

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XL.—NO. 21.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 24, 1885.

WHOLE NO. 2102.

The Sabbath Recorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

RELATION OF THE EVOLUTIONARY THEORY TO CHRISTIAN ANTHROPOLOGY.

BY REV. A. E. MAIN.

II. Let us consider next the relation between a theory of evolution that is not necessarily anti-theistic, i. e., the more strictly scientific theory, and Christian anthropology. The Darwinian may be taken as an example; for Mr. Darwin seems to recognize the being of God the Creator, and does not deny the immortality of the soul. I shall refer, however, to Mr. Huxley and others for proofs of some of my positions.

1. This also is an unestablished hypothesis. Virchow says: "The connection between monkeys and men is unintelligible to those who are content to argue from what comes under their own observation;" and that "we must really admit that there is a complete absence of any fossil type of a lower stage in the development of man."

Dr. James Macaulay of the London Religious Tract Society says that of the Darwinian theory there is absolutely no proof beyond observed variation of form induced by climate and other agencies; the production of new species by evolution has never been proved; and the French Academy of Science never recognized the theory as more than speculation. Man's bodily structure, embryonic growth, rudimentary organs, and reversion to organs of lower forms, may seem to favor our descent from lower animals; but Wallace, although believing in the doctrine of "natural selection," maintains that it is impossible, on Darwin's theory, to account either for man's physical organization, or his mental powers, and moral nature. John Stuart Mill, says Principal Dawson regards the doctrine of the survival of the fittest, as held by evolutionists, as a "startling and *prima facie* improbability."

Mivart, an English naturalist, believes in evolution, but denies that it accounts for the human intellect, and rejects the theory of natural selection. Beyond all question, Prof. Dana says: enough special second causes have not been observed and proved adequate to the results, to make the evolutionary theory a fact; the connecting links between man and apes have been looked for but not found; geology strongly confirms the belief that man is not of nature's making and his "high reason, his unsatisfied aspirations, his free will, all afford the fullest assurance that he owes his existence to the special act of the Infinite Being whose image he bears."

Principal Dawson, who is high authority, affirms that geological investigation does contradict but corroborates the Bible account of man's origin. We may add that the evolutionary theory does not contradict but corroborates the Scripture doctrine of the unity of the race. The intellect of animals, says Max Müller, deals only with single conceptions. In some instances they articulate words, and many of their actions manifest moral qualities. But language, the expression of definite thoughts by definite sounds and characters; abstract reasoning and conscience, in a word, our conscious personality as being the image of God's personality, seems to form the Rubicon, to use Müller's figure, across which the ape has not and cannot come.

2. This theory tends to materialism and atheism. At first Darwin is said to have spoken of the "creation of species;" but in his "Origin of Species," as quoted by Prof. Gulliver in the *Homiletic Review*, he says: "There is grandeur in this view of life, with its several powers having been originally breathed into a few forms, or into one." But according to Dr. Jesse B. Thomas, in the same *Review*, Mr. Darwin came to be more and more an agnostic; and protested indignantly against "the miserable hypothesis of special creations," and the notion of a "plan of creation;" declared the idea of anticipative design or intervenient energy to be scientifically intolerable; and maintained that the whole course of nature can be satisfactorily explained without a resort to "occult causes." Why a great cause at the beginning of the road is any less occult than it would be at successive stages of progress, he does not, we believe, explain.

The influence of a theory of evolution which crowds God off so far as the Darwinian does, cannot but be toward rejecting all belief in him; and we are not surprised at the statements of Mr. Sully in the *Encyclopedia Britannica*, and of Mr. Spencer, the former says it is "clear that the doctrine of evolution is directly antagonistic to that of creation;" and it is the judgment of the latter that it is impossible to accept both the scientific theory of evolution and the doctrine of a Creator.

This hypothesis removes the First Cause to such an immense distance, and presents so mechanical a conception of the order of nature, that the tendency in the case of those who accept it cannot but be for the doctrine of God to gradually lose its influence over the imagination and conscience, and upon faith and character.

Prof. Tyndall says that science is due to a desire of the mind to see every natural occurrence resting on a cause; but affirms that the evolution of life, species, and mind, from protoplasmic elements in the immeasurable past, is the manifestation of a power absolutely unsearchable to the human intellect. Jesus, the Nazarene philosopher, taught that eternal life comes from a knowledge of the only true God.

Mr. Huxley says that the myths of Paganism are as dead as Osiris or Zeus; but the coeval imaginations of the rude inhabitants of Palestine, recorded by unknown writers, have unfortunately not yet shared their fate. Jesus said, "Search the Scriptures."

Further, in proof that evolution as held by Huxley and others tends to materialism and atheism, I quote from his discourse "On the Physical Basis of Life": "Matter and life are inseparably connected;" "there is some one kind of matter which is common to all living beings;" "a unity of power or faculty, a unity of form, and a unity of substantial composition, does pervade the whole living world;" and "the difference between the powers of the lowest plant, or animal, and those of the highest, is one of degree, not of kind." He teaches that living matter, protoplasm, or the physical basis of life, differs from dead matter "only in the manner in which its atoms are aggregated;" and that thoughts "are the expression of molecular changes in that matter of life which is the source of our other vital phenomena." In his view, thought, feeling, will, speech, gesture, every form of human action, is due to "changes in the relative positions of parts of the body;" these manifest the properties of living protoplasm, just as steam or ice reveal properties of water; and it is just as philosophical to account for the latter by "aquosity" as for the former by "vitality."

"Matter" and "spirit" are but names for an unknown and hypothetical cause or condition of states of consciousness, or, for "the imaginary sub-strata of groups of natural phenomena." "Matter may be regarded as a form of thought, thought may be regarded as a property of matter;" but he prefers the materialistic terminology, "because the spiritualistic is utterly barren, and leads to nothing but obscurity and confusion of ideas."

Still Mr. Huxley affirms that he is no materialist, but, on the contrary, believes that materialism involves grave philosophical error. The materialistic position as he defines it, is that there is nothing in the world but matter, force, and necessity; and this doctrine he rejects. He also says that the ideas of "cause and effect" and of "necessary laws," involve "utter materialism and necessitarianism." A stone, unsupported, has so far as experience goes, always fallen to the ground; and we have every reason to believe that it will so fall, but no grounds for saying it must fall. For the metaphysical conception of cause and effect, he therefore substitutes a "definite order of succession among facts," beyond which, he affirms, it is unphilosophical to inquire; and he who does cross this limit cannot escape materialism and necessity. He affirms that we can have no knowledge of the nature of either matter or spirit; and counts it folly to "trouble ourselves about matters of which, however important they may be, we know nothing, and can know nothing." We live in a world of misery and ignorance, he adds; and to be effectual helpers in the removal of these, "it is necessary to be fully possessed of only two beliefs: the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited; the second, that our volition counts for something as a condition of the course of events."

Mr. Huxley, then, is not a materialist simply because he does not pursue his inquiries beyond the known and knowable succession of events in the order of nature; whereas he who does do this, discovers nothing but matter, force, and necessary laws, and cannot but be a materialist.

Respecting Mr. Huxley's position I remark, first, that it must involve a tendency to materialism, inasmuch as, upon his own statement, the only escape is in repudiating the principle of cause and effect. Secondly, against his theory of the origin of man, I bring the objections that are set forth in detail in the first and second general divisions of this paper.

3. This theory furnishes no satisfactory and adequate account of the origin of man's wonderful physical, intellectual, and moral and religious natures. Prof. Tyndall, as quoted by Prof. Harris, thus describes the development of the eye: "The senses are nascent, the basis of all of them being that simple tactile sense which the sage Democritus recognized 2300 years ago as their common progenitor. The action of light in the first instance appears to be a mere disturbance of the chemical processes in the animal organism, similar to that which occurs in the leaves of plants. By degrees the action becomes localized in a few pigment cells, more sensitive to light than the surrounding tissue. The eye is here incipient. At first it is merely capable of revealing differences of light and shade produced by bodies near at hand. Followed, as the interception of light is in almost all cases, by the contact of the closely adjacent opaque body, sight in this condition becomes a kind of 'anticipatory touch.' The adjustment continues; a slight bulging out of the epidermis over the pigment granules supervenes. A lens is incipient, and through the operation of infinite adjustments, at length reaches the perfection that it displays in the hawk and eagle."

This is, I suppose, an instance of the "majesty of fact," of which Mr. Huxley boasts, as being the source of the philosopher's serenity when he encounters the ignorance of orthodoxy, "the Bourbon of the world of thought."

According to Darwin, man's early progenitor was an aquatic animal something like the larvae of marine Ascidians. Through long lines of diversified forms this developed into some reptile-like or amphibian-like creature; this into a marsupial animal; this into a hairy quadruped, furnished with a tail and pointed ears; and this at last into man. Although there is a great difference between the mental qualities of man and the higher animals, it is, he affirms, in degree and not in kind. The importance of man's intellect in its connection with language and the invention and use of instruments, would favor its continued development. Attempts to communicate thoughts and feelings by cries, sounds, and gestures, led to the evolution of articulate language. Self-consciousness, abstraction, general ideas, etc., are the result of highly advanced intellectual faculties and perfected language. Man's moral sense is due to social instincts, active mental powers, and vivid impressions of past events. Such instincts as good-will are the stronger and more enduring. When this should yield to some more temporary instinct like hunger, anger, or self-will, there would follow dissatisfaction, and a resolution to act differently. Thus were developed conscience and the principle of the golden rule, which is the foundation of morality. This moral evolution would be promoted by sympathy, public opinion, habit, example, instruction, and reflection. With developing reason, imagination, and wonder, aided perhaps by dreams, came a belief in spirits as accounting for the phenomena of nature. This would lead to fetishism and then to polytheism. And after long continued culture, man would rise to a belief in a universal and beneficent Creator. When man's soul became immortal cannot be determined; but all stages of progress are "parts of that grand sequence of events, which," says Mr. Darwin, "our minds refuse to accept as the result of blind chance."

The idea that man may stand at the end of a series of special and typical creations,

must then be set aside; for Mr. Huxley says this is "verbal hocus-pocus." And we are to believe that in some mollusk-like animal, dwelt the potencies that have become actual in man; this wondrous larvæ is the second cause,—man, with his physical, mental, and spiritual powers, is the naturally evolved effect; here is the source whence at length issue human life, its thoughts, energies, and aspirations, its Christian faith, hope, and love! I am tempted to fling back the evolutionists' own charges, and exclaim, "hocus-pocus"; "scientifically intolerable"; "miserable hypothesis"; "miserable presumption"; "mask of our ignorance"; and to add, "Ye do err, not knowing the Scriptures nor the power of God."

4. There is no place in this theory for the creation of woman as recorded in the Bible, even though we should not take that account literally; no place for man's original innocence, the Fall, miracles, prayer, revelation, inspiration, regeneration, or the redemption wrought for man by the sacrifice of Jesus Christ. It affords no account of man reconcilable with the Scripture doctrine of his nature, duties, privileges, and destiny.

The Scriptures teach that neither mere legislation nor secular education insures man's upward moral progress; and there is nothing in human history or experience to set these teachings aside. Observations relating to the criminal classes in England, France, and the United States, go to show that education, if it leaves out the development of conscience and the moral sentiments, may prove a curse, and that it will not purge a country of crime, but only make criminals more skillful. French records of crime are said to reveal the fact that it increases with intelligence, and that of 22 criminals 5 come from the illiterate class, 6 from those who can read, and 11 from those of a higher grade of instruction. All this shows that humanity, in order to rise, needs a force originating outside of and above itself. Whence this comes the Bible tells; but it is not provided for by natural evolution or the law of natural selection. Many years ago Mr. Darwin visited the Fuegians, and so low were they that he considered them utterly incapable of being Christianized or civilized. But both Christianity and civilization have been introduced; not, however, through natural selection and development, but by the supernatural power of the Spirit and truth of God. And Mr. Darwin himself became a contributor toward the support of missionaries in Terra del Fuego.

This theory of evolution, then, is also a mere hypothesis; it tends toward materialism and atheism; it gives no adequate explanation of man's origin and progress, as a physical, mental, and moral being; and there is no place in it for the Bible doctrine of the creation of woman, or the teachings of the Scriptures respecting miracles, and the duties, privileges, powers, and destiny of humanity, through the regeneration that is in Jesus Christ. I must, therefore, conclude that the theory, although not necessarily anti-theistic, is, in its relation to anthropology, anti-Christian and anti-biblical.

WHITTIER.

BY ALICE CLAWSON.

Every life is judged, not by the outward circumstances that influence it, but by the sensible effect of its inherent qualities; not by the conditions that surround it, but by the results that arise from conditions within.

The measure of a man's life is the measure of what he has done—the story itself is written in his life's work. The poet, sending his book into the world, sends in it, a silent witness that must to every reader approve him or condemn. Each thought expressed is an index finger pointing out some attribute in the nature of its author; each poem is an offspring of the mind, which, clothed in the beauty of rhyme and rhythm, bears in its character solemn testimony to the good, yet can not hide the evil that marked its source.

We have before us a volume written by one of New England's poets, who, following life very near its setting, sees the lengthening shadow already passed beyond the three score years and ten. The poet is Whittier, and in this book—the outgrowth of soul and mind—all who will may read the story of Whittier's life.

That it has been a peaceful one, made beautiful by a religion of almost perfect trust, undisturbed by excessive love of fame or fortune, we who study the simple earnestness of these poems can not doubt. Here are none of the passionate strains of Byron, beautiful indeed, yet betokening dangerous depths in the poet's nature; no wild flights of imagination which too often, as in the

case of Poe, reveal a disordered mind; no traces of the religious melancholy which, will still, at times, cloud the lines of Cowper. More like his contemporaries, Bryant and Longfellow, he is more natural than the one,—more practical than the other. In fact, Whittier is a poet for the fireside, dear to all who love the true and the good, who can appreciate nature as they see her day by day, who worship God after the creed dictated by their own hearts.

Whether in "Snow Bound" we read the simple description of his father's home, or, in "The Voices of Freedom," the earnest espousal of a righteous cause; whether with him, we walk "Among the Hills," or traverse "The River Path," or visit the "Tent on the Beach," we are always conscious of being made better and stronger. He is the lover of Nature; he says:—

"I know each misty, mountain sign,
I know the voice of wave and pine,
And I am yours and ye are mine
Life's burden falls, its discords cease,—
I lapse into the glad release
Of Nature's own exceeding peace."

He feels the brotherhood of man:

"Like warp and woof, all destinies
Are woven fast
Linked in sympathy like the keys
Of an organ's rank,
Touch one thread, and the web ye mar,
Break but one
Of a thou and keys, and the paining jar
Through all will run."

And, the gracious fatherhood of God:

"Not with hatred's undertow,
Dith the love Eternal flow:
Every grain that spirits wear
Crumbles in the breath of prayer,
And the penitent's desire
Opens every gate of fire.
Still they live, O Christ, arisen,
Years to reach these souls in prison;
Through all depths of sin and loss,
Drops the plummet of the cross;
Never yet atys was found
Deeper than that cross could sound."

Nor has the life of Whittier been made up wholly of the dreams and inspirations that are a part of the common inheritance of poets. He himself tells us:

"I ha'h been
A weary work of tongue and pen,—
A long, harsh strife with strong-willed men."

Now, so near the finishing of it all, with no pride in what he has accomplished, only with a brave welcome to the singers who shall take his place, he says:

"I better know than all
How little I have gained,
How vast the unattained,
Swee'er than any sung,
My songs that found no tongue,
Nobler than any fact
My wish that failed of act—
Others shall sing the song,—
Others shall right the wrong—
Forth what I begin
And all I fall of win."

He adds in the triumph of faith:

"Hail to the coming signers,
Hail to the brave light bringers,
Forth and I reach and share
All that they sing and dare.
I feel the earth move onward,—
I join the great march onward,—
And take by faith while living
My freuold of thanksgiving."

Noble Quaker poet. The book we now lay down after so slight a study, shall be often taken up again, shall be dearer at each re-reading—ever the witness of a good and holy life.

