospel church is doing all he can to subdue the face just under the eye, as she was thrown movement. Two of his members have deforward from her seat. Three cars for the clared that they will be baptized and keep the Sabbath, and many others are very deacross the track, barely saved from turning

> pastor and us." I visited other places too, but could not preach there. I found, however, abundant opportunities to bring the truth in the houses. In returning home, my first trip, I journeyed via. a town in Noord Holland, Hoorn; I found in the newspaper the tidings that a Baptist church of 11 members was established there. Each of them I paid visit and presented in the course of conversation, my message. Some were angry against the Sabbath of the Lord; some list-

sirous for a public discussion between their

accompanied by Bro. W us a visit some weeks glad to meet with us. Babcock were here fro 29th. They spend a us, and gladdened our ence. May the Lord b guard them against all reach home in all safe was to be two months i My dear wife broke twelve weeks ago. Ou the assistance of a co case, he said, was a ve day last it was permitt wrapper was taken off i it could be used to lay and hang it, as before, case, in a kind of apl free from all danger c bly it will last some wife may use the leg she was always very w Lord and Saviour! A that kind, two are de cian, yesterday. So reasons to thank the L than we could underste May the Lord bless Society for the progres rywhere. May he bles "Thy kingdom come." Yours in Cl

DEDICATION AT?

It will be remember Day Baptist Church destroyed last winter t have bravely rallied an upon the site of the ol mally dedicated to the the 7th instant. The favorable to a large al came who could not fi The exercises consis ing of the Scriptures, catory prayer and bus The sermon was pre C. Titsworth, pastor Church, subject-The "In thee are all my was systematic, practi dedicatory prayer was Kenyon, and the mus Church choir.



NUMBER I.

LAST week we published, under the head of communications, an account of the organization of a "New England Alfred Society," furnished by its Secretary. One who was there says of the meeting, there were about thirty who gave their names as members of this Society. There are many others who doubtless will unite hereafter, for it is said that there are upwards of one hundred and fifty old students of Alfred University in New England. Too much credit can not be given to the loyal students in this vicinity for their affectionate regard and faithful support of their Alma Mater.

In the loyalty of her sons and daughter we find one of the chief grounds for encour agement and hope in the earnest work of the friends of the University to greatly increase its power for good.

ABOUT GOING TO CONFERENCE.

WHY WE SHOULD GO.

There are at least three good reasons why -everyone who can do so, should attend the forthcoming anniversaries at Lost Creek, beginning Sept. 24.

1. It will do the people of West Virginia good. It will strengthen the cause, and help on the work we are trying to do in that State to have a large and representative gathering.

2. It will be a blessing to all who go. There are certain features in the religious life of our brethren in West Virginia which it were well for more of our Northern people to come in contact with.

3. The interest centering in the anniversaries of our three societies, as well as the General Conference, are growing year by year. This year is to be no exception in this

cept in the case of the Lackawanna and Pittsburg railroad, from Friendship and Genesee to Pittsburg and return, as noticed above.

Certificates for the concession on return tickets are being sent to those have applied for them. who printed letter of instructions accompanies

each certificate. Read this carefully and follow directions, and there can be no trouble. Delegates should be careful not to exchange certificates. Each certificate must be used by the person to whom the letter accompanying it is addressed. This is important as, otherwise, the certificates, when signed and returned, will not correspond with the memoranda which the Agent has may make confusion and trouble.

STOP-OFFS &C.

Many are disappointed that they can not tarry after the anniversaries, or stop off by the way and still have the benefit of the concession. It is required by the plan of the concession that the delegate shall return within three days after the close of the meeting, as an evidence of his good faith in asking the concession for the purpose of attending the meeting. There is no variation from this rule. But the certificate is usable as soon as received by the delegate; and as he pays full fare going, he may start as soon as he pleases, stop as often, and stay as long as suits his inclinations, provided he gets to "meeting" in time.

APPLICATION FOR CERTIFICATES, should be made to L. A. Platts, Alfred Centre, N. Y., at the earliest possible date, stating the full name of each applicant, and, so far as it can be done, the place at which the delegate expects to purchase ticket through to Clarksburg. The certificates with explanatory letters are now on hand and can be promptly forwarded on application.

tensely personal matter. It addresses itself shook violently in every part. The sounds it is a city of wonderful activity and enterregard. Grand opportunities for work have to men and not to communities or churches. of breaking timbers, iron-bars, and cast-iron prise-the smaller Chicago of the newer opened up to us during the year. God calls | Its duties are personal; its appeals are perus to a mighty work in His name. For this sonal; its comforts and its rewards are all women about us began to scream, and the Indian Territory and Texas, westward in we need a special baptism from on High. It personal. Its blessings are of a general men jumped from their seats. Small stones is not enough that our managing boards see | character only as the sunshine and rain are the opportunities, and feel the needs of the blessings at large. He who will convert the directions, together with the pieces of the hour. It is not enough that they report latter into individual blessings must do in- wheels and splintered planks. The car in ing and combination of the people and the these opportunities and needs to their im- dividual work and earn for himself the good front seemed to be sliding on the track, and mediate constituencies, the membership of | in life that it is possible for industry, hon- | tipping to the left. We felt our own seat the societies. The whole people must see esty and frugality to get out of the common and the one in front talling beneath us. trolling the business of the great Southwest

the road; corn is well advanced and stands thick in the rows; and the fruit trees, peaches, pears, and apples, give promise of A a fair yield. The marks of recently occupied farms and young villages are frequently noticed.

As we are in the region of the former robberies of the James brothers, we are remind- the sharp turn of the road. It could not be ed of a transaction in which we took part on our former trip through this portion of Missouri. It was just after the shooting of as seemed very probable, had decided to rethe younger of these brothers. We were on taliate in some way for the death of Jesse a train approaching Kansas City, twentymade as he has sent them out. And this two miles east. Just ahead is the small sta- genious nlot, nor a more favorable locality

> were called; and our obliging conductor then escaped with his life by dodging, in the nick of time, behind a car, and thus avoided their pistol shots. He had just given us a quiet account of the affair. It was an exciting place to participate in a railroad accident. Here and there were narrow ravines through which the road winds along, and dense woods were passed in some of these. The survivor of these boys had sworn vengeance on all who were connected with "the sudden taking off" of his brother, and he had unmistakably many sympathizers in in Illinois, that I am thankful I'm not "the low down population" of this region. You must not forget that we were fully two hours behind time, and the conductor had informed the passengers, as they were awaking from their night's rest, that he would make the effort to reach Kansas City in time to connect with the trains for Colorado. We were literally bounding along at a fearful rate, and the train rocked from side to side. We turned round a sharp curve in the road between some rocks, higher on our left hand. Thirty feet or more below us a small brook runs among the willows and the cotton woods. Instantly the car in which we were

THE religion of Jesus Christ is an in- riding was grappled by the air-breaks, and used for ballasting the road bed, flew in all

wheat and oat fields appear on both sides of quaint remark, "Well, men, I am proud that none of ye is killed." The cause of the danger to which we had

been exposed, was the loosening of a flat can on a side-track in a stone quarry a quarter of a mile ahead of us, and it came speeding madly down a steep grade, with no brakesman to check it; and it struck our train in seen by our engineer twelve rods away. If some one among the workmen at the quarry, James, he could not have chosen a more intion where a freight train was stopped two | to execute his fiendish purpose. The feeling years before by these "James boys," as they of all against the unknown desperado, was hot and bitter.

> Here we were detained four hours. Al along under the shadow of trees on the upper hillside were scattered men and women, watching the unloading of the train and the transfering of the baggage to the cars which came to our relief from Kansas City. Among these people could be seen busy hands writing accounts of the wreck to their friends. My seat-mate, a rough operator in a silver mine of Colorado, said to me, as he finished a hasty note, "I have written my wife back smashed up nor bummed in these cars."

No such episode attends this journey, nor is there any fear of the band of robbers and murderers who so recently made a ride across this country to be dreaded by many. Still we are glad to come in sight of the precipitous bluffs on which Kansas City stands, and to get a view of the business blocks and res idences perched upon these river-made promontories, a hundred and fifty to two hundred feet high above the small plain on which the depot is built. We accept with out hesitation the assertion of a boastful in habitant, "We can discount old Rome in the number and height of our hills." But wheels ahead of us, reached our ears. The | West. It commands the principal trade in central and southern Kansas, and far up into the mountain regions of Colorado and New Mexico. It surpasses all places in the meetenterprises of all kinds from the Northern and Southern States, for the purpose of con-

ened kindly, whilst I told them, why I had forsaken Sunday, and those did not refuse to read my paper, when I would send it freely.compared and entry to

At Sparendam, a village near Haarlem, I preached several times and was asked to perform the marriage ceremonial there, by a couple, that always came to hear me preach. [consented. It is, as far as I know, the first time that people, who do not belong to the Baptists, asked a Baptist minister with that intention here in Holland. I have some hope that it will be the presage of some other good things in connection with the truth.

