

The Sabbath Recorder.

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

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The Sabbath Recorder.

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"HE LEADS US ON."

BY MRS. C. A. SOULE.

Follow the Christ—
And life shall be to you
A Father's lease of days
So pure, so bright, so sweet,
You will not crave to meet
The hand that guides to other ways—
Heaven seeming at your feet.

Follow the Christ—
And life shall be to you
So full of hope, and have so little fear,
That you will never trouble borrow,
But look forever to a bright to-morrow;
Each moment to your heart so dear,
You long to have it stay,
And grow into a perfect day.

Follow the Christ—
And you shall never die,
But "in the twinkling of an eye,"
Pass from the heaven below to that above
Finding eternal life, and light, and love.

MRS. MARY E. BOOTH.

Memorial Address.

BY R. J. MAXSON.

From a human standpoint Death is indeed a King of Terrors. Eighteen hundred years of Christianity have not disarmed him of his proud supremacy. The skeleton at every feast—the handwriting upon the wall, the voice of doom which consigns us to the solitude of the tomb. It is no consolation that we lie down with kings and princes, with the great and good of all ages since time began. It affords us no comfort that we sleep with a mighty multitude; the dead outnumber the living many fold. London, Paris, New York are not the great cities of the world. They are vastly outnumbered by 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 eye 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 they long for the quiet and repose of the tomb.

Again, the Christian religion, faith in our Lord Jesus Christ, enables us to meet death calmly and fearlessly. The influence of such a faith can not be estimated. It 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 baptized by Eld. J. R. Irish, and united with the Second Alfred Church. Dec. 3, 1864, she was married to Benjamin Booth, and in December, 1865, they removed to Farina, Ill., where she became a constituent mem-

ber of the Church organized there in the Spring of 1866. She was for twelve years an active and faithful member, and now another Church and Bible-school, with us, mourns her loss. They removed to Kansas in September, 1877, joining the Pardee Church, Feb. 23, 1878. Her useful life since that time we are all familiar with. Her faithful Christian life in the Church we shall remember. Her active and efficient work in our Bible-school can hardly be estimated. The measure of her influence upon these young hearts, eternity alone can unfold. So another devoted heart has ceased to pulsate; another wife and mother has gone, and the home is left lonely and desolate; another faithful member of our little Christian band has gone up higher, and we already miss her and mourn her loss. Another earnest teacher has taught her last lesson from the Bible she loved so well, and to-day stands upon the other shore.

Let us gather up the golden grain that her hands have scattered along the way, and with deft hands and willing hearts weave them into our life and character. Among her treasures after her death, the following selected lines were found:

"A little talk with Jesus,
How it smooths the rugged road;
How it seems to help me onward,
When I faint beneath my load!
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's naught can yield me comfort
Like a little talk with Him.
So I'll wait a little longer,
Till His appointed time,
And glory in the knowledge
That such a hope is mine.
Then in my Father's dwelling,
Where 'many mansions' be,
I'll sweetly talk with Jesus,
And He will talk with me."

RESOLUTIONS adopted by the Nortonville Bible-school, Aug. 30, 1884, on the death of Mrs. Mary E. Booth:

WHEREAS, it has seemed to be the will of our heavenly Father, to remove, by death, our beloved sister, Mrs. Mary E. Booth; therefore,
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 to 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 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 causes wave after wave till its motion is carried on as far as the eye can reach, so a word carelessly uttered, or a deed thoughtlessly performed, may cause a ripple on the surface of some life setting in motion circles of influence 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 death. 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 opportunity improved, forms the hinge upon which another may turn." The golden moment, fraught with possibilities, if unimproved, glides quickly by, and is soon beyond our reach.

There are hearts all about us that are hungering for words of sympathy and helpfulness that should come from our lips. Many a life, wearied in the struggle with some foe, seen or unseen, has given way to doubt and discouragement because the help so sorely needed was denied, not intentionally,—let us hope,—but because some friend failed to express the kindly feeling that was struggling for utterance.

"These trifles! Can it be they make or mar
A human life?
Are souls as lightly swayed as rushes are
By love or strife?"

Yea, yealook the fainting heart may break
Or make it whole;
And just one word, if said for love's sweet sake,
May save a soul."

Thus the influence of trifles is day by day tingeing our own lives, and through us the lives of those about us. The earnest, devoted teacher desires that in all things, whether great or small, his influence over those in his care shall be a power for good. He will strive to teach by example what he desires in his pupils in the way of promptness and punctuality of attendance, thoroughness of preparation, attention to general exercises, and deportment. Failing to exemplify these qualifications he can scarcely hope for success in impressing the minds of others with their importance.

However successful he may be in gaining these important results, his greatest power lies in the impressions he is unconsciously, sometimes silently, leaving upon the minds of those taught. Often he asks himself the question, "How can I make this influence just what I desire, and how disclose the beauty and the deeper meaning of the truths taught that the lives of those who receive them may be molded and fashioned into the image of the heavenly?"

Let me suggest that he who would be successful must have faith in God and in his 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 forgetting 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 place. The only way to settle the matter is 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 valuation of the land itself. Because it is plainly stated, "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 flocks was to be given to the Lord. According to Maimonides, the lambs were gathered in to an inclosure with a door sufficient to

admit of but one at a time. And the owner or shepherd, stood with his rod in his hand, (the dams remaining outside) and as the lambs came out he counted them, pointing them out with the rod, setting every tenth one aside for the Lord. And in like manner with the increase of all clean animals. Now the question of the brother is, Was it the income or the increase that was tithed? He explains his meaning by the following example: "Suppose a man has a salary of \$2,000 and it costs him \$1,500 to live, what is to be tithed?" Then the question is, would it be the tenth part of \$2,000 or \$500, he would have to give to the Lord? According to the scriptural rule, the farmer was required to give the tenth bushel of grain, the tenth lamb and calf &c., and the professional man was required to give the tenth dollar, if he was paid in dollars. A man who walks with God is not at liberty to visit Saratoga or go to Europe, indulge in luxuries, and maintain a style of living that will use up his nine-tenths and infringe upon the Lord's tenth. And if his circumstances are peculiar, there must be some place for the exercise of faith. If a farmer, a mechanic, or a professional man is in debt, it is a poor way to get out of it by withholding the Lord's portion. Better trust the Lord than risk the consequences of disobedience. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11: 24.