Gentle, truthful signer; we love with thee,
"The old melodious lays
Which softly melt the ages through
The songs of Spenser's golden days,
Arcadian Sydney's silvery phrase,
Sprinkling our noon of time with freshest morning dew."

But better still to us is the song that keeps its clear undertone of childlike trust through all the discords of doubt, and the clashing of isms.

Other poets may move us, thrill us with the irresistible force of genius. With Dante we may visit the regions of the Infernal, or with Milton soar to the gates of Paradise. Scott may pour into our charmed ear the romance of another age, or Burns the romance that exists in the heart of man in all ages. We may admire the philosophy of Pope, or wonder to see displayed the power of Shakespeare; but in our quieter moments, when most we are ourselves—with thee we will walk the familiar paths that lead out from our own peaceful homes, we will listen with thee to songs of birds in the morning twilight, to the rippling of brooks in the hot noon-day, or to whispering winds at night-fall. From thee we will learn the philosophy of a simple life and faith undimmed. Of thee in time to come we may say, This was a poet who gave words to the tenderest melodies of the human heart, and so long as the inner music is heard at times above the jarring discords of a world, so long shall the songs of Whittier be sung—the name of Whittier be unforgotten.

NEW MARKET, N. J., April, 1885.

PRINTING WORKS.
Builders of Printing Presses.
WEBER, JR., Proprietor.
L. & HUBBARD.
PLANING MILL.
Cup, Blinds, Doors, Mouldings, etc.
L. STILLMAN.
ATTORNEY AT LAW.
Supreme Court Commissioner, etc.
Daytona, Florida.
ROGERS, L. T. ROGERS.
ROGERS & BROTHER,
Civil Engineers
Alfred, N. Y.
BURDICK,
WATCHMAKER and ENGRAVER.
AURORA WATCHES A SPECIALTY.
MACHINE WORKS.
Repairing, Models, Emery Grinders, etc.
Stock Lumber for sale. G. C. SHEERMAN.
Berlin, N. Y.
GREEN & SON,
DEALERS IN GENERAL MERCHANDISE,
Drugs and Paints.
GREEN,
Manufacturer of White Shirts,
"GIRL CHAMPION SHIRTS" TO ORDER.
New York City.
BARCOCK & WILCOX CO.
Patent Water-tube Steam Boilers.
BARCOCK, Pres. 30 Cortlandt St.
TITSWORTH, MANUFACTURER OF
FINE CLOTHING. Custom Work a Specialty.
TITSWORTH, 300 Canal St.
WEBSTER, JR. & CO.
PRINTING PRESSES.
12 & 14 Spruce St.
J. H. W. FISH, Jos. M. TITSWORTH.
Leonardsville, N. Y.
STRONG HEATER, LIME EXTRACTOR, and
CONDENSER for Steam Engines.
STRONG HEATER CO., Leonardsville, N. Y.
Adams Centre, N. Y.
DYE PACKAGE DYE COMPANY.
Best and Cheapest for Domestic Use.
Send for Circular.
Westerly, R. I.
BARBOUR & CO.,
DRUGGISTS AND PHARMACISTS.
No. 1, Bridge Block.
STILLMAN & SON,
MANUFACTURERS OF FINE CARRIAGES
Orders for Shipment Solicited.
DENISON & CO., JEWELERS.
RELIABLE GOODS AT FAIR PRICES.
Repairing Solicited. Please try us.
SEVENTH-DAY BAPTIST MISSION-
ARY SOCIETY
GREENMAN, President, Mystic Bridge, Ct.
HITFORD, Recording Secretary, Westerly,
Ct.
N. Corresponding Secretary, Ashaway, R. I.
L. CHESTER, Treasurer, Westerly, R. I.
Chicago, Ill.
RAY & CO.,
FUR & HAT TAILORS.
205 West Madison St.
D. ROGERS, M. D.,
PHYSICIAN AND PHARMACIST,
24 Prairie av. Store, 2406 Cottage Grove av
OTTRELL & SONS, CYLINDER PRINTING
PRESSES, for Hand and Steam Power.
Westerly, R. I. 112 Monroe St.
Milton, Wis.
W. CLARKE, DEALER IN BOOKS,
Stationery, Jewelry, Musical Instruments,
AND HOLIDAY GOODS. Milton, Wis.
P. CLARKE,
REGISTERED PHARMACIST,
The Building, Milton, Wis.
Milton Junction, Wis.
ROGERS,
Notary Public, Conveyancer, and Town Clerk.
at residence, Milton Junction, Wis.

Sabbath Recorder.
PUBLISHED WEEKLY.
BY THE
AMERICAN SABBATH TRACT SOCIETY.
— AT —
CENTRE, ALLEGANY CO., N. Y.
TERMS OF SUBSCRIPTION.
In advance.....\$2 00
In foreign countries will be charged 50 cents
in addition, on account of postage.
Payment is delayed beyond six months, 50
cents will be charged.
Subscriptions discontinued until arrears are paid,
at the option of the publisher.
ADVERTISING DEPARTMENT.
All advertisements will be inserted for 50
cents for the first insertion, and 25 cents
for each subsequent insertion. Special com-
pact with parties advertising extensively, or
for long periods.
Advertisements inserted at legal rates.
Advertisers may have their advertisements
inserted without extra charge.
Advertisements of objectionable character will
not be inserted.
JOB PRINTING.
We are furnished with a supply of jobbing
and more will be added as the business
demands, so that all work in that line can be executed
promptly and dispatch.
ADDRESS.
Send orders, whether on business or for
subscriptions, to "THE SABBATH RECORDER,"
Alfred Centre, Allegany Co., N. Y.

Missions.

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

BRITISH contributions for foreign missions increased from about \$4,278,710 in 1871, to about \$6,082,650 in 1883.

THE Southern Baptist Convention has established a school at Saultillo, Mexico. The whole number of pupils is now about forty.

THERE are 26 auxiliary societies in America co-operating with the McAll mission in France, where there are 90 or more mission stations.

THE New York City Baptist Mission has care of 20 mission stations; and the Philadelphia Union 22 stations. The latter expended last year \$14,916 06.

Reports of missionaries for the quarter ending May 31st, should be sent as soon after that date as possible, for the next Board Meeting will be early in June.

MORMONS in Idaho are very bitter over the victory of Anti-Mormons in the election last Fall, and threaten vengeance. The legislature is seeking to disfranchise every Mormon citizen.

A PRESBYTERIAN mission day school among the Mormons in Idaho opened in 1882 with 20 pupils, in 1884 the enrollment reached 155. The average attendance at the Sunday school is also increasing.

ONE thousand dollars a month for May, June, July, and August, for missions, are needed by the Seventh-day Baptist Missionary Society. This want can be supplied by a vigorous and united effort.

THE Cincinnati Presbytery used to send about \$3,000 a year to the Board in New York, and received about \$1,800 for the aid of feeble churches. Last year it sent over \$5,000, besides caring for the needy fields within its own bounds.

OF the hundreds of thousands of immigrants that yearly come to our country, a large proportion are Roman Catholics or members of European State Churches; many are infidels or atheists; and a small part are Protestant Christians.

A BAPTIST mission was begun among the Karens of Northern Siam at the close of 1882. There are now 3 churches with 160 members, who, though poor, are struggling toward self support, building their own meeting and school-houses.

IN the Girl's school of the American Reformed Mission at Madanapalle, India, there are 29 scholars, 26 of whom are Christians. The boys' school has 45 pupils enrolled, most of whom are Christians. Twenty-one are boarders, the rest are day scholars.

THERE are said to be 264 Evangelical congregations in Mexico, with 30,000 adherents. Persons who have spent half their lives in the Romish church without seeing a Bible are becoming Christians, and some are being imprisoned and persecuted for their faith.

THE United Presbyterians report 2 foreign missions in Egypt and India, 13 stations, 99 out-stations, 19 ordained missionaries, 30 women (15 unmarried), 9 ordained natives, 215 other native workers, 25 churches, 2,640 communicants, (a gain of 731), 5,410 scholars, foreign mission income, \$69,186 22.

A COMMITTEE of the Persia Mission of the Presbyterians suggests the great need and benefit of missionary touring, and the importance of work through native evangelists. Our own missionary in Shanghai keenly feels the need of another missionary family, in order that one missionary or the other might leave the city for frequent mission tours among the outlying villages around Shanghai.

THE Presbyterian Board of Home Missions is in debt at the close of its year \$102,200, besides a few thousands due missionaries, teachers, and on chapel account. The *Home Missionary* adds, "This is discouraging when we remember that we shall receive but little money until Autumn, and that the best time for prosecuting home mission work in the West is the Summer."

IN Utah there are 83 schools supported by 5 different denominations, with 157 teachers, and 5,968 pupils, 80 per cent of whom are Mormons. These Christian schools are doing much to undermine the dreadful evil of Mormonism.

AFTER many privations, discouragements, and contempts, Presbyterian missionaries in the beautiful valley of Cache Utah, have succeeded in establishing 8 schools, with 12 teachers and 338 pupils; also 8 Sunday-schools with 319 scholars. Three ministers preach regularly in the 8 stations. Six chapels have been built, and two more are needed; also money for an academy for the higher education of "Gentile" students, that they may not be tempted to attend the "Brigham Young College."

CHRISTIAN effort in behalf of the "working and the dependent classes" in our large cities is growing both in respect to its extent and its systematic management; and educated and trained superintendents are in demand, to whom fair salaries will be paid. Among the desirable qualifications are the following: fondness for order and organization; taste for statistics; ready and easy address in public speaking; unflinching patience and courtesy; and a strong leaning toward the study of social reform as it relates to the habits, wages, sanitary conditions, etc., of the masses.

IN early days Christianity spread along the Mediterranean shores, numbering Augustines among its followers. But the withering influence of Roman, Vandal, and Moslem has been felt; and little is now left excepting monuments and inscriptions memorializing Christian martyrs, and some customs and words that witness to a Christian ancestry. Here seems to be an open door for the gospel of the Son of God; and if we understand Mr. Baldwin correctly, there are those among them who religiously regard the Seventh-day.

THE aboriginal inhabitants of the Northern part of Africa, west of Egypt are the Berbers. Driven back by Phœnicians, Romans, Vandals, and Arabs, they chiefly occupy the hilly and mountainous sections of the country. They are of a light brown color, and though spare are strongly built. Their religion is a mild type of Moslemism, but they do not practice polygamy. Their form of government is republican. They have something like the Jewish idea of avenging blood by the nearest of kin, and of cities of refuge. If two parties are in bitter strife and one of them sacrifices an ox or oxen at the door of the other, he must accept the propitiation; the wrong is righted and the strife ceases. Rev. Mr. Baldwin, writing from Tangier for *The Gospel in all Lands* says that the Berbers possess marks of a superior race; they are very industrious, temperate, hospitable, honest, intelligent, and quite skillful in mechanical pursuits. The country they inhabit is said to be beautiful and healthful, and rich in material resources which are attracting French and English enterprise.

MORMONISM is hostile to the government of the United States; hostile to the commercial development of Utah's mineral, agricultural, and manufacturing resources; hostile to the Christian education of the people; and hostile to the Christian religion and church. Mormon leaders are attempting to establish a separate government by a fraudulent priesthood, whose corner stone is polygamy. Tithes amount to \$500,000, and the income from other sources is about as large. The Mormon Bishop Lunt, of Cedar City, Utah, said recently: "To-day we hold the balance of political power in Idaho. We rule Utah absolutely, and in a short time we will hold the balance of power in Arizona, Wyoming, and other Territories. All this will help build up for us a political power which will compel the homage of the demagogues of the country. Our vote is solid, and will be thrown where the most good will be accomplished for the church. Then, in some great crisis, the two great political parties will bid for our support. Utah will be admitted as a polygamous State, and the other Territories which we have subjected. We will then dictate to the country, as we will possess the ability to turn the political scales in any particular community that we desire."

THE following letters will be read with great interest; and all will deeply regret to learn of Bro. Wheeler's continued ill health, and feel anxious for his speedy recovery. The developing interests on Bro. Shaw's field are very encouraging. What might we

not expect if we only had the means and laborers for entering the open doors with the gospel of Christ?

PARDEE, Kan., May 4, 1885.

Inclosed find this interesting letter from Bro. Shaw. It is a trial to me not to be able to respond to such a call as the dedication of that house. But I dare not think of it. This trouble is sticking to me for a discouraging length of time. Last Sabbath I attended services feeling the best and clearest in head of any Sabbath since being at home. It was a real satisfaction to me. But at night I was unable to attend the temperance meeting and yesterday was a bad day with me. This morning I am in hopes of being better all day. Yours in Christ.

S. R. WHEELER.

TEXARKANA, Ark., April 23, 1885.

Elder S. R. Wheeler, Dear Brother,—As I have received no answer from you to my last letter, I suppose it was lost and did not reach you. I was sad when I saw from the RECORDER that you had been compelled to rest on account of ill-health; but I hope you are your better ere this, and I hope your family are all well too. The Winter was a colder one than usual but the Spring is beautiful. Gardens are doing splendidly. Bro. Cumming began marketing English peas this morning from his garden. Radishes, lettuce, onions, &c., have been on the market for nearly a month.

I am glad to report that our church is getting along very well. One colored Sabbath-keeper has been received to membership. The Sabbath question is taking considerable root among the colored people, and one preacher, whom I have not seen, as I learn, has openly pronounced for the Sabbath. I hope to soon report a church organized among them.

I lately preached at New Boston, Texas, several sermons. One family took up the Sabbath, and some of the family will receive baptism in May, we have the prospect of three, possibly four new members to our church, at next meeting, and I hope we shall not be disappointed.

I go to commence a meeting at Lovelady, Texas, on the 30th, where I am requested to baptize a gentleman, and his wife and daughter. I am requested to visit other places in Texas, and hope to do so soon. I have set the second Sabbath to go to DeWitt, Arkansas.

Our church building will be completed at as early a date as possible, when we desire you to be with us again. I think now that we shall appoint the dedication services to come off about the last Sabbath in June. Can't you meet me at DeWitt before hand? And let us hold a meeting, and get here and rest up for the occasion. The fruit crop is as promising here as I ever saw. Peaches promise to be most abundant. I could write more but will desist. The brethren and sisters and friends, desire to see you again very much.

I remain your brother in Christ.

J. F. SHAW.

MISSIONARY SKETCHES.

NUMBER XX.

The offices in the American Seventh-day Baptist Missionary Society were filled by the following named persons:

President—E. S. Bailey, Alexander Campbell, W. B. Maxson, Orson Campbell.

Vice President—Matthew Stillman, John Davis, John Watson, John Maxson, Nathan Green, Samuel Davis, Joel Green, Daniel Babcock, Enos F. Randolph, Alexander Campbell, W. B. Gillette, R. W. Jones, S. Carpenter, Jr., N. V. Hull, Amos R. Wells, W. B. Maxson, Stillman Coon, Coon, Samuel B. Crandall, Orson Campbell, Henry P. Green, Halsey H. Baker, Azor Estee, Jas. R. Irish, David Dunn, David Stillman, John Whitford, Jacob D. Babcock, Wm. Greene.

Recording Secretary—W. B. Maxson, David Clawson, H. H. Baker, Azor Estee, Jas. R. Irish, Chas. H. Stillman.

Treasurer—Jon. R. Dunham, John Maxson, Martin Wilcox, Matthew Wells, Jr., Henry Crandall, John Bright, Henry C. Hubbard.

Corresponding Secretary—John Bright, S. Carpenter, James Bailey, W. B. Gillette.

Director—Chas. Davis, Abram D. Tittsworth, Randolph Dunham, Jacob D. Babcock, Willard D. Wilcox, Samuel B. Crandall, Silas Stillman, Maxson Greene, Clarke Stillman, John T. Davis, Daniel Lewis, Isaac Clarke, Benedict Westcott, Edward Whitford.

