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Sabbath

VOL. XLI.-NO. 21.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 21, 1885.

WHOLE NO. 2102

# The Sabbath Becorden.

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RELATION OF THE EVOLUTIONARY THEORY TO

BY REV. A. E. MAIN.

II. Let us corsider 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 recog ize 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 13 unintelligble to those who are content to argue from what comes ander 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 Macauley 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 re version to organs of lower forms, may seem to favor our descent from lower animals; but impossible, on Parwin's theory, to account one kind of matter which is common to all either for man's physical organization, or his living being;" "a unity of power or faculty. mental powers, and moral nature. John a unity of form, and a unity of substantial Stuart Mill, says Principal Dawson re- composition, does pervade the whole living gards the doctrine of the survival of the fittest, as held by evolutionists. "startling and prima facie improbability." Mivart, an English naturalist, believes in evolution, but denies that it accounts for plasm, or the physical basis of life, differs the human intellect, and rejects the theory of from dead matter "only in the manner in natural selection. Beyond all question, Prof. Dana saya: 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 conman'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 Muller, 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 Gods personality, seems to form the Rubicon, to use Muller's figure, across which the ape has not and can-

not 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: its several powers having been originally breathed into a few formes, 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 indigspecial creations," and the notion of a "plan of creation;" declared the idea of anticipative design or intervenient energy to be scientifically intol rable; 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.

ian 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 evolulution 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 prepotent elements in the immeasurable past, is the manifestation of a power absolutely nnsearchable to the human intellect. Jesus the Nazarene philosopher, taught that eter nal life comes from a knowledge of the only

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 Wallace, although believing in the doctrine the Physical Basis of Life: ""Matter and life of "natural selection," maintains that it is are inseparably connected; " "there is some world;" and "the diff rence between powers of the lowest plant, or animal, and those of the highest, is one of degree, not of kind." He teaches that living matter, protowhich 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 contradict but corroborates the Bible account of | dition 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 materalistic terminology," because the spirit ualistic is utterly barren, and leads to noth

ing 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 necessarianism." 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 say-"There is grandeur in this view of life, with | ing it must fall. For the metaphysical constitutes a "definite order of succession unphilosophical to inquire; and he who does cross this limit cannot escape materialism 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 ex-

as a condition of the course of events."

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 materalism, 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 tactual 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 casses, 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 hens is incipient, and through the operation of infinite adjustments, at length reaches the perfection that it displays in the hawk and

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 progentor 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 procep ion of cause and effect, he therefore sub- moted by sympathy, public opinion, havit, example, instruction, and reflection. With among facts," beyond which, he affirms, it is developing reason, imagination, and wonder. aided perhaps by dreams, came a belief in spirits as accounting for the phenomena of nantly against the miserable hypothesis of and necessity. He affirms that we can have nature. This would lead to fetichism and no knowledge of the nature of either matter | then to polytheism. And after long conor spirit; and counts it folly to "trouble our- tinued culture, man would rise to a belief in selves about matters of which, however im- a universal and beneficent Creator. When portant they may be, we know nothing, and | man's soul became immortal cannot be decan know nothing." We live in a world of termined; but all stages of progress are "parts of that grand sequence of events, which," says Mr. Darwin, "our minds re-

of a series of special and typical creations,

fuse to accept as the result of blind chance." The idea that man may stand at the end

which crowds God off so far as the Darwin- ond, that our volition counts for something this is "verbal hocus-pocus." And we are traces of the religious melancholy which, to believe that in some mollusk-like animal, Mr. Huxley, then, is not a materialist dwelt the potencies that have become actual More like his contemporaries, Bryant and in man; this wondrous larvæ is the second | Longfellow, he is more natural than the cause, -man, with his physical, mental, and one, -more practical than the other. In fact. human life, its thoughts, energies, and aspi- | preciate nature as they see her day by day, rations, its Christian faith, hope, and love! who worship God after the creed dictated I am tempted to fling back the evolutionists' by their own hearts. own charges, and exclaim, "hocus-pocus"; "scientifically intolerable"; "miserable hy-simple description of his father's home. pothesis"; "miserable presumption"; or, in "The Voices of Freedom," the earn-Ye do err, not knowing the Scriptures nor with him, we walk "Among the Hills," or the power of God.

Recorder.

creation of woman as recorded in the Bible, | scious of being, made better and stronger. 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, dut es, privileges, and destiny.

The Scriptures teach that neither mere egislation 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 senti ments, 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 it self. 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 civili zation 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 meas ure 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 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 dies of the human heart, and so long as the 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

The influence of a theory of evolution | tent which is practically unlimited; the sec- | must then be set aside; for Mr. Huxley says | case of Poe, reveal a disordered mind; no will still, at times, cloud the lines of Cowper. spiritual powers, is the naturally evolved ef- | Whittier is a poet for the fireside, dear to all fect: here is the source whence at length issue | who love the true and the good, who can ap-

Whether in "Snow Bound" we read the "mask of our ignorance"; and to add, est espousal of a righteous cause; whether traverse "The River Path," or visit the 4. There is no place in this theory for the | "Tent on the Beach," we are always con-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 ve 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 wa p and woof, all destinies Are woven fast

Linked in sympathy like the keyes Of an organ vast, Touch one thread, and the web ye mar, Of a thou and keys, and the paining jar-Through all will run.

And, the gracious fatherhood of God:

"Not with hatred's undertow. Doth the love Eternal flow: Every cosin that spirits wear Crumbles in the breath of prayer, And the penitent's desire pens every gate of fire. Still they love. O Christ. arisen. Yearns to reach these souls in prison: Through all depths of sin and loss, Drops the planmet of the cross; Never yet at yes was found Deeper th n 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:

"It 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 sough that found no tongue. Nobler than any fact My wish that failed of act. Others shall sing the song,-O hers shall right the wrong-Finish what I begin Aud all I full of win."

He adds in the triumph of faith:

"Hail to the coming signers, Hail to the brave I ght bringers. Forward I reach and share All that they sing and dare. feel the earth move sunward,-I join the great march onward,-And take by faith while living My freehold 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 mel dious 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 treshest morning

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

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 mind—all who will may read the story of to songs of birds in the morning twilight, to the rippling of brooks in the hot noonday, 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 meloinner 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.

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"Go ye into all the world, and preach the gospe 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 Saltillo, Mexico. The whole number of pupils is now about forty.

stations.

THE New York City Baptist Mission has care of 20 mission stations; and the Philadelphia Union 22 stations. The latter ex pended last year \$14.916 06.

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 las Fall, and threaten vengeauce. The legislat ure 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 Sund w school is also increasing.

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

THE Cincinnati Preshytery 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.

Or 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.

Karens of Northern Siam at the close of 1882. There are now 3 churches with 160 the door of the other, he must accept the members, who, though poor, are struggling propitiation; the wrong is righted and the 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 ar becoming Christians, and some are being im prisoned and persecuted for their faith.

missions in Egypt and India, 13 stations, 99 hood, whose corner stone is polygamy. -out-stations, 19 ordained missionaries, 30 | Tithes amount to \$500,000, and the income 215 other native workers, 25 churches, 2,640 | Mormon Bishop Lunt, of Cedar City, Utah, 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 im portance 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 Shang hai.

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."

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.

the beautiful valley of Cache Utah, have suc- couraging length of time. Last Sabbath I Simeon Babcock, John Robbins, Jesse teachers and 338 pupils; also 8 Sunday- est in head of any Sabbath since being at THERE are 26 auxiliary societies in America | preach regularly in the S stations. Six at night I was unable to attend the temperco operating with the McAll mission in chapels have been built, and two more are ance meeting and yesterday was a bad day Williams. Maxson Greene, Winter Greene, France, where there are 90 or more mission needed; also money for an academy for the with me. This morning I am in hopes of higher education of "Gentile" students, being better all day. Yours in Christ. 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 Reports of missionaries for the quarter and its systematic management; and educat-Among the desirable qualifications are the following: fondness for order and organization; taste for statistics; ready and easy address in public speaking; unfailing 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 Au reached 155. The average attendance at the gustine 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 Berhers. Driven back by Phonecians, Rom ans, 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 A BAPTIST mission was begun among the refuge. If two parties are in bitter strife and one of them sacrifices an ox or oxen at 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.

of the United States; hostile to the commer cial development of Utah's mineral, agricul tural, 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 THE United Presbyterians report 2 foreign | a separate government by a fraudulent priestwomen (15 unmarried). 9 ordained natives, from other sources is about as large. The 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, 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 | Chas. Clark, Martin Wilcox, John Maxson, which we have subjected. We will then dic- Joel Green, Alexander Campbell, Henry tate to the country, as we will possess the Crandall, Orson Campbell, S. Carpenter, ability to turn the political scales in any Jas. Bailey, Wm. D. Cochran, Henry C. particular community that we desire."

> great interest; and all will deeply regret to Burdick, Benj. Burdick, W. B. Maxson, learn of Bro. Wheeler's continued ill health, Samuel B. Crandall, Lucius Crandall, W. B. and feel anxious for his speedy recovery. Gillette, A. D. Titsworth, Randolph Dun-The developing interests on Bro. Shaw's ham, C. C. Lewis, B. F. Langworthy, Daniel field are very encouraging. What might we Lewis, S. S. Griswold.

In Utah there are 83 schools supported by not expect if we only had the means and laborers for entering the open doors with the gospel of Christ?

PARDEE, Kap., 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 dedica-AFTER many privations, discouragements, tion of that house. But I dare not think of and contempts, Presbyterian missionaries in it. This trouble is sticking to me for a disceeded in establishing 8 schools, with 12 attended services feeling the best and clearschools with 319 scholars. Three ministers home. It was a real satisfaction to me. But

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 E. S. Bailey, Isaac Clark, Silas Spencer, are your better ere thi , and I hope your famed and trained superintendents are in de- ily are all well too. The Winter was a colder mand, to whom fair salaries will be paid. one than usual but the Spring is beautiful. Gardens are doing splendidly. Bro. Cumming began marketing English peas the morning from his garden. Radishes, lettuce, onions, &c., have teen 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 Saboath 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 or ganized among them.

> I lately preached at New Boston, Texas, several sermons. One family took up the abbath, 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 wile 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,

> 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

I remain your brother in Christ. J. F. SHAW.

## MISSIONARY SKETCHES.

NUMBER XX.

following named persons:

Campbell, W. B. Maxson, Orson Campbell. | lators, and counselors, they are recognized Davis, John Watson, John Maxson, Nathan officials. Printing, European literature, Green, Samuel Davis, Joel Green, Daniel vaccination, modern medical practic, sur Babcock. Enos F. Randolph, Alexander gery, and many useful mechanical appli Campbell, W. B. Gillette, R. W. Jones, S. lances, have been introduced into Siam by Carpenter, Jr., N. V. Hull, Amos R. Wells, the efforts of American missionaries. The MORMONISM is hostile to the government W. B. Maxson, Stillman Coon, Coon, Samuel young king publicly acknowledged lately B. Crandall, Orson Campbell, Henry P. | that the missionaries teach what is good, Green, Halsey H. Baker, Azor Estee, Jas. R. | and also various beneficial arts. 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.

Corresponding Secretary-John Bright, S. Carpenter, James Bailey, W. B. Gillette. Director-Chas. Davis, Abram D. Titsworth, Randolph Dunham, Jacob D. Baband other Territories. All this will help cook, Willard D. Wilcox, Samuel B. Cranbuild up for us a political power which will dall, Silas Stillman, Maxson Greene, Clarke compel the homage of the demagogues of the Stillman, John T. Davis, Daniel Lewis, country. Our vote is solid, and will be Isaac Clarke, Benedict Westcott, Edward

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

Executive Committee-Willard D. Wilcox. Hubbard, Jas. R. Irish, Maxson Greene, Chas. Langworthy, Luke Maxson, Jr., THE following letters will be read with Nathan Lanphear, Ephraim Maxson, Adin.

