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ALFRED'S DEBT TO NEW ENGLAND.

BY PRES. J. ALLEN.

An address prepared for the Annual Meeting of the New England Association of Alfred students.

Students of Alfred.—It is eminently fitting that the first organization of Alfred students, like this Association, should have been formed in New England, to which Alfred owes so much.

It was a saying of Hugh Miller's that a Briton's character and destiny depended much on whether his cradle was rocked north or south of the Tweed. So it may be said that an American's characteristics depend much upon his cradle being rocked east of the Hudson, or, if not his own, that of his parents who will give thus the New England rocks.

Alfred, in common with most of the West, lying within the New England lines of latitude, has been blessed with such rocking. To Connecticut, somewhat, to Rhode Island, chiefly, does Alfred look, as the home of its childhood. Its pioneer settlers were largely from here, either direct or by a circuitous route, pitching their tents for a few nights at such places as Berlin, Stephentown, Petersburg, or Brookfield. These were characterized by their neighbors as those who kept Saturday for Sunday, believed in Elders Coon and Satterlee, and who, when they died, went to heaven by the way of Berlin and Hopkinton. From such is the strain of blood which flows in the veins of the people of Alfred.

The habitat of a people, with its environments, it is held, has much to do in determining their characteristics. In the case of primitive peoples, this can be seen in the mold that has been given to language, evidenced in the names which they have left on mountain, and stream and valley. Witness, for instance, such names as Connecticut, Chepachet, Narragansett, Natick, Niantick, Ninigret, Pawcatuck, Pawtuxet, Quonochontaug, Usquepangh, Wachemoket,—names that clink and clang like hammer strokes upon granite or come as echoes of the "sounding sea."

Witness also, Alleghany, Canisteo, Canadea, Cayuga, Chautauqua, Erie, Genesee, Niagara, Oneida, Ontario, Onondaga, Seneca, Susquehanna, names full of the swell of hills, the sweep of valleys, of placid lakes, of rushing rivers, and of great cataracts.

Barlow, one of your early New England poets, in his song of the "Hasty Pudding" joyfully exclaims:

"All my bones are made of Indian corn."

This is, or rather was, the land of Indian corn and granite and sand and sea breeze and fog and storm—fittest kind of land to make men of granitic grit and endurance, of oaken will and pluck and manly vigor. Such men went West, to a land of leeks and maple sap, to a land similar in climate to the one described by Milton, where the cold was so great that the sap, oozing from the ends of burning logs, froze into icicles as it dripped. The sap and sirup and sugar remain, but the leeks have largely given place to flowing milk and the dripping honey-comb.

But the New Englander has dwelt far too briefly in this land, for it to have given the impress of his most radical and enduring characteristics. We must look further and wider for them.

Blood tells, is an old and well approved adage. This is more enduring and telling than the effects of physical geography and environments, than language or color or customs. Let us, then, look a little after your pedigree. The New Englander has a composite, therefore, a rich strain of blood, made up of tributaries from the strains of many sub-races. The chief fountains take their rise in several varieties of the great Tutoic race—augmented, later, by the Scandinavians, with rills from the Celtic Briton and Scot and Irish and from the mongrel Norman. These all unite to swell and enrich the stream. The main streams came from a land of fens, sand dunes, and gloomy forests, shrouded in fog and storm and frost. These half-naked, half-savage people, in their rude skin boats crowd the seas, swarm into, overrun, and take possession of Britain, a land

much like their own, only greener and richer in the raw materials for working into civilized conditions. Huge, reddish—flaxen haired blonds, ravenous, carnivorous eaters, enormous drinkers, taciturn, obstinate, scorers of danger, fierce fighters, eager hunters, especially of men:

"Grim vikings, filled with rapture,
In the sea-fight and the capture—"

scorning to sleep under the smoky rafters of a roof, or to die on land, save in fight, making the hurricane a servant to drive their two masted "sea-cleavers," as they were called, whither they wished—such were the men that, fighting and eating and drinking, carried conquest and carnage and torture in their routes. It is said that their morning salutation was, first, to knock each other down, and then up and grasp hands.

Beneath all this, there ran a stream of earnest feeling and deep sentiment for the better and the nobler. Their rudest instincts constantly tended to the manly, the independent and the free, never brooking shackles of any kind.

Active and daring, property, blood and life were freely sacrificed for any cause which they had at heart. They gradually learned the restraints of duty for a noble end, thus getting reverence for moral worth. Life, with them, meaning a warfare, the fear of pain and the care of life disappear and heroism becomes the highest virtue. With grim obstinacy or mad and fierce destructiveness they resisted all limiting and oppressive bonds, or worked with vigor and noble daring for great ends. With a simple and bold independency, they plighted their faith, and offered sacrificial loyalty and fidelity. Woman was sacred and made home sacred. Instinctively rejecting all idols and all sensuous forms of worship, they relied solely on heart worship.

With such a spirit they became eager listeners to Christian missionaries, and ready converts to their teachings. Gregory the Great, passing one day along the streets of Rome, saw, in the slave markets, some Anglo-Saxon youth, newly brought captive from Britain, and, on being told that they were Angles, exclaimed, "not Angles but Angels," and immediately resolved on a mission to them. He intrusted this mission, with all the zeal of a personal obligation, to Augustine. With a large band of co-laborers, he was received gladly by the Pagan priests. The king and nobles promptly adopted the new faith, and so great was its success, that Augustine and his co-laborers, it is said, baptized, in a single day, ten thousand persons.

The Norman conquest imported an aristocracy and established the House of Lords; but, in vain did they attempt to impose their language and their manners upon the people. Although they engrafted upon the language one-third of its words, its structure remains essentially Anglo-Saxon, and and, after a struggle of three hundred years, the conquerors were conquered, and, owing to frequent intermarriages, the English blood gained predominance over the Norman, and the race remains essentially Anglo-Saxon in blood, in language and in institutions.

The most human and distinctive characteristic, however, among men and races, is mind. It is coming to be recognized that there exist not only ethnic types of body and blood, but most especially such types of mind. Mental peculiarities are transmitted more certainly and more persistently than physical peculiarities. This is manifested in the manners and customs, forms of government, traditional or common law, modes and limitations of marriage, modes of burial, superstitions, arts, literatures. These constitute a kind of spiritual body, more characteristic and enduring than any physical conformations. Ethnic or racial mentality is one of the primary forces in all civilization, giving diversity, agitation, collision of ideas, progress. The greatness of a people consists, not in physical conditions, but rather in the vigor, resources and elevation of its civilization. The surface soil of the physical must rest on a compact mental subsoil, in order to withstand deleterious influences, and, also, as a foundation for heroic deeds and all the struggles that come in climbing to the higher civilizations. Religion is the deepest, highest and most characteristic among the spiritual character-

istics. As the Christian religion leads the races of foremost progress, so Protestantism is undeniably pre-eminent among these races. Protestantism is ingrained into the texture of the Anglo-Saxon mind. He is a born, independent, non-conformist, protestor, dissenter, separatist. This spirit has manifested itself from the earliest period of Christianity in England. It led to both political and religious reforms. It led to the Magna Charta. It led to the Protestant Anglican Church. It led to the numerous dissenters, non-conformists, independents, separatists. It led the Pilgrims to Plymouth Rock, and the peopling of New England. It led Roger Williams, a Protestant of Protestants, an independent of independents, to protest against the right of magistrates to punish Sabbath-breaking and other religious offenses, as belonging to the first table of the law, and made him a somewhat involuntary and reluctant exile, and the founder of the Rhode Island colonies, full of incipient and fiery democracy, where the banner of both political and spiritual independency—"religious liberty and unlimited toleration"—was first imparted to the world. It led, at Newport, the immortal seven, the protestors of all protestors, the separatists of all separatists, the come-outers of all come-outers, to declare the right to worship on the day and to work on the days which their consciences dictated, a principle of liberty not yet fully granted or even admitted by all the States of the Union. Rhode Island has, thus, from its earliest history, been in the front rank of Puritan Protestantism, radical independency and freedom, both political and religious.

Alfred in its early pioneer settlers, is thus indebted to you for strains of blood and mental endowments, coming down through the best racial stock the world knows, enriched, in the mother country, by intermixtures from allied stocks, getting, there, solidity, endurance, grip and pluck and a many-sided adaptability to a complex and advancing civilization, and getting here, dash, daring, force, ingenuity, versatility, inventive adaptability, independency, self-assertion, self-sovereignty, freedom, character. Emerson says, a Yankee is like a cat—drop him any way you will, and he always strikes on his feet. It is this agile self-recovery of footing and balance that pre-eminently fits him for the peopling and subduing of new lands. In Alfred, they found all their endurance, pluck, and adaptiveness called into requisition. Garfield said that a pound of pluck was worth a ton of luck. This they exemplified, as amid poverty and want they bowed down the forests, subdued the stubborn soil, built rude homes. They had acquired in the homes from whence they came a taste and aptitude for toil, and a distaste for repose and pleasures and shams. They sought the useful and the genuine. They learned the practical lesson of Sancho Panza's famous saying, that "fine words butter no parsnips." They have pre-eminently developed that Yankee trait so aptly described by Lowell in his Biglow Papers.

"There's nothin' that my natur so shuns
Ez ben mean or under-hand;
I'm a straight spoken kind o' creature
'Thee bluts right out w'at's in his head,
An' I've one peecoler feature,
It is a nose that wunt be led."

Better still, they brought with them, not only a taste and aptitude for axe and hoe and plow and sythe and sickle and plain and adz and lathe and spinning-wheel and loom and mill, but also a taste and aptitude for Christian homes and schools and churches.

When Protestantism appeared, then thought awoke. Schools and learning received a new impulse. Reform and learning went hand in hand. It is to the praise of the Protestant that his faith is according to, and sustained by, knowledge. Puritanism sprang from the universities, and its progress has ever been identified with the progress of schools and of learning. The church, the government and the school were the first and equal care of the Pilgrim Fathers. Their domestic, social, educational and political institutions sprang from, and were shaped by, their religion. They found in the Hebrew Republic a model for their own. In the language of another,—"not from Athens or Rome have we derived the essential principles of our government. The cradle of American liberty was rocked, not in ancient Greece or sunny Italy, but in the deserts of Arabia, at the frowning base of

Horeb." The college was demanded at the first as the conservator of liberty and Christian civilization, and the great institutions of humanity—the family, the church, the school and the state—were planted side by side, by the Pilgrims, and bequeathed as a priceless legacy to posterity.

These same principles led the Alfred pioneers to build—amid stumps and log-heaps and bush-heaps, beneath the shades of the primeval forests, upon the hill-tops and in the valleys and along the hill-sides—the home, the church and the school. Not men of many words, telling their thoughts briefly, giving their opinions bluntly and sticking to them obstinately, not given to surface veneering, but saying with Cromwell:

"Paint me as I am—rough and gashed with wars,
Anything else than truth my soul abhors;"

yet with that love of home which has made sacred the English roof-tree, hedge-row, and hawthorn bloom; with that love of learning which has lighted the land with schools wherever the New Englander has gone; with that love of religious independency and human equality which has made Rhode Island type of all that is greatest and best—such men and women colonized Alfred.

A few of these pioneers are still spared to us, who are in the two last decades of a century of noble living and working. May they be spared still many a year.

Alfred, when the time came to initiate higher education, was, in her poverty, greatly indebted to you for financial aid. Education, especially higher education, is, like religion, a benevolence. Like religion, it is not financially self-supporting, according to the law of supply and demand prevailing among the physical wants. The lower the want of man, the more ready is he to buy its gratification, hence, the exchangeable, or money, value given to whatever will gratify the appetites, propensities, and passions; hence, in these lower wants of our nature the great law of supply and demand regulate and govern each other; but in the higher, especially in the rational and spiritual wants, the supply has not a marketable value. It is not sought after in proportion to the wants. Indeed, the greater the need, the less is the demand. It follows, from these tendencies, and from the costliness of educational appliances, that if institutions of learning were obliged to declare cash dividends, like ordinary moneyed corporations, all higher education would be confined to the rich. If poor young men and women had to pay the entire cost of their education, they would be excluded from all of our higher institutions of learning. All liberal culture would be a sealed book to the poor. It is only when learning, like religion, comes as a gift, or largely so, that it fulfills its mission to the poor, or those with moderate means. Herein lies both its vindication, and its plea for aid at the hand of benevolence. One of the noblest uses of wealth is that of transmitting it into mind through the medium of culture. Those who have power through wealth—for wealth, when rightly applied, is power—can exert untold power here, can open to the needy perennial fountains of good, by giving to the endowment of higher education. Alfred has been the recipient from you of such benevolence in the past, and, I doubt not, will be a larger recipient in the future.

Alfred is, likewise, a debtor to you for patronage, of which this association is evidence. These students have brought to the institution these ennobling New England traits already referred to. A school must depend largely for its character upon the character of its students. As the glory of a nation does not depend so much upon its wide domain and its material resources, as upon the spirit, enterprise, intelligence and virtue of its people, so a school is characterized primarily, not so much by its ample endowments and manifold appliances, as by the tone and quality of its students. Fortunate is that school which is blessed with such a patronage as Alfred has received from New England.

Alfred is still more deeply indebted to you for teachers—teachers so richly endowed with the best and noblest New England traits. Some remain, doing faithfully and well their allotted work, some have left and are reaping renown in other fields. Of these I need not speak. On the work of two, permit me to briefly dwell.

First came James R. Irish, then a young man in his college course, now a Reverend Doctor. He was one of the fore-runners in the cause of higher education among us. Like a herald, with a voice full of cheer and encouragement, he called to us from the mountain tops:

"O dwellers in the valley land,
In God's ripe fields the day is cried,
And reapers with their sickles bright,
Trip singing down the mountain side:
Come up and feel what health there is,
In the frank dawns, delighted eyes,
'Tis from the heights alone your eyes
The advancing spears of day can see,
Which o'er the hill-tops rise
To break your long captivity."

Thus, with kind and gracious words of cheer, he called us up, and led us on to divine prospects and noble self-forgetting, sacrificial living. May the gracious benedictions of heaven overshadow, protect and cheer him to the end.

William C. Kenyon next came, then, also, a college student, but lived to be President of the University which his indomitable energy had created. President Kenyon came dowered with the combined strain of blood and brains of the primitive races—the earnest zeal, prompt resentments and generous enthusiasms of the blue-eyed Briton, the indomitable energy and death-defying courage of the vikings, the endurance, pluck, and vim of the red-haired Saxon, the love of learning and culture of the Norman—this ancestral strain unified, condensed, purified and refined through the civilizing processes of a thousand years—intellectualized and spiritualized by Puritanism, kindled into fiery independency and love of freedom and universal equality in the atmosphere, pervading the homes, schools and churches of Rhode Island. Dripping with brains, as the overflowing honey-comb drips with honey, surcharged with physical electricity and mental magnetism, with an unconquerable and fiery energy, crowned with the best spiritual graces New England had to give; disciplined in the school of utmost poverty and unremitting toil, amid adverse and ungracious environments; yet inspired by your religious teachings to lofty and sacrificial living and doing,—thus he came to Alfred, and gave his life to his calling, not chosen by himself, but given into his hand by a higher hand. In teaching he found his true calling; for teachers, no less than poets, are born, not made. Aptness to teach is a bestowed, in-born gift, not a manufactured article. Like all other aptitudes, when rightly followed, it leads to the joyous use of all one's powers up to their fullness and utmost vigor.

In his new sphere of work he realized scarcely more gracious environments and conditions than those amid which he had been nurtured: but he held that with sufficient energy and perseverance, a school could be built on almost any mountain fastness, or in almost any primeval forest. Work, with Yankee grit, would overcome all obstacles, enthusiasm would attract students. With unrelenting grip he toiled on, till toil became an agony, till care became almost a despair. Seeking to keep up with the increasing demands of the public upon the school, by the enlargement of its facilities, the demands for money constantly outran the supply, and the debts thus accumulated became onerous, even crushing.

President Kenyon devoutly believed that the New England appetite for work was a distinguishing trait worthy to be sought after by all men, and by which they would be enabled to overcome all difficulties. He impressed upon his students the importance, the glory of work. He made them feel that they were in this world for the express purpose of doing something, and that they were in school expressly to get a good ready to do this something. He constantly held up before them the New England worker as the model worker of all workers. No ten hour system for him. No man ever got on in the world that worked only ten hours—if not at the same kind of work—at something. Sixteen was the least possible allowance—from dawn to dark, in Summer, and an equal amount in Winter—high pressure at that—with all lulls in the regular routine filled in with books and study. He abhorred, from the very depths of his soul all dawdlers, all shiftless "Jack at all trades," and good at none, all seekers of the easy and shady places, all who could lean long on hoe handles or fences, without getting tired, all bottomers of chairs and headers of nail kegs about

stores, groceries and taverns. He enthused his students, more or less, with the same spirit. Many were thus led to fill to the utmost their time with work, crowding on all the steam possible. One, I knew, in order to harden himself for it, slept on chairs with his feet out of the window. He believed with Wordsworth, in "plain living and high thinking," also in noble working, and sought to perpetuate them and make them prevail more and more.

Individuality, freedom, equality, instead of the hereditary rights and privileges of orders or classes, being emphatically a Rhode Island characteristic, became the very life blood of the school. Equal rights and privileges, grounded in the essential worth of man as man, regardless of sex, race, age, wealth, or social conditions or class distinctions, has ever been its animating spirit and guiding principle. It has never been, or sought to be, simply a school for the learned professions, but a school preparing for all callings and pursuits, a school for woman as well as for man, for the mechanic as well as for the minister, for the farmer as well as for the physician, for the laborer as well as for the lawyer. Its students are found in all the honest and industrious pursuits of life, and some, I must admit, are found in those not entirely honest or entirely industrious.

A member of the Orophilian Lyceum, who believes, as society men are apt to believe, that the welfare and destiny of Alfred depend largely upon his society, said to me, a short time since, that wherever he went he found Orophilians in the foremost ranks. In proof of it, he was recently in a neighboring city, and in its court of justice, he found that the Judge upon the bench was an Orophilian, the prosecuting attorney was an Orophilian, the attorney for the defense was an Orophilian, and, to crown all, the prisoner at the bar was an Orophilian. So, we must say, for the school, at large, that its members are found in all the honorable walks of life, and "to crown all," some are found in those not entirely honorable.