In 1831 the Directors were dispensed with and an Executive Committee chosen:

Executive Committee—Willard D. Wilcox, Chas. Clark, Martin Wilcox, John Maxson, Joel Green, Alexander Campbell, Henry Crandall, Orson Campbell, S. Carpenter, Jas. Bailey, Wm. D. Cochran, Henry C. Hubbard, Jas. R. Irish, Maxson Greene, Chas. Langworthy, Luke Maxson, Jr., Nathan Lanphear, Ephraim Maxson, Adin Burdick, Benj. Burdick, W. B. Maxson, Samuel B. Crandall, Lucius Crandall, W. B. Gillette, A. D. Tittsworth, Randolph Dunham, C. C. Lewis, B. F. Langworthy, Daniel Lewis, S. S. Griswold.

Local Agent—John T. Davis, Caleb Shepherd, E. F. Randolph, David Dunn, Lewis Tittsworth, Chas. Clark, J. B. Frink, Martin Wilcox. A. Campbell, Caleb Church, Andrew Babcock, J. T. G. Bailey, John Green, Daniel Babcock, J. D. Babcock, Josh. B. Maxson, Job Tyler, L. T. Rogers, L. H. Bond, L. A. Davis, Jonathan Platts, Samuel Bond, Wm. Greene, Ebenezer D. Bliss, Simeon Babcock, John Robbins, Jesse Brown, Joel Greene, David Clawson, Adin Burdick, C. H. West, A. F. Randolph, David Rogers, 2d, Nathan Davis, Geo. Potter, John Whitford, Luke Maxson, Daniel Williams, Maxson Greene, Winter Greene, S. M. Burdick, W. Whitford, Ephraim Maxson, W. B. Gillette, Ethan Stillman, Ray Greene, Edwin Stillman, Abel Ward, Judah H. Heritage, John F. Randolph, Lorenzo Rhodes, Henry Burdick, Wm. S. Dunham, Daniel Lewis, Isaac C. Burdick, Jonathan Maxson, Christopher Chester, Ebenezer Davis, Zaccheus Heritage, John L. Thurston, E. S. Bailey, Isaac Clark, Silas Spencer, Wm. F. Randolph, Ray Greene, Henry Crandall, Ezekiel G. Potter, Harrison Williams, Wm. Greene, Varnum M. Burdick, Zina Gilbert, Lewis Dunham, Zebulon Scriven, Elias Wells, Hosea Whitford, R. W. Jones, Stillman Coon, Wm. D. Cochran, Henry P. Greene, Wm. P. Stillman, Ethan P. Crandall, John Maxson, Jesse Rowley, Russell Maxson, Winslow Newton, Zuriel Campbell, A. A. F. Randolph, Wm. G. Crandall, John P. Livermore, Daniel Truman, Julius Todd, James Wood, Nathan Lanphear, Nelson H. Satterlee, Azor Estee, N. V. Hull, Randolph Dunham, Nathan H. Langworthy, Benj. W. Crandall, Sanford Noyes, Mark Moore, Benj. Clark, Benj. Platts, Silas Bailey, Amos Colgrove, Wm. Crandall, R. G. Burdick, Henry C. Hubbard, Clark Rogers, H. H. Baker, David Williams, Joseph A. Potter, Nathan Truman, Dennis Saunders, Joseph S. Crandall, Joel Jones, Henry Clark, Lucius Crandall, Chas. Potter, Rowse Babcock, A. L. Saunders, J. R. Butts, Elias Rogers, O. H. P. Hull, Enoch K. Maxson.

The above list of officers and local agents does not embrace all who served in those positions, for our file of minutes is not quite complete. But, taken with the missionaries whose names have appeared in the sketches, the reader has the names of most of the persons actively participating in our missionary operations for about fifteen years following 1828.

These sketches must now be discontinued until the Annual Reports of our present missionary Society are returned from the book bindery.

SIAM AND LAOS.*

A score of Missionaries have contributed chapters to this interesting volume, who have been brought into close contact with the people in their homes, schools, temples, and markets. As teachers, physicians, translators, and counselors, they are recognized as public benefactors by the king and many officials. Printing, European literature, vaccination, modern medical practice, surgery, and many useful mechanical appliances, have been introduced into Siam by the efforts of American missionaries. The young king publicly acknowledged lately that the missionaries teach what is good, and also various beneficial arts.

The following is a brief outline of the contents of this book: A sketch of the land and people of the Indo-Chinese Peninsula, including Burma, Siam, Cambodia, and Tonquin, with a brief account of climate, plants and animals. The library of the new Siamese palace is furnished with leading English and American periodicals, and the furniture of the palace was imported from England. Sight-seeing in Bangkok, the capital city of Siam. Missionary touring in Siam, in house boats. In and about Petchaburee, a mission station, and an important inland town beautifully situated, where the king and court spend a part of each year. The animals of Siam, with a particular account of the "white" elephant. The Chinese in Siam, who are said to form more than half the population, and who are prominent in business enterprises. A Siamese Wedding with the experience of Christian daughter of heathen parents. Housekeeping in Siam, among the lower classes. Child life in Siam, where the girls "play at keeping house," and the boys play "leap frog." The first hair-cutting of a young Siamese, an event next in importance to a wedding or a funeral. The schools of Siam. There are Christian young men em-

*Siam and Laos, as seen by our American Missionaries. Fully illustrated. Philadelphia: Presbyterian Board of Publication, No. 1324, Chestnut Street. 523 pp. \$1.85.

ployed in business houses and Christian wives and mothers, who are the fruit of mission schools. A few years ago the king gave \$2,000 to help furnish a new school building. Holidays in Siam. Gambling and play-acting, Chinamen being master gamblers. The Siamese theory and practice of medicine. The cholera times at Bangkok in 1849, when over 20,000 people perished in that city in less than a fortnight. Siamese customs for the dying and the dead. The temples of Siam. Historical sketch of Siam. Authentic history begins with A. D. 1350. Not fifty years ago the country was closed against foreigners. Either as traders or missionaries; now it is in treaty relations with all Christian governments and in telegraphic communication with the world. Missionary women invited to teach the women of the king's palace. The coronation of the king. Historical sketch of missions in Siam and Laos, which were first permanently established in 1833. Nine Presbyterian churches now number over 350 members. The character, government, religious beliefs and customs, language, homes and daily life and occupations of Laos, with incidents of mission life among the people. A journey of from 60 to 90 days by boat from Bangkok to Cheung Mai, the capital of Laos. Recollections of the people and customs of the province of Cheung Mai. The worship and washing of idols in Cheung Mai. A Laos Cabin. Superstition of the Laos. Heathenish and cruel treatment of the sick, and medical mission work. A missionary tour in the Laos country.

To one who wishes to know more of these interesting lands and people; who desires to learn more concerning the trials and joys, the discouragements and successes of missionary labor; and who would see how distant lands need the gospel, and how Christ has power to save, this book is of great value. We wish that this and similar books might be in our Sabbath school libraries; for the reading of such books would greatly increase our interest in missions, and help to solve the problem of means and laborers for foreign fields.

FROM JOS. W. MORTON.

General Missionary.

CHICAGO, Ill., Ogden Avenue, May 4, 1885.

I have seldom enjoyed more perfect health than at present. Since my return to Chicago I have been trying to get into more active work during the week days and nights. I find the method of holding "Bible-readings" at private houses, or in more public places if they can conveniently be found, is more successful in reaching the consciences of the people than almost any other. These readings are held in the evenings, once a week as a general thing. I have appointed one such meeting (on Thursday evening) at Bro. Burno's, on the north side. I expect, as soon as practicable, to organize three or four more, in different neighborhoods. We have our Sixth-day evening Teacher's Meeting, which has been in the habit of moving about. That we shall continue. By means of these evening meetings I hope to get the members of our little church more actively engaged in Christian endeavor. I should like your opinion and suggestions on this plan of working.

On the evening after last Sabbath, we had our quarterly entertainment at the Mission, consisting of recitations and singing by the scholars of the Mission-school, the distribution of prizes for perfect attendance, learning the "Golden Texts" and the Ten Commandments, &c. There was a good attendance of parents and friends, and everything passed off pleasantly. There was very little done in the way of special preparation, and the entertainment might almost be said to have been *impromptu*. Some of our scholars have fine musical and elocutionary talent.

I expect to leave here again, about the 25th of this month, and to spend the time between our Quarterly Meeting and the Association in Wisconsin—chiefly, perhaps at Berlin.

With the hope that I shall continue to have an interest in your prayers, and the sincere wish that you may be prospered in all things, I am your brother in Christian bonds.

JOS. W. MORTON.

BISHOP BURDON, of Hong Kong, estimated the number of Protestant Christians in China at 60,000. This is the result of some thirty years' work, and the Bishop thinks it is not discouraging. "It is true," he says, "that 20,000 communicants and 60,000 adherents are, after all, but a small proportion of 300,000,000; but, considering the nature of the field and the small number of workers (there is not one effective missionary to a million of the population) the ratio of progress during the last thirty years is sufficient to encourage those who believe in religious work at all."

Sabbath Rest

Remember the Sabbath-day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God.

A QUESTION TO BE ANSWERED

Some of our readers will remember about two months ago we reprinted from the *Golden Rule*, by "question," "The Sabbath—What the same number of the *Golden Rule* editorial which, while not referring to the article of "T.," was designed as an answer to it. The original article has prepared two reviews of the *Golden Rule's* editing the case from the biblical showing that his former argument had been answered; and treating of the early Christian Fathers. The *Golden Rule* refuses to print them as they are now sent to us. We therefore to publish in this connection the and the first installment of "T." and complete it in next number. We are desirous of following the treatment of the question from the beginning, the by consulting the RECORDER of 1885, and then comparing this week's issues.

It may be proper to state that the writer in question is C. A. S. Reading, Mass. We have had correspondence with him, from which good reason to believe he will be champion of the truth, both in in a consistent practice. Men question first asked of the *Golden Rule*, Temple,—"The Sabbath—" awaits a biblical answer at the hands of advocates of Sunday.

The following is the *Golden Rule*

The Christian Sabbath.

That the observance of one day as a special season of rest and obligatory, all Christians agree. The character of its observance should which of the seven days should be distinguished, have been matters of discussion. The question which itself most naturally at the outset question whether the observance of a Sabbath as the law of God is a Sabbath as binding upon all men. What the character of that Sabbath the books of the law clearly define. The later Jewish writings set forth greater minuteness. It was a complete enforced abstinence from all occupations of life, under severe penalties. Under the Mosaic law a man was death for gathering sticks upon the Sabbath. We hold that the observance of it in its Jewish sense is not obligatory. It was abrogated by the of Christ when he laid down the principle that man was not made for Sabbath, but the Sabbath for man. Further abrogated by his acts, when about on his errands of mercy on the day, and boldly plucked the corn to satisfy his hunger.

The necessities of man, however, a Sabbath of rest, and will make it so long as his physical, mental and needs remain what they now are. Man must have a day as often as seven, in which he can lay aside his and absorbing care, that his soul may rest after God. The Fourth Command holds a rightful place midway between commands which concern God and which concern man.

But is the seventh day the proper the only proper day, to observe the Christian Sabbath? In practice the question itself to this, "Is the day made by God's rest after the creative made sacred by Christ's victory over death, the one most fitting to be by Christians as the day of rest? That the question is more than one we cannot admit. No idea of right to our mind, inheres in it. To the contrary proposition is to exalt the law above the spirit in a way opposed to the essential Christian principle. The third or fourth day had, by the to be set apart by the universal Christendom, we believe it would follow the established precedent moreover, most properly be regarded matter for doubt whether, through the reckoning of time since the cross never been lost, and each Saturday rising marks a multiple of seven from when the morning stars sang together. That the early Christians regarded day as a more appropriate day for than the seventh, is evident.

With the church at Troas to break first day. His command was that the first day of the week each man should his thank-offering for the Lord. His fathers as Justin Martyr and have special directions regarding the of the Lord's day. From the apostolic times the first day was worship. The Jewish Christians continued for a time still to observe the seventh day as a day of rest; but day, and that the first day, came the two elements of rest and worship early centuries of the Christian, and such an assimilation was

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 21, 1885.

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

We omitted the credit for our story last week. It is published in a neat little tract by J. C. Garrigues & Co., of Philadelphia, and should have been so acknowledged. We hasten to repair damages.

THE Christian Standard says truly: Christian morality can no more be separated from Christian faith than the body from the soul. They are not so much two things as two aspects of the same thing. Morality is faith in energy. Faith is action in possibility.

Blessed is the ministry of reconciliation, blessing him who ministers and him on whose behalf it is ministered. That the trouble, at one time so threatening, between England and Russia is so near a peaceable settlement is cause for gratitude not only on the part of the countries involved in the trouble, but on the part of all nations. The work of Mr. Gladstone in this matter is worthy his great name and fame. Should it prove to be his last work as Prime Minister of Great Britain, it would be a most fitting service with which to crown a public life of more than fifty years.

THE revised Old Testament is to be published this week in London and in this country. The committees are said to have done their work faithfully, and in an incredibly short time, after the printers have done theirs the book will be in the hands of the people, if the rapid circulation of the revised New Testament a few years ago may be taken as any indication of what may be expected in this case. It would be premature to offer any opinion as to the place the revised Old Testament will hold. The first good result will undoubtedly be a more general and careful reading of the Bible in both versions. Any changes in interpretation of the word, or modification of personal opinions as to its teachings, will be a matter of later development.

It has been said that the best evidence of Christianity is Christianity, which is only another way of stating the Master's own rule, "By their fruits ye shall know them." Let a fair comparison be made between the condition of any Christian nation and that of any non-Christian people; then let the critic of Christianity answer the question as to which state of society he would choose in the midst of which to rear his children, and by that decision let him determine whether Christianity has done anything for the good of society. Let the life of the Christian man his motives, aims, prospects, and hopes for the world to come be put in fair comparison with that of a man who is not a Christian, and let this answer whether Christianity does anything for the individual that is worth attaining to or living for. Since Christianity thus challenges comparison, and since it can best be compared in the concrete, that is, in the lives of those professing it, the responsibility of representing it fairly is thrown back upon individual Christians. This consideration gives peculiar solemnity to the words of Jesus to his disciples, "Ye are the light of the world," and "If the light that is in thee be darkness, how great is that darkness."

* AN exchange says, that in an Indian Mound near Homer, Ohio, five skeletons, excellently preserved, have been found. They are of huge size; the largest measuring eight feet in length. The skull is as large as a peck basket. The bodies were in a square trench with a stone floor. The stone implements, about forty in number, are remarkable for shape and finish. A stone pipe, with a bowl to hold a pint, is highly polished, and bears a rude engraving of animals and birds racing. There is also a stone kettle, holding a gallon, with holes pierced for handles, beads, arrows, and other articles, all stone, abound. How much ground for this report there may be we do not know. Our readers will, however, call to mind the excitement caused by the discovery of the Cardiff giant some years ago. If we remember rightly, that famous "historic relic" came to grief through the

carelessness of some workmen in an attempt to move it, when it was discovered that Cardiff giants were born with iron rods in their legs; and other modern mechanical devices entered into their general make up. "Mako haste slowly."

GET READY FOR THE ASSOCIATIONS.

There are several classes of persons to whom this advice may be properly applied. 1. Those who have been appointed to some place on the programmes will need to get ready. But as they doubtless are conscious of their duty in this matter, they do not need any advice from us. 2. The church at which the meetings are held sometimes has need to get ready. This, too, in so far as it relates to any outward preparation, may be left without any reminder from us. 3. But as members of the churches, as Christians to whom great opportunities, have been given and upon whom great responsibilities have been placed, we need to get ready for the Associations. And as this is a matter which we are not so much accustomed to consider, we desire to emphasize it a little. As our denominational business has been transacted far the past few years it has come to pass that comparatively little executive business is done at the Associations.