Local Agent-John T. Davis, Caleb Shep herd, E. F. Randolph, David Dunn, Lewis wives and mothers, who are the fruit of Titsworth, Chas. Clark, J. B. Frink, Martin mission schools. A few years ago the king 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, Brown, Joel Greene, David Clawson, Adin Burdick, C. H. West, A. F. Randolph, temples of Siam. Historical sketch of David Rogers, 2d, Nathan Davis, Geo. Pot- Siam. Authentic history begins with A. ter, John Whitford, Luke Maxson, Daniel D. 1350. Not fifty years ago the country 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 Burlick, Wm. S. Dunham, Daniel Lewis, Isaac C. Burdick, Jonathan Maxson, Christopher Chester, Ebenezer Davis, Zaccheus Heritage, John L. Thurston, Wm. F. Randolph, Ray Greene, Henry Crandall, Ezekiel G. Potter, Harrison Wil liams, Wm. Greene, Varnum M. Burdick, and daily life and occupations of Lang. Zina Gilbert, Lewis Dunham, Zebulon Scriven, Elias Wells, Hosea Whitford, R. W. Jones, Stillman Coon, Wm. D. Cochran, by boat from Bankok to Cheung Mai, the Henry P. Greene, Wm. P. Stillman, Ethan | capital of Laos. Recollections of the people P. Crandall, John Maxson, Jesse Rowley, Russel Maxson, Winslow Newton, Zuriel Mai. The worship and washing of idols Campbell, A. A. F. Randolph, Wm. G. Crandall, John P. Livermore, Daniel Truman, Julius Todd, James Weed, Nathan el treatment of the sick, and medical 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 | fields. positions, for our file of minutes is not quite complete. But, taken with the missionaries whose names have appeared in the sketches, sons actively participating in our missionary operations for about fifteen years following

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

## SIAM AND LAOS.\*

A score of Missionaries have contributed The offices in the American Seventh-day chapters to this interesting volume, who Baptist Missionary Society were filled by the have been brought into close contact with the people in their homes, schools, temples, President - E. S. Bailey, Alexander and markets. As teachers, physicians, trans Vice President—Matthew Stillman, John as public benefactors by the king and many

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 Siumise 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 Mis. sionaries. Fully Illustrated. : Philadelphia: Presbyterian Board of Publication, No. 1334, Chestnut Street. 552 pp \$1.85.

ployed in business houses and Christian gave \$2,000 to help furnish a new school building. Holidays in Siam. Gambling and play-acting, Chinamen being master gamblers. The Siamise theory and practice of medicine. The cholera times at Bankok in 1849, when over 20,000 people perished in that city in less than a fortnight. Siameso customs for the dying and the dead. The 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, home with incidents of mission life among the people. A journey of from 60 to 90 days and customs of the province of Cheung in Cheung Mai. A Laos Cabin. Superstition of the Laos. Heathenish and crumission 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 dig. tant 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 for-

## 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 evenings) at Bro. Burno's, on the north side. I expect, as soon as preaticable, 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 Cammandments, &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

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 Jos. W. Morton.

BISHOP BURDON, of Hong Kong, estimates 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 Befo

Remember the Sabbath-day, to Six days shalt thou labor, and do all the seventh day is the Subbath of the I

A QUESTION TO BE ANSWE

Some of our readers will ren about two months ago we reprin cle from the Golden Rule, by " question, "The Sabbath-What the same number of the Golden: editorial which, while not refer to the article of "T.," was ev signed as an answer to it. The original article has prepared two review of the Golden Rule's edit ing the case from the biblical i showing that his former argumen been answered; and treating of of the early Christian Fathers. cles the Golden Rule refuses to r they are now sent to us. We th to publish in this connection th and the first installment of " and complete it in next number are desirous of following the treat 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

writer in question is C. A. S. Reading, Mass. We have had s pondence with him, from whi good reason to believe he will l champion of the truth, both in in a consistent practice. Men question first asked of the Gold Bro, Temple,—"The Sabbath awaits a biblical answer at the h advocates of Sunday.

The following is the Golden Ru

The Christian Sabbath.

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when the morning stars sang tog That the early Christians regard day as a more appropriate day f than the seventh, is evident. with the church at Troas to break first day. His command was t first day of the week each man sh his thank-offering for the Lord. fathers as Justin Martyr and have special directions regarding ance of the Lord's day. From Apostolic times the first day was worship. The Jewish Christian continued for a time still to seventh day as a day of rest; b day, and that the first day, came the two elements of rest and wo early centuries of the Christian, dent. Euch an assimilation was business houses and Christian mothers, who are the fruit of lools. A few years ago the king

0 to help furnish a new school Holidays in Siam. Gambling cting, Chinamen being master The Siamise theory an I practice . The cholera times at Bankok en over 20,000 people perished in less than a formight. Siamese the dying and the dead. The Siam. Historical sketch of hentic history begins with A. Not fifty years ago the country against foreigners. Either as missionaries; now it is in treaty vith all Christian governmenta graphic communication with the ssionary women invited to teach of the king's palace. The corethe king. Historical sketch of Siam and Laos, which were first y established in 1833. Nine n churches now númber over 350 The character, government, reels and customs, language, homes life and occupations of Lane. journey of from 60 to 90 days

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## BOM JOS. W. MORTON. General Missiorary.

60, Ill., Ogden Avenue. May, 4 1885, ldom enjoyed more perfect health sent. Since my return to Chibeen trying to get into more ackuring the week days and nichta. method of holding "Bible-readrivate houses, or in- more public ey can conveniently be found, is sful in reaching the consciences le than almost any other. These re held in the evenings, once a eneral thing. I have appointed eeting (on Thursday evenings) at s, on the north side. I expect. as ticable, to organize three or four ferent neighborhoods. We have ay evening Teacher's Meeting. een in the habit of moving about all continue. By means of these etings I hope to get the members church more actively engaged endeavor. I should like your d suggestions on this plan of

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RDON, of Hong Kong, estimates of Protestant Christians in 000. This is the result of some work, and the Bishop thinks it traging. "It is true." he says, 0 communicants and 60,000 adafter all, but a small proportion 00; but. considering the rature and the small number of worknot one effective missionary to the population) the ratio of ing the last thirty years is sumiurage those who believe in reat all."

# Sabbath Beform.

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

## A QUESTION TO BE ANSWERED.

Some of our readers will remember that about two months ago we reprinted an arti ele from the Golden Rule, by "T.," on the question, "The Sabbath-What is it?" In the same number of the Golden Rule was an editorial which, while not referring directly to the article of "T.," was evidently designed as an answer to it. The writer of the original article has prepared two articles in review of the Golden Rule's editorial, cover ing the case from the biblical stand-point. showing that his former arguments have not been answered; and treating of the practice of the early Christian Fathers. These arti eles the Golden Rule refuses to publish, and they are now sent to us. We think it best to publish in this connection the editorial, and the first installment of "T.," review, and complete it in next number. If any are desirous of following the treatment of this muestion from the beginning, they can do so by consulting the RECORDER of March 5. 1885, and then comparing this, and next week's issues.

It may be proper to state that the name of writer in question is C. A. S. Temple, of Reading, Mass. We have had some corres pondence with him, from which we have good reason to believe he will be a strong champion of the truth, both in theory and in a consistent practice. Meanwhile the question first asked of the Golden Rule by Bro. Temple,-"The Sabbath-What is it?" awaits a biblical answer at the hands of the advocates of Sunday.

The following is the Golden Rule editorial:

### The Christian Sabbath.

That the observance of one day in seven as a special season of rest and worship is character of its observance should be, and which of the seven days should be thus distinguished, have been matters of frequent discussion. The question which presents templated is binding upon Christians. What the character of that Sabbath was the books of the law clearly define, and the plete enforced abstinence from all the usual occupations of life, under severest penalties. Under the Mosaic law a man was put to Christians. It was abrogated by the words of Christ when he laid down the fundamentl principle that man was not make for the day, and boldly plucked the corn to satisfy his

needs remain what they now are. Every man must have a day as often as one day in seven, in which he can lay aside severe toil commands which concern God and those which concern man.

But is the seventh day the proper day, and the only proper day, to observe as the Christian Sabbath? In practice the question narrows itself to this, "Is the day made sacred by by God's rest after the creative act, or that made sacred by Christ's victory over sin and death, the one most fitting to be recognized by Christians as the day of rest and worship. | plied to the first day, must dwindle into mere That the question is more than one of fitness, we cannot admit. No idea of right or wrong, to our mind, inheres in it. To maintain a contrary proposition is to exalt the letter of opposed to the essential Christian idea. If the third or fourth day had by custom come to be set apart by the universal consent of Christendom, we believe it would be wise to follow the established precedent. "It may, moreover, most properly be regarded as a matter for doubt whether, through the ages, the reckoning of time since the creation has never been lost, and each Saturday's sun's rising marks a multiple of seven from that day

when the morning stars sang together. That the early Christians regarded the first day as a more appropriate day for worship than the seventh, is evident. Paul met with the church at Troas to break bread the first day. His command was that on the first day of the week each man should lay by his thank-offering for the Lord. The early fathers as Justin Martyr and Tertullian, have special directions regarding the observance of the Lord's day. From the earliest Apostolic times the first day was the day for worship. The Jewish Christians doubtless continued for a time still to observe the seventh day as a day of rest; but that the day, and that the first day, came to combine and Jezebel, in their cruel, murderous persethe two elements of rest and worship in the early centuries of the Christian, era, is evident. Such an assimilation was a necessity, the true God, and pours contempt. even up-

and doubtless had no higher law than the law of necessity.

The resurrection of our Lord was an act of divine omnipotence, broader in its significance, and closer in its application to human tion of nature. Creation and redemption may both find fitting recognition in a day appointed by universal consent. No reason xists why the same day may not fittingly commemorate both divine acts. Two days each week it would be impossible thus to set

The early Christians were pleased thus to combine the commemoration of the two great facts in the economy of God. The church universal throughout the ages found no scruples in thus doing. Why should any Christian of this day oppose an arrangement so long established and so reasonable?

### The Sabbath,

Editor Golden Rule:-In your article on "The Christian Sabbath." Jan. 10th, you ask-"Is the seventh day the proper day, and the only proper day to be observed as the Christian Sabbath?"

This is certainly a fair statement of the question. It is indeed the question upon which this whole matter must be settled. There is, at least one point on which we, as Christians, do not, and cannot differ. In all our controversies with Romanism, we boast that with us, Protestants, "The word of God is our only guide in all matters of faith and practice." The true and the only consistent question for us to ask, in relation to this matter, is, therefore, What does that word teach require-command. God tells us, Eccles. 3: 14, "Whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it." Now if we bring the rule, suggested in these words, to bear upon the Sabbath question, we shall find our ideas of "fitness" from whatever standpoint all subordinated to the one great question of divine wisdom and divine requirement. Divine authority will have the precedence over any and all other consideration.

As those words of the divine lawgiver make obligatory, all Christians agree. What the so exception among the divine enactments, as they admit of none. "His testimonies" are not given to be believed or not, as our caprice may take us. "His commanditself most naturally at the outset, is the ments" are not given to be annulled, or question whether the observance of such modified, obeyed, or not, according to our a Sabbath as the law of Moses con- "sense of fitness," or even the "universal" voice and will of the brotherhood." such discretion, no such "go as you please" later Jewish writings set forth with still preroga ive, but "Whatsoever I command greater minuteness. It was a day of com- you observe to do it." "Thou shalt not add thereto, nor diminish from it." (Deut. 12:32) He has added, "It is easier for death for gathering sticks upon the Sabbath. | heaven and earth to pass, than for one tittle We hold that the observance of the Sabbath of the law to fail." (Luke 16: 17). These in its Jewish sense is not obligatory upon words fix, establish, they make unchangeable as the throne of God, not simply every command of the divine law, but every, even the Sabbath, but the Sabbath for man. It was minutest feature therein. Surely, then, further abrogated by his acts, when he went | none but him who made the law, can, in any about on his errands of mercy on the seventh- sense, or manner, or degree, change or modify it. Their application to the fourth com-The necessities of man, however, demand | mandment, is therefore self-evident. They a Sabbath of rest, and will make this demand | show that unless God himself has changed. so long as his physical, mental and spiritual or modified that command, "not one tittle" of which, he says, "shall fail," the time of the Sabbath, remains unchanged, and so, and absorbing care, that his soul may reach | the present, nearly "universal consent," and out after God. The Fourth Commandment | practice of "Christendom," in observing the holds a rightful place midway between the tirst day is a usurpation of divine prerogative -actual, positive violation of divine law, as really as would be an absolute denial and rejection of the fourth commandment!