Two weeks ago I went to Groningen to accompany Brother and Sister Babcock, who wished to be there and see our Sabbathkeeping brothers and sisters. We were there from Sunday evening at 5 o'clock till Monday morning at 7. It was a great pleasure for Brother Van der Schuur and his flock to meet with friends from America. And those latter were very glad that they had seen the friends there. They number at present 12. Eleven of them have constituted a Church and accepted the same confession and practice as that of the Haarlem Church.

A young Baptist brother, living at Haarlem, has accepted the Sabbath of the Lord. He had a hard struggle before he surrendered himself to the truth. All his relatives are First-day Baptists, and they did not cease to entangle him; but finally truth gained the victory. Last Sabbath he was with us, and no doubt, ere long he shall ask for membership of our church. He is about twenty years of age.

Two of our members have moved to Amsterdam. As far as I know, the Sabbath truth is preached by practice at nine places in this Kingdom. Besides Haarlem and Groningen, with their two little churches, Amsterdam has three Sabbath-keepers, Onde Pekela three, Workum three, Bolsward two, Delf Tyl two, Weesp two, Numansdorp one. The latter is a schoolmaster who was baptized here in the beginning of the year. His principals dismissed him, but he found, by the providential care of our Heavenly Father, a better condition than he lost.

Our expectation that my son, might go to Alfred University must be given up. So we hope he will find opportunity to become a student of one of the universities in this country. finds asmow lent notifi-The President of the General Conference

Under the order of were received and adopted. All joined gy, and Elder Tits benediction. Brother G. H. Ra plied the Church for

returned to Alfred f study, expects to co the Church in about his term of engagen looking for a pascol

QUARTE

The Quarterly m Baptist churches a nectiont was held ford, beginning S 29th, with a praye On Sabbath me preached from Joh Jesus," after whic ference meeting of In the afternoon th and was conducte quest, five brethr upon different su son, Psalm 19th, by the conductor bath, U. M. Bab Discipline," whi discussion upon First day morning from John 10:1 might have life, it more abundan M. Babcock ma J. R. Irish who sent a paper at on account of g unable to be pl L. Cottrell, E. half of Brothe read a well pr "How to pros lowed by a spl discussion up In the after answering of brethren, occ ter which, A fully prop Thomas M.

"Discussion read an essa



FROM BRO. VELTHUYSEN.

HAARLEM, July 29,1884. Brother, - My first word after so long iust, of course, be a declaration and d for excuse. It was a sad reason sed my not sending you any report, nuary last, before now, viz., the our dear brother Noble, who was so much for the cause of the Lord, ne so constantly and faithfully in ding of the truth. Since his dead to take up the work, he ordiid for the expedition of de Boods-I hope for this reason the Board se the delay.

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accompanied by Bro. Witthier, of Bale, paid | evening session, A. E. Main addressed the us a visit some weeks ago, and were very meeting upon "Missionary Work," and glad to meet with us. Brother and Sister | spoke of most all of the Seventh-day Baptist Babcock were here from 26th of June till churches and their location. A few minutes 29th. They spend a whole Sabbath with were then spent in conference and closing us, and gladdened our hearts by their presaddress by the conductor, I. L. Cottrell, after ence. May the Lord bless them richly, and | which it was voted to adjourn to meet with the guard them against all evil, that they may | First Hopkinton church, the third Sabbath reach home in all safety. Their intention in November, 1884. Thus closed an interwas to be two months in Europe.

My dear wife broke her right leg about twelve weeks ago. Our physician asked for the assistance of a colleague, because the case, he said, was a very serious one. Sunday last it was permitted that the gypsum wrapper was taken off in such a manner that it could be used to lay the limb again in it, and hang it, as before, night and day in the case, in a kind of apparatus, that kept it free from all danger of bowing it. Probably it will last some weeks before my wife may use the leg. Thanks be to God she was always very well and happy in her Lord and Saviour! Among three cases of that kind, two are deadly, said the physician, yesterday. So we had much more reasons to thank the Lord for his goodness. than we could understand. May the Lord bless all the efforts of the

Society for the progress of the mission everywhere. May he bless all people who pray "Thy kingdom come."

Yours in Christ,

G. VELTHUYSEN.

DEDICATION AT INDEPENDENCE.

It will be remembered that the Seventh- all safe. The first warning came last Friday came who could not find seats.

The exercises consisted of singing, readcatory prayer and business.

The sermon was preached by the Rev. W. C. Titsworth, pastor of the First-Alfred was systematic, practical, and earnest. The is the highest official in this city, he said

esting Quarterly meeting. L. F. R. FROM MRS. DAVIS. The following extracts from a letter of Mrs. D. H.

Davis, to a friend, will doubtless be read with interest by all friends of our missionaries and of our China Mission. As the war cloud darkens over China, there is need of earnest prayer to the Father in Heaven, that he will protect his children, who, in that far off land, seek to bring men to the knowledge of his truth, and to the love of his Christ.

SHANGHAI, China, July 21st, 1884.

I hope you are not hearing the telegrams which are doubtless flying between London and New York, regarding China. We have been kept in a great state of excitement for a week or more. The difficulties between France and China have of late •assumed greater proportions than ever before, and Shanghai has been greatly agitated for some days. The reports have really been very alarming. You have noticed my speaking of the Arsenal only a mile South of us. There have been reports that the French were going to attack that, and twice we have received word from the authorities there that we must leave our homes before night if we wished to consider ourselves at

Day Baptist Church at Independence was morning. We went immediately to work destroyed last winter by fire. The brethren | packing the most of our clothing, when an have bravely rallied and placed a new edifice other letter came saying things looked more upon the site of the old one, which was for- | favorable. We also had word from the Set mally dedicated to the worship of God on tlement which relieved our fears and we had the 7th instant. The day appointed was a quiet Sabbath, going in the City and hav favorable to a large attendance, and many ing our usual services. Then again yester day we received a similar warning from th

Arsenal. Mr. Davis started immediately for ing of the Scriptures, prayer, sermon, dedi- | the Settlement to inquire of the American Consul and others regarding the danger.

He said there did not seem to be any imme diate danger, but at a meeting on Sabbath Church, subject-The House of God, text- | day of the different Consuls, including the "In thee are all my springs." The sermon French Consul and Chinese "Tanti," who

	Home Mews.	Mo He
	Missouri.	tio
	CHRISTIAN COUNTY.	rec the
	The church in this county is about to	\mathbf{th}
	build a house of worship. As evidence that	ad
	the church appreciates the assistance ren-	asa dio
	dered, the following action was taken at the	th
	Special Business meeting held on the night	
	of Aug. 16, 1884:	Ì
	WHEREAS, Bro. S. R. Wheeler has col-	bi
	lected from different parts of the Seventh-	01
•	Day Baptist denomination one hundred dol-	T
•	lars which he has brought and placed in our hands to assist us in building a house of	
	worship; therefore,	$^{\mathrm{th}}$
1 3	Resolved, That we the Delaware Seventh-	
5	Day Baptist church, of Christian County,	do
	Missouri, return our heartfelt thanks to	
	those who contributed the above mentioned	an
3	one hundred dollars, and we pledge ourselves to use the money in good faith, to contrib-	co
1	ute of our own means, and to use our best	ŀ
e	efforts to erect a house which will serve us	po in
r	as a church and advance the cause in our	at
ı	midst.	1
E	Resolved, That we furnish a copy of the	fo
1	above for publication in the Sabbath Recorder	K

On sixth-day afternoon, Aug. 22, 1884, the church held another special business meeting at which time the following resolution was cheerfully adopted:

Resolved, That the deed for the land on which the meeting house is to be built be so written that if at any time the church shall cease to exist the property shall immediately become the property of the "Seventh-Dav Baptist Missionary Society," chartered by the General Assembly of Rhode Island, January Session, 1880.

The above action is surely commendable. Bro. J. J. Pearce and wife donate one acre of land giving a warranty deed without any reservation. The resolution originated with Bro. Pearce and was readily assented to by all the church. It seemed but reasonable that if there should be a failure to maintain the church, the denomination which had expended its money to bring it into existence and then contributed towards building its house should recover something to use in

prosecuting the work elsewhere. Let us pray God to give prosperity in erecting this house of worship. Let us also pray that this people may never be weaker

but ever grow stronger and be successful in

Michael Gannue is living in Scottsville, Monroe county, N. Y., at the age of 105. He is a French-Canadian by birth. he State Brewers and Malsters' Associaheld its semi-annual meeting in Albany, ently. Seventy members, representing leading brewing and malt companies of

State, were present. Resolutions were pted against prohibition, saying that the ciation was non-political, opposing canates who favor prohibition and favoring se who oppose it.