Alfred has ever been considered radical, heterodox, off, in many ways, but on most of these points, it is so no more. The educational institutions are, one by one, adopting them—the new, organized on essentially the same principles, the old, somewhat reluctantly, adopting them, so that now, not only it is on the winning side but on the popular, as well. On the winning side, it was from the first, for those principles lie in the line in which God, in his lead of human progress, is going.

Our Professor of Latin, on visiting a leading university, a short time since, found its Professor of that language very enthusiastic over the recent introduction of the Roman pronunciation of Latin. "Why," he replied, "that method has been in use at Alfred for over forty years." So, not a few of these progressive movements, on the part of other institutions, have been in operation at Alfred for nearly half a century.

Equal rights and privileges, regardless of race or color, admitted by only one college then, is admitted, essentially, by all Northern and some Southern, now.

Equal rights and privileges, irrespective of sex, where admitted by one college then, is admitted by a hundred now. It is true, this admission comes tardier and harder even than the other. Man has ever opposed the advance of woman to an equality with himself—opposed admitting her to the social circle, to the dining room and table, to her learning the alphabet, to her admission to the public school, to the academy, to the college, to the professional schools, to any and all those rights and privileges, which man has been wont to consider as his own special prerogatives. But she is coming into all these. Come she must and come she will, and come, too, to stay. God has so written it in letters of living light athwart the pillar of cloud by day and of fire by night, wherewith he is leading on humanity.

The wide range and manifoldness in the pursuits of its students, led naturally and necessarily to manifoldness and freedom of election in studies. Jefferson, in founding the University of Virginia, animated by the spirit of the Declaration of Independence, and recognizing that men were created, not only free and equal and with certain inalienable right, but that in order to the full enjoyment of these, men should be at liberty to follow their bent or aptitudes, organized the courses of study so as to give freedom in preparation for such following. The eminent and very marked success of that institution and of the men that have gone out from its halls, have fully demonstrated the wisdom of the plan. Most American colleges, even the most conservative, and the most cast-iron, Procrustean are gradually shaping themselves after this type,—are

compelled to do so whether they wish to or not. Alfred, from the very nature of the case, has steered in that direction from the start. The second half century of its existence is to be inaugurated with a full, practical adoption of the Jeffersonian method in its essential features. The very spirit of individualism and independency, leading to freedom in the choice of life-pursuits and in the preparation for them, brought from the East, by the pioneer settlers and which pervaded the mental atmosphere at the inception of the school, demanded it, and the growing requirements of the many-sided and multiform pursuits of advancing civilization, still demand it, with ever increasing emphasis.

The old yet ever recurring question, whether education should wait upon bent, aptitudes, or ignore them, is more obtrusive than ever. Like Banquo's ghost, it will not go down. It is coming to be more and more recognized that most individuals are born with special aptitudes, thereby fitting them for definite pursuits. It is very true that a minority have no special aptitude for anything like work, and another minority are so evenly balanced in their aptitudes, as to enable them to take up almost any pursuit and succeed moderately well therein; yet the great majority have marked aptitudes, fitting them for definite pursuits, or groups of allied pursuits, within the line of which, they succeed, but out of which, they fail, and the more marked these bents, the greater the success, if followed, or failure, if ignored. Men of marked success have ever followed marked aptitudes. Now, shall education recognize and foster these, or shall it ignore them, and like Procrustes, put them all on the same bed, and make them fit by stretching them, if too short, by chopping them off, if too long?

At the revival of learning, in the Middle Ages, all the light and inspiration came flooding into the darkness of the times, through the literature of Greece and Rome, and the schools of the times sought in these the light and sweetness, first, for the culture of the clergy, culture, in their case, waiting on bent, aptitude, choice of a profession. Later, it was applied to the other learned professions, and to gentlemen of leisure, regardless of aptitudes. This continued for ages, petrifying down into hard fossilized forms of routine, after the light had been abstracted or superceded by brighter lights from other sources—only the sweetness remaining. As in the old practice of medicine, calomel and bleeding were the orthodox remedies for all the ills flesh was heir to, so one and the same routine of studies became the orthodox remedy for all the weaknesses, and ills of ignorance that afflict man. Calomel and bleeding are, doubtless, very good for certain ills, may, indeed, be the very best but their over free use, regardless of the nature of the disease, has made fat many a graveyard. So the "old routine" of studies, when administered by the hand and under the eye of a skillful practitioner, are the very best remedies known under the blue heavens, for dullness, idle, youthful moanings, waywardness, and the thousand ills, which the mind of callow youth is heir to; yet over doses of even these, except for the favored few, who have special aptitudes for them, have made fat many intellectual grave yards. It is said, for instance, that in England, while fist and brawn and dripping brains are leading all its great and rugged enterprises, thousands of graduates from its great universities, the perfected embodiments of the old routine, have become driftwood on the great currents of progress, crowding its secretaryships, "Circumlocution offices," and all the positions of gloved and caned dillitanti trivialities and effeminate delicacies; and this routine "dry-rot" has somewhat affected even this country.

A very good definition of an educated person, I take it, is this:—one who knows everything of something, and something of everything, or one who is thoroughly versed in those studies, lying in the line of his aptitudes and calling, and also versed in the grounding principles and controlling laws of all other studies possible. The object of education should be to develop the whole being in health, proportion, symmetry and completeness in the direction of the normal growth of the aptitudes implanted in its nature. Such culture is opposed, on the one hand, to all stereotyped, Procrustean methods of educating all, as if they were created precisely alike, cast in the same mold, designed to fill the same stations, and perform the same duties, and, on the other hand, to all attenuated education, that has no deeper and broader aim than making simple "bread and butter" specialists, without any range or versatility. It is an old adage that as the twig is bent the tree's inclined, ever after

growing with an artificial bent—a deformity; or, if light falls on only one side of a growing tree, it will become lop-sided, all the healthy branching growth confined to the sunward side. Better preserve its natural upright, skyward tendency, without any artificial bent, with light let in upon all sides, thus giving natural, symmetrical, all-sided growth.

A person cannot acquire mathematical tastes and habits of mind by studying languages, nor linguistic tastes by studying mathematics, nor will both of these give the tastes and habits of a naturalist. The effect of specific study goes, also, beyond simple negation, beyond simple arrested or aborted development, often found among plants and animals. They tend, not only to form habit and tendency which shut out habits and tastes of a diverse nature; but as relish for one increases, a relish for the other decreases, often becoming even a disrelish. Hence, the importance, while recognizing the natural tendencies, that the lesser aptitudes be not neglected, but that all the faculties of the mind be kept active and growing. As President Kenyon not infrequently said, "Colleges are not stuffing machines, by means of which minds are to be crammed full of vast stores of knowledge, from every department of literature, science and art; much less are they machines for hewing and squaring men to a given pattern," nor are they for the purpose of polishing pumpkins—an impossible feat; nor yet are they for the growth of mushrooms; but they are for the purpose of giving slow, continuous and close grained solid growth that will take on polish in the world's friction.

Broadly, then, in the language of Matthew Arnold, the "Apostle of Culture," "The ideal of a general liberal training is, to carry us to a knowledge of ourselves and the world. We are called to this by special aptitudes which are born with us. The grand thing in teaching is to have faith that some aptitudes of this kind every one has. This one's special aptitudes are for knowing men—the study of the humanities; that one's special aptitudes are for knowing the world—the study of nature. The circle of knowledge comprehends both, and we should all have some notion, at any rate, of the whole circle of knowledge. The rejection of the humanities by the realists, the rejection of the study of nature by the humanists, are alike ignorant. He whose aptitudes carry him to the study of nature should have some notion of the humanities; he whose aptitudes carry him to the humanities, should have some notion of the phenomena and laws of nature." As the Italians say, "in all the circle of knowledge there is nothing common or unclear." The great and complete spirits with all the aptitudes for the entire circle, are rare, but each one will find vital and formative knowledge somewhere in the circle. Let this be grasped and used, extending the range on either hand as much as possible. No one should remain a total stranger to any part of it. "Still, the circle is so vast and human faculties are so limited, that it is for the most part, through a single aptitude, or group of aptitudes, that each individual will really get his access to intellectual life and vital knowledge; and it is by effectually directing these aptitudes on definite points of the circle, that he will really obtain his greatest vitality and best growth."

Keeping, thus, each individual's individuality in view, the more of preparatory general culture and growth one can get, before entering upon his life-work, the better it will be for himself, for that work, and for the world. For illustration, the theologian, if he is to meet any of the living and important questions growing out of the relations of science and religion, should have not only a profound knowledge of the whole range of the studies of his profession, but needs also to be thoroughly versed both in the general and controlling principles and laws of science, and in a practical knowledge of its methods of observation and experiment. A scientist, on the other hand, if he is to deal with the same great questions, needs, not only his own legitimate scientific knowledge, but, likewise, a comprehensive knowledge of the great principles of theology and the reverent, self-distrusting and teachable spirit, born of such study. Listening to the discussions of these subjects, from pulpit or rostrum, by those not thus prepared, or reading them as they overflow into the periodicals—even the newspapers—of the day, one is reminded of the saying of Apelles, the painter, "no sutor ultra crepidam"—Let not the shoemaker go beyond his last." His shoemaker showed great skill in criticising a painted slipper, but the grossest ignorance in his criticisms of other portions of the picture, so these theologians and scientists, in the gross ignorance of the subjects they attempt to discuss, make

one thing very plain, that the shoemaker has got beyond his last.

In all culture, everywhere and at all times we should seek, "a full harmonious development of our entire humanity, freedom from narrowness and prejudice, width of thought, expansive sympathies, feelings catholic and humane, a high and unselfish ideal of life and beneficent action."

In such educating, as we have sketched, the thing to be feared and to be avoided is a dead rigidity and a hard granitic grind, in an unvarying routine of uniform and lifeless methods, killing out the free initiative of the live teacher, and deadening the enthusiasm of the live scholar. A method is good in proportion to the faculty and freedom of the one using it, and its adaptability to the scholar upon whom it is used. A teacher, that is a teacher, will make his own methods and make them fruitful of good, that is, of culture, whether it be in digging linguistic roots, in elucidating the metaphysics of the subjunctive mood, in making pleasant the abstractions and distractions of fluxions, or in guiding through the fog-land of metaphysics. Here appears the importance of the man. It is everywhere and always the man that counts—a man of originality, spontaneity and enthusiasm.

Such a man was President Kenyon. With a god-like dome of a skull, rounded and crowded with brains, so crowded, indeed, that the brain-pan—as our Saxson ancestors called the skull—was unable to hold them, and the parietal sutures actually opened, on either side, to give room for their expansion; with such head and such brains, he held and taught the extreme doctrine, that any one could give like expansiveness to his brain. In the language of phrenology, if any bumps were deficient, we could expand them by sheer force of will, and the energetic cultivation of the deficient faculties. Not a few believed his teachings on these points, as they believed everything he said, and some put their beliefs into practice in dead earnest. One young man, in special, I have in the eye of my memory, who, being very deficient in the frontal and idealistic portions of his brain, set to work, for dear life, to expand these regions. To this end, he shaved back the hair from his forehead, and put himself into a course of training, taking Byron for his ideal, and his poetry, for his brain-food. He examined his forehead, daily, in the glass, to get ocular proof of brain expansion, not infrequently coming for me to examine the parietal sutures of his skull, to see if they were not opening, but never an opening could I find. I am sorry, also, to have to say, that the world failed to recognize in him, a great poet. Two young men, catching at the idea, determined, regardless of aptitudes, to make of themselves speakers, and put themselves into a course of severe daily training to that end. As to the success of one of them, I need not speak, as he has spoken for himself; but the other stands before you, as proof of the utter failure of the effort to manufacture ability regardless of aptitudes.

Even President Kenyon himself, notwithstanding his even balance of powers, had greater aptitude for mathematics than for languages, and, although he wrote one of the best grammars that has ever been written of the English language, and though teaching language most of the later years of his life, and claiming that one could teach anything he had a mind to, yet he was a better teacher of mathematics. He said that his first and great "hit" as a teacher was made in his arithmetic classes. This first attracted the attention of those engaged in common-school teaching, and induced them to come to Alfred, for training in arithmetic, and was the beginning of the increase of patronage. This was carried into the higher mathematics, and overflowed into the common schools of the surrounding region, giving to them a decided mathematical bias, lasting for many years, indeed, not yet having entirely spent its force. His associate teachers, once put him to a crucial test in the matter. We had all tried our hand at teaching B. Arithmetic, and confessedly failed. It is the preliminary *pons asinorum*, at which all, not specially gifted in mathematics, are very apt to get stuck. On his declaring that he could teach it, we unanimously voted him the class, unanimously visited the class under his instruction, and then, somewhat unanimously, voted him not an entire success, though admitting that he stood at the head in the matter. Any one that can teach B. Arithmetic successfully, can "pass to the head."

Again, the highest culture is the religious, with which all other culture should be tributary. The religious must guide and control the preparation for, as well as the activities of, life. The great central light in this culture is the Bible. The religious is the only true foundation on which to build in-

stitutions of learning, with the Bible as the chief corner stone.

The New England character of the early founders, and of the early teachers, ensured the religious character of the school at Alfred. Like all of the earlier New England Colleges, it is a child of the Church, inspired and guided by the same principles, working for the accomplishment of the same great ends. The genius and purpose of Alfred, from the first, has been not to make learning an end, not the getting of scholarship for scholarship's sake, but, rather, as a means for awakening and promoting the activity of one's powers, to the end of developing men and women, characterized in personal worth, individuality, self-sovereignty, reverence for God, truth, law, duty, with aptitudes and appetite for work, the best possible.

Alfred, however, does not, never has, offered itself as a moral hospital or reformatory, for the idle, the listless, or the vicious, or those who are too wayward for home restraints. Such find or make companionship in all places, even the best. It professes only to furnish facilities to the orderly, the industrious, and the well disposed. To such, it seeks to supply congenial and favoring influences, inducements and helps, with the understanding that all things help those who help themselves.

It seeks to prepare its students to become helpful and beneficent actors in the world's activities, considering that any education not doing this is imperfect and faulty. Both being and thought, when perfected bear fruit in action. Many, indeed, stop short of this. The many drones, in the human hive, are what makes it so hard for the workers—compels them to over-work. Such was not the divine intention in their creation. Man was ordained and fitted for work, free, intelligent, moral. It is needful for one's own personal growth and good, and for the good of others. All indolence is unnatural and destructive. This activity has not for its highest end physical gratification or material accumulation, but spiritual well-being and perfection, and in helping on this staggering, halting, yet progressive world.

The same law obtains here, as in preparation. All work, in order to be the best and most effective, must be in the line of bent. Many a life becomes a dull, dead routine, a barren drudgery, or an utter failure, from disregard of this law. As Lincoln said, many fall in the vain attempt to make square pins fit round holes; or, as you would say, many a good deacon has been spoiled to make a poor minister. Many passable mechanics are unpassable attorneys, without clients or briefs, or patientless physicians. Many good farmers and housewives have been converted into poor teachers. It is not meant by this, that all with inventive aptitudes, initiative gifts, or skill and dexterity, should shun the learned professions. They need inventive and organizing genius, dextrous adaptability, and all-round common sense the most uncommon of senses—quite as much as any of the other pursuits. A good preacher or teacher needs, not only aptness to teach, but, also, initiative, enthusing, organizing and controlling gifts, as well. Wherever there is required plan, organization, versatile work, whether in church, school, societies, benevolent or other, there needs to be planning, organizing, managing and executive ability. When one has found his normal place and work in the world, unless, perchance, possessed of constitutional tiredness, commonly known under the name of indolence or even downright laziness, all his faculties will sing in free and vigorous activity.

President Kenyon, through his twenty-seven years of work at Alfred, subordinated and made tributary everything to the one great object of his life—that of founding an institution of learning that should bless the world. For this, he sacrificed ease, health, even life itself. He firmly believed that as New England civilization was the highest outcome of human progress, so its topmost and richest fruit was found in its schools and in its modes of training the young for this civilization. Hence, he sought to found a school that should be the embodiment and manifestation of its loftiest tendencies, produce its best and ripest fruits; for as is the education of the young; so will be the future progress in this civilization. To their hands come the richest of all the past, in art, literature, science, enterprise, religion—all the struggles, aspirations, attainments of the past. Thus, the highest function and service, and the definitely appointed work of each generation of men, the divinest work of its accumulated possessions, is to prepare the oncoming generation to fill worthily the place which is vacated for them. He held that the business of the handicrafts, trades, politics, and all the petty rise and fall of stocks,

(Concluded on fourth page.)

Mission

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

DR. SWINNEY writes: I and more each day, to speak spiritual subjects, which is a tion to me.

EVERY year, it is said, Protestantism in France is preparing for disestablishment not only inevitable, but a spiritual power. French Protestants number about 650,000; of these, Reformed church numbers and the Lutheran 80,000, the Free church, or the unit Evangelical churches of France, and the Baptists.

The principle of independence is warmly advocated and ground in the National sees the withdrawal of subsidies from the State, and is parishes to prepare for the theological education, and is estimated that one-third of Liberals, some being slight recognizing something of the the Scriptures and in Christ are openly rationalistic. Troubles of rationalism is an church. Hence true con been insisted upon as a cond bership, and many so-call know nothing of spiritual l evangelical see and feel thi emphasizing the necessity of surrender of the heart to Ch joyment of the communion.

Of much less consequence, as a crippling influence, comparatively few of the we found among the French Pr the Evangelical Protestants' much of the missionary spirit

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The union Societe Evangelic has an income of about \$18,0 aries, more than one hundre has carried the gospel into 60 partments of France, thousan and over 500 large towns.

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Not only in France but Protestantism crippled by r denies. Theoretically, Sev tists are probably quite as fr as any other evangelical den practically, it is making its We ought to be more unwav the simple teachings of our our doctrine and life, for th for Christ's sake, for our ow than the work's sake! "The yond the power to harvest it.