All our plans for Missionary, Tract, and other work are made at the anniversaries of the societies and the General Conference in September. This is, we think, as it should be. Those bodies are made up of representative men from all parts of the denomination. But our Associations are more strictly gatherings of the people. Since all our power to do rests, not alone in the representative few, but in the more democratic many, it is a matter of great importance that the Associations create and foster a lively interest in our denominational movements. By this we do not mean simply that we, the people, should come together in our respective Associations to hear what our representative men are trying to do, and what they need in order to successfully prosecute their work. The time has fully come when we, the churches and individual members of the churches, should be so thoroughly awake to our opportunities, and to the magnitude and importance of our work, that our coming together in the Associations should mean hearty approval and generous support of the work which, for convenience of execution, we have placed in the hands of Executive Boards.

We ought not to be willing to have it said when the approaching series of Associations shall have come to a close that we simply had a good time, whatever that may mean. We need not be ambitious, in our limited capacity as individual Associations, to establish missions, or maintain separate agencies for independent denominational work; but we shall be a good way behind our privilege and our duty if we do not make these Association gatherings expressions of personal interest in the work already undertaken, of assurance that that work shall be amply supported, and of encouragement to undertake larger plans at our Anniversaries, next September. My brother, you who read these words, are you ready to make your presence at your Association mean all this? If you should be sent as delegate from your church, could you, speaking for the church, pledge it to do its full share of the work? Possibly in some of the churches, there may be need of considerable work if the Associational gathering shall mean so much as this. Is anything necessary to be done in your heart or in your church in order to be ready for the Association? What thou doest, do quickly, for the time is at hand.

Communications.

SOUTHWARD.—No. 7.

BY THE PARSON.

Tomoka.

The Tomoka river is a parallel companion of the Halifax, running in a north-easterly direction and emptying into the Halifax at the head of the latter, known as Bulow Bay. The Tomoka is about twenty miles in length, and navigable for twelve miles, with a width of one hundred to two hundred feet and a depth of six to twenty feet.

At a point six miles from the mouth of the river, and three miles from the coast on a straight line, and eight miles by land from Daytona, D. D. Rogers, and others have laid out the village of Tomoka. It is on the left bank of the river, at a point where the shore is high, and lined with hammock land for an eighth to a fourth of a mile in width, shading off into "high pine land." The land in this section was occupied by exten-

sive sugar and cotton plantations, after the Revolutionary War up to the earlier years of the present century. Much of it is yet held by non-resident heirs, most of whom are in England; hence it is unavailable for settlements. Tomoka is the first available land as one ascends the river. A few groves have been developed in the neighborhood by the natives, whose business is cattle raising which show most excellent results. About five hundred acres are now included in the town plot and adjoining orange land. The village lots on the river are 100 and 200 feet. The orange lots contain two and one-half, five, and ten acres each. Sixteen Seventh-day Baptists already own land at Tomoka. Seven lots are now being improved and at least a half-dozen groves will be out before the close of this year—Rev. O. D. Sherman, of Mystic Bridge, Conn., has a lot of five acres; he is now on the ground superintending its improvement. Adjoining the village plot five hundred acres more are now owned and controlled by Seventh-day Baptists. The purchase of still more is under consideration. Enough is already within reach to insure a good Seventh-day Baptist colony, if those who desire homes for a part or all of the year in Florida will concentrate at this point. These lands can be bought for one-fourth what land cost in and about Daytona. This makes the point more desirable for Sabbath-keepers than any other of which we know, in Florida. A projected railroad from Palatka on the St. John's river, to Daytona is already located to cross the Tomoka at this point. Fifteen miles of this road (about one-third) are already in operation at the Palatka end. Any coast road, from St. Augustine southward, which may be built in the future, must cross the Tomoka at or near this point. Tomoka was laid out about twelve months ago. The completion of water transportation, as referred to in a former letter, or the approach of the above named railroad, will be the signal for a boom in Tomoka property. At present, young men with only their hands, or men with a small amount of capital can lay the foundation for pleasant homes at Tomoka. For a time the church at Daytona and the interest at Tomoka must be one; but Daytona offers great attractions, educational and otherwise, to those who desire to invest a thousand dollars or more, and we see good reason to hope for two Seventh-day Baptist churches in this section of Florida within a few years.

The writer has been on the ground for some time, has made personal observations, extensive inquiry, and investigation, and does not hesitate to urge any who desire to seek homes in Florida at a small outlay, to come to Daytona and Tomoka. It is folly for Sabbath-keepers to scatter over the State, as many have done in the West, and so gain nothing but weakness to the cause, colonization is a practical thing, here now. Sabbath-keepers who are staunch and devoted will be welcomed. Those who are not will be of little help. Wages are good at this point. The following shows representative prices at Daytona. First class board at hotels \$8 to \$14 per week; private families, \$5 to \$7; common labor, \$1 50 to \$2; masons, \$2 50; double teams, \$4 50. Row-boats for hire, 50 cents per day, sail-boats \$1 to \$3 according to size. Beef costs ten to fifteen cents per pound, native cattle, not equal to "Chicago dressed." Flour \$7 50 to \$9 per bbl. Fresh fish, excellent, 3 to 5 cents per lb., or to be had for the catching. Excellent oysters at 30 cents per quart. Sweet potatoes, 75c., per bush., Irish potatoes, northern, \$1 60 to \$2 per bushel. Groceries and dry goods about as in the North.

The best time in the year for Northern people to come here for permanent settlement is from September forward. The exodus of Winter tourists generally takes place in April or May, according to circumstances Florida is not free from the universal ills of life, and it has some to which Minnesota and Manitoba are strangers; but in point of a climate without extremes of heat or cold, sea air, good water, luscious oranges, etc., the east coast is unrivaled.

P. S. Since writing the foregoing our attention has been called to certain questions propounded by an inquirer relative to the Tomoka region, which have not been wholly answered.

1. Can we be assured that the land of that section is good orange land.

Ans. The "pine land grove" of two and one-half acres, referred to in letter No. 6, which sent to market 12,860 oranges, actual count, the third year from budding, and which yet stands loaded with the fruit of the present year, is on the Tomoka. The grove has been well cared for in a rude way by a native resident; but the Tomokians claim that the soil is naturally as poor as any in that region.

2. "What will be the average cost of clearing and putting out groves in that region."

Ans. Clearing, \$30 per acre; trees and setting \$60, (100 trees to acre); fencing, wire \$10 per acre, or less in lots of more than five acres.

3. How many years before a grove, having proper attention, will bear in fairly remunerative quantities."

Ans. Three to five years.

4. "Any danger of over-production?"

No. Florida now produces only one-twelfth of the oranges used in the United States.

5. "How is that locality as to healthfulness, malaria, yellow fever, etc."

Ans. Yellow fever has never been known on the east coast, south of St. Augustine; at least not within the memory of the present inhabitants. The natives of that section are, and have been as well as in any part of the country. The prevailing disease, if there be any, is a light type of bilious fever, as noted above. Tomoka is only three miles from the coast, and the tide rises and falls six inches, on the water front.

DAYTONA, April 8, 1885.

ATTENDING THE ASSOCIATIONS.

There are many reasons why the people should attend the Associations. The meeting of the Associations is the grand yearly gathering of our people in the section where it is held. Many look forward to it with great interest. The agents of the Missionary, Tract, and Education Societies will be present to aid in devising plans and preaching the Word of life. Also the delegates from other Associations, with the brethren at home, all unite in Christian effort, and make it a season of great interest. To meet these brethren from different fields, will be indeed a great privilege.

The interest which the churches and societies feel in the work of the denomination will be indicated by a cheerful attendance of old and young at these gatherings. It is both natural and hopeful that the young people love activity. They delight in progress. They are pleased with a live interest. We ought, therefore, to make our Associations of interest to them, and so secure their cooperation.

Let us hope to be refreshed and imbued with the spirit of work, and quickened by deeper Christian experience. We never attend such a meeting without being stimulated to greater faithfulness in work and worship. The presence especially of the young people is most encouraging to those who have carried these interests for so many years. Many pray for the meeting, why not expect a good time? Please arrange all your plans to attend and remain through the entire session.

L. M. C.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, May 15th, 1885.

During the week the Administration has made quite a number of important changes, removals and appointments. The Jockey Club Spring races have been going on at which there has been a large attendance daily of prominent people, foreign ministers, and statesmen. General Sparks, the Commissioner of the Land Office, has been before the Police Court, charged with assault, and Dr. Varley, the noted English evangelist, has held a series of meetings. Still people say nothing is going on now. At the White House, delegations pour in upon President Cleveland. Among those which have importuned him in the past few days, were four delegations from Richmond, Va., each pressing a different candidate for postmaster of that city. Another delegation was in behalf of Gen. Rosecrans, asking that he be remembered in the distribution of official gifts. This party consisted of ex Union soldiers, who are also members of Congress. The constituents of Minister S. S. Cox, visited the White House to protest against Mr. Cox accepting the mission to Turkey. The different factions of New York were represented among them, both Democratic and Republican, and they requested the President to advise Mr. Cox to remain in this country, where, especially at this time, his long Congressional experience would be of so much value to his party. Then Mr. Cleveland has some Mormon visitors who presented a declaration of grievances, and a protest ratified by the Mormon population of Utah. They made a plea for justice and fair treatment, complained of the continuance of territorial bondage, special legislation, the tyranny of Federal officials, the breaking up of family relations formed previous to the passage of the Edmunds law,

&c. The President listened attentively to their complaints and requests and replied, telling them among other things, that he hoped soon to be able to get at these matters, but it would require time. His face broke into a smile as he concluded, "I wish you out there could be like the rest of us." Mr. Cleveland is well pleased with the Executive Residence, and since his health continues to be good, he has no intention of removing to the "President's Cottage" for some weeks yet.

There is quite a sensation now at the Department of Agriculture. The new Commissioner has discovered a condition of affairs there, which is embarrassing. Several specific appropriations are exhausted, certain branches of work have to be temporarily suspended, and employes furloughed without pay. Immense quantities of seed are on hand, and only \$32 of the \$100,000 appropriated is left to distribute them, while boys have to be employed to stir them in order to keep them from spoiling.

At this season, society is devoting itself to tea. There are three divisions of tea; tea, high tea, and blue tea. The first is a gathering for the purpose of drinking tea and eating some simple refreshments. The second or high tea, is more like a party, and more popular. Guests come between the hours of four and six, and are served with soup, terrapin and salads, with their tea and coffee. The ladies appear in elaborate toilets, without bonnets, and all stand while being served. The third or blue tea has other features than eating and drinking, such as readings, recitations, and music, the guests being expected to do something at these entertainments. The last have not obtained a firm hold yet in Washington society.

THE SABBATH-SCHOOL.

At the last Quarterly Meeting of the Wisconsin Churches, it was voted to give Sunday to Sabbath-school work. Accordingly, Sunday, May 31st, at Milton Junction, the following programme will be carried out:

- 9 A. M. Devotional exercises.
 - 9:30. Music, followed by a Model School; the opening exercises conducted by the Superintendent at the Walworth school, taking the lesson for June 6th.
 - 1st. A Bible class, conducted by the Superintendent of the Utica school.
 - 2d. An intermediate class conducted by the Superintendent of the Rock River school.
 - 3d. A Primary class, conducted by the Superintendent of the Milton school.
 - 4th. Review and closing exercises, conducted by the Superintendent of the Milton school.
- (The Superintendents, if unable to attend, to appoint substitute.)
- Each exercise not to exceed 20 minutes, and to be open to questions, suggestions and criticisms.
- 10:50 A. M. A recess of 10 minutes.
 - 11 o'clock Conference: how to keep the large boys in the Sabbath school, and induce them to join, and become working members in the church. Opened by Rev. A. McLearn, followed by a general question box.
 - 2 P. M. Children's meeting, addressed by Elds. Morton, Babcock, Wardner, and Dunn.
 - 3 o'clock. Bible reading: The Tabernacle. Mr. E. Rowayne.

The music for the session is to be under the direction of the chorister of the Milton Junction School.

All are earnestly urged to do all they can to make this meeting instructive and profitable. By order of the SABBATH SCHOOL EXECUTIVE BOARD.

Home News.

New York.

WELLSVILLE.

Several members of Seventh-Day Baptist Churches, living in Wellsville and vicinity, have for some time wished to hold religious services on the Sabbath and have a minister of their own persuasion to conduct the worship of God. Through the cordiality of members of the Baptist Church and their pastor, the vestry of that church has been secured for a place of worship.

There are a few devoted families near Stannard's Corners and some near Petrolis, and others, as well as those in Wellsville, who are united in sustaining this meeting.

The first appointment was made for the first Sabbath in May. The occasion was to us one of peculiar interest. There was good attention to the theme "Make me as one of thy hired servants."

There were present a few from Scio and some from among our Advent Brethren, making in all forty. The friends were much pleased with their first meeting; their praise to God was a cheerful service. They voted to hold meeting every Sabbath, the congregation to be known as the Seventh day Baptist Society of Wellsville. With a secretary, treasurer, chorister and organist, Bible-school superintendent and an advisory committee, they are ready for word.

On the following Sabbath, stormed through the morning, about thirty percent.

Preaching service is at two o'clock the Bible-school preceding the service. On the fourth Sabbath, Brother Livernore, general agent of the University, will supply the desk. Brethren pray that this effort be owned of God. L. M.

LITTLE GENESSEE.

This valley and surrounding hills, ginning to put on the livery of green, has been somewhat retarded, and the season. There is but one sickness at present.

Our aged brother, J. A. L., who, on the third Sabbath in April, on his way to church, fell and fractured his thigh, is doing well, he is in his usual health, and the fact that he is doing well is a value of temperate habits.

Sister L. A. Slike, of Bradford, her two daughters, has been spending days with us. Sister Slike is a convert to the Sabbath. She has been a member of the First-day Baptist Church of Bradford for a number of years, and become a member of this church.

For some time there has been a religious interest here, owing to efficient work in the Sabbath-school, a number of the young, and some of the older ones, have expressed their desire to follow Christ. It was a privilege on Sabbath, 16th inst., the baptismal waters, thirteen converts, one of whom is a daughter, Sister Slike, she also uniting with the church. There are others who will thus unite on Christ before long.

Brethren pray for us, that they may not stop until all who have acknowledged their allegiance to the Lord may do so.

ELMIRA.

I held four meetings with the Sabbath-keepers at this place during my recent visit. All the membership were present, and an inquirer, who attended the meetings in Elmira in 1881, exercised on the subject of personal holiness, as a Christian, keep the Bible Sabbath, give up worldly pleasures, as short-hand writer for our meetings were deeply interested at three different places, at the homes of Sabbath-keepers. The Lord led to represent itself by letter at the meeting of the Association. The severity of the winter have been in the minds of several of the members. I greatly in the truth as it is in their testimonies and Christian portions of our Zion.

ITHACA.

Meetings here have been a long time interrupted. Since the death of Sister Clark, the pastor, is doing good work in the village. Bro. King, who moved from Ithaca to his farm, away. They are faithful observers of the Sabbath. I held one school-house near them, on my part. A series of meetings are contemplated at this place as soon as my engagement permit.

VERONA.

I have just returned from a visit to the churches in Verona. I held a meeting at the residence of Mr. Clarke, the pastor, is doing good work in the field, and has the hearts of the people with him. Several converts offered themselves for baptism in the church. This is my first visit to Verona since he has been in the rate, and I am gratified at the prosperity on this interesting field.

NEW JERSEY.

NEW MARKET.

On Thursday evening, April 17th, Young Ladies' Helping Hand Society, "Whittier Evening" by J. G. Burdette. The occasion was written by J. G. Burdette. The following was the programme for the evening:

- Prayer.
- Recitation, "April."
- Chorus, "Angel of Patience."
- Recitation, "The Yankee Girl."
- Recitation, "The Sisters."
- Double Duett, "The Witch's Daughter."

President listened attentively to complaints and requests and replied, among other things, that he soon to be able to get at them...

quite a sensation now at the time of Agriculture. The new Commission discovered a condition of affairs which is embarrassing.

For some time there has been a deep religious interest here, owing largely to efficient work in the Sabbath-school. Quite a number of the young, and some of the older ones, have expressed their determination to follow Christ.