Foreign.

In insurrection has broken out in Arahree Chinese armies are advancing upon

auın.

increase in cholera.

large sum of money for General Gorhas been diverted to El Mahdi.

he Czar of Russia, Emperor William, the Emperor of Austria, are holding a ference at Warsaw.

The American ship Swallow, from Liverol, for Cape Breton, has been abandoned a sinking condition. The crew arrived Falmouth, Sept. 4th.

The King of Italy has contributed \$2,000 the sufferers of cholera at Spezia. The ng will soon visit Naples, where three cabinet ministers are already distributing relief.

Dr. Schloezer has been instructed to offer final terms for an adjustment of difficulties between the pope and the Prussian government. In failing to reach an agreement the Prussian legation will be withdrawn.

Rumors that a second conference on Egyptian affairs would be held have been revived in London. In semi-official quarters these rumors are taken to indicate a desire on the part of France to settle the Egyptian question through diplomacy. Advices from China state that three Chinese armies are marching to invade Tonguin, one from each of the three southern provinces of China. The army from Kwang-Si, numbers 25,000 men. That from Yun-Nan 20,000, that from Kwang-Tung 20,000. The Yun-Nan army will join the black flags at Lao-Kai. On the frontier are said to be 10,000 black flags. Combined forces will march down the Red river and attack Hung Hoa.

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5

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Mrs. M. Langworthy, Dodge Cen., Minn	1.,1	00	41	6	Į
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G. D. Maxson, Hartford, Kan.,	1	75	40	52	
QUARTERLY.					

panic prevails in Italy on account of E. A. Witter, Alfred Centre, N. Y., \$ 50 2 00 Mrs. W. E. Witter, Durhamville,

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese. etc., for the week ending Septt 6th, reported for the RECORDER, by David W. Lewis & Co., Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week 35,001 packages; exports, 11,680 packages. There was good business done on Monday, Tuesday and Wednesday. Prices were advanced all through the list, and arrivals of all fine fresh make stock was quick' taken. Balance of the week, however, weather was extremely warm, exporters were out of the market, and buyers generally seemed to be off, and there was dullness and inactivity and no spirit to the market. We note sales of finest fresh make Eastern creamery at 25c., fair to good ones 23@24c. Sweet creams sold in small way at 23@24c., fine fresh State dairy make was in light supply and sold quick at 22@23c. in tubs and pails-very few firkins here-fine ones would sell at 22@224c. Western creameries were sold at 20@23., with few specials reported at 281c. Imitation creamery in light receipt and wanted; sales 16@20c, Western dairy make was quick tak-en for export at 15@17c. Low grade quiet but firm. We quote:

Fancy. Fine. Faulty. 22@24 22@23 18@21 18@20 Sour Cream Creamery, -@25 Sweet '' '' .. 23@24 18@20 16@18 Home dairy, fresh...... -@23 Summer firkins....... -@22 14@18 14@17 Frontier, picked-up

8@12 CHEESE.—Receipts for the week, 56,605 boxes; same week last year, 95,688 boxes; exports, 37,954 boxes. Our market was about the same as last week. Fancy full cream, August make cheese, were in fair demand at 92@10c., and in some instances 1c. more was made; other grades were slow sale at irregular prices, and considerable lines were carried over unsold. We quote:

Fine. Faulty. Fancy. Factory, full cream.. -@10Skimmed...... $6@7\frac{1}{2}$ 8**1091** 405 6**@**8 --**@**3 Eggs -- Receipts for the week. 8.716 bbls. and 5,999 cases. All fresh laid stock meets good demand at our best quotations. Long held stock sells slowly and prices are nominal, We quote: BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

endam, a village near Haarlem, I several times and was asked to he marriage ceremonial there, by a at always came to hear me preach. d. It is, as far as I know, the that people, who do not belong to to, asked a Baptist minister with tion here in Holland. I have some it will be the presage of some I things in connection with the

eks ago I went to Groningen to acrother and Sister Babcock, who be there and see our Sabbathothers and sisters. We were there ay evening at 5 o'clock till Monng at 7. It was a great pleasure Van der Schuur and his flock to friends from America. And were very glad that they had riends there. They number at Eleven of them have constituh and accepted the same conpractice as that of the Haarlem

Baptist brother, living at Haarepted the Sabbath of the Lord. hard struggle before he surren-It to the truth. All his relatives y Baptists, and they did not tangle him; but finally truth victory. Last Sabbath he was no doubt, ere long he shall ask hip of our church. He is about of age.

r members have moved to Ams far as I know, the Sabbath ched by practice at nine places dom. Besides Haarlem and with their two little churches, three Sabbath-keepers, Oude Workum three, Bolsward two, , Weesp two, Numansdorp one. schoolmaster who was bapthe beginning of the year. His missed him, but he found, by ial care of our Heavenly Father, tion than he lost.

stion that my son, might go to mit must be given up. So we find opportunity to become a of the universities in this

Luia romow Jans migth tof the General Conference dedicatory prayer was offered by Elder Jared things looked more favorable for peace; he Church choir.

benediction.

plied the Church for a year or more, having they are a very rough set. We have had returned to Alfred for a further course of some of them in for medicine. We had hoped study, expects to conclude his labors with months ago that this war between France the Church in about four weeks, the end of and China was settled, and so a treaty was his term of engagement. The Church is signed, but China did not hold to her agreelooking for a pastor, as yet without success.

QUARTERLY MEETING.

The Quarterly meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut was held with the church at Water- Emperor, (who is only a boy governed by ford, beginning Sabbath evening, August his mother) is said to be more for reform, a 29th, with a prayer and conference meeting. | friend to foreigners and opposed to war, but On Sabbath morning L. F. Randolph preached from John 12: 21, "We would see Jesus," after which, E. Darrow led a conference meeting of commendable earnestness. In the afternoon the Sabbath-school convened and was conducted by A. E. Main. By request, five brethren made short addresses upon different subjects suggested in the lesson, Psalm 19th, each address being reviewed by the conductor. Evening after the Sabbath. U. M. Babcock spoke upon "Church Discipline," which elicited quite a lengthy discussion upon the subject of the address. First day morning O. U. Whitford preached from John 10: 10, "I am come that they might have life, and that they might have it more abundantly." After this sermon U. M. Babcock made remarks in reference to J. R. Irish who had been appointed to present a paper at this stage of the meeting, but on account of poor and declining health was unable to be present. and, by request of I. L. Cottrell, E. Darrow offered prayer in behalf of Brother Irish: O. D. Sherman then read a well prepared article on the subject, "How to promote a revival." This was followed by a spirited, and we trust a profitable, discussion upon the subject of revivals.

In the afternoon, the presentation and ananswering of five questions, by as many brethren, occupied about thirty minutes, after which, A. A. Langworthy read a thoughtfully prepared paper upon "Prayer." Thomas M. Clark then read a paper upon "Discussion." After this, Horace Stillman

Kenyon, and the music was furnished by the | could not tell how it would turn, but would

let us know if possible, when there was dan-Under the order of business, various gifts | ger. You know we are outside the limits of were received and resolutions of thanks the Foreign Settlement, which makes us in adopted. All joined in singing the Doxolo- greater danger. We have hundreds of Chigy, and Elder Titsworth pronounced the nese soldiers within half a mile of us. but they are here to protect the country, and

Brother G. H. Randolph, who has sup- we do not particularly fear them, though ment, therefore France is enraged again, and

what the consequences will be only time will reveal. We do not think there will be war unless it is Civil war in China. Her government is rotten to the core, some of her highest officials are bad, treacherous, blood-thirsty

men. One of them who stands next to the his voice may be over-ruled by others and serious consequences be the result. The Summer thus far has been unusually favorable, and we have been well, for which we can not give thanks enough. Many others have had to go away to Japan, which is very expensive, or worse to go right away home. Mr. Fryer has moved most of his goods into the Settlement away from the Arsenal. In case of war he will probably lose his situation there for a time at least. Lizzie was improving in health the last news I had from her and hoping to come out to China in the Autumn, but if there is war it is well she is not here.

HINTS ON EXEGESIS.



He who would soundly and safely interpret Scripture prophecies should be very

1st. To enter into the spirit of the subject and of the writers, studied.

filment of prophecies having like forms and expressions.

3d. To faithfully study the chronological developments and relations of all the prophecies on the subject under study.

4th. To thoroughly collect and compare them all.

5th. To observe how the New Testament writers understood any or all of them.

these rules, and the contradictions by those thought the mine will not be worked again. Be Clarke, G. D. Maxson, P. C. Maxson, Mrs. C. CRITICUS.

carrying forward this glorious work.

S. R. WHEELER.

Condensed Mews.

Domestic.

The Board of Assessors in Schenectady N. Y., finds that the real estate of that city is worth \$1,662,000 more than it was worth last year.

children to his bedside.