OF IMPORTANCE

All home missionaries and tors are requested to send the to the Corresponding Secret liest possible day after Aug any other information or sug ing to the Annual Report o Managers should be sent (q one report is late, as has so case, it makes it as imposs the Board's report in due tim be were there delay in sen them. A little painstaking each one to whom these wor would greatly aid the Secret

All the of Board's appropr mission work expire with th It is necessary, therefore, fo desire aid in the support of year beginning September. plication according to the ru as published in connection w and Annual Report of last y call the attention of mission pastors, and missionary ch Rules and By-laws of the B of our Missionary Society.

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Missions.

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

Dr. SWINNEY writes: I am able, more
and more each day, to speak to the sick on
spiritual subjects, which is a great satisfac-
tion to me.

EVERY year, it is said, the prospects of
Protestantism in France grow brighter. It
is preparing for disestablishment, which is
not only inevitable, but essential to its
spiritual power. French Protestants num-
ber about 650,000; of these, the National or
Reformed church numbers about 550,000,
and the Lutheran 80,000. There are also
the Free church, or the union of the Free
Evangelical churches of France, the Metho-
dists, and the Baptists.

The principle of independence of the
State is warmly advocated and rapidly gain-
ing ground in the National church. It fore-
sees the withdrawal of subsidies now re-
ceived from the State, and is calling upon its
parishes to prepare for the support of pastors,
theological education, and missions. But it
is estimated that one-third of this church are
Liberals, some being slightly evangelical,
recognizing something of the supernatural in
the Scriptures and in Christian life, others
are openly rationalistic. The same disas-
trous blight of rationalism is in the Luther-
an church. Hence true conversion has not
been insisted upon as a condition of mem-
bership, and many so-called Protestants
know nothing of spiritual life. The more
evangelical see and feel this evil, and are
emphasizing the necessity of conversion, the
surrender of the heart to Christ, to the en-
joyment of the communion.

Of much less consequence than rational-
ism, as a crippling influence, is the fact that
comparatively few of the wealthy classes are
found among the French Protestants. Still
the Evangelical Protestants of France have
much of the missionary spirit.

The home mission *Societe Centrale*, of the
reformed church, has an income of about
\$45,000, 150 missionaries, 360 stations and
55 schools.

The union *Societe Evangelique de France*,
has an income of about \$18,000, 50 mission-
aries, more than one hundred stations, and
has carried the gospel into 60 of the 86 De-
partments of France, thousands of villages,
and over 500 large towns.

The Free church has its *Commission d'
Evangelization*, with an income of about
\$11,000, and with 20 missionaries preaching
in nearly 100 places.

There are also the *Mission Interieure*, the
Tract Society of Paris, and the Religious
Publication Society of Toulouse. There are
also 1,200 Bible schools, 104 being in Paris.
A Union Foreign Mission Society has an in-
come of about \$55,000, and in South Africa
there are 7,000 converts.

Not only in France but in America is
Protestantism crippled by rationalistic ten-
dencies. Theoretically, Seventh day Bap-
tists are probably quite as free from this evil
as any other evangelical denomination; but,
practically, it is making its way among us.
We ought to be more unwaveringly loyal to
the simple teachings of the Bible, in both
our doctrine and life, for the truth's sake,
for Christ's sake, for our own sakes, and for
the work's sake! "The work grows faster
than the workers grow; the field ripens be-
yond the power to harvest it. Think of it!"

OF IMPORTANCE.

All home missionaries and missionary pas-
tors are requested to send their yearly reports
to the Corresponding Secretary, at the ear-
liest possible day after August 31st. And
any other information or suggestion pertain-
ing to the Annual Report of the Board of
Managers should be sent equally early. If
one report is late, as has sometimes been the
case, it makes it as impossible to complete
the Board's report in due time, as it would
be were there delay in sending one half of
them. A little painstaking on the part of
each one to whom these words are addressed,
would greatly aid the Secretary.

All the of Board's appropriations for home
mission work expire with the 31st of August.
It is necessary, therefore, for churches that
desire aid in the support of pastors, for the
year beginning September 1st to make ap-
plication according to the rules of the Board,
as published in connection with the Minutes
and Annual Report of last year. We would
call the attention of missionaries, missionary
pastors, and missionary churches to these
Rules and By-laws of the Board of Managers
of our Missionary Society.

If all the members of our churches and of
Seventh day Baptist families would give reg-

ularly and as the Lord prospers them, the
means for carrying on our missionary opera-
tions would not be lacking. Some, no doubt,
give according to this rule, or may even go
beyond its requirements; some ought, prob-
ably, to donate more than they are now giv-
ing; and some who do not give, ought, we
think, to become contributors. And until
there shall be a more general and practical
recognition of our Lord's right to a regular
portion of our income, special appeals will
have to be made occasionally to meet unfor-
seen emergencies.

The Missionary Board tries to duly con-
sider questions relating to opportunities,
duty, laborers and means, and to plan for
the year's work accordingly. This year has
been one of business depression; and, as in
the case of other Missionary Societies, this
has affected the receipts of our own treasury.
We are consequently threatened with a debt.
In order to avoid this or to reduce it to a
minimum, we appeal to individuals and to
churches for help; and we suggest, (1) that
persons who are able to do so make special
donations; (2) that, due notice having been
given, the first Sabbath in September be de-
voted to a missionary sermon and a special
collection for missions; (3) that all mission
funds be promptly forwarded to our Treas-
urer. Twenty-five dollars make a person a life
member of the Missionary Society; and \$1 an
annual member. Two thousand and two
hundred dollars can be raised if one person
will give \$100, two \$50 each, four \$25 each,
five \$20, ten \$15, twenty-five \$10, fifty \$5,
one hundred \$3, one hundred and fifty \$2,
three hundred \$1, three hundred 50 cts. and
four hundred 25 cts each. We believe it is not
exaggeration to say that no small part of this
sum could be actually saved by us in a short
time, and without any very severe self-denials.
An act like this would be one good preparation
for days of fasting humiliation and prayer,
and for the services and worship—the inspira-
tion and consecration of the coming Confer-
ence Anniversaries.

But let us not forget that when one year
closes the next begins; and the coming year
ought to witness wider plans, more laborers,
larger contributions, than ever before. The
Providence of God is opening doors of use-
fulness, whitening harvest fields, and bid-
ding us go forth and forward. And it some-
times seems that the Grace of God is
preparing us as a people for better things
than we have ever yet experienced, in work,
sacrifice, and reward; but how far short we
still come of the glory of the Lord!

FOR SALE.

Mrs. T. H. Tucker, of Boulder, Col., has
presented to our Missionary Society a nice,
heavy, log-cabin bedquilt, with a beautiful
painted center block, painted by Mr. Elmer
Green, a cripple and a Sabbath-keeper of
Boulder. This quilt ought to sell for \$25,
with which to make Mrs. Tucker a Life
Member of our Society.

We have also received from Mr. Davis, of
Shanghai, several articles, that are to be sold
for the benefit of the mission: an urn of
carthen-ware, about five inches high; a very
small metallic urn, much corroded; a num-
ber of ancient Chinese coins; and some illus-
trated war sheets, with the French generally
running from the Chinese.

The urns were found by Mr. Davis in a
grave, discovered several feet under ground
when digging a cistern. Ten dollars have
already been offered for the larger urn. Some
of the coin ought to bring a good price. One
illustrates some astronomical and astrolog-
ical notions of the Chinese and is accompan-
ied with a written description by Mr. Davis,
and another is an oblong coin belonging to
the time of Confucius. All these articles
will be taken to the Anniversaries at Alfred
Centre in September.

We will take this opportunity of saying
that the Chinese pictures ordered by several
friends have not been received. We shall be
glad to answer letters relating to the pur-
chase of any of the articles mentioned above.

CORRESPONDENCE.

DE RUTTER, N. Y., Aug. 11, 1885.

Allow me to call your attention to Otselic
and Lincklaen, fields upon which I have be-
stowed such labor as I could, without neglect-
ing my own church, for fifteen years, espe-
cially for the last three years. Three years
ago when I resumed the charge of these
churches, I found them very low, the Linck-
laen Church especially, in great embarrass-
ment. In an afternoon service, alternating
once in two weeks, on the Sabbath, and even-
ings as the interests of the fields required,
I have served them. The result has been
that, under the blessing of God, souls have
been saved and additions made to both these
churches. To the Lincklaen Church fifteen

have been added, all by baptism but two.
Both of these with one of the former were
converts to the Sabbath; and to the Otselic
Church eight have been added, six of whom
were by baptism, all heads of families but
one, and six of whom were converts to the
Sabbath. On both these fields several have
been baptized who have not joined our
church.

During the last ten months, from Sept. 1,
1884, to July 1, 1885, I continued to supply
both these fields, (receiving nothing from
the Board) up to the time Sister Perie F.
Randolph, my successor, took the field. Dur-
ing this ten months, on the Otselic field, I
had baptized a good brother and his wife,
both of whom have embraced the true Sab-
bath, and will soon unite with us in church
relation, and left several others waiting bap-
tism. On the Lincklaen field, during this
time, I baptized four, one of whom has
united with the church, and these were all
adults.

I had carried these fields until my family
and friends thought that the burden was
greater than I ought to bear at 62, and not-
withstanding I enjoyed the extra work, for
God did wonderfully preserve and bless me
in it, yet I have, with great pleasure, trans-
ferred it to Sister Randolph, who devotes
her whole time to the field, doing what I
could not do, the greatly needed pastoral
work. She is succeeding splendidly under
the blessing of God, to whom be all praise.

Fraternally, J. CLARKE.

FROM J. C. ROGERS.

I commenced on Sabbath the 18th of
April, the first under the engagement with
the church at Rock River, Wis., after the
expiration of Bro. Hall's time with the
church. I preached every Sabbath except the
last Sabbath in May, which was spent at
Milton Junction, in quarterly meeting.
There has been an average attendance of 25
for each Sabbath. Once or twice there have
been as many as 50 present. There has been
quite a good interest in the Sabbath-school,
and nearly all that attend church, are at the
school. At times I have been encouraged
that there would be increased interest, but
then again, I become discouraged. We have
an appointment for praise meetings on Sixth-
day evening, which has been well attended
for a few times, and then none would come.
Yet we have kept up the appointment.
Pray for us at Rock River.

FROM DR. SWINNEY.

Brother Main:
I send you a few items that I have been collecting
for some time, for you to use as you may deem best
even to the changing of the wording if you so choose,
as I am obliged to write very hastily or not at all.
These are not copied from papers or pamphlets but
such as I hear from the parties themselves or may
have come under my eye. E. F. S.

Mr. Judson, of Hanchow, speaking re-
cently in the prayer-meeting at Shanghai,
said on closing up their accounts and mission
work for the Chinese year, they were dis-
satisfied with the results. Finally a meet-
ing was called of all the missionaries, in
which they could talk and pray over the
subject. In this meeting a committee was
formed to see if any greater efforts could be
made for the salvation of the Chinese about
them. The result was that it was decided
to divide the eight gentlemen missionaries
there into four sets, each two missionaries to
be of different denominations, the fifteen na-
tive preachers to form four sets, also of dif-
ferent denominations. The two missionaries
accompanied by one set of the native preachers
were to meet every afternoon for a week in
a specified chapel for a short prayer, then to
go to a certain public place in the most busy
part of the city, and preach for two hours,
each one speaking during the time. The follow-
ing week another set would take their place,
and thus the work was continued without
interruption day after day. He could not
tell of any seeking the Saviour from the
crowds gathered daily, but spoke of many
thousands who had there heard the Gospel
who otherwise would not, many carrying
the words and tracts to their far distant
homes in the country. The knowledge had
spread throughout the length and breadth of
the city, that daily in that one place the
Jesus doctrine was proclaimed, and so far
without a single disturbance the crowds had
listened to the words of life. The great
good that had come to their own souls from
this united effort and common interest was
not the least to be noticed. Having contin-
ued this preaching for three months and
more, they recently met together to decide
upon the advisability of continuing the same
during the hot weather. So great had the
interest of the native preachers become in
this work that they voted emphatically

against discontinuing the preaching during
the heated term.

THE missionary in charge of the girls'
school in Hanchow being obliged recently to
come to Shanghai for a few weeks, put her
school in charge of her oldest scholar, Choy
Yurn, nineteen years of age. She is a young
woman educated in this school, of excellent
Christian character and marked ability,
which is exemplified by the confidence the
teacher has in placing her in such a respon-
sible position. This girl's uncle was forcibly
carried away from Hanchow in the time of
the rebellion, being then only fourteen years
of age. He escaped from his captors and
made his way to America. Here he was
brought under Christian influences and was
converted. Kind friends being interested in
him, sent him to school. On coming back
to China to preach Christ to his fellow-
countrymen he suffered much anxiety about
his own family, who if living, were doubtless
heathen. After much inquiry one of his
letters fell into the hands of this teacher who
searched out his family and informed him.
His aged mother was living in a very poor
house with an opium smoking son who was
a widower with two little girls, this mother
supporting them all by making paper money
which the Chinese burn at the graves of their
ancestors. He gladly took his mother with
him to Soochow, and urged his brother to
place his two little girls in this school. The
younger was not betrothed, but the older
one, Choy Yurn, being then nine years
old, was about to be betrothed in a heathen
family. The opium-smoking father came to
the missionary teacher saying if she would
give him \$40 to set up business, he would
not betroth the girl, but that both of them
should be given to her as her own chil-
dren. After due deliberation she gave
him the money and the two sisters became
her own little girls. Not two years had
passed before the younger died, but the old-
er, Choy Yurn, studied, and improved, and
through the Christian influences thrown
around her, was led to give her heart to the
Saviour whom she has ever since served.
Now ten years have elapsed and she has be-
come the most trusted and efficient helper
in the school, and a noble example of the
power of the Gospel.

A patient was brought into the hospital in
Soochow in a precarious condition, a victim
of the ignorant treatment of a Chinese doc-
tor. This native physician had ordered him
to take two hundred pills every day for sixty
days. He had really taken that number
every day for forty days when he was reduced
to such a condition as to be almost beyond
taking anything, so they brought him to the
hospital for the foreign physician to cure.

A graduate in the girls' school in Kioto,
Japan, was engaged to be married to one of
the young men in the theological department
of the boys' school. Both of them were ear-
nest Christian workers. As he still had
two years more of study before completing
his theological course, she returned to her
father's home after her graduation, to await
that time, her father being a Japanese of
wealth and living many miles from Kioto.
After finishing his education he was ordained
and placed in charge of a church in one of
the neighboring towns. They were married
amidst the best wishes of all in both schools,
and settled in their new home. He worked
a short time with good success, when he was
taken ill with typhoid fever, and soon died.
The stricken widow now broke up her happy
home and returned once more to her father's
family. In the mean time the principal
of the girls' school had received many ear-
nest letters from a town fifty miles in the
interior asking her to send them a teacher.
Finally an old lady made her way from that
distant place to the Kioto school, to beg
them in person to give her a teacher to go
home with her. She had become a Christian
and seeing the ignorant condition of the
women about her, had determined to give
the young girls, if possible, better opportu-
nities to improve themselves than their
mothers had had. She therefore opened a
school where she taught etiquette and em-
broidery, which was all she knew how to
teach. She had met with such success that
the people had become very much interest-
ed and were now erecting a large school build-
ing, at their own expense, capable of accom-
modating eighty girls, where they hoped to
have some one come and take charge, capa-
ble of teaching them from books in addition
to what was already being taught. The
lady in the Kioto school could think of no
one to go, as her graduates were all young
girls without experience enough to take
charge of so responsible a position, and at
such a distance. The old lady still remained
in the place and came each day with the same
request, saying that the people at her home
were praying for her and building the house,
and she felt that God would yet give her a

teacher to go home with her. At last the
principal thought of this young widow, who
in going back to her home a second time,
grieved that she could do so little for Christ.
But she was living at her father's home in
wealth and ease; would she be willing to go?
Yet the principal wrote her a letter, request-
ing the old lady to write one also. "No,"
she said, "I will take your letter myself, and
in person will lay the case before her." This
journey she accomplished and made her re-
quest to the young woman, who, after delib-
erating over it a day or two, decided to go.
They came immediately to Kioto where she
received all necessary instructions as to the
best manner of conducting such a school;
and taking a younger sister with her for
company, they started off with the happy old
lady for this new and strange field of labor,
so providentially opened. After three
months word was received that the school
buildidg was quickly finished and filled with
eighty girls, who were daily receiving in-
struction in the Bible, and the different
branches of study usually taught in schools,
besides the etiquette and embroidery pre-
viously mentioned. The people loved their
new teacher, and were anxious to do all for
her that was possible, to lighten her cares in
such a responsible position.

Thus this large and flourishing school has
been started in a remarkable manner, to be
a centre of light in this distant province.

Dr. Main, who a few months ago opened
his hospital in Hanchow, recently had come
to him in a chair a young German lady
twenty-five years of age, who was living in a
native official's family and teaching his chil-
dren German. This Chinaman living in
Berlin and about to return home last year
engaged this young lady to accompany them
and become a teacher in his family. During
her stay this past winter she had a real in-
sight into Chinese life of the higher classes,
but her health becoming poor from constant
use of Chinese food, she was glad to come to
the hospital for treatment. Learning who
she was the doctor took her into his own
family and they have received much pleasure
from her company. Living as she had been
in seclusion, her presence was not previously
known to the foreigners, her object being to
learn the true character of Chinese life which
she could not otherwise do, that she might
be better able to work for them in the future,
in doing them good, for their social and
spiritual elevation.

TURNED TO GOD FROM IDOLS.

BY MR. HORACE A. RANDLE.

Chang Tsu T'ai is a native of Chang-shan.
Although forty-six years of age he is our
junior helper in the Kinchow work of the
China Inland Mission. He is at once an in-
stance of the earnest seeker finding, and a
monument of God's mercy. For eleven
years, after one of the most straitest sect of
their religion, he lived a Buddhist. He was
both a celibate and a rigid vegetarian; and
so thoroughly did he give himself up to that
form of idolatry, that he invested 36,000
cash—£6 10s.—a large amount for a China-
man—in the temple of his choice, and went
to live there, not as a priest, but as a seeker
after salvation. In order that he might at-
tain the highest bliss offered him by this
form of Buddhism, he underwent a long
period of penance, by which he supposed he
was accumulating great merit. For three
years did poor Chang sit—with folded hands
and closed eyes—in a small room "contem-
plating." He would only occasionally walk
out into the small yard opposite his room,
and would speak with no one but vegetarians
of his sect, and with them only upon the one
subject of their teachings.

