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ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 3, 1885.

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WHOLE NO. 2117.

have no duty to any man. We say, "The gospel is free to all men, why don't they ac-

the boys examined are rejected on account response is "No sir," but the tell-tale discoloration of the fingers at once shows the truth. The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases in a hundred the rejection of would be apprentices on account of this defect comes from excessive use of the milder form of this weed. This is a remarkable statement, coming, as it does, from so high an authority and based upon the results of actual examinations going on day after day, month after month. It should be a warning to parents that the deadly cigarette is sure to bring about incalculable injury to the young. A law passed restricting its use to the dudes would not, perhaps, bring popular disfavor, because it might reduce the number of these objects about our streets, but boys indulging in the cigarette ought to be treated to liberal doses of "rod

God's love is great and wise and pure, Of all the tones in life that bid thee "come" And thou shalt no more homeless, loveless roam, Alight, it oft will seem the dearest place the world, despite the frequent trace

The light love's heart sends out to all around Whereby the light of all the world is found;

Make purer, stronger as thy days increase. Be glad to bear ill burdens, since His peace

of the Marine Corps who is in charge of the its tropical use it may signify to approach, this, while running to tell the wonderful as appears in Luke 23:54, where it is said news should meet Jesus in person, - should σάββατον έπέφωσκε, "the Sabbath drew embrace his feet and worship him and on." Again, $\dot{\phi}\psi\dot{\epsilon}$, translated "in the end | hear again his loved voice, as Matthew says His first question to a boy who desires to of," commonly means *late*, and is so trans-enlist is: "Do you smoke?" The invariable lated in the new version: $\partial \psi \hat{\epsilon} \sigma \alpha \beta \beta \dot{\alpha} \tau \omega \nu$, imagine that they should visit the sepulchre "late in the Sabbath." Taking this trans- early in the morning of the following day for lation of the first phrase, and the tropical | the purpose of anointing the body. The visit use of the second, the two would then read, | mentioned by Matthew must be admitted to be late in the Sabbath, as the first day of the the same as that narrated by Mark, but the latweek drew on, an expression that would be | ter says that it was "very early in the mornconsistent with the Jewish method of begin- | ing the first day of the week " 16:2. The first ning the day. But the serious question now | Gospel cannot be harmonized with the second except on the hypothesis that the visit was arises will it harmonize with the other facts mentioned in this Gospel? At the time of on that day, nor can it be harmonized this visit of the women to the sepulchre, with itself except on the same hypothesis. Therefore "at the end of the Sabbath" should Jesus was risen and gone; and, if he rose on either read "after the Sabbath" or be so the afternoon of the Sabbath, and was cruexplained for the sake of the credibility of the cified as we have seen above on Friday afternoon, he did not rise upon the third day as narrative.

EXPECT IT AND PROFIT BY IT.

Jesus expected the cross when he came to testify to the truth. His followers must expect to pass through somewhat of his own experience. According to their measure of earnestness, and depth of devotion, they must expect difficulties, oppositions and crosses. And sometimes "a man's foes shall be they of his own household." A wounding, sorrowful, trying (as by fire) experience!---and yet the purest and choicest and most useful spirits have had, again and again, to drink this bitter cup to the dregs. Oft-times it can not be avoided save by an unjustifiable teries, out tout w, after these things, out neglect of duty.