North Carolina was received at Petersburg. and 18 classified as middling. It sold at $11\frac{1}{2}$ cents per pound.

Another attempt has been made to wreck passenger train on the Virginia & Midland railroad near Lynchburg, Va., by placing obstructions on the track but was discovered in time to check the train.

It is generally thought that the trouble is fast drawing to an end at Coal Centre, Pa. Efforts to establish additional camps of miners have failed. The presence of Hungarians still causes much bitterness.

The main line of the Lehigh Valley rail road near Shenandoah, Pa., sank about three from Delano and Glen Onoko.

Indian Commissioner Price has directed that 100,000 pounds of beef, 700,000 pounds of flour and rice and other articles of food be sent to the Blackfeet agency for the starving Piegans. The supplies to be forwarded will last till March and will be sufficient to furnish full rations.

The Enterprise mine at Port Bowkley, owned and operated by Andrew Langdon, of Buffalo, is the scene of a most extensive cave in that has occurred in that region for years. Nearly 250 acres of ground has settled from four to six feet. The Lehigh Valley track sunk five feet and traffic was stopped for some hours. Air in the mine was driven with the violence of an explosion and forced its way out of the shaft, almost totally wrecking the inside workings. The ground is covered with seams and cracks for several hundred feet and five houses belonging to miners in the employ of the company are wrecked and have been deserted. It is feared the mine is a ruin. ' It is now full of gas and water from the river and is abandoned. the water near by pouring through the fissures in the ground. Mules in the mine were taken out in time. Five hundred persons are thrown out of employment. The owner of the mine was offered \$300,000 last week for his interest in the coal left, but refused it. It is now

wool. All kinds of work on Java Canvas, darned net, aprons, curtzins, trimmings, tidies, etc. Done at reasonable rates. ALFRED CENTRE, N.Y.

SPECIAL NOTICES.

THE next Quarterly Meeting of Hebron Centre, Hebron, and Shingle House Churches, will be held with the Hebron Centre Church, beginning Sixth-day evening, Sept. 12, 1884. Appointments for preaching have been made as follows: Friday evening at 7:30 o'clock by Eld. J. Summerbell; Sab Secretary Folger died at his home in Ge- bath morning 11 o'clock by Eld. C. A. Burdick; neva, Sept. 4. His death was so sudden evening after the Sabbath by Eld. G. P. Kenyon; that time was not offered to summon his Sunday morning by Eld. H. P. Burdick; and Sunday evening by Eld. Jared Kenyon. Each preach-The first bale of this year's cotton crop in ing service is to be followed by a conference meeting. A cordial invitation is extended to all. Pray Va., Sept. 4. It was raised in Wako county, for us, brethren, that it may be an occasion of profit to the little Church. Сом.

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

ARRANGEMENTS have been made with the Chicago & Northwestern railway so that all persons who attend the yearly meeting of the Seventh-day Baptist Churches of Iowa, to be held at Welton September 5th to 7th, and who pay full fare to De-Witt, will be returned for one-third fare, on or befeet, Sept. 4, leaving a "crack" 150 feet fore Sept. 15th. Train on the Chicago, Minnesota long and four feet wide. All traffic was sus- & St. Paul railway, runs from De Witt to Welton, at pended, delaying large excursion parties 7 P. M. Any wishing to be met with teams at any other time can be accomodated by addressing the J. T. DAVIS. undersigned,

> CHICAGO MISSION.-Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially nvited to attend.

ANY Sabbath-school, Church, or individual, wishing to buy maps of Bible Lands, or a large missionary maps of the world, may learn something to their advantage and ours, by addressing, MISSIONARY REPORTER, Ashaway, R. I.

THE regular quarterly meeting of the Exec utive Board of the Seventh-day Baptist Education Society, will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the Sabbath, Sept. 13, 1884. A. C. LEWIS, Recording Secretary.

LETTERS.

E. R. Green, C. A. Burdick, A. E. Main 6, C. D. Potter, D. D. Rogers, Mrs. W. E. Witter, J. S. Flint, James Boaz, H. W. Randolph, Mary Langworthy, E. A. Briggs, Mrs. G. L. Green, Mrs. E. D. Holmes, Mrs. E. R. Maxson, O. Maxson, J. F. Hubbard 3, I. L. Cottrell, J. L. Huffman, O. U. Whitford, L. E. Livermore, C. C. Kromer, T. H. Tucker, Royal Baking Powder Co. 2, H. D. Clarke, H. W. Stillman, O. I. Wells, S. D. H., A. H. Lewis, U. M.

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particular:

2d. To become very familiar with the ful-

And finally, To consider the neglect of



Selected Miscellany.

THE FOXES HAVE THEIR DWELLING.

BY MANIE PAYNE FFRGUSON.

The foxes have their dwelling, The little birds their nest, But God's own Son that blessed one. Had not a place of rest; A lonely mountain pillow His sleeping place might be, And kneeling there, in nightly prayer, In love remembered me.

A thousand tongues are calling This loyal heart of mine, And gilded toys and fleeting joys, Around my pathway shine; But, oh, they seem as nothing Since Christ my heart has won; I'll walk his ways and sing his praise Till traveling days are done.

My shoes are brass and iron On all the thorny ways. And as I go, to meet the foe, My strength is as my days; The blood of Jesus cleanseth, The Comforter is come; This gentle dove hath filled with love And made my heart his home.

Lo, I am with you alway, I hear the promise ring, He holds my hand in every land, I journey with the King; He gives me grace and glory, He is my sun and shield, I'll feed his sheep, for him I'll reap The whitening harvest field. -Harvester.

CUTTING THROUGH LEVEES.

Josie sat in the second-story kitchen, reading a newspaper just drawn up in a basket from a man in a skiff below. He forgot for a moment the sea of water around them, the swirling trees and rocking boats he had been watching from the window when the basket mail came.

His father was pounding coffee (on a stone on his lap) in a cloth, with a hammer, while his mother was frying slices of savory ham on by him to put a pan of biscuit in the oven he exclaimed,

"Well, here's something worse than high water in your own house.

The pounding stopped, while his mother said,

"I should like to know what that can be, Josie?

"The meanest thing I ever read. Men in the midst of these floods cutting through levees, just to float their rafts to the river." "Like firing houses in Chicago when the

city was in flames," said his father. "I have heard of something worse," said

Mrs. Hale. What? Murder?" meant."

knows he's smart, and he offered him double wages and got him."

"I'll see to that," repeated Mr. Hale. And he did. He was "only a minister," with precious little money in the bank, but he had influence, and when one man heard his story and said, "Let him alone, he'll take care of himself," he went to another, a Christian merchant, well supplied with clerks, but who said, "I'll take him, and I think we'll save him."

Patsy was given a room in the minister's house, free to share it, "through wet or dry," saved boy.

"I can afford to increase wages on my plan," said the merchant. I've stopped giving to asylums filled by men who make | fact that marriage alone is the mother of a show of generosity in helping to build the family; and the family is the organic them out."

"Father has stopped one broken levee! said Josie. - Christian Weekly.

SOMEBODY,

A Week Day Lecture.

the stones. As the boy sat there, his left hand care-

toward him.

body.

all mankind. Even laziness does not efface gious side of the question. Not that I am a

"That man cut a levee. I know what you Somebody he would be who had but little inate and secondary. In entering upon the MANUFACTURING STOCK "But he shall not have him," said Mr. study, patiently and faithfully. Study the society to respect and perform all the func-

have gained more knowledge than others | maintain the State. This contract they have about you have gained, you will be Somebody. | no power or right to annul without the con--American Baptist Flag.

MARRIAGE AND DIVORCE.

The marital relation is the normal condition of adult mankind. Whoever of either sex voluntarily lives out of that relation is at war with nature and her laws, and consequently with the best order of society. The rebellion may not be henious enough to call until a home could be found for her and her | for any punishment, beyond what it carries as its own consequence; nevertheless it fights incessantly against the true interest of organized communities. This is proven by the them. Every dollar I give shall be to keep | unit of civil society, and the sheet-anchor of its good order. Without marriage, there can be no family in the sense in which I am using that term. Think for one moment what society would be without the family. Blot out the relation of marriage. Annul its obligations and duties. Conceive, if possible, of all women forever husbandless, of all men forever wifeless, of all offspring A little boy sat on a wooden bridge, that | iorever bastardized. Imagine the home, the spanned a wide creek. His feet hung over | hearthstone, the family circle with all their the water, his right arm encircling the post | loves, their tender friendships, their lifelong that supported in the middle the single guard sympathies, their parental, filial, and fra-rail which ran along the side. A little way ternal ties, their hopes, fears, and cares of

down the stream a flock of geese were lazily infancy and youth, in joy, health, and life, paddling in and out among the willows. in sorrow, sickness, and death; their rights Further on, three cows were standing, more of heritage and heirship, of lineage and from custom than necessity, in the water, | name, all shattered and gone forever, and under the shade of a spreading elm. While the race turned loose in a pandemonium of over their backs, through the hazy atmos- selfish and indiscriminate lusts and crimes. phere of the still Autumn day, the heads of | No Dante could paint such a hell; nor could the Squire's men were just visible as they its fires be extinguished, save by the slow followed each other, mowing down the last | expiring ashes of universal dissolution. He Fall crop of hay. The Squire's house stood | studies man and his origin, nature, and histhe little oil-stove. Just as Bridget brushed on a knoll, a little to the left, and partly tory to little purpose who fails to see that hidden by the elm tree. It was a roomy the family and marriage, its creator and premansion of red brick, with a good many cor- server, are of all things foremost in imporners, like a potato that had grown among | tance, to the peace, happiness, and progress of the race.