These Buddhists suppose that according
to the way in which the soul leaves the body,
it will be hereafter happy or miserable. If
the soul should leave the body by the crown
of the head, it would then go to Nirvana,
the Buddhist's Western Paradise; if it de-
parted by the ear, it would be turned into
some animal; if by the eye, into a bird; by
the mouth, into a fish; by the nose, into an
insect; but should it make its exit by the
lower parts of the body, it would go to hell.
It is, then, with a view to insure the soul's
certain journey to Nirvana, that so many
hard and strange things are done by the vege-
tarians. During the whole time Chang was
engaged in his "contemplation," he was sad
and unhappy, always fearing that after all
he should not attain the object of his hope. A
vegetarian friend of Chang's has never slept
lying down for fourteen years, but always in
a sitting posture, as that attitude is consid-
ered best calculated to cause the soul to leave
the body by the head. Numbers of these
vegetarian devotees will regularly awaken
about midnight, and sit up in their
beds for an hour or so "contemplating," and
this will be continued for years, until, in-
deed, the soul does leave the body; but, poor
things, they know not the how nor the
whither.

When Chang first heard of the Gospel, he
held it in aversion, but in God's mercy he
was at length led to think more seriously of
the strange way of getting to heaven by rest-
ing on the merits of another—One most
holy and most mighty, able to save to the
utmost, One who had full control over
the other world, and was willing to receive
poor sinners from this. . . . Chang's testi-
mony for Christ is invaluable, and most
men that he comes into close contact with
for some little time hear the Gospel from his
lips. One catechumen whom I hope to bap-
tize soon, and two or three inquirers at
Chang-shan, are all Chang's vegetarian ac-
quaintances. May our gracious Lord lead
them also into his truth, which alone can
make them free.—*Gospel in All Lands.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 27, 1885.

REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

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"Of all the thoughts of God, that are borne onward into souls afar, A-ong the Psalms' music deep; Now tell me if there any is, For gift or grace, surpassing this, 'He giveth His beloved sleep.'"

It is a departure from our usual custom to give so much space to a single article, as we have devoted to the address of President Allen this week. But feeling sure that those particularly to whom it is addressed, as well as others, would not want to wait a week before finishing it, we print it entire.

We have been requested to say in behalf of the local committee on entertainment for General Conference, that the people of Alfred are expecting a very large delegation from all quarters, and are making ample provisions for the entertainment of all who come. There need be no fear of overtaxing the hospitality of the people; they will be disappointed if their houses are not all filled. But the Committee, having in charge the arrangements for entertainment, desire to get their work as well in hand before the assembling of Conference as possible. To this end they have sent to all the churches a request that the names of persons intending to come, besent to their chairman, Rev. L. E. Livermore, as early as September 10, if possible. Compliance with this modest request will greatly simplify the work of the Committee, contribute in no small degree to the convenience of those who are to entertain the delegates, and add to the comfort of the delegates themselves.

THE COMING CONFERENCE.

The approaching anniversaries of our General Conference and benevolent societies are being anticipated with much interest and some anxiety. It is expected that the attendance will be large and that the delegations will represent a larger number of churches than is usual on such occasions. Thus there will be afforded the multitude of counselors, with whom there is safety, and the decisions which they will reach will be more strictly and fully denominational. Our work has grown upon our hands during the past year, and the coming anniversaries will present abundant opportunities for enlarging our plans for the ensuing year. The plans, ways and means devised by these large and representative gatherings will indicate, more nearly than on former occasions, the spirit and purpose of our whole people with respect to our work. This is important since the various boards are the servants of the people in the matters intrusted to them. The sessions are looked forward to with anxiety for two reasons. In the first place, the year just closing has been one of financial depression, and the treasuries of the Societies have not been filled quite as promptly as during some former years; at the same time the call for labor has not only not decreased, but has steadily grown, and our boards have seen no possible place at which they could reasonably retrench expenditures, but in various instances have felt called upon to enlarge. This has made the burdens heavy, in some cases, upon a few persons, and in others debts have been incurred. These debts must be promptly provided for and the burdens ought to be more nearly equalized. The second source of anxiety is akin to the first, viz., our brethren who have been planning and working and studying the fields and what seem to them the providences of God concerning them, are seeing, more clearly than others can see, the demands for greatly enlarged plans for another year, and these enlarged plans will call for increased contributions, and these contributions must come from the people. Now, we do not mean to complain of the contributions of the people. On the contrary, we are glad to acknowledge that these contributions have wonderfully grown during the past few years. But is it not true that this growth has been by the very liberal donations of a few persons, rather than by an increase of giving by all the people? We think it is so, although there is a rising tide among the people. But it is safe to say that the great majority of us

could double, possibly quadruple, our stated gifts to the treasury of the Lord, if only our hearts were in the work as its magnitude and importance demands. The anxiety and the prayer of many hearts is that the coming sessions may serve to awaken and arouse the whole people to the magnitude and the importance of our work as nothing else has ever yet done. If it please the people to come, let us have the largest Conference ever held; better still, let it represent, as nearly as possible, our whole people; but best of all let it be an occasion of personal consecration of ourselves and of our substance to the service of the Lord.

TWO OPINIONS.

That was a significant question which Elijah asked the king and people of Israel on Carmel, on the occasion of the great trial, "How long halt ye between two opinions?" Every word bristles with pungent reproofs as well as asks an important question. Place the emphasis where we will in the sentence, it gives forth a peculiar and forceful meaning. Perhaps no thought is more important for us to consider than that given by placing the emphasis on the word two. "How long halt ye between two opinions?" The prophet gave the people no other choice; They were to decide whether Jehovah were God, and if so, they were to serve him; but if not, then Baal and his worship was the only alternative. If Baal and his worship may stand for all idolatry, sin, unbelief and disobedience, then the test becomes one of universal application. There are, in all the world, only two opinions, two choices, two classes of men, two destinies. Throughout the Old Testament Scriptures men are spoken of as the righteous and the wicked. David in the first Psalm, in beautiful word pictures, portrays the blessedness of those who walk in the counsels of the Almighty; he then turns the canvas and paints in equally striking, but fearfully dark colors, the fate of the ungodly. Turn the canvas as often, or as skillfully as we may, and one or the other of these pictures confronts us. There is no room for anything else. The artist could not have made a third group however much he might have desired to do so, for when he had pictured the righteous and the wicked he had exhausted his subject. The prophet, Malachi, states the case clearly and unanswerably when he says, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Here the lines are drawn. In the nature of the case, every man must serve God, or else he must not serve him. There is not even the shadow of a standing place for any third party. Jesus put the case most clearly when he said, "He that is not for me, is against me, and he that gathereth not with me scattereth abroad." In the graphic picture of the gathering and judgment of the nations, drawn in the twenty-fifth of Matthew, there are two classes of men—the sheep and the goats; there are two positions with reference to the great Shepherd—the right hand and the left; there are two sentences—"Come ye blessed of my Father" and "Depart ye cursed;" there are two eternal destinies—life eternal and everlasting punishment. In the light of all these scriptural representations, it is the blindest folly to talk of any third position or attitude on this important matter. Our position on the one side or the other, is a matter of personal choice now, as in the days of Elijah. "Choose ye this day whom ye will serve" comes to every one of us with all the force that it came to Israel of old, and now, as then, it is a choice between two ways. He who does not choose God and his service, does, by such neglect, choose to remain in sin and in the service of the devil. What choice are we making?

Communications.

(Continued from second page.)

and all the excitements of worldly modes, fashions, gain and loss, sink into insignificance before the work of fitting the coming generation to rightly comprehend and use all that this world contains of good, both of the accumulated treasures of the past and its yet unused good. His work kindled all the fires of enthusiasm and engaged all his energies in an ever-abounding activity. He considered himself a co-laborer with God, who is ever engaged as a fatherly educator of his children. He saw in the world a great school-room, filled with pupils, with ever-unfolding capacities. All nature supplies furnishings and appliances for this school-room, for man's culture. The lillies of the valley clothe themselves in beauty, the varied seasons come

and go, the mountains stand round about, the patient stars climb the silent heavens—all ministers to man's culture. Glorious is the mission of one who becomes a co-teacher in this great school. He is awakening souls, kindling aspirations, shapening destinies. Thus he lived and wrought and died for the good of the young.

What Alfred is doing towards repaying the great indebtedness under which she has thus been placed to you—repaying, not to you simply, but to the world, it does not become me to speak here and now. You, as former students, know all about this—know whatever of good it may possess—and know, but too well, its shortcomings and failures.

Its work, however, is but just begun. Although about to enter upon its fiftieth year of work, it is but in its early youth. Colleges reckon their growth, not by years, but by centuries. Such institutions as Harvard, Yale and Princeton, though in the second or third centuries of their growth, are only just getting into the vigor of early manhood—never more growing, more vigorous, full of enterprise and achievement, than now. Families rise and disappear, dynasties change, sects, denominations have their day and become changed in faith and practice; but colleges live and grow on, gathering strength, value, beauty, each age; grandeur and power, each century. Man is like a drop of dew, disappearing with the morning. Colleges are like the united drops of many a rain, that, swelling into great rivers, become ministries to man, bearers of civilization and progress. They have been this in the past; they will be this, we trust, in the future.

In the language of President Kenyon: "Well has it been said, that the 'college is the daughter of the church.' Noble daughter of a noble mother. Did our Puritan ancestors commence the development of civil, political and religious institutions, that are the admiration of the world? But for colleges, there had been no Puritan ancestors, no Protestant Reformation, no Dissenters, no British or American missionary societies, foreign or home, no Temperance or Anti-Slavery societies. But for colleges, there had been no English literature, no translations of the Bible, no Publishing societies, nor societies scattering the leaves of the tree of life for the healing of the nations. But for colleges, there had been no systems of universal education, no common schools, no libraries. But for colleges, there had been no Declaration of Independence, no Constitution of the United States, no Democratic Government. But for colleges, there had been no steamboats, no railroads, no telegraphs, no Daguerrean art, no agricultural chemistry, no calico printing, no geological surveys, no commercial defenses. But for colleges, America would be what Africa is, and Europe and the British Isles would be what Asia is."

Colleges, then, are among the greatest and most permanent legacies that the present can bequeath to the future. No better service can one render the world than by aiding in the growth of such institutions. No better service can the getting of wealth, by toil and economy, render coming generations, than by putting such wealth into these institutions, to be by them preserved and transmuted, as the centuries go by, into perennial mental growth and spiritual power, in the successive generations of students that shall come up to them. Especially is this true, in a country like ours, where no law of primogeniture compels the perpetuation of wealth within the family; but where it seldom remains longer than a generation or two, ere it is lost, by waste or the dispersion or extinction of families. In this country, public institutions, especially institutions of learning and culture, are the only sure means for the combination and perpetuity of the blessings of wealth.

In the New England migration westward, the church and the school have gone together into every New England settlement. For the colleges that are lighting up these regions, they are largely indebted to New England, not only for motive and inspiration, but also, for men and money for their upbuilding. Thus, not only Alfred, but all these regions are debtors to New England, for strain of blood, for Puritan principles and practices, for political freedom and religious independency, for Christian homes and churches and schools, with all their civilizing, refining and ennobling influences. May these be rightly valued and used, as well by them, as by Alfred.

RESOLUTIONS.—The following resolutions were passed by the Woman's Tract Society of 1st Brookfield Seventh-day Baptist Church, and requested for publication in the SABBATH RECORDER:

WHEREAS, in the providence of our Heav-

only Father, whose ways are ways of wisdom and whose purposes are purposes of love, our esteemed sister and co-worker Mrs. Elira Hardin, has been removed by death, therefore,

Resolved, 1st, That as a society of Christian workers, we hereby express our sincere appreciation of the personal purity of life, the unflinching sympathy and kindness of heart, the exalted Christian motives, and the ever generous beneficence which has characterized, and ennobled, the life of our departed sister and fellow worker.

Resolved, 2nd, That we hereby tender to the members of her household and family, the heartfelt sympathies of this society invoking upon them God's gracious care and blessing; while together, we cherish as an inspiration to like noble living, the memory of the departed loved one.

In behalf of the Society.

COMMITTEE.

(FOR THE SABBATH RECORDER.) MY PRAYER.

BY DELLA CHAPMAN.

Jesus, cleanse my heart from sin, Wash it, purge it, make it clean, That thou may'st dwell within. May my trust be firm in Thee. And thy life in mine be seen. Banish every fear and doubt, And dear Lord, my faith increase, Putting unbelief to rout, To my troubled heart, bring peace.

Saviour, hide me in the Rock, Safely sheltered, from the shock Of life's stormy, restless sea. Help me walk the "narrow way." May my treasure be above, Ever be my strength, and stay, Father, seek me when I rove.

Give me strength for every hour; Be the foe without, or in. Save me from the Tempter's power. Cleanse my heart from secret sin.

TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

NUMBER II.

BY ALBERT WHITFORD.

In respect to these events, Mark is only less circumstantial than Luke, and in one particular is more precise and definite. He states that Jesus ate the legal passover with the twelve on the evening of the fourteenth of the first month (14: 12, 17), concluding the meal with the institution of the Lord's Supper, and then proceeded to the garden of Gethsemane, where he was betrayed and arrested during the night. He was immediately led to the palace of the high priest, before whom and an informal assembly of the council he was accused, and subsequently, by the advice of a full council held in the morning, was handed over to the civil authority. Pilate, constrained by the people, about nine o'clock condemns him to be crucified. He hung upon the cross from noon till three o'clock, and was buried by Joseph towards night on the same day, in a sepulchre hewn out of a rock. This day was accordingly the fifteenth of the month, and the day of holy convocation, sometimes called the Passover Sabbath. But it was also "the preparation, that is, the day before the Sabbath." 15: 42. The Sabbath here spoken of could have been no other than the weekly Sabbath, and the day previous, or the day of preparation, was the sixth day of the week. The Greek for "the day before the Sabbath" is even more significant. It is one word, προπάσχατον, literally the fore-Sabbath, a proper name then in use to designate Friday, just as in German the usual name for the seventh day of the week is now Sonnabend, that is, the even of Sunday. (See Robinson's Dictionary and Harmony.) Therefore, according to Mark, Christ was crucified on Friday.

The day of his resurrection was the third from his crucifixion, as we shall see by a careful comparison of the predictions with the history of the events. In the regions of Cesarea Philippi, Jesus informs his disciples that he must "be killed, and, after three days, rise again." 8: 31. A short time after, in Galilee, he says of himself, "After that he is killed, he shall rise the third day." 9: 31. Then on his way up to Jerusalem to attend his last Passover, he tells his disciples that he shall be delivered to the Gentiles to be killed, but "the third day he shall rise again." 10: 34. During his examination before the high priest, some false accusers perverted a typological prediction of the same event, given at some time in words like these, Destroy this temple, and in three days I will build another. 14: 58. The reader will observe that Mark, in recounting these predictions, uses "three days" twice, and "the third day" twice. They were equivalent in meaning, otherwise they were contradictory, an hypothesis not at all admissible. Several other instances of this usage can be cited from the Bible. I will give a few: Joseph, in interpreting the dreams of the chief butler and the chief baker of Pharaoh, says to the former, "The

three branches are three days," when you shall be restored to your place; and to the latter, "The three baskets are three days," when you shall be hung. "And it came to pass the third day" the chief butler was restored and the chief baker was hung. Gen. 40: 12-22. Again, when Jeroboam and all Israel solicited from Rehoboam a lessening of the burdens of the people, he replied, "Come again unto me after three days." "So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come to me on the third day." 2 Chron. 10: 5, 12. The command given to Abraham was, "he that is eight days old shall be circumcised" (Gen. 17: 12), but in Lev. 12: 3, the time is said to be "the eighth day," and the Pentecost was on the fiftieth day from the first, counting both extremes, and yet the entire number of days is said to be fifty (Lev. 23: 16), while in our mode of reckoning it was but forty-nine.

In a like way, Mark uses "three days" and "the third day" interchangeably. If three full days are meant, Christ, who was crucified on Friday, according to this Gospel, must have risen on Monday afternoon, which is contrary to the fact. The "three days" then, must be taken in the usual Biblical sense of "the third day," or the day after to-morrow. Friday was the first, the Sabbath was the second, and Sunday was the third, and was therefore the day of Christ's resurrection. But he rose very early on that day, as the two Marys and Salome, going to the sepulchre at the rising of the sun, learned from the angel that he was risen. The statement in the ninth verse of the last chapter, "that Jesus was risen early the first day of the week," adds nothing to the positiveness of the time of the event.

We see that Mark counts a part of Friday as a day as well as a part of Sunday as another day, the same as was done in reckoning the time for circumcision, or for the Pentecost, or for the other events enumerated. But there is in Matthew another prediction of the time between the crucifixion and resurrection, not found in either of the other Gospels, that is quite different in form. While he states that the words of Jesus in the region of Cesarea Philippi are "the third day" (16: 21) in Galilee "the third day" (17: 23), in the journey up to Jerusalem "the third day" (20: 19), and in respect to the rebuilding of the temple "three days," he gives to the unbelieving scribes and Pharisees the sign of the prophet Jonas, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." 12: 40. This at first sight seems contradictory to the prophecies mentioned in the sixteenth, seventeenth, and twentieth chapters of the same Gospel. We may infer that "the third day" in these chapters is to be taken according to the customary Hebrew usage, unless there is proof to the contrary. But, if Christ lay in the grave three entire days and nights, and was buried, as Luke says he was (23: 54), before the Sabbath commenced, then he must have risen on the fourth day instead of the third, and the three prophecies should have been in substance, The Son of man shall be betrayed into the hands of men, and they shall kill him, and the fourth day, or after four days, he shall rise again.