Our Quarterly Meeting has just closed, and was one of the most profitable sessions of the kind which we have been permitted to attend. The meeting was not as largely attended as common, but we have never heard our brethren preach such excellent sermons in any of the previous meetings we have attended. A praise service, a farewell conference meeting on First-day evening was the best of the occasion. We sincerely hope the dear Lord will graciously bless the efforts of our brethren to our church. A. M'L.

DELAY NOT.

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. Please take immediate action, and send the results 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 they may be 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 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 receive the blessing promised to those who shall bring all the tithes into the store-house. If we be strong, and of good courage, and

fear not, nor be afraid, for the Lord God, he it is that doth go with us, he will not fail us, nor forsake us. He does not promise to go alone nor work alone, but to go with and work with those who cheerfully and willingly heed the workings of the Spirit within them. A. K. WITTEB,

Secretary Ladies' Evangelical Society, Alfred.

SING.

There are a few Christian households, in which neither the father nor mother can lead in a song of praise. There are comparatively few, in which there are invalids or young children who would be seriously disturbed by such service. There is really time in the busiest home for the worship of God, and for this part of it as well as others. In short, with most families, on all ordinary occasions, singing can form a part of worship, morning and evening. And if it may do this, it is meet and right that it should. There is no feature of domestic or social worship, in which children are so readily interested or that so prepares them, and all concerned, for the other parts of the service. There is nothing more becoming in the daily offerings of a household than the sacrifice of thanksgiving. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving kindness in the morning and Thy faithfulness every night." "Whoso offereth praise glorifieth Me." In the family, as in the great congregation, praise is not the least acceptable service to God, and may not be lightly omitted, any more than the reading of the Scriptures or prayer itself. There should be no sort of bondage to forms about the family altar. There is nowhere, in the worship of God, a better opportunity for the use of a variety that will be profitable and attended by no fiction. But whatever omissions or substitutions, or changes in order or matter, are made, there should be generally a place somewhere for a song. Said Philip Henry, father of the commentator: "Those do well that pray morning and evening in their families; those do better that pray and read the Scriptures; but those do best of all that pray and read and sing Psalms. Christians should covet earnestly the best gifts; and the voice of rejoicing should be heard in the tabernacles of the righteous."—A. R. Presbyterian.

CARD-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 observation, 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 weighty 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 'home-circle.' 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 bore him, 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 pitifully 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 university funds. Professor Thacher, last year, fixed this academic income from funds at \$17,041."

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Missions.

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

Miss. Hii King Eng, a Christian Chinese young lady eighteen years of age, belonging 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.

CONVERTED FROM EPISCOPACY TO THE BAPTIST FAITH.

SHANGHAI, China, June 15, 1884.

I copy the following article written by Rev. Geo. H. Appleton upon his withdrawal from the Protestant Episcopal 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.

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 objections: Analogical reasoning is not admissible to prove positive institutions such as baptism, for they must depend on the will of the Saviour, revealed in express precepts, and the apostolic example illustrative of the same. In Scripture we have all the data that the Holy Spirit saw fit to give upon the subject, and we have no authority to go beyond the Word written.

to the truth than much of the teaching of 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 traditions. If we are to admit traditions as evidence we must decide which of the 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 eliminating find one set that agree on the point at issue. This must be done in each doubtful case. It is a work that few have opportunity or wish to undertake. Even when undertaken we must be met by the question, "Where such tradition comes in conflict with the Word of God, which has the higher claim to our acceptance?"

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."

(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 objections: Analogical reasoning is not admissible to prove positive institutions such as baptism, for they must depend on the will of the Saviour, revealed in express precepts, and the apostolic example illustrative of the same. In Scripture we have all the data that the Holy Spirit saw fit to give upon the subject, and we have no authority to go beyond the Word written.

tism is not necessary for them. This alone would prove disastrous to the entire argument. Second: To be consistent we must baptize the male infant on the eighth day after its birth where this is possible, neither before or after that time. Third, We must baptize the domestics of believers. Fourth, All who are baptized have equal claims to the enjoyment of church privileges and are equally amenable to church discipline. Here I find an objection to the church teaching about "confirmation" and the question of who may be admitted to the Lord's Supper. Another objection to this analogical argument arises from the failure of the analogy. It touches but one point, viz., that circumcision and baptism are rites initiatory to two institutions both having God for their author. Now comparison of the Abrahamic with the Christian covenants reveals a marked dissimilarity both as to structure and object. I confine myself to the difference in structure. The Christian does not seem to be an evolution from the Abrahamic economy; rather it is a revolution. The old covenant was built upon a strict system of representation, (e. g. the first born, and later, the Levites substituted for them). This new covenant is to be entered into by each individual 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 Jewish rule all males who came under the control of a Jew were to be circumcised and thereby become members of the National church; they so remained unless and until "cut off from the people."

Again, The sacramental theory involves the idea of regeneration in and by means of baptism. This is certainly the meaning of the words used in the form for administering this rite and the disagreement between theologians can not change this. Now if I understand regeneration, it means re-birth—a real change of heart—an inward spiritual renewal, the beginning of a new spiritual life

in the soul, a new creation in Christ Jesus. But the sacramental view allows no room for the subjective part of this so-called sacrament. In other words it means that regeneration is not really regeneration but something very different to which the name regeneration is given. Again, It is said that repentance and faith are present in idea and so is regeneration, also. Whenever the former become practical realities, the latter will have become a practical reality also. But suppose the former never do become practical realities, what of the latter? Who has been guilty of falsehood, the child who has no alternative given, or the sponsors who acted without authority? If neither, then what folly to say that this baptism is in any way potent for regenerative purposes. One school says that the Holy Spirit is given at the time of baptism and the question of how long the giving may precede the receiving, must be determined by the nature and facts in the case. I ask what possible benefit can result from this giving if the receiving is not there? If the child can receive and does not, surely harms results. If the child can not receive there is neither harm nor good. The other school of theologians taking a strong sacramental view of this matter say that the Holy Spirit is given *volens volens* which view seems to "out Calvin."