THE SABBATH-SCHOOL.

at Quarterly Meeting of the Churches. It was voted to give Sabbath-school work. Accordingly, on May 31st, at Milton Junction, the programme will be carried out:

Devotional exercises. To be followed by a Model School; the exercises to be conducted by the Superintendent at the North school, taking the lesson for June.

Class, conducted by the Superintendent at the Allion school. Intermediate class conducted by the Superintendent at the Rock River school.

Children's meeting, addressed by Elder Clark, Wadsworth, and Dunn. Bible reading: The Tabernacle. Mr. ...

Home News.

New York. WELLSVILLE. Members of Seventh-Day Baptist ...

I have just returned from a pleasant visit to the churches in Verona. Bro. H. D. Clarke, the pastor, is doing good work on this field.

NEW JERSEY. NEW MARKET. On Thursday evening, April 16th, the Young Ladies' Helping Hand Society held a "Whittier Evening."

Rev. J. G. Burdick. Recitation, "April," Maud Titworth. Chorus, "Robin," Jennie Clawson. Chorus, "Angel of Patience," read by Abbie Wilson. Paper on "Whittier and his Works," read by Abbie Wilson.

On the following Sabbath, though it storming through the morning, there were about thirty present. Preaching service is at two o'clock, P. M., the Bible-school preceding the sermon.

LITTLE GENESEE.

This valley and surrounding hills are beginning to put on the livery of green. Farming has been somewhat retarded by the lateness of the season.

Our aged brother, J. A. Langworthy, who, on the third Sabbath in April, while on his way to church, fell and fractured his thigh, is doing well, he is in his 86th year, and the fact that he is doing well shows the value of temperate habits.

Sister L. A. Slike, of Bradford, Pa., with her two daughters, has been spending a few days with us. Sister Slike is a recent convert to the Sabbath.

For some time there has been a deep religious interest here, owing largely to efficient work in the Sabbath-school. Quite a number of the young, and some of the older ones, have expressed their determination to follow Christ.

ELMIRA.

I held four meetings with the Sabbath keepers at this place during my late visit. All the membership were present, and with them an inquirer, who attended our tent-meetings in Elmira in 1881.

ITHACA.

Meetings here have been a long time interrupted. Since the death of Sister Helt, one member of the little church left the Sabbath and returned to her former church connection, leaving but one member residing in the village.

VERONA.

I have just returned from a pleasant visit to the churches in Verona. Bro. H. D. Clarke, the pastor, is doing good work on this field, and has the hearts of the good people with him.

MINNESOTA.

ALDEN.

Our prospects as a church here are not very encouraging. Some have moved away, sickness and infirmities detain others, so that often the family of Deacon Ernst makes up the meeting.

Rev. J. G. Burdick. Recitation, "April," Maud Titworth. Chorus, "Robin," Jennie Clawson. Chorus, "Angel of Patience," read by Abbie Wilson. Paper on "Whittier and his Works," read by Abbie Wilson.

Recitation, "Red Riding Hood," Millie Titworth. Chorus, "The Prisoner for Debt," Abbie Wilson. Chorus, "Palestine."

After the entertainment, there was a box social. Many remained to it, and enjoyed themselves very much. The net proceeds from the entire evening were \$12 80. This amount was to help repair the church.

IOWA. GARWIN.

Young grain, wheat, oats and barley are looking green. The ground is too wet and cold for corn planting. Gardens are generally made. Some trees are in leaf. The first day of this month we had a hail storm.

A cyclone passed through Rooks county, Kansas, on the 15th, dealing death and destruction throughout its course. Nearly fifty persons were injured, and four killed.

The will of Jane Holmes, a wealthy maiden lady of Pittsburg, who died recently at the age of eighty-one, has been filed for probate.

WISCONSIN. UTICA.

The Spring is cold and backward and vegetation is fully two weeks behind time. Few farmers are through seeding, and a week must elapse before the ground will be fit to plant corn.

Last Seventh-day evening the Ladies' Aid Society, of this place, gave an entertainment with the following programme:

Music, "Hear Our Prayer." Messrs E. O. Crandall and F. L. Burdick, and Misses M. A. Burdick and Lena Hull, and Nettie West at the organ. Prayer, G. A. Burdick. Music, "Sing Little Blue-bird," solo Miss Burdick and quartet as above.

MINNESOTA. ALDEN.

Our prospects as a church here are not very encouraging. Some have moved away, sickness and infirmities detain others, so that often the family of Deacon Ernst makes up the meeting.

MINNESOTA. ALDEN.

Our prospects as a church here are not very encouraging. Some have moved away, sickness and infirmities detain others, so that often the family of Deacon Ernst makes up the meeting.

MINNESOTA. ALDEN.

Rev. J. G. Burdick. Recitation, "April," Maud Titworth. Chorus, "Robin," Jennie Clawson. Chorus, "Angel of Patience," read by Abbie Wilson. Paper on "Whittier and his Works," read by Abbie Wilson.

Condensed News.

Domestic.

The total debt of the State of Virginia is \$39,218,000. A plan has been proposed among the G. A. R. posts to organize a life insurance association.

Edwina Booth, only daughter of Edwin Booth, the tragedian, was married last week to Edward Gossman. The affair was strictly private. It is stated that the postmaster recently appointed at Wilbur, Nebraska, is a Republican.

The quarterly balance sheet of the West Shore and Buffalo road shows a profit and loss deficiency of \$3,714,000 and a deficit for the quarter of \$207,000.

Towns within fifty miles of Milwaukee, Wis., west and northwest, report forest fires becoming widespread and doing great damage. Several settlements are threatened.

A cyclone passed through Rooks county, Kansas, on the 15th, dealing death and destruction throughout its course. Nearly fifty persons were injured, and four killed.

At Buffalo, a jury has awarded a verdict of \$1,000 damages to the wife of an habitual drunkard in a suit against a saloon keeper, who gave her husband liquor after being warned not to do so.

A special session of the New York Legislature was convened last week to pass a bill to make the census required to be made once in ten years. This is said to be the fourth special session of that body, held in fifty three years.

A late report at Plymouth, Pa., says that five deaths have taken place. Many more are reported beyond recovery. It will be a week or more before the critical period of many now sick will have passed.

The will of Jane Holmes, a wealthy maiden lady of Pittsburg, who died recently at the age of eighty-one, has been filed for probate. The estate is valued at over a million dollars.

George R. Graham, once a wealthy publisher, is blind and penniless in a hospital in New York. He was the founder of Graham's Magazine and once the principal owner of the Philadelphia North American.

Foreign.

It is thought that the back bone of the Rell rebellion in the North west is broken; but it must be confessed that the body is still surprisingly by active.

Pekin advises say negotiations between France and China for a treaty of peace have come to a deadlock. France having made demands which China is unable to concede.

The czar has issued an ukase that hereafter the Russian language shall be taught in all schools in the German provinces along the Baltic. It shall entirely replace the German language.

A dispatch from Winnipeg says: Roll was captured Friday noon three miles north of Batouche by scouts Diepe, Thorne and Armstrong. He appeared unconcerned, but begged not to be shot. He was taken to Middleton's headquarters.

It is believed the new Irish crimes act will abolish the right of night search of domiciles and special laws against newspapers and public meetings. Childers and Chamberlain and a majority of the cabinet are opposed to renewing the act.

The Globe states that England has demanded a definite pledge from Russia to respect the new Russo-Afghan frontier under any circumstances, and to renew the assurance that Afghanistan was outside of the Russian sphere.

Reports continue to reach St. Petersburg concerning a revolt of the Mohammedan population of Kashgar against Chinese rule. It is stated that the revolutionists have driven the mandarins from all the principal towns.

A treaty of peace and alliance was entered into between Honduras, San Salvador, Costa Rica and Nicaragua, April 12th. General amnesty has been granted to all engaged in the late revolution.

SPECIAL NOTICES.

The Eastern Seventh Day Baptist Association will convene with the Pawcatuck Church at Westbury, R. I., June 4, 1885, at 10:30 A. M.

Afternoon.

2 to 2 15. Devotional Exercises. 2.15 to 4. Communications from Churches; miscellaneous communications; reports of delegates; annual reports; reports of committees; miscellaneous business. A. A. Langworthy.

Evening.

8 o'clock Paper. Mrs. Wm L. Clarke. 8.30. Sermon, O. D. Williams, delegate from Central Association.

Sabbath Morning.

9 to 9.30 Devotional Exercises. 9.30 to 10. Unfinished business. 10 to 12. Missionary Society's hour. 1. O or Home Missions. L. F. Rand Jph. 2. Our Holland Mission. J. G. Burdick. 3. Evangelistic and School Work in China. T. L. Gardiner. 4. Our Medical Mission. Mrs. U. M. Burwick. 5. Christian Living. A. E. Mann.

Afternoon.

2 to 2.15. Devotional Exercises. 2.15 to 2.30. Unfinished business. 2.30 to 4.30. Tract Society's hour. 1. What? Geo. H. Bshcock. 2. Why? L. A. Platts. 3. How? A. H. Lewis. 4. Wherewith? J. B. Clarke.

Evening.

8 o'clock. Prayer and conference meeting. Conducted by T. L. Gardiner. Sabbath Morning. 10.30. Sermon by D. E. Maxson, delegate from Western Association. Collection for Missionary Society.

Afternoon.

2.30. Sabbath school. G. O. H. Utter, Superintendent. Evening. 7.30 to 8.15. Praise service. Conducted by J. G. Burdick. 8.15. Sermon, W. H. Ernst, delegate from North Western Association.

First-day Morning.

9 to 9.30 Devotional Exercises. 9.30 to 10.30. Unfinished business. 10.30. Sermon by A. H. Lewis. Collection for Tract Society. Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 2.30. Unfinished business. 2.30 to 4.30. Resolutions.

Evening.

7.30 to 8.15 Praise service. Conducted by J. G. Burdick. 8.15. Sermon, L. A. Platts. Blanks have been sent to clerks of churches, which they are requested to fill out and return to the Secretary of the Association as early as June 1st. I. B. CRANDALL, Secretary. WESTERLY, R. I., May 11, 1885.

PROGRAMME for the Fiftieth Anniversary of the Seventh-day Baptist Western Association:

Fifth-day Morning.

10.30. Introductory Memorial Sermon, on the history of the Western Association. J. Kenyon. Report of Executive Committee. Appointment of Standing Committees. Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 4.30. Communications from churches and correspondence bodies; annual reports; reports of delegates; miscellaneous business.

Evening.

7.30. History of the churches of the Association. D. E. Maxson. Sabbath Morning. 9 to 9.15. Devotional Exercises. 9.15 to 10. Reports of committees, and miscellaneous business. 10. History of the pastors of the Association. C. A. Burdick.

Afternoon.

2 to 2.30. Reports of committees and unfinished business. 2.30. History of the missionary work in the bounds of the Association. H. P. Burdick. Evening. Missionary prayer and conference, led by delegate Sabbath Morning. 10.30. Sermon by A. E. Mann. "The essential qualification of the gospel ministry, as developed by Paul in his teaching, and exemplified in his life." Collection for Missionary Society.

Afternoon.

2.30. Bible-school work. Programme arranged by committee. Evening. 7.30. History of education in the Association. L. E. Livermore. First-day Morning. 9 to 9.15. Devotional Exercises. 9.15 to 10.45. Unfinished business. 11. Sermon by delegate, and collection for Tract Society. Afternoon. 2.30. History of the Publishing Interest. L. A. Platts. Evening. 7.30. Sermon by delegate.

THE Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held with the Alden Church, in Freeborn county, beginning Sixth-day before the second Sabbath in June, 1885. Introductory sermon by Eld. H. B. Lewis; alternate, Eld. C. J. Sindall. GEO. W. HILLS, Cor. Sec.

THE South-Eastern Seventh-Day Baptist Association will convene with the Seventh Day Baptist Church at Salem, W. Va., on Fifth day, May 28th, at 10 A. M. Salem is a station on the Parkersburg branch of the B & O. railroad, and is fourteen miles west of West Union, and about the same distance east of West Union, points where the express trains stop, and may be reached from these places by the accommodation trains. CHAS. N. MAXSON, Clerk. LOST SEVEN. W. Va., May 5, 1885.

THE Seventh-Day Baptist Society of Wellsville, N. Y., will hold regular service on the Sabbath in the vestry of the Baptist church, at 2 o'clock, P. M. The Bible school is held before the preaching service. A cordial invitation is extended to all. L. M. C.

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 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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 regular covenant meeting of the Rockville Church, occurs on Sixth-day evening, May 29th, but a covenant meeting is arranged for Sabbath, May 30th. All members of said Church are requested to attend and take part in the exercises so that it may be known where they stand.

The next meeting of the Ministerial Conference of the Seventh Day Baptist Churches of Southern Wisconsin will convene with the Church at Milton Junction, on Sixth-day, May 29, 1885, at 10 o'clock, A. M. The following programme has been provided for the meeting:

Is there a future for the Seventh-day Baptist Denomination? J. W. Morton. Are the dead conscious between death and the resurrection? Clayton A. Burdick. Is it right to apply the title "D. D." or "Rev. Sir" to a minister of the gospel? E. M. Dunn. What is the nature and design of the Sabbath? W. F. Place. What is the scripture teaching on the work of the Holy Spirit? E. Ronayne. S. H. BARCOCK, Secretary.

A PRIZE Sent six cents for postage, and receive from a costly box of goods which will help you to move money right away than anything else in this world. All of either sex, succeed from first hour. The grand road to fortune opens before the workers, absolutely sure. All once address, True & Co., Augusta, Maine.

USE ONLY BROOKLYN WHITE LEAD CO.'S Perfectly Pure White Lead. The WHITEST and BEST MADE LEAD. For sale by all dealers and made only by BROOKLYN WHITE LEAD CO., Office, 182 Front St., New York.

SITUATIONS FREE. To our subscribers only—can be obtained through the School Bureau department of the CHICAGO CORRESPONDENCE UNIVERSITY. An institution furnishing instruction to "any person in any study." THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teachers FREE. Address THE CORRESPONDENCE UNIVERSITY, CHICAGO. (AGENTS WANTED.) 162 La Salle St., Chicago.

OUR SABBATH VISITOR. Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. TERMS. SINGLE COPIES, per year, 66 cents. TEN COPIES AND UPWARDS, per copy, 50 cents.

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. BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. WAPPAUSETT & TIFT, Cincinnati, O.

HELPING HAND. BIBLE SCHOOL WORK. A 24-page quarterly, containing carefully prepared helps on the International Lessons. Edited by A. E. MAIN. Published at the Recorder Office. Price 25 cents a copy per year; 7 cents a month. Address all orders to the SABBATH RECORDER, Alfred Centre, N. Y.

CORPULENCY. Resistant to low to harmless, effectively and rapidly cures obesity without starvation diet, etc. European Mail, Oct. 24th, 1884. "This effect is necessary to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cts. to cover postage to F. CRIBBELL, Esq., Water House, 110 St. Bedford Sq., London, E.C.4."

THE SABBATH RECORDER is devoted to Sabbath Literature and Reform, Biblical Archeology and Exposition, Evangelical Work, and Christian life. Price, quarterly, 30 cents per annum. Subscriptions received in stamps or money order. Post-office Orders should be made payable at 153, Leman St., Whitechapel, London, E. and to the address of William Mead Jones, 15, Mill Yard, Leman St., London, E.

FOR SALE. ON VERY EASY TERMS. Wishing to live at the Bridge, so as to be near my business, I offer for sale the very desirable family residence known as the ROGERS STILLMAN HOME. WARREN WALKER.

Selected Miscellany.

BEYOND.

We see the stretch of the deep blue sky,
Whatever it be.
But there's something beyond that vast expanse
We do not see.

MARGARET FULLER.

Margaret Fuller's friends have stood by her as she would have stood by them. But so many have gone to whom her memory was dear that I think it right to let her speak for herself from a very private letter.

SHUT OUT.

Here is a pathetic story which comes to us from the prairie country of western Louisiana—a vast tract of swamps and cypress forests, sparsely settled by the Acadians who emigrated here to escape persecution a century ago, and have not in that time changed their language or their habits.