To see that this reckoning is correct, read carefully in Acts the account of Cornelius sending for Peter. The former "saw in a vision evidently about the ninth hour of the day"—three o'clock of the first day—"an angel of God coming in to him and saying, Cornelius." 10: 3. The angel directs him to send to Joppa, about thirty miles south, and "call for one Simon whose surname was Peter." He immediately dispatched "two of his household servants and a devout soldier." "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour." Verse 9. This was about noon the second day, according to Biblical usage. He thereupon fell into a trance and had a vision, thrice given, symbolizing "that God is no respecter of persons." While thinking on the vision he is directed by the Spirit to go down to the three messengers seeking him, and to return with them to Cesarea. "And on the morrow"—the third day—"Peter went away with them." Verse 23. "And on the morrow after"—the fourth day—"they entered into Cesarea" (verse 24), and proceed to the house of Cornelius, who does homage to Peter, and then says, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing and

said, Cornelius," etc. Verses 30-31. "til this hour" probably means speaking, the hour of breaking the hour of the middle meal, or it may possibly mean the ninth hour. (See Lange.) not more than three days and are said to be "four days ago," hours after the ninth hour of make one day, which, together following days, and the fraction day, make up what is here called "days." So I am justified, as same usage, in saying that if days and three nights" mention 12: 40, are to be taken in the the other expressions relating time and event should have been day, or four days.

The more important question, how Matthew can be made to with Luke or Mark, but how harmonizes with itself. The nation, probably, suggests itself telligent reader. Here, as well or in the Acts, or in other places put for the whole. A day at but one period of time, and νυκθήμερον, night-day, in 2 and "three days and three nights three periods, and is used for The Jerusalem Talmud, according foot, says "that a day and a night make up a day, and that any period is counted as a whole." So 30: 12, 13, "three days and three called also "three days," and joined by Esther in these words, eat nor drink three days, night 16), ended on "the third day." According to this usage, "three three nights" would have been by contemporaries of Matthew, wrote, to be the same as three days of three days. Neither he nor have supposed that there was any in the terms used, nor that not fulfill the one as well as the rising from the dead on "the third day." On what day of the week he rose dead, according to this Gospel, sidered next week.

SEVENTH-DAY ADVENTIST CAMP.

The Seventh-day Adventists their State camp-meeting this year, N. Y. Their camp-meeting the same place last year, was a denomination. It was attended three, to six thousand people; an instance of disorder occurred the most talented speakers from and other States will be present the people. J. V.

WHAT SHALL WE DO WITH CHURCHES WHO LEAVE THE SABBATH?

This question must have offered itself to our pastors and other ers. Our custom has been, as far as to expel all persons who leave Some of these persons enter the other denominations, and the churches, accept invitations to pulpits and thus the strange spectacle of us of expelled members of breaking the bread of life to us. ally has been frequently presented. Something is wrong somewhere, and sons who leave the Sabbath are not be invited to preach in our we have expelled people for a time not a sin. Very few of our people would hold that keeping Sunday a sin, in view of our practice in such persons.

In view of this fact, I suggest coming Conference establish, on the rule of granting letters of standing, to church members, who come convinced that there is keeping the Sabbath as we do. They must be Christians or we so recognize them afterwards not be kept with us by fear of their views have actually changed expulsion does not deter others. In fact the expulsion by those who is regarded as a technical no moral signification. The has it upon people who are not us and our ways, and to them it we are extremely illiberal in people who differ with us.

I sincerely trust that our churches will not hereafter contain the Smith, excluded; cause, leaving bath," which occurs so often in members in many of our churches. The Sabbath question is applied to the interpretation of Scripture any other appeal is unworthy of cause. W.

ches are three days," when you stored to your place; and to the three baskets are three days," shall be hung. "And it came to third day" the chief butler was and the chief baker was hung. 12-22. Again, when Jeroboam rael, solicited from Rehoboam a of the burdens of the people, he Come again unto me after three So Jeroboam and all the people phoboam on the third day, as the saying, Come to me on the third rham. 10: 5, 12. The command thraham was, "he that is eight hall be circumcised" (Gen. 17: Lev. 12: 3, the time is said to ighth day," and the Pentecost was eth day from the first, counting nes, and yet the entire number said to be fifty (Lev. 23: 16), ar mode of reckoning it was but ce way, Mark uses "three days" third day" interchangeably. If lays are meant, Christ, who was n Friday, according to this Gos- ave risen on Monday afternoon, ntrary to the fact. The "three n, must be taken in the usual use of "the third day," or the p tomorrow. Friday was the first, h was the second, and Sunday rd, and was therefore the day of urrection. But he rose very hat day, as the two Marys and ing to the sepulchre! at the rising learned from the angel that he The statement in the ninth verse chapter, "that Jesus was risen rst day of the week," adds noth- positiveness of the time of the at Mark counts a part of Friday well as a part of Sunday as an- the same as was done in reckon- ing, for circumcision, or for the or for the other events numer- there is in Matthew another pre- the time between the crucifixion ict, not found in either of the els, that is quite different in ile he states that the words of e region of Caesarea Philippi are day" (16: 21) in Galilee "the (17: 23), in the journey up to "the third day" (20: 19), and to the rebuilding of the temple s," he gives to the unbelieving Pharisies the sign of the prophet or as Jonas was three days and s in the whale's belly, so shall the be three days and three nights of the earth." 12: 40. This ht seems contradictory to the mentioned in the sixteenth, sev- and twentieth chapters of the l. We may infer that "the in these chapters is to be taken e customary Hebrew usage, is proof to the contrary. But, y in the grave three entire days and was buried, as Luke says he 34), before the Sabbath com- he must have risen on the instead of the third, and the ecies should have been in sub- Son of man shall be betrayed ds of men, and they shall kill e fourth day, or after four days, again. at this reckoning is correct, read Acts the account of Cornelius Peter. The former "saw, in a ntly about the ninth hour of the o'clock of the first day—"an d coming in to him and saying, 10: 3. The angel directs him oppa, about thirty miles south, or one Simon whose surname was e immediately dispatched "two hold servants and a devout sol- n the morrow, as they went on r, and drew nigh unto the city, up upon the housetop to pray, th hour," Verse 9. This was e second day, according to ge. He thereupon fell into a ad a vision, thrice given, sym- hat God is no respecter of per- le thinking on the vision he is he Spirit to go down to the three eeking him, and to return with rea. "And on the morrow"— lay—"Peter went away with re 23. "And on the morrow fourth day—"they entered into re 24), and proceed to the rnelius, who does homage to hen says, "Four days ago I was l this hour; and at the ninth ed in my house, and, behold, a before me in bright clothing and

said, Cornelius," etc. Verses 30-32. "Un- til this hour" probably means the hour of speaking, the hour of breaking the fast, and the hour of the middle meal, (see Alford,) or it may possibly mean the hour named, the ninth hour. (See Lange.) In either case not more than three days and three nights are said to be "four days ago." The three hours after the ninth hour of the first day make one day, which, together with the two following days, and the fraction of the fourth day, make up what is here called "four days." So I am justified, according to the same usage, in saying that if the "three days and three nights" mentioned in Matt. 12: 40, are to be taken in their full sense, the other expressions relating to the same time and event should have been the fourth day, or four days.

The more important question, then, is not how Matthew can be made to harmonize with Luke or Mark, but how this Gospel harmonizes with itself. The proper explanation, probably, suggests itself to the intelligent reader. Here, as well as in Mark, or in the Acts, or in other places, a part is put for the whole. A day and a night is but one period of time, and it is called *nykthēmeron*, night-day, in 2 Cor. 11: 25, and "three days and three nights," are but three periods, and is used for "three days." The Jerusalem Talmud, according to Light-foot, says "that a day and a night together make up a day, and that any part of such period is counted as a whole." So, in 1 Sam. 30: 12, 13, "three days and three nights" are called also "three days," and the fast enjoined by Esther in these words, "Neither eat nor drink three days, night or day" (4: 16), ended on "the third day" (5: 1). According to this usage, "three days and three nights" would have been understood by contemporaries of Matthew, for whom he wrote, to be the same as three days, or a part of three days. Neither he nor they could have supposed that there was any contradiction in the terms used, nor that Jesus did not fulfill the one as well as the other by rising from the dead on "the third day."

On what day of the week he rose from the dead, according to this Gospel, will be considered next week.

SEVENTH-DAY ADVENTIST CAMP-MEETING.

The Seventh-day Adventists have located their State camp-meeting this year at Syracuse, N. Y. Their camp-meeting, held at the same place last year, was a credit to the denomination. It was attended by from three to six thousand people daily, and not an instance of disorder occurred. Some of the most talented speakers from this State and other States will be present to address the people. J. V. WILSON.

WHAT SHALL WE DO WITH CHURCH MEMBERS WHO LEAVE THE SABBATH?

This question must have often presented itself to our pastors and other active workers. Our custom has been, as far as I know, to expel all persons who leave the Sabbath. Some of these persons enter the ministry in other denominations, and then visit our churches, accept invitations to preach in our pulpits and thus the strange spectacle is presented us of expelled members of our churches breaking the bread of life to us. This anomaly has been frequently presented to us. Something is wrong somewhere; either persons who leave the Sabbath are sinners who cannot be invited to preach in our pulpits, or we have expelled people for a thing that is not a sin. Very few of our people, I think, would hold that keeping Sunday is, in itself, a sin, in view of our practice in reference to such persons.

In view of this fact, I suggest that the coming Conference establish, or recommend the rule of granting letters or certificates of standing, to church members, who have become convinced that there is no virtue in keeping the Sabbath as we understand it. They must be Christians or we should not so recognize them afterwards. They will not be kept with us by fear of expulsion if their views have actually changed. Their expulsion does not deter others from leaving. In fact the expulsion by those familiar with it, is regarded as a technical affair, having no moral signification. The only effect it has is upon people who are not familiar with us and our ways, and to them it signifies that we are extremely illiberal in our views of people who differ with us.

I sincerely trust that our church records will not hereafter contain the record, "John Smith, excluded; cause, leaving the Sabbath," which occurs so often in the roll of members in many of our churches. Our appeal on the Sabbath question is to reason applied to the interpretation of Scriptures, and any other appeal is unworthy of us and our cause. W. F. PLACE.

TRACT SOCIETY BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held at the Seventh-day Baptist Church in Plainfield, N. J., Aug. 9th at 2 P. M. I. D. Tittsworth, 1st Vice President, was in the chair.

The Corresponding Secretary read the report of L. A. Platts, committee appointed to settle the Elder Joel Greene bequest, enclosing deeds for two pieces of real estate in Pennsylvania, subject to certain life rights. Report was accepted and the expenses of the committee, \$14 30, were ordered to be paid.

On motion it was voted that instead of printing the minutes of the General Conference in the SABBATH RECORDER, we request the editor to write and publish a synopsis of the proceedings.

On motion the Publishing Agent was directed to have all advertisements of the Society revised, and reset in nonpareil type, and to discontinue the printing in the SABBATH RECORDER of the list of local agents.

On motion it was voted that hereafter all advertisements, not otherwise contracted for, be set in nonpareil type, and that the rate of advertising be revised to correspond.

The following bills were presented and ordered to be paid:

W. H. Bartholomew & Bro.; cuts, composition, electrotypes, patent blocks etc., for <i>Light of Home</i>	\$86 04
Bills for <i>Outlook</i> for July.....	384 86
" " <i>Evangelist Harold</i>	63 47
" " repairs, repainting, etc., of the Publishing House.....	122 62
Bills to C. Potter, Jr., for Vol. 1, No. 1, for <i>Quarterly</i> , type, etc.....	481 30

On motion it was voted that if the Missionary Society will pay one half of the expense, we will publish the paper of A. E. Main on "Systematic Giving" in tract form for gratuitous distribution.

J. M. TITTSWORTH, Rec. Sec. PLAINFIELD, N. J., Aug. 19, 1885.

A NEW CHURCH TO BE ORGANIZED.

Under the encouragement and assistance of Bro. L. M. Cottrell, the Seventh-day baptists in Wellsville and vicinity commenced holding regular Sabbath services last Spring. These meetings have been faithfully maintained up to the present with encouraging results. It has finally been thought best to organize themselves into a Church, and Wednesday, Sept 9, 1885, at 2 P. M. has been agreed upon as the time to effect such an organization.

At that time the articles of faith and covenant will be presented and signed by the members, one or more deacons will be ordained and an appropriate sermon will be preached by Rev. D. E. Maxson, D. D.

The time for the meeting has been fixed at 2 P. M. so that any who may wish to attend the services can come from either direction on the Evi railroad arriving before two o'clock and returning in either direction if they wish between 6 and 7 P. M. The services will be held in the Baptist Church. All are invited to attend. L. E. LIVERMORE, For the Committee.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Aug. 21, 1885.

Notwithstanding the fact that the President is hid in the depths of the woods and the Cabinet is scattered about generally, the work in all the offices at the National headquarters goes on just as smoothly as if Mr. Cleveland and all the Cabinet were in the way. The secret of this is that the Departments are full of thoroughly trained and reliable Republican clerks long accustomed to attend to their many duties, one of which is to instruct the Cabinet Officers and Bureau Chiefs, in a delicate way, what to do. When I was a boy I used to wonder how the President of the United States got through his onerous and multiplied duties. I did not know anything about Bureauocracy and the \$1,800 Chief Clerks. These experienced and accomplished \$1,800 clerks make the duties of Administration smooth and easy routine for un-skilled Presidents and Cabinets.

The dispersion of the heads of the Government has not had the effect to lessen the ranks of those who are anxious to draw pay in the humbler walks of office. These are still here in great numbers and are urging their claims with great vehemence. It is said that a mob of them actually invaded the bed chamber of Mr. Lamar, the Secretary of the Interior, last week, and although Mr. Lamar is an early riser, they found him with only the drapery of his couch about him. Stormy times are predicted next winter, when Congress assembles, and when the office seeker will be backed by his Congressional Delegation.

There is talk that when Congress meets and the appropriations for the maintenance

of the civil service are being considered by the House, it will be proposed to cut down the salaries of clerks and other classes of employees. It is urged that Government employees are over-paid in comparison with the same classes in the employment of private firms. One reason for thinking that the civil service would afford plenty of good clerks at lower salaries is the fact that few of those who now pass the examinations are unwilling to be appointed temporarily as copyists until vacancies occur among the grades of clerks. Every vacancy for a copyist is taken by those who have passed the higher grade examination.

Whatever changes are made in the law, it is not believed they will be of a kind to please the spoilsmen. They hope to have the law amended so that when a person passes the civil service examination he may receive a certificate to that effect, and with that in his pocket he can seek out his Congressman, who will, after the old plan when the spoils doctrine prevailed, go to the head of a department and say that he wants his man appointed, provided as he is with a certificate that he has passed the civil service examination.

Even if the Democratic majority in the coming Congress shall develop enough members to amend the present law, it is not expected that the President will sanction it, and no repeal of the law could be passed over his veto. It is expected that instead, President Cleveland will direct that the rules be amended so as to include within their provisions officers of a higher grade than those who are now affected by it.

It is said that the Navy is at last to be overhauled to weed out shirks and sinecures. The Naval Officers who have frisked gaily in the salons of Washington, occupied the front seats at the Opera, and been so much admired in the fashionable promenades of the city will be sent out upon the rough sea. Poor fellows, it will make some of them very sick. Our Navy is top heavy with officers, and all sorts of places have to be devised in order to give them something to do. The serviceable vessels are only 39 in number while there are over 1,400 Naval Officers of all ranks to Admirals. If the United States Navy had four times its present number of war ships it would not lack for full quotas of officers to command them.

Home News.

Wisconsin. MILTON.

The Grant Memorial service, Aug. 8th, was conducted in the Seventh-day Baptist church at 11 o'clock. The exercises began in a pouring rain, which kept many people away. Addresses were made by Rev. E. M. Dunn, Pres. W. C. Whitford, Rev. A. J. Smith, of Neosho, Mo., and Rev. Geo. Smith, of Milton. The decorations by the ladies of the Relief Corps were neat and tasty. The G. A. R. boys and the Ladies' Relief Corps occupied the front seats. Appropriate music was furnished by the choir.

For more than three weeks we had no time of clear weather of more than forty-eight hours duration, and often much less, but we now seem to have reached settled weather. The farmers have had very hard times for securing their hay and small grains.

Our Monona Lake visitors have returned, and a large delegation has gone to Geneva Lake to camp, and an excursion will soon take a goodly number to Green Lake. Three very beautiful sheets of water are Monona, Geneva, and Green Lakes.

The census for Milton is completed. Milton has a population of 693, a gain of nearly 36 1/2 per cent in five years; and Milton Junction has a population of 566, a gain of over 52 per cent in five years. It is claimed that inhabitants of both villages are excluded from these figures on technical grounds, namely, that the villages have grown beyond their plotted limits in some directions, and that all such growths are excluded. How true this is I can not say.

For many years Milton has had an excellent band. About two years ago they disbanded because they thought the community did not support them as it should. Recently the band has been reorganized and starts out with renewed zeal in the musical line.

President Whitford brought from his Western trip, among other things, a most beautiful specimen. It is a portion of petrified wood two feet or more in length, coated with quartz crystals of various colors, mainly smoky quartz and the clear crystals. He goes this week to Minnesota and Dakota.

The reform wave has reached Milton, and our Republican "offensive partisan" postmaster gives way to a "dyed-in-the-wool" Democrat who will of course, conduct the

office on business principles—business with a big B. The location of the office will be less convenient than hitherto for the greater number of citizens of the place.

ALBION.

On the evening of Aug. 15th an audience of about two hundred people assembled in the Chapel Hall for the purpose of giving a social reception to the new principal, Rev. S. L. Maxson, and family. Prof. Kasberg took the lead in presenting a programme arranged for the evening, consisting of an address of welcome by the pastor, Rev. S. H. Babcock, and other speeches, interspersed with good vocal and instrumental music. Then were sold some lunch baskets, after which ice cream was served. The net proceeds were about \$24 which were added to the funds which had been raised to put the school buildings in repair. The people's hearts seem to be in the work of education. The evening was very pleasantly passed as all seemed to enjoy themselves heartily. On our part this reception was unexpected, but sincerely appreciated. S. L. MAXSON.

Condensed News.

Domestic.

It is thought that there are indications favorable to a boom in the oil business again.

A large meteor was seen in the northeast, Aug. 20. Observers of both regard it as larger than the one seen a few weeks ago. It appeared passing in a northeasterly direction.

