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WHERE ARE THE WORKERS?

BY ANNIE L. HOLBERTON.
 Where are the ardent lovers of His cause?
 Where are the willing workers for the truth?
 For all hands that are empty
 There's work to do in plenty,
 For manhood, gentle womanhood and youth.

We now have earnest workers in the field,
 Whose hearts are consecrated, true and strong;
 But there's need in the by-ways
 As well as the highways,
 That unto us, my sisters, may belong.

Though our light may be feeble in its glow,
 A ray might reach some wanderer on the way,
 A work however lonely
 In God's sight yet is holy
 If faithful to our duty day by day.

There's comfort in the hope that even I,
 Unworthy, weak and humble though my part
 Might through some written measure,
 Drawn from the spirit's treasure,
 Speak comfort to one sad and lonely heart.

All should be willing workers in their sphere.
 No lot in life too humble, none too high.
 Work for the good we cherish,
 For souls that else might perish:
 He calls us, for the day is passing by.

PLACES AND PEOPLE IN THE SOUTHWEST.

NUMBER VII.

Trinidad is the first town of considerable size which we reach in the Rocky Mountains. It lies between Fisher's Peak and Simpson's Rest,—the latter, a lower elevation, named from a resident of the place, who expects to be buried on its top. Here a motley group of people are met at the depot, and in the streets, as varied in appearance as their painted wooden, red brick, and sun-dried mud houses. An honest looking old gentleman is selling his supply of milk to the passengers; some thrifty women are furnishing coffee and cakes; an occasional sleek and good-natured negro is acting as waiter; swarthy and shiftless Mexicans have come out of their hovels, or are bringing into market some vegetables raised upon the patches of land which they irrigate in the vicinity; strong bodied and intelligent men are conversing earnestly, doubtless, about their mining business in the mountains, or their extensive cattle trade, which centers in this town; and smutty-faced laborers from the coal mines in the neighborhood, are returning to their homes. In this region is one of the four fields of bituminous coal, which are operated by the company owning the Santa Fe Railroad. The others are near Topeka, Kansas, at Canyon City, Colorado, and in the southern part of New Mexico. A large share of the product of these mines at Trinidad, is manufactured into coke, to be used in smelting silver and copper ores. At least one-fourth of the freight carried by this railroad consists of coal dug from its different mines, requiring in the Summer as many as six hundred cars per week, and in the Winter twelve hundred.

But we are soon speeding our way by irrigated wheat-fields, round projecting rocks, across the openings into charming valleys, toward the steep ascent of the Raton Mountains. We get frequent views of the old Santa Fe Trail, as it winds through the gorges, and along the sides of the foot hills. It passes near the railroad track and by the large Square house, an old stage-station, owned by Dick Wootten, an elderly gentleman, who has long lived at this place, and is well known in this country. He claims to have discovered a pass for a wagon-road through this range of mountains. At any rate, he secured from government the right to build such a trail through this canyon, which is very narrow where his house stands; placed a stout gate across the road; and charges every team passing the toll of one dollar. A strong rope is stretched between the gate posts, and the hale looking guardian is pointed out to us. The train hands have a hearty word to say for him. Two immense engines, with many puffs of steam, drag our cars up the mountain, with the grade of 185 feet to a mile, in graceful curves, and along side of the old "switch-back" tracks by which this summit, nearly 8,000 feet high, was formerly crossed. We dash into a tunnel near the top, and in a few moments emerge into the Territory of New Mexico; and then we rapidly descend the southern slope, through a winding canyon, into the town of Raton, where the

scenery is very picturesque. We are told that some of the finest mountain views in this country can be seen from the crest of the range we have just passed. Nearly all the highest peaks of what constitutes the "Rockies" are within the horizon, which extends beyond their brown slopes and their snow-crowned heads, and beyond the long swells in the plains, a hundred and seventy-five miles away. But we have no time to stop here, and enjoy these views.

We are now entering a sheep-raising district, the most celebrated in our country. For some years recently, New Mexico has sustained as many as ten million sheep. Two years since, it was estimated that at least two million were feeding in this section alone. Now we see only a few flocks remaining. The reduction of the tariff in wool has so reduced the price of it, that these animals are either killed, or sold to herders who are endeavoring to keep them on the Staked Plains—a barren region in Texas. Besides, it has been found that cattle will not feed upon the lands, whose grass has been cropped by the sheep. The latter eat it so close to the ground that the former cannot graze upon it; and usually they impart to its skin, that most other ruminant animals avoid the localities which they have frequented. An old settler with whom we converse on the train, has sold in the past few days a flock of forty thousand, and substitutes cattle on his range. Some of the Mexican inhabitants have, in the last dozen years, managed their sheep husbandry with great success; and occasionally one among them counts his wealth from one to two millions of dollars. Farther south and west in the Territory, this industry still receives marked attention, particularly by people who have acquired a thorough knowledge of it, and have no experience in raising cattle and horses. The sheep belong to the Chihuahua (Old Mexican) stock, and are generally graded with the Merino. They were first introduced by the Franciscan monks, over two hundred years ago; and distributed among the Indian tribes from here to Southern California. They have been the source of unspeakable comfort to these natives, and a means of partially civilizing them. We notice in nearly every flock, what is a normal tendency in sheep, the change in the color of the wool to black in large numbers of them. The annual cost of keeping these animals ranges from fifteen to fifty cents per head, and their fleeces are cut twice each year. Usually the profit is large. It is an interesting sight to watch the herders—sometimes women and boys—standing among the sheep scattered in groups of many thousands along the broad valleys or on the sides of mountains; or slowly driving them over the undulating plains, or down steep and rocky slopes, to fresher grazing spots. The scenes are purely Asiatic, especially in the long dark-gray clothing of many of the keepers, in the mixture of goats with the sheep, and in the occurrence of sheep-folds—corrals—made roughly of stakes of irregular lengths driven into the ground. At night-time, we have listened, while sleeping beside a trail among the mountains in Western New Mexico, to the diabolical howling of the coyotes—medium-sized wolves—prowling at night around these folds.

A typical Mexican of the higher class and his wife ride southward in the car with us for several hours. The man presents in his face the features of the three races from which springs the Castilian, the Moorish, and the Indian, the last in only a slight degree. He has a heavy countenance, light brown in color, a dark eye, strong under-jaw, and a thick mat of brownish hair. He is slow and deliberate in his movements, but has a shrewd business air about him. In form and intelligence, he is superior to the average of his countrymen. He wears plain broadcloth, heavy boots, and the popular light-colored Spanish hat, with a wide brim, and a silver-braided cord and tassels of the same material. The woman is mainly Indian in her appearance, but has sufficient Spanish blood to give her some animation of spirits and a somewhat intellectual look about her forehead and eyes. Her skin is dark brown, her eyes and hair jet black, head and face quite small but well shaped, and her body slim and under-sized. A languid and listless expression is worn in her

countenance, except when she, now and then, glances about with a quick, suspicious, and half-spiteful motion. She is richly dressed in silk, with gold jewels on her fingers, wrists, and neck, and with a finely embroidered shawl thrown over her head in place of a bonnet. She rarely speaks even to her husband, who sits by her side. In color, features, manners, and dress, she is a very fair representation of hundreds of Mexican women whom we subsequently meet in the villages and the cities of this southwestern region. Very many of them, in whom is a large mixture of the Pueblo Indian blood, have the saddest, most forlorn, and immovable faces we have ever seen. Rarely are they lighted up with any smiles or cheerfulness. Accustomed to hard work, with no conveniences for lightening it, treated by their husbands with little affection or kindness, living in the small and close rooms of their mud-wall buildings, and debauched by the vices which the Spanish rule for two centuries has introduced into this country, they generally present a degradation which is most painful to behold.

THE JOY OF CHRIST.

In the last hours of the Redeemer's life; after the great feast of love, and prior to the sublime act of love on the cross, when tender words fell from his sacred lips, and his heart poured itself out in beautiful discourse, the constant burden of his conversation was the legacy of joy to be inherited by his disciples.

Having set forth the spiritual oneness of himself and his people under the apt metaphors of the vine, the branches, and the fruit, he exclaims: "These things have I spoken unto you, that your joy might remain in you, and that your joy might be full. And later in his discourse, after plainly telling them of his approaching separation from them for "a little while," and beholding their grief, he tenderly adds, "Ye shall be sorrowful, but your sorrow shall be turned into joy, . . . and your joy no man taketh from you."

And still further on, to lighten the heavy blow that should fall upon the defenseless flock, when the shepherd is smitten and the sheep are scattered, he encourages them to pray with the gracious promises "Ask, and ye shall receive, that your joy may be full." And in the high-priestly prayer, as the mighty intercessor between God and man, looking backward to Eden and forward to the judgment, and comprehending in one holy fellowship all his disciples to the end of time, he prays, "that they might have my joy fulfilled in themselves."

What is this joy which Christ promised to his disciples, and for the bestowment of which he prayed to his father? He always speaks of it as "my joy." Not "joy concerning me," nor "joy derived from me," nor "my joy over you," but "my joy" really and truly; the joy felt by Christ himself, the joy of his own free, glad spirit; this was to be the disciples inheritance. What a priceless legacy!

To a superficial student of Christ's life, he seems an utterly joyless person, "a root out of dry ground." To many a Christian even, he is only "a man of sorrows and acquainted with grief." The outward meanness of his earthly life, the inward bitterness of his spirit in "enduring the contradiction of sinners," the pangs of Gethsemane and Calvary, these are strange and inexplicable sources of joy to the worldling. But are these the real springs of the Redeemer's joy? Must we not go deeper into the heart of Christ to discover the fountain of that joy, in which he so earnestly longs to have all his disciples share?

The writer to the Hebrews furnishes our answer: "Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God." Here "the joy that was set before him" is distinctly mentioned as that in the strength of which he "endured the cross and despised the shame." His joy, then, was something separate from and superior to, all the outward meanness or inward bitterness of his earthly life. This joy disarmed of its sting, all his sorrow, and took away the shame of his humiliation.

The first element of this joy was his self-consciousness of the abiding love of his Father and of his eternal oneness with the Father. His was an errand of love in the world. On this mission his Father had sent him. And from the moment of his incarnation, when angels heralded his advent as "tidings of great joy," until the last moment on the cross, when in dying he exclaimed "It is finished, my work is accomplished," he ever always possessed "the high consciousness of bliss and dignity" in his Father's love.

This consciousness utters its voice in those strange words in the temple, spoken by him, when but a lad to his sorrowing parents: "Wist ye not that I must be about

my Father's business?" This consciousness was deepened at his baptism, when, lo, a voice from heaven said: "This is my beloved Son in whom I am well pleased." This consciousness again asserted itself with power in the memorable prayer at the tomb of Lazarus: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always." This consciousness became yet more profound, when in nearness to the awful conflict, of Gethsemane, Christ, in human anguish of spirit, cried out: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from heaven, saying: "I have both glorified it, and will glorify it again." And even in that most solemn hour, when his Father, because of our sins, withdrew from him, our substitute, the manifestation of his love, and left him in extreme and inexpressible desolation of spirit, so pure, strong and sublime was Christ's consciousness of the oneness that he still possessed with God, that he could feel the bond of union between the Father and himself, and say: "My God! My God."

In this ever-present sense of his Father's love and oneness with him, resided the secret springs of Christ's abiding joy. For this consciousness transfused all the outward meanness of his station into the resplendent glory of God. Well might he bear the scorn and reproach of men, the agony of his passion, and his bitter struggle with Satan, bathed as his spirit ever was, in this transcendent glory: "I and my Father are one."

Another element in Christ's joy was the final result of his mission, which his omniscient eye beheld as certain and already assured, namely, his mighty victory over sin and death, by virtue of which, exalted to the place of power, he was the mediator and intercessor of unnumbered human souls saved from eternal death by his redeeming blood.

In offering the high-priestly prayer before his death, he anticipates his office of intercessor. To him already sin is vanquished, death is robbed of its sting and the grave of its victory, and the eternal blessedness of all who believe in him is secured. Already in spirit is he exalted to be both a prince and Saviour. Already the rapturous shout of that "great multitude which no man can number," falls upon his ear: "Salvation to our God which sitteth upon the throne and unto the lamb that was slain." What transports of joy must have thrilled the heart even of the suffering Christ when he caught these strains of celestial felicity; when in full view he beheld those who "came up out of great tribulation, and had washed their robes and made them white" in his most precious blood, standing before his throne, serving him day and night in his temple; hungering no more, neither thirsting any more; because by him fed, and led unto living fountains of waters!

In the full consciousness of this he prayed: "And now I come to thee, O Father," to take my mediatorial place and power; and these things I speak in the world, that they, my disciples, might have my joy fulfilled in themselves.

Surely, the Father heard the prayer of his Son and will completely answer it. The holy joyfulness of Christ, his glad exultation of spirit shall become, by means of the awakening of his love in human hearts, the inestimable legacy of every true disciple.

What manner of Christians ought we then to be, if such is our heirship? How ought we to keep in our minds the ever-present sense of Christ's love and of our oneness with him; even as he kept ever in his mind the consciousness of the love and unity of the Father!

How ought the assurance of our eternal joy in Christ to lift us above duty and drudgery, making our Christian service a delight, and all our sacrifices seem petty and insignificant compared to the glory that shall be revealed in us! *Central Baptist.*

THOUGHTS AFTER VACATION.

The summer months are not generally the time when we can best discern spiritual progress and increase. In city life it is a time of going to and fro, and who can tell the amount of good done, if when the traveling valise is packed some good seed is placed therein to be dropped by the way. The writer believes that once a Christian, *always, and everywhere a Christian.* We can bathe our weary feet in the rippling brooklet that winds its way by the old farm house, carrying in its course some of the mountains' freshness and coolness. Or if nature and circumstances favor, we can allow the cool and invigorating splash and dash of the briny ocean to play upon us, and from the brightness and freshness of the one, and the fullness and beauty of the other find inspiration for a psalm of praise and thanksgiving unto the Lord God, who is the maker and creator of all things. Vacation time to the Christian, whilst a time for unbending and relaxation should never be a time of laxness in spiritual duties. We are known by our fruits: men take knowledge of us; the thought that the eyes of the Lord are in

every place, should inspire us at all times, with a filial inspiration to do good unto all, and in everything to give thanks, that others seeing our good works, may take knowledge of us that we have been with Jesus and learned of him.

Friend, what seed did you sow during your vacation trip? where did you go? what did you do for Jesus?
 Now the past is past, and beyond recall. If we are wise let us plan to redeem the time, for the days are not less evil than the times of the past, we need to watch and pray, lest we enter into temptation. An idle do-nothing Christian is a libel on the name of the Christ, who went about doing good. The King's business is urgent, souls are perishing for lack of knowledge. Knowledge which comes not simply from the word preached, but from religion practiced and demonstrated by men and women, who show that they care for souls, by looking unto Jesus, and crying unto others as they run the race of life and for life. "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." To-day, not only thinking men, but the unthinking crowd, demand some new thing in religion to feed and please the fancy. Nevertheless, the old fashioned theology well practiced, saint and sinner, old and new fashioned have to confess, practically as far as it concerns holy living and active service in the cause of Christ, is a good thing, and does not appear as effete as some modern ideas men proclaim, men who find it worth their while to stay in sheep's clothing among the sheep, because the good shepherd leads even his rebellious flock in pastures green. Wrestling the Scriptures is not a new trade. It started before apostolic time. Satan tried it both with and in the days of Adam the first and second. Satan by his own lying interpretation sought to use Scripture to his own end and purpose. Let us pray, "from all error and false doctrine good Lord deliver us."

Justification by faith is a truth and doctrine older than Luther. The precious blood which cleanseth from all sin, was typified long before the Lamb as God was offered on Calvary. He, whose great heart swelled with forgiving love until it burst, and who in death's agonies, crushed with a burden heavier far than the cross, cried, "Father, forgive them, they know not what they do," taught if men, like the sinners at Jerusalem, despise the gathering purpose of him who would gather, as a hen gathereth her brood under her wing, then the accumulating of evil within and without, shall like a flood sweep men away. Now the door of mercy stands open. Then the righteous, made so by the cleansing, atoning blood of Jesus Christ, shall be safe and the door shall be shut. The awful, hopeless condemnation of the ungodly stands out clear and distinct in the written unalterable words: "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; Rev. 22: 11. Poor hope of final and future salvation for sinners who reject salvation now; for now is the day of salvation.—J. F. Avery.

HOW TO CURE GOSSIP.
 Adopt this rule: Let all who come to you with stories about mutual acquaintance know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book, and ask the party to allow you to copy the words, so that you can make no mistake.
 You will have to do this not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.
 But you ask, "Will it not be mean to go off and detail conversation?" Not at all when your interlocuter understands that he must not talk against an absent person in your presence without expecting you to convey the words to the person, and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip, it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.
 Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor, that if any one speaks to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately, and report the conversation and the names; or, still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives among his fellow-men.
 Try our rule, try it faithfully, with meekness and charity, and if it does not work well, let us know.—Rev. Dr. Deems.

Missions.

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

ELD. H. E. BABCOCK, of Orleans, Neb., while reporting a missionary trip to Walnut Creek and Red Cloud, says that agriculturally, the Republican Valley has been a complete success this season, and good health abounds.