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 I not do know and have no means of finding out. St. Luke did not state and I can not undertake to interpolate. I can not see that any thing is to be found here for or against infant baptism. Again, Acts 16: 34, the jailor is said to have believed with all his house. This could not have referred to unconscious infants; whatever children were there, they were old enough to believe, and any such are proper subjects for baptism. If another rendering of the text be adopted and we read "rejoiced greatly with all his house" having believed in God, or, having believed God. Then the same difficulty stands in the way of quoting the passage in favor of the baptism of infants. Faith and rejoicing do not belong to infancy. Examine 1 Cor. 7: 14. Sanctification is ascribed to children of believers, but the same is said of unbelieving parents. Therefore, whatever the passage may mean, it can not refer to baptism. Again, The original commission as given in

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 *μαθητευσαται, βαπτισονται, διδασκουνται*, 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 that, to instruct them more fully. As an infant can not become a disciple in the true sense, he is not a proper subject of baptism. To sum it all up, I can not find any scriptural authority for infant baptism; I can not find 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 the baptism commanded by the Head of the Church is immersion of the whole person in water, the subject having already repented and confessed his faith in God the Saviour. This baptism is to be in (or into) the name of the Father, Son and Holy Ghost. I believe this is, and nothing else is, the baptism of the New Testament Scriptures. My reasons are as follows: *βαπτισω* and *βαπτω* 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 *βαπτισω* and *βαπτω* 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., *βραχω, ραντισω, νιπω, απονιπω, λοω, απολω, πλυω, αποπλυω*. Why were none of these used in the direct teaching on the subject of baptism? I can think of but one reason, viz., that they would teach something that was not designed to be taught.

I have now given my reasons why I can not longer teach what is required of the ministry in the Protestant Episcopal 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 resignation 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 the Rev. Dr. Yates, on Sunday, June 8th. Previous to the baptism I was requested to read the above paper and give my opinion of its contents. Having read the paper I felt constrained to address a letter to Mr. Appleton, asking him to proceed in the same way, applying the same logic, and study the same Book, with reference to the Sabbath question. I thought he would find the Church at large had left the Sabbath of the Lord. I feel that his position must lead him to its observance. He said on the day of his baptism, as I shook hands with him, bidding him God speed, in his search for truth, he did not think he could agree with me, but he would answer my letter. I do pray God may give him a conscience that will take hold of the Sabbath truth, as well as baptism. If he discards tradition and takes the Scriptures with their plain meaning, he must yet observe the Sabbath of Jehovah. Respectfully,
D. H. DAVIS.

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A DANCE

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The Standard ac

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

PRACTI

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The New Yo ble suggestion breakdown of system of schoe ent in the larg can be avoided of school-life f trance into gen where any effie The fault is ra or school auth ple time for t training of the mothers and o society, which pushes imper front and set under the aw deferred beyo youth. Were in giving out statement, volunteer the must have bee some young age for an e her school-tr further prof event.—Jew 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.

"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 students 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 applications; sometimes, however, they come 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 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."

PRACTICAL EDUCATION.

Much is being said in educational circles, and out of them for that matter, about making practical use of that which the student learns in school; and many efforts are being 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, 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 schools—can 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 handsome young school-mistress was of ample 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.

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.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself 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 this, hop-growing can not be successful without 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 hops are put, reads hop journals, listens to hop-growers' conversation, sees how they 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 their hop-growing is involved.

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:—

Hop-growing is unknown in this vicinity, yet both spirituous and malt liquors are retailed and used here, and we are interested both individually and collectively in their constituent nature that we may know the possible and probable results of their use. * * * I am in favor of license, yet if liquors are not so marked that all may know their true properties they should and will be excluded from use."

We have not quoted all the letter, it not being necessary. The writer speaks of the use of drugs and the use of hops, calling the latter "nature's ingredients in the production of liquors."

In the town where the Courier has greatly encouraged the hop trade, a sorry tale can be told of the transformation of peaceful villages without license, into brawling-beer-guzzling, 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.

In view of the rapid spread of intemperance and crime, it is high time that people who have some conscience and especially those professing to follow Christ, should abstain from even the appearance of helping 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.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

"THE IDEAL SABBATH"

The following we find in the columns of the Chicago Inter Ocean, a daily newspaper of that city. We do not know who the writer is, or what his ecclesiastical connections or theological beliefs are, but he cer-

tainly wields a "Damascus blade." We have seldom seen a better illustration of the reductio ad absurdum than is here presented. 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 invoked in favor of Sunday-keeping, the institution 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 majority 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 British reformers of the sixteenth century are against him. As far as is known, all the eminent Biblical 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 and universities of the United States, of all schools of doctrine, from Princeton to the most liberal representatives of heterodoxy, 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. He ought to give chapter and verse of the history; or, failing in this, he should at least present the very best of inferential proof. Has he done this? His arguments are reducible to these two:

"Jesus lay in the tomb all through the Jewish Sabbath, and rose on the first day of the week, well knowing that the Christian church would afterward celebrate that day in honor of his resurrection, and as a substitute 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 observing Sunday for the Sabbath. Therefore, the new Sabbath must have been universally observed, and that too by the authority of Christ."