Extensive strikes along the railroads of the "Wabash system," were ordered by the labor unions last week, but up to latest accounts, the laborers failed to respond to the order.

The New York Star has been purchased by United States District Attorney Dorseheimer, who will hereafter be its editor in chief. The paper is to be pledged to the support of the administration.

Severe storms of lightning and rain, accompanied in some cases with wind and hail, have prevailed in northwestern Pennsylvania and southwestern New York, doing much damage to property and growing crops. No loss of life is reported.

The British bark Hoddingtonshire has been totally wrecked off Point Reyes, a craggy promontory in Marin county, California. Eighteen of her crew were drowned. She was bound from Portland, Oregon, for Liverpool, with a cargo of salmon and flour.

A fire at Texarkana, Ark., Aug. 21, destroyed the Arlington hotel, the telephone office, the post-office, the Pacific & Southern express office and the Western Union telegraph office. Two squares on the Arkansas side were also destroyed. The loss is estimated at \$150,000.

A telegram received at New York from the general freight agent of the Union and Central Pacific railroads at Omaha, says: The last train which carried New York shipments made the run from ocean to ocean in six days, three hours and thirty-eight minutes, the fastest freight time ever made.

The failures throughout the country during the seven days preceding Aug. 21, as reported to R. G. Dun & Co., number, for the United States, 153, and for Canada, nineteen, against 168 last week. The failures continue light in most sections of the country, especially in the southern states. The Pacific states alone show no decrease.

The secretary of the Indiana state board of agriculture estimates the corn acreage of that State at 4,000,000, averaging forty bushels to the acre, or in all, 160,000,000 bushels. For two years Indiana stock raisers have been compelled to feed their hogs and cattle upon corn shipped from other states. This year the difficulty will be in finding storage room for the home crop, and a large surplus will remain for shipment after supplying all local demands.

Foreign.

The British envoy who was recently in Afghanistan has arrived in Cabul, the ameer's capital, and has been received with great honor.

A dispatch from Calcutta announces that the ship British Statesman has foundered. The captain and twenty-three of the crew were lost.

The revolution in Venezuela is ended. On the 19th of July President Cerespo issued a proclamation announcing the re-establishment of peace.

The joint Cork and Dublin committee charged with the work of reimbursing the Munster bank are unable to agree upon a new directorate for the bank.

The queen has conferred upon the Hon. Mr. Caron, minister of militia, the title of Knight Commander of St. Michael and St. George, for services rendered in connection with the north-west rebellion.

The irritation in Spain against Germany increases hourly. The official press is more indignant over the seizure of the Caroline islands than the opposition press. The news papers generally advocate reprisals. Prince Bismark's reply to the Spanish protest is considered evasive and unsatisfactory, although he professes to be willing to submit Spain's claims to the examination of Arbitrators.

A cable message received at Harvard University from Keil, Prussia, announces the discovery at Nice, France, of the Tuttle comet of 1858. This comet was originally seen by Tuttle, assistant at Harvard college observatory, and is known to be periodic, and its return has been expected for a year.

A congress for codifying and reforming international law assembled at Hamburg, Aug. 18. Judge Peabody, of New York; Sir Francis Zweis and Dr. Wendt, of London; Dr. Myer, of Bremen; and Dr. Wolfson, of Hamburg, were elected vice presidents.

The majority of the reports received at London give the number of deaths from cholera at Marseilles at almost double what the officials announced. A dispatch to Reuter's Telegram company says the sanitary condition of the city is alarming and the epidemic is extending northward.

In an address before the municipal council at Arklow on Avoca, Aug. 21, Mr. Parnell said it would be impossible to revive the native industries of Ireland without a full elective national assembly possessing power of control over all the political and economical affairs of the country. He hoped that a few months or at least a few years would bring back to the Irish people the right to govern Ireland at home and banish English misrule forever from the land.

ALWAYS LATE.

Half the value of anything to be done consists in doing it promptly. And yet a large class of persons are always more or less unpunctual and late. Their work is always in advance of them, and so it is with their appointments and engagements. They are late, very likely, in rising in the morning, and also in going to bed at night; late at their meals; late at the counting-house or office; late at their appointments with others. Their letters are sent to the post-office just as the mail is closed. They arrive at the wharf just as the steamboat is leaving it. They come into the station just as the train is going out. They do not entirely forget or omit the engagement or duty, but they are always behind time, and so are generally in haste, or rather in a hurry, as if they had been born a little too late, and forever were trying to catch up with the lost time. They waste it for others, and fail of the comfort and influence and success which they might have found in systematic and habitual punctuality. A good old lady, who was asked why she was so early in her seat in church, is said to have replied that it was her religion not to disturb the religion of others. And if it were with all a part, both of courtesy and duty, not to say of religion, never to be unpunctual, they would save time for, as well as annoyance to, others and aid themselves to success and influence in a thousand ways.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending August 22d reported, for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 31,180 packages; exports, 8,000 packages. Finest last week's make of New York State creamery butter advanced a cent or two on the week, and a 23c quotation was made by the sale of 25 tubs extra Western creamery on Friday. At the same time 84 tubs extra Western creamery firsts sold at 20 1/2c., and 10 tubs Western creamery firsts sold at 17c., and 50 tubs, fresh receipts of the Springville, Iowa, creamery, sold at 22 1/2c. To day there were sold two parcels of extra Western creamery butter, 25 tubs each, at 22c., and 25 more were offered at 22 1/2c., and had 22c. bid. Extra Western creamery, seller to have next week to deliver in, was offered at 22 1/2c., and had 21 1/2c. bid. Fresh made goods may now be sold readily at current prices, while held ice house stock is in waiting for a saving market, and higher prices for fresh butter makes the salvation more probable, but the ghost of "Oleo" stalks behind the scenes. We quote:

	Fancy.	Fine.	Faulty.
Creamery make.....	—@23	20@21 1/2	15@18
New State dairy fresh.	20@21	18@20	13@16
Summer firkins.....	16@18	—@15	13@14

CHEESE.—Receipts for the week, 69,461 boxes; exports, 45,759 boxes. The market has been a continuation of last week's, with a further decline in prices, and really good useful parcels of full cream cheese selling at 6@6 1/2c. With these prices current for whole milk makes, buyers will scarcely look at half-skims, which partly sold at 4c., and for extras the fractions were made for the hardest. Skimmed cheese had partly to be hauled into store for the lack of buyers at any price, and were offered at 13@2c. in many cases without eliciting a bid. At the close we hear of a sale of the combinations at 7c. A portion of the week's arrivals are carried over unsold, and an increased weight of Summer cheese back upon the shelves complicates the situation. We quote:

	Fancy.	Fine.	Faulty.
Factory, full cream.....	6 1/2@6 1/2	6 @6 1/2	5 @5 1/2
(a little)			
Skimmed.....	4 1/2@4 1/2	3 @4	—@—

Eggs.—Receipts for the week, 1,328 barrels. Strictly fancy fresh near-by eggs are scarce and wanted. Canada first offered from dock to-day at 16c. We quote:

Near-by marks, fresh-laid, per doz.....	16 @18
Southern, and Western, fresh laid, per doz	14 @16
All other kinds.....	10 @14

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

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

Selected Miscellany.

AN INCIDENT ON A RAILROAD TRAIN.

BY PARDEE BUTLER.

It was night, and the train was overcrowded with people going to find homes far out on the great western plains. A company of emigrants stopped at a railway station, leaving myself, and a gentleman and two ladies, sole occupants of the car. I had during the night, conversed with this man. He was a broad-faced, genial, good natured, well dressed, and companionable man. A seat in front of us had been reserved, and on that sat our two lady companions. One was the wife of the man that sat beside me. She was evidently a kindly and motherly woman; and in the events of the coming day she showed herself quick to be touched with a tale of suffering and woe. The other lady was dressed in black, of very common material, but in good taste. Her countenance, once seen, could not be forgotten. No sculptor could chisel a face more expressive; but it was wrinkled into deep furrows. Her hair had been black but it was streaked with gray; and her fingers, that had evidently been long and beautifully tapering, were hard and bony; but, above all else, a stranger would remark that she wore the seeming of inexpressible sadness. I had noticed in the night how tenderly she had taken a babe from a tired mother's arms, and nursed it to sleep, and how she had then held the mother's head while she also took a little rest.

At length the day dawned and the sun rose, and my companion and myself drew from our pockets newspapers and began to read. My friend looked at my paper: "Ah," said he, "I see you are a member of the Christian Church; you are reading *The Christian*. You must be a progressive," said he laughing. I replied: "Yes, I want to leave the things that are behind, and reaching forth unto the things that are before, to press toward the mark for the prize of the high calling." He laughed again. "Well," said he, "You have got me there. If that were the only kind of progression there is, I would want to be a progressive myself, but you know that it is not the kind of progression I mean."

Then followed a good natured discussion of all the faults that are alleged against progressives in general, and such papers as *The Christian*, the *Christian Standard*, and the *Evangelist* in particular. At length my friend replied with some warmth:

"Well, say what you will, you must admit that, in the days of the Apostles, they preached the gospel without money and without price. The preachers went out without making any stipulations for their pay, but trusted the Lord and their brethren. That is the way our pioneer preachers did. They did not work for money. They were willing to spend their property and be themselves spent in the Lord's cause. Now, it is all changed. It is money, money, money. Money makes the mare go. It is all for money. Money is the end and aim of all these progressive plans, these fairs and festivals, and missionary societies."

Then, this lady who had been listening to our talk with eager interest, suddenly broke in upon our conversation with the exclamation:

"What you say, sir, is wicked an' cruel, an' more'n that it ain't true."

We both looked at her, almost with amazement. Then, seeming to feel that she had spoken rudely, she stopped. The blood came into her pale face; she cast down her eyes, which began to fill with tears, her lips quivered, and she said, her voice now tremulous with emotion:

"Mebbe you think I hain't no right to talk this way to strangers; but if you had gone through what I've gone through an' seen what I've seen, you would think as I think. My husband was what you call a pi'neer preacher, an' he trusted the Lord an' the brethren, an' he was faithful an' true, an' did his work like the brave man that he was; an' they starved him to death. He was killed by jist sich talk as this brother has been talkin'."

My friend, whatever his opinions may have been, was evidently a kind hearted and sympathetic man, and was touched with this woman's grief, and besought her to go on.

I can not stop to tell how, little by little and with many questions we drew from her, her story; nor how repeatedly she drew back, unwilling to reveal the secrets of her life and of her own heart; nor how at last she became so absorbed in her own narrative, that she was unable to restrain herself, but went tumultuously to the end. I will try to give, as nearly as I can, her own story in her own language:

"My folks came from the East, a long time ago; but my husband he was baptized by John Smith—he used to call him Raccoon John Smith—way down on the Cumberland River; an' when he came out where we was livin'; an' we was married; an' my husband he got to be a preacher. We hadn't neither of us much education, but my husband was among folks that had larnin', an' could catch things quick, an' he got to talk as edicated as I was, an' my husband was a great deal from home, an' I had to stay at home and drudge, an' so the difference between us grew greater and greater.

"Sometimes he would take me to a big meetin', and when I would see how grandly he would stand before that great multitude, an' tell them of the glories of the heavenly Jerusalem, and show them the good old Bible way; an' when I would hear him exhort an' sing, I was glad to drudge and work that he might be a preacher. But they didn't pay

him very well, an' he neglected his farm, an' we didn't get on in the world.

"Sometimes he would say—for my husband was al'ays a pitiful man—"Susan, dear," he would say, "this is very hard on you; but I would say: 'Don't mind, me, dear, I am strong an' well, an' don't mind hard work; you jist keep to your preachin'." An' so things went on, an' on, for many a year; we growin' poorer an' poorer, an' the farm no profit; cause my husband neglected it.

"But at last, our two boys took sick with the typhus fever—you see we had four children, two boys and two girls—an' we watched over them a long time an' they died; an' then my husband took sick, you see he was all worn out with watchin', an' he never got to be himself agin. He al'ays looked kind of sad; though he tried to be cheerful, an' good, an' obligein'." An' there was a big doctor bill to pay, an' them that had the bill said they must have the money; an' my husband brought me a paper an' said it was a mortgage, an' we must write our names to it, an' I said I wouldn't do no such a thing. But he looked at me an' said: "Susan, dear, shouldn't honest people pay their debts?" Then I took the pen, an' choked down something in my throat, an' wrote my name, an' my tears blotted the paper; but I guess it didn't blot out the mortgage. An' so things went on, an' on, until the sheriff come an' took the farm.

"I al'ays said my girls shouldn't go with young men that had wild an' wicked ways, an' I stuck to that, an' so they married good, honest, an' working young men. But they was poor, an' they have gone away out on the plains, an' live in a dug-out, that is, a house dug in the side of a hill. It's there I am goin'."

"Well, we thought we would rent a farm, but my husband kept preachin', only he couldn't preach steady like he had done; his voice was broken, an' he couldn't sing like he could when he was young, an' bright, an' lively, an' happy. We hadn't no bread, nor seed, an' they said, if he would mortgage his horses, they would let him have what he wanted. So he mortgaged his horses. But the season was bad. It didn't rain hardly all Summer; an' we din't raise nothin'; and the churches said they couldn't pay nothin' for preachin'; an' so he lost his horses. An' then I got all out of sorts, and got to sayin' hard an' bitter words, an' husband would look at me kind of pitiful like, an' say, 'O, Susan, don't!'"

"Then the man that owned the farm said he must have a good tenant on the farm that had horses, an' we must leave; an' so we had to go into an old tumble-down house where the rain came down through the roof, an' the wind blew through the chinks. But the neighbors was very kind; and Bro. Dobbs let his husband have his horses an' wagon to go into Bro. Dobbs' timber for wood, an' didn't charge him nothin'."

"The winter come on, an' the snow it fell deep, an' it was dreadful cold; an' husband he got Bro. Dobbs' horses to go an' haul a load of wood. But the wind it blew from the north-west, an' the snow drifted, an' I said to my husband, dear, you are old an' weakly, an' it ain't right for you to go out into this cold storm." But he said: "Bro. Dobbs will want his horses to-morrow, an' I must go to-day." Then I was mad, an' didn't care what I said, an' snapped up: "Well, you have been an old fool to go preachin' an' preachin' all the days of your life, an' they a starvin' you to death." An' then my husband said, pitiful like: "O, Susan, don't! An' I see he was hurt, an' he put on his hat an' gloves, an' went out, an' never said another word. An' the wind it blew, an' the snow drifted, an' I couldn't see him in the storm. Then I sat down an' cried as if my heart would break. But I said to myself, if I made husband feel bad I will make him feel glad when he comes back again, an' I built a warm fire, an' got ready some hot coffee, an' I had some nice things in the house that I kept for company, that I put on the table, an' then I looked out into the snow storm, an' waited an' waited. An' all that weary day I was lookin' out through blindin' tears into the driftin' snow, an' blowin' wind an' stormy skies, an' thinkin' how cruel I had been, an' what a joyful sight it would be to see my husband safe home again. But he didn't come. An' then night come on an' the clouds grew black, an' the night grew dark, and the wind blew, an' the snow drifted, an' a great terror came over me. An' then some men come up to the door through the snow slow an' solemn; an' they brought in my poor dead husband, an' they buried him; an' a great millstone was on my heart; an' me a thinkin' of the last words I said to him, 'You have been an old fool to go preachin' an' preachin' all the days of your life, an' they a starvin' you to death! How-somever there might have been some truth in it—it wasn't for me to break the heart of one that had been so noble an' true, an' that had loved me so well, an' never spoke a cross word to me."

The last words this woman had uttered had been spoken in a passion of sobs, and tears, and almost hysterical cries. Indeed, we were all crying like children. We had forgotten everything—the bright sunshine, the illimitable expanse of prairie, the roar and rattle and clatter of the railroad train, all were forgotten in the absorbing interest we felt in this hopeless struggle against poverty by this brave and noble man, and this passionate, high-spirited woman.

For a while our conversation was wholly interrupted. At length my companion drew me aside and suggested: "We must not let this woman go away empty." He explained that his pecuniary means were ample but insisted that this lady should not know to which of us two she was indebted that our mutual contribution was so large.

My friend begged her to take the money. She drew back almost offended. "No," she said, "please excuse me. I didn't open my heart to you to get your money. I ain't afraid for myself. It was my husband I cared for, an' he is dead." But my friend would not take a denial. He laughed and said—for his tears were now turned to laughter—"You see, Sister, you will have to take it. The church owed you so much and paid you so little and you see we are a part of the church, and must pay our share. We can't take it back. It would burn our pockets," said he laughing again. And so, timidly, and modestly, as a maiden might give the privilege of a first kiss to her lover, she took it.

I felt anxious to draw from this woman that had been so sorely tried as a preacher's wife, her thoughts relative to the matter on which my friend and myself had been originally conversing, and gradually brought the conversation back to that point.

"Why, you see," said she, "I don't want to be on kind to them that has been so kind to me, but this Scripture that a preacher musn't make any bargin, or set a price on his preachin', but must go out trustin' the Lord an' the brethren, is home-made Scripture. It ain't in the Bible. An' the spirit of it is contrary to the Bible. You see the preacher's family have natural wants jist like any other man's family; an' the preacher in supplyin' these wants must be governed by the same rules that govern the worldly business of any other Christian man. If a merchant or farmer would say, I will sell what I have for jist what people choose to pay, it would mean cheap wheat, cheap corn, cheap horses, an' cheap goods. An' it means cheap preachin'—that's jist what it means. It means that if worldly church members want to spend their substance in riotous livin' they may do so. It means that if a covetous man wants to give dimes when he should give dollars, he may do so, an' nobody must say a word; no matter what heavy burdens are laid on the tender shoulders of mothers an' wives an' little children."

We were now approaching the station where we must leave the train; but this afflicted preacher's wife, who would go on to one of the remote settlements, to find a home with her children. She accompanied us out on the platform of the car to say farewell. For the moment she had forgotten her sorrows, and her countenance was bright and joyous. The dark lines were gone out of her face, and the glorious sunshine poured down on her gray hairs, and made them radiant with silver light. And standing erect and symmetrical in spite of the ravages of age, of grief, and of crushing labor, as the train passed swiftly away, she waved her hand in token of adieu, with a grace as queenly as if she had been born and nurtured in a palace.

