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### The Sabbath Recorder.

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#### JUST FOR TO-DAY.

Just this day my Saviour. Keep me from outward sin; Just this day my Saviour, Give me pure thoughts within

Just for this day my Saviour, No more I need or crave, But that thy loving favor Be present now to save.

The past has flown, my Saviour, Its wings are drooping with sin; It's beyond recall forever, I cannot make it clean.

But thou hast borne, my Saviour, Sin's penalty for me; Nor did thy great love waver When dying on the tree.

I pray Thee, Saviour, teach me; Tis for this day I plead, The morrows never reach me, This day is all 1 need.

So for the morrow's dawning Why should I need to pray, If I can know each morning Thou'lt walk with me to day. -Morning Star.

AN ESSAY.

BY G. M. COTTRELL.

Prepared for the North Western Association or The Best Methods of Enlisting All in Contributing toward the Support of the Preaching of the Gospel and General Missionary Purposes.

Your essayist will, as briefly as possible, present what thoughts he may have bearing upon the above topics; nor will he claim to give any rules or methods that will, in every case, enlist all—that were, perhaps, impossible. Should he give any methods that are practical in their workings, and accomplish the desired end without supposing that he has accomplished the literal requirement of the subject in giving the best methods, he will rest content if they accomplish the object at all, believing then that he has fulfilled the spirit of his subject if not the letter.

Whatever wrong spirit and practice may be manifest among Christians upon this topic of giving, we must confess, is attributable in part, at least, to the teaching of the pulpit, and can be traced back to an imperfect or partial conversion and consecration of the Christian individual and the Christian church. When the pulpit shall proclaim in unmistakable terms, the claims and requirements of high heaven upon men, showing that "God calls men everywhere to repent," not only, but also to "bring forth fruits meet for repentance;" that the religion of Christ not only requires a forsaking of the old, but a total surrender and consecration to the new life; that it not only asks for the heart, but, in its commission to disciple the nations, lays hands upon the purse strings of the commissioned; that in its very announcement of a free gospel, to an unsaved world, it necessitates the support of that gospel by those who are its friends. When the declarations of the Scripture are more earnestly pressed home to the conscience, that men should "nct muzzle the ox that treadeth out the corn," and "the workman is worthy of his such preach except they be sent; and when God's own claim to a certain proportion of his stewards' earnings, is firmly inculcated, under the Christian, as well as under the Jewish dispensation; when all of these conditions are complied with by the pulpit, we may expect to hear little complaint of meager giving.

1. Let the ministry preach the gospel of Giving; the consecration of our worldly possessions as well as our affections to the service of religion; and especially that a certain per cent of our income belongs to the Lord, | ing to listen to such twaddle!" which we are not at liberty to use for ourselves if we would.

2. Other things being equal, the more fervent and deep the spiritual life, the more treasury, so that every increase in Godliness and vital piety will not only bring a train of dant gifts to the work.

arousing greater interest. This may be done comments more or less appropriate to the

needing aid, by showing results produced and the support that it needs. For instance, ciety, or the local church, let it be known the amount of funds necessary; the failure that must result without them; and it will be a narrow soul that will not give his share according as the Lord has prospered him.

Faith here, works quite as effectively as elsewhere in religion. This information and | confusion and insipidity. inspiriting may come from the pulpit, from the press, or from the special organizationsas Societies and Boards, in their private or public social gatherings.

4. That every one may be enlisted in such a work, I approve of some system, whereby every member-old and young, male and female—has opportunity and is expected to contribute to the benevolent operations of the church. In this way the rising generation is educated to a habit of giving which even Scripture declares will not forsake them

when they grow old. 5. As all preaching is poor without practice, I believe the preacher himself may give a grand emphasis to all of his efforts upon this subject by setting his flock an example of liberality, by his own gifts to the various causes demanding help. In many cases I know that this seems almost impracticable, do you suppose Dr. L—— feels? He looks because of the very meager support that the minister receives; and yet, also, in many cases, the income of his parishioners is no greater than his own. I have known a church member who was noted for giving absolutely nothing for church work, who could get quite eloquent telling others what they might do for the cause, but such exhortations always fell flat, or came back to the speaker in unpleasant rebound. Many money consideration is required of them for benevolent objects. But I can hardly so regard it. Though our mission itself is benevolent, we are paid for it and sometimes, perhaps, quite adequately, the same as any other professional laborer, and if we should turn our attention to other callings, many of us would earn no more than now. If this be true (perhaps the statement will hardly bear careful scrutiny) or if it be not true, should not a certain amount of the the great enterprises for the redemption of the world? Our ideal plan of finding the required amount, is some form of the tithing

system, for all. Thus, with the proper amount of precept and practice, I believe the church may be led to a consecration of her means, with a resultant experience of richer joy and gladness at the more rapid and glorious triumphs of Christ's kingdom on earth.

#### HOW TO HEAR.

The day was sultry and stifling, and the people, crowded in the uncomfortable pews. felt the burden of their Sunday raiment almost unendurable. Farmers who had been accustomed all the week to bare throats and chests, sat choked and perspiring in stiff colhire;" that the world cannot believe unless lars and heavy woolen garments. Summer it hear, nor hear without a preacher, nor can visitors, airing their elaborate finery for the one day in the week, felt their laces growing limp, and longed for the freedom of breezy gowns, and the comfort of darkened rooms. The minister passed up the aisle and there was an impatient rustle like a universal sigh, as we recognized in the place of our beloved pastor, whose saintly virtues endeared him even to strangers, a young man fresh from the seminary, whose last feeble attempt at

"I'd go out if I could decently," whispered my pretty neighbor; "it is too much for flesh and blood to bear, and there is Dr. L-- in the audience; to think of his hav-

I glanced toward the reverend doctor. Yes it was he; the sunshine from the bare winhis face that we always said was like that of Advance. John the beloved, turned toward the young abundant we may expect will be the stream minister with a benignant smile. I thought of material gifts that will flow into the Lord's of the golden speech that was accustomed to drop from those lips, of the high spiritual experience out of which he drew strength and wisdom, of the rare gifts which made other blessings, but will bring more abun- him not only a counsellor to the wise, but an instructor of babes, and then I thought of the 3. The greater the interest in any religious minister before me. The hymns were no effort the larger will be the contributions greater torture than usual, and one could forgive the lack of harmonious sound in the that men will make in behalf of the same. evident zest and enjoyment of the choir. We may then induce greater liberality by The Scripture reading, interspersed with

by giving more information upon the work | text, and the prayer, crude and childish in thought and expression, was drawn out in endless repetitions. But all this was nothing to the sermon. It was one of those dreadif it be the Mission, Tract, or Education So- ful attempts at extempore speaking, so much stiffer than the stiffest reading, and infiwhat is being done; what it is proposed to do; nitely more trying, because of frequent interruption in the telegraphic communication between tongue and brain. For a brief moment the speaker would climb smoothly toward his climax, and suddenly, in the midst of what might have been eloquence he would be "switched off," and the sentence end in

> I do not know that the young man was conscious of failure; it struck me once or twice that he recognized his destinguished hearer, and was rather proud of his opportunity. But I felt an absurd sense of per sonal mortification; absurd because it did not in the least spring from any feeling of Christian sympathy.

> I tried to divert my mind by sly peeps into my hymn book; I watched a wasp crawling up the window, and counted the times he feil back again; I repeated half a dozen long poems, I did my best not to listen and I wondered if Dr. L-was listening, that he scarcely moved, and kept his thoughtful face steadily toward the pulpit, behind which an open window gave a refreshing glimpse of branches moving a little, as if a shower might be coming.

> It was over at last, and the congregation hastened toward home and coolness.

> "I wish I had staid at home and read a novel," said my neighbor audaciously; "I should be in a better frame of mind. How as calm and peaceful as ever; but I'd give a good deal to know what he was thinking of while that man was-dribbling.

Apparently we should soon know, for the destinguished divine was going our way, and graciously acknowledged a former slight acquaintance by joining us. He spoke of the beauty of the lake, the quiet of the village where Sunday had not yet become obsolete, the pleasant house of worship, and the reresidents, we felt some little stirring of pride preachers, doubtless, argue that their whole at his commendations, but I hastened to dework is a work of benevolence, and that no | plore the absence of our pastor, and to condole with our honored guest on having been

"I am almost ashamed to say I heard very little of the sermon," said the doctor smiling. "I long ago adopted the plan of listening with a view of getting something from them to help me through the week, rather than to see how I liked them as a whole. I never hear a sermon that has not something helpful in it, but I am afraid I sometimes take my share and go away to absorb it and so lose the rest. Now that young man gave me a thought in his commentary on the Scriptures preacher's income help to swell the gifts to that held my attention all through the service. You remember that he said of the Beatitude, "Blessed are they that do hunger and thirst after righteousness," that the benediction was pronounced upon those that were still hungering; that the blessing was not in being filled but in longing to be filled. The thought that it is not so much what we attain as what we long for, and strive after, that makes us blessed seemed to impress me

to the sermon as I ought." The good man went his way and my friend stared at me with eloquent eyes.

"Well," said she slowly "if Dr. Lcan find food in almost any sermon, I think suited to my capacity.'

She hung her hat on the plum tree and dropped contentedly into the hammock, and I went on musing.

"And if we hunger and thirst after rightwe are sure of our blessing. I'll write that down in my memory; 'The blessing is not in for and strive after that makes us blessed.' "

"I wonder where the young man found that idea," called my friend from the hammock; "he must have read it somewhere; sounds a little like Robertson, or maybe he into beauty. There's a gem for you; write it down, do; nobody remembers half the

bright things I say.' "The doctor was looking for gems, and evantly, at which there was an inarticulate the Sunday school Union. murmur about needle in a haymow, but I dow falling full upon his silvered hair, and had my lesson, and I laid it to heart.—The

#### FINISH THY WORK.

Finish thy work; the time is short, The sun is in the west. The night is coming down; till then Think not of rest.

Finish thy work; then wipe thy brow, Ungird thee from thy toil; Take breath, and from each weary limb Shake off the soil.

Finish thy work; then go in peace, Life's battle fought and won; Hear from the throne the Master's voice. "Well done, well done!"

#### PENTECOST.

The popular theory concerning pentecos is, that it was a Jewish feast occurring on the fiftieth day reckoning from the second day of the feast of unleavened bread; and by so reckoning many of our Seventh-day people attempt to prove that the pentecost, spoken of in Acts 2:1, did not occur on the first day of the week (Sunday), as is claimed by our First-day opponents.

It makes no difference to the Sabbath whether this particular pentecost occurred upon Sunday or upon some other day of the week, but it is our privilege and duty to understand as much of the Bible as is possible, and if the pentecost did occur upon First day we should know it and not try to prove it otherwise.

In the twenty-third chapter of Leviticus Moses is commanded to proclaim the feasts of the Lord in their seasons. "In the fourteenth day of the first month at even is the Lord's passover "(23:15). This was a fixed feast, occurring at even on the fourteenth day of the first month, each year, except in unusual cases, when other provisions were

The instituting of the passover, and what t was to commemorate is recorded in the twelfth chapter of Exodus: "When ye be come into the land which I give unto you and shall reap the harvest, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. And he shall wave the sheaf before the Lord to be accepted for you; on the morrow after the Sabbath the priest shall wave it" (Lev. 23:9.11). Now it is not indicated that this offering was to be celebrated at passover, but when harvest was come, and the time of harvest certainly vamarkable size of the congregation. As old | ried according to the duration of the rainy period. The Sabbath mentioned in the above quotation is not called the passover That you gave me the sympathy I crave, Sabbath, as many so construe it, but is simcompelled to listen to so incapable an in- ply called "Sabbath" and I see nothing to These trifles! Can it be they make or mar forbid our understanding it to mean the weekly Sabbath just as we do in other places where the word Sabbath is used unqualified.

We find this feast referred to in Exodus 34: 22, where it is called "the feast of weeks, of the firstfruits of wheat harvest." It is necessary to bear in mind that it is called, the feast of the firstfruits of wheat harvest, in order to determine at about what time in the year it would occur, as there was quite a difference between the time of barley harvest and wheat harvest. Travelers note this difference at the present day and it is plainly set forth in Exodus 9: 31, 32, "And the flax and the barley was smitten; for the barley was in ear and the flax was bolled. But the wheat and rye were not smitten, for they were not grown up." This shows that there was sus beholding him, loved him." Why did with new power, and I really did not attend | considerable difference in the growth and maturity of these cereals, and barley harvest must have preceded wheat harvest some weeks. We must conclude that harvest was quite protracted on account of the slow and I ought to be able to pick up something | tedious manner of reaping it, therefore when we read in Joshua 3:15," Jordan overfloweth all his banks all the time of harvest," and the banks were overflowed when Israel passed over into Canaan which was but four days ness a godlike beauty which he and he only eousness, and not intellectual entertainment, | before passover time (see Josh. 4: 19), it if it is the best things we are striving after, does not prove nor imply that wheat was ready for harvest at that time, as many thebeing filled, but in longing to be filled; it is ologians claim to day, because the facts connot what we attain, so much as what we long | cerning the time of wheat harvest admit of | the evil one.—S. W. Presbyterian. no such proof.

Rev. E. P. Barrows, in Biblical Geography and Antiquities says: "Wheat harvest begins (in Palestine) from the 7th to the 14th of sermonizing was still painfully clear to our didn't have it; he set some dry stick of sug- May, and barley harvest about two weeks gestion in the doctor's mind and it blossomed earlier." This would bring barley harvest about the middle of the second month (Jewish reckoning) and wheat harvest in the last of the month, which agrees with the calwe were not," I responded somewhat irrel- endar given in, "The Mine Explored" by

In the time of Hezekiah the passover was celebrated on the fourteenth day of the second month (see 2 Chron. 30:15). In the ond month (see 2 Chron. 30:15). In the inches long, weighing three and one-half next chapter we read of Israel bringing in ounces, was driven into a target composed the firstfruits of the increase of the field in the latter part of the second month. This agrees with the evidence I have offered before, showing that grain was not ripe at pass-over time, and that the wave sheaf could not of iron of over four inches. The inventor estibe presented before the Lord on the second mates that "with a three-inch gun, and day of the feast of unleavened bread. If the forty pounds of powder a projectile may be wave sheaf was to be presented to the Lord each year on the 16th day of the first month no vessel could be heavily plated enough to it would make the wave offering a fixed feast, afford any protection.—Messiah's Herald.

and would imply that harvest would occur at that time each and every year, and not vary as we know it does. In Leviticus (23. 15, 16) we read, "And ye shall count unto you from the morrow after the Sabbath. from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Here we have full directions concerning the numbering of the fifty days, and from what the numbering should begin. Again in Deuteronomy (16:9), "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginest to put the sickle to the corn."

We are not told to begin to number the seven weeks from the 16th day of the first month, but from the beginning of harvest. Begin the numbering on the day the wave sheaf was brought before the Lord, which was on the morrow after the Sabbath, and continue to number "even unto the morrow after the seventh Sabbath."

I believe the numbering began on Sunday and ended on Sunday each year, hence I believe the pentecost of Acts 2:1 occurred on Sunday as well as at all other years, and had no connection with the passover in any way. I have now given you the result of my study on this question, and if I am in error will some one kindly set me right through the columns of the RECORDER.

E. H. Socwell.

CHILLICOTHE, Ill., July 21.

#### TRIFLES.

What will it matter "in a little while" That for a day We met and gave a word, a touch, a smile Upon the way?

What will it matter whether hearts were brave And lives were true; As I gave you?

A human life? Are souls as lightly swayed as rushes are By love or strife?

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

#### TRANSFORMING GRACE.

"What a godlike beauty thou hidest!" exclaimed an ancient sculptor, as he gazed in deep thoughtfulness on a rude block of marble. The possibilities of the shapeless stone, if subjected to the strokes of his transforming chisel, were clearly outlined in his vivid imagination and prompted his enthusiastic exclamation.

In the Gospel we see Christ looking upon the rich young man who refuses to follow his directions, and loving him. "Then Jehe love him? Not because of his goodness, or willingness to be his disciple, which he was in the very act of refusing to be, but because of the possibilities he saw in his nature would he but submit his spirit to the moulding fingers of divine love.

And does he not behold the same glorious possibilities in thee, O disobedient soul? Rude, wicked, self-willed as thou art, he sees that his grace can make thee beautiful as holiness. Thou hidest beneath thy selfishcan call into actual being. Therefore, beholding thee, he loves thee. Obey him and he will make thee godlike; turn from him and thy sinful nature will increase in moral deformity until it becomes a perfect image of

#### SOMETHING MORE FOR WAR.

Mr. A. S. Lyman, a veteran inventor, of New York, has just brought out, according to the Scientific American, what it says may be termed "an accelerating cartridge." It is so constructed that the whole pressure of the gas arising from the combustion of the powder expends itself upon the ball, which gives it immense velocity over anything yet produced. The few experiments thus far made have yielded remarkable results. Thus, from a small, smooth bore gun four feet in length, five-sixteenth inch bore, with a powder charge of nine-tenths of an ounce, a projectile nine of nine plates of boiler iron each one-fourth inch thick. Eight of the plates were pierced entirely through. The projectile then curved upward into the body of the ninth plate, sent through a solid iron armor plate three feet thick." Should this prove to be correct,

### **Alissions.**

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

SEVEN years ago there were just five Congregational churches in New Mexico, Colorado and Wyoming. Now there are about half a hundred in Wyoming and Colorado, besides six in New Mexico. There was then but one church in Denver, now there are zeven. There were then not more than 15,-900 people in Denver; now there are 70,000.

It is well for Protestants to remember that missionary effort is by no means confined to them. A Catholic magazine, in reviewing the work of the Society of Jesus, counts up 3.592 Jesuits engaged in missionary work of one kind or another. This, of course, in cludes priests, scholastics, teachers, spiritual advisers and lay brethren. They have 2,500 atations, and are said to have converted last year nearly 9,000 adult heathen. It would seem that the Jesuit, like the Pinkerton detectives, may well say, "We never sleep."

An exchange truthfully says: It cannot be too distinctly borne in mind that the work of a Foreign Missionary Board is of such a nature that its annual appropriations must be definitely made at the beginning of the year, and when once made cannot easily be reduced. It does not employ men upon quarterly commissions—nay, so far as its missionaries from this country are concerned, its obligations are assumed for a life work. It has pledged the good faith of the church to those who, having put their hands to the plow, do not expect to turn back.