WE wish to remind our churches and all friends of missions that their contributions are needed at the beginning of the year as well as at its close. The work does not stop; the missionaries send their reports, and orders for their salaries are to be voted. Funds will be needed at our December Board meeting for this purpose. And we would again call the attention of the churches to the fact that quarterly remittances are much more desirable and helpful than those which come yearly, especially if they do not come till the close of the year.

THERE are some who do not seem to believe in rules, organization, system, or, as it is called by way of hearty disapprobation, "red tape." But just now we see political men of all parties busy at their work. We may not think all their aims are righteous, or all their methods wise and just, but we do acknowledge the necessity to Democrat, Republican, and Prohibitionist alike, of rules, organization, system, "red tape," and "out-and-dried" measures and speeches. So the kingdom of God is to be advanced through carefully devised ways and means. Many results that seem to the superficial observer to have been reached easily, are really the product of carefully studied and far-reaching plans. The Holy Spirit is just as willing to help one in the work of preparation as he is in an extemporaneous address or measure.

DR. FAIRBURN, in his lectures on the comparative history of the greater religions at Andover Theological Seminary, reported Max Muller as having said, some months ago, in conversation upon the Brahmanic philosophy, the following: "If the Bible were placed with these books, the contrast would be so great as to be the greatest demonstration of its truth. The extraordinary thing is this; you get almost priceless gems, but they are hidden in perfect mountains of rubbish; and the priceless gem is not the thing, strangely, that the people who possess the book most value, but it is the mountain of rubbish."

It is on precisely this ground that we rest the duty of supporting foreign missions. And those Christian ministers and teachers who select only the "gems" of heathen religions and philosophies for holding up before the people, show, it seems to us, both a lack of breadth of conception and of honesty, and place hindrances in the way of one of the grandest enterprises of Christian churches—the evangelization of the nations of the earth.

MISSIONARY SKETCHES.

NUMBER II.

No report of the committee appointed in 1802 to recommend some plan of united missionary work among the churches, agreeably to the proposition of Eld. Henry Clarke in 1801, has been found.

"An explanation of the duties and powers of the Sabbatarian General Conference," reported by a committee of the Conference of 1803, made it one of the duties of Conference "in case circumstances admit; to send traveling preachers to visit remnants of churches, and to organize or gather new churches," etc. This report was not however adopted; and the constitution or rules of fellowship finally approved by the Conference in 1805 made no mention of missionary work, but had reference almost entirely to the relation between the Conference, and the churches. Still missionary labor had been and was to be a subject of most earnest consideration, for the missionary spirit could not be quenched. At the Conference of 1808 arrangements were made for quarterly visits the next year, by four brethren, to the little church at Burlington, Conn. In 1809 Conference recommended the churches to appoint messengers to visit remote branches for the purpose of organizing new churches, or, if that was not thought best, to form classes or societies and encourage them to hold meetings on the Sabbath, to improve their gifts, and to watch over one another; ministers were recommended to visit the Burlington church in its destitution as often as convenient; and in the Circular Letter it was stated that a tenth part of the money unnecessarily spent by members of the

gospel. After thorough discussion the Conference unanimously agreed that the time had fully come for putting the missionary plan in motion, and appointed the first Board of Trustees and Directors of Missions as follows: Eld. Henry Clarke, Brookfield, N. Y., Dea. Daniel Babcock, Hopkinton, R. I., Dea. John Green, Berlin, N. Y., Barzilla F. Randolph, Piscataway, N. J., and Abel Burdick, Alfred, N. Y. The Board of Managers at once organized and chose Eld. Matthew Stillman as leader in the mission for the ensuing year, and Bro. Amos R. Wells as his "concomitant" or assistant.

The circular missionary address signed by the moderator and clerks of the Conference, was from "The Messengers and Brethren composing the Seventh-day Baptist General churches, since the Conference undertook the publication of the 'Rise and Progress of the Sabbatarian Churches in America,'" in 1806 or 1807, would furnish the funds needed for such publication and leave enough to support missionaries for one year. In 1811 a request came to Conference from about twenty-six brethren in the town of Rome, N. Y., who were members at Hopkinton and Berlin, for prayers, and for visits as often as convenient. A similar request came from DeRuyter in 1815, and Conference recommended that such elders and brethren visit them as could conveniently do so. The Conference of 1816 gratefully acknowledged the receipt of a number of copies of the Annual Report of the Baptist Board of Foreign Missions; and the Circular Letter to the several churches concludes with an earnest appeal to join in the laudable and excellent work of spreading the gospel light among those who are in darkness, and seeking to convert the heathen, bearing in mind the value of the souls of their fellow mortals.

In 1817 a request came from the Church at Alfred, N. Y., that the Conference should take the lead in the missionary plan already begun in several of the churches. After mature deliberation it was unanimously voted, excepting the messengers from Waterford, Conn., to recommend to the churches for their consideration and action a proposition which contained the following principal points: (1.) The object was to secure a systematic arrangement for sending out missionaries. (2.) It was recommended that all churches and societies not organized for the promulgation of the pure gospel should so organize. (3.) The General Conference should be the Central Society of the Seventh-day Baptists of America to designate missionaries, etc.; and at its annual meeting should appoint a committee to consist, if practicable, of one from each society, this committee to be known as the Board of Trustees and Directors of Missions of the Seventh-day Baptists in America. (4.) This Board, its officers serving without remuneration, was to have charge of the missionary work of the denomination, and to make an annual report to Conference of its proceedings. (5.) It was deemed not advisable for any one society to send out missionaries, even at their own expense, without first obtaining the approbation of the Conference, for the person to be sent; but they might send their own elder or preacher to visit particular places. (6.) It was thought proper for two to go in company, one of whom might be only licensed to preach, the other being clothed with greater authority. (7.) It was considered indispensable that the Board should learn from the churches through messengers or letters how much money it could depend upon receiving.

At the Conference of 1818 requests came from Lost Creek and Salem, W. Va., for ministerial assistance, and the requests were favorably received. Deacons Daniel Babcock, of Hopkinton, R. I., and John Green, of Berlin, N. Y., and Abel Burdick, of Alfred, were appointed a committee to draft a circular missionary address. The churches, branches, and societies of the denomination were recommended to set apart the first Second-day of each month at 4 o'clock, P. M., for special united prayer for the prosperity of Zion and the promulgation of the Conference, at Berlin, State of New York, September A. D. 1818, to our well beloved brethren and sisters scattered up and down in the United States of America—Greeting."

The address begins by referring to the providential openings for the spread of Christianity and to the activity of the Christian world in preparation for preaching the Gospel and circulating the Scriptures. Missionary work aims to extend the kingdom of Christ to earth's remotest bounds, according to his own command. The predictions of prophets, the promises of Jehovah, and the declarations of Jesus, are assurances of final success. For the accomplishment of this object of unequalled sublimity and magnituded the Saviour instituted the most exten-

sive and arduous ministry ever ordained, and one that is to continue to the end of the world. Some of the professed people of God in America maintained that they were under no obligations to enable ministers to go forth on a mission to other nations; and so the address proceeds to show from the Scriptures of both dispensations, from the manner, extent, and design of the ministry itself, and from reason and the nature of things, that the Gospel ministry, unbounded in extent and benefits, can not be accomplished except by the united and combined interest, energies and efforts of both the laity and clergy. To such as would excuse themselves because of poverty, the address says that poverty in general is neither caused nor increased by liberality in a righteous cause, and particularly in the case of missions. Rich and poor ought to give according to their means. The necessities of millions of our fellow creatures are calling for Bibles and preachers of the Gospel; the voice of inspiration calls for action; and our blessed Saviour laid upon us all a solemn and weighty charge to publish his Gospel among all nations. Gratitude for divine blessings and favors requires us to communicate these blessings to those who are now destitute and needy even as our forefathers were.

The address then turns to those who have already formed themselves into Missionary Societies. Whatever tends to the building up of our Redeemer's kingdom is interesting and pleasing to every true child of God. And the missionary cause is commended to us by the following facts: The teaching of the Bible in its favor; the blessed effects of the spread of the Gospel; the zeal of pious people in every denomination and land; the work of the Lord in creating a desire for the Gospel and the Scriptures; the widespread concert of action among Christians in praying for missions, which has been of unspeakable advantage to the missionary cause; stupendous changes in the political world, bringing about peace among the nations; and finally, many auspicious circumstances at home and abroad, that invite, or rather command.

The excellent address concludes with an exhortation to doubled diligence and purity of motives. Its reading is said to have produced a visible effect upon the Conference; and there was an enthusiastic response, accompanied with a feeling of weighty responsibility in view of the feebleness of the denomination.

MISSIONARY BOARD MEETING.

At the regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, held Oct. 15th, in its usual place of meeting, sixteen members were present.

The President, George Greenman, being absent, William L. Clarke presided.

The quarterly report of D. K. Davis was read by A. L. Chester, Treasurer.

Orders on the Treasury were voted as follows: To D. K. Davis, \$50; to D. H. Davis, \$150, in addition to \$250 previously ordered, making, in aggregate, \$400 for the China Mission School; to D. H. Davis, \$500, for six months' salary, also \$200 for salary of lay preachers, and incidental expenses; to Dr. Ella F. Swinney, \$300, for six months salary, and also \$50 for estimated incidental expenses to July 1, 1885; to D. H. Davis, \$638, for the erection of the Medical Building; to G. Velthuysen, \$100; to A. E. Main, Corresponding Secretary, a sum which shall equal the expense of procuring the bell, the organ for the China Mission, with insurance and freight of the same, and the quilts to be sent therewith.

The Corresponding Secretary presented an outline of work and an estimate of appropriations needed therefor, in both the foreign and home fields, for the ensuing missionary year.

The following appropriations were voted: G. Velthuysen, Holland, \$400; L. C. Rogers, general missionary in the Central Association, \$800, and traveling expenses on the field; H. P. Burdick, general missionary in the Western Association, \$40 per month, and traveling expenses on the field; J. W. Morton, general missionary in Wisconsin and Illinois, headquarters in Chicago, \$600 per year and traveling expenses; S. R. Wheeler, missionary in Kansas and Missouri, \$55 per month and traveling expenses; C. J. Sindall, general missionary among the Scandinavians, \$30 per month and traveling expenses; S. W. Rutledge and T. G. Helm, \$50 each, to assist them in missionary work, pro rata, six months, W. K. Johnson, for five months labor, \$35 per month and traveling expenses.

Instructions to the Corresponding Secretary were voted as follows:

1. That he open correspondence with Andrew Carlson in reference to his acting as

missionary in connection with C. J. Sindall among the Scandinavians.

2. To correspond with J. F. Shaw in respect to his doing missionary work in his locality.

3. That he secure the labor of S. D. Davis for three months in West Virginia, at the rate of \$400 per year.

4. That he correspond with A. J. Crofoot and our churches in Minnesota, in reference to his becoming general missionary in Minnesota, at the close of his studies, July 1, 1885.

The Treasurer, A. L. Chester, as Chairman, Joseph H. Potter, and Geo. B. Utter, were appointed the Committee on Permanent Fund, Bequests, and Devises, whose appointment shall continue until annulled by the action of the Board of Managers, or by the Society.

This Committee was empowered to appoint any one of its members to act and sign papers for it as its attorney.

The matters involved in the estate of James W. Young were referred to the Committee on Permanent Fund, Bequests, and Devises, with authority to act.

Correspondence from Geo. H. Babcock, Corresponding Secretary of the American Sabbath Tract Society, was read. It was voted to acknowledge the receipt of the correspondence, and grant the requests therein set forth, so far as the duties of our Corresponding Secretary will permit.

It was recommended that the Treasurer publish monthly in the RECORDER the receipts of the Treasury.

O. U. WHITFORD, Rec. Sec.

FROM G. VELTHUYSEN.

HAARLEM, Holland, Oct. 2, 1884.

Next Sabbath, most probably, another brother will join our Church. He is a Baptist, nineteen years of age, keeping, since some months, the Sabbath. He is a baker's man. Last week he withdrew himself from the fellowship of the Sunday-keepers.

FROM FREDRIC ANDERSON.

NEW SWEDEN, Me., Oct. 3, 1884.

Dear Brother,—I received your letter about a fortnight since, and we have been talking of it two times, but can not agree to ask for admission into your Conference. Some of us would like to, and some would not, so I think we shall have to wait some time and see what God will do, or else I fear that our church will be divided, and I should not like that. We have meetings every Sabbath and feel the Lord's spirit among us, and we ask your prayer for us, that our little church may grow and be a light up here in the wilderness at this time, and receive the crown in the everlasting life. Excuse my poor writing; I hope you may understand it, because I can talk and write very little in English. May God bless us all.

Yours truly,
FREDRIC ANDERSON.

FROM ELD. WHEELER.

PARDER, Atchison Co., Kan.

Dear Brother,—Your card announcing the \$100 ready for Texarkana gives great satisfaction. I felt anxious that the house should be completed before cold weather. Five dollars in cash were collected at the yearly meeting at Long Branch, Neb., for Texarkana. I suppose Bro. D. K. Davis has already started it off to the Treasurer. There were also a few pledges given, amounting to \$1 45 for the same purpose. The Board will act its pleasure, but this was taken expressly for that church building. It may be well to hold it particularly for that, and by and by it will help to purchase a bell or a chandelier.

The meeting held in the unfinished Seventh-day Baptist meeting-house in Texarkana was crowned with good results. Three were baptized and one was received for baptism. These, with others received by letter and experience, give a total membership of 18, with a good state of public feeling toward the Sabbath-keepers. It was hoped that the house could be dedicated this Winter, at which time I gave encouragement to be present and give a series of Sabbath sermons. But it seems that the agitation is now going on in good earnest. May the Lord of the Sabbath give wisdom and strength to our dear Bro. Shaw in this time of conflict.

Yours truly,
S. R. WHEELER.

WOMAN'S WORK FOR HEATHEN WOMEN.

Previously reported, 8 shares..... \$240 00
Ladies' Benevolent Society of Rockville,
R. I., 1 share..... 10 00
8 1/2 shares..... \$250 00

FROM CHRISTEN SWENDSEN

DANEVILLE, DAK., Sept. 27, 1884.

Dear Brother,—I have long wished to correspond with you, but as I am a foreigner it is hard for me to do so, and I hope you will excuse this my explanation. I have lately received two postal cards, and a package of tracts from you. I and family are all well. We few Sabbath-keepers hold our meetings every second Sabbath, and live in good Christian love toward one another. Bro. Coon's family from Parker used to come down sometimes, I have not heard from them since we were out in Moody County. It was their intention to go East. Since Brethren Whitford and Sindall were here, Bro. Ring has visited us once; so no missionary work has been performing in our region for a long time. We surely expected Bro. A. Carlson or some one else to come to our meeting in July; but no preacher was present. There came a good number of people to the meeting, and I can say that we in humility tried to set before them the Bread of Life. But how sorrowful I was and went away from that meeting, is more than I can tell. It seems to me that we are left alone and can not keep up what we have started. Afterwards Bro. Ring wrote to me that he was prevented by a thunder storm and lightning that killed six of his best cattle.

It was resolved that I should try to come out some time on the mission field as colporteur, and that Bro. Coon should find out if we could get gospel tracts from our society. We ought to have besides our Sabbath tracts, some to teach people to repent from sin, be baptized, and believe on God our Creator and Jesus our Saviour, and to be obedient children etc. etc. Then we by our tracts could set forth the doctrines that the Seventh-day Baptists believe and by having plenty of our own tracts, we could better, all of us, be partakers in the work that rests upon us, as a people, and the missionary spirit would work more freely among us.

It is our desire to be faithful to the end. May our heavenly Father by his power help his feeble children through all trials and temptations. Let us remember one another in prayer that we all may get safely home. Yours in bonds of Christian Love.

WOMAN'S WORK FOR WOMAN.

In giving the Bible to the nations we not only civilize them, but we equalize them. Woman looks abroad over the world, and sees that wherever the Bible with its teachings has gone she has risen from dependence and slavery to be the helpmate and equal of man. Her sphere of usefulness has been widened and her mind expanded, as her aspirations have been lifted above the cramping thralldom and drudgery of heathen life. To impart this knowledge speedily and effectually demands woman's personal work, for woman can alone effectually reach woman in heathenism. To convert a heathen mother gives us the sure hope that her children will be made sharers in the rich inheritance in that mother's knowledge of the truth, which is the power of God unto salvation unto every one who believes it. If early in the morning it was given first to publish the glad tidings of salvation, why may she not at full noon do the same, bear the news of salvation to her famishing sisters, who are pleading with extended hands across the waters? She has too long been a mere hanger-on—a camp-follower of the Christian host.—Stanley.

THE BENEVOLENCE OF THE AGE.