Let us examine these arguments in their order:

1. "Jesus arose," says the preacher, "from the tomb on the first day of the week." This is, or is not, a fact. What says history? The apostles testify to the fact of the resurrection. Not one of them 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. Matthew says, by implication, that he "was risen" in the end of the Sabbath. His words 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 that the change should be made, therefore, he made the change himself. This sounds very much like the doctrine that "whatever is, is right." Let us test it: Jesus knew that Judas would betray him—that he 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 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 of John, one of the future pillars of the church, and does not forbid him to worship

her; therefore, he must have intended that she should be worshipped, together with her 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 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 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 apostles and all the Christians of that time must have kept Sunday, and must have thought it right, and Jesus must have commanded it. I am glad that I can agree with Mr. Crafts in one thing. There was no controversy in the apostles' days about Sunday-keeping. But the question in dispute is whether there was any Sunday-keeping to quarrel about. Is not this a beautiful specimen of the petitio principii? Let us test the argument. There was no controversy then about railroads, or telephones, or lotteries, or stock companies. Therefore, the apostles traveled by rail, communicated by telegraph, bought and sold lottery tickets, 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 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 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 passages in which "the first day of 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.

Gen. 1: 5; Ex. 20: 9 (Sunday is one of the "six days"); Matt. 28: 1; Mark 16: 2-9; Luke 24: 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 holiday 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 of worship; or that any apostle of Christ, church or private Christian, of the apostolic age, refused or neglected to observe the original seventh-day Sabbath of the fourth commandment, I will not give him money—for of that I have none to spare—but will do what he should value more than money; I will publicly acknowledge my error in maintaining and teaching the contrary. H. N. N.

OUTLOOK CORRESPONDENCE.

HAVERHILL, N. H., Aug. 27, 1884.

PROF. LEWIS—MY DEAR SIR:—

In Outlook for May, 1883, p. 11, the question of the genuineness of Rev. 1: 10 is raised. Can you tell me how much there is in the matter—whether modern scholarship shares the views expressed by Burnside, Morer, Beza.

Also, how much, if any, there is in the claim that "the Sabbath" is no more authorized than "a Sab-

bath," in the various places where the Sabbath is spoken of.

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 do not mean the "Day of Judgment," they must 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. 1, 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 increased; and yet this Gospel, which is especially 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 much prefer the explanation that the term "Lord's Day" was interpolated in the post-apostolic period.

2. "The Sabbath" is a proper name. It belongs to a specific day of the week. J. I. Bittinger belongs to you, as your own name, no more absolutely than "The Sabbath" belongs to the seventh day of the week as its individual name. No one who is familiar with the Bible, or with Ecclesiastical literature, will think of denying this. No confusion appears in the use of the name, until after the time of the Puritans in England. "A Sabbath" may mean any one day of the seven which compose the week. By the same method of preventing names, A. H. Lewis may mean any one of seven men having such general characteristics of size, weight, &c., as distinguish your humble servant. If the doctrine of "a 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 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 to the interests of the Joint Synod of Missouri and 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 concerning 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 advisable to return to the old Sabbath, the seventh day 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 duty of every Christian to keep and to sanctify the seventh day."

Mr. Weisel 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 at the passages concerning the Sabbath question, not with a pair of spectacles darkened with prejudice, he must needs come to the conclusion, that the Sabbath-day 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 also bear 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. Weisel'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. Weisel'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 'fulfill' means to 're-act 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 arguments. If those who read the Witness shall be led to a deeper investigation of the Sabbath question, because of its opposition to our views, we shall be content. If there were anything new or important in what it says, we would yield the space, and place more of its words before our readers.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 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 Erie 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 written 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 remembered, 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 subscribers 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.

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 daughters we find one of the chief grounds for encouragement 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 regard. Grand opportunities for work have opened up to us during the year. God calls us to a mighty work in His name. For this we need a special baptism from on High. It is not enough that our managing boards see the opportunities, and feel the needs of the hour. It is not enough that they report these opportunities and needs to their immediate constituencies, the membership of the societies. The whole people must see and feel them. For this purpose there

should be present as far as possible, representatives of all sections of the denomination, 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 Clarksburg, 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. & 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 Baltimore 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 except 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 who have applied for them. A 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 made as he has sent them out. And this 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.

THE religion of Jesus Christ is an intensely personal matter. It addresses itself to men and not to communities or churches. Its duties are personal; its appeals are personal; its comforts and its rewards are all personal. Its blessings are of a general character only as the sunshine and rain are blessings at large. He who will convert the latter into individual blessings must do individual work and earn for himself the good in life that it is possible for industry, honesty and frugality to get out of the common bounties of nature. So Christianity exerts

a savory influence upon society at large; but in order that any man may make this general blessing all that God designs it to be for him, he must accept it as a personal matter, and perform the duties which it requires of him as an individual man. A single text of scripture covers this thought, and expresses the true attitude of the earnest soul in this matter, "Lord, what wilt thou have me to do?" Another text, equally comprehensive and pointed, covers the same thought, and expresses God's thoughts towards men, "Follow thou me."

Communications.

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

PLACES AND PEOPLE IN THE SOUTHWEST.

NUMBER I.

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 once, by its boiling mud and long streaks of yellow colored flats, of Thomas H. Benton's 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 say "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 the landscape, we see scenery similar to that we found in this section a little over two years ago, when riding through this country. The houses are small, patches of wheat and oat fields appear on both sides of the road; corn is well advanced and stands thick in the rows; and the fruit trees, peaches, pears, and apples, give promise of 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 reminded of a transaction in which we took part on our former trip through this portion of Missouri. It was just after the shooting of the younger of these brothers. We were on a train approaching Kansas City, twenty-two miles east. Just ahead is the small station where a freight train was stopped two years before by these "James boys," as they 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 "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 riding was grappled by the air-breaks, and shook violently in every part. The sounds of breaking timbers, iron-bars, and cast-iron wheels ahead of us, reached our ears. The women about us began to scream, and the men jumped from their seats. Small stones used for ballasting the road bed, flew in all directions, together with the pieces of the wheels and splintered planks. The car in front seemed to be sliding on the track, and tipping to the left. We felt our own seat and the one in front falling beneath us.