THE larger portion of the 100,000 square miles of territory of Wyoming, is a perfect garden, supporting at present over 1,500,000 head of cattle. In the mountains are gold, silver, tin and immense deposits of copper. There are two iron mountains, the one red hematite, and the other magnetic ore, the smaller of which is 1,000 feet high, and contains 1,300,000,000 tons of iron. Immediately below this are immense fields of lignite, a species of bituminous coal, large enough to supply the world. There are also large soda Takes, one of which contains 4,000,000,000 tons of soda which is worth \$50 a ton. Then, there are untold miles of petroleum fields which contain 1,000,000,000 barrels to the square mile!

#### FROM DR. SWINNEY.

SHANGHAI, China, June 2, 1885.

The first week in March was a pleasant time to us as a family, as we were then on our way in a house-boat to Soochow. Our children, two lady missionaries from Japan, one the Principal of the girls' school in Kiota, the other of the school in Osaka, together with myself and assistant, also Mrs.

Poo river in the midst of Shanghai, so that in following this creek up to Soochow, eighty-four miles distant, we had plain sailboat just before night with our satchels, bed ding, dishes, stoves, and food. It was a pleasant trip, though our quarters were cramped, with scarcely room to move about; but the boatmen were kind enough each forenoon and afternoon to let us get off on the high | the fields that are like well arranged gardens, bank for a walk in the fresh air along the with now and then groves of bamboo and path. These were pleasant walks through clusters of houses, the great net-work of caan interesting part of the country, with many | nals, the Soochow creek; and, far in the disnatives passing to and fro, and a view of the tance, twenty-five miles away, we could wide creek with its boats of various descrip- distinctly see the city of Soochow and the tions and sizes. Here we would walk and mountains beyond. Standing at this height talk of the past, the present, and of what we in the fresh air, with the beautiful scenes OPENING OF THE MARGARET WILLIAMSON HOS hoped for in the future. Many Japanese in- | below and about us, we could but think of cidents were mentioned, connected with the the superstition, idolatry, and misery in the missionary work there, which were of great homes within our view. So constantly occur interest.

"How could they make it so high?" This heart to the Saviour. mountain, Kwung San, has a city of the same name built at its foot, the city walls complace again.

We reached Soochow the third day just

gates in this country. The boatmen knew next morning Erlow and his little boy came said the hospital was called after the name the character of the people around us, and down early, inviting us to his home, about a of Margaret Williamson, who devoted seven felt the responsibility of their position, hav- mile distant. Here we had a Sabbath sering our windows closed early and requesting vice and met the members of his family tion of a medical building in China. Anthat none of us should come out on deck or which was a great pleasure to us. The eld- other person gave a thousand dollars, and make any noise to indicate that foreigners est daughter is, perhaps, about sixteen years some small sums were given by invalids.

After a good night's rest we awakened in the morning to find our boat going under the massive walls into the canal within the city. Here our party was divided, and it was my often Naziang, the second n indicating that mittee of Shanghai ladies had been aphappy lot to be invited into the family of | the first syllable is nasal—otherwise silent) | pointed to whom they were referred for Mr. and Mrs. Debose, of the Southern Presbyterian Mission. I consider it one of my bered that I was hastily summoned about a work. The speaker said this hospital, being greatest blessings in going to this city that I spent my time with such faithful workers, from whom I learned much of their manner of carrying on missionary work, and many ing school and learning of the progress of hospitals presided over by gentlemen physithings connected therewith, of great value to | their work in general. one beginning.

These friends have been in China thirteen vears. Mrs. Debose working first among the women and in a school. In later years, with her increased household cares, she has labored exclusively among the women, with whom she has had much success by her energy, quickness in the language, and her great love of the people for whom she is spending her life. Mr. Debose is also constantly engaged in preaching three times a day. On Sunday at 9 o'clock he preaches in his chapel, then goes up the city two miles to another chapel. where he also preaches; eating his diener, which he carries with him, he then conducts a Bible-class among his church members, after which he preaches again, and then comes down to the city in time for the four o'elock services among the few foreigners; in the evening he preaches again in his chapel or on the street. Thus he labors week after week and year after year, and the fruitage eternity alone will reveal.

We spent some time in visiting the City Temple, the Great Pagoda, which is eight stories high, and the Confucian Temple in the southern part of the city.

One great object in coming to Soochow was also accomplished in studying the plans, improvements and accommodations for treating the Chinese in Dr. Lambuth's Hospital and Dispensary, in view of the building Mr. Davis was soon to erect for the treatment of the sick daily coming to me.

able to remember in our visit, our friends accompanied us to our boat on Wednesday evening, when we started on our homeward

Coming the next day to Kwung San again, we anchored near one of the gates. Accompanied by the captain and two or three of the boatmen, as a guard, we entered the city and were taken to the foot of the mountain held sacred by the Chinese, which we commenced number consisted of Mrs. Davis and the two to ascend. First there was a long, grassy slope, then a climb up steeper places, finally we ascended by well-laid stone steps, now winding and twisting about, now up steep ascents, again along gravelly walks, again up and makes a venerable appearance, with his mind if it does not always bring to a full Danie's cook. Outside were six men to manage by the side of the bold rocks, stopping every long robes, gray beard, and sightless eyes. knowledge of Christian truth: At a certain now and then to rest and look off upon the The Soochow creek empties into the Wong | city below, and the beautiful country beyond. Our advance grew slower and slower, but finally we climbed a straight stairway to a convent above, and turning to the right we found ing and plenty of room. On our way we the top had been leveled off, being about were to anchor each night. We came on the two acres in size, with a seven story Pagoda in the center. This Pagoda is evidently ancient, as it is partly in ruins, though at present work is begun for its repair.

We walked around the edge at this great height and looked off, beyond the city, upon to our minds the familiar lines, "Though The last day we saw before us, for hours | every prospect pleases and only man is vile." before reaching it, one lone mountain, the We understand there is but one preaching first we had seen since approaching the shores | station in all this city, the missionary comof China. It was lofty, symmetrical, with a ling once a month. The young man Ts Sen pagoda upon its summit. It was strange to | Sang, whom Mr. Davis baptized last Sumsee only one mountain in all this part of the mer, is a native of this city; when coming Mission, with Dr. Reifsugder, lady physician, country, and we were not surprised to hear down to Shanghai to teach, there he heard Susie ask, before she could realize what it was, the story of the gospel, and finally gave his a large number of foreign and native citi-

frequently to enjoy the view. The dialect of Boon, of the P. E. Mission, to the chair, pletely encircling its base. As we stopped this people is not the same as that of Shanghere on our way back, I will mention this hai, but on going through the streets, aside remarks referring to the fact that his misfrom their speech, we saw no difference.

After passing some distance from this city, after dark, too late to enter the gate. Here we turned into one of the many canals to go | upon Dr. Jamerson, one of the physicians we tarried all night, just outside of this great across the country to visit the town of Leoo, of Shanghai, who spoke very flatteringly of city noted for its wickedness, in the throng the home of Erlow, reaching this place at the skill of the lady into whose hands was

of age, the younger twelve, and the little boy about six years old.

of several of their number at that time. Here

had much to be thankful for in the bless- medical skill to the women of China. ings of our journey and safe return.

time among the sick. Often the crowds in the yard and on the veranda are more than I boys in Mrs. Davis's school, I succeeded in my whole time in diagnosing the cases, the others filling the prescriptions as rapidly as the day before, and that on their boat that yard waiting was so great that only one of cure. their number succeeded in getting in to see me; they then left, she refusing to go home, stayed all night in Shanghai among some who said he did not know the exact position relatives and so came the following day. he occupied. If he was to reply to the form-The very next number that I treated was a | er speaker, he would say that this work younger woman, who said she came the day | should have the sympathy and support it before, and that on their boat there were deserved. He was in a position to speak of twenty-six sick ones, and on account of the the benefits of the healing art as the Doctor press, not one of them was able to get in to | might not be willing to claim. The healing see me, but all returned home excepting her- art has much the same effect upon the mind self and her two children, who stopped in of the Chinese as did the miracles of Christ the neighborhood over night among friends. | upon the people of his time. (No doubt the All this was going on outside unknown to me, | Doctor did not assent to this statement, for while I was working so hard within. These | in a recent public discussion he had taken a two companies alone made over fifty bold stand against miracles, discarding them And, for the first time in thirty-seven years, After so much that is pleasant and profit- that were obliged to go away without treat- as unworthy of credence.) It is a process of it was announced that the Annual Conference ment, in one day.

whole neighborhoods with them.

earnest. As many of the first ones as can | cessfully Christianized until the women are possibly be seated are then brought in the reached with the gospel. He told the fol-As the Chinese respect the aged they gener- | place cholera was taking off many victims, ally listen very quietly, though sometimes and the very poor did not know how to prothey ask him many questions about what he vide for the burial of their friends, so valove, when a woman said over and over, as was notified that a man lay dead at his door, though to herself, "our Heavenly Father, evidently for him to bury. The missionary, she listened to take in every word.

bers that come for bodily relief. That | velopments. He went again to see the man many may learn of the Great Physician is our daily prayer.

Very truly yours in the work.

PITAL.

SHANGHAI, China, June 4, 1885.

The Margaret Williamson Hospital, erected at Shanghai, just outside the west gate of the native city, and less than a quarter of a mile when he died again he might become a from the Seventh-day Baptist mission, was donkey for this missionary to ride on in the hospital is erected by the Woman's Union in charge. Upon our arrival we found quite zens already present. The exercises were so must it be with all who receive the bene-Coming down the mountain we stopped opened by the appointment of Rev. Bishop fits of foreign skill. who offered a brief prayer, and made a few sion was the first to begin woman's work for women in China. The chairman then called

thousand dollars of her property to the erec-The whole cost of the building and premises had reached \$12,000. The ladies present The next day we continued our journey | were appealed to for sympathy and support reaching our friends at Nanziang (written in carrying on the work. A working comearly Monday morning. It will be remem- information regarding the wants of the year ago to attend this family in the illness | devoted to medical work among women, would do a work long since needed. He we spent a pleasant day in visiting the board- said that women very seldom would come to cians, except in the most general cases. Reaching home the following afternoon, we | This hospital would extend the benefits of

While the speaker's remarks in general Since my return I have spent most of my were good, they did not savor much of Christianity, but we could not expect one who has gained for himself the name of a can attend to. One day through the kind- bitter opposer of the Scriptures and Chris ness of Mr. and Mrs. Davis in helping, with | tianity in general, to speak differently. my assistant, teacher, and two of the largest | There was not the slightest reference to using medical skill as a means of evangeliztreating one hundred and fifty-six, spending | ing those who received its benefit. It is a query to us why a person entertaining such opinions should have been chosen to take the giving; and when asked if they felt possible. The following day among the pa- such an important part in the opening of a themselves poorer for giving, a number tients was an old lady who said she was here | missionary hospital. I suppose it must have | spoke out, 'Oh! no.' How many Baptist been on account of his influence among a came a long distance there were thirty certain class of wealthy merchants whose sick ones, but the number of patients in the sympathy and support it was desired to se-sum in twelve months would be gathered to The next speaker was Rev. Mr. Bamford,

pastor of the Union Church of Shanghai,

working through the physical to the spirit-It has now become generally known | ual. Christian missions in the East have through the country that I treat the Beri-beri | found medical work to be a great power for cases on Mondays. Many coming several good, both in India and China. Mr. Bamtimes for treatment, others again having re- ford was a resident in India for several covered, bring their friends and sometimes | years, and had seen much of the work there. He said the Zenana work there was one of If you could see them coming very early the most fruitful departments of the work. in the morning to get the first numbers at | So in China, work in behalf of women is | took them all with him, the other took his the gate, you would think them truly in full of promise. China will never be sucroom when the blind preacher, Ching San, lowing story which shows how Western skill preaches to them. He sits in an arm-chair and good sense would effect the Eastern is saying. One morning he was telling them | rious ways and plans were resorted to. One so pleasantly about our Heavenly Father's morning the missionary living in that place our Heavenly Father," and then spoke out looking at the man, was not sure he was to the preacher and asked him what he meant | dead, so he ordered some of Davis's Pain by talking of a father in heaven. He was Killer and some straw, and waited to see the very glad to explain to her of the One above | development. He looked at the man again whose love exceeds an earthly father's, and and was less sure he was dead, so ordered more straw and another application of Da-So the gospel is daily preached to the num- | vis's Pain Killer, and waited for further deand now he was sure he was not dead. He took him into his house, got him thoroughly revived, put on him a suit of his own clothes (for the man had none, which accounts for the use of the straw); and the man went shop. She began telling him he must die, home to the astonishment of all his friends, who said the foreigner had called back the spirit of the dead man. The man himself always manifested a great deal of interest in the missionary, and was known to pray that opened June 3d, at 4 o'clock P. M. This | next world. While this case may not be in exact line with the work of this hospital. and the remedies used may not be regarded orthodox, yet it does show that the mind of this poor ignorant man was influenced for the better, by the treatment he received, and

take a look through the building, after which they would be served to refreshments. The building is a very fine black and red ef desperate people that crowd about the four o'clock the day before the Sabbath. The committed the work of this hospital. He There are three main rooms below, besides his hand out eagerly for the fatal pipe.

the hall and dispensing room. There are three corresponding rooms above, with small private rooms and bath rooms. I would judge some fifteen or twenty patients could be accommodated at one time. I believe they entertain hopes of enlarging their accommodations as soon as means will permit. We expect that the commendable effort of these ladies will succeed, and that much good will be accomplished, and that through these medical efforts many women will be brought from degradation and heathenism into the enjoyment of the abundant grace and mercy of the gospel. D. H. DAVIS.

A GLASGOW Baptist minister writes :-"Gather up the fragments. "About ten months ago a sermon was

preached in Glasglow from the above text. A young Christian woman, teaching in a blind institution for poor women heard it. On returning to the institution she mentioned the sermon to the women and girlsnot many-under her charge, and proposed with the hearty consent of all, to husband money-fragments for foreign missions. The poor women and girls, with an enthusiasm to shame many 'up higher,' began dropping into boxes their farthings in the name of Christ and the heathen. Ten months have just passed, the boxes have been opened, the fragments counted, and £6 have been handed us for China, with a hearty 'God speed,' and with hope of more farthings to follow. The writer, in thanking this hand. ful of poor women, was much touched with the tender heartiness which accompanied families in Great Britain do not 'gather up the fragments!' If the thousands didmen, women and children—what a royal buy bread for heathen millions, the subiects of the Saviour's sympathies. How grateful we shall be if this note stirs Christlike attention to the 'fragments' hitherto lost. Parents, talk this matter into the hearts of your children and induce them to procure missionary boxes for their coppers and farthings. Try for one year."—Missionary Herald.

THE rigorous enforcement of the law during the past few months against polygamy has created such a panic as was never before known in Utah. President Taylor and his counselors and the apostles, bishops, and elders, who all "know that Polygamy is from God," have scattered in every direction and cannot be found.

on April 1st would not be held in Salt Lake City, but in Logan. It is enough to make one sick to think of the wicked indifference with which the government has trifled with the iniquity for twenty years.

The polygamists here are being frightened

About the middle of last March, two of the most married men in the place left town for safety, one man who has four wives here two younger wives, who are the daughters of his first wife, with him, the old wife and her grandsons are left here.

The Bishop and other polygamists have sent their second wives away, so claim only to have one wife now.

#### NEAREST WAY TO HEAVEN.

When Mr. Whitefield was preaching in New England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her ittle daughter, about ten vears of age. After a time it pleased God to touch the heart of the little child and give her the hope of salvation. In a transport of joy she then exclaimed: "Oh, mother, if all the world knew this! I wish I could tell everybody. Pray mother, let me run to someone of the neighbors and tell them that they may be happy and love the Saviour." "Ah, my child," said the mother, that would be useless, for I suppose that were you to tell your experience, there is not one in many miles who would not laugh at you and say it was all a delusion." 'Oh, mother," replied the little girl, "I must go over to the shoemakers and tell him; he will believe me. She ran over and found him at work in the that he was a sinner, and she was a sinner, but that her blessed Saviour had heard her mother's prayer and forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with surprise, and his tears flowed like rain. He threw aside his work, and by prayer and supplication sought mercy and life. The neighborhood was awakened, and within a few months more than fifty persons were brought to the knowledge of Jesus and rejoiced in His power and grace. -New York Observer.

ONLY lately in London a gentleman was going around with Mr. Piercy, the devoted friend of the Chinaman, to visit some of After this the Chinese were addressed by the opium dens in the East End. In one of Rev. Dr. Woo, a native, telling them about | these, they entered into conversation with the work, and urging them to be liberal in one of the poor enslaved victims. Unconaiding it. The friends were then invited to scious that he understood English, the gentleman remarked to Mr. Piercy that they were killing themselves with the opium. With a look and a tone never to be forgotbrick structure, two stories, with corrugated iron roof. It looks more like a residence of Christian English kill us. I hated it once, some wealthy merchant than like a hospital. but now I love it, "and again he stretched

Sabbath Ba

"Remember the Sabbath-day Six days shalt thou labor, and d the seventh day is the Sabbath of

VARYING PHASES OF THE SAI

There is scarcely a quest the faith and practice of th is receiving more attention time than the Sabbath ques questions is there greater ion. It is the object of thi to state some of these varying space is too limited to und the arguments usually put of these various opinions; bu we may state them.

As to the day of the Sabba versal agreement that, thre Testament time and teaching of the week was the only known. It is also pretty that, in all references to the in the New Testament, t means the seventh day of t other day. At this point, sity of opinion begins. into classes:

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2. Others teach that the f ment was done away in C instead of the Sabbath, we celebration of Christ's res first day of the week. T lacks confirmation from the is not stated that the Sabbat nor is it clear that Christ ro on the first day of the we Scriptures anywhere show the week should be kept in

3. Others declare that no of the week is meant in the but that one day in seven. part of the time, is all the What day of the week one ke then, upon the point at wh count for his six days of lali six days begin on Wednesd day would fall on the next I

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In all these diversities amid these varying question way clear and plain, man one question which, if h will lead to light, and saith the Lord?" Whatever on this, as on every other safe to follow.—Evangelii.

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out eagerly for the fatal pipe.

### Sabbath Beform.

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

#### VABYING PHASES OF THE SABBATH QUESTION.

There is scarcely a question, relating to the faith and practice of the Church, which is receiving more attention at the present time than the Sabbath question; and on few questions is there greater diversity of opinion. It is the object of this article, briefly the arguments usually put forth in support we may state them.