It is worth while to inquire whether in any denomination its members contribute for benevolence in proportion to the advance of wealth. It has been found with the English Methodists that with two and a half times as much wealth in the country as there was thirty years ago the subscriptions per member averages less. There can be no doubt that with the progress of a nation in wealth, moral and religious people are advantaged. In the United States there can be no question that the average income and the property owned by Christian people is far greater than it was a generation ago, and all evangelical churches have greatly increased in numbers, but the incomes of none of our missionary organizations have advanced anything like what they ought to have done. Considering the increased membership there is reason to believe the average per member is not higher now than it was a third of a century back. Thirty years have seen much grand work done. Church edifices of magnificence and beauty of which our fathers never dreamed, munificent endowments of colleges and theological seminaries and various other large-hearted enterprises bear witness to the liberality of Christians in this age. But, probably if the names of about one hundred men and women, who have devised liberal things were gone over, we should discover that the great bulk of all the grand benevolent work might be ascribed to them and the charity of hundreds of thousands of well-to-do Christians would make a very unfavorable exhibit. There are some Christians who are self-denying in order that they may do good, but the great majority in all churches know nothing of the blessedness of giving. At the best, it is to be feared, they give to save appearances and unpleasant comment, and they give no more than they think is sufficient for these ends.—Baptist Weekly.

Sabbath

"Remember the Sabbath Six days shalt thou labor, the seventh day is the Sabbath."

OUR readers will remember that of Brother John A. B. some time ago embraced has several times spoken in defense of the truth. This brother has found which is so likely to cause as he is. We publish from him as will explain, and trust that it leave him to fight this for him, and if you can so, write him some encouragement.

A BROTHER, who is from Lovelady, Texas writes for SABBATH REVISOR and a number in keeping the time so, with my family Word, and in following Lord of the Sabbath. know that God still has the Holy Day. I think that gives so much for studying of the great

SABBATH

BY JOHN CHARLES R. LIVERPOOL.

With regard to things, and going over fact, it is necessary. Sabbath are very apt the roots of the subject fresh our memories

(1) Concerning the keeping the Christian say a few words.

I hold it to be of p have this point clear. Here is the very rock enemies of the Sabbath. They tell us that the ordinance," and that to keep it holy than to proclaim to the world of the Lord's Day re Church authority, and the Word of God.

Now I believe that things are entirely mis respectable as many of them in this matter error. Names go for such a case. It is hundred divines, who that will make me reject the evidence of ture. I care little to Taylor, and Paley, and Whatley have question is, "Were credit?—were they r

My own firm conviction of a Sabbatical law of God. It of the date of creation, Jewish ordinance, institution of priestly-ized imposition of the the everlasting rules for the guidance of rule that many nations have lost sight of, a rules, under the rubric heathenism. But, be binding on all th

(a) I turn to the there read that "G day and sanctified i the Sabbath mentio of all things. The were given to the fr in the day that he a dwelling-place, a to observe, a help a and a Sabbath day striking fact that t contains these thin endorsed by our Lo (Matt. xix., 5.) I lieve that it was in there ever should be children should ke

(b) I turn to the Mount Sinai. I t mandment out of t day, and that the minute of all. (K broad, plain disti Commandments a law of Moses. It in the hearing of lived under circ leniency, and an acc part written on t self. I was the ark. I find the side with the law adultery, theft, a unable to believe only of temporary (c) I turn to the tames' prophes speaking of the b by side with the of the moral law xxii., 8, 26.) I

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."

OUR readers will remember to have read of Brother John A. Bradley, in Georgia who some time ago embraced the Sabbath. He has several times spoken some earnest words in defense of the truth in these columns. This brother has found the place of trial which is so likely to come to those situated as he is. We publish so much of a letter from him as will explain the nature of this trial, and trust that the brethren will not leave him to fight this battle alone. Pray for him, and if you can find the time to do so, write him some word of cheer and encouragement.

A BROTHER, who is a stranger to us, writes from Lovelady, Texas, enclosing subscriptions for SABBATH RECORDER and for *Our Sabbath Visitor* and says: "I am one of your number in keeping the Sabbath and shall continue so, with my family, in reading God's Word, and in following Jesus Christ, the Lord of the Sabbath. I rejoice much to know that God still has a people who keep the Holy Day. I think there is nothing that gives so much food to the soul, as the studying of the great subject."

SABBATH OBSERVANCE.

BY JOHN CHARLES RYLE, D. D., BISHOP OF LIVERPOOL, ENGLAND.

With regard to *first principles*, I shall make no excuse for bringing forward ancient things, and going over some old ground. In fact, it is necessary. The enemies of the Sabbath are very apt to evade or slur over the roots of the subject. It is good to refresh our memories about it.

(1) Concerning the *warrant* we have for keeping the Christian Sabbath holy I must say a few words.

I hold it to be of primary importance to have this point clearly settled in our minds. Here is the very rock on which many of the enemies of the Sabbath make shipwreck. They tell us that the day is "a mere Jewish ordinance," and that we are no more bound to keep it holy than to offer sacrifice. They proclaim to the world that the observance of the Lord's Day rests upon nothing but Church authority, and cannot be proved by the Word of God.

Now I believe that those who say such things are entirely mistaken. Amiable and respectable as many of them are, I regard them in this matter as being thoroughly in error. Names go for nothing with me in such a case. It is not the assertion of a hundred divines, whether living or dead, that will make me believe black is white, or reject the evidence of plain texts of Scripture. I care little to be told what Jeremy Taylor, and Paley, and Arnold, and Alford, and Whately have thought. The grand question is, "Were their thoughts worth credit?—were they right or wrong?"

My own firm conviction is, that the observance of a Sabbath Day is part of the eternal law of God. It is not of Moses only, but of the date of creation. It is not a temporary Jewish ordinance. It is not a man-made institution of priest-craft, or an unauthorized imposition of the Church. It is one of the everlasting rules which God has revealed for the guidance of all mankind. It is a rule that many nations without the Bible have lost sight of, and buried, like other rules, under the rubbish of superstition and heathenism. But it was a rule intended to be binding on all the children of Adam.

(a) I turn to the *history of creation*. I there read that "God blessed the seventh day and sanctified it." (Gen. ii., 3.) I find the Sabbath mentioned in the very beginning of all things. There are five things which were given to the father of the human race, in the day that he was made. God gave him a dwelling-place, a work to do, a command to observe, a help meet to be his companion, and a Sabbath day to keep. And it is a striking fact that the very chapter which contains these things is specially quoted and endorsed by our Lord Jesus Christ Himself. (Matt. xix., 5.) I am utterly unable to believe that it was in the mind of God that there ever should be a time when Adam's children should keep no Sabbath.

(b) I turn to the *giving of the law on Mount Sinai*. I there read one whole Commandment out of ten devoted to the Sabbath-day, and that the longest, fullest, and most minute of all. (Ex. xx., 8-11.) I see a broad, plain distinction between these Ten Commandments and any other part of the law of Moses. It was the only part spoken in the hearing of all the people. It was delivered under circumstances of singular solemnity, and accompanied by thunder, lightning, and an earthquake. It was the only part written on tables of stone by God Himself. It was the only part put inside the ark. I find the law of the Sabbath side by side with the law about idolatry, murder, adultery, theft, and the like. I am utterly unable to believe that it was meant to be only of temporary obligation.

(c) I turn to the *writings of the Old Testament prophets*. I find them repeatedly speaking of the breach of the Sabbath side by side with the most heinous transgressions of the moral law. (Ezek. xx., 15, 16, 24; xxii., 8, 26.) I find them speaking of it as

one of the great sins which brought judgments on Israel and carried the Jews into captivity. (Nehem. xiii., 18; Jer. xvii., 19-27.) It seems clear to me that the Sabbath, in their judgment, is something far higher than the washings and cleansings of the ceremonial law. I am utterly unable to believe, when I read their language, that the Fourth Commandment was one of the things intended to pass away when the Gospel was brought in.

(d) I turn to the *teaching of our Lord Jesus Christ when He was upon earth*. I cannot discover that our Saviour ever let fall a word in discredit of any one of the Ten Commandments. On the contrary, I find Him declaring at the outset of His ministry, "that he came not to destroy the law, but to fulfill," and the context of the passage where He uses these words satisfies me that He was not speaking of the ceremonial law, but the moral. (Matt. v., 17.) I find Him speaking of the Ten Commandments as a recognized standard of moral right and wrong; "Thou knowest the commandments." (Mark x., 19.) I find Him speaking eleven times on the subject of the Sabbath, but it is always to correct the superstitious additions which the Pharisees had made to the law of Moses about observing it, and never to deny the holiness of the day. He no more abolishes the Sabbath than a man destroys a house when he cleans off the moss or weeds from its roof. Above all, I find our Saviour taking for granted the continuance of the Sabbath, when He foretells the destruction of Jerusalem. "Pray ye," He says to the disciples, "that your flight be not on the Sabbath-day." (Matt. xxiv., 20.) I am utterly unable to believe, when I see all this, that our Lord did not mean the Fourth Commandment to be as binding on Christians as the other nine.

(e) I turn to the *writings of the apostles*. I there find plain speaking about the temporary nature of the ceremonial law and its sacrifices and ordinances. I see them called "carnal" and "weak." I am told they are a "shadow of good things to come"—a "schoolmaster to bring us to Christ," and "ordained till the time of reformation." But I can not find a syllable in their writings which teaches that any one of the Ten Commandments is done away. On the contrary, I see St. Paul speaking of the moral law in the most respectful way, though he teaches strongly that it can not justify us before God. (Rom. vii., 12; xiii., 8; Eph. vi., 2; 1 Tim. i., 8.) I see St. James and St. John recognizing the moral law, as a rule acknowledged and accredited among those to whom they wrote. (James ii., 10; 1 John iii., 4.) Again I say that I am utterly unable to believe that when the apostles spoke of the moral law, they only meant nine commandments, and not ten.

(f) I turn to the *practice of the apostles*, when they were engaged in planting the Church of Christ. I find distinct mention of their keeping one day of the week as a holy day. (Acts xx., 7; 1 Cor. xvi., 2.) I find the day spoken of by one of them as "the Lord's Day." (Rev. i., 10.) Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make *no public decree* about it. Such a decree would only have raised a ferment in the Jewish mind, and caused needless offence. The Mosaic system was dead, but not yet buried. The change was one which it was better to effect gradually, and not to force on the consciences of weak brethren. The spirit of the Fourth Commandment was not interfered with by the change in the smallest degree. The Lord's Day was just as much a day of rest after six days' labor as the seventh-day Sabbath had been. But why we are told so pointedly about the "first day of the week," and the "Lord's Day," if the apostles kept no one day more holy than another, is to my mind wholly inexplicable.

(g) I turn, in the last place, to the *pages of unfulfilled prophecy*. I find there a plain prediction that in the last days, when the knowledge of the Lord shall cover the earth, there shall still be a Sabbath. "From one Sabbath to another shall all flesh come to worship before Me, saith the Lord." (Isaiah lxvi., 23.) The subject of this prophecy, no doubt, is deep. I do not pretend to say that I can fathom all its parts. But one thing is very certain to me; and that is, that in the glorious days to come on the earth there is to be a Sabbath, and a Sabbath not for the Jews only, but for "all flesh." And when I see this, I am utterly unable to believe that God meant the Sabbath to cease between the first coming of Christ and the second. I believe He meant it to be an everlasting ordinance in His Church.

I place these arguments from Scripture before my readers, and ask their serious attention to them. To my own mind it appears very plain that wherever God has had a Church, in Bible times, God has also had a Sabbath Day. I assert, without hesitation, that from Genesis down to Revelation there is strong warrant for observing Sunday with the utmost reverence. I find the day published, republished, endorsed, sanctioned, and never repealed. My own firm conviction is, that a Church without a Sabbath would not be a Church on the model of Scripture.

The above extract is from the *Pulpit Treasury* for September, under the general but suggestive head "Questions of the Day." We have given a large space to it for three reasons—1. In no other way can we so well set forth the views of the author, and we deem it proper to let him state fully his own

case. 2. The effort which Dr. Ryle here makes to restate the doctrine of the Sabbath from a biblical standpoint, and from that standpoint to show its early origin and unchangeable nature, seems to us to be a fair example of a strong tendency with a by no means small class of Christian teachers. If we are not mistaken, the more thoughtful leading spiritual teachers of men are not satisfied with the flippant and superficial ways in which many preachers declare the abrogation of the Sabbath, and the law of God. We have occasion to rejoice at the revival of any tendency to go back to the plain, simple teachings of the Word on this question, and gladly aid in giving circulation to the earnest and truthful utterances which Dr. Ryle puts forth on the perpetuity of the Sabbath. 3. After so clear and forcible a statement of the subject, the attempt to show a change of day seems more glaringly and hopelessly weak. For example, this writer finds the writers of the Old Testament speaking of the Sabbath in such a manner as to make it very clear that, in their minds, it was "something far higher than the washings and cleansings of the ceremonial law;" in the teachings of Christ, he finds him declaring that he came not to destroy the law, but to fulfill, and that in such connections as to show that "He was not speaking of the ceremonial law, but the moral;" in the writings of the apostles, he finds "plain speaking about the temporary nature of the ceremonial law and its sacrifices and ordinances," but he "can not find a syllable in their writings which teaches that any one of the Ten Commandments is done away." But when he comes to speak of the *practice of the apostles*, wherein he assumes the change of the Sabbath day, he intimates that it was Jewish—a part of the "Mosaic system" already "dead," but presumably out of a laudable desire not to "raise a ferment in the Jewish mind," "not yet buried!" Again, when Dr. Ryle mentions apostolic practice, he refers to two passages in which the first day of the week is spoken of, and the oft-quoted passage in the Revelation about the "Lord's Day,"—the only passages we ever heard quoted from the New Testament in proof of apostolic example in Sunday observance—not one of which has any clear reference to Sunday observance, and fails to speak of the frequent instances in which the apostles attended public worship, and taught on the Sabbath-day (Acts 13: 42, 44; 16: 13; 17: 2, 3, &c.; 18: 4, &c.) Again, having laid down, in his introductory remarks, the true principle that it is the "plain texts of Scripture," which are to settle questions of this character, and having declared that the "grand question" with reference to the opinions of learned men on such matters is "Were their thoughts worth credit?—Were they right or wrong?" he asserts, without the shadow of a proof text, "I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make *no public decree* about it!" Finally he "asserts, without hesitation, that from Genesis to Revelation there is the strongest warrant for observing Sunday with the utmost reverence," when as a matter of fact "Sunday" is never mentioned in the Bible. The first-day of the week is called in the New Testament by that name simply, and, unless Acts 20: 7 is an exception, it is never spoken of in connection with the idea of an assembly for religious worship! Such "assertions" after such premises must be an evidence of a very weak cause. With the closing sentence of the article we are inclined to agree: "A Church without a Sabbath would not be a Church on the model of Scripture." A Church with a Sunday instead of the Sabbath is equally far removed from the divine model.

LETTER FROM JOHN A. BRADLEY.

FAYETTEVILLE, Fayette Co., Ga., Oct. 20th, 1884.

Dear Sir and Brother,—With the deepest and strongest convictions concerning the duty of all men everywhere to observe the Sabbath, and animated with the earnest purpose of winning them to the truth, I am often almost overwhelmed by the facts which stare me in the face. I do not allude here to that incredulity and indifference so often manifested by Sunday people, when pointed to the breach made in the Decalogue. God in his own time and way will attend to that. I have, before this, told you that I am a poor man, following as an avocation teaching. The calling of a teacher here is very unremunerative, so much so that one with a family is severely pinched to live. I have determined, from necessity, to abandon the school, and seek some other business. And just here is where the trouble presents itself. From time immemorial, as you know, Saturday has been and is to pedagogues and

pupils a day of rest. While I taught, and after being persuaded that "the Sabbath" and Sunday were not the same, and that duty to God required our keeping the first named of the two days holy, I was enabled without much let or hindrance to observe the right day. But now, alas! how will it be when I go to something else? I am hedged in apparently so that to escape sinning seems impossible. To labor on the Sabbath is a sin. To bring distress and want upon my wife and our four little children by adhering to the Sabbath, would be also a sin, and besides would subject me to the censure of the community in which I live, for failing in my duty as husband and parent. This I know will seem a strange statement, but it is but too true. I have no doubt that upon this rock many have struck, and it may be have done what I greatly fear I may be driven to do, in order that another imperative duty be not neglected.

Pray for me, my brother. I daily implore Him who doeth all things well, to open a door for my escape, and not to suffer me after being brought to the knowledge of the truth, by adverse circumstances to be led away. He, to whom all hearts are opened, knows the sincerity of my purpose. I can readily see how such communities as yours could by the bond of brotherhood keep at bay any such evil as I apprehend. But with me how different it is. "We have none of those people among us," said a minister to me some time ago. Very true, and that makes my position dangerous. I mean that one so situated might be forced to yield. This will not be called the language of a martyr. Nor are martyrs now in demand. You will observe that I have instanced only the case of a poor man. A man with means might get on better, but he too would be troubled.

I want your prayers Brother, that I may be enabled to remain steadfast. Write me if you please.

Your brother in Christ,
JOHN A. BRADLEY.

Education.

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

VENTILATION OF SCHOOL ROOMS.

A school room that is solely dependent upon open windows for ventilation is unfit for use during the greater part of the year. Children sitting near the windows can not be exposed to the draughts, and except in warm weather such rooms cannot be thoroughly ventilated in this way. The device of fitting boards under the window, so as to separate the sashes a few inches in the middle and admit fresh air, without creating a current, is useful in hospitals, but does not meet the requirements of a crowded school room. The ventilation of school buildings ought not to be left to chance, but should be systematically provided for. Children are tender plants that thrive in fresh air, and droop, spindle and wither in foul air. One of the best proofs that the air in school rooms is too often unfit for children to breathe is the prevalence of near-sightedness among the older pupils. The eye, being the most delicate bit of mechanism of the human body, requires the best blood which the physical system can command, and consequently suffers more than any other organ when the blood is vitiated by the inhalation of foul air year after year. To near-sightedness are added other positive indications of the baleful effects of carbonic acid in the school atmosphere—the pale faces and impaired health of the children and the chronic headaches and nervous depression of the teachers. The subject is one of vital importance to the public, and any authoritative information which may be forthcoming ought not to be capriciously suppressed.—*N. Y. Tribune.*

Clippings.