> The subject of marriage is so deeply interlessly brushing the dust from the bridge into we were with the public interest that the the stream, his thoughts had a corresponding | State, whatever be its form of government, motion. He was one of the small mites in must, as a matter of self preservation, take creation, and apparently unnoticed. Even the institution into its charge by provision the geese waded on as if he was not there, and of laws enacted for its control and protecneither the cows nor the mowers once looked tion. The question at once suggests itself, whether it should be treated as a religious "Oh," he said at last, "I wish I was some- | or as a secular institution, or as one combiody." ning both of those qualities. For my own His wish was but the echo of the wish of part, I confess to a leaning toward the reli-



ate a lineage and rear it to good citizenship for service in war, and in peace, in order to maintain the State. This contract they have no power or right to annul without the con-sent of the State. Herein lies the fallacy of the notions of the modern advocates of frec-and-easy di-vorce. They ignore the supreme conditions and purposes of marriage, and elevate the individuality of the parties above the suprem-acy of society and the State. They treat marriage as a simple contract, affecting them only who make it, and who, they say, can therefore unmake it at a pleasure. They wholly discard the idea of the life-unity oi wholly discard the idea of the life-unity oi one man and one woman in a relation sacredly consecrated to any high, or holy, or other purposes than those of caprice or passion. They ignore the family and exaggerate the individual, and wholly discard the claims of the State. This is no new idea. It has always been a central idea of barbarism. It has prevailed through the most licentious eras of all peoples. It is the culminating thought of the harem. It has been the curse and degradation of woman, making her the slave and man the master, a creature for the shambles, bought and sold at the price of lust-higher in her bloom, lower in her decay, than "the dumb driven cattle." -Judge Noah Davis, in the North American Review.

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of sense, energy and respectability for our business in her locality, middle-aged preferred. SALARY \$85 to \$50. References exchanged. GAY BROS., 14 Barclay St., N.Y.

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dant as to be conspicuous opened. But it is not true reason to believe that th would be injurious to a mai lewed it uncooked and all of it as a possible cause of monsense." MAKING GLOBES .- The is a thick, putpy paper like and this is formed into from disks. A flat disk radial pieces, from centre. half of the gores being others brought together; spherical cup. These disk a entting press, the dies o set the gores come togeth to make a perfect hemisphe is also done by a press wi mould and die, the edges covered with glue. Two of are then united by glue at wire, the ends of which ar the finished globe. All

Popular

MACKEREL PARASITES

written a letter on

mare " in which he says

that mackerel, like a

more or less infected by

which a small thread-worm

while the paper is in a m drying, the rough paper down to a surface by co fellowed by finer paper, an costing of paint or ename cican, smooth finish.

The instructive portion world, printed in twelve lozenge shape, the points pole to pole, exactly as an orange was cut through in twelve equal divisions. obtained in Scotland ge there are two or three est wheres which produce the these maps is very thin b is held to the globe by glue generally a woman-begin ing with the left hand an with the right, working al north or other pole, coaxi maper over the curvature an ivory spatula, and w mtire paper to an absolute As there are no laps to tions the edges must abs

a murder. I have seen men plan to ruin not wings; the way is rather a rough ascent but because I like the ceremony of religious others, and do it, smiling all the time." which must be patiently climbed. The jour-solemnities in marrying and given in marriothers, and do it, smiling all the time."

Josie.

"To float their rafts into better waters. After dinner I am going to take some them in religious things; means of improve- trifling significance, but of serious importthings where, if you go along, you may see | ment we call them in other things. So there | ance, especially to the wife, and the children what I mean."

the "rivery" street.

"Where are we going?" he asked. "To find Aunt Patsy," said his mother. if the water is in her little hovel."

But the water was not in the hovel. There was smooth sailing where it had and orator at ratifications. He edits the best | contract. stood.

Patsy;" and she pointed to the window of a colleges. neighboring house, against which an overturned barn was lying.

home without Jimmy?"

"Is he hurt?" asked Mr. Hale kindly.

us.'

"Can we do it?"

and we have money in the bank.'

"Your big heart again. Come, Patsy," he said, "you must get into our ark and go to safe quarters. I suppose you haven't household gocds enough to upset our cess an element which we may call Worthicraft?"

Patsy smiled in spite of herself.

kitchen.

any other, but he was enticed-snared by his form the real crown; they, therefore, who do brother too! A 'respectable man,' his broth- | not rise, or are born at the top, have neither | er was! A fine store and splendid 'office,'- | of them a crown. There is a worthiness in a den, a murder-trap! Jolly times they had effort. Worthy is he who keeps trying. The too, till Richard's purse got empty and his boy who sat on the bridge, wishing to be pays his license to good, respectable men. idly brushing dust into the water? Do not life. and he's got him."

Josie stole to his mother and whisperd.

papers, writes the best books, raises the best

Now not to be Somebody is to be Nobody. Nobody will float aimlessly on his little raft, "You did come," said Patsy. "I thought | rather than hail the swifter ships of passing you would. The house is gone, but I don't | circumstances and climb on board. He had grieve. I shall go all the sooner. What's a rather smoke his pipe at fifty cents a day than work a little harder for a dollar. He may be genteel, and carry a cane, or roving, "I wouldn't say anything," whispered and carry a pack; he may be swaggering, his wife. "Let us take Patsy home with with billiards and beer and cigars and oaths; or he may be criminal, with a pistol and a five cent novel; but in any case he is Nobody. "We can do anything. Our house stands, If he lives he will come to grief or to pov-

erty, and if he dies he will be willingly forgotten. Somebody generally finds success, but No-

body rarely does. There is in all true sucness; that which fairly entitles one to it.

"I did not say murder -- worse than many | the instinct, but only clips the wings. No, | religionist in any narrow sense of that term; "What do you mean?" What for?" asked ney toward the goal of Somebody must be age, and the better provisions they usually made on foot. The right use of circumstan- afford for preserving proper evidences of the ces are the steps. Means of grace we call transaction. This latter reason is not of is not one in all the land but has close beside | that may be born of the marriage. But in When they were ready Josie seated himself | him the road that leads up to be Somebody. | our country, where no state religion does or in the rocking skiff by his mother, while his | It is Somebody who gets all the honor this | can exist, it is doubtless wiser that the state father steered among the driftwood through | world has to give. Somebody in all the best | should recognize marriage as a simple conhouses, is elected to the offices, has the blood- | tract which may be entered into by persons, ed stock, and the matched carriage teams, is who are free from all legal, mental, and physchool director and road commissioner and sical disabilities. The state should, therefore, "Oh! she's so gloomy always, she'll be dead | supervisor and judge and senator, and his | recognize the validity of all marriages between neighbors respect him, and value his advice. | competent persons, made in any mode or He is chosen chairman at public meetings, form that indicates the making of a civil

But the question of the manner of forming "Gone!" said Mrs Hale; "but there's crops, and fills the professor's chair in our the relation is of little significance when compared with that of the nature when formed. That is not a mere co partnership of individualities created to intensify individual advantages and enjoyments, but a God-ordained union of bodies, hearts, minds and souls concentrated to the perpetuation of the race by the creation of the family, through which organized society obtains its surest and holiest guarantees of happiness and progress. Whether created by simple contract or the most solemn religious ceremonies, it is an institution public as well as private in its nature, because of its intimate relations to society and posterity. In this light only, I insist, can the marriage relation be rightly viewed.