As to the day of the Sabbath, there is universal agreement that, throughout the Old Testament time and teaching, the seventh day of the week was the only weekly Sabbath known. It is also pretty generally agreed that, in all references to the weekly Sabbath in the New Testament, the term Sabbath means the seventh day of the week, and no other day. At this point, however, diversity of opinion begins. We group these us; and we are to do so, not so much by into classes:

1. Some teach that the law of the fourth commandment is perpetually binding; but that, since the time of Christ, the day of the Sabbath has been changed from the seventh to the first day of the week. No Scriptural authority has yet been found.

2. Others teach that the fourth command. ment was done away in Christ, and that, instead of the Sabbath, we have the weekly celebration of Christ's resurrection on the first day of the week. This opinion also lacks confirmation from the Scriptures. It is not stated that the Sabbath was abolished, nor is it clear that Christ rose from the dead on the first day of the week, nor do the Scriptures anywhere show that any day of the week should be kept in memory of that

3. Others declare that no particular day of the week is meant in the commandment, but that one day in seven, or one-seventh part of the time, is all that is required. What day of the week one keeps will depend, then, upon the point at which he begins to count for his six days of labor. Thus if his six days begin on Wednesday, his seventh day would fall on the next Tuesday, etc.

4. Still others teach that the Sabbath was not changed nor abolished in the New Testament, but continued from the decalogue, through New Testament times, down to the present time, and should be observed by all Christians now, as in the Old and New Testament.

method of observing the Sabbath. Is it for simple bodily rest, or does it require a religious observance in order to be kept properly? May it be spent partly in worship and partly in pleasure seeking?

Again, does the Sabbath look backward to creation alone? Or has it a look forward, telling of the rest that remains for the people of God, after the world's long week is over? In all these diversities of opinion, and amid these varying questions, there is one one question which, if honestly followed some living rooms attached to the schools. practicing the art with another than by will lead to light, and that is, "What saith the Lord?" Whatever his Word teaches

#### SABBATH OBSERVANCE.

safe to follow.—Evangelii Harold.

The following is from the pen of Dr. Wm. M. Taylor and is clipped from the Baptist Weekly. As is usual with him, Dr. Taylor however, and were looking for better things. has gone very close to the heart of this question, so close, indeed, it seems strange that, with his clear head and noble heart, he has not seen and acknowledged the whole truth. He well states that the question of Sabbath or that the maintenance of the proper regard for the Sabbath depends more upon the attitude of Christians themselves towards it | The standard of scholarship must consequentthan upon the use of the weapons of legislation. In the closing paragraph of the article, Dr. Taylor boldly faces the fact that the popular opinion regarding Sunday is such that there is little hope of maintaining it as a sacred institution. He says truly, "The average church member does not seem to believe in a sacred Sunday, nor in divine worthlessness of the whole system. The colobligation to treat it as a Sabbath." Has it | lege must, in that case, either impose upon never occurred to Dr. Taylor to point out to a mature professor, with a full salary, a task these recreant Christians the Biblical reasons why they should believe in a sacred Sunday? And, has it never occurred to him that, until

than as a sacred day? Thus it certainly will be. The only way we can see to save the Church from the fate to which the Sunday is rapidly hastening, is to cut loose from the delusion concerning the Sunday, let it go back to the heathen sources whence it came, and seek again to build the Church on the plain teachings of the Word of God:

Church consistency in the person of each member would be protection to all. It is manifest that we Christians must make the most of the Sabbath in our homes and in our to state some of these varying opinions. Our churches, if at least we mean to conserve it space is too limited to undertake to repeat in our cities and in our States. So soon as we become careless and indifferent about it, the one reason for the selection of first day of these various opinions; but, as already said, of the week, rather than any other, for the periodic day of rest, will disappear.

If there had been no Ark of the Covenant in the inner sanctuary of the Tabernacle, there would have been no outer covering of curtains round the Tabernacle court. And so soon as, in the holy of holies of the Church, the Sabbath is disregarded, the curtain of legislation that encloses its outer court of rest will be removed. The responsibility rests on us, therefore. We are the Thermopylae of this conflict to stem the incursions of the enemy that would take it from weapons of legislation as by our own earnest and holy Sabbath-keeping. Our conduct here will do more even than our words. Let us make the day the happiest of the week in all our homes. Let us prize it for its intellectual and spiritual stimulus in the house of God, as well as for its physical rest. Let us avoid all traveling for business or driving for amusement during its sacred hours. Let us regard it, not as a restraint to be chafed under, but as a precious gift to be religiously guarded from all sacrilegious hands, and then we shall have nothing to fear from any influences in the land.

The foregoing ought to be carefully noted by our religious teachers and people. It is evident, however, that the proper regard for Sunday can never be gained without an entire change in public opinion among church members. Religious teachers in the pulpit and out, have so long taught no-Sabbathism that even a portion of the Church has accepted the theory that there is no sacred Sabbath under the gospel. The average church member does not seem to believe in a sacred Sunday nor in divine obligation to treat it as a Sabbath. Hence the wholesale desecration of it increases.—Baptist Weekly.

### Education.

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

#### EDUCATION IN MEXICO.

Thomas Cushing, of Boston, in the last Journal of Education, gives an interesting account of the school system of Mexico, There are also different opinions as to the from which we make the following extract:

The city of Mexico has a system of municipal free schools covering the compulsory education of both sexes and all ages, from the rudiments of learning up to a degree of proficiency that qualifies students for the commencement of professional study. The schools are kept largely in portions of old convents or other church buildings which have been secularized, and afford much bet ter accommodations than could otherwise be afforded; but the teachers are not ecclesiastic, and in the lower grades are mostly things better by living with a pastor than at women. The salaries are fair, the lowest in a seminary is like saying that one can beway clear and plain, marked out; there is the primary grades being \$50 a month, with come a better civil or military engineer by or \$2,000 a year. The amounts have been reasonably satisfactory, compared with the on this, as on every other subject, it is emoluments of other positions and the exof payment been secured; but I was told by the teachers of the highest public institution, corresponding in some degrees to our Institute of Technology, that under the last administration they had received no pay for nine months; they held on to their positions,

#### THE NEED OF ACADEMIES.

We need a high order of academies that they may become nurseries to our colleges. able faculty. The danger will be that all other considerations must yield to the inexorable demands of pecuniary necessity. ly descend towards that of the academy.

If it be said that colleges, with their various courses lately introduced, have a place for everybody, we reply that if this is really | Sears. so, nothing could more effectually show the unworthy of his high literary attainments, such reasons are given, the Church will con- erable opposition to the academy, to the ployed." The truth of this is especially val- names. There is no surer evidence of weak- houses and lands for themeslves.

as a day for recreation and pleasure rather position of such degradation to a student in Science is specializing every employment. good reasons with which to defend his cause. the reputation of that school of learning of vocations will prove the only individual own cause better by keeping still. which shelters under its wings the dupes of safeguard. What industrial future is there No man shall dictate to you or to me as to such puerile absurdities. I never knew an for the man who can use his hands only how wide or how limited shall be the sphere institution which tried the experiment whose when a machine is invented that takes the of our influence. Neither shall they stick officers did not privately express contempt place of a thousand pairs of hands? Ob- the stakes as to where or how, we shall

We must, then, have good academies for the sake of the colleges, and the latter must | will continue to increase with the progress | lic prints. No man has any right to say be distinct from the former, and not un- of humanity. It is the tendency of every how large a proportion of the human race gratefully ruin them by descending from trade to become an art, and of every artisan the minister of truth may have upon in their own level to, and thus interfering, with to become an artist in his specialty. And heart and may try to save.

proper sphere and keep within it. If they descend below it, they perform an unnecessary work for which better provision is made who becomes nothing but a sciolist, and makes himself ridiculous.

But by whom shall such academies be founded and supported? It must be done by a body of public-spirited and influential men, voluntarily associated for this purpose And there is generally found no bond of union for enlisting men in the enterprise so strong, so permanent and reliable as that which unites a Christian denomination. Other associations for the support of acidemies are held together by too slender a tie. They rest on compromises, and are too negative in their character. There is a want of single overpowering motive for contributing funds and conducting the affairs of the school with diligence and care. A coporation made up of heterogeneous materials, with a vague, feeble interest in common, will be likely to do little more than meet once a year and pass formal votes. Such a corporation will lack vitality and power. Nor will it be any better if the academy is a private establishment, owned or controlled by one man. It will be variable in its character and subject to all the chances and changes of individual fortune; and at best it will be conducted in the interest of the proprietor. -Dr. Barnas Sears.

#### THEOLOGICAL SCHOOLS.

THE Christian denomination which neglects to provide for an educated ministry dooms itself to weakness and insignificance. Intellectual superiority is power, and gives influence everywhere. United with piety, it gives the ministry and church a controlling itself aright." power in the formation of public sentiment in matters of morality and religion.

If you would have an efficient ministry, select young men whom God has designed for the work; furnish their minds with discipline and knowledge; then educate them for their calling,—let them be thoroughly grounded in Christian doctrine; in order to do this, give them a critical knowledge of the Scriptures; let them learn God's teachings in the external and internal history of the church for eighteen centuries; let them mature in the knowledge and experience of ministerial and pastoral duties; and then let them go forth in God's name, and put on the

armor which the fathers are putting off. To say that a young man can learn these They increase, as the grades rise, to \$1,500 studying mathematics. All professional education is two-sided, theoretical and prace says: tical, and the latter element is founded on the former. Both are necessary. What sort | en public sentiment so as to ensure the penses of living, had regularity and certainty of Hebraists and Biblical interpreters should enforcement of the laws for the suppression with their parochial labors were to do all the homes and our loved ones. teaching? How would our young ministers be prepared to grapple with the fundamental questions which a secret or an avowed in- sweep the curse from out the whole land. fidelity is industriously forcing upon the public attention every day? They are set for the gospel. Surely this is not a time in which the church can dispense with heavy artillery, when that of the enemy is pointed | ples of "total abstinence." against her from every hill-top.

Who are the men that now stand on the If we fail to have them, we shall thereby walls of Zion with sword girded on, and blows in favor of both. no Sabbath, is the vital question on which, reduce the colleges to the necessity of ad-spear and shield in hand? Who are the your books, and contribute the strong articles to your reviews? Who discuss the fundamental religious questions of the day, both in great assemblies, and in the weekly religious press? There is but one answer,— The well-prepared student from a good acad- the ripest scholars and the ablest men that emy may even find himself degraded in can be found. The labors of this class of in the conscious assurance that the cause is the Freshman Class of an impoverished col- men, their power of working in centers of a just one. Let everything be done openinfluence with superior energy, and of diffus- handed and above-board. ing sound views of truth with masterly skill, cannot be dispensed with.—Dr. Barnas

#### EMPLOYMENT AND EDUCATION.

"A good education," says Dr. McCosh, tern grammar master, and thus set up a mis- in any sphere of labor in which he is em- stoop to vulgar personal thrusts, do not call ing forward to the day when they shall own

in this lies the true secret of the great need These academies must in turn know their of industrial education.—Lilian Whiting.

"Catholic mothers are training the future in the public schools. If they have a foolish | rulers of this country." It lets the cat out ambition to rise above it, they undertake a of the bag by further boasting that "upward mon of strong drink shall know that God is work for which they are not properly quali- of ten thousand Protestant children are at- in this work. May the power of the Highest fied. What can be more absurd than for one | tending Catholic Education Institutions in | abide in us and so give us courage to face man, without proper assistants and applianthe United States." This is the kind of this foe. ces to profess to do the work of a whole colfood that will choke the silly Protestants lege faculty, and by a few extra recitations who are thus giving ground for more insolin languages, mathematics and philosophy ent bragging in the assertion that "it is now to pretend to give a liberal education? In apparent that at the present rate, very few attempting thus to teach the liberal arts and | Protestant churches will be open in a decsciences he diminishes the attendance at the ade or two." It is time for Protes ants to college by retaining those who should resort | heed the admonition thus given, and at the thither, spoils the scholarship of the pupil, opening of the school year, rescue these ten thousand of their ch ldren from such a doom. -St Louis Evangelist.

> THE French Chamber of Deputies has voted an appropriation of \$800,000 to be expended by the State in maintaining and educating every seventh child born in French families. This action was taken to revive an obsolete law enacted during the French Revolution in the interest of increase in the French population. The present enactment applies to either sex, and is confined to the children of parents in needy circumstances. An attempt to reject this latter restriction was negatived by a vote of 260 to 121.

A GENTLEMAN who has had not a little to do with the education of the colored people of the South remarks that one great difficulty to be met with is the pernicious influence of a sort of cheap, pictorial literature. In some cabins the walls are papered with portions of the Police Gazette and other such vile publications, and the minds of the young early become accustomed to the hateful images thus thrust upon them. It were well f the example of Texas, South Carolina, Virginia and West Virginia were followed in all the South, as well as in many more States of the North, and the sale of the meretricious literature were vigorously prohibited.

### Lemperance.

when it giveth his color in the cup, when it moved "At the last it biteth like a serpent, and stingeth like an adder."

#### BRIDGETON, N. J.

Some Bridgeton (N. J.) papers of a recent date show that a lively fight is going on in that city over the liquor question. It is very significant fact that all the saloon men join in pronouncing every form of prohibition a flat, stupid failure, declaring that there receive instruction and counsel from one is more liquor drunk, and consequently sold, under prohibition than under the license system, and yet working and voting, to a man, for the license. Our Brother, Rev. T. L. Gardiner, of Shiloh, has been appointed to conduct the temperance column in the Bridgeton Evening News, which represents the prohibition side of this controversy. In his opening announcement, Bro. Gardiner

It shall be our aim to educate and strengthwe have, if our pastors, weary and exhausted of the rum traffic, in order to protect our

> We shall labor and pray for the day to hasten when constitutional prohibition shall

We join heart and hand with the mothers and sisters who are so earnestly at work the defense as well as the proclamation of through the W. C. T. U. and in all our churches, to redeem the drunkard from his cups and to train up the youth in the princi-

> In short we believe in both moral and legal suasion, and shall strike strong and earnest

We welcome to this column every one who ultimately, the life or death of the Church mitting classes of students who are not duly chosen champions of the church, and the is in sympathy with the work as thus exitself depends. The Church will do well, prepared, or of confining their instruction defenders of your faith? Who translate your plained. Shall be glad to receive any items also, to heed the Doctor's truthful words to a number too small for the support of an Scriptures, write your commentaries, prepare of interest or any incidents that may furnish texts from which to draw lessons upon any phase of the temperance question. Anything designed for this department may be ad dressed to Rev. Theo. L. Gardiner, Shiloh.

Let the friends move forward in this wor

Don't fear to sign your own names to what you write. Let those who are ashamed of their cause, and who feel that it will not stand the test of candor, do their work under cover or dodge behind a nom de plume, but we cannot. Don't stoop to the low level | business, and now wonder why they could of a blackguard, though he may heap upon not see before that the money spent in saqualifies a man to do a dozen different you the most scurrilous abuse. And if you loons belongs to those doing legitimate busiwhich could be performed much cheaper and things where an ignorant man could do only should ever find yourselves in close quarters, ness, and giving value received in return for better at another place, or employ a suballone. Education also enables a man to rise where you cannot defend your cause, do not cash. Men are now saving money, and look-

tinue, more and more, to treat the Sunday serious detriment of both institutions. A uable in these days of change in vocations; ness. The man who cannot find honest and an inferior college class is little adapted to mechanism is taking the place of manual la- and who can only shout "crank" and inspire in him a love of letters, or to add to bor and in this approaching re-adjustment "fanatic" every few words, would help his

viously, the practical need of intellectual "preach the gospel," whether it shall be all qualification is far greater in this age, and in the pulpit, or in both the pulpit and pub.

So, then, "the field is the world," and nothing shall swerve us from our purpose to hold up the light of life as long as we live. THE Catholic Examiner boastingly says: let all the Christian workers unite, let all the "watchmen" upon the towers join hands, and the day is not far distant when the de-

#### LIQUOR AND INSURANCE.

It has long been known that life insurance companies have refused to write policies on the lives of men who are much given to the use of liquors. The Voice, of New York, has been making some inquiries as to the light in which the liquor business is viewed by the insurance companies generally. We give below some of the replies which that paper has received in answer to these inquiries. The secretary of the Atlanta (Ga.) Home Insurance Company says:

"An extra charge of one quarter of one per cent is charged in the cities and towns of Georgia by us from those who sell intoxicating drinks. The reasons are many, principally that the business is a precarious one, draws about it reckless characters who abuse reason by drinking; and often they become opium-eaters. Whisky and opium will make of the best persons liars, thieves and imbeciles. The bulwarks of society are sound thinkers, that they may arrive at just conclusions, and brave hearts to follow convictions. We endeavor to avoid hotels, and do not insure bar-rooms. I have heard that a drunken shoemaker fired the Mitchell House. in Thomasville, a year ago. Since the Prohibition movement in Georgia, we see dark clouds on the horizon frequently, but following it comes the glad tidings, another whiskyshop gone. I am no temperance man except in practice and principle.

The Secretary of the East Texas Fire Insurance Company replies as follows:

"We make an extra charge of 50 cents on the \$100 upon buildings in which liquor is sold and drank, because experience has demonstrated that such risks are extra hazard-

ous. We do not write such risks at all now, and have not for two years. There has been a larger percentage of loss upon hotels than upon boarding-houses, but we have not attributed it to the liquor traffic. Such risks as frame country hotels have become so hazardous that we rarely write one now, except the moral hazard is known to be good beyond question, and we would not write one where liquor is sold. All companies in Texas refuse saloons now, and many will not write where a saloon is in the block."

The Standard Insurance Company, of Trenton, N. J., through its Secretary, J. M. Rogers, says:

"The rates of insurance are higher upon buildings where liquor is sold and drunk than upon other property. There is a larger per cent of loss incurred by our company through hotels where liquor is sold than in the case of an ordinary boarding house, and we charge a higher rate upon business blocks in a district where there are many saloons than in other sections.'

The Traders' and Mechanics' Insurance Company, of Lowell, Mass., reports:

"Our rates are always increased on buildings where liquor is sold."

#### ITEMS.

Mr. Henry Faxon has addressed a letter to the Massachusetts Legislature, recommending that the fine for drunkenness be increased from \$1 and costs to \$5 and costs. A bill to this end is now pending. Mr. Faxon thinks that the increased fine would undoubtedly reduce the amount of drunk-

By unanimous vote in the lower House, Massachusetts passed the bill for scientific temperance instruction. Ten States have this year passed similar bills that the children in the schools may know that alcohol is a poison. But it is said that the Massachusetts Legislature neglected to fix a penalty, in case the law is not complied with. It is hoped, however, that generally the provisions of the law will be carried

Labor has improved 100 per cent in the counties in Georgia where prohibition has been adopted. The business men are fast Becoming Prohibitionists, as a matter of

### The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, August 6, 1885.

REV. L. A. PLATTS, Editor.