Harvard has opened with 230 in the Freshman Class.

The endowment of Girard College is \$10,138,000; of Columbus, \$6,250,000; of Harvard, \$4,500,000.

The *Christian Advocate* says, we have now 300,000 school-teachers and an average of more than sixty-eight pupils for each.

At the meeting of the Chicago Association, the second \$100,000 endowment for Morgan Park Seminary was made up.

The Crozer Theological Seminary has twenty-five new students in its junior class, nearly all of whom intend to complete a three years course.

Dr. McCosh, who spent his vacation in Europe, found time to visit the scenes of his boyhood and the graves of his ancestors. In a farewell address at Brechin the Doctor said: "I have for most of my life been a student of philosophy. For the last thirty-two years in Queen's College, Belfast, and in Princeton College, United States of America. I have been called to study all systems of philosophy, ancient and modern. I can and do say here that none of the systems of so-called philosophy—not all of them put together—could make up for the want of the Bible."

The Boston University has more vigorous life in its professional schools than the Collegiate department, but has an able faculty and does excellent work.

The total number of young men assisted by the American Education Society since its formation in 1815, is 7,076, of whom 336 received financial help during the past year, the disbursements amounting to \$110,687 65.

The Baptists of California have sold their college property at Vacaville, and have located at East Oakland, on twelve acres of land, the land is worth \$20,000. Mr. E. C. Sessions gave \$10,000, and Mrs. Gray, wife of Rev. Dr. Gray, gave \$10,000, to pay for this land. It is beautifully located, amidst graded roads and choice trees. They have \$28,000 endowment fund, which they hope to increase to \$100,000.

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."

THE HORRORS OF OPIUM.

The dangers and horrors of the opium habit can scarcely be over-estimated. A physician of Allegheny, Pa., who has for fifteen years made a special study of the cure of the opium habit, says that in nineteen cases out of twenty the habit is formed unknown to the patient through taking the drug a few days or weeks in sickness. The quantity used has to be constantly increased, so that in time enormous quantities have to be taken. In speaking of this feature of the habit, he said: "I knew the son of a physician in Kentucky who used three bottles of morphine a day. I myself gave him that quantity without harm for four days. I knew one lady in Ohio who used a pint of laudanum a day, and another in Connecticut who took a bottle of morphia every morning. I have known persons to be addicted to the habit for over forty years, and yet they gave no outward signs that such was the case. No confirmed user of the drug can unaided quit its use. The habit prevails in a well-off and literary community. Physicians, teachers, lawyers, editors, preachers, and the rich and nervous ladies use it more and more each year. It does not put its victims in the gutter, but they can not do without it. The horrors of being without it are indescribable. I can not make you comprehend it, and in talking with more than five hundred cases I never found one who could."

JOHN B. GOUGH'S IDEA OF THE LIQUOR TRAFFIC.

I will tell you my idea of the liquor traffic very briefly, said Mr. Gough:

God forgive me, I do not speak of it boastingly, for my sin is ever before me; seven years of my life was a dark blank. I know what the burning appetite for stimulants is; I know all about it; as I have set by the bedside of dying drunkards I have held their hands in mine and have tried to lead them at the last gasp to the Saviour who never turned away any that came to him; and yet in the light of my own experience and the experience of others that I have received thro my own observation, I could say: Father in heaven, if it be thy will that man shall suffer whatsoever seemeth good in thy sight of temporal evil, impose it on me; let the bread of affliction be given me to eat; take from me the friends of old age; let the hut of poverty be my dwelling place; let the wasting hand of disease be laid upon me; let me walk in the whirlwind, live in the storm; let the passing away of welfare be like the flowing of a stream, and the shout of my enemies like rain on the waters; when I speak good let evil come on me—do all this, but save me, merciful God, save me from the bed of a drunkard! And yet as I shall answer to thee in the day of judgment, I would rather be the veriest sot that ever reeled thro your streets, than I would be the man who sold him his liquor for a month.—*Independent.*

THE CONSUMPTION OF LIQUOR.

There are few things in the history of our country that are more remarkable than the increase in our consumption of liquor during the past forty years.

The figures indicating this increase are, to say the least, alarming. They show that if we are not already a nation of drunkards, we are in a fair way to become such, and they are calculated to induce thoughtful men to look with more or less complacency on the prohibition movement, or any other agitation in behalf of temperance.

In 1840 the consumption of spirituous vinous and malt liquors was equal to 71,000,000 gallons; in 1850 the figures reached 94,000,000; 1860, 202,000,000; 1870, 393,000,000; 1870, 506,000,000; while in 1883 the enormous number of 655,000,000 gallons were consumed by the people of the United States.

Suggestive as these figures are, they still do not reveal all. If we would lift the veil and see the misery, poverty, degradation and crime hidden behind them, we could understand even more clearly the havoc that rum is working among our people, and the injury that it is doing to our country.

The rum monopoly is the most dangerous of any that now confronts our people, and whatever may be our ideas concerning prohibition, or high license or local option, we, at any rate, should welcome any honest endeavor to shake it off while yet, we may.—*Catholic Examiner.*

FROM CHRISTEN SWEDSEN.

DANEVILLE, DAK., Sept. 27, 1884.

Brother,—I have long wished to cor-
with you, but as I am a foreigner it
me to do so, and I hope you will
is my explanation. I have lately
two postal cards, and a package of
in you. I and family are all well,
Sabbath-keepers hold our meetings
and Sabbath, and live in good Chris-
toward one another. Bro. Coon's
om Parker used to come down
I have not heard from them since
out in Moody County. It was their
to go East. Since Brethren Whit-
Sindall were here, Bro. Ring has
once; so no missionary work has
forming in our region for a long
sincerely expected Bro. A. Carlson
me else to come to our meeting in
no preacher was present. There
no number of people to the meet-
can say that we in humility tried
ore them the Bread of Life. But
powerful I was and went away from
ing, is more than I can tell. It
me that we are left alone and can
up what we have started. After-
Ring wrote to me that he was
by a thunder storm and lightning
a six of his best cattle.

resolved that I should try to come
me time on the mission field as
and that Bro. Coon should find
could get gospel tracts from our
We ought to have besides our Sab-
s, some to teach people to repent
be baptized, and believe on God
and Jesus our Saviour, and to be
children etc. etc. Then we by our
ld set forth the doctrines that the
ay Baptists believe and by having
our own tracts, we could better, all
partakers in the work that rests
as a people, and the missionary
ld work more freely among us.
I desire to be faithful to the end,
heavenly Father by his power help
children through all trials and
na. Let us remember one another
that we all may get safely home.
n bonds of Christian Love.

WOMAN'S WORK FOR WOMAN.

ing the Bible to the nations we not
ize them, but we equalize them.
ooks abroad over the world, and
wherever the Bible with its teach-
one she has risen from dependence
y to be the helpmate and equal of
sphere of usefulness has been wid-
her mind expanded, as her aspira-
been lifted above the cramping
and drudgery of heathen life. To im-
knowledge speedily and effectual-
da woman's personal work, for
an alone effectually reach woman
anism. To convert a heathen
ives us the sure hope that her
will be made sharers in the rich-
e in that mother's knowledge of
which is the power of God unto
unto every one who believes it. If
the morning it was given first to
ot at full noon do the same, bear-
of salvation to her famishing
ho are pleading with extended
oes the waters? She has too long
eers hater-on—a camp-follower
istian host.—*Stanley.*

BENEVOLENCE OF THE AGE.

th while to inquire whether in any
ion its members contribute for-
e in proportion to the advance of
e has been found with the English
that with two and a half times as
th in the country as there was
s ago the subscriptions per mem-
less. There can be no doubt
the progress of a nation in wealth,
religious people are advantaged.
ted States there can be no ques-
the average income and the prop-
y by Christian people is far greater
a generation ago, and all evan-
ches have greatly increased in
but the incomes of none of our
organizations have advanced any-
what they ought to have done.
g the increased membership there
believe the average per member
er now than it was a third of a
ck. Thirty years have seen much
done. Church edifices of mag-
and beauty of which our fathers
ned, magnificent endowments of
theological seminaries and vari-
e-hearted enterprises bear wit-
liberality of Christians in this
probably if the names of about
men and women, who have de-
things were gone over, we should
at the great bulk of all the grand
work might be ascribed to them.
rity of hundreds of thousands of
Christians would make a very un-
bit. There are some Christians
denying in order that they may
at the great majority in all
ow nothing of the blessedness of
the appearance, and unpleasant
ed they give no more than they
ent for these ends.—*Baptist*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 6, 1884.

REV. L. A. PLATTS, Editor and Business Agent.
REV. A. E. MAIN, Ashaway, R. I., Missionary
and Corresponding Editor.

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

Communications designed for the Missionary
Department should be addressed to REV. A. E.
MAIN, Ashaway, R. I.

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

A BROTHER, by a very little effort in one
community, has sold eighteen copies of the
Quarterly, containing the portrait of Eld. C.
M. Lewis, all to first-day people, and has
just ordered four copies more for the same
use. Could not others do similar work?

SOMEONE curious in statistics gives us
these figures: The Bible contains sixty-six
books, one thousand one hundred and eighty-
nine chapters, thirty-one thousand one hun-
dred and seventy-three verses, eight hundred
and ten thousand six hundred and ninety-
seven words, and three million five hundred
and sixty-six thousand four hundred and
eighty letters.

PARSONAGES.

Under this head a Baptist paper says some
things which we think it would be well for
Seventh-day Baptists to consider. Every
church should provide itself with a good
parsonage as soon as possible after providing
a suitable house of worship:

"How few Baptist churches give the idea
of building a parsonage a thought. Why
should they not make the matter *only second*
to building a house of worship? No church
is contented to be without a house of wor-
ship, nor to rent one of some other denom-
ination. They prefer making a vigorous effort
to build, to even renting. When the house
is built and paid for they perpetually
save the rent of a hall or any place of wor-
ship. When the expenditure is once made it
answers for years. So it is if a church
builds a parsonage, it is a perpetual income
to the church. If they save the pastor from
paying rent, he can serve them less the cost
of house rent. It saves the changes which
a pastor is subjected to by removals from
house to house during the same pastorate.
In large towns it makes it convenient to
find the pastor, which is a great advantage.
A good parsonage serves in securing a pas-
tor, it has a great charm for him. His
thoughts are, while I serve this church I
will not be troubled to move, nor to provide
every thirty days for rent, or be annoyed by
some unaccommodating landlord. Let our
churches think of this matter. In a city
not far distant a lady has made her will, in
which she bequeaths to her church the fine
house she now lives in, and its spacious lot.
This gift will be a perpetual benefit to the
church which has always had to make an
earnest effort to sustain a pastor."

SHALL THE QUARTERLY LIVE?

It is said that a good general is he who is
able not only to win a battle, but to turn the
victory to a good account. It is so in life.
Many a battle is lost after it has been won,
simply because the victor knows not how to
turn his victory to a good account, or, elated
with his success, he neglects to conserve
that which by his aggressive efforts he has
gained.

We are just now at the critical point with
respect to the *Seventh-day Baptist Quarter-
ly*. For a good many years, at our Associa-
tions and Conferences, we have been talking
about the need of some kind of a periodical
or repository in which to be gathering up in
convenient form, for present and future use,
our denominational literature—biography,
history, essays, &c. We, the people, have
demanded this of our Tract or Publishing
Society, and they have responded to the de-
mand and given us three numbers of a
Quarterly which is, in every respect, a
credit to all concerned. To make it a peri-
odical for all the people, the price was put at
the minimum figure. Very few can say, I
cannot afford to take it. But we are likely
to make a failure of it for lack of proper
support. At the issue of the third number,
the subscription list has barely reached one
quarter of the number which it was reason-
able to expect it would reach. We seem to
feel that because the Board of the Tract So-
ciety has actually undertaken its publica-
tion our work is done, whereas it is only
just begun. We have been asking the Board
to do something about it. They have done
their part and now ask us to do ours, for
which they give us a full equivalent, and we
fold our hands and let the enterprise die.
Is it true that we do not want such a publi-
cation as the *Quarterly*? Our failure to re-
spond with a sufficient subscription list
would seem to indicate that we do not.

However this may be, the publication will
be discontinued after the fourth number of
this, the first volume, unless there shall be
an increase of several hundred to the sub-
scription list during the next thirty days.
The Board will not carry it. We ought not
to expect them to do it.

WORK AMONG THE SCANDINAVIANS.

We trust no one will fail to read the cor-
dial, interesting, and important letters from
brethren Swendsen of Dakota, and Ander-
son of Maine, in the Missionary Department
this week. Can any one doubt our need of
denominational Scandinavian literature? A
wide field of usefulness waits for the pro-
posed Scandinavian paper. In our opinion
it should be thoroughly denominational.
The letters mentioned above show this, we
think. It should be Seventh-day Baptist in
spirit, purpose, and work. As among the
more important features we venture to sug-
gest the following: A brief account of all of
our leading current denominational activi-
ties, that the Scandinavian readers may
learn what we as a Christian people are do-
ing, and how; a full and thorough discussion
of the Bible doctrine of the Sabbath, of
course, which will probably be a special char-
acteristic of the paper; instruction in regard
to Christian baptism and a regenerate church
membership, because the Scandinavians have
been brought up in the pedo-Baptist faith
and practice, and in churches with many un-
converted members; careful teaching con-
cerning the nature, purpose, and importance
of our church and denominational life, or-
ganization, and work, in order that people
may understand what it is to become Sev-
enth-day Baptists, and that a check may be
given to the tendency to swing from a re-
jection of state and priestly control in mat-
ters of religion to a rejection also of all denomi-
national organization and restraint; and to
this should be added instruction in all the
fundamental principles that belong to the
doctrines and practices of religion.

A Sabbath-keeping Baptist minister now
living in Dakota, was once a Lutheran in
Sweden. After he had become a Baptist,
two of his children were taken from his
home by the combined authority of priest
and sheriff, and he says that some who have
escaped from this hierarchical domination are
suspicious lest our General Conference pos-
sesses some such authority in sacred things,
and prefer to stand aloof from it. A part of
our work will be to teach, through the new
publication as well as by the living preacher,
the truth in this particular.

We write these things not for the purpose
of instructing others, but to suggest how the
subject looks from our point of view, and to
call the attention of our people to the im-
portance of this new effort of our Tract
Board, in the hope that they may see the
necessity of a periodical and of tracts in the
Scandinavian language, and realizing this
necessity be led to give for their support all
the more cheerfully and liberally.

A. E. M.

Communications.

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

PREPARE TO MEET GOD IN PEACE.

Read at the Semi-Annual Meeting of the Sev-
enth-day Baptist Churches of Minnesota, held at Tren-
ton, and requested for publication in the RE-
CORDER.

BY MRS. HENRY ERNST.

There is no subject of such vital impor-
tance to us as the one under our considera-
tion, nor one we need to understand any
better, nor one, perhaps, about which there
are more fatal mistakes made, because man
by transgression against the law of God is
unprepared to meet his God in peace. This
is exemplified in the case of Adam in the
garden of Eden. After he had partaken of
the forbidden fruit he was conscious of a
change in his condition. He was now afraid
to meet God as he had done heretofore, and
sought to hide himself from his presence
when God came into the garden for an even-
ing talk with him. Adam had transgressed,
felt guilty, and was afraid to meet an of-
fended God and Father, and from that day
to the present there has been alienation from
God; and every possible subterfuge has been
sought by man to justify himself in the
course of disobedience, hoping in some way
to hide from his presence or evade his just
judgments against transgression. In order
that God might stand justified in punishing
sinners, he has given every possible admoni-
tion and warning, faithfully telling the con-
sequences if unheeded, also revealing his
unchangeable character that men might

know that he would never deceive them.
As there are only two results in human life,
and those depending on obedience or dis-
obedience, He gave them faithful and accu-
rate instructions in all that pertains to either
course. If we would prepare to meet God
in peace, we must comply with his terms
which are to give Him our hearts, and let
our eyes observe His ways. In giving Him
our hearts, He not only fills them with His
love, but opens the eyes of our spiritual
understanding to observe His ways which
prepare us to bear our cross in doing or suf-
fering for His sake, as well as for our own
spiritual benefit, remembering that in the
person of His Son He has both suffered and
done all that was in the power of the infi-
nite Jehovah to do and that was necessary for
Him to do for our present and final salva-
tion. It was the want of this heart-love
that caused God's ancient Israel so often to
rebel against his requirements, and bring
themselves under his chastening rod and
severe judgments. It seems strange to us
sometimes, as we read their history, that
after they had witnessed the sufferings of so
many, they would presume again to disobey
and incur God's judgments, and yet how
often was this repeated.