But there seems to be no great good in the world without some great antagonizing evil. Every Eden has its serpent. Marriage is no exception, for over against it stands its anti-There are those who become Somebody acci- podal foe, Divorce. The State, society, "Nothing but what you see," she said, | dentally, but there is no worthiness in acci- | good government, good order, and all their pulling at her old plaid shawl. She made dent, and therefore no permanence. Some attendant blessings are, from the necessities no objection to going, and an hour later was are born on the top of the ascent. The father of their nature, hostile to divorce. A few sipping a cup of coffee in the second-story climbed up, and the son is Somebody from words may demonstrate this, for divorce the first; yet not by right, but by circumstan- disintegrates and destroys the condition of "I thought I'd save Jimmy," she was say- ces. Like a prince without a pedigree, he things out of which these spring and grow ing. "Two boys laid beside their father. occupies a lofty position, but can point to to their supremest beauty and strength. If You know, Eliza, what he was what he was no history which entitles him to it. It is a state of society could be found in which once, I mean, when he was Richard Barrett the lower rounds of the ladder that give no present recognized ground of divorce did -a handsome man and a proud one. And character to the upper. It is on the steps or could exist, the folly and crime of invenhe was enticed. He never would have been leading upward that the gems are found that ting a ground would be monstrous. All the conditions of perpetuity through the family, by growth, prosperity, and power, other things being equal, would be guaranteed to such a state; and the introduction of divorce. would be, like the dynamite of modern Irish pride gone. Tom and Dick followed him. Somebody, was in sight of the school-house warfare, a devil's ingenuity. As it is the Oh, the agony of the days I saw! No peace; where such boys as he were helped to be State-society-that is most deeply interest-and at last all was still in the graveyard, all Somebody. There were duties at home he ed in the existence and continuance of the but little Jimmy. Then how kind Jimmy had not done, and books at home he had not family, and marriage its founder, so it is sogrew, and how manly! How we worked, we read. He was Nobody.. He was able to be ciety that is most deeply wounded when two, till that spot looked so peaceful. Three Somebody as a boy, if he chose, but he did divorce disrupts and terminates those condistones and three names. Nothing but names, not choose. Or if he was resolved to be tions of life; because it invades the home, on good stones, with roses set at the heads. Somebody when he became a man, why was defiles its sanctities, lays open its privacies. But Jimmy's gone. He's in the same kind he not getting ready for it? Making himself 'dishonors its parentage, shames its childhood. of an office, with a respectable man, who worthy of it? Does Somebody waste time in and arrests the only pure revenues of human

He tempted my Jimmy with his grand offer, be afraid of hard work, it will bring you Therefore, in considering the subject of money. Do not be afraid of hard study, it divorce, the interests of society are first and will bring you knowldge. And what a queer | paramount; those of individuals are subord.



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ipelagoes and in the a borders of the nations. T most exact work in globe it appears to be easy beck so expect in coaxing down mading scanty portions, heolute relation and perio sctions and to their ed week-the equators, mer are finished by machi mansperent varnish ove completes the work, at bails.—Scientific Americ

there would be a mixed-up

among the islands of some

Fr is often asked, W enthenakes? Scientific They generally agree that marth is in a state of int attribute earthquakes water, which would be o Others acsign the unequ earth in cooling as the c Conte:

Proceeding and acc eraptions, especially o eccan sub:erranean ex often heard hundreds o tions are also accompt immense quantities of a ingts, together with thi enakes with volcanoe dea that the sudden fo ollapse of vapor is the According to this vie on a grand scale, a ph the jaw produced by the gunpowder buried i

But the association hedily movements o earth's erust suggest more probable cause. is well known, is in elevation or depression These movements, ar greater interior con threasting the crust up pressure. If the yield force, the movement the erust resists, and htes, the yieldnig mi by feature or crushing shing of the rocky moduce a concussion gating itself, would i and spread outward emergence. Furthern that these fesures of mande of feet and e of solid rock, we can making concussion to produce all the quake.-Morning S

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AIRY FARM

IN ALFRED FOR SALE.

he settlement of the estate of Amos Burdick ed, it becomes necessary to dispose of a dairy ituated at the head of Elm Valley, about four southwest of Alfred Centre, N. Y. The ontains

280 ACRES, ill be sold entire, or divided to suit purchast will be sold with or without stock, and see me. Possession given March 1, 1885. further particulars inquire of WM. C. BURDICK, Alfred Centre, N. Y.



THE SABBATH RECORDER, SEPTEMBER 11, 1884.

Hoynlar Science.

MACHEREL PARASITES.-Prof. Huxley has written a letter on the "mackerel scare" in which he says: It is perfectly true that mackerel, like all other fish, are more or less infected by parasites, one of which a small thread-worm is often so abundant as to be conspicuous when the fish is moned. But it is not true that there is any reason to believe that this thread-worm would be injurious to a man even if he swallowed it uncooked and alive, and to speak of it as a possible cause of cholera is sheer

TODSense.'

MAKING GLOBES — The material of a globe a thick, pulpy paper like soft straw board, and this is formed into two hemispheres ing disks. A flat disk is cut in gores, or pherical cup. These disks are gored under a catting press, the dies of which are so exa catting press, the dies of which are so ex-set the gores come together at their edges own State, or county, address—C A. SNOW & Co., Opposite Patent Office, Washington, D C. to make a perfect hemisphere. The formation is also done by a press with hemispherical mould and die, the edges of the gores being overed with glue. Two of these hemispheres are then united by glue and mounted on a wire, the ends of which are the two axes of the finished globe. All this work is done while the paper is in a moist state. After drying, the rough paper globe is rasped down to a surface by coarse sand paper, followed by finer paper, and then receives a followed by finer paper, and then receives a is the best and shortest route to and from Chicago and Council Bluffs (Omaha), and that it is preferred

slean, smooth finish. The instructive portion is a map of the world, printed in twelve sections, each of Interse shape, the points extending from | It also operates the best route and the short line bepole to pole, exactly as though the peel of an orange was cut through from stem to bud shere which produce them. The paper of these maps is very thin but tenacious, and is held to the clobe by close. These maps are these or three establishments other-these maps is very thin but tenacious, and is held to the clobe by close. These maps are tions on its lines. is held to the globe by glue. The operatorgenerally a woman-begins at one pole, pasting with the left hand and laying the sheet paper over the curvature of the globe with an ivery spatula, and working down the and its widely celebrated entire paper to an absolutely smooth surface. As there are no laps to these lozenge sec-the like of which are not run by any other road any-tions the edges must absolutely meet, else where. In short, it is asserted that IT IS THE

among the islands of some of the great arch-ipelagoes and in the arbitrary political of Chicago, business centers, Summer resorts and

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Salamønca Carrollton Olean Cuba Wellsville Andover	8.25 AM 8.35 " 9.00 " 9.25 " 10.24 " 10.47 "	4.06 " 4.33 " 4.58 "	10 50 PM 11.20 " 12.23AM	11.43 " 12.14PM 1.07 " 1.27 "
Alfred <i>Leave</i> Hornellsville <i>Arrive at</i> Elmira Binghamton Port Jervis	11.04 " 12.00† м 1.85 рм 3.15 " 7.23 "	1	1.15 AM 2.47 '' 4.27 ''	1.45 " 1.50 PM 4.30 " 7.30 "
New York	10.20 рм	7.10 AM	11.25 AM	[

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamance, stopping at Great Valley 5.07, Carrollton 5.85, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40 Wellsville 1.45, P.M., Andover

ized the trial and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Benore 10 contr Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger. Extra." 50 pp. Price, 6 cents. 7 arriving at Hornellsville at 12.42 A. M. No. 8 will not run on Monday.

WESTWARD.