REV. A. E. MAIN, Ashaway, R. I., Missionary

REV. E. P. SAUNDERS, Business Agent. TERMS: \$2 per year in advance; 50c. additiona may be charged where payment is delayed beyond the middle of the year.

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

In another column, D. E. M. says some things about the approaching session of the General Conference. In the paragraph relating to reports from the churches, he omits to say that the Corresponding Secretary to whom these reports should be promptly sent, is Rev. D. E. Maxson, and that his post of fice address is Alfred Centre, N. Y. Clerks of churches will please make a note of this.

"HEAVEN begins on earth. We must have a foretaste of it here, to enjoy its fullness hereafter. The apostle calls it, 'the earnest of our inheritance until the redemption of the purchased possession.' To carry out the figure, it is a small amount of the same kind, paid in hand, to insure the full installment in due time. That soul that has been born from above, that has Christ formed in the heart the hope of glory, and that is filled with peace and joy in the Holy Ghost, has a little heaven in his soul, that, if he is faithful, will expand into the fullness of the heaven to come. Unless we have this beginning of heaven in our souls here, we need not expect to enjoy the heaven promised to the redeemed hereafter."

VERY few persons know the potency of habit. We speak of evil habits to deplore them, and to point out the slavery of those who are their victims; but it does not appear to have occurred to many persons that habit in | thus to do must either spend his time in getdoing good is equally potent. It is, however, a matter of very great importance that all work undone; or, neglecting to qualify himforms of right doing should become habit- | self, do a work that were better unattempted. cific character of its own, but it is the habit- till a farm satisfactorily in the Summer and ual good or bad which gives character to the | teach school acceptably in the Winter, that individual doing the good or bad. In other | time is not now. words, what a man habitually does and thinks determines his personal character, whether he will make shoes or preach the rather than the occasional act which may be performed under special circumstances. The | manded with equal imperativeness that he importance of forming and cultivating a habit | fit himself for his chosen work, and make of right thinking and right doing, from early | proof of his calling by doing the one work of life cannot, therefore, be overestimated. | that calling, and doing it worthily, or find no Solomon evidently had something of this employment in it. This may seem exacting, kind in mind when he wrote, "Train up a but this is where we are, and we are here child in the way he should go, and when he is old he will not depart from it."

In our issue of July 9th, is an article by Rev. U. M. McGuire, on the Sabbath agitation in Indiana, in which, by way of illustrating a point, the writer says, "Let a Campbellite brother preach baptismal regeneration, and, presto, opinion does make a difference." We have just received a note from a reader, J. W. Caldwell, of Corinth, Ky., who is evidently a member of the denomination sometimes called by that name, asking that corrections be made in two particulars. Without opening our columns to any controversy on the subject, we cheerfully "The educated man is he who knows all Are we prepared to go? God help us that we own way, omitting some parts of his letter not necessary to give a clear statement. He says: "The writer should have known that we reject the name of Campbellite, which is a nickname. . . . As to baptismal regeneration, there is no person among us who holds or teaches any such thing or anything akin to it. We do hold that baptism (immersion), preceded by belief with all the heart, and sincere, radical repentance, is in order to remission of sins; that here God has promised to pardon all the past sins of the believing penitent."

#### "ONE THING I DO."

men are thought to be necessarily small; in- addition to a thorough knowledge of carpen- seems to me, the heat of Summer can best years of age when his parents and the family one, while a very large one may be a most capable of great thoughts or great achieve- try, has some knowledge of other branches of be endured by remaining quietly where you moved to Kansas in the Fall of 1857. Made lamentable failure. The true success of the ments. This is easily accounted for. To the mechanic arts, and who knows how to can have the most comfort, and that is at many minds there is a kind of largeness in turn this knowledge to account in his chosen home. Six in a tent, with thunder and light-baptized at the age of fourteen, by Eld. Ran-much "righteousness, peace and joy in the to all men. To such there is no nobleness in seeing a single truth clearly, in grasping oft-repeated words of Paul, "This one thing than the tent! Here you can do work that

habits of thought mark out the course of life him crucified." Apart from his power provided for the present season. which men pursue. And so the tendency, as an inspired apostle, probably no man of with far too many, is to choose a business or his age had a more profound culture than dence says, do that which must be done and the University of Alfred, N. Y., this Spring.

for it, fascinated with the idea that they can and yet we see him so subordinating all his clearly in the line of duty. One thing condress upon the subject, "Teachers and succeed in almost any profession where fate intellectual acquisitions to his knowledge of nected with my preaching on Sundays has or fortune may chance to place them. If Christ, and so turning all his multiplied pow- been of profit to me. It has taught me to be On account of his mother's serious illness, such men succeed in anything, their success ers to the one work of doing the will of better satisfied with our own people, with the is due to some accident in the case, rather | Christ, that, without any thought of exagger- | salary I receive, and their general disposition than to any true purpose or adequate effort ation, he declares that he knows nothing else, to attend divine service. When you come to on their part.

sufficient versatility of talent to be able to do | its close, so signal a victory. many things equally well, and do any of them with eminent success. In other words, the man who elects to do a variety of things must elect, at the same time, to be an indifferent workman in each of them. The old adage expresses the thought with more truth, perhaps, than elegance, "He who chooses to be a Jack at all trades, chooses to be good for nothing at any." One reason for this is it takes time to settle one's self easily into the harness of any work. During the process of the apprenticeship, the interests entrusted to the workman are exposed to dangers and to possible injury; and frequent changes open afresh all these possibilities, unsettle, and demoralize the business. Any business that is worthy of a man's endeavor at all, is worthy of a life-long purpose with reference to it. This principle is now being applied to different branches of the same

In the great watch factory at Waltham, Massachusetts, for example, from five hundred to one thousand hands are employed but not one is a watchmaker, in the ordinary use of that term, but each one makes a single part, and nothing else. By one set of men a screw is made; by another, a wheel; by another, a case; by another, the parts are put together, &c., throughout the entire establishment. In no other way could the great work move forward with success. In like manner, the world's work is too vast, that which is popularly called the force of | too intricate, and too delicate in its adjustments of part to part, for one man to think of doing it all, or even that he should do a little here and a little there. He who thinks ting ready to do many things, and leave the ual. A single act, good or bad, has a spe- If the time ever was when a man might

> The times demand that a man choose gospel; and having made his choice, it is denone too soon.

for teaching; another, for the practice of medicine, and another, for some mechanic art; and only when following the trend of mind possessed, will either do his best work. Other ruling passion grows not weak, he will conquer success. The one thing essential to this about one thing, and something about every- may be always prepared! thing." Such a man is quoted as authority

it firmly, and in making it the overmaster- I do," and in that other saying of the same must be done and could not be performed manhood has been to acquire a thorough eding purpose, the ruling motive of one's life. great man, "For I determined not to know there; there you could see and hear. Oh! ucation. To this end he spent time, energy Thought is the mainspring of action, and anything among you save Jesus Christ and how much has the Lake Monona Assembly and means. After many years of hard toil

and does nothing besides. With such breadth | go off to your preaching place on Sunday, The man of one idea is the great man, if | of ability, such singleness of purpose, and with | and find your congregation depleted and you only his idea be a worthy one, and it be such fidelity to one work, it is no wonder that inquire the cause, "some are setting tobacco worthily held. Few men are possessed of life, with him, was so glorious a success, and

### Communications.

#### WILL IT PAY TO STAY AT HOME?

Please do not superscribe "Texarkana" nor any other place, for then everybody would know who was writing you. I want to keep myself incognito, you see, for I am a little ashamed of what I am about do.

One of the last instructions given me when they left yesterday was, to write nothing for the RECORDER. But here I am at 4 o'clock in the morning; have been sitting here musing for half an hour, and it is not daylight yet. I do not usually rise so early, but I have found that when you cannot sleep it is much the best thing to get up and go to work. Not that I call what I am doing work, but then, that was work which I began to do half an hour ago, viz., commence my sermon for next Sabbath. I am alone in my house; am not afraid either. My folks have gone to behind. We have two more in our family than we had two years ago, and they were the Scott Church. not unwelcome when they came; and six are enough to live in a tent, twelve by fourteen. Will it pay to stay at home? We shall see. They were not gone more than an hour before it began to rain, and pretty soon sharp lightning with instant and heavy thunder he moved to Hounsfield and entered heartily will I trust." followed.

It must have struck very near, if it struck anywhere. The old adage, "Lightning never | 1842, which office he has filled with acceptstrikes twice in the same place," like many another, is not true. There is a house not more than a block from here, that has been struck twice within a short time, and I more than half suspect that sharp explosion last | Woodbridgetown Church; but, desiring still evening struck it again; my first impulse | better Sabbath privileges, he made arrange-Why that house has been struck repeatedly, I cannot tell; some say there must | changed his plans and settled in Crawford be something underneath the surface of the ground which attracts the lightning, for I heard it affirmed the lot was struck before there was any house there. When the electricity is playing its freaks all around us and the stunning explosions follow so instantly, how earnestly one breathes out the prayer | labors and joys, died and was buried beside for protection, for one's self first, perhaps, and then for those who have gone. Why for | yard on Lost Creek. one's self first? Not because you are necesculiar inspirations, and calls out one's best | lightning you fear, seems at the time nearest energies only when those inspirations hold | yourself. A fearful night to go into camp! and control him. One man has a passion God keep them from the lightning stroke, from the cyclone, from sickness! A damp night to sleep out of doors. God bless them, and may they all have a good time! How tenderly one feels toward the loved ones in qualifications may not be marked, but if his their absence! It does us good to be occasionally alone. But this lightning—for it was another thunder storm that woke us this is singleness of purpose—the pursuit of a morning, it is raining now, and the heavens single idea. This is not inconsistent with are lurid with electricity—how it brings us breadth of culture. It has been well said, in the face of instant death! We are afraid.

One thought I have about being left alone, only on the one subject of which he is the is, that one ought to be able to be contented acknowledged master; and the smattering of | in doing his ordinary and extraordinary work, knowledge which he possesses on the many | if he has any of the latter to accomplish, subjects is valuable to him as a workman, when others are off enjoying themselves. I chiefly from the help it is to him in the don't envy the disposition of some who are mastery of his one subject; and the more he never satisfied to remain at home, when othmay learn about the many subjects, the more | ers are away at the seaside and Summer recomplete is his mastery of the one subject. sorts. Professor Kenyon used to tell us boys, So it is in any department of work. If a it was a mark of a disciplined mind, to be mar is to be a preacher, that one work is able to return from a pleasure excursion and to absorb him. He will study men, and immediately take up one's line of work withnature, and books of various sorts, that he out any feeling of distraction; and I would may be the better preacher. The same thing add, another mark is, to be able to go right home of his sister and mother near Norton- thing that ye shall ask it shall be done for should be true of the carpenter, to a certain on with your work without any pleasure ex- ville, Kansas, July 22, 1885, aged 31 years, them of my Father which is in heaven." It is not an uncommon thing that one idea extent. He will be the best carpenter who, in cursion. And then as we grow older, it 6 months and 7 days. He was nearly four A very small meeting, then, may be a good ning and rain (God keep them!) and one dolph, March 14, 1868, and united with the Holy Ghost" possess the hearts and lives of These principles are well illustrated in the alone in a house of eight rooms, each larger

plants, it is a good day, there may not be another in a fortnight," vou see the difference. Our own people give me a better attendance and far better pay for what I do for

It is daylight, and now we will try the sermon. I think it will pay to stay at home. An elderly lady yesterday remarked, "Pshaw when your folks are all gone, it won't be long before you will turn face that way too." We shall see. PONTIFEX MINIMUS.

#### OBITUARIES.

#### Dea. Holly Welcome Maxson.

Deacon Holly Welcome Maxson died at Lost Creek, W. Va., April 14, 1885, aged 73 years, 3 months and 10 days. He was born | welcome them "on the other shore." in Brookfield, N. Y., and was the third of five children, all the rest of whom are still living near, Adams Centre, N. Y. While he was a child his parents moved from Brookfield to Scott and there his father died when he was only sixteen, but he helped manage ing. His other sister, Mrs. Sarah Babcock, have been since five o'clock last evening, and the farm and care for the family till he was of Long Branch, Neb., was here for a few twenty-seven years old. Soon after his fa-Lake Monona, six of them, and have left me | ther's death he made a profession of religion, was baptized by Eld. Joel Greene and joined

In 1835 he married Lucy Wells Burdick, of Scott, and God blessed them with two worthy children, the older, Dea. H. M. | Most High shall abide under the shadow of Maxson, of De Ruyter, and the younger, the Almighty. I will say of the Lord, He Chas. N. Maxson, of Lost Creek. in 1840 is my refuge and my fortress; my God; in him into the work of that church and was, there, called to fill the office of Deacon in ance and ability in all the churches of which he has since been a member. In 1858 he moved with his family to Fayette Co. Pennsylvania, within the bounds of the Old after the heaviest had passed was to go and ments to move to New Salem, Virginia, but on account of the breaking out of the war and family with the Cussewago Church. In 1872, still desiring to make his home in West Virginia, he came to Lost Creek and settled on the farm where he afterward died. In 1878, his beloved wife, who had shared his her mother and father in the lower grave-

Deacon Maxson was a remakable man, Again, every calling in life has its own pe- sarily selfish, but they are away, and the and a devoted Christian, and his life furnishes three good lessons:

1. He was a man of untiring industry He worked because he loved to work, on the farm, in the shop, in the Church.

2. He was a man of deep humility. How often he would say, "I am a great sinner," and then, with tears streaming down his cheeks, he would add, "but I have a great Saviour."

3. His heart was intensely loyal to his church. He wept, and prayed, and gave for the cause of Christ, and his tears, and prayers, and giving were a great blessing in every church of which he was a member and an officer.

On Sixth-day night he attended prayer meeting and spoke with peculiar tenderness, and with many tears, and the next morning at four o'clock, he was suddenly taken with a kidney disease lasting only four days; and thus passed away in Christian triumph, a servant of God, so remarkable for his diligence, his humility, and his devotion to

#### Truman Alonzo Petty.

TRUMAN ALONZO PETTY was born in Marshall County, Ill., Jan. 14, 1854: died at the of you shall agree on earth as touching any-Seventh day Baptist Church of Pardee.

The great ambition of his youth and early and much weariness and weakness of body, them." But you can not do everything, and pru- in different schools, he finally graduated from calling in life indifferently, with little Paul, and none knew better than he how to be content to forego the rest. Here I have and received from that Faculty the degree of on-reaching era of prosperity in the divine

Teaching," was prepared but not delivered. and his own fast-failing health, he came home before the Commencement Exercises of the University.

He came home to die. He has graduated into a Higher School, where a still nobler desire for acquiring knowledge, even the true and deep wisdom of God can be fully carried

He often expressed his deep consciousness of mistakes and sins, but as often expressed his abiding faith in Christ, consciousness of forgiveness for His sake, and through Him a hope of eternal life.

His disease was general consumption; he suffered much but endured with great

Many letters have been received for him from friends and schoolmates within a few days, but too late to be read by him. | Last has come the photographs of his Class. He would have greatly enjoyed looking at these expressive and intelligent faces, but there must be a little-waiting and he will greet and

His widowed mother, Mrs. E. W. Petty, who is somewhat recovered, and his widowed sister, Mrs. Hannah Vandenburg, administered faithful and tender care during these last weeks and days of weakness and sufferweeks previous to his death, but was not able to be present at his funeral. A large concourse followed him to his burial. A fellow. student of Alfred, Mr. C. A. Clarke, was one of the bearers. Sermon from Psa. 91: 1, 2. "He that dwelleth in the secret place of the J. J. WHITE.

#### THE COMING CONFERENCE.

The Seventy-first Annual Session of the Seventh-day Baptist General Conference is drawing near, and is to be held with the First Church of Alfred, commencing on Fourth-day, Sept. 23, 1885, at 10 A. M.

Each Church of the Conference is entitled to two delegates, and one additional delegate for every twenty-five members.

County, Pennsylvania, and connected himself all the churches, together with a printed A blank for church letter has been sent to circular urging that the blanks be promptly filled and returned before the 20th of August. It is earnestly hoped that every church will fill the blanks, as accurately as possible, and return them to the Corresponding Secretary, without delay, as it devolves upon him to make the report on the state of religion from these letters, before the assembling of the delegates.

In the fulfillment of their duty, the Executive Committee of Conference have prepared a programme for the work and worship of the sessions, such as they hope will best express our denominational attitude toward God, and the work he has given us to do, and fill us with aspirations for a better life and inspirations for a braver work and a holier consecration.

There seems to be an unprecedented expectation from one end of the denomination to the other, that the coming session of the Conference is to be the largest and most important in our history. In answer to this expectation, busy committees are planning ways and means to make the accommodations and comforts of the delegates all that

they can reasonably expect. Now suppose all these things do occur? Let it be the largest, best fed and slept assembly of Seventh-day Baptists that ever came together, will it therefore be the best session ever held? "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." "Where two or three are gathered together in my name, there am I in the midst of them." "Again I say unto you, that if two those who come together, be they few or many. The blessedness and out-reaching effect of any religious meeting may be exactly estimated by the nearness and prevalence of the Blessed One "in the midst of

Shall our coming Conference be made an thought as to adaptation to, or preparation do a variety of work, if occasion required; to preach next Sabbath and Sunday, that is Bachelor of Education. His graduating ad- life and "joy in the Holy Ghost," the be-

ginning of better days, of la lier purposes, and grander questions that are agitating and doubtless many are pray consummation. The heaven blessings for us as a Christian only remains for us to lift and take them.

Our outlook was never more

prosperity; our facilities for la never better; our powers and ties for achievement never equ tory. The very air is full of it is a question of supreme consequence we now rise up to the full stat pabilities; the full conception and our responsibilities; and hearted consecration of all we have, to Him who has called speakable honor of toil and glory, out on the field of a these "grand and awful time of the evil with the good. If we succeed in our spec

conservators of the Bible Sabi because we grasp the true, Div ing spirit and philosophy of rowness and bigotry towards a ring questions that agitate soc human weal will be sure to reac upon us as "Sabbath reformers other great errors and sins, be desecration, that are cursing calling down Heaven's avenge stands consistent and strong for mandment, must stand for a A dear brother from Chicago ing "that for some consecut various churches make the forth ference a special subject of pray less than this is to be expected "whose God is the Lerd."