Have we taken warning, or have we pre-
sumed to place ourselves in the same atti-
tude before God by our disobedience and
neglect of his requirements? Or, like the
foolish virgins, do we venture to live with-
out oil in our lamps while we wait for the
coming of the bridegroom, and when we
would enter in to the marriage feast find the
door shut against us, and we forever de-
prived of the associations of the faithful
subjects of God? Or, have we received the
truths of the gospel into stony hearts, and,
when trials and temptations come upon us
because we have accepted and acknowledged
Christ as our Saviour, are offended, and
deny our Lord?

Whatever position we may take, that is
not in accordance with God's plan of saving
sinners, will be destructive to our present
peace and future happiness, for the Scrip-
tures tell us Jesus Christ is the only founda-
tion upon which we can build our hopes of
heaven. We must accept God's teachings,
obey his requirements, and possess his Spirit,
being transformed by it into his likeness,
and reflect his true character to the world
while it sees in us the beauty of a godly life
and the power of the Spirit to change the
carnal nature of man in order that, by the
grace of God, men may be led to the conse-
cration of their hearts to the service of God,
and thereby secure to themselves the peace
of God and the hope of heaven.

Since consequences of such vital impor-
tance to us depend on the course we pursue
during the few years we live on earth, may
the Lord help us to count the cost of a life
of disobedience and shun it, to see the beau-
ty of holiness and pursue it. May He give
us the witness of His Spirit with ours, that
we are His children, saved from the power
of sin and unbelief, that in the judgment
day it may be said of us: "Well done, good
and faithful servant, enter thou into the
joy of thy Lord."

HOW LONG SHALL IT THUS BE?

There are not a few persons in the world
who are the enemies of stability, and who
persistently seek to change all with which
they have to do. Renovation is a madness
with them. We find them overthrowing in
order to resist, washing their fabrics till the
color is gone. They would set aside well-
established customs; remodel churches;
whitewash newly painted walls; revise and
reform everything. They exercise their
gifts in criticising truth out of history, and
seek to throw discredit on our most cherished
convictions, regarding themselves and think-
ing that society should regard them as pub-
lic benefactors. Having no reverence for
the old they affect progress, claim a place in
the onward march of thought, and speak
lightly of all the venerable departments of
life. They never doubt the utility of their
counsels, or their own wisdom and ability.
Almost omnipresent, and worse than the
east wind, they would blast our confidence
in the importance of fixedness. Oh, it is a
day of quacks and restless bunglers who
prate about what they do not really under-
stand, and, with no clear idea of their own
intentions, carelessly destroy what they can-
not reconstruct, substituting distrust and
anxiety for order and stability, and marring
the peace and work of men more grand and
noble than themselves. Would not the
world be better without them?

But the time has not fully passed for that
wicked to be revealed, and the man of sin
to set himself up in the temple of God; for
now they say times and laws have been
changed, we are not under law but under

grace, and God's grace allows the taking
away of the fourth commandment, and the
substitution of the first for the seventh day
as the Sabbath. But the first day cannot be
popular with a pagan name; and so like the
seven women of Isaiah's prophecy (ch. 4: 1)
they say, Lest we suffer reproach only let us
take thy name Lord. They add Christ's
name, and talk pathetically of "Lord's day,"
the "Christian Sabbath," without divine
authority, but still claiming it. Oh, how
changelessly intent on changing God's law
these men are. May the Lord deliver us
from their errors for Christ's sake.

S. W. RUTLEDGE.

PROVIDENCE COUNTY, MO.

LORD ASHLEY'S PRAYER.

BY MRS. M. E. H. EVERETT.

Before them couch the waiting enemy;
Pending the charge, they pause a moment there,
(So many lives are numbered with each shot!)
When, thrilling all, harken! a voice of prayer,
"Thou knowest well how busy I must be;
If I forget thee, Lord, forget not me!"

Not fearing sword of man nor cannon's hail,
He faltered, lest his soul be overcome.
By hatred, in the crimson tide of war,
Lest love's dear voice should in his breast be
dumb:

And from the bannered armies of Lodge Hill
He looked to Zion's peaceful mountain, still.

We, sore beset, must fight our upward way,
The foeman's lances crossing off our path,
Baffled by those who seek no worthy ends,
Our souls cry after peace amid their wrath—
"Thou knowest Lord, how busy we all be
Think of us still, though we think not of thee!"

WEST VIRGINIA.

Since the Conference I have been quite
busy in preaching on the Sabbath and even-
ings, and in religious visiting. Have preached
in eight different localities, in neighborhoods
at quite a distance from each other. I am
really surprised to observe the large fields
for missionary work in connection with the
families of our people in this section. Peo-
ple outside of our families are interested in
this work. Many speak freely of their inter-
est in the labors of Brother S. D. Davis as a
preacher and missionary pastor.

The membership of the churches feel the
need of more spirituality. They are labor-
ing for a more practical piety. They feel
that the whole force might reach a higher
plane. My heart has been refreshed as I
have heard them pray for this object.

Yours in the Gospel,

L. M. COTRELL.

HOW IS IT?

There is a good deal said nowadays in
some sections of our country about healing
diseases and sickness by the prayer of faith.
Now we are told in the good Book that man
has a two-fold nature. He is both a materi-
al and a spiritual being and both natures
have been equally affected by the fall. His
body is exposed to disease, his soul is cor-
rupted by sin. We would therefore expect
that any complete scheme of redemption
would include both natures, and provide for
the restoration of his physical as well as the
renovation of his spiritual life, now we as a
people accept the doctrine of the renovation
of the spiritual, but (I was about to say) re-
ject the doctrine of the restoration of the
physical. How is it? Please inform me
through the RECORDER, I want to become
fully equipped in word and doctrine before I
leave this tabernacle of clay.

Yours, I. D. TITSWORTH.

DUNELLEN, N. J., Oct. 26, 1884.

ABOUT THE CONFERENCE AGAIN.

Among the many good things enjoyed
during the attendance upon the General
Conference, lately held at Lost Creek, and
there were many, is the sweet savor of
genuine simplicity in the personal piety of
the people of that region,—a glow of pure
warm-heartedness that said, "this is all for
the Lord, we are entertaining his servants;
we love his service and rejoice that we can
do this for him." Surely the "poor accom-
modations for getting delegates from Clarks-
burg to the Conference" was not so bad, for
did it not show that the delegates had a
more serious care than their own personal
comfort: that the Master's business was
their business, and there must be no delay;
for has he not said "now is the accepted
time" and "make no delay?" And should
we, because of personal discomfort, defer
doing what He has made manifest as our
duty? "Do the doing you are bidden and
the day is God's." But I want to add one
more item of pleasure growing out of that
trip, and it arose from the plain, quiet style
of dress worn by a majority of the delegates.
As was remarked by a traveler, "They
mostly look as though they had some great
business on hand; they are not out for show

or personal pleasure; they must be live del-
egates for some living church business."
My heart swelled with an honest pride at
the compliment, and a swift prayer arose
that we might be so clothed upon with the
Holy Spirit, that as a people it might be
more to us than our meat or our drink or
our clothes, to do the will of our Father in
heaven. God's truth and its publication to
the world, is of more account to us
than costly apparel or fine furnishings.
While I rejoice that we are wanted there
again, I also rejoice in the power given while
there to discern things in a more spiritual
light, and trust we may all come to walk in
the light of God. When the General Con-
ference comes where I live, I want to see all
those dear West Virginia friends here, and
to have the blessed privilege of entertaining
them at my house, as well as to sit with
them at the feet of Jesus in the brighter
home above.

A DELEGATE.

Home News.

New York.

NEW LONDON.

We have no extra religious interest to re-
port unless it be in our prayer and confer-
ence meetings, held from house to house in
the Stacy's Basin and adjoining district. We
have changed the time of holding it from
Tuesday to Sunday evening to accommodate
some who are away attending school during
the week.

On the evening of the 26th ult. the parlor
of Bro. J. Conger was well filled with old
and young who took a deep interest in the
religious exercises of the evening. One of
the pleasant things about it was the attend-
ance of some children who, if they could do
nothing else, sang heartily for Jesus. May
they serve him as earnestly.

A new prayer and conference meeting held
on Sabbath evenings has been started in the
neighborhood of the Second Church, but
with some discouraging features. We hope
the brethren there will fire up with new zeal
and maintain a live and Holy Ghost meeting.
Oh, how we all need the new baptism of the
Spirit.

We have received from some friends copies
of the addresses before the Seventh-day Bap-
tist Education Society. We take great
pleasure in giving them to our young men
and women who are entering upon a course of
study. We have very often tried to kindle
a strong feeling in favor of our own excellent
schools, and there are a number about here
who hope, as soon as possible, to attend Al-
fred University. At present there are ten
of our young people away attending the High
Schools.

Political excitement does not run high in
this vicinity. There will be some Prohibition
votes cast. Our neighboring town,
Westmoreland, is all ablaze with the Pro-
hibition sentiment, and meetings are held
every week. God speed the cause.

At our Green's Corners appointment the
interest has not abated, but is still increas-
ing. The preaching seems to be appreciated
notwithstanding considerable of God's law is
proclaimed with other fundamental doc-
trines.

Deacon J. F. Stilson still leads the Sunday-
school, and has lately organized a new class.
He has the missionary cause at heart and
finds an excellent field in his own locality.
Will the friends of Zion pray for God's bless-
ing upon our labors in Green's Corners?

Both the Verona churches are now taking
monthly collections for Tract and Missions.
Envelopes are used. We hope this will add
new interest to our great mission work, and
bring new consecration of heart, life and
property to the Lord of Hosts. H. D. C.

Rhode Island.

NIANTIC.

On the evening after the Sabbath, Octo-
ber 11th, the members of the Second Wes-
terly Seventh-day Baptist Church, and
friends of Mr. and Mrs. Albert W. Crandall
made them a surprise at their home near
Niantic.

The company brought to Mr. and Mrs.
Crandall substantial tokens of kind consid-
eration in the form of a "tea-set," which
was presented them in behalf of the com-
pany by the pastor, Horace Stillman, and
appropriately acknowledged by Mr. Cran-
dall.

The people of this vicinity all know that
if they want to pass an evening pleasantly,
they can do so at the home of Alanson and
Albert W. Crandall. This evening was no
exception, and of course, no disappoint-
ment.

Kentucky.

OHIO COU-

It was a great privilege
again where our beloved
ministry, Elders Prentice
keld, had preached the gos-
pels successfully. So many
made about them, and
of love in their behalf
dear friends we met the
one was missed, the w
Meador, who embraced t
Seventh-day Baptists at
faithfully observed and
her death. A few days
requested of her husband
ever came back to Ke
preach her funeral serm
that precious duty was
to Kentucky at this tim

The day appointed, O
those Autumn days so
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Illino

STONE

Our Yearly Meeting
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and adjourned on Sixt
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before the fourth Sabb
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Oct. 29, 1884.

Condense

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At New York, U
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The annual report
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The Five Points
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Commencing w
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be elegantly equip
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first class Coach
without change, le
arriving St. Loui
St. Louis 4.00 a
30 A. M.

al pleasure; they must be live del- or some living church business." t swelled with an honest pride at pliment, and a swift prayer arose might be so clothed upon with the spirit, that as a people it might be us than our meat or our drink or es, to do the will of our Father in God's truth and its publication to ld, is of more account to us stly apparel or fine furnishings. rejoice that we are wanted there also rejoice in the power given while discern things in a more spiritual d trust we may all come to walk in of God. When the General Con- comes where I live, I want to see all r West Virginia friends here, and he blessed privilege of entertaining my house, as well as to sit with the feet of Jesus in the brighter ve.

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Rhode Island. NANTIC.

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Kentucky.

OHIO COUNTY.

It was a great privilege to visit this field again where our beloved brethren in the ministry, Elders Prentice, Todd, and Threlkeld, had preached the gospel and labored so successfully. So many kind inquiries were made about them, and so many expressions of love in their behalf. But among the dear friends we met there four years ago, one was missed, the wife of Hon. J. W. Meador, who embraced the principles of the Seventh-day Baptists at our first visit, and faithfully observed and honored them till her death. A few days before she died, she requested of her husband that if the writer ever came back to Kentucky he should preach her funeral sermon, and to perform that precious duty was the object of going to Kentucky at this time.

The day appointed, Oct. 19th, was one of those Autumn days so charming in the South when all nature leads the soul to thoughtfulness and prayer. From adjoining neighborhoods and other counties, a great concourse assembled at the Pleasant Grove church in memory of the beloved dead. It was a solemn and precious privilege to preach the gospel to that great throng, so many of whom had never heard a Seventh-day Baptist before, and many of them we may never see again till we meet above.

But the memorial services to Sister Meador were not alone the object of our visit to Kentucky. Here were great numbers anxiously thronging us to hear the Word. Within an hour of our arrival we commenced meetings, and every night for ten nights, and often in the day time, we met at the house of God. From the first there was a good interest, and soon they came forward to the altar and three professed faith in the Lord Jesus. On First-day we repaired to the water side and two happy sisters who desired to keep the commandments of God and the faith of Jesus were baptized in the name of the blessed Trinity.

And now as I look back and think of the kind welcome our ministers have received there, of the good seed they have sown, of the steadily growing interest of our cause among them, of the kind words of Dr. Meador, and the earnest example of Bro. Maxwell and others, I am led to thank God and take courage. L. R. SWINNEY.

Illinois.

STONE FORT.

Our Yearly Meeting came off according to appointment on Sixth day, the 17th inst., and adjourned on First-day evening following, to meet at Villa Ridge, on Sixth-day before the fourth Sabbath in October, 1885. But three churches were represented, yet we had a pleasant, and I trust, a profitable time. We were favored with the presence and labors of Bro. J. W. Morton, who is still with us. He is presenting the truth of the gospel in a very plain, forcible, and practical manner. Some have already given evidence of conversion, and our prayer is, that there may be many more. We thank the Missionary Board for sending him here. M. B. KELLY.

Oct. 29, 1884.

Condensed News.

Domestic.

An order for 10,000 tons of steel rails has just been placed by the Lehigh Valley company at the Bethlehem mill at \$27 per ton.

At Union, N. H., Horace Deland, aged eighteen, chained himself to a brush heap, applied a match and was burned to death.

At New York, United States Marshal Erhardt has decided to appoint 700 additional marshals to serve on election day, making altogether 1,400.

A dispatch from Mobile of Oct. 27th, says: Yesterday was the ninetieth day of the great drouth. A general rain extending as far north as Tennessee, is now falling.

The annual report of the Boston and Albany railroad company, shows an income of \$8,148,000, and expenses \$5,785,000, net income \$2,363,000, surplus \$61,000.

Sparks from fireworks ignited thirty dynamite cartridges in a buggy in a Democratic parade at Tomah, Wis. An explosion followed, killing one man and fatally injuring another.

The Five Points Mission, of New York, served during the last year 99,200 dinners to needy people, and sent 315 children into the country. The receipts, in cash and goods, were \$42,617 18.

Commencing with Sunday, Nov. 2d, 1884, the "Burlington Route" (C. B. & Q. R. R.) will run fast daily trains between Chicago and St. Louis. These trains will be elegantly equipped with Pullman Sleepers, Reclining Chair Cars (seats free) and first class Coaches, and will run through without change, leaving Chicago 8.30 P. M., arriving St. Louis 7.45 A. M., and leaving St. Louis 8.00 P. M., arriving Chicago 7.30 A. M.

A water famine is threatened in New Hampshire owing to the drouth.

It is generally believed that the crew and passengers of the steamer Maasdam were rescued by a passing vessel and will be brought to New York early next week. The Maasdam was valued at from \$150,000 to \$200,000.

The Director of the Mint at Washington publishes, from extracts of reports of the money in circulation in thirty-nine principal countries a statement showing that the gold coin circulation of the world has decreased during the year \$52,000,000. Silver circulation has increased \$42,000,000, and the paper money in circulation has increased \$112,000,000. The decrease in the circulation of gold is accounted for by a diminished production and increased demand for that metal in use in the arts and for ornamentation.

Foreign.

The Socialist vote in Germany increased 38,000 votes.

Cholera is reported on the French fleet at Fo-mosa.

Queen Victoria has entered on the forty-eighth year of her reign. The increase in the population of Paris since 1876 has been 251,122. The total population is now 2,239,928. In 1876 the total was 1,988,806.

There will be a general movement of the British forces up the Nile this week. It is reported that two steam launches have been wrecked in the cataracts.

The Canadian government has granted land subsidies of 6,400 acres per mile to the Manitoba and Northwestern and Manitoba and Southwestern railroads.

England stands first in respect to the early development and grant of patents for inventions. The United States ranks first in the number of patented inventions.

The Telegraph states that Prime Minister Ferry has accepted England's offer to mediate between China and France for the amicable settlement of the existing difficulties and differences.

In an address delivered by Sir Richard Temple before the British Association at Montreal, it was stated that the population of the British Empire consists of 39,000,000 Anglo-Saxons, 188,000,000 Hindus, and 88,000,000 Mohammedans, etc.—a total of 315,000,000. The area of the empire and its dependencies is 39,000,000 square miles. The number of armed soldiers is 850,000, of whom about 700,000 are of the dominant race. In addition there are 260,000 policemen in the empire.

MARRIED.

At Adams Centre, N. Y., Oct. 29, 1884, by Rev. A. B. Prentice, M. Nelson Phillips, and Mrs. PEBBE GREENE, both of Adams Centre.