And then I thought how she had lavished on her husband all the treasures of a woman's love; how she had consented to remain ignorant and a slave to the hardest drudgery, that he might rise; and how she had strengthened his hands and nerved his heart to fight the battle of the Lord and win a crown of everlasting glory. And yet for all this womanly heroism and self-denial, for all these priceless benefits wrought by her husband for the church, through her helpfulness, this was the way she had been required.

And then I thought again of the unnumbered woes that so often come on preachers' wives, and with what sweet complacency self-satisfied church members gratify every fleshly desire, and think to make all right by mouthing empty praises of preachers that are willing to spend and be spent for the sake of the Lord and the brethren.—*Christian Standard*.

WHAT CAN I DO FOR MY CHURCH?

- 1. I can give my heart wholly to God through faith in the Lord Jesus Christ thereby securing a great blessing for myself and the church of which I am a member. "Blessed are they that keep his testimonies and that seek him with the whole heart."—Psa. 119: 2. I can set a good example to my brethren, and so help them to grow in grace. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4: 12. 3. I can earnestly and constantly pray for the prosperity of our church. God honors the prayer of faith. "The effectual fervent prayer of a righteous man availeth much."—James 5: 16. 4. I can by faith be strong and courageous in the work of the Lord, and thereby strengthen and encourage the church in its contest with the powers of sin and darkness. "Finally, my brethren, be strong in the Lord, and in the power of his might."—Eph. 6: 10. 5. I can by a consistent, godly life, exemplify to the world the "beauty of holiness" and the saving power of the Gospel of Christ, and thereby win souls for the Master. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. 5: 16. 6. I can, whenever in my power, be in my place at the stated services of the church, and be in regular attendance on the prayer-meeting, thereby encouraging the pastor and official brethren in their work. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another."—Heb. 10: 25. 7. I can endeavor to persuade those around

me who are not members of any church to attend service with me.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5: 20.

"I can, by showing an interest in the Sabbath-school, encourage the Superintendent and teachers in their work of faith, and labor of love.

"So they strengthened their hands for this good work."—Neh. 2: 18.

"I can devoutly and gladly receive the 'word of life' as preached from Sabbath to Sabbath, and thereby show my appreciation of our pastor's earnest efforts in the Master's cause.

"They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts 17: 11.

"I can contribute my means to the support of our church and the dissemination of the Gospel.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom."—Luke 16: 38.—S. W. Presbyterian.

A LITTLE MAN.

BY MRS. C. EMMA CHENEY.

Taddy Barnes opened his eyes on this world for the first time one morning in mid-winter. If babies ever think at all, this one must have felt his arrival a sad mistake. There was no soft blanket to wrap him in, and only a feeble fire to warm his little blue toes. As it was, he cried lustily—whether from cold or disappointment.

Taddy's father—never very thrifty, to tell the truth—had been killed in trying to save a burning building; for he was a fireman. The mother, overcome with grief, and stunned by the shock, had never been able to earn anything since her husband's death, and they had always been miserably poor. But the neighbors were kind through it all; and the good woman who rolled the forlorn little baby in her own shawl comforted the mother all she could. "Now, Mrs. Barnes," she would say, "ye've a foine b'y to take care o' ye won o' these days. Ye must jist cheer up a bit to encourage him."

So, after a while, the sorrowful heart began to take courage; and with the help of those as poor as herself, she managed to keep soul and body together for the sake of her "foine b'y." And, after all, it was not such a long while before Tad was able to make himself useful, loving his mother as well as he did. When he was a tiny fellow, he used to stand on tiptoe and try to grow, longing to be a man that he might take care of her.

Taddy had always been a sober-faced child, with big gray eyes, so like his mother's that long after my story happened a lady saw the mother's likeness in the boy, and so was able to help them, after having lost sight of her for years. And really Tad had not much reason for being merry. I do not suppose he had ever eaten enough of anything in his life. He shivered from November till May in clothes which were worn out before he put them on. If his mother had hard work to provide for her son's necessities, much less could she afford him delicacies. It did happen, though, that in some way he once got an orange. Indeed, it tasted so good he never forgot it, and was always wishing for another, which, it seemed to him, would never come.

At last, one day, a good-natured peddler gave him a big apple, with cheeks as round and red as Taddy's ought to have been. His joy knew no bounds as he ran home to show it to his mother, and divide it with her.

It only wanted an hour to dinner-time, so she persuaded him to keep it to help out their scanty meal.

It was a long time to wait; so Tad walked up and down the rickety sidewalk to make it seem shorter. He turned the apple over and over in his hands. He smelled it and squeezed it, making here and there little cuts in the skin with his nail, till he could faintly taste the juice. Finally, to pass away the time, he went a little way down the street to watch some workmen who were repairing a bit of block-pavement.

"Where did ye get yer big apple?" asked one of the men, looking up.

"A peddler gave it to me," was the answer.

"What'll ye take for it?"

"Oh! mamma and I are going to eat it for our dinner," and Tad's voice had a joyful note in it, seldom heard.

"Then ye won't sell it?"

"No."

"Not for a big offer?" coaxed the workman.

Tad hesitated, and answered slowly, "I don't know."

"Well, see here!" said the man stopping his work to drive a sharp bargain. "I'll give you all the blocks for your mother to burn, that you can carry in two armfuls."

What an offer! The shanty that Taddy lived in was not built to keep out the cold, and he never got enough wood to make it really warm. How glad his mother would be! He smelled the apple again. Alas, poor Tad! The temptation of "Mother Eve" was scarcely harder to resist.

"Come now, my little man, make up yer mind!" urged the man. "I can't stand foolin' all day. Yes or no."

"Yes."

Tad's mind was made up. He would be a man for his mother's sake. As he offered his apple in exchange for the blocks, he could hardly see it through his tears. But he puckered up his mouth, and tried to

whistle, while he gathered up the worthless, water-soaked wood for which he had sold his precious apple. His mother saw him coming with his heavy burden. "O mamma! mamma!" he cried, "I have given my apple for two loads of blocks as big as this. Aren't you glad?"

The poor mother saw at a glance how cruelly her boy had been cheated, and she could well guess the struggle it had cost him to part with his longed for apple. But she took him in her arms and kissed him fondly, calling him by the name he loved best to hear, her "little man;" and he never knew that his sacrifice had been in vain.

And do you think it was in vain?—S. S. Times.

BETTER THAN SILVER AND GOLD.

Money is only valuable as a means to an end, and if the end can be attained without the means, the means are of comparatively little importance. Silver and gold are worth only what they can purchase, and are therefore inferior to the things which they cannot purchase.

Money cannot purchase health and strength of body, or peace of mind, or happiness. Great sums of money cannot purchase the pardon of sin, or exemption from its pains and penalties, either here or hereafter.

Heaps of silver and gold cannot bribe the destroyer, Death, or delay his coming for a single moment.

Let us learn that wealth is an object to be sought, not for its own sake, but only as a means of blessing others, and that there are many things far more valuable than silver and gold.

Not unfrequently people, with generous hearts and benevolent impulses, are led to think that because they have but little or no money to give to help others, they are consequently debarred the privilege and pleasure of helping others. Not so. Think of Peter and John with empty hands and empty purses doing for the lame man what the wealth of a Vanderbilt could not have done! Think of the innumerable ways of helping our fellowmen without money!

That man is poor indeed who has nothing but money, who has no kind words, no tender feelings, no genuine sympathy for those who are in distress and need benediction and assistance. What men need most is not exemption from their burdens, not perfect relief from their cares and discouragements, but the heart and courage to rise superior to all these, and by the experience of the same to grow into stronger and better men. It is frequently a positive unkindness to lift a burden or lighten a cross for a fellow-struggler. Better let him carry his own burdens, and help him rather by imparting a fresh inspiration of courage and energy.

It is actual unkindness for a parent to work out the problems for his child, or answer all the questions in his geography or history; the true way is to encourage him to do the work for himself. Wise parents abstain from doing for their children what they can do for themselves. Muscles and mental faculties must be developed by exercise, and that kind of help must be guarded against which encourages needless ignorance, shiftlessness or inefficiency.

A gift of money may relieve immediate distress and bring temporary happiness, but it may also encourage disheartenment and indolence. Far more is accomplished if the sympathizing friend can take the despondent one by the hand, and by a few brave, cheery words, induce him to rise up and help himself.

Christ never gave money to any one, and yet there never was such a giver as Christ. We may not give the same measure of help that Christ gave, but we can give the same kind of help. Opportunities of helping without money are continually presenting themselves, opportunities of putting fresh courage into the hearts of those who have fallen by the way, of giving cheer and comfort to those in sorrow or distress, of speaking a hopeful word to a friend in financial embarrassment, or to a young man in danger of turning out of the path of safety; opportunities of making life, amid its busiest scenes, a never ceasing ministry of personal helpfulness, whose blessed results will spring up in the pathway behind us like flowers, filling our own life and the lives of others with a sweetness and sunshine not of earth.—A. R. Pres.

FEEDING UPON CHRIST.

"Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

And how are we to feed upon a slain Christ? By faith, by meditation, by continual carrying in grateful hearts, in vivid memories, and in obedient wills, the great sacrifice on which our hopes are built. The great word of the Master; "He that eateth me, even he shall live by me," contains a very singular and strong expression in the original. The word for "eateth" there is that which is applied to the eating of ruminant animals. That is to say, not a hasty snatch, but a continual and reiterated meditation upon him in his person and work for us is essential to our drawing life from him. If we so eat, meditatively turning over and over, in leisure heart, and in an attentive mind, the great truth that he has died for us, then we shall find that strength and peace and victory and life pour into our souls, and that Christ is indeed for us "the bread of God which came down from heaven."—Alexander Maclaren.

Popular Science.

A SUBSTITUTE FOR CAOUTCHOUC. Skins of hares, rabbits and other animals are washed in water, unhung in lime-water and boiled in crude glycerol and a small water in a Papin's digester until has been completely dissolved. The tough substance is obtained, on nets in a current of air, or following manner: 12 parts anhydrous and treated with 1 part of a solution of potassium dichromate and allowed to solidify upon a room. It resembles vulcanized rubber and resists the action of heat and the latter.

THE DEEPEST HOLE yet bored on earth is made by the Prussian at the village of Schladebach, in the province of Westphalia. It was bored for the purpose of testing for coal, and is 3 1/2 miles deep, and cost about \$25,000. It is deep, less than two inches in diameter and about eleven inches in diameter at the bottom. After all, this is not even the deepest hole yet bored on earth, for a proportionate hole in the skin of a person would penetrate through the thinnest cuticle of the microscope has ever been made enough to find it!

THE BOTTOM OF THE OCEAN. An enormous extent the bed of the ocean covered with lava and pumice more remarkable is it to find the ocean covered in many parts of meteorites. These bodies of the heavens like miniature comets for the most part broken into fragments. We are all familiar with heavenly visitants as shooting stars, but only lately been discovered mic dust forms layers at the deepest seas. Between Honolulu and at a depth of 2,350 fathoms—600 and a half—a vast layer of dust exists. Falling upon land this dust is undistinguishable, but for centuries in the sea depth wondrous story of the continuation of this planet by cometary

COLOR BLINDNESS.—Color like other defects of vision, affects different degrees of intensity, and is frequently hereditary. It is frequently in after life, or when the near vision begins to recede.

Among the highly educated of all classes. A man may have perfect vision, and yet be wholly color blind. To select from among many is difficult, presses me more than the color of the sky, who at the end of his career was a remarkably good painter. He naturally took to painting, as his pictures were observed to be full of incongruities of color, that him in grievous difficulties, the reluctance was obliged to abandon the chisel. He was altogether unable to comprehend the nature of his defect, refused to believe that he was color blind, and was unable to attain in the world of letters, and was unmistakably betrayed evidences of color vocabulary. A striking instance of this occurred in the person of

Reach. He was unable to recognize between the leaf, the flower, and the plants and trees. His want of color was wholly unknown to him until he sat at a table of a Paris restaurant. To finish his letter to the *Chronicle*, requested the waiter to bring some ink. As it often happens, in circumstances, the ink was wineglass. Reach, became absolutely subject while I seated opposite served him alternately dipping into his claret glass and into the ink. I frequently checked him, but my surprise he took up the ink, and was about to drink, when I rose and he then said he could see the difference between the color of the wine. On subsequently testing covered that he was completely color blind.

Homer certainly labored under defect of vision, and this fully limited use of the terms he employs his sense of color, and Gladstone has drawn attention to the fact.

THE French academy, some years ago, offered a prize of 40,000 francs for a test of death to prevent post-mortem being buried alive. The award was made to a physician, who announced

while he gathered up the worthless, soaked wood for which he had sold his apple. His mother saw him with his heavy burden. "O mamma! al!" he cried, "I have given my apple two loads of blocks as big as this. You glad?"

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It is only valuable as a means to an end if the end can be attained without pain, the means are of comparatively unimportance. Silver and gold are worth what they can purchase, and are therefore not to the things which they cannot purchase.

It cannot purchase health and strength or peace of mind, or happiness. Sums of money cannot purchase the freedom of sin, or exemption from its pains and penalties, either here or hereafter.

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Popular Science.

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THE DEEPEST HOLE yet bored into the earth is made by the Prussian Government at the village of Schladebach, between Leipzig and Corbetha. It was bored for the purpose of testing for coal, was bored with diamond drills, occupied 3 1/2 years in boring and cost about \$25,000. It is 4,560 feet deep, less than two inches in diameter at the bottom and about eleven inches at the top. After all, this is not even the prick of a pin to mother earth, for a proportionate puncture through the thinnest cuticle, and no microscope has ever been made powerful enough to find it!

THE BOTTOM OF THE OCEAN.—To an enormous extent the bed of the ocean is covered with lava and pumice-stone. Still more remarkable is it to find the floor of the ocean covered in many parts with the dust of meteorites. These bodies whirl about in the heavens like miniature comets, and are for the most part broken into innumerable fragments. We are all familiar with these heavenly visitants as shooting-stars, but it has only lately been discovered that this cosmic dust forms layers at the bottom of the deepest seas. Between Honolulu and Tahiti, at a depth of 2,350 fathoms—over two miles and a half—a vast layer of this material exists. Falling upon land this impalpable dust is undistinguishable, but accumulating for centuries in the sea depths it forms a wondrous story of the continuous bombardment of this planet by cometary bodies.

COLOR BLINDNESS.—Color blindness, like other defects of vision, affects people in different degrees of intensity, and like myopia, or short sight, it is frequently hereditary. It often becomes more pronounced in after life, or when the near point of vision begins to recede.

Among the highly educated of all nationalities the average number of color blind is four per cent, an average in excess of that of all classes. A man may have a good eye for form and outline, and yet be partially or wholly color blind. To select an instance from among many is difficult, but one impresses me more than the rest—that of Wyatt, the sculptor, who at the outset of his career was a remarkably good draughtsman. He naturally took to painting, but as his pictures were observed to present curious incongruities of color, that involved him in grievous difficulties, he with much reluctance was obliged to abandon the brush for the chisel. He was altogether unable to comprehend the nature of his defect—indeed, refused to believe that he was color blind. So of men who have attained to eminence in the world of letters, and whose writings unmistakably betray evidences of a meagre color vocabulary. A striking example of this occurred in the person of Angus B. Reach.

He was unable to recognize in color between the leaf, the flower, and the fruit of plants and trees. His want of perception of color was wholly unknown to and unrecognized by himself, until we sat together at the table of a Paris restaurant. He, wishing to finish his letter to the Chronicle newspaper, requested the waiter to bring him some ink. As it often happens, under similar circumstances, the ink was brought in a wineglass. Reach, became absorbed in his subject while I, seated opposite to him, observed him alternately dipping his pen into his claret glass and into the ink glass. I frequently checked him, but presently to my surprise he took up the ink glass and was about to drink, when I remonstrated, and he then said he could see no difference between the color of the ink and the wine. On subsequently testing him I discovered that he was completely color blind. Homer certainly labored under a physical defect of vision, and this fully explains the limited use of the terms he employed to express his sense of color, and to which Mr. Gladstone has drawn attention.—Journal of Science.

The French academy, some time ago, offered a prize of 40,000 francs for some certain test of death to prevent persons from being buried alive. The award has been made to a physician, who announced that

on holding the hand of the supposed dead person to a strong light, if living, a scarlet tinge is seen where the fingers touch, showing a continuous circulation of the blood, no scarlet being seen if dead. Dr. Max Busch also announces that on contracting a muscle by electricity, its temperature will rise and be shown by any small surface thermometer, if the person is living; if it does not rise, life is extinct.

DRIFTING.

"We be Abraham's children," said the proud Jerusalem Pharisee, when the Lord spoke to them of their sins, and on that plea they expected to gain an entrance into Abraham's heavenly home. But they were plainly told by Jesus that they were children of the devil, and would die in their sins.

It often happens that the young people of a Christian home, even before they are converted, grow into a habit of counting themselves as belonging to God and his people, and expect just to drift into a religious life, because father and mother are Christians. In some communions this mistaken belief is fostered by a fatal habit of thrusting upon young people of a certain age the solemn vows of consecration, without looking for any sign of renewed hearts. Now in one sense it is true that the children of Christians "belong to the church;" they are the church's to teach and train; the privileges of the church, its sweet and helpful influences are theirs, and the God of the covenant waits to be their God.

But this is not enough; this is not salvation; these are all chances in your favor, but your salvation depends upon whether you make good use of your chances, for the drift of things is the other way!

If you do not act, if you do not lay hold of Jesus as the saviour from your own sins, if you do not confess him before men, if he is not your Lord and Master, your Christian birthright will no more avail you than their Abraham ancestry did those Jews of old. "Ye shall die in your sins" will be your awful fate as it was theirs.

And now is your time for action; every day that you delay makes your safety more doubtful and difficult; let yours be the part of the poor ignorant man, blind from his birth, who, as soon as he knew Jesus for the Son of God, fearlessly confessed him in the face of his angry accusers, and showed his faith by his acts. "And he said, Lord, I believe; and he worshipped him."—Elizabeth P. Allan.