> WASHINGTON LETTE (From our Regular Correspon

WASHINGTON, D. C., The last two weeks of tropic had an effect to thin the popu city in more ways than one. has been greater than was ever l The flight to sea-shore and been sudden and extensive, an hundred members of Congress ered impatiently about the sou have melted away. The offic are gone. The White House closed to all except those who a official business, while the Pr shirt sleeves, armed with a p water, is making a few appoint disappointments, and saying emphatically to the "cattle very powerful delegation of " besought him to allow them mo days to vamose their ranches, ranches which were not theirs dent replied in a brief note, w retary Lamar, that the time v extended. As a result: they wi upon the order of their goin once." Gen. Sheridan has an

ground, and the cattle kings:

have no alternative but to obey

The President, his Cabinet,

and Marshall McMicheal, will York next Friday to attend th Gen. Grant. The President mediately return to the city, b the northern part of the state: vacation. The White House, a buildings of Washington have a appearance. Literal miles of b have been used in draping them ized effort was begun to have place of Gen. Grant' changed but since it has been learned Park has been definitely select present at least, the subject is r tated. The matter is, however, permanently at rest. When Co that body will, in obedience to demand, almost certainly ask t reconsider its decision, so hastil under circumstances which proper weighing of all the consi tering into the case, and consen interment of the Great Captain the National Capital. In view imous expression of public op end, it is not easy to see how th tives of the people could do le popular request coming in that not well be denied. The fund for a national m

it is said it will henceforth be c with a first day subscription very promising beginning. It a ever, that the committee are t millions. This is to be regretted of taste and business good sens no occasion to spend a million it will probably lead to mortif and delay if the monument is be a pretentious scale. It is hope committee will not see fit to run Let the people be asked to lay the

on the tomb, and let the shat

Grant at Riverside Park, or Grant

apon the subject, "Teachers and ng," was prepared but not delivered. ount of his mother's serious illness, s own fast-failing health, he came efore the Commencement Exercises of iversity.

ame home to die. He has graduated Higher School, where a still nobler or acquiring knowledge, even the true p wisdom of God can be fully carried

ften expressed his deep consciousness akes and sins, but as often expressed ling faith in Christ, consciousness of ness for His sake, and through Him a eternal life.

isease was general consumption; he much but endured with great

letters have been received for him iends and schoolmates within a few it too late to be read by him. Last e the photographs of his Class. He nave greatly enjoyed looking at these ve and intelligent faces, but there a little waiting and he will greet and e them "on the other shore."

widowed mother, Mrs. E. W. Petty, somewhat recovered, and his widowed Mrs. Hannah Vandenburg, adminisithful and tender care during these ks and days of weakness and sufferlis other sister, Mrs. Sarah Babcock, g Branch, Neb., was here for a few revious to his death, but was not able esent at his funeral. A large conollowed him to his burial. A fellowof Alfred, Mr. C. A. Clarke, was one earers. Sermon from Psa. 91: 1, 2. at dwelleth in the secret place of the gh shall abide under the shadow of ighty. I will say of the Lord, He fuge and my fortress; my God; in him J. J. WHITE.

#### THE COMING CONFERENCE.

eventy-first Annual Session of the day Baptist General Conference is near, and is to be held with the nurch of Alfred, commencing on lav, Sept. 23, 1885, at 10 A. M. Church of the Conference is entitled

elegates, and one additional delegate twenty-five members.

k for church letter has been sent to churches, together with a printed irging that the blanks be promptly returned before the 20th of Auis earnestly hoped that every church he blanks, as accurately as possible. rn them to the Corresponding Secithout delay, as it devolves upon take the report on the state of rem these letters, before the assemthe delegates.

fulfillment of their duty, the Exommittee of Conference have prerogramme for the work and worship sions, such as they hope will best ur denominational attitude toward the work he has given us to do, with aspirations for a better life rations for a braver work and a

secration. eems to be an unprecedented exfrom one end of the denomination er, that the coming session of the e is to be the largest and most imour history. In answer to this n, busy committees are planning means to make the accommodacomforts of the delegates all that

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ppose all these things do occur? he largest, best fed and slept as-Seventh-day Baptists that ever her, will it therefore be the best er held? "The kingdom of God at and drink; but righteousness, , and joy in the Holy Ghost." wo or three are gathered together ne, there am I in the midst of Again I say unto you, that if two ill agree on earth as touching anyye shall ask it shall be done for ny Father which is in heaven." all meeting, then, may be a good a very large one may be a most failure. The true success of the t depends primarily upon how hteousness, peace and joy in the t" possess the hearts and lives of come together, be they few or he blessedness and out-reaching ny religious meeting may be exated by the nearness and preva-

coming Conference be made an which to begin and reckon an era of prosperity in the divine joy in the Holy Ghost," the be-

e Blessed One "in the midst of

ginning of better days, of larger plans, ho- from the grave represent this free will gift lier purposes, and grander success? are of gratitude. questions that are agitating many minds, and doubtless many are praying for such a only remains for us to lift up holy hands and take them.

Our outlook was never more portentious of never better; our powers and instrumentalitory. The very air is full of inspiration. It is a question of supreme consequence whether we now rise up to the full stature of our caand our responsibilities; and make a wholehearted consecration of all we are and all we have, to Him who has called us to the unspeakable honor of toil and sacrifice and glory, out on the field of achievement in these "grand and awful times" of conflict of the evil with the good.

If we succeed in our special mission as conservators of the Bible Sabbath, it will be because we grasp the true, Divine, far-reaching spirit and philosophy of reform. Narrowness and bigotry towards any of the stirring questions that agitate society and affect human weal will be sure to react disastrously upon us as "Sabbath reformers." There are other great errors and sins, besides Sabbath desecration, that are cursing society and calling down Heaven's avengements. Who stands consistent and strong for any one commandment, must stand for all the others. A dear brother from Chicago writes suggesting "that for some consecutive weeks the various churches make the forth-coming Conference a special subject of prayer. Nothing less than this is to be expected of a people "whose God is the Lerd." D. E. M.

#### WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 1, 1885 The last two weeks of tropical heat have had an effect to thin the population of this city in more ways than one. The mortality has been greater than was ever known before. The flight to sea-shore and mountain has been sudden and extensive, and the half a hundred members of Congress who had lingered impatiently about the sources of office, have melted away. The office seekers too are gone. The White House doors are closed to all except those who are invited on official business, while the President in his shirt sleeves, armed with a pitcher of ice water, is making a few appointments, many disappointments, and saying, "no" very emphatically to the "cattle men." A very powerful delegation of "cattle kings" besought him to allow them more than forty days to vamose their ranches, or rather the ranches which were not theirs. The President replied in a brief note, written by Secretary. Lamar, that the time would not be extended. As a result they will not "wait upon the order of their going but go at once." Gen. Sheridan has an army on the ground, and the cattle kings and cow-boys. have no alternative but to obey.

The President, his Cabinet, Col. Lamont, and Marshall McMicheal, will all go to New York next Friday to attend the funeral of Gen. Grant. The President will not immediately return to the city, but will go to the northern part of the state for a month's vacation. The White House, and all public buildings of Washington have a very sombre appearance. Literal miles of black cambric have been used in draping them. An organized effort was begun to have the burial place of Gen. Grant changed to this city, but since it has been learned that Central Park has been definitely selected, for the present at least, the subject is no longer agitated. The matter is, however, by no means permanently at rest. When Congress meets, Conference visitors that body will, in obedience to the popular demand, almost certainly ask the family to reconsider its decision, so hastily made and under circumstances which prevented a tering into the case, and consent to the final interment of the Great Captain's remains at the National Capital. In view of the unanimous expression of public opinion to that popular request coming in that form could not well be denied.

The fund for a national monument to Grant at Riverside Park, or Grant Park, as very promising beginning. It appears, however, that the committee are talking in the millions. This is to be regretted, for reasons a pretentious scale. It is hoped that the committee will not see fit to run into debt.

Secretary Whitney is candid enough to admit that, for obvious reasons, our navy officers know little about the construction consummation. The heavens are full of of iron ships, and he declares that the de- are after them? blessings for us as a Christian people, and it partment will go "modestly and deliberately" in its efforts to build up a modern navy. Some other nations would be better off, pecuniarly and as naval powers, if they obsered a similar policy. Millions upon millions prosperity; our facilities for large work were have been squandered by various countries Salt Lake City, and last before that, in in costly experiments, and, in spite of these Northern Wisconsin. He is working, in ties for achievement never equaled in our his- expensive lessons, it is true of other nations as of this that little is fixed in modern naval architecture. The nations of the old world have entertained themselves at considerable expense by first making great armored ships pabilities; the full conception of our work | that would withstand any gun, and then making great guns that would pierce the armored ships.

### Home Mew?.

ALFRED CENTRE.

Wm. M. Alberti, of Plainfield, New Jersey, son-in-law of President Allen, met with a serious accident while on his way from New York to this place, one night last week. A passing freight train sent some kind of a projectile through the window of the coach in which he was riding. Some portion of the frame of the window was carried away, and the projecting timber struck Mr. Alberti in the side and crowded him into the further end of the seat, breaking two ribs and quite seriously bruising his flesh. Fortunately the course of the projectile was so changed by this collision that no one else was seriously injured. Other windows were broken and fragments of glass were scattered quite freely among the passengers, some of whom were has been anticipated some months. scratched by them, but no one else was dangerously hurt.

Dr. Sheppard is attending the injured man who, it is thought, is getting along very well. An official of the railroad has visited Mr. Alberti to ascertain the extent of the inwith a view to determining what the duty of | public schools. the railroad company may be in the matter.

The Sabbath-schools of the First and Second churches are arranging to hold a picnic vicinity are invited to participate.

Several families are spending, pleasantly, Severe electric storms have prevailed durreasonable rates, at the University Boarding York. There has been much damage to been a great sufferer for more than two years. guests, some who were here one year ago.

he First church, on Sabbath, Aug. 8th, the day of Gen. Grant's funeral in New York.

#### Wisconsin.

enough to amuse or busy them. We have have been placed with the firm. It is besome building at present. Six dwelling lieved this marks the advent of better times houses are under way, several of which will in the iron trade be good ones and one, it is said, the best in

Ezra Goodrich has his new creamery in operation. He has made a good-looking ble of scating four hundred people, in the second story, in addition to the creamery proper, and a fine basement and living rooms for a family.

Fellows' Hall above.

roof of a house on which he was working to prevent a fall. He jumped down about twenty-four feet but came out unharmed

Conference visitors are soon to begin their flight eastward and the prospect is that Wisconsin will be well represented this year.

The Alfred students who are rusticating proper weighing of all the considerations en- about here made themselves useful by giving an entertainment for the Mission Band at the Junction Seventh-day Baptist Church July 21st. Mr. Alfred Allen gave readings, end, it is not easy to see how the representa- and Messrs. C. M. Post and Chas. Larkin, tives of the people could do less, and the and Mrs. Ida Tanner Cottrell furnished the music. A very enjoyable entertainment was afforded.

We have had an abundance of rain for it is said it will henceforth be called, starts some time making some trouble for the haywith a first day subscription of \$7,667, a makers. Some of the cyclones have come near enough to us to suggest the idea of danger. Little damage has been done here save of taste and business good sense. There is to tobacco sheds. The tobacco men have no occasion to spend a million dollars, and had some losses lately. July fourth ten toit will probably lead to mortifying failure bacco warehouses were burned with an imand delay if the monument is begun on such mense amount of tobacco. The high winds and cyclones have demolished a large num-Let the people be asked to lay their offering | ber of sheds, and now we hear that a severe on the tomb, and let the shaft that rises storm at Edgerton has flooded the village coming general election.

and has destroyed many fields of tobacco. that the devil was after them. May it not be that the powers that are higher than he

President W. C. Whitford is on the fly this vacation. He is like the Irishman's flea, when you put your finger on him he isn't there. When last heard from he was at part at least, in the interest of the alumni endowment fund.

#### Kansas. NORTONVILLE.

President W. C. Whitford paid us a flying education. It is earnestly hoped that his telling words will inspire earnest desires in some, at least, of our many young people, to go up to our schools of training. J. J. W. JULY 29, 1885.

### Condensed Alews.

The New York fund for a Grant monument in Riverside park, July 31 amounted to

George W. Baker has arrived at Boston from St. Louis on his bicycle, having covered the distance, 1,345 miles, in nineteen days of actual riding.

President Clevelan I has sent a subscription of \$250 to the fund for the rebuilding of Music Hall, in Buffalo, N. Y., destroyed by fire in March last.

Stanley Huntley, a well-known journalist, died in New York, July 31. His health has been declining of late years and his death Reports from the mining and agricultural

districts near Mount Carmel, Pa., show that great suffering is being experienced from the scarcity of water. The German-American Teachers' Conven-

tion, in session at St. Louis, July 30th, adopted a report protesting against the in- Hamilton, all of Milton. juries, both to his person and to his business, | troduction of temperance text books in the A water famine prevails in the neighbor-

nood of Ashland. Pa., and is growing worse every day. The dam which supplies Ashsometime soon, in which other schools in the day or two longer. There is much excite-

village, finding good accomodations, at very of territory, including portions of Minneproperty and considerable loss of life.

On Saturday, August 8th, consistent with Suitable memorial services will be held in the Grant funeral services in New York, upon the great organ, a requiem by a grand | large circle of friends. chorus and a memorial address.

Shoenberger's iron and steel works in Pittsburg, Pa., started up in every depart. Milton, in vacation, is not a fruitful field | ment except the nail factory, Monday, Aug. for news, though those who remain here find | 3d, giving employment to 2,000 men. During the past week numbers of heavy orders

the American Benefit Association, doing a ousiness of life, health, and accident insurance on the assessment plan, as a fraud. He building, with the Telephone (newspaper) of- also says the American Benefit Association fice on the first floor, and a good hall, capa- is a small corporation, conducted in a manner calculated to deceive the public.

The socialists and anarchists of Chicago held their annual picnic July 26th, at Ogder. Grove. The affair was conducted under the auspices of the International Working Peo-C. C. Ball is remodeling his hardware ple's Association, and its most noticeable store, making two stores below and an Odd | feature was the parade to the picnic grounds, in which some 3,000 persons, representing E. I. Burdick recently jumped from the half a dozen different societies, took part. Numerous banners and transparencies were carried, one of the former being large and of flaming red, being borne by the wives of four of the principal local socialist agitators. On one transparency was the inscription: "We mourn not so much General Grant's death as we do the little child who starved to death yesterday." Several fiery dynamiters essayed to speak at the grounds, but the wholesome influence of green grass and trees robbed them of an audience.

#### Foreign.

At Naples the church of Santa Anna, built in the sixteenth century, has been

It is reported that since El Mahdi's death his followers have been continually fighting among themselves.

'The register general's quarterly return estimates the present population of Ireland at 4,923 292, showing a great decrease, chiefly owing to emigration to America.

Cholera has begun to develop alarmingly in the south of France. During the last four days of July thirty-seven deaths were reported at Marseilles. One case is said to have occurred at Lyons.

The London Times declares that if Lord Randolph Churchill succeeds in dragging the cabinet into the discreditable intrigues he has entered into with the Parnellites, the opposition will be relieved of all fears in the

The Svet, Russian military organ, says One gentleman remarked that he thought that the Afghan force on the Russo-Afghan frontier is 20,000, and that the Russian force consists of thirty companies stationed between Penjdeh and Zulficar.

> The El Mahdi was ill only two days. There were no doctors present at the time of his death which occurred on June 20. The El Mahdi enjoined that his successor should continue to wage war with the Christians.

Extensive frauds have been discovered in the accounts of the Munster bank. Mr. Farquahar, one of the joint managers of the Dublin branch, is missing with £350,000 of the bank's funds. Warrants have been issued and sent in every direction to secure

The anti-vaccination congress at the Charlevoi, after an annimated discussion, resolved to urge the United States government visit, and gave us two stirring addresses on in the interests of justice and freedom to abolish the present alleged sanitary practice of compelling immigrants to submit to vac-

The papal allocution delivered during the consistory, July 30, condemns the Italian government for prohibiting the public carrying the sacrament through the streets to the sick, and for permitting the assemblage in Rome of the anti-clerical congress. It also renews the papal protest against the government's occupation of Rome.

Terrible and destructive storms, accompanied by thunder and lightning, have prevailed over the southern provinces. In Rabsie, the capital of the department of Arvugron, the lightning set fire to the priest's seminary. Many farm houses have been destroyed by the storm and many persons are reported to have been killed.

At Moscow sixty criminals, who had been sentenced to exile in Siberia, while en route, rose against their guards, and although unarmed, began a desperate fight for liberty. The battle lasted a long time and the soldiers were unable to conquer their manacled assailants. Twenty of them were shot dead, and thirty succeeded in escaping. Two of | tend. the soldiers were wounded.

#### MARRIED.

In Milton, Wis., July 28, 1885, at the residence of the bride's father, Mr. Edward Hamilton, by Rev. N. Wardner, Mr. FREMONT. C. WELLS and Miss IDA M.