In Dodge Centre, Minn., Oct. 29, 1884, by Eld. H. B. Lewis, Mr. Homer N. Brown, and Miss CLARRIE J. TAPPAN, both of Dodge Centre.

At the residence of the bride's parents, Adams, N. Y., Oct. 22, 1884, by Rev. G. E. Far, assisted by Rev. A. B. Prentice, SAMUEL N. CROSBY, of Adams Centre, and CLARA N. KERVOY, of Adams.

In Nile, N. Y., Oct. 26, 1884, by E. R. Clarke, Esq., EARNEST A. OTY, of Wellsville, and JENNIE HALLETT, of Belmont.

DIED.

In Alfred Centre, Oct. 26, 1884, JOHN BRAISTED. He was a member of the Baptist Church, Howard, N. Y.

In the Elm Valley, Andover, Oct. 24, 1884, BENNY, infant son of Henry and Hattie West.

On Knight's Creek, in the town of Scio, N. Y., Oct. 24, 1884, of typhoid fever, ETTIE M., only daughter of Thomas and Maria Call, aged 12 years. This little girl was very much beloved for her purity of life and love for her Bible-school. A large congregation testified by the tearful eye the place she held in their affections. Happy are the children who die in the Lord. J. K.

In Almond, N. Y., Oct. 20, 1884, ABIGAIL A. WELLS, aged 54 years. She was the daughter of Elias Wells, deceased, and Eveline Wells. Through her painful sickness she was sustained and comforted by the grace divine which in early life she found by believing in and accepting the salvation of our Lord Jesus Christ. In this faith she fell asleep and found the long hoped for rest. She was a member of the Second Alfred Church where a funeral service was held on the 21st, whence her remains were taken to Independence for burial. J. S.

M. ALTA GILBERT died of malignant diphtheria in Almond, after an illness of only a few days, Oct. 13, 1884, in the 15th year of her age. She was the daughter of E. D. and Harriet Gilbert, formerly of Richburg, Alta, in her life gave good evidence that she was a Christian. During the special meetings in Richburg, last Winter, staying at the house of her uncle Dea. B. D. Maxson, she accepted and gave herself to Christ. Her death is a great loss to her parents, her younger brothers and sisters, and is deeply felt by all who knew her. But her rare and excellent qualities will find more congenial clime in the presence and glory of Him by whose blood she had been redeemed. J. S.

SUSAN ARMSBURY, wife of Thompson W. Saunders, was born in Petersburg, N. Y., Oct. 30, 1814, and died at Adams, N. Y., Oct. 25, 1884. When about sixteen years of age she made a public profession of religion, was baptized by Eld. John Greene and united with the Petersburg Church. Removing with her parents to Adams about fifty years ago, she became identified with the Seventh-day Baptist society there. In 1837 she was married to the husband who survives her. For a few years she and her husband were connected with the Verona society where they moved soon after marriage; with this exception she was a member of the Adams Church for nearly fifty years, and until death. Her only son was buried at the age of about nine years, many years ago. She leaves to mourn her departure, besides many friends, the husband of her youth, two brothers and three sisters. Although to them her loss may be irreplaceable, to her, we trust, it is gain. During her long and painful illness she bore her sufferings with Christian fortitude and resignation. Often she said to her friends that she should like to live for the sake of her husband and interests here, but "it is all right," the Lord knows best. She testified to God's goodness and mercy to her, and of her entire trust in him. Text at her funeral, "For me to live is Christ, and to die is gain." Phil. 1:21. A. B. F.

FORMERLY the square piano was generally used, notwithstanding it was always cumbersome and inconvenient, as compared with the more elegant upright piano. Undoubtedly this was because the former was best as a musical instrument. Improvements in the upright piano have latterly given it the preference. One recently made by the Mason & Hamlin Company is likely to give the upright still more acceptance. By an ingenious arrangement, they fasten the strings of the piano directly to the iron plate, dispensing with any intervention of wood. The result is more perfect vibration of the strings, producing more pure, refined musical tones, and much greater durability, including freedom from liability to get so easily out of tune.—Boston Journal.

Our stock of Dress Flannels, Tricots, Cashmeres, etc., is very large. We are pleased to show them to all interested. J. HARRIS, Hornellsville.

LETTERS.

A. E. Main 3, S. W. Niles, A. M. West 2, J. M. Titworth 2, O. U. Whitford, Mrs. E. E. Kellogg, J. F. Shaw, Royal Baking Powder Co., Lottie Baldwin, A. H. Lewis, Mrs. G. T. Brown, L. D. Clarke, Lucy Carpenter, L. T. Rogers, H. Babcock, J. F. Hubbard, E. P. Saunders 3, L. R. Swinney, A. B. Prentice, Orlando Burdick, John Berg, P. A. Stillman, L. F. Randolph, O. Maxson, E. P. Lewis, C. W. Threlkeld, C. C. Post, J. A. Baldwin, W. H. Stillman, J. K. Crandall, J. Harris, M. B. Kelley, Geo. Reid, M. B. Cottrell.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged with thanks to work in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with 2 columns: Name, Pavs to Vol. No. Mrs. J. C. Eaton, Alfred Centre, 2 00 41 44; Amos Studley, Adams Centre, 2 00 41 2; P. A. Stillman, Mariner's Harbor, 2 00 41 52; Ella J. Clarke, Scott, 2 00 41 2; Dorcas Coon, Sackett's Harbor, 2 00 40 33; Alonzo W. Crandall, DeRuyter, 4 00 40 52; Mrs. E. M. West, 1 85 40 44; Orlando Burdick, Allegany, Pa., 2 00 40 52; J. A. Baldwin, Beach Pond, 2 00 42 7; Gardiner G. Burton, Hopkinton, R. I., 1 00 41 19; Miss Jennie Davis, Danielsonville, Ct., 1 00 41 19; Mrs. Maria A. Greene, E. Killingly, 1 00 41 19; Matthew Bracewell, Stone Fort, Ill., 2 00 40 52; W. T. Shaw, Fordton, Ala., 1 00 41 19.

QUARTERLY.

E. A. Witter, Alfred Centre, \$ 50; Mrs. E. Sadler, Clarence, 50; H. D. Clarke, New London, 11 50; Geo. B. Utter, Westerly, R. I., 1 00.

We sell a very good quality calico at 4 cents, and our best, (which is the best made) at 5 cents a yard, Cotton Bats, Sheetings, Tickings, etc., at lower prices than ever. J. HARRIS, Hornellsville.

SPECIAL NOTICES.

THE next session of the Ministerial Conference of the Western Association will convene at Andover, Nov. 11th, at 7 P. M.

PROGRAMME.

- 1. Introductory Sermon, F. S. Place
2. The Relation of the Scriptures to Conversion, D. E. Maxson
3. Is the giving of Tithes binding on Christians?, A. G. Crofoot
4. How can we keep our Young People from leaving the Sabbath, L. A. Platts
5. The Doctrine of the Inspiration of the Scriptures, C. A. Burdick
6. What are the Ordinances of the Christian Church?, G. W. Burdick
7. Exegesis of Hebrews 10: 1-11, S. L. Maxson
W. C. TITWORTH, Pres.
PERRIE FITZ RANDOLPH, Sec'y.

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

THE subscriber will give ten cents apiece for the following denominational reports: General Conference, 1812, '13; and American Seventh-day Baptist Missionary Society, 1835; and five cents for each of the following: General Conference, 1846, and American Sabbath Tract Society, 1846, '47. A. E. MAIN, Ashaway, R. I.

THE Rhode Island and Connecticut Churches will hold their Quarterly Meeting with the First Hopkinton Church, Nov. 14-16, 1884, with the following programme:

- SIXTH-DAY EVENING.
Prayer-meeting.
SABBATH MORNING.
10.30 o'clock, Sermon, W. C. Titworth.
AFTERNOON.
2.30 o'clock, Sabbath-school, followed by Sabbath-school prayer meeting, conducted by J. R. Irish.
EVENING.
7 o'clock, Paper, U. M. Babcock. Sermon, O. D. Sherman.
FIRST-DAY.
10 A. M., Sermon, Horace Stillman, How can the capital and labor of the denomination be made mutually helpful? J. J. Merrill.
AFTERNOON.
2.30 o'clock, Denominational Loyalty, O. U. Whitford. Where should we educate our youth? Frank Hill.
EVENING.
Sermon, L. F. Randolph. Closing Conference. I. L. COTTRELL, President. L. F. RANDOLPH, Secretary.

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist Churches will be held this year, with the Church at Shiloh, N. J., commencing on Sixth-day, Nov. 21, 1884, and continue three days. J. C. BOWEN, Secretary.

New shipments of Ladies', Gents', and Children's Underwear and Hosiery this week. A few of the bargains are ladies' all wool scarlet underwear for 68 cents; ladies' and gents' all wool hose 25 cents per pair; ladies' good quality white merino vests for 37 cents each, and lots of other goods at comparative values. J. HARRIS, Hornellsville.

NEW YORK SEVENTH-DAY BAPTIST CHURCH.—Services every Sabbath morning at 10.45 o'clock, in the Historical Society's building, at the corner of Second Avenue and Eleventh Street.

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

THE following programme has been arranged, in celebration of the one hundredth anniversary of the organization of the Seventh-day Baptist Church of Waterford, Conn., to be held Nov. 11, 1884, commencing at 11 o'clock, A. M.

MORNING SESSION. Opening services conducted by Rev. Edmund Darrow.

Introductory discourse, by Rev. L. C. Rogers. A brief history of the Waterford Church, by W. A. Rogers.

A paper by Rev. B. F. Rogers, on the lessons to be drawn from a century of existence. EVENING SESSION. A paper by Rev. Gardner C. Titworth, on the best means of sustaining long established churches which have become reduced in numbers by causes similar to those which exist in the Waterford Church. Prayer and conference meeting led by Rev. James Rogers.

Some Thing worth reading about, worth looking at, and worth purchasing.

It is said that misfortunes never come singly, and so it proved in the case of several of the largest cloak manufacturers in New York City, who suffering from the general stagnation of the cloak market for several weeks past, owing to the backward season and from other causes, made great concessions in prices of all kinds of garments to our representative, who visited the market last week to replenish our already depleted cloak stock, and purchased large lots at below market values.

We shall be opening shipments of garments every day this week as fast as received, and will be able to show you by far the largest and most elegant line of Ladies New Markets, Russians, etc., in half, three-quarter, and tight fitting, in all manner of material and trimming. Stockinet Jersey Jackets, Plush Cloaks, etc., to suit all purses and tastes; also a full line of Misses Garments. You will positively consult your own interests by looking at our line. J. HARRIS, 125 Main St., Hornellsville.

ST. NICHOLAS. FOR YOUNG FOLKS. Attractions for 1884-5.

No printed periodical can take the place of parent, pastor, or school-teacher; but a good magazine can supplement their work and influence to a wonderful degree. In view of this, it is not extravagant to say that—instead of "Can we afford to take St. Nicholas?"—the question of every earnest household in English-speaking countries, to-day, should be "Can we afford not to take St. Nicholas?"

The magazine, during its eleven happy years of existence, under the editorial charge of MARY MAPES DODGE,

has grown familiar to hundreds of thousands of young readers; and their interest and intelligent enjoyment have constantly inspired the editor and publishers to fresh effort. To-day its strength is its wholesome growth, its sympathy with young life, its hearty recognition of the movement of events, and its steadily increasing literary and pictorial resources. The following are some of the good things already secured for future numbers of St. Nicholas: "His One Parrot," a serial story for boys, by the popular author, J. T. Trowbridge. "Personally Conducted," illustrated papers on famous places in Europe. By Frank R. Stockton. "Historic Girls," a companion series to "Historic Boys." By E. S. Brooks. "Ready for Business," suggestions to boys about to choose an occupation,—based on personal interviews with prominent representatives of various trades and professions. By G. P. Mansson. "Driest Back to Eden," a serial. By E. P. Roe. "Tales for Young Folks," a series of popular papers, by H. H. (Helen Jackson). "Among the Law-makers," recollections of a boyage in the United States Senate,—containing much political information, both instructive and amusing. By Edmund Altton. "Daisy and the Goblin," a very funny serial story by a new writer, Chas. Carryl. "Short Stories by Louisa M. Alcott. "The Progress of Invention": "From Palanquin to Parlor car," "From Cross-bow to 100-ton Gun," etc. Descriptive papers, by Chas. E. Bolton. "Art Work for Young Folks": papers on decorative handicraft, by Chas. G. Leland. "Sleep or Silence?" a story of Texan life. By the late Rev. William M. Baker. "A Garden of Girls," being six short stories for girls, by Six Leading Writers. "Tales of Two Continents": stories of adventure, by H. H. Boyesen. "Cartoons for Boys and Girls," funny pictures, by St. Nicholas Artists. "From Bach to Wagner," brief, pointed biographies of great musicians. By Agatha Tunia. "Special Papers" by chosen writers, including Mary Hallock Foote, Joaquin Miller, Alice Wellington Rollins, G. B. Bartlett, Harriet Prescott Spofford, Rev. Washington Gladden, Julia Schayer, Anna Lea Merritt, W. O. Stoddard, D. Ker, Ernest Ingersoll, Clara E. Clement, Lieutenant Schwatka.

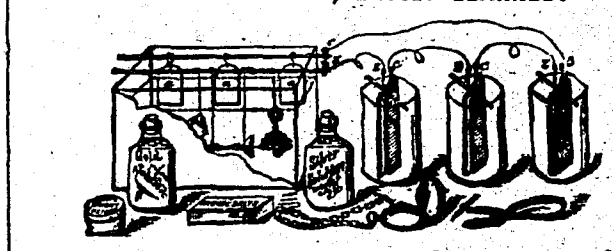
The Illustrations will be the work of the very best artists and engravers,—and there will be plenty of them. In the November and December numbers are beautiful COLORED FRONTISPIECES.

Buy the November number for the children. It costs only 25 cents, and all book and news dealers sell it. The subscription price is \$3 a year, and now is just the time to subscribe. A free specimen copy of St. Nicholas will be sent on request. Mention this paper.

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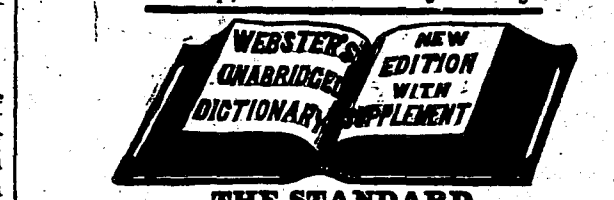
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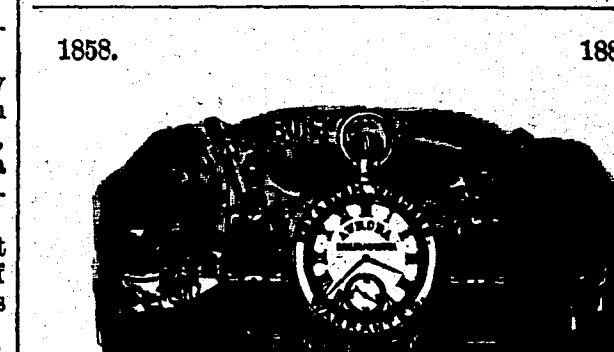
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CORRESPONDENCE. All communications relating to business must be addressed to the Society as above. All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

1885. 1884.



WATCHES AT COST!

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IMPERFECT IN ORIGINAL

Selected Miscellany.

KEEP PRAYING.

If wealth and power surround thee To press thee to the dust— And pomp and love confound thee, Pray earnestly you must; Pray, keep praying, And in Jehovah trust.

If lying lips confusing Bring agony and shame, And join with hate abusing Thy pure and ho-mo-red name, Pray, keep praying, And let not wrath inflame.

If sad and lonely feeding Upon a humble meal, While faith and trust unheeding Pride from thy merit steal, Pray, keep praying, And love for malice deal.

By kin and friends rejected, Firm on thy virtue stand, So that no stain detected Be on thy heart or hand: Pray, keep praying, And life will yet be grand.

—Christian Secretary.

DOROTHY ANN'S SERMON.

BY SYDNEY DAYRE.

There was great rejoicing among the little ones at the farm when it was understood that Cousin Hetty, who lived in the city, was coming to make a long visit. She was not very strong, so mamma said, and they must all be careful to be very kind and polite, and to see that she always had the best of everything.

The little lassie came, and they were delighted with everything about her, from her pretty, fair curls and white face, so different from their own sun-browned ones, to her dainty dresses and French boots. There could be no doubt that her manners were quite equal to her appearance, so Jessie and Tom and Polly resolved to be upon their very best behavior all the time.

"Will you come out into the garden?" said Jessie. "There are lots of currants, and a few raspberries ripe. There will be plenty of raspberries next week, though."

Such a garden as that! None of your little seven by nine scraps, but a full acre of everything which could be found in a liberal, old-fashioned country garden. A broad walk through the middle of it was bordered by beds of bright-colored flowers, with rows of hollyhocks and sunflowers at the end. Honeysuckles and morning-glories climbed over the fences, and in a shady corner grew such pansies as the children believed only mamma knew how to raise.

Miss Hetty tried the fruit and said: "I don't like currants; they're sour. I like only raspberries."