More, if this change is without positive, divine authority, then the now popular, specious theories about "The Christian Sabbath," "the Lord's day," etc., as appopular, poetic illusions! Yet again; if, as with equal propriety, it might also change the manner of its observance. Then, too, if this fourth command may, in either respect, up this claim, you have simply assumed the very thing to be proved, and there, happily, for your argument you have left it!

and therefore, ungranted and unbestowed prerogative, would be, simply a revival and adoption of the blasphemous Papal dogma of the infallibility and supremacy of the "the universal church," would, at once. obliterate the very idea of divine law. It makes man the lawgiver, even to Jehovah himself! Such a principle practically justifies "the universal consent "of Israel, in their worship of Baal, in the days of Elijah. endorses and champions the conduct of Ahab

blessing of Elijah, at the trial between him and the hundreds of Ahab's idolatrous proph-

ets! No, it is our right, our duty, to delife, than the creation. Re emption is a mand, and we do demand of the champions revelation of Deity grander than any revela- of first day observance, that they prove that that day has, by divine authority, aye, by divine command, become the true, the genuine, 'Sabbath of Jehovah, our God." That will settle the question, forever; but unless that can be proved, and is proved, the conclusion is irrestible, as a so-called "Sabbath," is a counterfeit and a lie.

> This review of your argument would be incomplete, should we fail to notice therein, the following most

### FATAL ADMISSION.

After stating that "the first day came to combine the two elements of rest and worship, in the early ages of the Christian era," you add; "Such an assimilation was a necessity, and doubtless had no higher law than the law of necessity!" Thus you practically admit, if we may not even say proclaim, that the purely human invention of 'necessity' was set up as 'a law, higher,' even than the commandment of God." Sucn an admission, is simply a surrender of the whole argument! It is a confession that the adoption of Sunday, for "the Sabbath" had no authority in divine law, but was in violation of it. Instead, therefore, of offering even a reason for such a change, it lowers and degrades your whole effort, from the realm of argument, to that of a most insignificant excuse, and so effectually undermines and annihilates it.

Here we might well drop the subject, did not your appeal to "the early fathers" call, on their account, for

More Anon,

# Education.

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

### HOW ENGLISH IS TAUGHT.

As regards the result of such teaching of English as is given in some of our best schools and academies, I may be pardoned for referring to my own observation. Since 1873, when Harvard College for the first time held an examination in English, I have read from four to five thousand compositions written in the examination-room upon subjects drawn from books which the candidates were required to read before presenting themselves. Of these not more than a hundred-to make a generous estimate-were creditable to either writer or teacher. This year I did not read the books, but one who did makes this report: "Few were remarkably good, and few extraordinarily bad; a

tediou s mediocrity was everywhere. It is this tedious mediocrity which has amazed me year after year. In spelling, punctuation, and grammar some of the books are a little worse than the mass, and some a great deal better; but in other respects there is a dead-level, unvaried by a fresh thought or an individual expression. Almost all the writers use the same commonplace vocabulary-a very small one-in the same confused way. One year, after reading two or three hundred compositions on "The story of The Tempest," I found myself in such profound ignorance of both plot and characters that I had to read the play to set myself right again.

The authors of these discouraging manuscripts were, almost all of them.

"Just at the age 'twixt boy and youth, When thought is speech, and speech is truth."

They may be justly regarded as the picked outh of the country, many of them coming from the best families in point of culture and breeding, and from the best schools we have. They were all boys with blood in their veins, and brains in their heads, and tongues, that could talk fast enough and to the purpose when they felt at their ease. you assume, "the universal consent of Chris- Many of them had enjoyed The Tempesttendom" could, of itself, change the time of as who that can understand it does not?the law above the spirit in a way thoroughly the Sabbath, then, with equal facility, and but somehow the touch of pen or pencil paralvzed their powers.

If the dreary compositions written by the great majority of candidates for admission into college were correct in spelling, intellibe thus tinkered, so, by the same rule, may gent as to punctuation, and unexceptionable any other in the Decalogue! But in setting in grammar, there would be some compensation; but this is so far from being the case that the instructors of English in American colleges have to spend much of their time and strength in teaching the A B C of their Such an assumption for purely human, mother tongue to young men of twentywork disagreeable in itself and often barren a boy of twelve; and vet the college can not church!" Such monstrous license, even in | be blamed, for she can hardly be expected to | icine." Now one has secured the doctor's conduct an infant school for adults.

Is there any remedy for this state of

I venture to say that there is: but it is one which demands persistent and longtention constantly. It requires a quick sense | chapel services.

on Him, for his guidance, assistance and of individual needs, and ready wit to provide for them as they arise?

My plan is briefly as follows:

1. I would begin as early as possible to overcome the mechanical difficulties of writing, and would use all practicable means and all possible opportunities to do so; 2. I would not frighten a boy with "compositions," so called, till he could form his sentences with tolerable correctness, and use his pen with freedom; but 3, when he was set to work writing composition, he should be kept steadily at it, and at the same time should be made to take an interest in what he is doing, and should be impressed with the importance of having something to say, and of saying that something in an intelligent and a natural manner.—Prof. A. S. Hill, in Harper's Magazine for June.

### SPELLING.

The following is given by an education journal as an example of a class of words which are nearly or quite alike in sound, but very different in orthography and meaning. The paragraph, read aloud, would not strike a listener as anything at all strange; on the part of the reader, it would be pretty likely to provoke a smile, and suggests the mportance of correct spelling.

"A rite suite little buoy, the sun of a grate kernel, with a rough about his neck, flue up the rode swift as eh dear. After a thyme he stopped at a gun house and wrung as one of the evil results of liquor-selling.

"His tow hurt hymn and he kneaded wrest. He was to tired two raze his fare, pail face. A feint mown of pane rows from his lips. The made who herd the belle was about two pair a pare, butt she through it down and ran with awl her mite, for fear her guessed wood knot weight. Butt, when she saw the little won, tiers stood inn her eyes at the site.

"Ewe poor deer! Why do ewe lye hear? Are ewe dveing?

"She boar hymn in her alms, as she aught, too a room where he mite bee quiet, gave him bred and meet, held cent under his knows, tide his choler, rapped him warmly, gave him sum suite drachm from a viol, till at last he went fourth as hail as a young hourse. His eyes shown, his check was as red as a flour, and he gambled a hole

A HEALTHY REACTION.

A reaction of more refined taste against the flippancy and irreverence of much American humor is manifested in connection with a new book by "Mark Twain." This is, perhaps, not any more to be criticised than his previous ones, but there are signs that will be decidedly disapproved in quarters where they passed uncomdemned. The authorities of the public library at Concord, Mass., have raised the question concerning it by refusing to place it on their shelves. and the Boston Advertiser remarks this and other adverse opinions as the "indication that in matters of humor the tide has turned at last, and that the old school of coarse, flippant and irreverent joke makers is going out, to return no more."

## Clippings.

Corporal punishment has been abolished n the Uhicago schools.

On the evening of April 23d, the Boston Latin School celebrated the two hundred and fiftieth year of its organization.

A class of sixteen was graduated at the sixty-fifth commencement of the Auburn Theological Seminary, May 8. A Japanese student stood first in history.

The total cost of maintaining the common schools of the State of New York last year was \$11,834,911. The number of pupils was 1,000,057. These figures acquire a peculiar interest when one considers what New York was when Sir Moses Montefiore was a

The English alphabet contains 26 letters: the French, 25; the Italian, 20; the Spanish, 25; the German, 26; the Russian, 35; the Latin, 23; the Greek, 16 (until 403 B. C., 24 Ionic characters were introduced); the when the Hebrew, 22; the Arabic, 28; the Persian, 22, and the Turkish, 28.

Howard University, at Washington, has ust graduated twenty-nine young men from its medical department, ten of whom were colored. It has fifty students this year in its theological department, two of whom are white and the remainder colored. The entire number in all the departments is four hundred and four. 🗻

The University of London has recently, for the first time, given the title of Doctor and master of Arts to a lady. Several hundred of result. Every year Harvard graduates a are already matriculated, and last year 120 certain number of men-some of them high | women entered the examinations. Fifty were scholars—whose manuscript would disgrace | created "Bachelors of Art," eight "Bachelors of Science," and three "Bachelors of Med-

Yale has at last organized a co-operative follow the lead of her rival, Harvard; but called for drinks, tipped their glasses and her good sense perceived the advantages of drank to his health. Clancy tendered a continued work, and hearty co-operation on co-operation which are manifest wherever it dime for his drink and the bartender said the part of all who have to do with the use has been tried. Princeton's latest endow- he owed him forty cents. Clancy refused to of English in the schools in any form and for ment is a fund to give a musical education pay it, but the bartender insisted any purpose. It requires intelligent super- to the college choir and to class glee clubs. that he had asked the others to join him. vision at one time, intelligent want of su- The choir will be practised in chanting Clancy still refused and they then assaulted cutions of the prophets and worshipers of pervision at another time, and watchful at- which it is intended to introduce in the him, throwing him unceremoniously into

# Lemperance.

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

### THE CHURCH AGAINST THE SALOON.

The Roman Catholic clergy of Worcester,

Mass., have frequently denounced the liquor traffic in unmeasured terms from their pulpits. On the 19th of April sermons were preached by Rev. Thomas Griffia and Father McCov, which can ed a great stir in the city. Father Griffin spoke against the granting of licenses by the Board of Aldermen. He said he had carefully reviewed the names of applicants for licenses and found that fully two thirds of them bore Irish names. No man with a drop of Irish blood in his veins could weigh this fact without bringing a glow of crimsoa to his brow. He charged the liquor traffic with being the greatest enemy to the freedom of his native and. Father McCoy made a powerful appeal to the young men. He had an old father, who was obliged to earn his own bread in his old age by the sweat of his brow; but, much as he loved him, he would rather see him perish by the way-side than furnish him with the comforts of life with money derived from such a business as liquor selling. Referring to the claim that priests use liquor, he admitted with sorrow that some of them had fallen, but pictured this

# TEMPERANCE LEGISLATION DURING THE PAST

The next day, April 20th, these priests went

before the Board of Aldermen and eloquent-

ly appealed to them not to grant licenses,

particularly on the streets where their

churches were located.

Maine. New Jersey, Pennsylvania, Missouri, Kansas, Nebraska, Oregon, Wisconsin, and Alabama have passed laws making the study of physiology and hygeine, with special reference to the effects of alcohol and narcotics on the human system, mandatory in public schools, while in several other States similar bills are pending. Fourteen states have now indorsed the gospel of prevention by throwing safeguards of knowledge around their children and youth.

Oregon and Alabama have passed local option laws. West Virginia lacked one vote to submit a prohibitory amendment, while the same measure has passed one branch of the legislature in Michigan, Dakota, and Tennessee, and both branches in Oregon, Texas and Rhode Island, so that it will come before the people for ratification at their next elections.

Kansas has so amended her prohibitory law as to make it more effective, and the recent Supreme Court decision in Iowa gives that state a chance to prove the efficiency of her temperance enactments.

The temperance reform is gathering momentum with each passing year. Let the weary workers take fresh courage as they press onward.

We would rather be called fanatics than

Law and Order says, the matter of suppressing the traffic in intoxicating liquors is much more a matter of men than of law.