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NOTE.—Train 4 will stop at all stations on Sunday. ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.05, Carrollton 5.35, Vandalia 6.00, Allegany 6.30, Olean 7.20, Hinsdale 8.00, Cuba 9.05, Friendship 10.00, Belvidere 10.37, Belmont 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 5.40, Perryburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley 7.16, Vandalia 8.15, 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, arriving at Hornellsville at 12.42 A. M.

WESTWARD.

Table with 5 columns: STATIONS, No. 1, No. 5*, No. 3*, No. 29. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

NOTE.—Train 1 will stop at all stations on Sunday. 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 3.18, Cattaraugus 4.13, Dayton 5.20, Perryburg 5.38, Smith's Mills 6.31, Forestville 6.50, 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.

Table with 6 columns: STATIONS, 15, 5*, 9*, 35*, 21*, 37. Rows include Leave Carrollton, Arrive at Bradford, Leave Bradford, Arrive at Custer City, Leave Custer City, Arrive at Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD

Table with 6 columns: STATIONS, 6*, 20*, 32*, 16, 35. Rows include Leave Buttsville, Arrive at Custer City, Leave Custer City, Arrive at Bradford, Leave Bradford, Arrive at Carrollton.

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: 19-39.
Aug. 15. The Prophet of the Lord. 1 Kings 18: 30-40.
Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18.
Aug. 29. The Story of Naboth. 1 Kings 21: 4-10.
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 X.—ELIJAH TRANSLATED.

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

For Sabbath-day, Sept. 5.

SCRIPTURE LESSON.—2 Kings 2: 1-15.

1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.
2. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

GOLDEN TEXT.—"And Enoch walked with God; and he was not; for God took him."

TIME.—About 896 B. C.
PLACES.—Gilgal, Bethel, Jericho, and the Jordan.

OUTLINE.

- I. The companionship of Elijah and Elisha. v. 1-10.
II. Elijah's departure. v. 11, 12.
III. Elijah's mantle falling to Elisha. v. 13-15

CONNECTION.

Our last lesson closed with the prophecy of Elijah to Ahab, that, on account of the murder of Naboth, the following should occur: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood." "When Ahab heard these words, he rent his clothes, and put sackcloth upon his flesh, and fasted." 1 Kings 21: 27. Shortly after, king Ahab, forming an alliance with Jehoshaphat, king of Judah, went to battle with the Syrians to recover Ramoth-gad, when Ahab was slain, and the above prophecy was fulfilled. See 1 Kings 22: 34, 38.

EXPLANATORY NOTES.

- V. 1. When the Lord would take up Elijah into heaven. Elijah's mission on earth was about to close. He had faithfully worked for twenty years against idolatry. The work was now to pass into other hands. By a whirlwind. A storm of wind. A manifestation of divine power. Elijah went with Elisha. Elisha was called by Elijah on his way from Mount Horeb to Damascus, to follow him. He was plowing at the time, and, leaving his plow, became Elijah's attendant, being with him now for eight years.
V. 2. Tarry here. Elijah made this request either to test Elisha's love for him, or to spare him the pain in witnessing his sudden departure. The Lord hath sent me to Bethel. At Bethel as well as at Gilgal, there was a school for the instruction of young men in religious things, a sort of a theological seminary, and to this place the Lord sent Elijah to strengthen these young men in their fidelity to God. I will not leave thee. Not in a spirit of disobedience, but of love. He had been with Elijah so long, he did not now want to be separated from him.
V. 3. The sons of the prophets. "These ancient colleges were under the superintendence of a recognized prophet, who was called the father, while the students were styled his children or sons."—Taylor. Knowest thou that the Lord will take away thy master. . . to-day? How the sons knew of the coming event is not known, but it is evident that they did know of it, from this question. Perhaps Elijah had himself told of it, or perhaps God had revealed it to them. Yea, I know it; hold ye your peace. Elisha did not want to talk of it. It was too painful a matter for him to dwell upon.
V. 4. See notes on v. 2. So they came to Jericho. Jericho is 13 miles from Bethel, and also has a theological school.
V. 5. See notes on v. 3.
V. 6. See notes on v. 2. This is the third and last test of Elisha's faithfulness to Elijah.
V. 7. Fifty men. . . stood to view afar off. Part, if not the whole, of the school at Jericho, stood in a position where they could witness their departing father or master. It is said that in that clear atmosphere objects can be seen a long way off.
V. 8. Elijah took the mantle. This mantle was the

insignia of his prophetic office. Wrapped it together. Rolled it up like a staff. Smote the waters As Moses did the river Nile, and Joshua did the Jordan, dividing the waters, so that the two [Elijah and Elisha] went over on dry ground.
V. 9. After they had passed over on the other side, Elijah, wishing to bestow upon Elisha some parting token of affection, said to him, Ask what I shall do for thee. Elijah did not possess much of the world's goods, but he was confident that the Lord would bestow upon Elisha what he asked. Elisha did not ask that riches, honors, or even long life might be granted him, but that a doubt's portion of thy spirit be upon me. Elijah was the spiritual father and Elisha the spiritual son—the first born. Elisha asks that he might have the portion of the first born, which was double that of the others.
V. 10. Thou hast asked a hard thing. A thing impossible for him of himself to grant, but not difficult nor impossible for God to bestow. If thou see me taken away from thee, if you are as persevering then as you are now; if you keep your eye on me, as I depart, it shall be so unto thee, the request shall be granted; but if not, if you grow weary, and fail to see me as I leave you, it shall not be so, it shall not be granted.
V. 11. As they went on, and talked. Of heavenly things. A chariot of fire. Fire was a symbol of God's presence. Parted them both asunder. Taking Elijah up into heaven, and leaving Elisha on the earth. Went up by a whirlwind. Another symbol of God's presence and power.
V. 12. Elisha saw it. Saw Elijah ascend into heaven, and saw the mantle which Elijah had left as a token that his prayer should be answered. He took hold of his clothes, and rent them in two pieces. The usual mode of expressing grief. He deeply felt the loss—loss to himself and loss to the whole nation.
V. 13. He took up also the mantle—the same mantle that had been cast upon him at the time when Elijah called him. It was also a sign that his prayer for a double portion of the spirit of Elijah—the spirit of prophecy—was answered. He now retraces his steps, and stands by the Jordan.
V. 14. Smote the waters. He uses the same rolled-up mantle that Elijah had used, in smiting the waters, and they were divided as before, and Elisha went over. Where is the Lord God of Elijah? "The fact that the smiting of the waters is twice mentioned in this verse, has led to the singular misapprehension that the waters were twice smitten: the first time without effect, because he relied on the efficacy of Elijah's mantle; but upon repeating the strokes, coupled with the invocation of Elijah's God, the desired result followed. Accordingly, the Latin Vulgate translates, 'He smote the waters, and they were not divided; and he said, Where is even now the God of Elijah?' and he smote the waters, and they were divided."—S. S. Times.
V. 15. When the sons of the prophets. The young men of the school at Jericho, fifty in number, spoken of in v. 7. Saw him. Saw the smiting of the waters of the Jordan, and the dividing thereof—saw the miracle of Elijah repeated by Elisha. They recognized Elisha as Elijah's qualified successor, and bowed themselves . . . before him. They reverence him, as their future leader and teacher.
PRACTICAL THOUGHTS.
1. Be faithful to the work committed to us. v. 2, 4, 6.
2. Seek earnestly the best gifts. v. 9.
3. As one man dies and leaves the work, another takes it up. v. 11.
4. Have faith in God. v. 14. J. M. M.
DIED.
In DeRuyter, N. Y., Aug. 19, 1885, of typhoid fever, Mrs. JENNIE C. CRUMB, in her 40th year. The deceased made a profession of religion at the age of eleven years and united with the Seventh-day Baptist Church of Cuyler Hill. Fifteen years since she became a member of the Seventh-day Baptist Church in DeRuyter, of which she continued a faithful member till death. She leaves a husband, one daughter and a large circle of relatives and friends to mourn her loss. "For so he giveth his beloved sleep." J. C.
In Sherman, Chautauque Co., N. Y., April 29, 1885, of old age, JESSE WILLARD, aged 83 years, 11 months, and 22 days. He was born in England, and came to this country when twenty-four years of age. He has been a Christian from his boyhood, and a Seventh-day Baptist for many years. There being no church of that faith within reach, he kept the Sabbath faithfully by himself, being a constant Bible reader, and a subscriber to the SABBATH RECORDER to the close of life.
At Adams Centre, N. Y., Aug. 14, 1885, A. OCTAVI UTTER, wife of Andrew S. Heath, aged 46 years, 3 months and 13 days. Sister Heath had been an invalid for over 14 years, most of the time confined to her bed, and often in a darkened room. During all these weary years of pain, her faith in God never wavered. Her sweet Christian spirit of patience and devotion was a marvel and a lesson to all who knew her. She leaves her husband and daughter, her mother, a brother and three sisters, besides many devoted friends who will greatly miss her. Yet we rejoice that she has now exchanged a life of suffering for the heaven of glory. The attendance at her funeral was very large. Sermon from the text chosen by her several years before. Ps. 39: 7. A. B. P.
At Machias, N. Y., Aug. 13, 1885, ALBERT M. SMITH, in the 57th year of his age. He was born at South Dansville, Steuben county, March 8, 1829. In the late war, he encountered the exposures, hardship and dangers of a soldier's life, during which he contracted disabilities from which he never recovered and which in his later years caused him much suffering. For some time his intellect had been failing and finally his mental condition became such as to render it unsafe for him to remain in his family; he was hence removed to the hospital at Machias where he died. His remains were brought to his home in Maine Settlement where he was buried. Bro. W. J. Haight preached a very able sermon from Job 14: 14, and the G. A. R. Post from Portville, of which he was a member, very impressively performed their last acts of respect for their dead brother. L. M. M.
In Jackson township, Shelby county, Ohio, Aug. 16, 1885, of cholera infantum, GERTRUDE, daughter of Charles and Rosa Kneaster, aged 9 months and 26 days. The bud is transplanted to bloom in the celestial clime. J. L. H.
SPECIAL NOTICES.
THE Seventh-day Baptist Society, of Wells ville, N. Y., will hold regular service on the Sab-

bath, in the vestry of the Baptist church, at 2 o'clock, P. M.
The Bible-school is held before the preaching service. A cordial invitation is extended to all. L. M. C.
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 attend. 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 Sabbath keepers 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.
REDUCED FARE TO CONFERENCE.—Reduced fare to Conference can be obtained in the following manner:
1. Obtain blank "Ticket Agent's Certificate," on back of which is "Certificate for reduced fare" for the Clerk of the Conference to sign. Persons desiring these blanks will please send their name and address to Ira J. Ordway, 205 W. Madison St., Chicago, Ill.
2. Purchase your ticket at any office you please, and by any route to Alfred or Hornellsville, and have the agent who sells you the ticket fill up and sign the blank headed "Ticket Agent's Certificate."
3. Purchase return ticket at Alfred or Hornellsville to the point at which you bought ticket going, and do this within thirty days after Conference. This will be a first-class ticket, limited.
Therefore, the round trip will cost one regular full fare going and one-third fare to return. This applies to all points west and south of Alfred, and, I think, also to eastern points where excursion tickets to the Conference are not sold. Tickets may be bought to Alfred, but parties will find in many cases that they will have to purchase to Hornellsville. Persons can go as soon as they please, and remain thirty days after Conference. All who go by Chicago had better purchase by the Chicago and Atlantic Railroad, as that road has direct connection with the Erie. IRA J. ORDWAY, 205 West Madison St., Chicago, Ill.
CONFERENCE PROGRAMME.—The Committee of the General Conference has arranged the following general programme subject to approval and to necessary modifications:
Fourth-day.
1. Address of President, Wm. L. Clarke.
2. Summary of church letters, Corresponding Secretary.
3. Communications from Corresponding bodies.
4. Miscellaneous communications.
5. Appointment of standing committees.
6. Annual reports.
7. Miscellaneous business.
Fourth-day Evening.
Sermon, "Loyalty to Truth," B. F. Rogers.
Sixth-day Evening.
Prayer and Conference Meeting, S. D. Davis, J. G. Burdick.
Sabbath-morning.
Sermons, J. W. Morton, A. B. Prentice.
Sabbath Afternoon.
Sabbath-school Service, V. A. Baggs.
Second-day Morning.
Second day Afternoon.
I. "Importance of Topical Bible Reading" A. McLearn.
2. Bible-reading, "The Sabbath and Christ," E. Ronayne.
Second-day Evening.
DENOMINATIONAL OUTLOOK:
1. Educationally, E. P. Larkin.
2. Reformatively, A. H. Lewis.
3. Financially, Geo. B. Utter.
4. Consecrating, parting service.
LETTERS.
H. Coon, S. L. Maxson, J. M. Titsworth, 2, T. B. Cardner, Alling & Cory, 2, L. R. Swinney, A. E. Main, 2, C. D. Potter, 3, J. L. F. Randolph, P. C. Cartwright, W. S. Bonham, T. B. Collins, C. J. York, U. M. McGuire, W. L. Wilson, A. W. Coon, W. H. Rogers, E. S. Bennett, Azel Davis, A. B. Prentice, Geo. E. Howard, C. L. Harvey, J. L. Huffman, Della Chapman, Mrs. James Willard, B. H. Sullivan, B. W. Whitehall, A. H. Lewis, H. D. Sutton, T. L. Gardner, E. M. Tomlinson, E. S. Smith, Albert Whitford, 2, Mrs. Wm. H. Goodrich, Mrs. J. L. Perry, J. M. Florsheim, J. B. Clarke, G. W. Baskett, Geo. H. Babcock, 2, Mrs. Floretta Davis, Fred. H. Hall, N. H. Langworthy.
RECEIPTS.
All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.
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E. S. Woodruff, " 2 00 41 52
E. D. Woodruff, " 2 00 41 52
Mrs. John Sheppard, " 2 00 41 52
Mrs. John Woodruff, " 2 00 41 52
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W. H. Rogers, Plainfield, 2 00 41 52
Geo. E. Howard, Newark, 4 00 41 52
Edgar Bennett, New London, N. Y., 2 00 41 52
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L. Whitford, Alfred, 2 00 41 52
A. J. Fenner, Almond, 2 00 41 52
D. L. Langworthy, Andover, 2 00 41 52
P. C. Cartwright, Bolivar, 5 00 41 59

Mrs. L. J. Bennehoff, Portville, 1 00 41 26
J. L. Huffman, Jackson Centre, Ohio, 1 00 41 52
Job Van Horn, New Hampshire, 2 00 41 52
Thos. J. Watkins, Maplewood, 2 00 41 52
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"GENERAL CONFERENCE."—Any church wishing a good pulpit Bible, or anyone wishing a splendid, illustrated Family Bible, or New Version, all styles and prices, will do well to call on John Sheldon, at Alfred Centre, during Conference. Latest and best "Life of Grant," "Treasury of Song No. 1 and No. 2," "Complete Home," "Gospel Hymns, 1, 2, 3, and 4, combined," "Our Bible gallery," "Sunshine at Home," "Tounges's, E. P. Roe's, and Mrs. Holmes's works. Beautiful Albums, all styles, almost given away.
SAUNDERS expects to be at his Friendship studio from August 27th to September 2d inclusive.
THE WHEAT EXCLUDES TARES.—The educational system of the London Missionary Society of South India is worthy of note. In its vernacular schools are 14,500 scholars; in addition to these it has three large English high-schools, with an aggregate number of over 1,300 pupils. If it is asked why expend so much upon English education, the reply is promptly made that if the work be left to the government schools it will be carried on not only to the exclusion of the Bible but with an implied discredit to God's Word and to all religious teaching, a result which neither the cause of Christianity nor that of civilization can afford. It is a wise policy of the London Society, therefore, which supplies educated youth with more or less knowledge of the English Language and with a training thoroughly imbued with at least a reverence for the truths of Christianity.
NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of 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. ELIZA M. CRANDALL, Executrix. Dated Feb. 26, 1885.

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The Sabbath Recorder. Entered as second-class mail matter, office at Alfred Centre, N. Y. (For the SABBATH RECORDER) ONWARD BY DELLA CHAPMAN.
Time is fleeting, swiftly fled Oh, the years, how fast! Onward march, disdain retreat If you would obtain the We must work while life is Ere the night of death doth We must live for God and If to us 'tis said "Well do Falter not, then, pilgrim br Onward! Let your watch Seek to aid, and cheer another Thus obeying." Follow "Though 'tis but 'a cup of Yet, if given in His name He will count you son, or d When He comes his own GOD'S SPIRIT IN THE BY W. C. DALAN
Our Saviour in his last disciples said to them: "It is expedient for you that I go not away, the for, if I go not away, the not come unto you; but, if I send him unto you. And when he will reprove (R. V., convince, and of righteousness, and of sin, because they believe righteousness, because I go to and ye see me no more; and cause the prince of this world John 16: 8-11.
We are expecting this world Spirit. We hope for it; we p it said truly to our credit that and sincerely desire it. In a ligion we desire the arrows of, strike the heart of the sinner. of complacent satisfaction fo and see the bolts come do work around us. We look world and see there sin, un heeded, increasing day by day terrible work of destruction in the minds of those steep thought of its terrible nature reality of righteousness and j wonder how long the Lord ca Our faith fails us, and our pi may send his spirit to do his weak.
In all this we are apt to fo us that the spirit is to come: I will send him unto you." Spirit is come to us, the chur tians, to us, the redeemed, till then, will he convince t are the medium through wh influence is to accomplish its the world outside. While o ing to see God transform the omnipotence, God is waiting people to realize their part. In this we do not refer to ev to mission work, etc., which faithfully does, but to the pr of "sin," "righteousness" ment "in our own lives.
"Of sin, because they beli said the Saviour. How shall that they believe not, except world a body of men who do Spirit is to convince the b cause they do not believe must believe ourselves. As Christians generally do not be twenty-five per cent of their the world knows it. If Chri the 16th verse of the 16th ch they would be anxious almo about those dear to them lievers; we would have a g genuine preaching. But we it; our conduct proves that we see a man in danger from a We shout, and run to warn h ous position. We see our f quaintances in danger of eter and we never raise a finger Why this difference? "Job rushed from the desert with he believed, and said, "Rep kingdom of heaven is at l Judges and Jerusalem were b in Jordan, confessing their the day of Pentecost beli