It had been supposed that each one would eat a great many currants and very few raspberries. But on hearing this the others offered her all the raspberries they could find, and were rather surprised to see that she took them without seeming to think whether they liked them, too. She kept calling for more, and when Tom scratched his face and Polly tore her sleeve pushing through the bushes in spite of them, very quietly ate all they had without as much as a "Thank you." Then she declared the berries were not half ripe, and not fit to eat.

"Mamma don't wish us to pick the pansies unless she is with us," ventured Jessie, as Hetty began gathering them freely, "because she has some choice ones she wants to keep for seed."

"I like choice pansies, too," said Hetty with a scowl on her pretty face.

They went to the swing where Hetty grumbled when the others wanted to take a turn. Then to the croquet ground, where things went smoothly as long as Hetty was on the winning side; but if the play went against her, she grew sober, then sulky, and finally threw down her mallet and refused to finish the game.

Long before tea time Jessie and Tom and Polly began to wonder whether it was so very delightful a thing after all to have a cousin from the city to visit them; and before the first week was gone everybody on the place had fully decided that it was not.

Hetty could be very sweet and pleasant while things were exactly to her liking, but unless she could have her own way in everything, her frowns and complaints were ready at a moment's notice. She had never been taught to take any thought for others, and her little cousins found it very hard to endure all her whims and ill humors. They were very dutifully anxious to heed all mamma's reminders that it was their place to give up to their guest, but she herself could not help seeing that Hetty made sore demands upon their patience.

One day there was a picnic, to which all the children looked forward for days, and for which great preparations were made. When all were ready to go, it was discovered that Hetty was wearing a pair of thin slippers.

"Oh, my dear," said mamma, "you must put on thick shoes. There will be rough ground, and perhaps damp places to go over to-day."

Hetty had made up her mind to wear those slippers, and was not inclined to change it, or them, but still quite determined to go to the picnic. So she said, "Then I believe I won't go."

The other children were as woefully dismayed as she had expected them to be.

"Oh, Hetty!" cried Jessie, "you must not stay at home. It's lovely out there—wild flowers and vine-swings—"

"And a creek where we fish and wade and sail boats," said Tom.

"And such good things in the basket," whispered Polly. "Hurry, dear," said her Aunt coaxingly. "We are waiting, you see."

"Don't wait," said Hetty, "I'd rather stay at home." She went to her room, much enjoying the commotion she was making. From the back of it she could look out of the window and see what was going on. The children got into the big spring wagon and sat looking up at her windows. Then her aunt came out and called cheerily up to her, "Come, Hetty, we've got a good seat for you."

"And I'm to have the whip, and I'll let you have it half the time," shouted Tom.

Hetty came to the window and said, "Thank you, Aunt Emily, but I'd rather not go;" and then watched again from the back of the room, wondering what they would do next in the way of urging her.

Aunt Emily got in, and, to Hetty's astonishment, the wagon was driven away. What could it mean? They surely would never, never think of such a thing as going without her. They must be going to turn back for her—perhaps they were doing an errand first. But there was a little misgiving at her heart, as she slowly walked down to the kitchen and asked Dorothy Ann, the maid, "Where are they all gone?"

"Why, to the picnic, of course! Seems to me I'd 'a' gone, too, if I'd been you." "Gone without me?" Hetty stood in blank amazement for a few moments, then flung herself down on the floor and screamed.

At the first howl, Dorothy Ann quietly took a chair, folded her arms, and sat looking at Hetty as if she were some very interesting natural curiosity. And Hetty screamed louder, and kicked until her bronzed slippers were as badly off as if they had gone through half a dozen picnics. And the louder she screamed, and the harder she kicked, the straighter Dorothy Ann looked at her.

It was very perplexing for Hetty. She had never kicked and screamed before without everybody being frightened for fear she would injure herself, and coaxing and petting her, and offering her everything she wanted, including her own way, if she would only stop. But here was Dorothy Ann looking as if she would not mind if it lasted all day, and not a soul anywhere near to do any coaxing. Hetty did not know what to do next. At last, when her throat ached, and her face was red, and her whole self very badly tumbled, she sat up on the floor and looked at Dorothy Ann. And then Dorothy Ann spoke.

"You're a nice child, now ain't you?" It was not spoken sneeringly, nor in anger. Dorothy Ann was a pleasant-faced, hard-working woman, older than aunt Emily, and her words always had weight in the family. After a pause she went on in a slow, earnest way: "You're a nice child, I say! Don't you think it's nice to be a-makin' yourself a trouble and a torment with your cross, crabbed ways? Don't you think it's nice to come where folks is all glad to see you, and their hearts just warm and a runnin' over with kind feelings to you, and the little ones that's always a-givin' up to you, and you just for all the world like a buzzin' wasp or a stingin' nettle, or a prickly chestnut burr that everybody's glad to get away from or drop out of their hands? Don't you think it's nice to keep them children all rased up with your tantrums, and to keep your aunt in a fret all the time atween her wish to do everything that's kind by you, and tellin' her children the same, likewise, and you agoin' on so?"

Hetty stared up at Dorothy Ann, bewildered at words the like of which she had never heard before, and slowly through her mind came the idea that the next thing for her to do was to feel angry.

"How dare you talk to me so?" she cried. "Mamma won't let you." But Dorothy Ann noticed her anger as she had her screams.

"If you go on so to your mamma, don't she think it's nice to have a little girl to buy pretty things for and to take good care of, and then to have her a snappin' and a snarl-in' and a scowlin', and a makin' people wherever she goes wish she were a thousand miles away? Don't you think she's proud of havin' such a child?"

"Don't you think it's nice to see your pretty blue eyes all red, and your forehead all crumpled up so you might iron it out, and your mouth, that was made to smile and laugh, all puckered? Don't you know there's wolves a lookin' out your eyes when there ought to be lambs and doves? Don't you know the words you speak are like so many snakes and toads a droppin' out of your mouth? And what do you s'pose?"—Dorothy Ann's voice grew solemn—"the good Lord thinks when he looks at that little heart of you'n that he gives you to keep full of sweetness and lovin' kindness, and to make you comfortable instid of a trial to folks—what does he think, do you s'pose, when he sees it all blotted and stained up with all sorts of hateful thoughts?"

Hetty had never taken her eyes from Dorothy Ann's face, and as she seemed to have said her say, and went on with her work as if nothing had happened, it came over her very strongly that the next thing for her to do was to feel very much ashamed. With a little sob or two she got off the floor and went out and lay under an apple tree. There Dorothy Ann found her, an hour later, fast asleep.

"Poor little creature! She's tired herself clean out." Dorothy Ann had for some days been "bilin'" over for a chance to speak her mind, and having now had it, felt very kindly disposed. She slipped a cushion under the poor little rumbled head, and when dinner time came, Hetty found a dainty pudding just big enough for her, baked on

purpose. And during the long afternoon Dorothy Ann told funny old stories, and let her make molasses candy to pass away the time.

"I do declare, I'm most afraid to see Hetty!" said Tom, as the picnic party drew near home. And the other members of it felt very much so, too.

But Hetty was subdued, and as days went on every one was amazed at the change in her. And nobody could ever guess how it ever came about, for she never told of Dorothy Ann's sermon. I wish all spoiled children could hear such a one—don't you?—*The Congregationalist.*

MR. LINCOLN AND THE LITTLE BOY.

Ex-Gov. Rice tells this story of Lincoln: On an occasion (while he was in Congress) when he and Senator Wilson found it necessary to visit the President on business, he says:

"We were obliged to wait some time in the ante-room before we could be received; and, when at length the door was opened to us, a small lad, perhaps ten or twelve years old, who had been waiting for admission several days without success, slipped in between us, and approached the President in advance.

"The latter gave the Senator and myself a cordial but brief salutation, and turning immediately to the lad, said, 'And who is the little boy?'"

"During their conference, the Senator and myself were apparently forgotten. The boy soon told his story, which was in substance that he had come to Washington seeking employment as a page in the House of Representatives, and he wished the President to give him such an appointment. To this the President replied that such appointments were not at his disposal, and that application must be made to the doorkeeper of the House at the Capitol.

"But, sir," said the lad, still undaunted, "I am a good boy, and have a letter from my mother, and one from the supervisor of my town, and one from my Sunday-school teacher. They all told me that I could earn enough in one session of Congress to keep my mother and the rest of us comfortable all the remainder of the year."

"The President took the lad's papers, and ran his eyes over them with that penetrating and absorbent look so familiar to all who knew him, and then took a pen and wrote upon the back of one of them, 'If Capt. Goodnow can give a place to this good little boy, I shall be gratified,' and signed it 'A. Lincoln.'"

"The boy's face became radiant with hope, and he walked out of the room with a step as light as though all the angels were whispering their congratulations.

"Only after the lad had gone did the President seem to realize that a Senator and another person had been for some time waiting to see him.

"Think for a moment of the President of a great nation, and that nation engaged in one of the most terrible wars waged against men, himself worn down with anxiety and labor, subjected to the alternations of success and defeat, racked by complaints of the envious, the disloyal, and the unreasonable, pressed to the decision of grave questions of public policy, and encumbered by the numberless and nameless incidents of civil and martial responsibility, yet able so far to forget them all as to give himself up for the time being to the errand of a little boy, who had braved an interview uninvited, and of whom he knew nothing, but that he had a story to tell of his mother, and of his ambition to serve her."

WHO HATH MADE US DIFFER?

Look squarely in the face of your actual surroundings, your choicest mercies, your family, home and country, the thoughts that traverse your brain, and that range abroad through immensity and futurity, the hopes that inspire your life, under the full and complete consciousness of "life and immortality brought to light," and turn away from all this as far as you can and bring full in view the Celt, the Briton and the Teuton of the third, fourth and fifth centuries, to whom Patrick, Columba, Gallus, Augustine and the other missionaries carried the Gospel of Christ. Or look at the inhabitants of the great African continent to-day, the condition of women among them, or in India, China, in fact everywhere that the Gospel of Christ has not changed the hearts of the people—think of the habits and customs of your heathen ancestors, or the range of ideas, the thoughts and hopes that traverse the minds of the almost uncounted millions who live in heathendom to-day—then ask yourself who or what made you to differ? You! the intelligent American woman, happy in your home and country!

Another question that follows the first is, "Is this difference as concerns the living irremediable?" Is there no such thing as bridging the chasm? Is there no hope for the greater part of mankind, and the larger half of the world, that upon them will this great light shine, and family, home, life and heaven, become to them words of as sacred meaning as they are to you?

What has made the English, French and German-speaking world of to-day to differ from what it was when steeped in idolatry and wrapped in superstition? We all know the answer. It is the Gospel of the grace of God. This is the simple truth. Now, how much do you owe to it? Can you pay any part of this great infinite debt?

Can the Gospel do for Africa, China, Japan, South America, Mexico, aboriginal inhabitants everywhere, what it did for Ireland,

Scotland, England, and Germany? Have you any right to doubt that it can? Are these people more degraded than your ancestors were?

Well, how is it to be done? Just as it was done before. The missionaries must go and preach to them. Put the leaven into the measure of meal. Do not discuss Foreign Missions as though you had no share nor part in them. Do what you can, give all that you can, *thankfully*, and leave the rest with God. On what principle do you *not* do this? Of gratitude? of righteousness? of benevolence? of Christ-likeness? Are these the principles that control your conduct, and do you still say you have nothing to do for missions?

"O, disciple, consider who had made you to differ, and what doth it become thee to be doing with that treasure which was not meant to be *thy exclusive possession*, but to be the goodly heritage of all mankind."—*Christian Hour.*

CARVING IVORY AND BONE.

All the curiously carved handles which are so fashionable, and the quaintest that are sought after, are shaped upon a series of rapidly revolving wheels, ranging from an eighth to three inches in diameter, and which are a cross between a file and a saw upon their cutting surface. Ivory and bone are carved in precisely the same manner, the only difference in the handling of the two being that bone has to be boiled a long while to free it from animal matter before it goes to the carver, whilst ivory is clean and pure from the start.

When it is desired to procure any object in bone or ivory, an umbrella handle with a couched tiger upon it for instance, the carver takes a piece of the material of suitable size, and presses it against one of the wheels described above. At the point of contact it cuts with amazing rapidity. Soon the shapeless block begins to assume the rough outlines of the object intended. The lathe is then stopped, which requires but an instant, and another, probably a similar wheel, is substituted. In this way a dozen wheels may be used before the final finish is given with a delicate disc a little larger than a pin's head; but when the work leaves the deft fingers of the skillful worker a perfect miniature of the royal native of the jungle is seen. The only remaining thing to be done is polishing, which is accomplished by means of canvas belts with pumice upon them; and finally, by Canton flannel belts or wheels.

Many people suppose that billiard balls are turned by means of some exquisitely adjusted machinery, in order to secure their spherical perfection. The exquisite machinery is the eye and hand of the artisan. The writer saw a gray-haired workman turn several billiard balls, and the only tool he used was an ordinary turner's chisel. His eye was his gauge.

THE HARDENED HEART.

It is a great mistake to suppose that God singled out Pharaoh, or that he ever singled out any one, and says, "I will harden his heart," and then proceeds to do it. But the solemn truth is this, that, by the operation of that well known law according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and woman that does not yield to him. Think how many men have hardened themselves in dishonesty by first using for a little time a sum of money not for their own, which prepared them by and by for using a larger sum, fully intending to replace it; and so it went on, the hardening process going on until it ended in the most shameless robbery, and brought final ruin and disgrace.

How many men, again, are "gospel-hardened," as it is fitly called. They have so often listened to the appeals of the gospel without yielding to them, that their hearts have become as "hard as the nether millstone," and the most earnest appeals have not the slightest effect.

Pharaoh's case is not at all peculiar. It is typical of thousands in every generation. God deals most tenderly with him, and the utmost long-suffering and forbearance, through scorn and evasion, through defiance, through sham prayers and promises, sham repentance and sham submission; but all in vain. His heart grew harder and harder all the time, till he was swallowed up in the angry waters of the Red Sea. Who ever had more chances of escape? Yet what was the end? Had he only regarded the voice which came so gently at the first, or the harmless sign, all had been well; or had he but recognized "the finger of God" as the magicians did (Exod. 8: 10), he would have had nothing to fear from "his outstretched arm."—*Dr. J. Monroe Gibson.*

RIGHT UP AND KISS HER.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a care-worn look upon her face lately. Of course, it has not been brought there by any act of yours, still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express surprise, go right up and kiss her. You can't imagine how it will brighten up her dear face. Besides, you owe her a kiss or two. Away back when you were little, she kissed you when no one was tempted by your fever-tainted breath and swollen face. You were not so attractive then as now. And through those years of sunshine and shadows, she was always ready to cure by the magic of a mother's

kiss, the little dirty, chubby hands whenever they were injured in their first skirmishes with this rough, cold world. And then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been on interest these long years. Of course, she is not so pretty and kissable as you are, but if you had done your share of the work during the past ten years, the contrast would not have been so marked. Her face has more wrinkles than yours, far more, and yet if you were sick, that face would appear more beautiful than any angel's as it hovered over you, watching every opportunity to minister to your comfort; and every one of those wrinkles would appear as bright as wavelets of sunshine chasing each other over her dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that did so many unnecessary things for you will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be closed forever, and those tired eyes will have opened into eternity, and then you will appreciate your mother, but it will be too late."—*Baptist Weekly.*

UNEMPLOYED TALENTS.

There are certain burrowing animals—the mole for instance—which have taken to spending their lives beneath the surface of the ground. And nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes. If they mean to live in darkness, she argues, eyes are obviously a superfluous function. By neglecting them these animals make it clear they do not want them. And as one of nature's fixed principles is that nothing shall exist in vain, the eyes are presently taken away, or reduced to a rudimentary state. There are fishes also which have had to pay the same terrible forfeit for having made their abode in dark caverns where eyes can never be required. And in exactly the same way the spiritual eye must die and lose its power by purely natural law if the soul choose to walk in darkness rather than in light.

This is the meaning of the favorite paradox of Christ, "From him that hath not shall be taken away even that which he hath." "Take therefore the talent from him." The religious faculty is a talent, the most splendid and sacred talent we possess. Yet, it is subject to the natural conditions and laws. If any man take this talent and hide it in a napkin, although it is doing him neither harm nor good apparently, God will not allow him to have it. Although it is lying there rolled up in the darkness, not conspicuously affecting any one, still God will not allow him to keep it. He will not allow him to keep it any more than nature would allow the fish to keep their eyes. Therefore he says, "take the talent from him." And nature does it.—*Drummond.*

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Popular

A NEW PROCESS for dyeing has been put into practice by Prof. Kai Rome N. Y. by Prof. Kai into thin plates which muslin bags and anap sodium acetate solution lead sulphate, as anode proper cathodes. A power furnishes a current of 10 dissolves the lead in the upon the cathodes, in leaving the silver and the muslin bags. The from this latter by refin

BAROMETRO ARAUCA ometor is said to be use the Araucarian race in ernmost province of C the castoff shell of a crab, application, is called the cano. "The dead shell is ly sensitive to atmospheric ing quite white in fai indicating the approc phere. by the appearc which grow both in nu moisture in the air in with the actual occurer becomes entirely red, and out the rainy season.

A MAN during a li according to a paper the Academy of Science an aggregate of 6,000 (same period, cats away 2 800 days, is ill during 5 himself with the remain tury on earth.