STATIONS. | No. 1 | No. 5* | No. 8* | No. 9



MILTON COLLEGE. Alfred. N. Y. teacher, Erastus A. Green, who so peace-The Sabbath School. He is not hasty, and then suddenly withdrawing, but continually coming to supply our wants and ever fully fell asleep at his home, Aug. 29, 1884. C. BURDICK, patient with all our weaknesses. He will not WATCHMAKER and ENGRAVER He went out from his class Sabbath after-Two Departments: Preparatory and Collegiate. always chide. Some judges are always chiding "Search the Scriptures; for in them ye think ye QUICK TRAIN WATCHES A SPECIALTY. noon, Aug. 8th, where he had so faithfully Three Courses of Study: Classical, Scientific, and have eternal life; and they are they which testify of and condemning. Not so with the Lord. He will A LFRED MACHINE WORKS, Machine Repairing, Models, Emery Grinders, &c. Also Hemlock Lumber for sale. G. C. SHERMAN. Teachers. and acceptably labored for nearly seven discipline and lead his people through trials but will. Expenses from \$120 to \$200 per year. years, with the expectation of returning to Fall Term opens Sept. 3, 1884; Winter Term opens show mercy through it all. Dec. 17, 1884; Sping Term opens April 1, 1885; INTEBNATIONAL LESSONS, 1884. V. 10. He hath not dealt with us after his well-loved work when the Sabbath should Hopkinton, R. I. Commencement Exercises, July 1, 1885. our sins. God sees the heart and understands all again come, but God had a better work for THIRD QUARTER. **F**OR PRESIDENT, BLAINE or CLEVELAND! For a Permanent Paying Position as Salesman, CEO. H. SPICER, CABRIAGE MANUFACTURER. our weaknesses and errors, and deals with us achim. The trusting and waiting of earth July 5. David, King over all Israel. 2 Sam. 5: 1-12. First Class Work. Low Prices. cording to mercy. July 12. The Ark in the House. 2 Sam. 6: 1-12. was nearer over than he thought, and the write J. AUSTIN SHAW, Nurseryman, Rochester, Address by letter, Hopkinton, R. I. V. 11. As the heaven is high above the July 19. God's Covenant with David. 2 Sam. 7: 1-16. N. Y. need be trial, even unto death, was soon to July 26. Kindness to Jonathan's Son. 2 Sam. 9: 1-13. earth, so great is his mercy. This is a strong Berlin, N. Y. comparison used to express the magnitude of God's | be exchanged for a crown of life. The long Aug. 2. David's Repentance. Psa. 51: 1-19. THE ALFRED SUN, Aug. 9. Absalom's Rebellion. 2 Sam. 15: 1-14. R. GREEN & SON, E mercies. night of suffering came to an end. The Aug. 16. Absalom's Death. 2 Sam. 18: 24-33. DEALERS IN GENERAL MERCHANDISE. V. 12. As far as the east is from the Aug. 23. The Plague Stayed. 2 Sam. 24: 15-25. hard struggles were finished, and victory 'Drugs and Paints. west, hath he removed our transgress-Aug. 30. God's Works and Word. Psa. 19: 1-14. followed. "Blessed are they that do his Published at Sept. 6. Confidence in God. Psa. 27: 1-14. ions. Another comparison to express the wide E. GREEN R. commandments, that they may have right Manufacturer of White Shirts. Sept. 13. Waiting for the Lord. Psa. 40: 1-17. freedom from bondage to sin, that is found in the Sept. 20. A Song of Praise. Psa. 103: 1-22. THE "BERLIN CHAMPION SHIRTS" TO ORDER. to the tree of life, and may enter in through salvation which God has revealed. Alfred Centre, Allegany Co, N. Y. Sept. 27. Review. V. 13. Like as a father pitieth his chilthe gates into the city." New York City. dren, the Lord pitieth. This expresses Da-LESSON XII.-A SONG OF PRAISE. Safe, safe at home; life's day of toil is over, The rest is gained, the well-fought battle won, THE BABCOCK & WILCOX CO. vid's sense of the extreme tenderness of the Heaven-Patent Water-tube Steam Boilers. The sower's tears dried in the joy of harvest, ly Father towards those that love him. For Sabbath-day, September 20. **30 Cortlandt St.** GEO. H. BABCOOK, Pres. The weary heart blessed with his Lord's "Well V. 14. For he knoweth our frame. He Devoted to University and Local News. done THOMAS B. STILLMAN & CO., CHEMISTS. SCRIPTURE LESSON .- PSALM 103 : 1-22. knows how much we can endure, and when our bur-Analyses of Ores. Minerals. Waters, &c. Lord of the harvest, Captain of thine army, Breathe o'er us all fresh strength for days to come; 1. Bless the Lord, O my soul : and all that is within me dens are more than we are able to bear. he is ready 40 & 42 Broadway. bless the lord, O my soul, and forget not all his benefits: Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy to bear them for us. Oh, bind us close in love to all who love thee, M. TITSWORTH, MANUFACTURER OF R. M. TITSWORTH, MANUE ACT CAMERA Specialty. V. 15, 16. Man, his days as grass, a flow-And make more real our bond with those at home. er of the field. Human life is transitory, it diseases; 4. Who redeemeth thy life from destruction; who crown-4. who redeemeth thy life from destruction; who crown-TERMS: \$1 per year. And may precious comfort, Heaven's sweetest bless-68 Lispenard St. eth thee with loving-kindness and tender mercies; 5. Who satisfieth thy mouth with good things; so that thy A. L. TITSWORTH. springs up in a day, and is soon expended and passes POTTER, JR. & CO. PRINTING PRESSES. 1 youth is renewed like the eagle's. 6. The Lord executeh righteousness and judgment for all Fall on that heart which thou hast stricken sore away. The fathers and mothers that built our old OUR SABBATH VISITOR Fill life's rent veil reveal in deathless beauty, homes have gone and left them, and are known there 12 & 14 Spruce St. 7. He made known his ways unto Moses, his acts unto Our loved ones waiting on the other shore. Is Published Weekly by that are oppressed. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. no more. Such is the brevity of life, and so feeble L. A. HULL, M. K. M. BABCOCK, Com. THE AMERICAN SABBATH TRACT SOCIET Y, the children of Israel. 8. The Lord is merciful and gracious, slow to anger, and that the passing wind may drive it away. ORTON'S HOUSE-HEATING STEAM GENERATOR plenteous in mercy. 9. He will not always chide; neither will he keep his anger V. 17. But the mercy of the Lord, from ALFRED CENTRE, N. Y. U—Cheapest and best. Send for Circular to GORTON BOILER MF'G Co., 110 Center St. everlasting to everlasting. Here he brings Books and Magazines. forever. 10. He hath not dealt with us after our sins; nor rewarded 10. He hath not dealt with us not our below the second in the second in the second in the second is high above the earth, so great is 11. For as the heaven is high above the earth, so great is his mercy toward them that fear him. 12. As far as the east is from the west, so far hath he removed our transgressions from us. 13. Like as a father pitieth his children, so the the Lord is the second bet fear him. in the contrast. Man's life is short, God's mercy, TERMS. According to Edwin Alden & Bro.'s (Cincinnati, Leonardsville, N. Y. long, from generation to generation, even upon our 0.) American Newspaper Catalogue for 1888, there SINGLE COPIES, per year......60 cents. children's children. RMSTRONG HEATER, LINE EXTRACTOR, and are 14,867 newspapers and magazines published in TEN COPIES AND UPWARDS, per copy, 50 cents, CONDENSER for Steam Engines. V. 18. To such as keep his covenant pitieth them that fear him. 14. For he knoweth our frame ; he remembereth that we the United States and the British Provinces. Total ARMSTRONG HEATER Co., Leonardsville, N.Y. and remember his commandments. in the United States, 14,176; in the British Provin-CORRESPONDENCE. Here the mercy is described as descending upon the are dust. 15. As for man, his days are as grass: as a flower of the field, so he flourisheth. 16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. 17. But the mercy of the Lord is from everlasting to ever-lasting upon them that fear him, and his righteousness unto children's children i ces, 691; divided as follows: Dailies, 1,357; Tri Adams Centre, N. Y. All communications relating to business must be distant posterity of a covenant-keeping people. The Weeklies, 71; Semi-Weeklies, 168; Sundays, 295 ddressed to the Society as above. TANDY PACKAGE DYE COMPANY. prayers of a mother in behalf of her children will be All communications for the Editor should be ad Weeklies, 10,975; Bi Weeklies, 39; Monthlies, 1,502 Best and Cheapest, for Domestic Use. dressed to FLORA A. RANDOLPH, Alfred Cenanswered long after her death, and they will be Send for Circular. Bi-Monthlies, 26; Quarterlies, 83; showing an inblessed because she was faithful. tre, N. Y. children's children; 18. To such as keep his covenant, and to those that re crease over the publications of 1883 of 1,594. The V. 19. The Lord hath prepared his member his commandments to do them. 19. The Lord hath prepared his throne in the heavens; and Westerly, R. I. greatest increase has been among the weekly news throne. The Lord's throne is eternally fixed far Business Directory. L. BARBOUR & CO., papers of a political character(?) while it has been his kingdom ruleth over all. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his above the turbulent strifes of this world. David DRUGGISTS AND PHARMACISTS. east among the class publications. The book is very probably had in mind some of his own experience No. 1, Bridge Block. handsomely gotten up and contains some 850 pages, word. 21. Bless ye the Lord, all ye his hosts ; ye ministers of his It is desired to make this as complete a directory as and the uncertainty of his own throne. But there B. CLARKE. printed on heavy book paper, elegantly bound in **E**. possible, so that it may become a DENOMINATIONAL DIREC that do his pleasure. 22. Bless the Lord, all his works in all places of his domin ion : bless the Lord, O my soul. was great comfort in the thought of an all-merciful DEALER IN FURNITURE OF ALL KINDS. cloth. It will be sent to any address, prepaid, on TORY. Price of Cards (8 lines), per annum, \$3. Father seated on an eternal throne, where wicked Orders by mail promptly filled. receipt of \$1 50. LEADING THOUGHT. - God is to be praised spirits could never overcome him. This signifies F. STILLMAN & SON, Alfred Centre, N. Y. for his mercy. his supremacy over all the kingdoms of the earth. MANUFACTURERS OF FINE CARRIAGES MARRIED. GOLDEN TEXT.-"Bless the Lord, O my soul, and forget not all his benefits."-Psa. 103 :2. INIVERSITY BANK, ALFRED CENTRE. N. Y. V. 20. Bless the Lord, ye his angels. In Orders for Shipment Solicited. In Portville. N. Y., at the residence of the bride's view of his greatness, infinite power and endless father, Wm. E. Hornblower, Esq., Sept. 2, 1884, by Rev. J. G. Burdick, Mr. E. W. DOOLITTLE, of Bing E. S. BLISS, President, E. N. DENISON & CO., JEWELERS. mercy, the highest angels are called upon to bless OUTLINE. RELIABLE GOODS AT FAIR PRICES. WILL. H. CRANDALL, Vice President, A. E. CRANDALL, Cashier. I. God's loving kindness. v. 1-5. hamton, and Miss NORA M. HORNBLOWER. his holy name. Finest Repairing Solicited. Please try ve. At Ashaway, R. I., Sept. 3, 1884, by Rev. I. L. Cottrell, Mr. FRANCIS F. HAZZARD, of Peace Dale, II. His goodness to Israel. v. 6-18. V. 21. His hosts, ministers of his. Those THE SEVENTH-DAY BAPTIST MISSION-III. A call to praise. v. 19-22. This Institution offers to the public absolute securwho are brought into the highest and closest rela-ARY SOCIETY. and Miss ELIZA A. TAYLOR, of Hopkinton. ity, is prepared to do a general banking business. OUESTIONS tions to him are exhorted to bless the Lord with all GEORGE GREENMAN, President, My