New York reports over 31,000 members. the largest body of Good Templars in the world. Sweden is second on the list, and Maine third. The W. C. T. U. of Iowa will work to ob-

tain the enactment of a Scientific Temperance Education law. Petitions will be extensively circulated for presentation to the next legislature. France is of all nations the largest con-

sumer of alcoholic liquors; next come Belgium and Switzerland, almost equal, then Denmark fourth, England fifth and Germany sixth. Which of these nations is the strongest and most intellectual?

T. D. Crothers, M. D., in the Journal of Inebriety for January, is authority for saying that a noted temperance lecturer has a paroxysm drink craving every two hundred days. Ac of times he is able to resist, at other he gives way, but no matter what the time or circumstance may be, the return of this paroxysm is certain and invariable.

According to the Philadelphia Times, the consumption of fermented liquors in that city for the year ending March 31st, 1885, was 1,273,501 barrels, or 529,776 glasses about five hundred glasses a year, or a glass and a half a day, for each man, woman and child in the city. The average Philadelphian drinks one hundred and fifty glasses a year less than the average Cincinnatian.

James Clancy, a respectable looking mechanic, went into a dive on the Bowery yesterday and asked for a drink. All the barsociety and it cost her a pang, no doubt, to room loafers immediately stepped up and

# The Sabbath Recorden.

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

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

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

All other communications, whether on busi ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

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 to any outward preparation, may be left the close of this year-Rev. O. D. Sherman, hasten to repair damages.

THE Christian Standard says truly: Chris tian 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 or whose behalf it is ministered. That the trouble, at one time so threatening, between England and Russia is so near a peacable 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. Gladestone in this matter is worthy his great name and fame. Should it prove to be his last work as Prime Minister of Great Britian, 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 develop

Ir 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 of assurance that that work shall be amply 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 individ nal that is worth attaining to or living for. Since Christianity thus challenges compar ison, 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 about forty in nimber, are remarkable for to hold a pint, is highly polished, and bears | depth of six to twenty feet. a rude engraving of animals and birds racing.

carelessness of some workmen in an attempt sive sugar and cotton plantations, after the "Make haste slowly."

## GET READY FOR THE ASSOCIATIONS.

There are several classes of persons to whom this advice may be properly applied. place on the programmes will need to get ready. But as they doubtless are conscious the meetings are held sometimes has need to get ready. This, too, in so far as it relates without any reminder from us. 3. But as members of the churches, as Christians to been placed, we need to get ready for the we are not so much accustomed to consider, far the past few years it has come to pass is done at the Associations.

All our plans for Missionary, Tract, and ther 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 denominiation. 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 inter est 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 ap proval 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 estab lish missions, or maintain separate agencies for independent denominational work; but we shall be a good ways behind our privilege and our duty if we do not make these As sociational gatherings expressions of personal interest in the work already undertaken, 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 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 huge size; the largest measuring eight feet of the Halifax, running in a north-easterly in length. The skull is as large as a peck direction and emptying into the Halifax at basket. The bodies were in a square trench | the head of the latter, known as Bulow Bay. with a stone floor. The stone implements, | The Tomoka is about twenty miles in length, and navigable for twelve miles, with a width shape and finish. A stone pipe, with a bowl of one hundred to two hundred feet and a

At a point six miles from the mouth of the There is also a stone kettle, holding a gallon, river, and three miles from the coast on a one-half acres, referred to in letter No. 6, Cleveland has some Mormon visitors making in all forty. The friends were much with holes pierced for handles, beads, arrows, straight line, and eight miles by land from which sent to market 12,860 oranges, actual who presented a declaration of grievances, pleased with their first meeting; their praise and other articles, all stone, abound. How Daytons, D. D. Rogers, and others have count, the third year from budding, and and a protest ratified by the Mormon pop- to God was a cheerful service. They voted much ground for this report there may be laid out the village of Tomoka. It is on the which yet stands loaded with the fruit of the ulation of Utah. They made a plea for jus- to hold meeting every Sabbath, the congrewe do not know. Our readers will, however, left bank of the river, at a point where the present year, is on the Tomoka. The grove tice and fair treatment, complained of the gation to be known as the Seventh day call to mind the excitement caused by the shore is high, and lined with hammock land has been well cared for in a rude way by a continuance of territorial bondare, special Baptist Society of Wellsville. With a secrediscovery of the Cardiff giant some years for an eighth to a fourth of a mile in width, native resident; but the Tomokians claim legislation, the tyranny of Federal officials, tary, treasurer, chorister and organist, Bibleago. If we remember rightly, that famous shading off into "high pine land." The that the soil is naturally as poor as any in the breaking up of family relations formed school superintendent and an advisory com-"historic relic" came to grief through the land in this section was occupied by exten- that region.

Cardiff giants were born with iron rods in the present century. Much of it is yet held gion." their legs; and other modern mechanical by non-resident heirs, most of whom are in devices entered into their general make up. England; hence it is unavailable for settlements. Tomoka is the first available land as one ascendes the river. A few groves acres. 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 1. Those who have been appointed to some | 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, of their duty in this matter, they do not need | five, and ten acres each. Sixteen Seventhany advice from us. 2. The church at which | day Baptists already own land at Tomoka. Seven lots are now being improved and at least a half-dozen groves will be out before acres; he is now on the ground superintendwhom great opportunities, have been given | ing its improvement. Adjoining the village and upon whom great responsibilites have plot five hundred acres more are now owned and controlled by Seventh-day Baptists. The Associations. And as this is a matter which | purchase of still more is under consideration. Enough is already within reach to insure a we desire to emphasize it a little. As our good Seventh-day Baptist colony, if those denominational business has been transacted | who desire homes for a part or all of the year in Florida will concentrate at this point. that comparatively little executive business | These lands can be bought for one fourth what land cost in and about Daytona. This makes the point more desirable for Sabbathkeepers than any other of which we know, in Flerida. A projected railroad from Palatka on the St. John's river, to Daytona is already located to cross the Tomoka at 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 water transportation, as referred to in a named railroad, will be the signal for a boom | indeed a great privilege. in Tomoka property. At present, young men with only their hands, or men with a small amount of capital can lay the foundaat Tomoka must be one; but Daytona offers love activity. They delight in progress. great attractions, educational and otherwise, They are pleased with a live interest. We dollars or more, and we see good reason to of interest to them, and so secure their co. oh. 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, colonizakeepers 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

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

Ans. The "pine land grove" of two and of so much value to his party. Then Mr. some from among our Advent Brethren,

2. "What will be the average cost of &c. The President listened attentively to to move it, when it was discovered that Revolutionary War up to the earlier years of clearing and putting out groves in that re- their complaints and requests and replied,

\$10 per acre, or less in lots of more than five face broke into a smile as he concluded, "I

ing proper attention, will bear in fairly remunerative quantities."

Ans. Three to five years.

4. "Any danger of over-production?" No. Florida now produces only onetwelfth of the oranges used in the United | Department of Agriculture. The new Com.

ness, malaria, yellow fever, etc."

Ans. Yellow fever has never been known on the east coast, south of St. Augustine; suspended, and employes furloughed withof Mystic Bridge, Conn., has a lot of five at least not within the memory of the out pay. Immense quantities of seed are on present inhabitants.

> been as well as in any part of the country. The prevailing disease, if there be any, is a light type of billious 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 being served. The third or blue tea has this point. Fifteen miles of this road (about | it is held. Many look forward to it with | one third) are already in operation at the great interest. The agents of the Missionary, Tract, and Education Societies will be guests being expected to do something at present to aid in devising plans and preach- these entertainments. The last have not ing the Word of life. Also the delegates from other Associations, with the brethren twelve months ago. The completion of at home, all unite in Christian effort, and make it a season of great interest. To meet former letter, or the approach of the above these brethren from different fields, will be

The interest which the churches and societies feel in the work of the denomination will be indicated by a cheerful attendance of tion for pleasant homes at Tomoka. For a old and young at these gatherings. It is both time the church at Daytona and the interest | natural and hopeful that the young people | following programme will be carried out: to those who desire to invest a thousand ought, therefore, to make our Associations of the Walworth school, taking the lesson for June

Let us hope to be refreshed and imbued with the spirit of work, and quickened by deeper Christian experience. We never at 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 tion is a practical thing, here now. Sabbath- plans to attend and remain through the en-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 evangilist, 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 postmuster 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 who are united in sustaining this meeting. Turkey. The different factions of New York were represented among them, both Demoin this country, where, especially at this time, | thy hired servants."

telling them among other things, that he Ans. Clearing, \$30 per acre; trees and he hoped soon to be able to get at these setting \$60, (100 trees to acre); fencing, wire matters, but it would require time. His wish you out there could be like the rest of "3. How many years before a grove, hav- 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 missioner has discovered a condition of af-5. "How is that locality as to healthful- fairs there, which is embarrassing. Several specific eppropriations are exhausted, certain branches of work have to be temporarily hand, and only \$32 of the \$100,000 appro-The natives of that section are, and have priated 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 other features than eating and drinking. such as readings, recitations, and music, the obtained a firm hold yet in Washington

### THE SABBATH-SCHOOL.

At the last Quarterly Meeting of the Wisconsin Churches. it was voted to give Sunday to Subbath-school work. Accordingly, Sunday, May 31st, at Milton Junction, the

9 A. M. Devotional exercises. 9.30. Music, followed by a Model School; the

1st. A Bible-class, conducted by the Superintend-

2d. An Intermediate class conducted by the Superi tendent of the Rock River school. 3d. A Primary class, conducted by the Superintendent of the Altion school, 4th. Review and closing exercises, conducted by

the Superintendent of the Milton school. (The Superintendents, if mable to attend, to ap-

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 Op ned by Rev. A. McLearn, followed by a general

2 P. M. Chi'dren's meeting, addressed by Elds. Morton, Babcock, Wardner, and Dunn. 3 o'clock. Bible reading: The Tabernacle. Mr.

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

All are earnestly urged to do all they can to make this meeting instructive and profit-By order of the

SABBATH SCHOOL EXECUTIVE BOARD.

# Home Acws.

New York. WELLSVILLE.

Several members of Seventh-Day Raptist 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,

The first appointment was made for the first Sabbath in May. The occasion was to cratic and Republican, and they requested us one of peculiar interest. There was good the President to advise Mr. Cox to remain attention to the theme "Make me as one of

his long Congressional experience would be of | There were present a few from Scio and previous to the passage of the Edmunds law, mittee, they are ready for word.

On the following Sabbath, stormed through the morning, about thirty peesent. Preaching service is at two o'c

the Bible-school preceding the se On the fourth Sabbath, Brother Livermore, general ager

University, will supply the desk Brethren pray that this effe owned of God. L. M.

LITTLE GENESEE.

This valley and surrounding h ginning to put on the livery of g ing has been somewhat retarded ness of the season. There is but ous sickness at present. Our aged brother, J. A. I

who, on the third Sabbath in A

on his way to church, fell and f thigh, is doing well, he is in hi and the fact that he is doing we value of temperate habits. Sister L. A. Slike, of Bradfor her two daughters, has been spe days with us. Sister Slike is a

vert to the Sabbath. She has t ber of the First-day Buptist Bradford for a number of years, become a member of this church For some time there has be

religious interest here, owing efficient work in the Sabbath sch a number of the young, and so older ones, have expressed their tion to follow Christ. It was: privilege on Sabbath, 16th inst., the baptismal waters, thirteen verts, one of whom is a daught Slike, she also uniting with t There are others who will thus on Christ before long.

Brethren pray for us, that the may not stop until all who he knowledged their allegiance to may do so.

ELMIRA.

I held four meetings with th keepers at this place during m All the membership were presen them an inquirer, who attende meetings in Elmira in 1881. exercised on the subject of per thinks he must, as a Christian. keep the Bible Sabbath, give up tion, as short-hand writer for Our meetings were deeply inter at three different places, at the of Sabbath-keepers. The little ed to represent itself by letter meeting of the Association. T during the Winter have been int the severity of the weather, an ness of several of the members. peets for the future of this lit somewhat more encouraging. I greatly in the truth as it is in their testimonics and Christian are not surpassed by any in the n

portions of our Zion.