With infinite relief we realize that our car

had come to a rest, and was intact. Some one cried out, "All danger is over; you need have no further fear."

Men, women, and children began to boil, like bees, out of the long train. Several excitedly say, "It is a smash-up, many must be killed or wounded; let us see." As we reached the door of the car, we found hundreds of persons running down the steep and stony bank of the road; a woman climbing head foremost out of a car window; a frightened gentleman trying in vain to mount a barbed wire fence; a strong bodied man, with a smutty face, sitting bent over on the large stones half way down the embankment, and with blood issuing from long gashes in the back of his head, and already streaking his shirt-sleeves and vest. It proved to be our engineer. The fireman was crawling 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, inquiring whether anyone was injured. It proved that the engineer was the only one seriously hurt, and yet he retained his consciousness. He had been thrown, tumbling on his hands and head, down among the sharp stones. Tender and skillful men and women were soon ministering to his needs. Marvelously, the fireman, who had been buried under the engine, received not a scratch. A lady was slightly bruised on her face just under the eye, as she was thrown forward from her seat. Three cars for the baggage and passengers were lying see-saw across the track, barely saved from turning on their sides down the steep road-bed.

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, rawboned Missourian, who visited the wrecked train, and was inquiring what we were doing in the moment of the accident, he laughed immoderately upon being told that I did not purchase the paper. He soon turned away from a group of passengers talking over the results and their experiences, with this 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 car 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 brakeman to check it; and it struck our train in the sharp turn of the road. It could not be seen by our engineer twelve rods away. If some one among the workmen at the quarry, as seemed very probable, had decided to retaliate in some way for the death of Jesse James, he could not have chosen a more ingenious plot, nor a more favorable locality to execute his fiendish purpose. The feeling of all against the unknown desperado, was hot and bitter.

Here we were detained four hours. All along under the shadow of trees on the upper hillside were scattered men and women, watching the unloading of the train and the transferring 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 in Illinois, that I am thankful I'm not smashed up nor hummed 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 residences 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 without hesitation the assertion of a boastful inhabitant, "We can discount old Rome in the number and height of our hills." But it is a city of wonderful activity and enterprise—the smaller Chicago of the newer West. It commands the principal trade in Indian Territory and Texas, westward in central and southern Kansas, and far up into the mountain regions of Colorado and New Mexico. It surpasses all places in the meeting and combination of the people and the enterprises of all kinds from the Northern and Southern States, for the purpose of controlling the business of the great Southwest.

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 brûlante." 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 movement. Two of his members have declared that they will be baptized and keep the Sabbath, and many others are very desirous for a public discussion between their 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 a visit and presented in the course of conversation, my message. Some were angry against the Sabbath of the Lord; some listened 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.

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. I 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 preface 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 Sabbath-keeping 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.

The President of the General Conference of the Seventh-day Adventists, Bro. Butler,

accompanied by Bro. W. us a visit some weeks glad to meet with us. Babcock were here for 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. On the assistance of a co case, he said, was a ve day last it was permi wrapper was taken off it could be used to lay and hang it, as before, case, in a kind of spi free from all danger- bly it will last some wife may use the leg she was always very v Lord and Saviour! A that kind, two are d cian, yesterday. So reasons to thank the L than we could underst May the Lord bless Society for the progres rywhere. May he blea "Thy kingdom come." Yours in O

DEDICATION AT

It will be remember Day Baptist Church destroyed last winter have bravely rallied ar upon the site of the ol mally dedicated to the the 7th instant. The favorable to a large a came who could not fi

The exercises consist ing of the Scriptures, catory prayer and busi The sermon was pre C. Titworth, pastor Church, subject—The "In these are all my's was systematic, pragti dedicatory prayer was Kenyon, and the man Church choir.

Under the order of were received and adopted. All joined gy, and Elder Tita benediction.

Brother G. H. Est plied the Church for returned to Alfred f study, expects to co the Church in about his term of engage looking for a pastor

QUARTER

The Quarterly m Baptist churches of neticent was held f ford, beginning S 29th, with a praye On Sabbath m 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," whic discussion upon First day morn from John 10: 1 might have life, it more abundan M. Babcock ma J. R. Irish who sent a paper at on account of y unable to be pr L. Cottrell, E. half of Brother read a well pr "How to pro lowed by a sp discussion up

In the after answering of brethren, occ ter which, A fully, pres Thomas M. "Discusio read an oca

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FROM BRO. VELTHUYSEN.

HAARLEM, July 29, 1884. Brother, My first word after so long rest, of course, is a declaration and for excuse. It was a sad reason...

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.

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-Day Baptist Church at Independence was destroyed last winter by fire. The brethren have bravely rallied and placed a new edifice upon the site of the old one...

The sermon was preached by the Rev. W. C. Titworth, pastor of the First-Alfred Church, subject—The House of God, text—"In thee are all my springs."

Under the order of business, various gifts were received and resolutions of thanks adopted. All joined in singing the Doxology, and Elder Titworth pronounced the benediction.

QUARTERLY MEETING.

The Quarterly meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut was held with the church at Waterford, beginning Sabbath evening, August 29th, with a prayer and conference meeting.

Brother G. H. Randolph, who has supplied the Church for a year or more, having returned to Alfred for a further course of study, expects to conclude his labors with the Church in about four weeks, the end of his term of engagement.

HINTS ON EXEGESIS.

Prophecy.

He who would soundly and safely interpret Scripture prophecies should be very particular: 1st. To enter into the spirit of the subject and of the writers, studied.

evening session, A. E. Main addressed the meeting upon "Missionary Work," and spoke of most all of the Seventh-day Baptist churches and their location.

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.

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 above action is surely commendable. Bro. J. J. Pearce and wife donate one acre of land giving a warranty deed without any reservation.

Secretary Folger died at his home in Geneva, Sept. 4. His death was so sudden that time was not offered to summon his children to his bedside.

The first bale of this year's cotton crop in North Carolina was received at Petersburg, Va., Sept. 4. It was raised in Wako county, and is classified as middling. It sold at 11 1/2 cents per pound.