DRIED leaves of th are much used by the America as a household sion of the leaves is a specific for sick hea digestion, hysteria, s and chills and fever. ered to promote perspi

MINERAL wool is u deaden the sound betw and being incombust generally used between in new houses. Min from the slag from produced by throwing the stream of slag as nace.

Experiments with g shed a curious light c ploives. The test is compound in a cavi are very thick, capab tion, but resist ruptu of tenuity is exha thirty grammes of M in a cavity whose capc centimetres the spac cubic centimetres—n 1 to 90.

The use of natura gas belt, extending Pennsylvania to Mo fuel to replace coal appears, rapidly ma stated that a single consume \$300,000 w year. Gas wells ar sections where large quired, and compa natural gas to consu existence.

A DESTROYER IN MAINE.—According tions published in t Entomological Divi of Agriculture, the bud worm (*Tririx* extensive and destru of Maine, west of the damage appears to miles inland from which it has prevail masses of dead w tacked in the term an away, and when hopeless. The fatal is owing to the f forth but few buds end of the twig, stroyed, it has no the season's life. June, when the g just at the time w produce the most larches are also with results that r as in the case of l liberally provided may escape and a foliage. The lar leaves in the fall, i its enemies attack i and fir succumb to the larch can Science Monthly

Popular Science.

A NEW PROCESS for desilverization of lead has been put into practical operation at Rome N. Y. by Prof. Keith. The lead is cast into thin plates which are covered with muslin bags and suspended in a bath of sodium acetate solution containing dissolved lead sulphate, as anodes, alternating with proper cathodes. A powerful Edison dynamo furnishes a current of 1000 amperes, which dissolves the lead in the plates depositing it upon the cathodes, in a pure condition, leaving the silver and other impurities in the muslin bags. The silver is separated from this latter by refining.

BAROMETRO ARAUCANO.—A curious barometer is said to be used by the remnant of the Araucarian race inhabiting the southernmost province of Chili. It consists of the castoff shell of a crab, which from its curious application, is called the "Barometro Araucano." The dead shell is said to be extremely sensitive to atmospheric changes, remaining quite white in fair, dry weather but indicating the approach of a moist atmosphere by the appearance of small red spots, which grow both in number and size as the moisture in the air increases, until finally, with the actual occurrence of rain, the shell becomes entirely red, and remains so throughout the rainy season.

A MAN during a life-time of 50 years, according to a paper recently read before the Academy of Sciences, Paris, sleeps away an aggregate of 6,000 days, works away the same period, eats away 2,000 days, walks away 800 days, is ill during 500 days, and amuses himself with the remainder of his half-century on earth.

DRIED leaves of the bitter orange-tree are much used by the inhabitants of South America as a household remedy. An infusion of the leaves is regarded in Brazil as a specific for sick headache, flatulence, indigestion, hysteria, spasms, recent colds, and chills and fever. Its free use is considered to promote perspiration.

MINERAL wool is used for a packing to deaden the sound between floors in buildings, and being incombustible it is now pretty generally used between the floors and ceilings in new houses. Mineral wool is obtained from the slag from blast furnaces, and is produced by throwing a jet of steam against the stream of slag as it flows from the furnace.

Experiments with gelatine dynamite have shed a curious light on the expansion of explosives. The test is made by enclosing the compound in a cavity of lead whose walls are very thick, capable of uniform attenuation, but resist rupture until the last limit of tenacity is exhausted. By exploding thirty grammes of No. 1 gelatine dynamite in a cavity whose capacity was fifteen cubic centimetres the space was enlarged to 1330 cubic centimetres—nearly in the ratio of 1 to 90.

The use of natural gas from the so called gas belt, extending from the oil regions of Pennsylvania to Moundsville, W. Va., as a fuel to replace coal in iron foundries, is, it appears, rapidly making its way; and it is stated that a single ward in Pittsburgh will consume \$300,000 worth during the present year. Gas wells are now being sunk in all sections where large supplies of fuel are required, and companies for the supply of natural gas to consumers are springing into existence.

A DESTROYER IN THE SPRUCE FORESTS OF MAINE.—According to accounts of observations published in the third Bulletin of the Entomological Division of the Department of Agriculture, the ravages of the spruce bud worm (Tortrix fumiferana) have been extensive and destructive in the coast forests of Maine, west of the Penobscot River. The damage appears to have reached only a few miles inland from the coast, but the belt in which it has prevailed is marked by extensive masses of dead woods, which are attacked in the terminal buds, which are eaten away, and when that is done, the case is hopeless. The fatal character of the attack is owing to the fact that the spruce puts forth but few buds, and those mostly at the end of the twigs, and when these are destroyed, it has nothing on which to sustain the season's life. The attack is made in June, when the growth is most lively, and just at the time when the check upon it can produce the most serious results. The larches are also attacked by a saw fly, but with results that are not as necessarily fatal as in the case of the spruce. They are more liberally provided with buds, some of which may escape and afford a living provision of foliage. The larch, moreover, sheds its leaves in the fall, and is in full foliage before its enemies attack it. Hence, while the spruce and fir succumb to the first season's assaults, the larch can endure two years of them.—Science Monthly.

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Abstract of Time Table, adopted Oct. 18, 1884. EASTWARD.

Table with columns: STATIONS, No. 1, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.35, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40, Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

WESTWARD.

Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 6.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.10, and arriving at Dunkirk at 7.50 P. M.

5.35 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.30 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 5, 9, 35, 1, 24, 37. Rows include Bradford, Custer City, Buttsville.

EASTWARD

Table with columns: STATIONS, 6, 20, 32, 40, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Bradford.

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.45 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M.

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little dirty, chubby hands whenever injured in their first skirmishes rough, cold world. And then the kisses with which she routed so dreams, as she leaned over your pillow, have all been on interest these. Of course, she is not so pretty as you are, but if you had done the work during the past ten contrast would not have been so. Her face has more wrinkles than her more, and yet if you were sick, she would appear more beautiful than she is as it hovered over you, watching opportunity to minister to your comfort every one of those wrinkles would be bright as wavelets of sunshine each other over her dear face. She is one of these days. These wrinkles, if not lifted from her shoulders, will sink her down. Those rough, hard lines that did so many unnecessary things will be crossed upon her lifeless lips. Those neglected lips that gave you baby kisses will be closed forever, and tired eyes will have opened into and then you will appreciate your but it will be too late.—Baptist

UNEMPLOYED TALENTS.

are certain burrowing animals—for instance—which have taken to their lives beneath the surface of the ground. And nature has taken her reason them in a thoroughly natural way as she closed upon their eyes. If they live in darkness, she argues, they are only a superfluous function. By giving them these animals make it clear not want them. And as one of nature's principles is that nothing shall vain, the eyes are presently taken reduced to a rudimentary state. The fishes also which have had to pay terrible forfeit for having made their dark caverns where eyes can never red. And in exactly the same way natural eye must die and lose its power by natural law if the soul choose to darkness rather in light.

the meaning of the favorite parable, "From him that hath not taken away even that which he hath," therefore the talent from him." The talent is a talent, the most splendorous talent we possess. Yet, it is to the natural conditions and laws. Can take this talent and hide it in a although it is doing him neither good apparently, God will not allow it to have it. Although it is lying neglected up in the darkness, not conspicuousing any one, still God will not let it to keep it. He will not allow it to keep it any more than nature would let a fish to keep their eyes. Therefore "take the talent from him." And so it is.—Drummond.

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INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.

- Oct. 4. Solomon succeeding David. 1 Kings 1: 22-25. Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-19. Oct. 18. Solomon's choice. 1 Kings 3: 5-15. Oct. 25. The Temple built. 1 Kings 6: 1-14. Nov. 1. The Temple dedicated. 1 Kings 8: 22-36. Nov. 8. The wisdom of Solomon. 1 Kings 10: 1-13. Nov. 15. Solomon's sin. 1 Kings 11: 1-13. Nov. 22. Proverbs of Solomon. Prov. 1: 1-16. Nov. 29. True wisdom. Prov. 8: 1-17. Dec. 6. Drunkenness. Prov. 23: 29-35. Dec. 13. Vanity of worldly pleasures. Eccl. 2: 1-13. Dec. 20. The Creator remembered. Eccl. 12: 1-14. Dec. 27. Review.

LESSON VII.—SOLOMON'S SIN.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, November 15.

SCRIPTURE LESSON.—1 Kings 11: 4-13.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. 5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. 7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. 8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord his God, which had appeared unto him twice. 10. And he had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. 11. Wherefore the Lord said unto Solomon, Forasmuch as this done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely and the kingdom from thee, and will give it to thy servant. 12. Notwithstanding, in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. 13. Howbeit, I will not take away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

THESE, B. C., 983-980. Five to ten years before Solomon's death. PLACE.—Jerusalem and the Mount of Olives.

LEADING THOUGHT.—Moral weakness liable to come in a long peaceful and prosperous reign.

GOLDEN TEXT.—"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

OUTLINE.

- I. The occasion of Solomon's fall. v. 4. II. Solomon's sin. v. 4-8. III. Solomon's punishment. v. 9-13.

QUESTIONS.

What was the state of the country in the days of Solomon's greatest power? What was the geographical position of his kingdom in relation to other commercial kingdoms? I. About what was the age of Solomon at this time? II. What was the immediate occasion of his fall? v. 4. See Deut. 17: 17; Neh. 13: 26. What was the state of his heart? v. 4. See 1 Kings 8: 61. Who was Ashtoreth? For what public works indicated Solomon's fall? v. 7. For whom did he build these high places? v. 8. III. How was God affected toward Solomon? v. 9. Why was he thus affected? See 1 Kings 3: 5, 9. What did the Lord promise to do to Solomon's kingdom on account of his sinfulness? v. 11. When was this penalty to be executed? and why deferred? v. 12, 13.

INTRODUCTION.

The magnitude of the work of building the temple rendered it necessary for Solomon to make a treaty with King Hiram and this was followed by alliances with other neighboring kings and governments by which means he received wealth and treasure in great abundance. This brought him into personal intercourse with the aristocracy and royal families of all the nations in the then civilized world. The ease with which he made these alliances fostered an ambition in his heart to excel in the splendor and wealth of his court and hence he strove to surround himself with all the appointments and associations of the most luxurious royal courts. The natural tendency of all this was to weaken his royal loyalty to Jehovah and his divine worship. Some have regarded his disloyalty as complete apostasy, others have regarded it as only a wise toleration. Probably the better view of the subject lies between these two extremes. He did not neglect to make his offerings three times a year in the temple, (1 Kings 9: 25.) But his heart was not perfect with God. His matrimonial alliances with the Moabites and the Ammonites in the east of Palestine, the Edomites in the south, the Phoenicians on the northwest coast, and the Hittites, had brought into Jerusalem all the abominations of heathenism Solomon at first simply tolerating heathen worship on the part of his wives, came down at last to public recognition of all their heathen forms of worship. Polygamy, luxurious and unrestrained power, finally made Solomon's overthrow well-nigh complete.

EXPLANATORY NOTES.

V. 4. When Solomon was old. Old in this instance is about fifty years, possibly fifty-five.—Rawlinson. His wives turned away his heart. Polygamy was so deep-rooted and especially in the royal courts, that it seemed impossible even for the wise Solomon to withstand the custom, and having accepted the God-forsaken custom into his palace, he was wedded to all the natural consequences. Affection for companions goes farther and embraces the objects of their regard. So with Solomon, as he regarded his wives he came to regard their worship and to build altars to their deities. His heart was not perfect. This gives the key to the sad result of his life. Had he kept his heart pure from worldly ambitions and sensual lusts he would have stood in the same beautiful light of his youth till his dying day, and his kingdom maintained its glory till his close.

V. 5. Went after Ashtoreth. His measure of favor to the gods of his wives, is represented as going after them himself. He is not represented as actually worshipping Ashtoreth, but as promoting that worship and building altars for his wives to worship them.

V. 6. Solomon did evil. He had detracted from the honor of Jehovah's worship, had violated the command of God, "Thou shalt have no other

gods before me." So in his course of life he had cast a reproach upon God by regarding other gods. V. 7, 8. Then did Solomon build an high place for Chemosh. His disloyalty increases and he becomes active in multiplying altars for his wives of the different nationalities. Chemosh was a sun god, worshiped as king of the people and as a god of war. And for Molech. This was a god worshiped throughout interior Asia. The offerings to this deity were little children. The image was made of brass having arms so as to hold the offerings until they were consumed by the heat of the fire inside the image. The fact is Solomon was losing his interest in the religion of Jehovah. Mingling with the worshippers of other gods he began to think it did not make much difference what a man worshipped, provided he could do it without remorse of conscience. That is just the way thousands of men and women are led to disregard the law of God to-day, stupefy their conscience and then follow their carnal heart.

V. 9, 10. The Lord was angry with Solomon. This is not like the sudden bursts of human anger and revenge; it is that eternal and settled antagonism of the divine and all-wise and holy God against all iniquity and falsehood in high places as well as low places. Though God loves man to such a degree that he freely gave his son to suffer and die for man, yet he cannot look upon sin with the least degree of allowance. The Lord God had appeared unto him twice. The Divine appearance, first at Gibeon, (lesson III.), and then at Jerusalem, after the dedication of the temple; with the warnings given him on both occasions, had left Solomon inexcusable. God never forgets the advantages and instructions he has given us, whether we appreciate them and use them aright or not. The time is coming when we shall be called to an account for the manner in which we have treated God's favors.

V. 11. The Lord said unto Solomon, as this is done. His sin against Jehovah, violation of his commands, "going after other gods," and bringing into reproach the worship of the true God by making it common with the worship of other gods. Will rend the kingdom. This is intensely emphatic. What could be a more bitter punishment to Solomon in the midst of all his apparent power, wealth, and costly glory, to be told by God, that his kingdom should be rent into fragments on account of his apostasy and offense in the sight of God. On Solomon's death the empire constructed by David fell asunder, and five kingdoms arose from its ruins. Syria, Israel, and Judah, alone remaining steadfast to the house of David; and the two dependent kingdoms of Moab and Edom. For thy servant. That is to one of thy servants, Israel, or the ten tribes, was given to Jeroboam, who was a person of high position among Solomon's officers and servants he being one of them.

V. 12. For David thy father's sake. Two abatements are made from the severity of this great punishment, on account of David's faithfulness and the promises made to him, the fearful punishment is deferred till after Solomon's death, and moreover not the entire kingdom is to be taken. Compare with the first mitigation, that promised to Josiah. 2 Kings 23: 20.

V. 13. I will give one tribe to thy son. This one tribe was that of Judah, which maintained their allegiance to the house of David. See 12: 20, including Benjamin 12: 21, 23. It is spoken of as one tribe on account of the great predominance of Judah, which constituted the main bulk of the southern kingdom. For Jerusalem's sake. These two limitations of the threatened punishment, clearly indicate divine tenderness and love even in the execution of unrelenting justice, not relenting toward Solomon, but for the sake of David his father, and for Jerusalem, the place where his name must continue to be revealed for coming generations. His own purposes concerning Jerusalem must still be fulfilled, notwithstanding the fall of Solomon and his kingdom.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc. for the week ending November 1st, reported for the Recorder by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week 30,658 packages; exports, 3,423 packages. In the butter market there has been prevailing inactivity without change in prices. We quote:

Table with columns: Fancy, Fines, Family. Rows: Sour Cream Creamery, Home dairy, Summer firkins, Frontier, picked-up butter.

CHEESE.—Receipts for the week, 47,579 boxes; exports, 13,485 boxes. Trade in cheese for the week has been slow and limp. We quote:

Table with columns: Fancy, Fines, Family. Rows: Factory, full cream, Skimmed.

Eggs.—Receipts for the week, 9,872 bbls., and 4,216 boxes. Under light receipts and active demand prices advanced 1@2c. per doz. We quote: Near-by marks, fresh-laid, per doz., 26 @ 27 Southern, Canada and Western, fresh-laid, per doz., 24 @ 25 Lined eggs, prime, per doz., 24 @ 52

DRESSED POULTRY.—We quote: Fowls and chickens, 9 @ 12 Turkeys, 12 @ 15 Ducks, 10 @ 14 Geese, @

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PLACES AND PRO

It takes nearly a

run from Raton to the way is in a high a quite rapid descent nearly a uniform level in the ground. We forming the head river, which travel almost lengthwise, then empties into streams appear as if as the rills from it. On our return, the torrents from heavy cloud-bursts. We lages varying in ranches, where live mense number of sionally, at both seen small but churches; and are children are play the villages are goods freighted on ments.

There enters on man, formerly looking, intelligent. He is now engaged bishop of his church returning from a in the north east to his central cha count of the begi of his labors for the native popul esting. The pec and adhere tenac Pueblo Indians, Taos, are situated of mountains in of their ancient Now and then, the Mexican vi conducts away h native ministers equal in number at work in New tions and classes but they are cou ic in the propa friend was evid not shocked, by "We are seven people are striv ity to convert a observance of t ing our frank cordially invit following Sun Faith, and on him. For the accept his our We cross the Mound, a plac gagements wi years since. robbery of a its driver and very vigorous two days amon left of the vill who had been family and f successful; though the m Mound is nam resemble the were formed earthy matter situated on near the ha masses of old very slight d large percent As an old at which to weary journe the bloody e nessed on th this country explored the river and as to date our in our mercha