HOW A SALT WELL IS WORKED.

The stratum of salt having been once pierced, a saturated solution of the saline matter frequently rises in the boring to within eighty feet of the surface. This, however, can not always be depended upon—and here center the increased difficulty and expense. When a few dozen feet have been drilled, a six or eight inch iron pipe is inserted as a casing. Inside of this a two inch pipe, also iron, is placed. The "casing head" has two openings, one for the entrance of pure water from a neighboring spring into the larger pipe, at the lower end of which it becomes saturated with saline matter; the other at the end of the smaller pipe, to allow the explosion of the brine. Of course, the wells become foul or leaky at times, and then resort is had to torpedoes of nitro-glycerine, which are sent down to the bottom of the "casing," and after them is sent an iron weight which secures the explosion.

FOUR THINGS IN CHRIST'S LOVE.

- 1. Christ has set his love on those that were his enemies. There was not only no love to himself in those on whom he set his love but they were full of enmity, and of a principle of actual enmity to him. Rom. v. 8, 10. "While we were yet sinners, enemies, Christ died for us."
2. Such was Christ's love to us that he was pleased, in some respects to look on us as himself. By his love to us, if we will but accept his love, he has so espoused us, and united his heart to us, that he is pleased to speak of us and regard us as himself. His elect were from all eternity dear to him as the apple of his eye. He looked upon them as himself so much, that he regarded their concerns as his and their interests as his own; and he has even made their guilt as his, by a gracious assumption of it—that it might be looked upon as his own, through that divine imputation, in virtue of which they are treated as innocent while He suffers for them. And his love has sought to unite them to himself, so as to make them, as it were, members of his body, so that they are his flesh and bones, as he himself seems to say in Matt. xxv. 40, when he declares, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
3. Such was the love of Christ unto us that he did, as it were, spend himself for

our sakes. His love did not rest in mere feeling, or in light efforts and small sacrifices, but though we were enemies yet he loved us, that he had a heart to deny himself and undertake the greatest efforts, and undergo the greatest sufferings for our sakes. He gave up His own ease and comfort and honor and wealth, and became poor and outcast and despised, and had not only to lay His head, and all for us! And not only so but he shed his own blood for us, and offered himself a sacrifice for God's justice; that we might be forgiven and accepted and saved! And,
4. Christ also loved us without any expectation of ever being requited by us for his love. He did not stand in need of anything we could do for him, and well knew that we should never be able to requite him for his kindness to us, or even to do anything toward it. He knew that we were poor, miserable, and empty handed outcasts, who might receive from him, but could render nothing to him in return. He knew that we had no money or price with which to purchase anything, and that he must freely give us all things that we needed, or else we should be eternally without them.—President Edwards.

NEVER TOO SOON.

Why do young people so frequently put off thoughts of religion till a future day? Do they imagine that they are too young to be delivered from the guilt of sin, too young to be made happy in the love of God? Do they consider that the present time is too soon? Too soon to be doing right, and serving one's Creator and Benefactor! Whence can such an idea have arisen? Would any young man exclaim, "It is too soon for me to be honest and truthful; too soon to be loving to my parents, and kind to my friends?" How, then, can it be too soon to be true to God, and grateful to our Maker? Few ever think it too soon to gain the favor of men, much less of men who can do them great service; how is it that they talk of its being too soon to be in favor with God? The hand of the enemy of young men's souls is in all this.

DO NOT FEAR.

Fears are often expressed, even by good men, that errors will so abundantly prevail, that the truths of the Bible will come to nought. Vain fears. Is not God the author of the Bible, and has he not promised that nothing shall prevent its final triumph? Although at times it seems as if Satan's kingdom were advancing to overthrow the word of God; but if possessing the right spirit, Christians cannot but be encouraged by the signs of the times and Scripture prophecy, and thus throw aside their unwelcome apprehensions. Says Mr. Spurgeon—"I was assured the other day by a good man, with a great deal of alarm, that all England was going over to Popery. I told him I did not know what kind of a God he worshipped, but my God was a good deal bigger than the devil, and did not intend to let the devil have his way after all, and that I was not half as much afraid of the Pope of Rome as of the Ritualists at home." Let us do our duty, in prayer and faith let us look to God, and there need be no fear that error will prevail. We all believe the word of God, and that assures us that the kingdom of Christ will eventually be extended over the earth. All forms of error will surely disappear before the light of the Gospel. So let us throw to the winds our coward fears and trust in the living God. If we are faithful in the discharge of every known duty, we shall never express our unbelief in the promises, or sit mournful on the dunghill of despondency.—Christian Secretary.

BE ECONOMICAL.

You occasionally get small sums of money. Many of you have wealthy parents who give you all the "change" you ask for. We are sorry for such children, and sorry for their parents. Nothing is worse for a child than to have all the money he wants. Some of you are not able to command the "stamps" so easily, although now and then you receive as a gift or earn as a compensation a "dime or two."
Now, young friends, learn to save your money. Learn to say, "No," when tempted to squander it in mere selfish gratification. Be willing to give and give liberally when cases of need present themselves, but remember that a "penny saved is a penny earned," and it is twice as easy to save the second penny one gets as to save the first.
Some one wisely says, "There are a hundred persons who can work hard to every ten who can properly husband their earnings." Do you aim to be of the ten who learn how to save.
We are not urging you to economy for the sake of making you rich, although we do not object to the accumulation of money by honest means, but knowing how excellent a discipline of character this habit of economy is, and how numerous the opportunities for usefulness the "man of means"

possesses, we do desire you to learn the worth of a dollar, and to look at your money long before you spend it on foolish and injurious objects.
Earn money; save money. As Mr. Wesley used to say, "Get all you can; save all you can; give all you can."

LARGEST DOLLAR WEEKLY.

THE CHICAGO WEEKLY NEWS is now an 8 page, 64 column paper. It is the largest "dollar weekly" in the United States. Its eight broad, long pages present each week a mass of choice-ly selected matter containing much to suit each of the varying tastes of the family circle. First and foremost, it gives ALL THE NEWS, complete as to details yet concise in form. Its MARKET REPORTS are unsurpassed for completeness and trustworthiness. Special attention is given to agricultural and home matters. Every issue contains SEVERAL COMPLETED STORIES and a regular installment of an original story by some well-known English or American author, exclusively secured for THE CHICAGO WEEKLY NEWS. It is an independent paper. It recognizes the utility of political parties as means for the accomplishment of proper ends, but it declines to regard any mere party as a fit subject for unquestioning adoration. It is not an organ, and therefore escapes the temptation of condoning the questionable under the pressure of partisan allegiance. It is unbiased in its presentation of all political news. It solicits the patronage of intelligent, thoughtful, honest people, who love country more than party. In all departments it aims to present an enterprising, impartial and entertaining family newspaper of the very highest grade. Its size and character considered, it is now, more than ever before, the cheapest weekly in the United States.

ONE DOLLAR A YEAR, Postage included.

THE LEAD SELECTED BY THE U. S. GOVT TO CARRY THE FAST MAIL



GOING WEST. JULY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS. Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City, or Atchison to Denver, con-necting Union Deposits at Kansas City, Atchison, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the Far West. Shortest Line to KANSAS CITY. And all points in the South-West. TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line to the Health and Pleasure Resorts of the West and South West, including the Mountains of COLORADO, the Valley of the Yosemite, the CITY OF MEXICO, and all points in the Mexican Republic. HOME-SEEKERS should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory. It is known as the GREAT THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel. Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada. T. J. POTTER, Vice Pres. and Gen. Manager. FREDERICK A. LOWELL, Gen. Pass. Agt. Chicago. JNO. Q. A. BEAN, Gen. Eastern Agt. 47 Broadway, New York, and 26 Washington St., Boston. FOR SALE.—The House and Lot on the corner of Maple and Church Streets, Alfred Centre, N. Y., occupied as residence and office of the late Dr. Wm. M. Truman. For terms, &c., apply to Mrs. Wm. M. Truman, DeRuyter, Madison Co., N. Y. MARCH, 23, 1885.

Popular Science

FASTING—I am fully convinced the usual attacks of colds, so often in fevers, a large per cent might be prevented by a persistent fasting, with a little to our general habits. Indeed of no surer means of interfering with the progress of the practitioner than to ure, in all respects, when these attacks occur. When the appetite is as it is in such attacks, it is slow fast till its usual return, drinking too cold, nor taken in large quantities any one time. If one feels weak and it is safe to rest, lying down. A chill, it is judicious to increase dress, so as to be comfortable. A cold follows such a chill, it is as a "sweat." If one feels drowsy do its important work of re-accumulating desirous acids, do not take your appetite is far more reliable in such in health.) In effecting cures, mands in abundance of air, light, rest and sleep. When the appetite demands simple food, no whiskey.

ON THE AMOUNT OF CAFFEIN FREE, AND ITS PHYSIOLOGICAL HERMAN AUBERT (Pflueger's Physiologie, V. 589) says. All quantity of caffeine contained in is known, no attempt has ever been ascertain how much of the alkali contained in a cup of coffee, and it certain whether the bean should or strongly roasted, and whether coffee must be boiled to extract principles or simple infusion is. By extracting the coffee with water by percolation or decoction and to a syrup, which is then treated to eight times with chloroform 60° C., till all the caffeine has been out, a larger quantity is obtained than in previous experiments.

Raw beans of the yellow Java 0.709 to 0.849 per cent. When roasted, coffee loses a certain quantity which sublimes, whereas it loses slight roasting. Notwithstanding coffee made in the usual way by from strongly roasted coffee contains caffeine than that made from an of slightly roasted coffee, as the makes it more easy to extract. When prepared in the usual domestic pouring six to ten times its weight water three or four times over nearly the whole of the caffeine is less than one fifth remaining in it. The quantity of caffeine in a cup prepared from 1/2 ounce of coffee 1.8 grains.

This caffeine acts upon the and causes tetanus in doses of for a frog, injected subcutaneous rabbit, 1.8 grains (injected into vein); for cats three grains, injected same way; and the same amount. It has a peculiar action on the frogs, especially when directly them, causing them to become white, apparently from the contraction of the myosin. It does not exert this the muscles of mammalia. The removed by artificial respiration process is kept up for about a quarter hour, no recurrence of the tetanus place, even though the respiration discontinued, showing that the quickly eliminated or destroyed ganism. It quickens the heart, a temporary stimulant like alcohol effect, Mr Aubert believes, to be of the cardiac ganglia, with diminution of what he regards diastolic tone, due to paralysis of passing from these ganglia to the substance.

MEDICAL USE OF EGGS.—For soalds there is nothing more so the white of an egg, which may over the wound. It is softer than a burn than collodion, and being hand, can be applied immediately also more cooling than the "cotton," which was formerly the surest application to allay the pain. It is the contact with the gives the extreme discomfort from ordinary accidents of this anything which excludes air and inflammation is the best thing to The egg is also considered one best remedies for dysentery. lightly, with or without sugar, ed at a gulp, it tends by its emulsi-ty to lessen the inflammation and intestines, and by forming a coating for these organs tends to assume her healthful sway of eased body. Two, or, at the eggs-per day would be all that required in ordinary cases, and it is not merely a medicine, but the lighter the diet otherwise, and the patient is kept, the more rapid is his recovery.

Popular Science.

FASTING—I am fully convinced that, in the usual attacks of colds, so often resulting in fevers, a large per cent might be cured by a persistent fasting, with a little attention to our general habits. Indeed, I know of no surer means of interfering with the success of the practitioner than to follow nature, in all respects, when these acute attacks occur. When the appetite is suspended as it is in such attacks, it is always safe to fast till its usual return, drinking water, not too cold, nor taken in large quantities, at any one time. If one feels weak and fatigued, it is safe to rest, lying down. If there is a chill, it is judicious to increase the clothing, so as to be comfortable. If a feverishness follows such a chill, it is safe to take a "sweat." If one feels drowsy, let sleep do its important work of recuperation. If one desires acids, do not take sweets. (The appetite is far more reliable in sickness than in health.) In effecting cures, nature demands in abundance of air, light, cleanliness, rest and sleep. When the appetite returns, she demands simple food, no tobacco or whiskey. J. H. H.

ON THE AMOUNT OF CAFFEINE IN COFFEE, AND ITS PHYSIOLOGICAL ACTION—Herman Aubert (Pflueger's Archiv fur Physiologie, V. 589) says. Although the quantity of caffeine contained in raw coffee is known, no attempt has ever been made to ascertain how much of the alkaloid is contained in a cup of coffee, and it is also uncertain whether the beans should be slightly or strongly roasted, and whether the ground coffee must be boiled to extract its active principles or simple infusion is sufficient. By extracting the coffee with water, either by percolation or decoction and evaporating to a syrup, which is then treated from five to eight times with chloroform at nearly 60° C., till all the caffeine has been dissolved out, a larger quantity is obtained than by previous experiments.

Raw beans of the yellow Java kind yielded 0.709 to 0.849 per cent. When much roasted, coffee loses a certain quantity of caffeine, which sublimates, whereas it loses none by slight roasting. Notwithstanding this, the coffee made in the usual way by percolation from strongly roasted coffee contains more caffeine than that made from an equal weight of slightly roasted coffee, as the roasting makes it more easy to extract. When coffee is prepared in the usual domestic fashion by pouring six to ten times its weight of boiling water three or four times over ground coffee nearly the whole of the caffeine is extracted, less than one fifth remaining in the grounds. The quantity of caffeine in a cup of coffee prepared from 1/4 ounce of coffee is about 1.8 grains.

This caffeine acts upon the spinal cord and causes tetanus in doses of 0.075 grain for a frog, injected subcutaneously; for a rabbit, 1.8 grains injected into the jugular vein; for cats three grains, injected in the same way; and the same amount for dogs. It has a peculiar action on the muscles of frogs, especially when directly applied to them, causing them to become rigid and white, apparently from the coagulation of the myosin. It does not exert this action on the muscles of mammals. The tetanus is removed by artificial respiration, and if this process is kept up for about a quarter of an hour, no recurrence of the tetanus takes place, even though the respiration is then discontinued, showing that the caffeine is quickly eliminated or destroyed in the organism. It quickens the heart, thus being a temporary stimulant like alcohol. This effect, Mr Aubert believes, to be due to stimulation of the cardiac ganglia, combined with diminution of what he regards as cardiac tone, due to paralysis of the nerves passing from these ganglia to the muscular substance.

MEDICAL USE OF EGGS.—For burns and scalds there is nothing more soothing than the white of an egg, which may be poured over the wound. It is softer as a varnish for a burn than collodion, and being always on hand, can be applied immediately. It is also more cooling than the "sweet oil and cotton," which was formally supposed to be the surest application to allay the smarting pain. It is the contact with the air which gives the extreme discomfort experienced from ordinary accidents of this kind, and anything which excludes air and prevents inflammation is the best thing to be applied. The egg is also considered one of the very best remedies for dysentery. Beaten up lightly, with or without sugar, and swallowed at a gulp, it tends by its emollient qualities to lessen the inflammation of the stomach and intestines, and by forming a transient coating for these organs enables nature to assume her healthful sway over the diseased body. Two, or, at the most, three eggs per day would be all that would be required in ordinary cases, and since the egg is not merely a medicine, but food as well, the lighter the diet otherwise, and the quicker the patient is kept, the more certain and rapid is his recovery.

DAIRY FARM

IN ALFRED FOR SALE. In the settlement of the estate of Amos Burdick, deceased, it becomes necessary to dispose of a dairy farm situated at the head of Elm Valley, about four miles southwest of Alfred Centre, N. Y. This farm contains 280 ACRES. And will be sold entire, or divided to suit purchasers. It will be sold with or without stock, and on easy terms. Possession given March 1, 1885. For further particulars inquire of W. M. C. BURDICK, Alfred Centre, N. Y.

AGENTS WANTED FOR THE MISSOURI... It will pay any intelligent man or woman seeking profitable employment to write for illustrated circular and terms. Agency for this Celebrated Washer. Exclusive territory and supplies furnished on ten days trial on liberal terms. J. G. PARRISH, S. W. corner 4th & Market Sts., Philadelphia, Pa.