Meetings here have been a long rupted. Since the death of Sist member of the little church le bath and returned to her for connection, leaving but one me ing in the village. Bro. King a moved from Ithaca to their farm away. They are faithful obse Lord's Sabbath. I held one m school-house near them, on my A series of meetings are conti this place as soon as my engag permit.

I have just returned from a p to the churches in Verona. Clarke, the pastor, is doing go this field, and has the hearts people with him. Sevaral can offered themselves for baptism church. This is my first visit tent chum since he has been it rate, and I am gratified at the s perity on this interesting field.

> New Jersey. NEW MARKET.

On Thursday evening, Apri Young Ladies' He ping Hand So "Whittier Evening" The my occasion was written by J. G. Bu following was the programme ing:

Recitation. "April," Paper on "Whittier and his Works.

Recitation. "The Yankee Girl," Double Duett, The lection Weman Mises Ella Lackin, President listened attentively to laints and requests and replied. m among other things, that he soon to be able to get at these ut it would require time. His nto a smile as he concluded. I ut there could be like the rest of Cleveland is well pleased with the Residence, and since his health o be good, he has no intention of to the " President's Cottage" for

quite a sensation now at the t of Agriculture. The new Comas discovered a condition of afwhich is embarrassing. Several ropriations are exhausted, certain f work have to be temporarily and employes furloughed withmmense quantities of seed are on only \$32 of the \$ 100,000 appro-It to distribute them, while boys mployed to stir them in order to from spoiling.

season, society is devoting itself re are three divisions of tea; tea. nd blue tea. The first is a gathe purpose of drinking tes and simple refreshments. The sectea, is more like a party, and ilar. Guests come between the er and six, and are served with pin and salads, with their tea and e ladies appear in elaborate toiut bonnets, and all stand while ed. The third or blue tea hea res than eating and drinking. lings, recitations, and music. the ig expected to do something at rtainments. The last have not firm hold yet in Washington

## THE SABBATH-SCHOOL.

st Quarterly Meeting of the Wisrches. it was voted to give Sunbath-school work. Accordingly. ny 31st, at Milton Junction, the rogramme will be carried out:

Devotional exercises. ic. followed by a Model School: the cises conducted by the Superintendent orth school taking the

e-class, conducted by the Superintendca school. ermediate class conducted by the Suof the Rock River school. pary class, conducted by the Superin-

e Altion school. wand closing exercises, conducted by ndent of the Milton school. intendents, if mable to attend, to ap-

ise not to exceed 20 minutes, and to be

one, suggestions and criticisms. A recess of 10 minutes, Conference: how to keep the large

Subbath school, and induce them to ome working members in, the church. ev. A McLearn, followed by a general hi'dren's meeting, addressed by Elds. ock, Wardner, and Dunn.

Bible reading: The Tabernacle. Mr. for the session is to be under the di-

he chorister of the Milton Junction rneetly urged to do all they can

meeting instructive and profitorder of the

TH SCHOOL EXECUTIVE BOARD.

# some Acws.

New York.

WELLSVILLE.

embers of Seventh-Day Raptist ving in Wellsville and vicinity, no time wished to hold religious the Sabbath and have a minister persuasion to conduct the word. Through the cordiality of

the Baptist Church and their vestry of that church has been a place of worship.

a few devoted families near Corners and some near Petrolis, us well as those in Wellsville, ted in sustaining this meeting. appointment was made for the in May. The occasion was to culiar interest. There was good the theme "Make me as one of

rvants." re present a few from Scio and among our Advent Brethren, ll forty. The friends were much their first meeting; their praise a cheerful service. They voted ting every Sabbath, the congrebe known as the Seventh day iety of Wellsville. With a secrerer, chorister and organist, Biblerintendent and an advisory com-

are ready for word.

On the following Sabbath, though it stormed through the morning, there were shout thirty peesent.

Preaching service is at two o'clock, P. M., the Bible-school preceding the sermon. On the fourth Sabbath, May 23th.

Brother Livermore, general agent for Alfred University, will supply the desk. Brethren pray that this effort may be

owned of God. L. M. COTRELL. 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. There is but little serious sickness at present.

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. She has been a member of the First-day Buptist Church of Bradford for a number of years, but now has become a member of this church.

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. It was the paster's privilege on Sabbath, 16th inst., to lead into the baptismal waters, thirteen happy converts, one of whom is a daughter of Sister Slike, she also uniting with this church. There are others who will thus openly put on Christ before long.

Brethren pray for us, that the good work may not stop until all who have not acknowledged their allegiance to the Saviour, may do so. G. W. B.

### 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 tentmeetings in Elmira in 1881. He is much exercised on the subject of personal duty; | plant corn. thinks he must, as a Christian, in order to keep the Bible Sabbath, give up his occupa- | Society, of this place, gave an entertainment tion, as short-hand writer for the courts. Our meetings were deeply interesting, held at three different places, at the residences of Subbath-keepers. The little church votod to represent itself by letter at the next meeting of the Association. The meetings during the Winter have been interrupted by the severity of the weather, and the sick ness of several of the members. The prospects for the future of this little band are somewhat more encouraging. They rejoice greatly in the truth as it is in Jesus, and their testimonies and Christian experiences are not surpassed by any in the more favored portions of our Zion.

## ITHACA.

Meetings here have been a long time inter- Esssay, "True Education of Women, rupted. 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. Bro. King and wife have moved from Ithaca to their farm seven miles away. They are faithful observers of the Lord's Sabbath. I held one meeting at a school house near them, on my recent visit. A series of meetings are contemplated at this place as soon as my engagements will permit.

# 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. Sevaral candidates have offered themselves for baptism at the West church. This is my first visit to my old tent chum since he has been in the pastorate, and I am gratified at the signs of pros perity on this interesting field. L. C. R.

# New Jersey.

NEW MARKET. On Thursday evening, April 16th, the Young Ladies' He ping Hand Society held a "Whittier Evenings" The music for the occasion was written by J. G. Burdick. The following was the programme for the even- people about here who could probably be in-

Rev. J. G. Burdick. Prayer. Maud Titsworth. Recitation, "April," "Robin," Jennie Clawson. Chorus, " Angel of Patience."

Paper on "Whittier and his Works."read by
Abbie Wilson Recitation, "The Yankee Girl," Lizzie Sheffer. Concert Recitation. Hanrah Larkin. Recitation, "The Sisters" . The Witche's Daughter." Alice Ayers.

Double Duett, The Indian Weman, by Misses Ella Larkin. Abbie Wilson. Loretta Clawson, and Alice Ayers. God.

Recitation, "Red Riding Hood." Millie Titsworth.
"The Prisoner for Debt," Abbie Wilson Chorus, "Palistine."

After the entertainment, there was a box sociable. 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 ooking 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. Some stones were three-fourths of an inch in diameter. Farmers are complaining of hard times. Hail storms injured the crops in some places last year. As to our church, prospect brightens a little. Our Sabbathschool is doing a good work. Sabbath meetings are well attended, considering the bad roads. In our conference meetings there is a commendable interest, many of the members taking part. Among others, Aunt Vina Davis, as she is called, now over 80 years old, comes about four miles and greatly cheers us, not only by her presence, but by her earnest words of cheer.

The story of Aunt Vina's blindness and recovery is a little remarkable. She had been entirely blind for several years—while living in Nebraska, her husband died. She was extremely anxious to see him, and in her anxiety went to the coffin, and as she bowed over him, her sight came and she was permitted to see his mortal remains once more, and has had her sight ever since. She is a sister of the late Elder Peter Davis of West Virgina.

We desire prayers for the prosperity of the work here. A few who have never before made a profession are asking an interest in the prayers of the church. H. HULL. MAY, 5, 1885.

## Wisconsin.

UTICA.

The Spring is cold and backward and vegtation is fully two weeks behind time. Few farmers are through seeding, and a week

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. C. A. Burdick. Music, "Sing Little Blue-bird," solo

Miss Burdick and quartett as above. President's Adress, Mrs. J. H. Burdick Character Recitation "Wider O'Shane's Rint." Miss Lena Hull. Music, "Home Again,"

Messrs Crandall and Burdick and Misses Amy and Nettie West and Miss Burdick, organist. Select Readings, "To Labor is to Worship," Miss Dora A. Rando'ph. Character Recitation, "Our Serenader,

Mrs. J. B. Crandall. Music, "Ave Sanctissima," dust Mr. and Mrs. D. B. Coon, Mrs. E. D. Coon.

Music, "Three Bumble Bees," Messry, Coon, Crandall and Burdick, and Misses Burlick, Hull and West.

Mrs. O. G. Crandall Character Recitation, "Auld Robin Gray," Miss Nettie West. Music, "Land o' the Leal."

It was a pleasant affair and worthy of a larger audience.

Miss, Adelle Burdick, whose name appears in the above progromme, returns this week to her home in Nile, N. Y. During her four months sojourn here, she has, by her quiet demeanor, and her kindly assistance in the choir and in the Sabbath-school, made many friends and entitled herself to be gratefully remembered.

We have again a Seventh-day Baptist store. Brethren W. H. H. Coon and A. B. Stillman (his son-in law), have purchased the store of F. E. Olson, and have moved the post-office into it.

Brother Orville G. Crandall has just started his new feed-mill, driven by steam power. It will be a convenience to the people, and, we hope, profitable to him. MAY, 12, 1885.

## 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. There are some young terested and held of there were regular preaching; as it is, they seldom attend our

With only one American Seventh-day Baptist Minister in the State, and he in poor health, and with no immediate prospect for help from the Missionary Board, the outlook for our cause in Mini esota is not flutering. But our trust is in the living

Sabbath meeting,

# Condensed Aews.

Domestie.

The total debt of the State of Virginia is 4 to 4.30. Paper,

A plan has been proposed among the G. | 8 o'clock Paper.

Edwina Booth, only daughter of Edwin 9 to 9.30 Devotional Exercises. Both, the tragedian, was married last week 9.30 to 10. Unflushe bisiness. to Edward Gossman. The affair was strict- 10 to 12. Mi-sionary Society's hour. ly private.

It is stated that the postmaster recently appointed at Wilbur, Nebraska, is a Repub lican. A protest against the appointment has been made.

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 keep er, who gave her husband liquor after being warned not to do so. Two salcon-keepers were on the jury.

A special session of the New York Legis lature 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 8.15. Sermon, W. H. Ernst, del gate from North special session of that body, held in fifty

A late report at Plymonth, Pa., says that | 9 to 9 30 Devotional Exercises. five deaths have taken place. Many more 9 30 to 10 30. Unfinished business. are reported beyond recovery. It will be a week or more before the critical period of many now sick will have passed. It is expected that the death rate will be high for the next few days.

The will of Jane Holmes, a wealthy maiden lady of Pittsburg, who died recently at | 7 30 to 8.15 Praise service. the age of eighty-one, has been filed for probate. The estate is valued at over a million dollars. She distributes \$700,000 among local Protestant charitable and be nevolent institutions.

George R. Graham, once a wealthy pubisher, is blind and penniless in a hospital in New York. He was the founder of Graham's must elapse before the ground will be fit to Magazine and once the principal owner of the Philadelphia North American. He was Last Seventh-day evening the Ladies' Aid | noted for his liberality to authors. Speculation was the cause of his downfall.

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 advices 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 is ued an uk se 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 Winnepeg says: Reil was captured Friday noon three miles north of Batouche by scouts Diene. Thorne and Armstrong. He appeared unconcered, 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 Cham perlain and a majority of the cabinet are opposed to renewing the act. while Harcourt and Lord Spencer insist upon its renewal.

The Globe states that England has de ma ded a definite pledge from Russia to res pect the new Russo-Afghan frontier under any circumstances, and to renew the assurance that Afghanistan was outside of the Russian sphere. Russia refused to accede to this request, and retailated by demanding further concessions.

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. The leader of the Mohammedans is a son of Yakoob Neev. He has asked Russia to occapy Kushgar and supply the rebels with arms and ammunition.