Another attempt has been made to wreck a 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 main line of the Lehigh Valley railroad near Shenandoah, Pa., sank about three feet, Sept. 4, leaving a "crack" 150 feet long and four feet wide.

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 Piegiens.

The Enterprise mine at Port Bowley, 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.

Michael Gannue is living in Scottsville, Monroe county, N. Y., at the age of 105. He is a French-Canadian by birth.

Home News.

Missouri. CHRISTIAN COUNTY.

The church in this county is about to build a house of worship. As evidence that the church appreciates the assistance rendered, the following action was taken at the Special Business meeting held on the night of Aug. 16, 1884:

Resolved, That we the Delaware Seventh-Day Baptist church, of Christian County, Missouri, return our heartfelt thanks to those who contributed the above mentioned one hundred dollars, and we pledge ourselves to use the money in good faith, to contribute of our own means, and to use our best efforts to erect a house which will serve us as a church and advance the cause in our midst.

Resolved, That we furnish a copy of the above for publication in the Sabbath Recorder 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-Day Baptist Missionary Society," chartered by the General Assembly of Rhode Island, January Session, 1880.

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 carrying forward this glorious work.

S. R. WHEELER.

Condensed News.

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.

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S. R. WHEELER.

Condensed News.

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.

The first bale of this year's cotton crop in North Carolina was received at Petersburg, Va., Sept. 4. It was raised in Wako county, and is classified as middling. It sold at 11 1/2 cents per pound.

Another attempt has been made to wreck a 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 main line of the Lehigh Valley railroad near Shenandoah, Pa., sank about three feet, Sept. 4, leaving a "crack" 150 feet long and four feet wide.

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 Piegiens.

The Enterprise mine at Port Bowley, 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.

Home News.

Missouri. CHRISTIAN COUNTY.

The church in this county is about to build a house of worship. As evidence that the church appreciates the assistance rendered, the following action was taken at the Special Business meeting held on the night of Aug. 16, 1884:

Resolved, That we the Delaware Seventh-Day Baptist church, of Christian County, Missouri, return our heartfelt thanks to those who contributed the above mentioned one hundred dollars, and we pledge ourselves to use the money in good faith, to contribute of our own means, and to use our best efforts to erect a house which will serve us as a church and advance the cause in our midst.

Resolved, That we furnish a copy of the above for publication in the Sabbath Recorder 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-Day Baptist Missionary Society," chartered by the General Assembly of Rhode Island, January Session, 1880.

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RECEIPTS.

Table with columns: Name, Amount, Total. Includes entries for James Flint, T. T. Burdick, Mrs. G. L. Green, etc.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Sept 6th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

Table with columns: Item, Price. Includes entries for Sour Cream Creamery, Sweet, Home dairy, etc.

Factory, full cream. —@10 84@94 6@8 Skimmed. 6@7 4@5 —@8 Eggs.—Receipts for the week, 8,716 bbls and 5,999 cases.

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. 13, 1884.

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 before Sept. 15th.

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

THE regular quarterly meeting of the Executive 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.

LETTERS.

E. R. Green, C. A. Burdick, A. E. Main & 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. H. Maxson, O. Maxson, J. F. Hubbard, L. E. Livermore, C. C. Kromer, T. H. Tucker, Royal Baking Powder Co., H. D. Clarke, H. W. Sullivan, O. L. Wells, S. D. H., A. H. Lewis, U. M. Babcock, Mrs. D. C. Gardner, Geo. H. Babcock, J. B. Clarke, G. D. Maxson, P. C. Maxson, Mrs. C. McWilliams, F. O. Burdick.

Advertisement for the World's Exposition in New Orleans, featuring a globe and text about the exhibition and ticket information.

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some building lots in the village cheap, on exchange for stock. My only reason for sale, this property is, I have all I can do to do it.

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W. WARNER BROS., BROADWAY, NEW YORK.

Medical College and Hospital for Women, West 54th Street, New York City.

WOOD HOMES! CHEAPEST AUCTION MARKS IN NEW JERSEY.

Popular Science.

MACKEREL PARASITES.—Prof. Huxley has written a letter on the "mackerel disease" 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 opened."

MAKING GLOBES.—The material of a globe is a thick, pulpy paper like soft straw board, and this is formed into two hemispheres from disks. A flat disk is cut in gores, or radial pieces, from centre to circumference, half of the gores being removed and the others brought together, forming a hemispherical cup.

is the best and shortest route to and from Chicago and Council Bluffs (Omaha), and that it is preferred by all well posted travelers when passing to or from CALIFORNIA and COLORADO.

It is often asked, What is the cause of earthquakes? Scientific men are not agreed. They generally agree that the interior of the earth is in a state of intense heat, and some attribute earthquakes to the admission of water, which would be converted into steam.

Proceeding and accompanying volcanic eruptions, especially of the explosive type, often subterranean explosions, which are often heard hundreds of miles.

But the association of earthquakes with bodily movements of large areas of the earth's crust suggests another and a far more probable cause. The earth's crust, as is well known, is in gradual movement by elevation or depression almost everywhere.

Tax styles of architecture, Mr. W. Scott Morton says, are so varied that it is impossible to lay down any fixed rules for interior decoration, but he points out that every good color scheme has the three practical primaries, red, yellow, and blue, in modified proportion; that all color should be sympathetic, adapting itself to the uses of the building where it is applied, and that attention should be paid to the influence of color on the health of the people.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50.

FLORIDA Illustrated. Containing 50 beautiful illustrations of Florida Scenery, with descriptions of the State.