THE NEW CORSET. THE TRICORA RELIEF. Having classed side sections, adapts itself to various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the back and chest. Ordinary Corsets oppress the Tricora. The Tricora stays the body and is unequalled for durability & comfortable support, and is absolutely unbreakable. Price \$1.00 Ask for it. (This most Durable, Comfortable, and Healthful Corset is sold for the price of every pair warranted to give satisfaction or money returned.) J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK. Please mention this paper in ordering.

MADAME FOY'S CORSET AND Skirt Supporter. Combines the most ELIGIBLE FITTING CORSET with a PERFECT SKIRT SUPPORTER. It is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.20. 307, HARMON & CHADWICK, New Haven, Conn.

THE GREAT CHURCH LIGHT. PHENIX Patent Reflectors for Gas or Oil. They produce a powerful, softest light and best light known for Churches, Stores, Show Windows, Banks, Theaters, Houses, etc. New and elegant designs. Send size of room, Get circular and specimen of a liberal discount to churches and the trade. Don't be deceived by cheap imitations. I. P. HARRIS, 69 Pearl St., N. Y.

Baltimore Church Bells. Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin) Rotary Moulding warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. H. REISTERMAN & SONS, Baltimore, Md.

LADY AGENTS can secure employment and good salary selling Queen City Sinks and Subscriptions. Sample sent free. Address: Cincinnati Suspender Co., 179 Main St., Cincinnati, Ohio.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMYER MANUFACTURING CO. BELLS FOR CHURCHES, SCHOOLS, FIRE ALARMS.

PATENTS. obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co. Opposite Patent Office, Washington, D. C.

MILTON COLLEGE. Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers. Expenses from \$120 to \$200 per year. Fall Term opens Sept. 3, 1884; Winter Term opens Dec. 17, 1884; Spring Term opens April 1, 1885. Commencement Exercises, July 1, 1885.

ALBION ACADEMY, ALBION, WIS. TWO COURSES: MODERN AND CLASSICAL. Equal privileges for Ladies and Gentlemen. Expenses \$100 to \$125 per year. CALENDAR FOR 1884-5: Fall Term begins Wednesday, Aug 27th; ends Wednesday, Nov. 26th. Winter Term begins Wednesday, Dec. 10th; ends Wednesday, March 15th. Spring Term begins Wednesday, March 25th; ends Wednesday, June 24th. For particulars, address F. E. WILLIAMS, Principal.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman Rochester, N. Y.

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

MOSHANE BELL FOUNDRY. Manufacture those celebrated Bell and Chimes for Churches, Tower Clocks, &c. &c. Prices and catalogues sent free. Address H. McShane & Co., Baltimore, Md.

ALFRED UNIVERSITY. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study. Better advantages than ever can be promised for the coming year. CALENDAR: Fall Term commences Aug. 27, 1884. Winter Term, Dec. 10, 1884. Spring Term, March 25, 1885. Annual Meeting of Stockholders and Trustees, June 28, 1885. Commencement, June 24, 1885. Expenses, \$100 to \$200 per year. For further particulars, address J. ALLEN, President.

HISTORY OF CONFERENCE.—REV JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

New York Medical College and Hospital for Women. No. 213 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition to the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMIOPATHIC HOSPITAL (weekly) are open for all students. For further particulars and circular, address, Mrs. MARY A. BRINKMAN, M. D., Sec'y, 219 West Street New York City.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS. NEW YORK: Adams—A. B. Prentice; Brookfield—C. V. Hibbard; Berlin—Edgar R. Green; Geneva—H. H. Place; DeRuyter—Barton G. Stillman; Genesee—E. H. Crandall; Independence—Sherman G. Crandall; Leonardville—Asa M. West; Lincolnton—Benjamin H. Stillman; New London—H. W. Palmer; Nile—Ezekiel R. Clarke; Portville—A. K. Crandall; Richburg—Edwin S. Bliss; State Bridge—Joseph West; Scott—Byron L. Barber; Waton—Benj. F. Stillman; West Edmeston—J. B. Clarke. CONNECTICUT: Mystic Bridge—O. D. Sherman; Waterford—Oliver Maxson. RHODE ISLAND: 1st Hopkinton—Ira Lee Cottrell; 2d Hopkinton—L. F. Randolph; Rockville—U. M. Babcock; Westerly—Sanford P. Stillman; Waterfalls—Horace Stillman. NEW JERSEY: Marlboro—J. C. Bowen; New Market—A. S. Titsworth; Plainfield—J. Elias Mosher; Shiloh—W. S. Bonham. PENNSYLVANIA: Hebron—Geo. W. Stillman; Penango—C. E. Waldo; New Kenton—D. C. Long; Rowlett—LeRoy Lyman; Union Dale—A. W. Coon. WEST VIRGINIA: Berea—H. D. Sutton; Lost Creek—L. B. Davis; New Milton—Franklin F. Randolph; New Salem—Preston F. Randolph; Quiet Dell—D. H. Davis. OHIO: Jackson Centre—Jacob H. Babcock. WISCONSIN: Albion—E. L. Burdick; Berlin—John Gilbert; Cartwright's Mill—D. W. Cartwright; Edgerton—Henry W. Stillman; Milton—Paul M. Green; Milton Junction—L. T. Rogers; Utica—L. Coon; Watworth—N. J. Read. ILLINOIS: Farina—Isaac Clawson; Villa Ridge—M. B. Kelly; West Hallock—N. S. Burdick. IOWA: Wilton—L. A. Leoforo; Toledo—Maxson Babcock. MINNESOTA: Alden—L. C. Sweet; Dodge Centre—Geo. W. Lewis; Freedom—J. L. Shaw; New Richmond—Claston Bond; Transon—John M. Richey; Trenton—Charles C. Ayers. KANSAS: Marion—W. E. M. Oursler; Nortonville—Oman W. Babcock; Paradise—Samuel R. Wheeler. MISSOURI: Billings—L. F. Skaggs. NEBRASKA: Harvard—Elmore C. Hibbard; Long Branch—Joshua G. Babcock; North Loup—Oscar Babcock; Orleans—H. E. Babcock. KENTUCKY: Carrollville—C. W. Threlkeld.

CATALOGUE OF

BOOKS AND TRACTS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 16 mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of everyone desiring light on the subject. This edition of this work is nearly exhausted; but it is being revised by the author, and enlarged, and will be published in three volumes under the general title of BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Volume One is now ready. Price, in fine binding, 60 cents. Paper, 30 cents. Volume Two is in press and will be ready soon.

THOUGHTS SUGGESTED BY THE PERSUAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By George Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. A few copies only now remain.

VINDICATION OF THE TRUE SABBATH. In 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

The argument in the second part of the work is close and scholarly. The "Narrative of Recent Events," detailed in the first part is an account of the Author's expulsion from the Presbyterian Church, on account of his Sabbath views, some thirty-five or forty years ago.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Review. By Rev. S. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri, 32 pp. 7 cents.

This pamphlet is especially adapted to the present phase of the Sabbath agitation in the south-west.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

Every pastor should keep a supply of this pamphlet constantly on hand.

MORAL NATURE and Scriptural Observance of the Sabbath. 52 pp. Religious Liberty Endangered by Legislative Enactments. 16 pp. An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the Swedish language.

TOPICAL SERIES—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day. Which? The Lord's Day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

This four-page series is also published in the German language. Tracts are sent by mail postpaid at the rate of 800 pages for \$1.00. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER, Alfred Centre, N. Y. Jan. 18, 1885.

NEW YORK, LAKE ERIE AND WESTERN R. R.

The only line running Pullman Day, St. Clair, Hotel-Buffer Sleeping and Buffet Smoking Coaches. In Solid Trains in both directions between New York and Chicago. Double Track, Steel Rails, Westinghouse Air Brakes, cars lighted by gas, Miller Safety Platform and Coupler, and every modern appliance. Two New York and Chicago routes—the "Solid Pullman Line" via Salamanca and the N. Y. P. & O. R. R., and the Chicago & Atlantic Railway; the "Niagara Falls Route" via Buffalo and the Grand Trunk Railway system. Limited Express between New York and Cincinnati and St. Louis, with NO EXTRA CHARGE FOR FAST TIME. The only line running through Pullman Coaches between New York, Niagara Falls and Detroit. Best equipment and train service. Finest scenery. Rates as low as the lowest. Take the Erie.

Abstract of Time Table, adopted Jan. 13, 1885.

EASTWARD. Table with columns: STATIONS, No. 3*, 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 5.55, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.30, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40, Wellsville 11.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M. 4.45 P. M., from Dunkirk, stops at Forestville 5.17, Smith's Mills 5.33, Perryburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley 7.16, Salamanca 8.15, Great Valley 8.23, Carrollton 8.37, Vandalia 8.59, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10.28, Belvidere 10.48, Belmont 10.51, Scio 11.07, Wellsville 11.19, Andover 11.48 P. M., Alfred 12.14, Almond 12.30, arriving at Hornellsville at 12.43 A. M. No. 8 will not run on Monday.

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, Alfred, 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 5.30, Perryburg 5.53, Smith's Mills 6.51, Forestville 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50 P. M. 5.25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.14 P. M., No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 5*, 9*, 35, 31*, 37. Rows include Love, Carrollton, Bradford, Custer City, Bradford, Custer City, Bradford, Buttsville.

EASTWARD.

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

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Lunestone 6.10, arriving at Carrollton at 6.35 A. M. 6.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 2.00 P. M., and arrive at Titusville 7.30 P. M. *Daily, † Dining Station. Train 1 and 4 will stop at all stations on Sunday. ‡ Through Tickets to all points at the very low rates, for sale at the Company's office. † Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

do desire you to learn the worth and to look at your money long depend it on foolish and injurious; save money. As Mr. Wesley says, "Get all you can; save all you can."

GREAT DOLLAR WEEKLY.

CHICAGO WEEKLY NEWS an 8 page, 64 column It is the largest "dollar" in the United States. It is broad, long pages present a mass of choice matter containing suit each of the varying of the family circle. First of all, it gives ALL THE complete as to details yet in form. Its MARKET news are unsurpassed for accuracy and trustworthiness. Special attention is given to the political and home market. Every issue contains SEVEN COMPLETED STORIES and a new installment of an original story by some well-known author or American author, never secured for THE CHICAGO WEEKLY NEWS. It is a dependent paper. It recognizes the utility of political means for the accomplishment of proper ends, but it is not to regard any mere means as a fit subject for unending adoration. It is not a partisan paper, and therefore escapes the reproach of condoning the able under the pressure of partisan allegiance. It is a paper of political news. It solicits the attention of intelligent, careful, honest people, who value more than party departments it aims to be an enterprising, impartial and entertaining family paper of the very highest quality. Its size and character are such, that it is now, more than ever, the cheapest weekly paper in the United States. G. DOLLAR A YEAR, is included.

SELECTED BY THE U. S. GOVT. AS THE FAST MAIL.

Irvington Route. THE RUNNING TWO THROUGH TRAINS DAILY FROM NEW YORK TO PEORIA & ST. LOUIS, via the Heart of the Continent by way of the Great Lakes and the Gulf of Mexico.

IRVINGTON ROUTE. DENVER, City and Attention to Denver, connection between Kansas City, Chicago, Denver with through trains for SAN FRANCISCO, KANSAS CITY, KANSAS CITY, DENVER AND HEALTH-SEEKERS. HOME-SEEKERS. The House and Lot on the corner of Church Streets, Alfred Centre, N. Y. For terms, etc., apply to Mrs. Wm. Ruyter, Madison Co., N. Y.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885. SECOND QUARTER.

- April 4. Paul's Voyage. Acts 27: 1, 2, 14-26.
April 11. Paul's Shipwreck. Acts 27: 26-44.
April 18. Paul going to Rome. Acts 28: 1-15.
April 25. Paul at Rome. Acts 28: 16-31.
May 2. Obedience. Eph. 6: 1-5.
May 9. Christ our Example. Phil. 2: 5-16.
May 16. Christian Contentment. Phil. 4: 4-13.
May 23. The faithful Saviour. 1 Tim. 1: 15-20; 2: 1-6.
May 30. Paul's charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.
June 6. God's message by His Son. Heb. 1: 1-8; 2: 1-4.
June 13. The Priesthood of Christ. Heb. 9: 1-12.
June 20. Christian Progress. 2 Pet. 1: 1-11.
June 27. Quarterly Review.

IX - PAUL'S CHARGE TO TIMOTHY. BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, May 30. SCRIPTURE LESSON.—2 Timothy 3: 14-17; 4: 1-8. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;...

GOLDEN TEXT.—"The holy scriptures, which are able to make thee wise unto salvation."—2 Tim. 3: 15. TIME.—About A. D. 68. PLACE.—The second Epistle to Timothy was written at Rome (where Paul was a prisoner), just before he was beheaded.

OUTLINE. I. Timothy exhorted to steadfastness in the instruction of his childhood. II. Exhorted to be faithful in preaching the Word.

INTRODUCTION. "The second Epistle to Timothy may be regarded as the dying counsels of the most eminent of the apostles to one who had just entered on the ministerial life. We should read it with the interest with which we do the last words of the great and the good. We feel that, having little time to express his wishes, he will select topics that lie nearest his heart, and that he deems most important. Let us sit down at such a man's feet, and listen to his parting counsels."—Barnes.

EXPLANATORY NOTES. V. 14. But continue thou. In contrast with the evil men, growing worse and worse, spoken of in v. 13. In the things which thou hast learned. Reference is had here to the early instruction of Timothy by his grandmother Lois, and his mother Eunice, as well as "the things" he learned of Paul himself. And hast been assured of. He had learned and been assured of the certainty of the truth by his own experience and observation, and by the direct teaching of the Spirit. Knowing of whom thou hast learned them. His teachers were persons who served God and believed in Christ, and this is one reason, and a good one, too, why he should continue in the truths he had learned.

V. 15. And that from a child thou hast known the holy scriptures. "From his own early and thorough knowledge of the Scriptures of the Jews [the Old Testament], he was able to test thoroughly whether or no his master's teaching was in accordance with those sacred documents."—Ellicott. Which are able to make thee wise unto salvation. That is, wise unto the attainment of salvation, revealing to us the need thereof. Through faith which is in Christ Jesus. It is, then, faith in Christ that saves. "Faith in Christ is the key which will unlock and give access to the treasures of saving wisdom which are laid up in the Old Testament."—E. M. Goulburn.

V. 16. All scripture is given by inspiration of God. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. There is abundant proof that the holy men who wrote the ancient Scriptures were inspired of God. Profitable for doctrine, for reproof, for correction, for instruction in righteousness. Bishop Ellicott well enumerates the uses of the Holy Scripture: it teaches the ignorant, convicts the evil and prejudiced, corrects the falling and erring, and trains in righteousness all men."—Cook.

V. 17. That the man of God. The Christian generally. May be perfect. Complete. Unto all good works. Every kind of Christian service. Ch. 4: 1. "I charge thee... before God, and the Lord Jesus Christ. This solemn charge brought before Timothy the motives and influences which would counterbalance the temptations to unfaithfulness, which were very strong."—Peloubet. "Thou God seest me." Who shall. Sometime in the future. Judge the quick and the dead at his appearing and his kingdom. Those living when he comes, and those who have died. See 1 Cor. 15: 51, 52, 1 Thes. 4: 16, 17, Matt. 16: 27, Rev. 11: 15.

V. 2. Preach the word. Proclaim, herald, make known the message of God. Be instant. Be urgent; push the matter. In season out of season. If no opportunity presents itself, make one. Reprove, exhort, with all long suffering and doctrine. Show the sinner his error, show him his sin, show

him the truth as opposed to error and sin, and do it with Christian patience.

V. 3. For the time will come when they will not endure sound doctrine. It has already come. Some people do not like to hear truth preached when it afflicts their pockets. The Sabbath truth as held and preached by us to-day, is an unpopular truth, and the so-called church "will not endure" the "doctrine"; will not listen. But after their own lusts shall they heap to themselves teachers, having [the people having] itching ears. "That is, seeking to hear for their own pleasure; wanting their vices and infirmities to be tickled."—Alford.