#### DIED.

In the village of Wellsville, N. Y., July 25, 1885, of Bright's disease, EDMUND Brown, in the 74th year of his age. He came to Independence at the land with water will not last more than a | age of fourteen years, where he lived until thirteen years ago when he moved to Wellsville. He was a very successful business man, having accumulated a large property, leaving his family in independent circumstances, he has many friends and will be much missed. some weeks of the Summer months in our ing the past week throughout a wide extent He has left a wife and nine children and a large cir-

At Wood River Mills, R. I., July 20, 1885, of paralysis, Fones G. Wilben, aged 56 years. He has

In Johnson, R. I., July 28, 1885, of paralysis. GEORGE H. BURDICK, son of the late Ichabod Burthere will be memorial services at Chautau- his age. He lingered patiently for a long time for dick, of West Edmeston, N. Y., in the 64th year of qua. attended by the G. A. R. posts of the the messenger of death. He leaves behind to mourn vicinity. The exercises will include a darge his loss, a wife, three sons and a daughter and a

In Salem, W. Va., July 21, 1885, of consumption, Dea. Lodawick H. Davis, aged 69 years, 1 month, and 28 days. He was born near Salem, where his parents had recently settled, and his youth was spent amid the stirring scenes of what was then a new country. At the age of sixteen he made a profession of religion under the preaching of Eld. Alexander Campbell, and was soon after baptized by Eld. Peter Davis and joined the New Salem church. In 1835 he was married by Eld. Peter Davis, to Margaret Davis, a devoted Christian woman, raising a large family of worthy children; and The insurance commissioner has sent a on the first day of July, of this year, they letter to the Attorney General denouncing | had both lived to see the completion of fifty vears of happy married life. As a church member, his life was so pure and his walk so exemplary that in early manhood the brethrer called him to the office of deacon, and he filled this position with fidelity and self sacrifice till death. About seven years ago, he sold his farm and bought a pleasant home in Salem, just across from the church, so that he might devote the remnant of his days more fully to the Lord. Quietly and faithfully he did his part in holding up the pastor's hands and afterwards in leading the meetings and teaching in the Sabbath-school while his own family were ifflicted and himself i failing health. Tenderly and lovingly he watched over a son and then a daughter, as they sank away with consumption, well knowing that his own life was fast drawing to a close; but he was happy in his precious family and happy in the duties of religion. Just a month before his death his youngest son, Prof. T. M. Davis, of Alfred University, came to spend a few days with them, and the father's hap piness seemed complete to see all his children again. His death was so peaceful so full of heavenly joy that it seemed a fitting close to such a Christ-like life. Or the following day a vast concourse of people gathered at the church, where the services were held, and a sermon was preached from the text, "Mark the perfect man, and behold the upright; for the end of that man is peace." Psa. 37:37.

Russell Hoag, son of Reuben and Rachel Hoag was born July 3, 1806, in the State of New York and died July 21, 1885, in Mower county, Minnesota. He was united in marriage, May 12, 1831, to Mary Williams, of New York, with whom he lived 54 years. She is now left a widow with five children, all married. He was brought to Christ by the instrumentality of a Presbyterian minister. After his conversion, he united with the Seventh day Baptists being baptized by that people. On coming to High Forest to live, many years ago, he united with the Methodist Episcopal church. After a sickness of five years, in which his sufferings were great, he died in the faith of the gospel of Christ.

#### SPECIAL NOTICES.

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 held before the preaching service. A cordial invitation is extended to all.

THE next Quarterly Meeting of the Scott, DeRuyter, Cuyler, Lincklaen, and Otselic Churches will be held with the Otselic Church, on Sixth day evening, Sabbath, and First-day, Aug. 14-16, 1885,

with the following programme: Sixth-day evening, preaching by Eld. L. C. Rog-

Sabbath morning, at 10.30, preaching by Eld. L. C. Rogers, followed by communion conducted by Eld. J. Clarke.

2 P. M., preaching by Eld. T. Fisher, followed by a praise service led by H. C. Coon. Sabbath evening, sermon by Eld. F. O. Burdick. First-day, at 10.30, preaching by Eld. F. O. Bur-

2 P. M., preaching by Eld. J. Clarke. First-day evening, preaching by Eld. L. C. Rog-

All are cordially invited to come, and to come praying the divine presence to be with us in power upon this occasion. PERIE F. RANDOLPH, Com.

THE Quarterly Meeting of the Seventh day Baptist Churches of Rhode Island and Connecticut will be held with the Niantic Church, commencing Sabbath-day, August 22, 1885, at 10.30, A. M. Sermon, by A. E. Main.

Sabbath-afternoon, at 2½ o'clock, ordination of a deacon. Sermon, by O. U. Whitford, Consecrating prayer, H. Stillman; Hand of fellowship, A. A. Langworthy; Charge to the Church, I. L. Cottrell. Evening after the Sabbath, at 7½ o'clock, sermon, by L. F. Randolph.

Sunday Morning, at 10½ o'clock, sermon by O. D. Sherman.

Sunday afternoon, at 2½ o'clock, sermon by U. M. Babcock, followed by answers to questions from the

Question Box. Sunday evening, at 7½ o'clock, sermon by I. L.

O. U. WHITFORD, Secretary.

Notice is hereby given to all interested in the Yearly Meetings of Iowa, Minnesota, Dakota, and Kansas and Nebraska, that arrangements have been made so that the above named Yearly Meetings will come on successive Sabbaths, as follows: Iowa, the first Sabbath in October; Minnesota the second; Dakota the third; Kansas and Nebraska, the fourth. This arrangement has been made in order that Eld. A. E. Main, Missionary Secretary, may be present. Let us begin now to make our arrangements to at-J. T. DAVIS.

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 invited to attend.

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

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 exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.

E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix.

Dated Feb. 26, 1885.

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Devoted to University and Local News.

TERMS: \$1 per year.

### Selected Miscellany.

#### JUST WHEN.

Just when the way is roughest, and the feet are bruised and torn. And the back oppressed with the burdens, so long and patiently borne, We find that the path grows smoother, the mountains

and hills recede; And there is rest and refreshment, to meet this hour

Just when we feel the weakest, in some dark and When the spirit of evil assails and torments with

relentless power; Then suddenly strength is given and we, who are lying low, Have risen to fresher triumphs; again have conquered the foe.

Though closer the shadows gather, and weary ap pears the way That leadeth through clouds and darkness, where shineth the perfect day,
Though the vessel in which we're sailing bears

close to a rocky coast, We are sure of help when we need it; just when we

And so we have but to trust to our Heavenly Father's care, Feeling our way in the darkness, by the light of

faith and prayer;

For we know that His heart is tender toward all the And our prayers He will surely answer, though we know neither how nor when.

#### OUR PASTOR'S NEW WIFE.

#### How She Managed the Children.

al was the head shaking, it was as if Mal | than before on her cheeks, but with exceedvern was all head, and that head was solemnly | ing dignity and gravity. vibrating in disapproval. Why we disapproved, I think none of us knew. Mr. Morton needed a wife, and mother for his children if ever a man did, for he was one of those helpless men who have little power of controlling others. His children ran wild, their clothes were in rags, and their father's not much better; his servants did as they pleased, and the whole house looked neglected, and it needed a strong, energetic woman's hand to right and to rule it.

Such a one our pastor secured in Miss Es ther Grant, a bright, sensible woman, about A s'ill, small voice she heard within her soul, twenty-eight years of age. But all Malvern shook its head when they heard she was coming to the parsonage. We thought Miss Grant was too young, but, dear me! I don't know what we didn't think; for everybody said something, and no two thought the same thing. She was "two young," "too pretty," "too lively," "too worldly," "too rich." But our disapproval and our opinions could not keep her away. What a severe ordeal of eyes and tongues she passed through the first Sunday she appeared at church. It was then she was pronounced "too young and too pretty."

When the people began to call upon her, and saw how changed the parsonage was only two weeks after she became its mistress, she was found to be "too rich." For she had refurnished the dingy, bare rooms, so that they were beautiful to behold.

When the first sewing society met at the parsonage, which had been closed to such meetings, because of having no mistress for four years, it was then Miss Grant (the people called her Miss Grant for a long time) was pronounced too worldly. Why? Because she had Mr. Morton's two daughters dressed up just as they should be (you see, I took her part). They had been laughed at for their "Cinderella rags," and now the people who should have been glad to see them look so nice, were scolding, and saying "they looked too fine." They wore soft cashmere dresses, neat little ruffles in their new suit of clothes; but the "worldly" point of their clothes was that they were "city cut." Then the China dishes were about the table. One of the ladies said the flowers were "heathenish," and she sup posed we would have them in church next.

fixing his deep, dark eyes on the speaker, said, "Mrs. Smith, did the heathen's god make the flowers?"

Willie was a clever boy, and he loved his her control. new mother at once, though she was very strict with him and with Jamie; but she oft repeated story of thoughtlessness on the needed to be; for the years they had been motherless had made them almost little savages, and they were a terror to their teacher in the district school. These two boys were as unlike as possible. Will, quick, fiery and loving; Jamie, slow and cool; yet their teacher treated both alike, so did their father, so did everybody. As they were inseparable, if mischief was done, both were punished. Their father seldom punished them; when he did, he whipped them sed ditions; and Kate sanguine of success, made up his hands. There is nothing that will so verely, and felt terribly afterwards; for he haste to appoint a place for everything, and told me the effect was so curious on his sons. Will would grow furiously angry, but Jamie grew colder and more unloving.

Their new mother changed all this. She studied the character of each child, and treated each according to its pecul.ar temperament. Mr. Morton could not under improved behavior of his children, the sen-

poor, dear Mrs. Morton." The ladies prom- not be found. inent in the women's prayer-meeting, said

"she couldn't pray like sister Morton." But Mrs. Esther Grant Morton surprised the woman's Bible-class one day. The mem- | with more than necessary energy, ascended bers took turns in teaching. There were six | the attic stairs. This was a valuable remind- | in his in the pulpit? members, including the pastor's wife, and the one in charge explained the lesson for the week. It was Mrs. Morton's turn. After the meeting was opened she said, "Ladies, before I try to explain the lesson I want to speak to you of God's way of teaching. remember he appeared to two disciples who pettishly complained of the inconvenience of in the services ef the house of God than in the hedges; the crowd grew more and more the others, but they did not believe them. Then Christ appeared unto the eleven, and without cuffs and gloves. upbraided them with their unbelief. Notice their unbelief and hardness of heart, be- can only catch Kate I'll not complain." cause they believed not,' and then he said because thou believest not.' Now, why the | tient horses at the gate. apostles were sent to preach after being remade dumb because he believed not, is not she repeated her question. for us to question. I merely wished to call 'Yes," said the little rogue, "I found it you cannot satisfy your enlightened conyour attention to God's way of dealing with on mamma's bed, and Bridget and I putted it science with any such excuses. Your interest, when, amidst the weeping and rejoice. knows us, and he sees what discipline we blocks." need. We should deal with our children far as we can, as God deals with us. And of triumph. if we cannot be wise in our treatment, be-Esther Grant married a widower, who was cause we are not wise in our knowledge of a clergyman. In fact, he was our pastor, others, let us have the wisdom of silence and ling, "have any of you seen my driving and we all shook our heads when we heard of charity." Mrs. Morton then turned to gloves?' he was to marry again. Indeed, so univers- the lesson for the day with two deeper roses

> From that day the Malvern head ceased wagging at her.—New York Observer.

#### THE PRAYER AND THE PROMISE.

Into her chamber went A little maid one day. And by a chair she knelt, And thus began to pray: "Jesus, my eyes I close, Thy form I cannot see; If thou art near me, Lord

I pray thee speak to me.' "What is it, child? I heard thee; tell me all."

"I pray thee, Lord," she said, "That thou will condescend To tarry in my heart, And ever be my friend; The path of life is dark... I would not go astray;

Oh, let me have thy hand To lead me in the way. "Fear not; I will not leave thee, child, alone. She thought she felt a soft hand press her own. "They tell me, Lord, that all

The living pass away; The aged soon must die, And even children may. Oh, let my parents live Till I a woman grow; For if they die, what can A little orphan do?" "Fear not, my child-whatever ills may come, I'll not forsake thee till I bring thee home.'

Her little prayer was said, And from her chamber now She passed forth with the light Of heaven upon her brow. "Mother, I've seen the Lord-His hand in mine I felt; And oh, I heard him say, As by my chair I knelt, Fear not, my child, whatever ills may come, Ill not forsake thee till I bring thee home.'

#### THE SHELF IN THE ATTIC.

When Kate Holden entered the sittingroom to greet a stylish caller, a glance revealed the disorderly condition of the room necks and at their wrists, and their once that had been made tidy by her own hands wild hair was tied back with bright ribbons. | but a few hours before. Three pairs of over-The boys, too, were "fixed up," each with a shoes lay before the polished grate; a waterproof covered the best chair; slates and books nearly concealed the pretty table cover; several dolls with ample wardrobe occupied lovely, and though the food was plain, ac | the sofa, while fragments of bread, doughcording to the "society's rule," the table nuts and apples told of a lunch suddenly in looked beautiful, as there were flowers in terrupted. Poor Kate could not conceal her that every lover of Zion should be in his was found willing to take the vacant place. ever so many dishes and vases scattered all annoyance, and the cloud that rested upon her usually sunny face deepened as she parted from her friend and returned to her mother's | Without it, failure is inevitable. It will not room. It was not a new trial. Kate's wis-Willie Morton heard the remark, and, dom and patience had been sorely taxed during the protracted illness of her mother; and the five children, missing the mother's restraining hand, were rapidly getting beyond

> Mrs. Holden listened patiently to Kate's part of the children, and realized that something must be done to assist her in enforcing glory has departed) may be inscribed upon So the pastor went to him. He instantly nished. habits of order. Kate's ingenuity soon developed a plan, and the decree went forth that all mislaid articles would be speedily transferred to a certain broad shelf in the attic from which none but the owner might remove them. The novelty of the plan interested the children; while father, Kate and even Bridget promised to submit to its conto put everything in its appropriate place.

For a few days order reigned in the house. Mary's dolls were carefully returned to their drawer; the boys hat's were hung upon their to preach without incurring the displeasure preacher, while he was musing, the fire was allotted pegs; Jennie's aprons and ribbons of the Master. If it is his imperative duty burning; he was now, for the first time, to the house; and even little Charley's blocks stand it at first, but he soon saw, in the and toys were carefully guarded from threat ened exile. But careless habits had too long empty pews or to the bare walls of the sion which through all his life after was to

said, "she didn't know how to sew like table to prepare lessons, Harry's book's could discharging their duty does not meet your ed-for and brilliant star. He took a grand

"Where did you leave them?" asked one. "I know where you will find them," said Jennie; and amid peals of laughter, Harry, er to the other children, but soon Mary's doll disappeared from the sofa; Jennie's paint | the church and community demands that | his stiff, awkward movements; but the organ box from the dining table; even Charley's you should show your interest in the cause was, in those first moments, building, and soldiers exchanged their camping ground in of religion by faithfulness in attendance at soon it began to play. He showed himself mamma's room for the greater seclusion of the all these services. What will your children a master of the instrument of speech. Closer broad shelf in the attic. The children usually or sinners around you think of you or of and closer the audience began to gather When Christ had risen from the dead you submitted cheerfully. Jennie sometimes your religion when you evince less interest near him. They got up and came in from were walking to Emmaus. They told it to a dressing room at the top of the house, and worldly pursuits, society meetings, skating- dense with eager listeners; the sermon be-John, when time pressed, preferred to do rinks, or social gatherings? What must came alive with dramatic representation, the

the exact words please (Mrs. Morton had as she timidly entered the dusky room in Sabbath in social visiting or in sleeping at the language and imagery falling from the her Bible open), 'He upbraided them with search of her composition book, "but if we home? Do you feel that you are in the line lips of this altogether unknown and unexpect-

unto them, 'Go preach the gospel.' Turn now to the first chapter of Luke and notice numbers started while you desecrate the Sabbath in social were permitted in the paragraph—the questhe angel Gabriel's message to Zacharias, search of the missing article that no one had Thou shalt be dumb, and not able to speak seen, while her escort restrained the impa-

"Charley must have taken it," she said proved for their unbelief, and Zacharias fretfully, and finding him in the kitchen,

his children. He treats no two alike. He away on the attic shelf, where she found my

Bridget disappeared, and Kate sought the and our dependents and our neighbors, as attic shelf followed by the children's shouts

> Mr. Holden's turn came at last. "Children," he asked hurriedly, one morn-

"Yes, papa dear," replied Mary sweetly, "I saw them last night in the attic on the broad shelf."

A look of astonishment, not unmingled with displeasure, passed over his face, as he repeated, "in the attic!"

children, the cloud upon her father's face; go and get them.

"No, no," said Mr. Holden. "I had quite forgotten the new law, but if I have broken it, I'll pay the penalty." As his heavy steps ascended the stairs, the repressed mirth gave way to merry laughter, in which he heartily joined. Quiet was scarcely restored when Bridget was heard anxiously inquiring for a lost broom.

"You'll find it on the broad shelf in the attic," shouted Harry, "the piazza is not a proper place for a broom."

Bridget also mounted the stairs. "She's the very last," said Jennie; it's doing us lots of good, and I don't mind going

every day for the fun of seeing others go. She did not go every day, however, for orderly habits were becoming fixed in the Holden family. Kate's tasks were greatly lightened, and when Mrs. Holden was able to resume her place in the family, she found the law, like many another, unnecessary, because seldem transgressed.—Golden Rule.

#### ATTENDANCE AT CHURCH.

Your religious character and enjoyment demand a faithful use of all the means of grace. It requires no argument to convince every reflective mind that to live in the enjoyment of religion, and to develop Christian character, there must be diligence in the service of God, and faithfulness in attending the sanctuary. Your experience tells you plainly that in the degree of your faithfulness in these duties is your progress and enjoyment in the divine life. Neglecting the sanctuary, you become careless regarding spiritual things, you lose your mous. It was at one of those wonderful love for God and for his service, and instead of advancement, "going on to perfection," you retrograde, and soon find yourself in a sadly backslidden condition. In view of your personal salvation, you cannot yield to hitch in the arrangements. Two great men the temptation needlessly to neglect the

house of God. The success of the church, and the moral welfare of the community, alike demand place at every service. If the Church is Christmas Evans was there, walking about sustained, it must be by just such devotion. the edge of the crowd—a tall, bony, haggard do for you to say others will be present, and the cause will not suffer by your absence. No one can fill your place. If you can justify yourself on such grounds, others can do equal to the mightiest, would yet be suffithe same, until the congregation will consist | cient for the occasion. In-despair he went principally of the preacher and empty pews. In consequence of such neglect, our banner may be trailed in the dust, amid the jeers of not ask that one-eyed lad from the North? a besotted people, while "Ichatod" (the I hear that he preaches quite wonderfully." the portals of the church; for without the consented. Many who were there, afterwards moralizing and restraining influence of the church, the community would soon become so besotted that rum, riot and lewdness would prevail day and night, without civil control or moral restraint.