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AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlou. Third Edition—Revised. 168 pp. 25 cents. This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narratives of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. 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. COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

TRACTS. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pp. No. 11.—Religious Liberty Endangered by Legislative Enactments. 18 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath. 40 pp. No. 16.—The Sabbath and its Lord. 28 pp. No. 18.—The Bible Doctrine of the Weekly Sabbath. TOPICAL SERIES.—By Rev. James Bailey.—No. 1, "My Holy Day," 28 pp.; No. 2, "The Moral Law," 28 pp.; No. 3, "The Sabbath under Christ," 16 pp.; No. 4, "The Sabbath under the Apostles," 12 pp.; No. 5, "Time of Commencing the Sabbath," 4 pp.; No. 6, "The Sanctification of the Sabbath," 20 pp. "THE SABBATH: A Seventh Day, or The Seventh Day. Which?" By Rev. N. Wardner. 4 pp. "THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp. "Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp. "THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp. "Did Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.

WHICH DAY OF THE WEEK DID CHRISTIANS KEEP as the Sabbath during 500 years after Christ? By Rev. N. Wardner. 4 pp. *Rev. N. Wardner's eight tracts are also published in German. Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to Rev. L. A. PLATT'S, Alfred Centre, N. Y.

MEMORIAL—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

ALBION ACADEMY. ALBION, WIS. TWO COURSES: MODERN AND CLASSICAL. Equal privileges for Ladies and Gentlemen. Expenses \$100 to \$125 per year. CALENDAR FOR 1884-5: Fall Term begins Wednesday, Aug 27th; ends Wednesday, Nov. 26th. Winter Term begins Wednesday, Dec. 10th; ends Wednesday, March 18th. Spring Term begins Wednesday, March 25th; ends Wednesday, June 24th. For particulars, address F. E. WILLIAMS, Principal.

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Table with columns: STATIONS, No. 8*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, etc.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.58, Vandalla 6.00, Allegheny 6.50, etc.

Table with columns: STATIONS, No. 1, No. 5*, No. 8*, No. 9. Rows include New York, Port Jervis, Hornellsville, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.30, Andover 6.05, Wellsville 7.25, etc.

Table with columns: STATIONS, 15, 5*, 9, 35*, 21*, 37. Rows include Carrollton, Bradford, Bradford, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 5.45 A. M., daily, from Hornellsville, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.45 A. M.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1884.

THIRD QUARTER. July 5. David, King over all Israel. 2 Sam. 5: 1-12. July 12. The Ark in the House. 2 Sam. 6: 1-12. July 19. God's Covenant with David. 2 Sam. 7: 1-16. July 26. Kindness to Jonathan's Son. 2 Sam. 9: 1-13. Aug. 2. David's Repentance. Psa. 51: 1-19. Aug. 9. Absalom's Rebellion. 2 Sam. 15: 1-14. Aug. 16. Absalom's Death. 2 Sam. 18: 24-33. Aug. 23. The Plague Stayed. 2 Sam. 24: 16-25. Aug. 30. God's Works and Word. Psa. 19: 1-14. Sept. 6. Confidence in God. Psa. 27: 1-14. Sept. 13. Waiting for the Lord. Psa. 40: 1-17. Sept. 20. A Song of Praise. Psa. 103: 1-22. Sept. 27. Review.

LESSON XII.—A SONG OF PRAISE.

For Sabbath-day, September 20.

SCRIPTURE LESSON.—PSALM 103: 1-22.

1. Bless the Lord, O my soul: and all that is within me, bless his holy name. 2. Bless the Lord, O my soul, and forget not all his benefits: 3. Who forgiveth all thine iniquities; who healeth all thy diseases: 4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies: 5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's: 6. The Lord executeth righteousness and judgment for all that are oppressed: 7. He made known his ways unto Moses, his acts unto the children of Israel: 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy: 9. He will not always chide; neither will he keep his anger forever: 10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities: 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 Lord pitieth them that fear him: 14. For he knoweth our frame; he remembereth that we are dust: 15. As for man, his days are as grass; as a flower of the field, so he flourisheth: 16. For he shall pass over it, and it shall be gone; and the place thereof shall know it no more: 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness upon children's children: 18. To such as keep his covenant, and to those that remember his commandments to do them: 19. The Lord hath prepared his throne in the heavens; and 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 word: 21. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure: 22. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

LEADING THOUGHT.—God is to be praised for his mercy.

GOLDEN TEXT.—"Bless the Lord, O my soul, and forget not all his benefits."—Psa. 103: 2.

OUTLINE. I. God's loving kindness. v. 1-5. II. His goodness to Israel. v. 6-18. III. A call to praise. v. 19-22.

QUESTIONS. 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. 3, 4, 5? Who forgives iniquities? 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 heart 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 ingratitude. 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.

V. 5. Who satisfieth thy mouth . . . thy 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 being widened from himself, he now, in verses 6-18, 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 righteousness and judgment for all that are oppressed. He does not leave the poor and needy to perish, but 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 and acknowledged it.

V. 8, 9. Merciful and slow to anger.

He is not hasty, and then suddenly withdrawing, but continually coming to supply our wants and ever patient with all our weaknesses. He will not always chide. Some judges are always chiding and condemning. Not so with the Lord. He will discipline and lead his people through trials but will show mercy through it all.

V. 10. He hath not dealt with us after our sins. God sees the heart and understands all our weaknesses and errors, and deals with us according to mercy.

V. 11. As the heaven is high above the earth, so great is his mercy. This is a strong comparison used to express the magnitude of God's mercies.

V. 12. As far as the east is from the west, hath he removed our transgressions. Another comparison to express the wide freedom from bondage to sin, that is found in the salvation which God has revealed.

V. 13. Like as a father pitieth his children, the Lord pitieth. This expresses David's sense of the extreme tenderness of the Heavenly Father towards those that love him.

V. 14. For he knoweth our frame. He knows how much we can endure, and when our burdens are more than we are able to bear, he is ready to bear them for us.

V. 15, 16. Man, his days as grass, a flower of the field. Human life is transitory, it springs up in a day, and is soon expended and passes away. The fathers and mothers that built our old homes have gone and left them, and are known there no more. Such is the brevity of life, and so feeble that the passing wind may drive it away.