V. 4. And they shall turn away their ears from the truth... unto fables. Not being willing to listen to sound doctrine, they turn to fables (nonsense) because it is more pleasing.

V. 5. But watch thou in all things. Be vigilant; for it will be hard work to preach the truth when people will not hear. Endure affliction. Hardships will come to the faithful minister, especially to the evangelist, who is moving from place to place, carrying the good tidings of salvation to all classes. Make full proof of thy ministry. "Fully carry out the many duties imposed upon thee by thy great of fice."—Ellis et.

V. 6. For I am ready to be offered, and the time of my departure is at hand. Paul saw death close at hand, and he more earnestly pleads with Timothy. "Y u must do your work well, for I shall not be with you long."

V. 7. I have fought a good fight. The warfare against sin. I have finished my course. I have run the race, with my eyes fixed on the goal. I have kept the faith—faith in Christ, and the truths of Christianity committed to his charge.

V. 8. The crown of righteousness was the victor's prize. Paul had "pressed toward the prize" of the high calling of God in Christ Jesus," and had won that prize, and it was his, to be given to him by the Lord, the righteous Judge, in fulfillment of his promise. And not to me only etc. "His was no selfish joy. He saw in his own crown the crown of all true and faithful Christians."—Peloubet.

LETTERS.

W. F. Place, J. L. Huffman, Mrs. War ha Ernst L. E. Hummel, A. S. Maxson, C. N. Chester, E. P. Barker, J. B. Clarke, 2, I. L. Cottrill, A. B. Prentice, A. H. Lewis, 2, E. H. Crandall, D. D. R. G. S., E. C. Hibbard, A. W. Coon, I. B. Crandall, A. C. Johnson, S. Pierce, J. E. Smith, Mrs. A. L. Collins, Anna F. Randolph, A. S. Crumb, James C. Fuller, Allice & Corv. Frank Burdick, Hannah Wheeler, M. E. R. Maxson, J. G. Hummel, B. L. Barber, Albert C. Greene, Edw. Champlin, A. L. Chester, F. M. Hayes, J. M. Todd, R. T. Burdick, Lizzie L. Schaible, A. S. Babcock.

RECEIPTS.

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

Table with columns: Name, Pays to Vol. No., Amount. Includes N. R. Truman, Alfred Centre, \$2 00 41 52; I. P. Truman, Belmont, 2 00 41 52; Mrs. G. W. Woodworth, Whitesville, 2 00 41 52; A. S. Crumb, DeRuyter, 2 00 41 52; Mrs. L. M. Pettibone, Hornellsville, 50 41 52; Emma J. Young, South O selie, 2 00 41 52; Mrs. Ida M. Irish, Wellsville, 1 00 41 52; Mrs. Addie Ockerman, Scio, 1 00 41 52; P. B. Vars, 1 00 41 52; Mrs. M. U. Smith, 1 00 41 52; Mrs. Na cy Greene, Mostertown, Pa., 2 00 41 52; Samue. Livermore, Sharon Centre, 2 00 42 1; Mrs. Rufus Burritt, Union Dale, 1 00 41 52; J. T. Spicer, Ashaway, R. I., 2 00 41 52; H. L. Burdick, 2 00 41 26; Horace Maxson, 1 00 41 52; C. N. Chester, Rockville, 1 00 41 52; E. P. Barker, Swampscott, Mass., 2 00 41 52; W. T. Brickey, Sheanodah, Iowa, 1 00 41 52; W. L. Davis, Jackson Centre, Ohio, 1 00 41 52; Mrs. Almada Collins, Alden, Minn., 2 00 41 52; Mrs. A. F. Nelson, 1 00 41 52; Ella Champlin, Northville, Ind., 1 50 42 13.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending May 16th, 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, 27,249 packages; exports, 168 packages. Old butter, New York State creamery and dairy make, is being closed out on a basis of 10@12c. for good solid boring merchantable stock, with 7@8@9c. accepted for weak Winter make or anything poor, either State or Western. In new butter there has been quick demand for fine flavored stock, at say 25c. for best creamery selections, while anything faulty is very difficult of sale on account of the large offerings of old butter at low prices. Buyers are afraid of the last run of hay make, and rejections that are carried over are sold at very low prices. We quote:

Table with columns: Fancy, Fine, Faulty. New creamery make... @25 22@23 15@20; New milchs, dairy... 22@23 18@20 12@15; Old butter... @- 10@12 7@9; Grease... @- @- @-.

CHEESE.—Receipts for the week, 12,757 boxes; exports 16,545 boxes. There is a surplus of 3d cheese competing both in this and foreign markets with the offerings of new make, and prices for both are depressed in consequence. During the last half of the week buyers seemed discouraged, and the market lapsed into a comatose condition, and closes dull and nominal with about 9c., as the recognized top for full cream new make. We quote:

Table with columns: Fancy, Fine, Faulty. Factory, full cream... 9 @ 7 7 1/2 @ 8 4 @ 7; Skimmed... 6 @ 7 4 @ 6 2 @ 3 1/2; Eggs.—Receipts for the week, 22,210 barrels. The market has been without material change. Large purchases through the interior by packers for future use have steadied the market. We quote:

Near by marks, fresh-laid, per doz. 14 @ 14 1/2; Southern, and Western, fresh laid, per doz 13 1/2 @ 14. BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances

for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

MARRIED. In Milton Junction, Wis., April 25, 1885, by Eld. N. Wardner, Mr. WILLIAM J. GARTHWAIT and Miss MARY KROUSE, both of Milton Junction.

DIED. In New Bremen, N. Y., April 25, 1885, of pneumonia, after a brief illness, ANGELENE HURLBERT, wife of Ranson C. Hurlbert, aged 67 years. T. R. B.

At the residence of his father, in Bullitt county, Kentucky, April 27, 1885, of liver complaint and indigestion, HANDEE R., only child of H. H. C. Q. and Eliza James, aged 12 years, 6 months, and 6 days. Little Handee was a great sufferer for months before his death, but bore it with much patience. He desired to get well that he might do good and keep the sabbath with his parents. For some weeks before his death, his mind was much exercised upon his duty to be baptized and on examining him I found him a worthy candidate; so one week before his death, his father prepared a large box, and filled two-thirds with warm water, into which the little invalid was baptized into his loving Saviour. He leaves a father and mother to mourn his loss. Funeral discourse was preached by the writer from Rev. 14: 12, 13. a. o.

ANN ELIZABETH GEORGE, wife of Wm. C. Davis, was born in Warren county Ohio, July 24, 1828; died near Nortonville, Kan., April 28, 1885. She made a profession of religion in youth and joined the Methodist; was married to Bro. Davis in 1859, at Sullivan Ind. In 1861 she was led to change of views in respect to the sabbath and baptism, from reading a sermon from Eld. Nathan Wardner, in the SABBATH RECORDER, and was baptized by Eld. Clement, and united with the Seventh-day Baptist Church at Welton, Iowa. In 1874, she, with her family, moved to Kansas, where she became a member of the Pardee, now Nortonville, Church. Sister Davis was a woman of very few words, and not widely known, but where the best known she was the most esteemed and loved. Her life was devoted to others, especially to her own family, whom she early and successfully taught the precious doctrine of the Christian religion. A husband and three daughters mourn their great loss, and yet they rejoice in the Christian's hope. Sermon at the funeral services from the 61st Psalm. J. J. W.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Frigidship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885. E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix. Dated Feb. 26, 1885.

THE PEOPLE OF THE STATE OF NEW YORK.—To the Seventh-day Baptist Education Society, American Sabbath Tract Society, Sunday School, Baptist Missionary Society, Eliza M. Crandall, and Ezekiel R. Crandall, and also to them as Executor and Executrix of the last Will and Testament of JOHN CRANDALL late of the town of Genesee, deceased, and Mar in Green, husband of Martha Green, deceased, read greeting:

Whereas, a petition made by Christopher Crandall and Mary Canfield has been presented to and filed in the Surrogate's Court of Allegany County, New York, by which it appears that on or about the 22d day of January, 1881, the said JOHN CRANDALL made, executed and published his last Will and Testament in due form of law in which he disposed of all his property, real and personal, and setting forth that such Will had not been admitted to probate and entitled to be same, and that the Will of the said JOHN CRANDALL which was admitted to probate in said court on the eighth day of August, 1884, and in which the said Eliza M. Crandall and Ezekiel R. Crandall were appointed executrix and executor, and under which they have qualified, and are now acting as such, was not the last Will and Testament of the said JOHN CRANDALL, but the said probate and all orders appointing Executors thereunder, should be revoked, and the first mentioned Will admitted to probate, and setting forth other reasons for the same, and praying for a decree revoking such probate, and for the probate of the first mentioned Will as the last Will and Testament of the said JOHN CRANDALL, and that the said Executor and Executrix, and all the legatees and devisees named in said alleged Will, and all the other persons who are parties to the proceedings by which said probate was granted, be cited to show cause why the said probate should not be revoked, and why the said petitioners should not have such other and further relief as may be just.

Now, therefore, you and each of you are hereby cited to appear before your Surrogate, at his office, in the village of Wellsville, in the County of Allegany, and State of New York on the 22d day of May, 1885, at ten o'clock in the forenoon of that day, to attend and to show cause why the said Will and Testament so proved should not be revoked and set aside and why a orders and decrees admitting the said Will to probate and appointing Executors thereof, and all other orders made in the proceedings to procure the probate of the said Will, should not be revoked and set aside, and that when the same is done, that the said last Will and Testament first above set forth be proved and admitted to probate and established of record, and to show cause also why the petitioners should not have such other and further relief as may be just. And the said Eliza M. Crandall and Ezekiel R. Crandall as Executrix and Executor as aforesaid, upon the service of this citation upon them respectively, must suspend until a decree is made upon the petition aforesaid and all proceedings relating to the estate or property which were of the said JOHN CRANDALL, deceased, except for the recovery or preservation thereof, and the collection and payment of the debts of the deceased.

In testimony whereof we have caused the seal of our said Surrogate's Court to be hereto affixed. (SURROGATE SEAL) WITNES CLARENCE A. FARNUM, Esq., Surrogate of said County, at the town of Wellsville, in the County of Allegany aforesaid, the 20th day of March, in the year of our Lord one thousand eight hundred and eighty five. CLARENCE A. FARNUM, Surrogate.

AGENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

BOOK AGENTS WANTED for PLATFORM BOOKS, or LIVING TRUTHS for Head and Heart. Now selling by thousands. A brand new book just completed by John B. Gough. The grandest book of the age. Ministers say "Godsend it." Errors length and price over 600,000. Sent by mail. Price 25c. per copy. Send for circular. JOHN B. GOUGH, 42, to A. D. WORTHINGTON & Co., Baltimore, Md.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 105 Wall St., New York.

SALESMEN We want two or three live, energetic men to solicit orders for Nursery stock in Allegany and adjoining counties. Our list embraces all the newest and choicest varieties of Roses, Shrubs, Grapes, Small Fruits and Ornamental Trees. For further information, address CAMPBELL & GRAHAM, Nurserymen, Rochester, N. Y.

THE ALFRED SUN, Published at Alfred Centre, Allegany Co., N. Y. Devoted to University and Local News. TERMS: \$1 per year.

HOLY BIBLE REVISED VERSION. Bibles at 1-2 and Old Testaments at less than 1-3 the prices of the English editions, and equal to the English in type, paper, printing and accuracy. First agent sent out reports an order at every call for two weeks. Have chance for agents to make money. Send \$1.00 for out-look, THE HENRY BILL PUBLISHING CO., Norwich, Conn.

Business Directory. It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$2.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

M. BOURDON COTTRILL, DENTIST, FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-22d of each month.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, ETC.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE SEVENTH-DAY BAPTIST QUARTERLY. A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. Amos C. Lewis, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Richburg, N. Y.

American Sabbath Tract Society. Executive Board. C. Potter, Jr., Pres., J. F. Hubbard, Treas., J. M. Tittsworth, Sec., G. H. Babcock, Cor. Sec., Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, Jr., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., Proprietor.

SPICER & HUBBARD, PLAINING MILL. Sash, Blinds, Doors, Mouldings, &c.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Daytona, Florida.

D. D. ROGERS, L. T. ROGERS, D. D. ROGERS & BROTHER, Civil Engineers, Alfred, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES a SPECIALTY.

ALFRED MACHINE WORKS. Machine Repairing, Models, Emery Grinders, &c. Also Hemlock Lumber for sale. G. C. SHERMAN, Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

E. R. GREEN, Manufacturer of White Shirts. THE "BERLIN CHAMPION SHIRTS" TO ORDER. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers, GEO. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITTSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITTSWORTH, 300 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR., H. W. FISH, JOS. M. TITTSWORTH, Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y.

HANDY PACKAGE DYE COMPANY. Best and Cheapest for Domestic Use. Send for Circular. Westery, N. I.

A. L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

J. F. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGES. Orders for Shipment Solicited.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westery, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westery, R. I. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

FRED D. ROGERS, M. D., PHYSICIAN and PHARMACIST. Office, 2384 Prairie av. Store, 2406 Cottage Grove av.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westery, R. I. 112 Monroe St. Milton, Wis.

W. W. CLARKE, DEALER IN BOOKS, Stationery, Jewellery, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Recorder, PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY, - AT - ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance... \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50 cents additional will be charged. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany county, N. Y."

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLI.—NO. 22.

The Sabbath Recorder

Entered as second-class mail matter office at Alfred Centre, N. Y.

THE SURE WORD. AUNT CELESTA.

"We follow not cunningly devised... We follow not vain fables... While learning from the Scriptures... Our Saviour to obey."

But from those precepts holy... True wisdom we may learn, If we despise that folly... Which bids us from them turn, And offers us a wisdom... Which is but empty show... Which by its silly teachings, But waits us to and fro,

By winds of shifting doctrine, Commandments made by men... Who vainly strive to rival... Those true commandments ten.

Who by their craft and cunning... Will fatally deceive, If we their guidance owning, Their doctrines receive.

But while by faith established, We steadfastly remain... A tree of Christian graces... So rational to train.

Deeply and firmly rooted, Watered by showers of grace; Fitted by Heaven's own training... For high or lowly place.

While we, toward worldly honors... Or riches make no luste, Seeking to find no glory... Save in the Cross of Christ.

We then shall prize most highly... The truths in Scripture told, And understand more fully... The prophecies of old.

Which point out to us plainly... A Providence sublime, And show God's will perfected... In His own way and time.

RELATION OF THE EVOLUTIONARY THEORY TO CHRISTIAN ANTHROPOLOGY

BY REV. A. E. MAIN. (Continued.)

III. The relation between the principles of evolution and Christian anthropology.

It is not improbable that the truth of the universe will be found to accord with the general idea of this. This does not threaten opposition to the Bible, but rather aid to a better understanding of the most important and fundamental evolution are probably not yet understood, but I believe in evolution as a method by which the Omnipotent works both in the realm of matter and in human history; also, that manifestations of power wholly of line of evolutionary processes.

The savage worships a fetich—same useful implement. Advanced edge reveals the folly of this, and is substituted. Still higher leads to belief in one God and a great First Cause. The untaught poses that the infant is immature, the rightly trained person reveres at the embryonic development mysterious processes of life. The tive surgeons try to stanch the flow of a Coogan Prince by filling the arteries, a young medical misanthrope insists that he must have heaven for that special crisis. So go on explaining how one natural non after another takes place, the number of mysteries within of our observation; but there was the greatest mysteries of all—the of matter, of life and its power, reign of law.

If there is that in the development, man, in his physical constitution, faculties, moral nature, and social relations, which is to be accounted for by evolution, this only teaches the relation of facts in his progress, simpler to the more complex, from the higher; but does not account for the origin, sustaining, and directing. The scope of evolution that scientific and Christian, is as large as the domain of observable things. Anthropology nor anything pertaining has ought to fear except the truth.