Your presence is needed at all these services to encourage your pastor and to hold completely discourage and disarm a minister as to see his people deserting the house of forted themselves with the assurance that God. If he is a man of God, and called to the "one-eyed lad" would have the good the work of the ministry, he cannot refuse were no longer sown broadcast throughout to preach, it is just as imperative a duty on front one of those grand Welsh audiences, your part to compose a part of the congrethe sacred Eisteddiod, of which we have gation. No minister is called to preach to spoken, and to be the preacher of an occa-

responsibility. Every vacant pew that ought text, "And you that were sometimes aliento be occup ed serves to dishearten a pastor, ated and enemies in your minds by wicked and to retard the success of the church. Are works, yet now hath he reconciled, in the you not under as great obligation to be in body of his flesh, through death, to present

they conclude as they see your indifference the throng of preachers present confessed "It isn't all fun," said Mary one evening, to these things, while you spend the holy that they were dazzled with the brilliancy of of duty, that you are keeping your vows as ed young prophet. Presently, beneath some An opportunity occurred at length, Kate, a Christian and a church member, when appalling stroke of words, numbers started visiting or in traveling to save secular time? tion went, "Who is this? Whom have we Are you excusable for neglect because there here?" His words went rocking to and fro; is not some peculiar eccentricity or superior- he had caught the "hwyl,"—he had also ity of talent in the preacher, or novelty in caught the people in it; he went swelling the service, to attract the masses who attend along at full sail. The people began to cry, church simply to be amused? Certainly "Gogoniad!" (Glory!) "Bendigedig!" ests for time and eternity demand faithfulness | ing of the mighty multitude, the preacher in the discharge of these sacred duties. How came to an end. Drawn together from all can you have a clear conscience, meet moral parts of Wales to the meeting, when they obligation, enjoy the approving smiles of went their separate ways home, they carried the Master, and expect to receive the Christon the memory of "the one-eyed lad" with them. tian's reward, and yet live in neglect of Christmas Evans was, from that moment, these duties, without a lawful excuse? Be- one of the most famous preachers in the prinware, lest at the last you be "weighed cipality.—Paxton Hood." in the balance and be found wanting," and you hear the sentence, "Depart!"

"Duty never calls to two places at one and the same time." When the hour for divine service has come, whether it be the weekly prayer meeting, the Sabbath-school, the dealer made her take both. or the public preaching, if it is your duty Mary saw the half-frightened looks of the to be at the sanctuary, you cannot be in the line of duty and be at any other place at and fearing she had ventured too far, quickly that time. To receive the divine approval sprang up, saying: "Forgive me, papa; I'll and the Christian's reward, you must live in the conscientious discharge of duty. - W. C. Advocate.

#### THE WORLD HATH NEED OF NOBLE MEN

The world hath need of honest men, Who in the strength of Truth's great might, Will scorn the falseness of the times, And bravely battle for the right. The need is great. In every land, Truth waits a champion for her cause. For error reigns a king supreme. And violates her sacred laws.

The world hath need of fearless men. Who, calm amidaits cold despite, Will tear the tinsel from its shams, And on their darkness shed a light. Too long have falsehood and mistrust, With ignorance, and strife, and hate. In bondage held the human heart, And laid its beauty desolate.

The world hath need of earnest men, To speed the time when, hand in hand, The nations shall rejoice in one. Great undivided Fatherland: When jealousy and party strife Shall yield to peace and liberty; And men shall own no bondage but The bonds of true fraterni y.

The world hath need of noble men. It waits, and cannot wait in vain; A cry comes from the multitude, A cry of sorrow and of pain; For men begin to think, and thought Must teach eternal truth sublime, That soon shalt brighten into day The dawnings of a letter time.

#### HOW CHRISTMAS EVANS BECAME FAMOUS.

In an unexpected moment he become fagatherings-an association meeting-held at Velinvole, in the immediate neighborhood of Llanelly. A great concourse of people was assembled in the open air. There was some were expected, but still some one or other was wanted to break the ice-to prepare the way. On so short a notice, notwithstanding the abundant preaching power, no one young man, uncouth and ill-dressed. The master of ceremonies for the occasion, the | Single copy..... pastor of the district was in an agony of perplexity to find his man—one who, if not to our old friend Timothy Thomas; but he declining for himself, said abruptly, "Why expressed the surprise they felt at the communication going on between the pastor and the odd-looking youth. "Surely," they said. "he can never ask that absurdity to preach!" They felt that an egregious mistake was be ing committed; and some went away to refresh themselves and others to rest beneath the hedges around until the great men should come; and others, who stayed, comsense to be very short. But for the young HELPING HAND ton, was to compare her wife. The ladies of the sewing circle first rainy day sent a waterpreof about the first same condition. Other peoples' be his constant work. Henceforth there was be to be, perhaps, not an association meeting of seat will be just as vacant as if every other his denomination of which he was not to be the most attractive preacher, the most attractive preacher, the most long.

A 24-page quarterly, containing carefully proposed helps on the International Lessons. Edited to be, perhaps, not an association meeting of bright to say "others will be just as vacant as if every other his denomination of which he was not to be the most attractive preacher, the most long."

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your place in the pew as your pastor is to be you holy and unblamable, and unreprovable in his sight." Old men used to describe Your influence for good in your family, afterwards how he justified their first fears by

#### SPEAK THE TRUTH.

A little girl, sent to a grocer's for an egg, returned with two, and told her mother that

"I would have thrown the egg at him," said the mother, as she turned to the work with which she was busy. The child was not wise enough to know

that her mother, though exasparated, had made the remark only in jest. What should the girl do but return to the store, take deliberate aim while the grocer's back was turned, and throw the egg at him with all her little force. It struck him just below the coat collar, and, to add to the mess, it proved to be an addled egg. The little thing, feeling that she had carried out her mother's suggestion in a praiseworthy manner, ran home to tell her mother of her exploit. What the mother said and what the grocer said are not recorded in the history, but we have a forcible illustration of the manner in which children are often misled by the halfpetulant half-sportive remarks of those older. Teasing and baffling the little people is a favorite amusement of too many. Children need straightforward dealing. Sometimes they take, in all seriousness, a remark made only in a jest, and it leads them into serious errors of conduct; or, worse yet, the idea remains it the mind unsuspected, to work unhappiness and perhaps sad mischief long after the adult has forgotten the unwise words. Speak the truth in love. - Sundayschool World.

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### Popular Sci

AN ABSOLUTE CALM seems known condition of the atmos it was in 1884 at the Royal England. The least recorded air was 78 miles in one day, c an average of a little over 3 m Such a breeze is, however, h tible to the senses. The motion was, on Jan. 23d, 891 37 miles per hour, what sailor a " high wind." During that it rose, for a time, to as high hour, or a "great storm." 80 to 100 miles per hour to m cane. "

TO MEASURE GRAIN IN A respondent of the Rural Car the following rule:-First ge number of cubic feet, which is tiplying the interior length, depth together, then eightcubic feet will be the number of the bin will contain, or eight cubic feet of grain will be the bushels. If you measure corr allow one-half for the cob. tenths of the cubic feet will h of bushels of shelled corn.

THE EFFECT OF WIND ON

TALS.—Coarse salt is made in dies by the solar evaporation The places chosen for its produ lected on account of the ext line strength of the water the ter is allowed to run into s direct from the ocean, and v depth has been obtained, gen three feet, the entrance to the and the water is evaporated by winds, and a deposit of salt quires about four months to ev feet of water. The salt is then piles ready for delivery. Its qu almost entirely upon the capri A dry and windy season will and hard crystals, the most des teristics of coarse salt, while is blows the salt is fine-grained a

A SIMPLE BAROMETER.—In

gossip of the Bulletin Francai ville describes the mode of co a new form of barometer, w claimed to be an instrument but to be cheap, simple, and to rate. A medium-sized bottle stopped with a cork traversed b This tube should be about on inch in diameter and ninetee inches long, and should extend tle for two-thirds of its length. must be made thoroughly a wax. Then slightly warm the late the air, and dip the ext tube under water while cool manner fill the bottle so that t the water just touches the in tube, then add a little more u in the tube at some easily reme This is the whole apparatus. weather threatens rain, the s column of water will sink, an Variations in temperature also in the length of the column practice will enable the observe these, or if the instrument cellar or in any other place of ture, they will not occur.—

HINTS FOR BUYERS OF M

Messrs. R. Hoe & Co., the well ing press builders, give the fo tical suggestions, intended wi to apply to the purchaser of pri but their hints are equally pert classes of machines: "In buying see that, whether new or secon strong and well made. Consider ing of the maker, both as mec machinist. A light framed or machine will be dear at any pr be deceived by any beauty of p on exposed work, which adds n usefulness of the machine, and draw the eye from an examin working parts. Uncover the l whether the finish of shafts in ings, or journals, is as smooth the white and brass work of n pieces. Take out, here and and bolts; see if the threads are and well fitted. Look closely of all toothed or pinion wheels; they have been cast and filed to f they have been accurately cut machinery, so that they will i sition. Slowly turn pinion who whether there is any rattling or or whether the teeth fit snugl so as to give even, steady mot examine all castings for pin hol les, which may be most easily work that has been planed. ings are heavy as well as solid. oil holes and provisions for oili the castings are neatly fitted; not show the marks of the ha which must be used to connect have been forced or badly Pay attention to the noise machine when in motion; if the noise will be uniform; if b

will be variable or grating.

American.

and brilliant star. He took a grand 'And you that were sometimes aliennd enemies in your minds by wicked yet now hath he reconciled, in the f his flesh, through death, to present oly and unblamable, and unreprovahis sight." Old men used to describe ards how he justified their first fears by ff, awkward movements; but the organ n those first moments, building, and it began to play. He showed himself er of the instrument of speech. Closer loser the audience began to gather im. They got up and came in from dges; the crowd grew more and more with eager listeners; the sermon bealive with dramatic representation. the irong of preachers present confessed hey were dazzled with the brilliancy of nguage and imagery falling from the this altogether unknown and unexpecting prophet. Presently, beneath some ing stroke of words, numbers started ir feet, and in the pauses-if pauses permitted in the paragraph—the quesent, "Who is this? Whom have we His words went rocking to and fro: d caught the "hwyl,"—he had also t the people in it; he went swelling at full sail. The people began to cry, oniad!" (Glory!) "Bendigedig!" ed!). The excitement was at its highhen, amidst the weeping and rejoicethe mighty multitude, the preacher to an end. Drawn together from all of Wales to the meeting, when they their separate ways home, they carried emory of "the one-eyed lad "with them. mas Evans was, from that moment, the most famous preachers in the priny.—Paxton Hood.

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### Mopular Science.

AN ABSOLUTE CALM seems to be an unknown condition of the atmosphere, at least it was in 1884 at the Royal Observatory in England. The least recorded motion of the air was 78 miles in one day, on Feb. 8th, or an average of a little over 3 miles an hour. Such a breeze is, however, hardly perceptible to the senses. The greatest daily Opposite Patent Office, Washington, D C. motion was, on Jan. 23d, 891 miles, or about 37 miles per hour, what sailors would term New York Medical College and Hospital for Women a "high wind." During that day, however, it rose, for a time, to as high as 70 miles an hour, or a "great storm." It takes from 'S0 to 100 miles per hour to make a "hurri-

TO MEASURE GRAIN IN A BIN. - A correspondent of the Rural Carolinian gives the following rule:—First get the actual number of cubic feet, which is done by multiplying the interior length, breadth and depth together, then eight-tenths of the cubic feet will be the number of bushels that the bin will contain, or eight-tenths of the cubic feet of grain will be the number of bushels. If you measure corn on the cob, SABBATH RECORDER, Alfred Centre, N. Y. allow one-half for the cob, so that fourtenths of the cubic feet will be the number of bushels of shelled corn.

THE EFFECT OF WINDON SALT CRYS-TALS.—Coarse salt is made in the West Indies by the solar evaporation of sea water. The places chosen for its production are sclected on account of the extraordinary saline strength of the water there. The water is allowed to run into shallow ponds direct from the ocean, and when a proper depth has been obtained, generally two or three feet, the entrance to the pond is closed and the water is evaporated by the sun and winds, and a deposit of salt is left. It requires about four months to evaporate three feet of water. The salt is then gathered into piles ready for delivery. Its quality depends almost entirely upon the caprices of nature. A dry and windy season will produce large and hard crystals, the most desirable characteristics of coarse salt, while if little wind blows the salt is fine-grained and poor.

A SIMPLE BAROMETER.—In the scientific gossip of the Bulletin Francais, M. de Parville describes the mode of construction of a new form of barometer, which is not claimed to be an instrument of precision, but to be cheap, simple, and tolerably accu-rate. A medium-sized bottle is tightly Commencement Exercises, July 1, 1885. stopped with a cork traversed by a quill tube. This tube should be about one-tenth of an inch in diameter and nineteen or twenty inches long, and should extend into the bottle for two-thirds of its length. The joints must be made thoroughly air-tight with wax. Then slightly warm the bottle to dilate the air, and dip the extremity of the ily residence known as the ROGERS STILLMAN tube under water while cooling. In this manner fill the bottle so that the surface of the water just touches the inner end of the SIGLAR'S PREPARATORY SCHOOL tube, then add a little more until it stands This is the whole apparatus. When the weather threatens rain, the surface of the column of water will sink, and vice versa.

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THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1: 1 Thess. v. 20, 21, 23; I Cor. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 12c. each. Mention this paper. Address:

J. WIELE, 143 N. Sixth St., Brooklyn, N. Y. Variations in temperature also cause changes

HINTS FOR BUYERS OF MACHINERY .-Messrs. R. Hoe & Co., the well known printing press builders, give the following practical suggestions, intended without doubt to apply to the purchaser of printing presses, but their hints are equally pertinent to other classes of machines: "In buying a machine see that, whether new or second hand, it is strong and well made. Consider the standing of the maker, both as mechanician and machinist. A light framed or shakily fitted machine will be dear at any price. Do not be deceived by any beauty of paint or finish on exposed work, which adds nothing to the usefulness of the machine, and which may draw the eye from an examination of the working parts. Uncover the boxes, and see whether the finish of shafts in their bearings, or journals, is as smooth and true as the white and brass work of more exposed pieces. Take out, here and there, screws and bolts; see if the threads are deep, sharp, and well fitted. Look closely at the fitting of all toothed or pinion wheels; note whether they have been cast and filed to fit, or whether they have been accurately cut by automatic machinery, so that they will fit in any position. Slowly turn pinion wheels, and note whether there is any rattling or lost motion, or whether the teeth fit snugly, yet freely, so as to give even, steady motion. Closely examine all castings for pin holes or air bubles, which may be most easily detected in work that has been planed. See that castings are heavy as well as solid. Look after oil holes and provisions for oiling. See that the castings are neatly fitted; that they do not show the marks of the hammer or file, which must be used to connect them if they have been forced or badly put together. Pay attention to the noise made by the machine when in motion; if fairly fitted, the noise will be uniform; if badly fitted, it Will be variable or grating." — Scientific

#### **PATENTS**

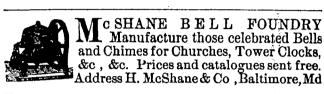
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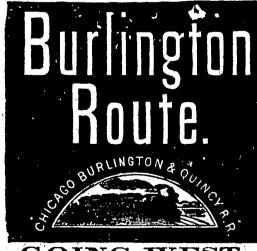
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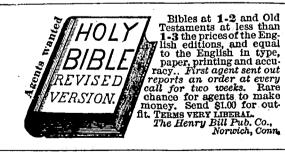
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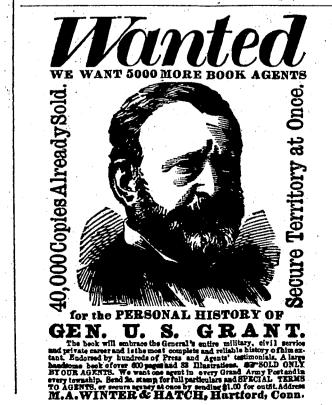
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Abstract of Time Table, adopted May 25, 1885. EASTWARD.

		1		
STATIONS.	No. '8*	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley		3.05 PM 4.37 "		8.45 AM 10.26 "
Salamenca Carrollton Olcan Cube Wellsville Andover Alfred	9.10 AM 9.20 " 9.45 " 10.08 " 10.54 "	5 36 " 6.07 " 6.34 "	10 50 рм 11.20 " 12.23 ам	11.09 " 11.48 " 12.14PM
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.35 рм	10.20 " 12.07 "	1.15 AM 2.47 " 4.26 " 8.25 "	2.10 PM 4.32 " 7.30 " 12.20 "
New York	10.20 рм		11.25 AM	4.20 PM
Monn The	2. / 113 /			- ` -

Note. - Train 4 will stop at all stations on Sunday. ADDITIONAL LOCAL TRAINS EASTWARD.

mont 11.25, Scio 11.55 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.00, and arriving at Hornellsville at 4.20 P. M.

4.40 P. M., from Dunkirk, stops at Forestville 5.08, Smith's Mills 5.20, Perrysburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07 Olean 9.16, Hinsdale 9.32, Cuba 9.57. Friendship 10.28, Belvidere 10.42, Belmont 10 54 Scio 11.07, Wellsville 11.19, Andover 11.47 P. M., Alfred 12.14, Almond 12.28, WESTWARD.

is	STATIONS.	No. 1	No. 5*	No. 8*	No. 29
nt of	Leave New York Port Jervis	9.00 AM 12.02 PM	6.00 PM 9.05 "	8.00 PM 11.40 "	8.30 PM 12.55 "
ne	Hornellsville	†7:45 <b>РМ</b>	4.25 ам	†8.10 AM	12.40 P
rd 64 er he 6	Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	8.18 PM 8.35 " 9.20 " 9 43 " 10.10 "	5.16 AM 6.02 " 6.23 " 6.46 "	9.13 AM 10.08 " 10.37 " 11.09 "	2.48 " 3.18 " 4.00 " 4.10 "
e- 8. W	Leave Little Valley Arrive at Dunkirk	11.13 PM 1.45 "		11.52 AM 1.30 PM	
g.	Note.—Trai	n 1 will st	op at all	stations	on Sun-

No. 29 runs daily over Western Division.

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.25, Hinsdale 11.10, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.13, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50 P. M.

4.30 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.05 P. M.

BRADFORD BRANCH WESTWARD.

STATIONS.	15.	5.*	9.*	35.*	21.*	37.
Leave	А. М.	A. M.	Р. М.	A. M.	Р. М.	A. W.
Carrollton Arrive at		6.50	5.45	9.25	9.02	• • • •
Bradford Leave	••••	7.25	6.14	10.40 P.M.	9.40	••••
Bradford	9.20	7.30	6.20	2.00		7.00
Custer City Arrive at	9.32	7.42	6.30	2.15	• • • •	7.15
Buttsville		8.20	7.08			

11.04 A. M., Titusville Express, daily, except Sundays, from Carrol ton, stops at Limestone 11.20, Kendall 11.31, and a rives at Bradford 11.35 A. M. EASTWARD.