I. What is the meaning of "bless," in v. 1, 2? (Praise.) What is called upon to bless the Lord? What are we prone to forget? v. 2. What benefits are recounted in v. 8, 4, 5? Who forgives iniquites ? Who heals diseases ? Does he heal diseases of the body, as well as of the soul? What does he redeem from destruction? What is destruction? With what does he crown his own? What does he satisfy with good? (Properly, thy soul, literally, thy ornaments. The soul is the true ornament of the man. Compare the word glory in Psa. 16: 9; 57: 8.) What is renewed? What does this mean?

II. What does the Lord execute ? v. 6. For whom ? What did he show to Moses and Israel? v. 7. What character is ascribed to him in v. 8? What will he not always do? v. 9. How does he not deal with us? v. 10. Does he reward us as we deserve? Explain the beautiful illustrations in v. 11, 12, 13. Why is the Lord so merciful to us? v. 14. Explain the figure in v. 15, 16. How long does the Lord's mercy endure? v. 17. Towards whom? v. 17, 18. Have those who are not in covenant with God any mercy assured to them? Have those, who deliberately disobey his commandments? III. Where is the Lord's throne? v. 19. How far does his

kingdom extend? Who are called upon to bless him? v 20, 21, 22. Is there any creature omitted? Do you bless him, with all your heart?

EXPLANATORY NOTES.

V. 1. Bless the Lord, O my soul. To bless is to magnify and exalt. To bless the Lord is to exalt and adore him in our heart. It is strictly a heart work and spiritual. All that is within me. The whole spiritual and mental nature is called upon to bless his holy name.

V. 2. Forget not all his benefits. There is no offense that so stings the neart of a benefactor as ingratitude on the part of those whom he has helped. Probably there is no sin against God more common among men, than this very sin of ingrati tude. David calls upon his soul not to forget his benefits.

V. 3. Who forgiveth and who healeth. He is the Great Healer of both soul and body, source of all our blessings

V. 4. Who redeemeth thy life from destruction. He goes to the last extreme in his mercy, and lifts up the soul from the lowest depths of spiritual darkness. While the previous verse refers to the deliverances experienced in this life, this probably refers to his hope of resurrection in the future life, when he would be crowned with what would be infinitely more valuable to him than his earthly crown, loving kindness and tender mercies of God in the eternal kingdom.

youth is renewed. The reference is a little doubtful; but from the connections it would seem to refer to such gifts as kept the soul joyous and triumphant in hope of salvation. He never grows old in this higher spiritual life.

V. 6. The Psalmist now passes from his own experience to that of his people. His range of vision describes God's gracious and fatherly conduct towards sinful and perishing men, as it shines forth from the history of Israel, and is known in the light of revelation. The Lord executeth rightcousness and judgment for oppressed. he is constantly protecting and delivering them from evil.

V. 7. He made known his ways unto Moses. He demonstrated his purposed and power to deliver. Moses and the children of Israel saw it them down and wait for the Master's call to and acknowledged it.

the soul. The highest finite beings in the universe, and all the hosts of them, are called upon to praise God. Nor is this enough. All his works are called upon to praise the Lord. Then the Psalmist returns to his own soul.

V. 22. Bless the Lord, O my soul. We should do well to study this psalm until its spirit takes full possession of our spirit and we come to see and feel as the Psalmist saw and felt. May God help us so to study it.

ERASTUS A. GREEN.

Bro. Green, whose death was noticed in the obituaries, last week, was a life-long resident of Allegany county, and has been honored by his fellows with many tokens of confidence and esteem. He has been for about seven years a faithful teacher in the First Alfred Sabbath-school. The following resolutions, passed by the school Sabbath-day, Sept. 6th, and the accompanying Memorial, furnished by the class of which he was the teacher, indicate the measure of esteem in which he was held by his colaborers:

WHEREAS, it has pleased Him who doeth all things well, to remove our beloved brother, Erastus A. Green, from his long and faithful service as teacher in the Sabbath-school of the First Alfred Church; therefore.

Resolved, 1st. That while we miss him. and mourn for him, we will rejoice in the fact that he lived the ife and set the example he did before us.

2d. That we will strive to follow his example of manliness, integrity, and conscientiousness.

3d. That we, as Sabbath school teachers, wish to express our appreciation of his labors in our meetings, by his words of wisdom in interpreting the Word of God.

4th. That we extend to his companion and friends our heartfelt sympathies in their great loss and deep M. J. GREEN, sorrow. Com.



MEMORIAL.

As evening and morning make up the days of earth, so in our experiences there come the shadows as well as the lighter col

V. 5. Who satisfieth thy mouth ... thy orings, the dark and the bright stripes woven in alternate yet unceasing fillings of the swiftly lengthening web of time. Now and then a deeper shade is marked upon the checkered woof of our lives, and we feel saddened at the sorrowful partings-the reluctant severance of pleasant fellowship and being widened from himself, he now, in verses 6-18, the cutting short of sweet and precious lengths of life associations. Those who have long walked in sunshine and strength among us are from time to time called upon to become witness bearers of affliction, and He does not leave the poor and needy to perish, but drink deep of the cup of trial. Yet how beautiful it is when such tried ones realize that suffering links with it the golden chain of glory, and they can in perfect peace, lay

come home.

In Hebron, McHenry Co., Ill., Aug. 27, 1884, by Eld. N. Wardner, Mr. Allen B. WEST, of Christi-ana, Dane Co., Wis., and Miss HATTIE E. BROWN, Traders National Bank. of Hebron.

In Little Genesee, N. Y., Aug. 23. 1884, by Rev. Geo. W. Burdick, Mr. ELBRIDGE JAQUES, and Miss HARRIET WILBER, both of Little Genesee.

DIED.

In Westerly, R. I., Aug. 29, 1884, of cholera in-fantum, EDMUND COON BARKER, infant son of Will iam H. and Abbie Coon Barker, aged 8 months and 27 days. 0. U. W.

Near Nortonville, Kan., Aug. 10, 1884, of internal tumor, Mrs. MARY E. BOOTH, aged 42 years, 1 month and 8 days. Her sufferings, although very severe, were borne without a murmur. Her faith was strong and abiding. She rested in Jesus, often using the expression, "Though He slay me yet will I trust in Him." Her funeral sermon was preached by her pastor to a large congregation, from Job 33:12.

ATTENTION 85TH N. Y. VOLS. - On Thursday, Sept. 18, 1884, will occur a reunion of the surviving members of the Regiment, with a basket picnic and excursion via. the Lackawanna & Pittsburg R. R., to that romantic Summer resort, Stony Brook Glen. Surgeon Smith has kindly consented to be present, and will add largely to the interest of the day by de livering the Regimental History prepared by him

since our last assembling. The L. & P. R. R. Co have generously provided abundant transportation for all who may participate, with their families and friends, or members of other commands, at less than one half regular rates of fare. Train leaves Olean, 7.15, A. M.; Friendship, 9.45 A. M ; arriving at Glen at 12.25. Returning leave the Glen at 6 P. M.; reach Friendship in time for trains 32 and 19, east and west on the Erie; arrive at Olean at 11 P. M. Circulars giving details of time-table, fare and other items will soon be sent to all whose address is known. All comrades of whatever commands with friends, are invited. By order of COMMITTEE OF ARRANGEMENTS.



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The following paper W

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THE CHOICE

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