A treaty of peace and alliance was intered into between Honduras, San Salvador, Costa Rica and Nicaragua, April 12th. General amnesty has been granted to all engaged in the late revolution. Zildivar exacts an indemnity of \$10,000,000 from Guntemala. He favors the dismemberment of Gautemala in order to equalize her wealth and strength with the other South American

See change in form of Cincinnati Bell Foundry Co.'s ad-

## SPECIAL NOTICES.

THE Eastern Seventh day Baptist Association will convene with the Pawcatuck Church at Westerly, R. I., June 4, 1885, at 10 30 A. M. The Executive Committee have prepared the following pro-Fifth day-Morning Session.

10.30. Introductory Sermon I. L. Cottrell. R port of Executive Committee. Appointment of Standing Committees.

2 to 2 15. Devotional Exercises. Communications from Churches; mis cellaneous communications; reports of delegates; an uni reports; reports of con mittees; mi cellaneous business. A. A. Langworthy.

Mrs. Wm L. Clarke. A. R. posts to organize a life insurance as | 8.30. Sermon, O. D. Williams, delegate from Cen

tral Association. Sixth-day Morning.

L. F Rand Iph 1. O or Home Missions. 2. Our Holland Mission, J. G. Burdick 3. Evangelistic and School Work in China. T. L. Gardiner

4. Our Medical Mission, Mrs U. M. Babcock 5. Christian Living. Each topic followed by discussion. Afternoon.

2 to 2.15. Devotional Exercises. 2.15 to 2 30. Unfinished business

2.30 to 4.30. Tract Society's hour. Geo. H. Bahcock. 1. What ? 2. Why? L. A. Platts. A H. Lewis. How? J. B. Clarke. Wherewith? Each topic followed by discussion.

Ecening.

8 o'clock. Prayer and conference meeting, C nducted 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 Go H. Utter, Superintendent.

Krening. 7 30 to 8.15. Praise service. Conducted by J. G. Burdick.

Western A-sociation, First-day Morning. 10.30. Sermon by A. H. Lewis.

Collection for Tract Society. 2 to 2 15. Devotional Exercises. 2.15 to 2 30. Unfinished business. 2 30 to 4 30 Resolutions.

WESTERLY, R. I., May 11, 1885.

Evening. Conducted by J. G. Burdick.

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 I. B. CRANDALL, Secretary.

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

Fifth day M rning. 10.30. Introductory Memorial Sermon, on the history of the Western Association. Report of Executive Committee.

Appointment of Standing Committees. Afternoon. 2 to 2.15. Devotional Exercises

2.15 to 4 30. Communications from churches and corresponding bodies; annual re ports; reports of delegates; miscellaneous business. Rvening.

7.30. History of the churches of the Association, Sixth day Morning.

9 to 9 15. Devotiona Exercises. 9 15 to 10. Reports of committees, and miscella 10. History of the pastors of the Association.

2 to 2.30. Reports of committees and unfinished

2.30. History of the missionary work in the bounds of the Association,

Evening. Missionary prayer and conference, led by dele

Sabbath Morning. Sermon by A. E. Main, "The essential qualifications of the gospel ministry, as developed by Paul in his teaching, and ex-Collection for Missionary Society.

Afternoon. Bible school work. Programme arranged by committee.

Evening. 7.30. History of education in the Association.

First day Morning. 9 to 9.15. Devoti nal Exercises. 9 15 to 10 45 Unfinished by iness. 11. Sermon by delegate, and collection for Tract

2.30. History of the Publishing interest, L. A. Platts.

7.30. Sermon by delegate.

THE Semi-Annual Meeting of the Seventhday Baptist Churches of Minneso a 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 Associa ion will convene with the Seventh day Bapti t 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 Clarksburg and about the same dis tance east of West Union, poin's where the express trains stop, and may be reacted from these places by the accommodationtrains.

CHAS. N. MAXSON, C'erk. LOST CREEK, 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

The Bible school is he'd before the preaching service. A cordial invitation is extended to all.

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

NEW YORK SEVENTH-DAY BAPTIST CHURCE. -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 Cen-

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 exercices so that it may be known where they stand. Those who cannot be present will please write a short letter to be read in church. The roll will be called as on other like occasions and it is desired that ro one will wish to be excused, decline, fail to respond or absent oneself from the covenant meeting and communion, unless unable by reason of infirmity, sickness or distance. U. M. BABCOCK.

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 futute for the Seventh day Baptist Denom-Are the dead conscious between death and the resur-Clayton A. Burdick. Is is right to apply the title "D. D." or "Rev. Sir" to a minister of the gospel? What is the nature and design of the Sabbath?

S. H. BABCOCK. Secretary. A PDIZI Send six cents for postage, and receive free, a PIIZE costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, Taue & Co., Augusta, Maine.

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Holy Spirit?

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ALFRED CENTRE, N. Y.

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.

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month. Address all orders to the Sabbath RECOR-

# DER. Alfred Centre, N. Y. semi-starvation dietary, etc. European Mail, Oct. 24th, say.: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical core of the disease. Mr. R. makes no charge

WE SABBATH MEMORIAL - no o go European Seventh day Baptists-is devoted to Sabbath Literature and Reform, Biblical Archaelo gy and Exposition, Evangelical Work, and Christian fe. Price quarterly 80 cents per annum. Subscriptions received in stamps or money order. Postoffice Orders should be made payable at 158, Leman St. Whitechapel, London, E., and to the address of William Mead Jones, 15, Mill Yard, Leman St.,

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# Selected Miscellany.

### BEYOND.

We see the stretch of the deep blue sky, Whate'er 11 be. But there's something beyond that vast expanse We do not see.

There's something beyond in a world unknown, That's sweeter still Than all that is sweetest of what we have, Or what we will.

We know that there is this sought for land Beyond the sky. We know who has fixed its borders there, And we know why.

But the where of this longed-for world beyond, Although we may think, and dream, and guess,

We do not know. But the time will come, when the streams of life

Have ceased to flow,

That we'll sear away on angels' wings.

-Christian Secretary.

### 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. Margaret had many friends and many lovers. knew of her having several offers of marriage; but she was afraid; she had seen great love change to dullness and indifference in domestic life, and she did not feel entirely sure of herself.

In Rome, in 1847, after we had talked far into the night, she wrote me a letter of twenty-four pages before we met again in the morning. In this letter (which has never

been published) she says:

"I do not know whether I have ever loved at all in the sense of oneness, but I have loved enough to feel the joys of presence, the pangs of absence, the sweetness of hope, and the chill of disappointment. More than once my heart has bled and my bodily health has suffered from these things, but mentally I have always found myself the gainer, al ways younger and more noble. . . . I have no wish about my future career but that it should be like the past, only always more full and deeper. You ask me whether I love Mr. ..... I answer, he affected me like music or the richest landscape; my heart beat with joy that he at once felt beauty in me. Still, I do not know but I might love still better to-morrow. I have never yet forms his living hand had traced on the roof leper." has decided that I should come here, and be- neighborly kindness and sympathy. ing here, I wish to see Italy. Perhaps I shall be gradually drawn from Mr. ; perhaps he will find some soul more attractive to them nor hear their voices. him: it may be so to me. In any case, God is Children always love and trust me. If I been waiting for her long.—Youth's Comshould explain myself much, I should have panion. no strength for mental resolve, for action. I do not wish to waste it in words, I need to be serene and I try, but it is not always possible to me always to be sweet. The renunsometimes suffer from the opening of an in- the fame and credit it may bring him. ward wound. I do not wish to excuse myself for not being constantly sweet and no- work owed much of its inspiration to the

nerve to dign fy it." Margaret's letter begins: "Dear Rebecca, -I had last night a terrible dream. I though production of the "Messiah"-I was condemned to death, and preparing for

part. Domestic life is trying to every one;

which she was ready to meet death: ed under the auspicies my soul approves, it tution thousands of pounds. would be welcome; but I see no probability conquest."

no chance for him in that terrible sea. No moned to our feet resistlessly and revel divine imputation, in virtue of which they | Some one wisely says, "There are a hunfriendly hand was there to save her; let her erently. friends round her now! From "the ship one ever developed such chorus powElizabeth, off Gibraltar," came a letter, prober, no one ever produced such effects with them to himself, so as to make them, as it would aim to be of the ten who learn were, members of his body, so that they are how to save. us of the terrible calamity that had befalled A story was told of the first production of them in the death of the captain from confluent small-pox. She says: "I was with impression it produced. "Amen!" sounded "Inasmuch as ye have done it unto one of do not object to the acumulation of money.

courage, but in the last days truly terrible beating time.

with discusts and fatigues." Then she helped nurse the mate through this dreadful

should we arrive safe, I should long to see a friendly face." Margaret always trusted her

Many years before this she went one day in New York to see her dress-maker. The women exclaimed, "Go away, Miss Fuller, we have the small-pox!" But Margaret | arch in the face, well pleased. would not leave until they had all they needed; and the woman, with tears, said, now tell me what I can do to express my "You are the only one who has dared to thanks to you for it." stop to ask." One Thanksgiving-day Margaret visited with William Channing and Marcus the tenor part so well," said Handel, "and Spring the prisoners at Sing Sing, and spoke I will ever be grateful to your Majesty." cheering words to them with her sweet voice. This young man was on: Handel had She addressed Mazzini's poor Italian boys at their yearly restival at London, and after life." To call others up to their highest, to you have provided us all in your 'Meslive her own true life, was her best wish. | siah." She said to me, If I cannot always be sweet, my friends will always find me true." I am happy to be able, and to feel worthy, to call myself Margaret Fuller's friend. - Rebecca B. Spring, in Harper's Magazine for June.

## SHUT OUT.

Here is a pathetic story which comes to him he criedus from the prairie country of western Louforest, sparcely settled by the Acadians who emigrated here to escape persecution a centheir language or their habits.

About fifty years ago François Lassalle. living mear Bayou Lafourche, was struck with leprosy. Her husband cared for her until he died, then she was left alone in her little house, with its garden and orchard. She had no children.

The hunger within her for human companionship grew intolerable at times, it is probable, for she would creep on Sundays to a hill over-looking the chapel, and sit there watching her neighbors going in to worship. pense. When a few dozen feet have been Many a prayer went up for "la pauvre Mere dilled, a six or eight inch iron pipe is inserted Lassalle," as they saw the crouching figure as a casing. Inside of this a two inch pipe, far away under the trees.