STATIONS	6.*	20.*	32.*	16.	38.	
Leave	A. M.	А, М.	ė. <b>м</b> .	A. M.	P. M.	
Buttsville	8.45		7.20			• • • • •
Custer City  Arrive at		• • • • •		1.5		i
Bradford Leave		••••			· 4.	••••
Bradford Arrive at	i i	7.50		i		••••
Carrollton	10.35	8.18				

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 A. M.

3.55 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.59, Limestone 4.09, and arrives at Carrollton 4.24 P. M.

5.40 P. M., daily, except Sundays, from Mt. Jewett, stops at all stations except Buttsville, arriving at Bradford at 7.10 P. M.

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#### INTERNATIONAL LESSONS, 1885.

THIRD QUARTER.

July 4. The Revolt of the Ten Tribes. 1 Kings 12:6-17. July 11. Idolatry Established. 1 Kings 12: 25-33. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25 Elijah the Tishbite 1 Kings 17: 1-16 Aug. 1. Elijah meeting Ahab. 1 Kings 18: 1-18. Aug. 8. The Prophets at Baal. 1 Kings 18: 19-29. Aug. 15. The Prophet of the Lord. 1 Kings 18: 30-46 Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18.

Aug. 29. The Story of Naboth. 1 Kings 21: 4-19. Sept. 5. Elijah Translated. 2 Kings 2: 1-15. Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16.

Sept. 26. Quarterly Review.

LESSON VI.—THE PROPHET OF THE LORD.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, Aug. 15.

SCRIPTURE LESSON.—1 Kings 18: 30-46.

30. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. 31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; 32. And with the stones he built an altar in the name of

would contain two measures of seed. 23. And he put the wood in order, and cut the bullock in pleces, and laid him on the wood, and said. Fill four barrels with water, and pour it on the burnt-sacrifice, and on the

the Lord: and he made a trench about the altar, as great as

wood.

34. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy

37. Hear me, O Lord, hear me, that this people may know that thou are the Lord God, and that thou hast turned their heart back again. 38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the 40. Then Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and

slew them there.

41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he east himself down upon the earth, and put his face between his knees,

upon the earth, and put his face between his knees,

43. And said to his servant, Go up now, look toward the
sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44. And it came to pass at the seventh time, that he said,
Behold, there ariseth a little cloud out of the sea, like a
man's hand. And he said, Go up, say unto Ahab, Prepare
thy chariot, and get thee down, that the rain stop thee not. 45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jez-

#### GOLDEN TEXT.—"The Lord, he is the God; the Lord, he is the God."—1 Kings 18: 39,

TIME.—About B. C. 906. PLACE.—Mount Carmel; seventeen miles from

RULERS.—Ahab, king of Israel; Jehoshaphat, king of Judah.

#### OUTLINE.

I. Repairing the altar, v. 30-32. II. Preparing for the sacrifice. v. 32-35.

III. Elijah's prayer. 36, 37. IV. The prayer answered. v. 38.

V. The people's choice. v. 39. VI. Elijah's directions. v. 40, 41.

VII. Elijah's second prayer. v. 42.

VIII. The prayer answered. v. 45.

#### INTRODUCTION.

In our last lesson we had the graphic account of Elijah and the prophets of Baal as they were assembled on Mount Carmel in the presence of king of the sea, like a man's hand. "The clearness of the Ahab and all Israel. The question who was God, sky renders the smallest speck distinctly visible; and Jehovah or Baal, was to be decided. Two altars this in Palestine is the uniform precursor of rain. were to be built, one by the Baalites and the other | It rises higher and higher, and becomes larger and by Elijah, on which were to be placed the bullocks. The God that answered by fire and consumed the is black, and the cloud bursts in a deluge of rain.' sacrifice was to be accepted as God. The Baalites called upon their god from morning till long after | go up unto Ahab and say, Prepare thy chariot, and noon, but "there was neither voice, nor any to answer, nor any that regarded." They had utterly river Kishon, easily fordable at this point, would failed in proving that Baal was God. The lesson of soon become a rushing, futious torrent, as in the to day follows immediately that of last week, and gives an account of the fire coming down from heaven and consuming Elijah's sacrifice.

#### EXPLANATORY NOTES

V. 30. Elijah said unto the people. Most of the day had been occupied by the Baalites in their vain | do so at once."—Samuel Manning. attempt to call down fire from their god, and but little time was now left for Elijah to complete his rain descended. Ahab rode, and went to Jezreel. work. He now addressed himself to the people, saying, Come near unto me, They were doubtless | Ahab's summer residence. He was anxious to tell | Philip Burdick, Uniondale. Pa.. around the altar of Baal, as they had been all day, but now Elijah wishes them to witness him in his work, and so calls their attention to him. He repaired the altar of the Lord that was broken down. This altar, which was broken down by the command of | Elijah doubtless had great strength, and speed. and Ahab or his wife Jezebel, was now to be repaired or | endurance; but the strength which enabled him to rebuilt by the prophet Elijah. "Elijah,s repairing | keep in advance of Ahab's chariot, driven furiously it was an act of profound significance. It showed to escape the storm, all the way from Carmel to Jezhim as the restorer of the law and the true religion." -Pulpit Commentary.

V. 31. Elijah took twelve stones. "This was declaration in act that the twelve tribes together constituted one people, that they had one God in com mon, and that Jehovah's covenant was not concluded with two or with ten, but with the unit of the twelve tribes."-Lange. Israel shall be thy name. Reference is made here to the time when Jacob wrestled with God in prayer, and his name was changed to Israel. Gen. 32: 24-38.

V. 32. He built an altar with the twelve stones. according to the direction and by the authority of Jehovah. He made a trench about the altar. A ditch for holding water. As would contain two measures of seed. About six gallons.

V. 33-35. Atter Elijah had arranged the wood in order, and placed thereon the prepared sacrifice, he requested the people to bring sufficient water to lishers have rendered valuable service to the reading saturate the sacrifice and the wood. "Elijah adopted public by putting this excellent sketch within the this course for the purpose of precluding all suspic reach of all. 235pp. Manilla paper, 25c.

ion of even the possibility of fraud in connection with the miraculous burning of the sacrifice."-

Keil.V. 36. At the time of the offering of the evening sacrifice. About three o'clock in the afternoon, the 'ninth hour." Lord God of Abraham, Isaac, and of Israel. "He appeals to the covenant God of their pious ancestors with all his promises to them. -Peloubet. This is the same God that brought them out of the land of Egypt, directing their steps through the wilderness, furnishing them with manna from heaven, and finally leading them safely into the Promised Land. Let it be known this day, etc. Show to the people by sending fire to consume this sacrifice, that thou art the only true God of Israel. That I am thy servant, and that I have done all these things at thy word. "That I have been divinely directed in all that I have done publicly as a prophet, in proclaiming the drought, in gathering this assembly, and in proposing this trial."—Cook.

V. 37. Hear me, O Lord, hear me. Listen to my prayer, and answer it, that this people who have witnessed the failure of the prophets of Baal to burn their sacrifice, may know that thou art able to send down fire from heaven. The work of conversion had already commenced, and the people were turning from their idols to God.

V. 38. The fire of the Lord fell. The prayer was answered. "From the clear blue ether overhead the whole multitude saw the bright, white flame descend."-Cook. The fire consumed the burnt sacrifice,—the bullock—prepared by Elijah—the wood and the stones, -of which the altar was built, -the dust, the earth in and around the altar,—and licked up the water in the trench,—which the people poured therein according to the direction of Elijah.

V. 39. When the people saw it, they fell on their faces. Perhaps the brightness of the light caused them to shield their faces; perhaps they, recognizing it coming from Jehovah, fell in reverent awe in his presence. The Lord, he is the God. "The people understanding thoroughly the nature and bearing of the whole scene, as a trial to determine whether Baal or Jehovah is the true God, now pronounce the matter to be clearly and certainly decided. Baal is overthrown; he is proved to be no God at all. The Lord Jehovah, he, and he alone, is God. Him will they henceforth acknowledge, and no other."—Cook.

V. 40. The prophets of Baal were now taken, by command of Elijah, to the brook Kishon, a stream which flows along the northern slope of Carmel, and slain. This destruction is justified, yea, rather commanded by God himself, in the 13th chapter of Deuteronomy. Idolatry was considered by God to be treason against himself, and those guilty must be punished as traitors. It was necessary, then, for the safety and welfare of the nation, that these idolators be slain.

V 41. Elijah said unto Ahab, get thee up, eat and drink. Probably Ahab, being so much interested in | dian Territory—what it is and what it should be. the proceedings of the day, had not eaten anything, and now that there need be no more anxiety on his | maintains the interest created in former numbers. part, Elijah bids him eat. There is a sound of In "Topics of the Time" are editorials on "The abundance of rain. "Either the wind, which in the Merit System," "The Revised Version," and "The East usually heralds rain, had begun to rise, and Christian Congress." In open Letters, "What shall sighed through the forests of Carmel, or perhaps the | bc Done with Our ex Presidents?" "Recent Ficsound was simply in the prophet's ear, a mysterious | tion," etc., are discussed in a suggestive and critical intimation to him that the drought was to end, and | way. rain to come that day."--Peloubet.

V. 42. While the king goes to eat and drink, the prophet goes up to the top of the mount to pray.

V. 43. And said to his servant. His attendant. Tradition says that this servant was the son of the widow woman at Zarephath, whom Elijah restored. Go up now, look. A little higher up the mountain. where he could see the Mediterranean Sea. On returning, the servant said, There is nothing. The servant seems to have understood the meaning of Elijah sending him to look. The prophet sends him up seven times, during which time he continues pray- Marvin Oil Co., Minuie Kenyon.

V. 44. Returning the seventh time, the servant said to Elijah, Behold, there ariseth a little cloud out larger with astonishing celerity, till the whole heaven -J., F. and B. Elijah at once tells his servant to get thee down, that the rain stop thee not. "The days of Sisera. Besides which, the plain of Esdrae lon consists of a rich, alluvial soil, which after a heavy rainfall becomes absolutely impassable for carriages, and is difficult even for horsemen and pedestrians. If Ahab is to return to Jezreel, he must

V. 45. Immediately the heaven was black, and the Jezreel was seventeen miles from Carmel, and was Jezebel the result of the day's trial.

V. 46. The hand of the Lord was on Elijah. The Spirit of the Lord came upon him and gave him strength to run before Ahab. "As a wild Gileadite, reel was something superhuman."—Todd. He gathered up his mantle, and ran to the entrance of Jezreel. It were well, perhaps, that he did not enter that wicked city, where, no doubt, Jezebel was ready to take his life, if she could have had an opportunity.

#### PRACTICAL THOUGHTS.

J. M. M.

1. Seek God's honor, not our own. v. 36, 37.

2. God is angry with the wicked every day. v. 40.

3. Persevere in prayer. v. 42, 43. 4. Do good for evil. v. 44.

WE have received from the publisher, Funk & Wagnalls, 10 & 12 Dey street, New York, "How ard the Christian Hero." It is a biographical sketch of Gen. O. O. Howard, whose labors in the army, in the Christian commission, in the Freedman's bureau, and in Indian affairs well deserve the grateful recognition of the whole country. The pub-

#### Books and Magazines.

August is the great out-of-doors month, and St. Nicholas for August is a great out-of coors number. The first story, illustrated by a beautiful frontispiece picture by . B. Birch, is entitled "Little Dame Fortune," and tells how a little girl who wandered away out-of doors once made an artist's fortune. Helen Gray Cone goes with us into the woods and sings about "A string of Birds' Eggs;" Mrs. Frank M. Gregory up among the Catskills explains how some children there reversed the seasons and went Coasting in August;" Laura E. Richards takes us for "A Pleasant Walk" in the fields, and Grace F. Pennypacker poetically interprets to us "What the Flowers Said." Then Mary Hallock Foote gives us a whiff of salt air in "A 'Constitutional' on the Beach," where we can watch the flight of "The Great Blue Heron" with Celia Thaxter, make "A Water-museum" under the direction of G. E. Channing, or go in bathing with "The Brownies at the Sea-side.'

The installments of the serials, too, all take us in to the open air-E. P. Roe, in "Driven Back to Eden," a harvesting on the Hudson; Wm. M. Baker, in "Sheep or Silver?" at one jump from grazing in Texas, to prospecting in Colorado; and J. T. Trow bridge, in "His One Fault," stops us in the midst of a pleasant drive to let Frank R. Stockton, for a change of scene, transport us in his "Personally Conducted" party to "Little Pisa and Great Rome." After that we can rink in imagination by looking at Jessie Curtis Shepherd's roller-skating pictures, cool off with Lieut Schwatka and "The Children of the Cold," and hear about "Beethoven" from Agatha Tunis. Then, if we are "Ready for Business," we can still stay out-of-doors and learn to be a " Housebuilder." Last of all, "Jack in-the-Pulpit" will tell us who won the "Fifteen Owners Wanted"

THE August Century. A portrait of William Lloyd Garrison, engraved by T. Johnson from a life size photograph in the possession of the Garrison family, is the frontispiece of the number; there is also an interesting group portrait of Garrison, Wendell Phillips, and George Thompson. His birthplace and other places of interest are shown in the pictures which accompany the text. His son Wendell Phillips Garrison describes the origin of the great antislavery advocate, and his son Francis Jackson Garrison recounts his boyhood. These papers are introduced by Thomas Wentworth Higginson, who characterizes the agitation which preceded the Civil War, and gives his views of Garrison's personal qualities. Kenyon Cox furnishes a number of charming decorations and initials to Earnest Whitney's poem, "The Glory of the Year." A paper "On Hotel-keeping-Present and Future" is contributed by George Iles. Of a timely nature also is Henry King's suggestive paper (with map), on "The In-The August contribution to the Century war series,

#### LETTERS.

T. B. Kesinger, J. McAunltz, A. H. Lewis 6. J E. Snell, C. A. S. Temple, Micajah Ayers, A. W. Coon, A. B. Prentice, G. W. Monr e, L T. Rogers, Sue Saunders, Mrs. Sara A. Maxam E. B. Tits-worth, L. M. Haygood, J. W. Caldwell, Wm. L. Clarke, P. F. Randolph 2, J. M. Meissner, G. W. Lewis, Dauchy & Co., Ch. Th. Lucky, J. F. Stilson, J. P. Clarke, J. H. Stribling, A. K. Crandall, C. D. Potter, Lizzie H. Taylor, L. D. Burdick, O. Max son, J. H. Backus, W. C. T., A. L. Titsworth, E. H. Focwell, A Friend. M. L. Maxson, John Gilbert,

#### RECEIPTS.

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Lion D. Burdick, Lincklaen Centre, N. Y., \$2 50 Miss Sue Saunders, Leadville, Colo.,

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending August 1st, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 49,093 packages; exports, 4,758 packages. The market is unsettled. Lower prices have been accepted for everything except the finest fresh make creameries. Exporters took sparingly of best Western creameries at 161/2017c. Most of the arrivals, State dairy, was of irregular quality, and sells slowly. We quote:

Fine. Faulty. Fancy. New Creamery make.. —@19 **16@1**8 15@16 10@13

New State dairy..... 16@17 CHEESE.—Receipts for the week, 63,072 poxes exports, 59,357 boxes. Although receipts were light the market was a disappointing one, and the price for most transactions in what were called fancy cheese was 7½@7½c., with an occasional 8c. and the combinations. 2,000 boxes went at 8tc. Night skims, strictly fine, went mostly at 6c., with 61 paid in one instance, and the range on a good class of skims generally was 4@5c. Many of the cheese arrived heated and somewhat out of order, which had

an unfavorable effect upon the market. We quote:

Fancy. Fine. Faulty 7 @74 54@ 64 Factory, full cream.. 71@ 74 (a little.) 5½@ 6 4105 2 0 4

Eggs.—Receipts for the week, 7,336 barrels and 6.146 boxes. Fresh laid stock is in good demand and wanted at our outside quotations. Held eggs are slow sale at very irregular prices, and in all cases are sold "loss off." We quote:

Near-by marks, fresh-laid, per doz...... 15 @154 Southern, and Western, fresh laid, per doz 13 @14 All other kinds...... 10 @13

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> RAIN CLOUD. BY REV. DWIGHT M.

Dark from the west it gli Black and impetuou Boldly the sky it rides Swift and adventuro

Sweeping the earth in sh Moistening the plain Far as the eye oan reach Down comes the rais Swiftly the murky sky

Changes to blue,

Dance into view. Wreathing the earth in s Kissing the plain, Wedded in loveliness. Sunshine and rain

Quickly the sunbeams

"HEAR YE HIM

This was the command a

which came to the disciples

out of the heavens, when t Christ on the Mount of Three times did God, with s tify to the divine character of and to his personal relatio "Hear ye Him." Moses ar hitherto had been to the peo ized teachers. Indeed, they have erated, that their character as ers of God's Word had almo ten; and they were resorted to words were their very own. M many of them than God his as God. It is not unnatura the messenger above the mes if for any reason he become object of our attachment. fault of Moses and the prop had almost displaced God in affections of the Jews, in the for they did not testify of or did they ever speak in the From the days of Abraham to prophets they all prophesied o theless, when Christ came, to whom Moses and the prevery fountain heads of author ceive him of whom they all'd

alted above, or even retained the One of whom in the law ets they did testify, Moses and ed in visible presence bef talking with Jesus. It was chiefest figures of the Old 'Te sation now appeared to lay d missions at the feet of him f had originally received them, presence with him, "This i we spake, both in the law ar ets." At the suggestions three tabernacles be built, on for Moses, and one for Elias Testament worthies vanishe taking themselves away fron occasion of such a suggestio that the voice came out of "This is my beloved Son,

well pleased; hear ye HIM.

There is a great present pr

this to us. One of the evil

As if to remind them of

Moses and the prophets wer

day is that people go to hear Christ, rather than to hear to say to them. The teach way of the Master. The "Let us go and hear Dr. S This, or the Rev. That." men who have acquired the tion for eloquence, learning and striking style of rhetoric ner and matter. It is not to His messenger, that they much for the message, as how the messenger will d rarely that the ordinary chi off Sabbath morning with th will go up to the house of what He has to say to me. "I wonder what the pasto say to us." No doubt th plied thought of hearing the sage, but the danger and te alt or magnifty the messenge common, if a favorite pasto stranger occupies the pulpit, comes with God's message, take that occasion to "go an else to dag." If the questi "What are you going to hear a chance if the motive were m curiosity to hear the man or fame as a preacher, rather tha

senger it carries. This tendency to hear m Christ leads to most of the b pulpit. Young preachers le attention to the composition than they do to the matter to their manner and style o to the message they have t consciously they prepare their

messages. A sermon is as di

message it bears, as a coach i