V. 17. But the mercy of the Lord, from everlasting to everlasting. Here he brings in the contrast. Man's life is short, God's mercy, long, from generation to generation, even upon our children's children.

V. 18. To such as keep his covenant and remember his commandments. Here the mercy is described as descending upon the distant posterity of a covenant-keeping people. The prayers of a mother in behalf of her children will be answered long after her death, and they will be blessed because she was faithful.

V. 19. The Lord hath prepared his throne. The Lord's throne is eternally fixed far above the turbulent strifes of this world. David probably had in mind some of his own experience and the uncertainty of his own throne. But there was great comfort in the thought of an all-merciful Father seated on an eternal throne, where wicked spirits could never overcome him. This signifies his supremacy over all the kingdoms of the earth.

V. 20. Bless the Lord, ye his angels. In view of his greatness, infinite power and endless mercy, the highest angels are called upon to bless his holy name.

V. 21. His hosts, ministers of his. Those who are brought into the highest and closest relations to him are exhorted to bless the Lord with all 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 co-laborers:

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 life 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 sorrow.

MEMORIAL.

As evening and morning make up the days of earth, so in our experiences there come the shadows as well as the lighter colorings, 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 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 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 them down and wait for the Master's call to come home. Such has been the experience of our loved

teacher, Erastus A. Green, who so peacefully fell asleep at his home, Aug. 29, 1884. He went out from his class Sabbath afternoon, Aug. 8th, where he had so faithfully and acceptably labored for nearly seven years, with the expectation of returning to his well-loved work when the Sabbath should again come, but God had a better work for him. The trusting and waiting of earth was nearer over than he thought, and the need be trial, even unto death, was soon to be exchanged for a crown of life. The long night of suffering came to an end. The hard struggles were finished, and victory followed. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Safe, safe at home; life's day of toil is over, The rest is gained, the well-fought battle won, The sower's tears dried in the joy of harvest, The weary heart blessed with his Lord's "Well done!"

Lord of the harvest, Captain of thine army, Breathe o'er us all fresh strength for days to come; Oh, bind us close in love to all who love thee, And make more real our bond with those at home. And may precious comfort, Heaven's sweetest blessing—

Fall on that heart which thou hast stricken sore, Till life's rent veil reveal in deathless beauty, Our loved ones waiting on the other shore, L. A. HULL, M. K. M. BABCOCK, Com.

Books and Magazines.

ACCORDING TO Edwin Alden & Bro.'s (Cincinnati, O.) American Newspaper Catalogue for 1883, there are 14,807 newspapers and magazines published in the United States and the British Provinces. Total in the United States, 14,176; in the British Provinces, 691; divided as follows: Dailies, 1,357; Tri-Weeklies, 71; Semi-Weeklies, 168; Sundays, 295; Weeklies, 10,975; Bi-Weeklies, 39; Monthlies, 1,502; Bi-Monthlies, 26; Quarterlies, 88; showing an increase over the publications of 1882 of 1,694. The greatest increase has been among the weekly newspapers of a political character(?) while it has been least among the class publications. The book is very handsomely gotten up and contains some 850 pages, printed on heavy book paper, elegantly bound in cloth. It will be sent to any address, prepaid, on receipt of \$1 50.

MARRIED.

In Portville, N. Y., at the residence of the bride's father, Wm. E. Hornblower, Esq., Sept. 2, 1884, by Rev. J. G. Burdick, Mr. E. W. DOOLITTLE, of Birmingham, and Miss NORA M. HORNBLOWER. At Ashaway, R. I., Sept. 3, 1884, by Rev. I. L. Cottrill, Mr. FRANCIS F. HAZZARD, of Peace Dale, and Miss ELIZA A. TAYLOR, of Hopkinton. In Hebron, MeHenry Co., Ill., Aug. 27, 1884, by Eld. N. WARDNER, Mr. ALLEN B. WEST, of Christians, Dane Co., Wis., and Miss HATTIE E. BROWN, of Hebron.

In Little Genesee, N. Y., Aug. 28, 1884, by Rev. Geo. W. Burdick, Mr. ELLERBE JACQUES, and Miss HARRIET WILBER, both of Little Genesee.

DIED.

In Westerly, R. I., Aug. 29, 1884, of cholera infantum, EDMUND COON BARKER, infant son of William H. and Abbie Coon Barker, aged 8 months and 27 days. o. u. v.

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 38: 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 delivering 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 82 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 Sabbath

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THE CHOICE

The following paper was at the Ministerial Conference Aug. 20th, and requested for THE SABBATH RECORDER:

The choice of Judas foreknowledge of the says: "For Jesus knew who they were that should betray him."

Saviour at different times knew just what Judas would do. John 6: 70 answered them: Have no and one of you is a de

In Christ's prayer for all believers, recorded said: "While I was w I kept them in thy n gavest me I have kept lost, but the son of scripture might be false, "that the scriptu is found also in John I have chosen, but th

he fulfilled, he that bath lifted up his heel passages point out as Christ's omniscience, to use to accomplish he came to make, and plan of salvation. A sarily come from an him, who knew most So Christ, through t know how to choose the fulfillment of his ing with man's free-

Other things are choosing of Judas w own circumstance. I probable supposition follower of Christ w motives, but with The germs of evil gradually under ten which the disciples their first journey w them from tempta ways.

Christ's charge w vide neither gold your purses, nor so ther two coats, neit for the workman? But there came a n in the direct comp As soon as the twa body traveling with money and other o ing to the poor, some one should

of the company Thus he found hi er sums of mone more peasant, and greater temptation ness, unfaithfulne 12:58 reads: "Wh for three hundre poor? This he the poor but bea the bag, and bec So it would beco feel at ease with clearly the law unselfishness. I plain, practical would, as peop that the preachi torical, intellit didn't touch his et. Of course Judas to get re sometimes do very critical w this is not wor and not from own faults less ister of the g teaches unselfi obedience to C great diligenc fails to be sin spot, we mak nify it, and s iour's words t But we im