For a year or two she was busied with her orchard, grafting orange trees and trimming peaches. One September a notice was affixed to the Church-door in the night, loved any human being so well as the music stating that on a certain day Mere Lassalle other at the end of the smaller pipe, to al matters never to be late."—Spurgeon. would hide herself in the marsh, in order low the explosion of the brine. Of course, to it. There has been a time when I thought of nothing but Michael Angelo, yet the other of the fruit from the orchard. At then resort is had to tornedous of nitro also day. I felt handle in the hatter the hatter than the hatter the hatter than the orchard. At then resort is had to tornedous of nitro also the hatter than hatter the hatter than he hatter the hatter than he had to the heat he hatter than he had to have the heat he had he had to have the heat he had h day I felt hardly inclined to look on the the bottom was written, "Pray for the cerine, which are sent down to the bottom of

these great souls I abandoned myself wholly rents, and had a happy afternoon. When The rusting of the "casing" is the great to it; I did not calculate. I shall do so in they had all gone, a lonely figure crept back enemy of the salt worker; and, when his life if I love enough. . . . The inward voice to the house, to find many little tokens of engine cannot lift the mass of rusted iron, a

which the lonely woman thus came near to sult wells are exempt from any danger of

One September it passed without the ing head" with a cannon ball. always in the world, and sometime he will usual pitiful message from her. Some of the satisfy all wants. Our duty is simply to neighbors ventured to the house. The humgrow. . . It is not easy for any one to live | ble body of the leper was there, but Mother | through "string," after "string" of "covwith me; it requires faith, but that faith Lassalle at last had gone to those who had ers" until solar evaporation has left the would ennoble the one who could feel it. loved her so well in old days, and who had coarse grades of salt. The "covers" or

## "TO MAKE YOU BETTER."

A true man will value his work more by

ble, but it is not for want of good-will on my great purpose that governed his life. Charlotte W. Hawes, in a lecture on Handel on it requires a great deal of love, faith and the occasion of the bi-centennial of the comsome incidents of the composition and early

In the fullness of his musical strength, says | sylvania Farmer. the lecturer, he produced that masterpice-She goes on to tell of the calmness with in twenty-four days. It was first given in Dublin at a charity concert. From that "Dreams often present things under it has been a constant source of reliance for truer relations than the reasonings of our charitable purposes. No musical work has waking hours, and I think my character would had such enduring popularity, none as love to himself in those on whom he set his del gave it annually at the Foundling Hosrest, I want no trial; I am already weary; I feel pital in London, a practice which is still principle of actual country to him. Rom. give you all the "change" you ask for. We much need of repose. Should it be present- continued, and which has yielded the insti- v, 8, 10, "While we were yet sinners, en- are sorry for such children, and sorry for

of this. Should there be no firey frisis in | no means or effort impart. Handel tells us, | was pleased, in some respects to look on us | of you are not able to command the "stamps" my life, it still must be one of labor and in composing "The Messiah," "I did think as himself. By his love to us, if we will but so easily, although now and then you re I did see all heaven before me, and the very accept his love, he has so espoused us, and ceive as a gift or earn as a compensation a I know enough of the greatness of Margaret's soul to know that when the trial came
she met it grandly. She comforted and inspired the others on that ill-fated ship; she

otent reigneth!" We can realize what spirit united his heart to us, that he is pleased to he infused into that part of the soul stirring speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all eternity dear to him as other than the speak of us and regard us as himself. His elect were from all el soothed her baby boy to sleep; she was calm entire audience, including the King, were as himself so much, that he regarded their Be willing to give and to give liberally when and ready for the end, though life was more so transported that they rose to their feet concerns as his and their interests as his cases of need present themselves, but reto her than ever before. The greatest agony and remained standing to the end. Wher- own; and he has even made their guilt as his, member that a "penny saved is a penny must have been when the kind but resolute ever we hear that chorus to day, we, too, by by a gracious assumption of it—that it might earned," and it is twice as easy to save the sailor took her child from her, for she saw instinctive and universal consent, are sum- be looked upon as his own, through that second penny one gets as to save the first.

great love, and the heroism of womanly let the staff fall with which he had been

left the church, a royal equipage stood in feeling, or in light efforts and small sacridisease; also her own boy, doing everything | waiting, by the King's command. to convey | fices, but though we were enemies yet he so to save his childish beauty for her own moth- him to Carlton House. George the Second loved us, that he had a heart to deny himsurrounded by his whole household and self and undertake the greatest efforts, and At the end she writes, "Keep a lookout; | many nobles of the court, received the illus | undergo the greatest sufferings for our sakes. trions German.

> after a gracious welcome, "it must be owned you have made us a noble present in your 'Messiah.' It is a brave piece of work!"

"Is it?" said Handel, looking the mon-

"It is indeed!" said the King. "And

This young man was on: Handel had be-

friended and taught to sing. ward she worked with him and Ossoli and a in our chapel as first tenor," said the King. might receive from him, but could render noble-hearted princess in the hospitals in ["But have you nothing to ask for yourself? | nothing to him in return. He knew that Rome. After being with her for years, we I would gladly show my gratitude to you in | we had no money or price with which to could say, "There was a beauty in her daily your own person for the fair entertainment purchase anything, and that he must freely

> The flush of anger mantled Handel's President Edwards. check as he answered, in a disappointed

"Sire, I have not endeavored to entertain you, but to make you better."

The whole court was astonished. King George stepped back a pace or two, and looked on the bold master with surprise. Then laughed heartily and making up to

"Handel, you are and ever will be isiana-a vast tract of swamps and cypress rough old fellow, but," and he slapped him good naturedly on the shoulder, "a good fellow withal! Go! Do what you will, we tury ago, and have not in that time changed | remain ever the best of friends in the world !" Companion.—

### HOW A SALT WELL IS WORKED.

pierced, a saturated solution of the salme matter frequently rises in the boling to within eighty feet of the surface This, however, can not always be depended upon—and here center the increased difficulty and exalso iron, is placed. The "casing head" has the "casing," and after them is sent an of the Sistine. But when I loved either of The children went, followed by their pa- iron weight which secures the explosion. "knife" cuts the rusted metal, and the en Year after year this day came round in gine tears it away piecemeal. But the he will find he does not need me. Perhaps her kind, although she could neither see taking fire; and it is never necessary, as in the case of oil wells, to shoot off the "cas

After the brine reaches the surface it is forced into resorvoirs, whence it is drawn of vats are usually sixteen by eighteen feet, and the product of each one per year is estimated at one hundred and fifty bushels; while the product at Syracuse is only about half that quantity. It is also claimed that the slope of the Valley at Warsaw is peculiarly adaptciations of my life have been many, and I the greatness of its good influence than by ed to rapid evaporation by the sun. When the finer grades of salt are wanted the brine is Handel was a Christian man, and his led from the resorvoirs to an evaporing pan, where a gentle heat is applied. Similar treatment in another pan completes the process, and the residuum of salt is raked upon a shelf at the side of the evaporator. poser's birth, makes his purpose clear in After a slight draining it is taken to the bins, where a more thorough draining is allowed for the spach of two or three weeks.—Penn-

# FOUR THINGS IN CHRIST'S LOVE.

1. Christ has set his love on those that emies, Christ died for us.

His fame seemed now immovable. When he our sakes. His love did not rest in mere He gave up His own ease and comfort and "Well, Master Handel," said the King, honor and wealth, and became poor and outcast and despised, and had not where to lay His head, and all for us! And not only to 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 "Give a place to the young man who sang 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 to ward it. He knew that we were poor, mis-"Joseph shall have a place from this day erable, and empty handed outcasts, who give us all things that we needed, or else we should be eternally without them.-

## NEVER TOO SOON.

Why do young people so frequently put off thoughts of religion till a future day? Do they magine 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 exalaim, "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 The stratum of salt having been once 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.

We advise those who have long been hoping, to decide at once for Christ and holiness. You have halted too long between two opinions. Decide! Decide! It is ill to stand by the hour together looking at a feast; why not sit down and enjoy it? They do two openings, one for the entrance of pure this who delay the seeking of pardon, and water from a neighboring spring into the tarry long before accepting the blessings of larger pipe, at the lower end of which it grace. "It is better late than never," says becomes saturated with saline matter; the one; say rather that "It is better in such

### 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 ne 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 pirit, Christians cannot but be encouraged by the signs of the times and Scripture prophecy, and thus throw aside their unwise 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 nim I did not know what kind of a God he worshiped, 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 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 extendover 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 'aithful 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

## BE ECONOMICAL.

their parents. Nothing is worse for a child What we have not inherently, we can by | 2. Such was Christ's love to us that he than to have all the money he wants. Some "dime or two."

> Now, young friends, learn to save your money. Learn to say, "No," when tempted to squander it in mere selfish gratification.

are treated as innocent while He suffers for | dred persons who can work hard to every ten

him a great deal—indeed, whenever I could through the vast arches of the church, the least of these my brethren, ye have done by lionest means, but knowing how exceltely his wife from a ministry softened by "Amen!" responded Handel, as he slowly it unto me."

possesses, we do desire you to learn the worth of a dollar, and to look at your money long before you spend it on feelish and injurious

Earn money; save money. As Mr. Wesley used to say. "Get all you can; save all you can; give all you can."

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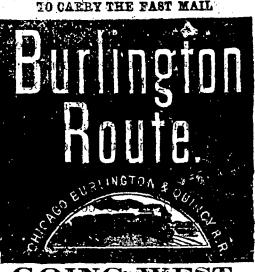
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FOR SALE.—The House and Lot on the corner of Maple and Church Streets. Alfred Centre, N. the least of these my brothren, ye have done it unto me."

3. Such was the love of Christ unto us that he did, as it were, spend himself for tunities for usefulness the "man of means"

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Y., occupied as residence and office of the late Or.

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MARCH, 23, 1885.

# Moyular Scie

FASTING- I am fully convin

the usual attacks of colds, so oft in fevers, a large per cent mig by a persistent fasting, with a lit to our general habits. Indeed of no surer means of interfering cess of the practitioner than to are, in all respects, when thes tacks occur. When the appetite i as it is in such attacks, it is alw fast till its usual return drinking too cold, nor taken in large qu any one time. If one feels weak an it is safe to rest, lying down. I chill, it is judicious to increase ing, so as to be comfortable. If ness follows such a chill, it is sa "sweat." If one feels drowsy do its important work of recup one desires acids, do not take swe appetite is far more reliable in su in health.) In effecting cures, mands in abundance of air, light, rest and sleep. When the appet the demands simple food, no whiskey.

ON THE AMOUNT OF CAFFEIN FEE, AND ITS PHYSIOLOGICAL Herman Aubert (Pflueger's Physiologic, V. 589) says. Alt quantity of caffeine contained in is known, no attempt has ever be ascertain how much of the alka tained in a cup of coffee, and it certain whether the bears should or strongly roasted, and whether coffee must be boiled to extract principles or simple infusion is By extracting the coffee with wa by percolation or decoction and to a syrup, which is then treated to eight times with chloroform 60° C., till all the caffeine has bee out, a larger quantity is obtained t vious experiments. Raw beans of the yellow Java i

0.709 to 0.849 per cent. When I ed, coffee loses a certain quantity which sublimes, whereas it lose slight roasting. Notwithstanding coffee made in the usual way by from strongly roasted coffee con oaffeine than that made from an e of slightly roasted coffee, as the makes it more easy to extract. W prepared in the usual domestic pouring six to ten times its weight water three or four times over g nearly the whole of the caffine i less than one fifth remaining in t The quantity of casseine in a cuprepared from 1 ounce of cost

1.8 grains. This caffeine acts upon the and causes tetanus in doses of for a frog, injected subcutane rabbit, 1.8 grains (injected into vein); for cats three grains, inje same way; and the same amoun It has a peculiar action on the frogs, especially when directly them, causing them to become white, apparently from the con

the mysosin. It does not exert thi the muscles of mamalia. The removed by artificial respiration process is kept up for about a qu hour, no recurrence of the te place, even though the respirati discontinued, showing that the quickly climinated or destroyed ganism. It quickens the heart, a temporary stimulant like alco effect. Mr Aubert believes, to be ulation of the cardiac ganglia

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MEDICAL USE OF EGGS. - For scalds there is nothing more so the white of an egg, which may over the wound. It is softer as a

a burn than collodion, and bein hand, can be applied immedia also more cooling than the "s cotton," which was formally su the surest application to allay t pain. It is the contact with the gives the extreme discomfort from ordinary accidents of this anything which excludes air and flammation 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 em ities to lessen the inflammation ach and intestines; and by for lent coating for these organs en to assume her healthful sway eased body. Two, or, at the

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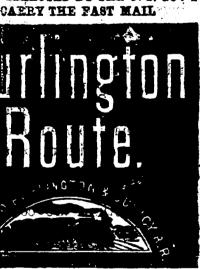
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# Popular Science.

FASTING- I am fully convinced that, in the usual attacks of colds, so often resulting in fevers, a large per cent might be cured hy a persistent fasting, with a little attention farm contains to our general habits. Indeed, I know of no surer means of interfering with the success of the practitioner than to follow nat are, 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

ON THE AMOUNT OF CAFFEINE IN COP. FEE, AND ITS PHYSIOLOGICAL ACTION-Herman Aubert (Pflueger's Archio 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 bears 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.

whiskey.

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 sublimes, 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 caff ine is extracted, less than one fifth remaining in the grounds. The quantity of caffeine in a cup of coffee prepared from 1 ounce of coffee is about

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 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 mysosin. It does not exert this action on the muscles of mamalia. 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 emullient qualities to lessen the inflammation of the stom ach and intestines, and by forming a transleut coating for these organs enables nature to assume her healthful sway over the dis eased 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 quieter the patient is kept, the more certain and rapid is his recovery.

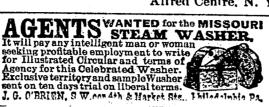
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STATIONS.	No. 3*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		2.05 PM 8.49 "		8.40 AM 10.26 "
Salamenca	8.25 AM	4.25 рм	10 50 PM	10.45 AM
Carrollton	8 35 "	4.41 "		11 00 4
()lean	9.00 "	5.09 "	11.20 "	11.48 .
Cubs	9.25 "	5.35 "		12.14PM
Wellsville	10.24 "		12.23AM	
Andover	10.47 **			
Alfred	11.04 "			1.45 "
Leave			7,	
Hornellsville	12.00 M	17.45 PM	1.15 AM	1.50 PM
Arrive at			_	
Elmira	1.35 рм	9.82 "		4.89 "
Binghamton	8 15 "	11.20 "	4.27 "	7.30
Port Jervis	7.23 "	8.28 AM	8.25 "	
New York	10.20 PM	7.10 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamance, topping at Great Valley 5.67, Carrollton 5.35, Van dalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.26, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17. Scio 11.40 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.
4.45 P. M., from Dunkirk, stops at Forest-

ville 5.17, Smith's Mills 5.33, Perrysburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, 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 13.28, arriving at Hornellsville at 12.42 A. M. No. 8 will not run on Monday.

WESTWARD.

STATIONS.	No. 1	No. 5*	No. 8*	No. 9
Lease New York Port Jervis	9.00 AM 12.13 PM	6.00 PM 9.05 "	8.00 PM 11.40 "	8. <b>90 PM</b> 12.45 "
Hornellsville	†8.55 PM	4.25 AM	†8.10 A¥	12.25
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.85 PM 9.57 " 10.49 " 11 18 " 11.40 "	6.02 " 6.25 "	9.18 AM 10.08 " 10.87 " 11.09 "	1.05 PM 1.94 ** 2.23 ** 2.50 ** 8.80 ** 8.40 **
Leave Little Valley Arrive at Dunkirk	12.82 AM 8.00 "	• • • • • •	11.52 AM	

ADDITIONAL LOCAL TRAINS WESTWARD.

4.85 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belviders 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 8.25, Cattaraugus 4.05, Dayton 5.36, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheriden 7.25, and arriving at Dunkirk at 7.56 7.05, Sheriden 7.25, and arriving at Dunkirk at 7.50

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.

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STATIONS.	15.	5.*	9 *	85.	21.*	87.
Leave Carrollton Arrive at	А. М.	A. M. Q.50	P. M. 4.44	л. м. 8.00	P. M. 9.02	A. M.
Bradford Lease	••••		5.11	P. M.	, ,	
Bradford Custer City Arrive at	9.20 9.35	7.80 7.42	5.14 5.26	2.00 2.15	••••	7.00 7.15
Buttsville		8.90	6.04	÷		

11.04 A. M., Titusville Express, daily, except Sundays, from Carrol ton, stops at Limestone 11.30, Kendall 11.31, and a rives at Bradford 11.85 A. M.

EASTWARD

STATIONS	6.*	20.*	32.*	40.*	16.	88.
Leave Buttsville	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Custer City Arrive at	9.85	<b> </b>	6.25 7.06	6.80	12.50	5 00
Bradford Leave	9.50		7.20	6.45	1.00	6.30
Bradford Arrive at	9.55	7.18		5.00	•••	
Carrollton	10.85	7.46	:	5.55	,	

5.45 A. M., daily, from Bradford, stops at Kendell 5.50. Babcock 6.00. Lunestone 6.10, arriving at Chart

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 8.00 P. M., and arrive at Titusville 7.80 P. M

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# 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: 1-13. May 9. Christ our Example. Phil. 2:5-16. May 16. Christian Contentment. Phil. 4: 4-18. May 23. The faithful Saying 1 Tim. 1: 15-20; 2: 1-6.

May 30. Paul's charge to Timothy. 2 Tim. 3: 14-17: Jane 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.** 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast

learned them;

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

struction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works.

1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

3. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto fables. 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, have kept the faith: 8. Henceforth there is laid up for me a crown of righteous-ness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that

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. AUTHOR.—Paul, aged 64 or 65 years.

### **OUTLINE**. I. Timothy exhorted to steadfastness in the in-

s ruction of his childhood. II. Exhorted to be faithful in preaching the Word.

## INTRODUCTION.

"The second Epistle to Timothy may be regardd as the dying counsels of the most eminent of the spostles 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 ▼. 13. In the things which thou hust learned. R. f. erence is had here to the early instruction of Timo thy 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 di rect 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 thor ough 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 un lock 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 insmiration of God. "Hely 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 The 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. Reproce, exhort, with all long suffering and doctrine. Show the sinner his error, show him his sin, show | where needed, and account of sales and remittances

with Christian patience.

V. 3. For the time will come when they will not en dure sound doctrine It has already come. Some people do not like to hear truth preached when it affects 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] uching ears. "That is, seeking to hear for their own pleasure; wanting their vices and infirmities to be tickled,"—Alf rd.

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) be cause it is more pleasing.

V. 5. But watch thou in all things. Be vigilant; for it will be hard work to preach the tru h when people will not hear. Endure affl ction. Hard hips will come to the faithful minister, especially to the exangelist, who is moving from place to place, car rying the good tidings of salvation to all classes. Make full proof of thy ministry. "Fully carry out fice."—Ellic tt.

V. S. For I am ready to be offered, and the time of my departure is at hand. Paul saw death close at hand, and he the 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 again-t sin. I have finished my course. I have run the race, with my eyes fixed on the goal. I have kept the faith-taith 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 Lora, the righteous judge, in fulfillment of his prom ise. And not to me only etc. "His was no reliah joy. He saw in h s own crown the crown of all true and faithful Christians."-- Peloubet.

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Mrs. A. F Nelson,	1	60	41	52
Ella Champlin, Nortonville, Kan.,	1	50	42	13
HELPING HAND.				
J. P. Lundquist, Heber, Kan,	,			25c.
Philip Burdick, Union Dale, Pa.,				56

## 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. Pr. duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 27.249 pack. ages; 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 mer chantable stock, with 7@8@9c. accepted for weak Winter make or anything poor, either State or Western. In new butter there has been quick de mand for fine flavored stock, at say 25c. for best creamery selections, while anything faulty is very the said Will to probate and appointing Executors 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:

	Fancy.	Fine.	Faulty
New creamery make	-@25	22@23	15@20
New milchs, dairy	22@23	18(4)20	12@15
Old butter	- <u>@</u> -	10@12	7@ 9
Grease	<u>-@-</u>	- <u>@</u> -	4@ 6
9			

CHEESE.—Receipts for the week, 12,757 boxes; exports 16 545 boxes. There is a surplus of 1d 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:

Fine. Faulty Factory, full cream... 9 @ 91 710 81 40 7 Skimmed..... 6@ 7 4@ 6 2@ 31

Eggs.—Receipts for the week, 22,219 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 @14½ Southern, and Western, fresh laid, per doz 13½@14

BUTTER, CHEESE, EGGS, BEANS, ETC.

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him the truth as opposed to error and sin, and do it 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

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

MARRIED. In Milton Junction, Wis., April 25, 1883, 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. ANGELINE HURLBERT. wife of Ranson C. Hurlbert, aged 67 years.

At the residence of his father, in Bullitt county, Kentucky, April 27, 1885, of liver complaint and indigestion, HARDIN R., only child of H. H. C. Q. and Eliza James, aged 12 years, 6 months, and 6 days. Little Hardin was a great sufferer for months before his death, but hore it with much patience. He desired to get well that he might do good and keep the "abbath with his parents." For some weeks before his death, his mind was much exercised upon the many duties imposed upon thee by thy great of 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. Fu neral discourse was preached by the writer from

ANN ELIZABETH GEORGE, wife of Wm. C. Davis. was born in Warren county Ohio, July 24, 1828; d ed near Nortonville, Kan., April 28 1885. She made a profession of religion in youth and joined the Methodi-ts; was married to Bro. Davis in 1859. a Su livan, 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 bapuzed by Eld Clem ent, 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 Nor onville, 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 doctrines of the Christian religion. A husband and three daughters mourn their great loss, and yet they re j ice in the Christian's hope. Sermon at the fune-

NOTICE TO CREDITORS.—In pursuance of an order of Clarance 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 Friendship, in said county, deceased, that they are required to exhi it 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. CHANDALL, Executrix. Dated Feb. 26, 1885.

TIME PEOPLE OF THE STATE OF NEW YORK -To the Seventh day Baprist Education Society, American Sabbath Tract Society, Seventh day Baptist Musionary Society, Eliza M. Crandall, and Ezekiel R Crandall, and also to them as Executor and Executivx of the last Will and Testament of JOHN (RANDALL late of the town of Genesee, deceased, and Mar in Green, husband of Martha Green, deceased, send 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, 1884, the said JOHN CRAN-DA L 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 but entitled to he 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 CRAN-DALL, but the said probate and all orders' appointing Executors thercunder, should be revoked, and the first mentioned Will admitted to probate, and setting for hother reasons for the same, and praying for a decree revoking such probate, and for the probate of the first mentioned Will so the last Will and l'estament of the said JOHN CRANDALL, and that the said Executor and Executivix, and all the legatees and devisees named in raid 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

Now, therefore, you and cach 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 wny the said Will and Testament so proved should not be revoked and set aside and why a lorders and decrees admitting 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 afore and all proceedings relating to the es tate or property which were of the said JOHN URANDALL, deceased, except for the recovery or preservation thereof, and the collection and payment of the debis of the deceased.

In testimony wi ereof we have caused the seal of our said Surrogate's Court to be

Witne's CLARENCE A. FARNUM. SURROGATE ) Esq., Surregate of said County, at the town of Wellsville, in the Coun ty of Allegany aforesaid, the 26th

day of March, in the year of our Lord one thousand eight hundred and eighty five.

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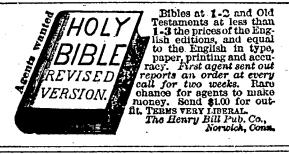
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THE SURE WORD.

AUNT CELETTA

"We follow not cunningly devised We follow not vain fables Devis d in foolish way, While learning from the Scriptures Our Saviour to obey.

But from those precepts holy True wiscom 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 wasts 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 doc rines 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

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.

Or riches make no haste,

Seeking to find no glory

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 CHRISTIAN ANTHROPOLOGY

BY REV. A. E. MAIN.

(Concluded.) III. The relation between the ge ciples of evolution and Christian

It is not improbable that the t of the universe will be found t cordance with the general idea of This does not threaten opposit doctrine of the Bible, but rathe aid to a better understanding of the most important and fundamental evolution are probably not yet u but I believe in evolution as methods by which the Omnipote works both in the realm of matter

and in human history; also, tha

manifestations of power wholly

line of evolutionary processes.

The savage worships a fetichsame useful implement. Advanc edge reveals the folly of this, ar ism is substituted. Still higher leads to belief in one God and great First Cause. The untaught poses that the infant is immediat the rightly trained person rever ders at the embryonic developme mysterious processes of life. The tive surgeons try to stanch the flo of a Corean Prince by filling t with wax; a young medical mis the arteries, sews up the gapin and saves his life. The uncultu cannot believe that he came fren but insist that he must have dro heaven for that special crisis. S go on explaining how one natura non after another takes place, the number of mysteries within of our observation; but there v the greatest mysteries of all—th of matter, of life and its power

If there is that in the deve man, in his physical constituti faculties, moral nature, and socia ical relations, which is to be ac by evolution, this only teaches th relation of facts in his progres simpler to the more complex, from to the higher; but does not acco originating, sustaining, and direc The scope of evolution that sh scientific and Christian, is as l domain of observable things. thropology nor anything pertaini ion has anoth to fear except the

reign of law.