It is to be expected, then, that in the τῆς έορτῆς after the festival, ὀψὲ τροιstraitness and darkness of this life, though κῶν, after the Trojan war, and ὀψε τῶν we toil with the best of intentions, men will $\beta \alpha \sigma i \lambda \dot{\epsilon} \omega \nu \chi \rho \dot{o} \nu \omega \nu$, after the times of the oppose us. Nay, more; we should not be surprised if, when we not only act with good king. Taking this proper use of $\dot{\phi}\psi\dot{\varepsilon}$ and intentions but actually do well the very the literal signification of $\epsilon \pi \iota \varphi \omega \sigma \varkappa o \upsilon \sigma \eta$, things that need to be done, men should opthe first verse of the last chapter of Matthew pose and hinder us. They may not have would read as follows: "Now after the Sabthe light we have. In some respects indeed bath, as it began to dawn towards the first | they may have more. They are surely not to be day of the week came Mary Magdalene and harshly judged." No, not harshly judged. the other Mary to see the sepulchre." So "Judge not that ye be not judged." But must we to some extent judge? Then con-Lange translates it. And this rendering sider that Jesus would rebuke a spirit. Let entirely harmonizes with the prediction. your judging be without harshness, censoriousness, uncharity. If you suffer, suffer second, and Sunday, the day of the visit, is patiently, without vengeful retaliation, rejoicing that you may bear even in such degree the cross which the Saviour bore for vou. Learn and show "how sublime a thing it is to suffer and be strong." "For what glory is it," asks Peter (1 Peter 2: 3) "if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it ye take it patiently, this is acceptable with God." To be misunderstood, misrepresented, and made to suffer unjustly, is hard to bear; but we have made little progress in the Christian life if we are not able to a considerable extent to endure even this calmly, patiently, and forgivingly. Should we not strive hard to be able to pray as Jesus did, "Father, forgive them; for they know not what they do"? This is to be "more than conquerors through him that loved us." Let us consider withal that we are sometimes—a paradox—more helped by our hindrances than by what we hail as favoring circumstances. Adversities make us quickwitted and strong-provided they do not crush us. How strangely at times has God helped us in what we had to do, even more than by any other thing prearranged or permitted by his providence. And above all, what a spiritual advantage has accrued. It is well said in the "Imitation of Christ": "It is good that we be sometimes contradicted. and men think ill or inadequately; and this, although we do and intend well." Among Mark. other good results, "these things help often "Be not affrighted; ye seek to the attaining of humility, and defend us Jesus of Nazareth, which from vain glory; for then we are more inclined was crucified; he is risen; he to seek God for our inward witness, when outwardly we are contemned of men, and where they laid him. But go your way, tell his disciples when there is no credit given unto us."

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strike the heart of the sinner. It is a source of complacent satisfaction for us to sit by and see the bolts come down and do the work around us. We look out upon the world and see there sin, unrestrained, unheeded, increasing day by day, and doing its terrible work of destruction. We discern, in the minds of those steeped in sin, no thought of its terrible nature, nor of the reality of righteousness and judgment. We wonder how long the Lord can let it go on. Our faith fails us, and our prayers that he may send his spirit to do his office work are weak.

In all this we are apt to forget that it is to ns that the spirit is to come: "If I depart I will send him unto you." When the Holy Spirit is come to us, the church, to us, Christians, to us, the redeemed, then, and not till then, will he convince the world. We are the medium through which the divine influence is to accomplish its purpose upon the world outside. While one stands waiting to see God transform the world by his omnipotence, God is waiting for his own people to realize their part in this matter. In this we do not refer to evangelical work, to mission work, etc., which the church so faithfully does, but to the practical matters of "sin," "righteousness" and "judgment" in our own lives.

" Of sin, because they believe not on me," said the Saviour. How shall the world know that they believe not, except there be in the world a body of men who do believe. If the Spirit is to convince the world of sin because they do not believe on Christ, we must believe ourselves. As a matter of fact Christians generally do not believe more than twenty-five per cent of their profession and the world knows it. If Christians believed the 16th verse of the 16th chapter of Mark, they would be anxious almost to a frenzy about those dear to them who are unbelievers; we would have a good deal more genuine preaching. But we do not believe it; our conduct proves that we do not. We

see a man in danger from a passing train. We shout, and run to warn him of his perilous position. We see our friends and acquaintances in danger of eternal destruction and we never raise a finger to save them. Why this difference? John the Baptist rushed from the desert with a message which he believed, and said, "Repent ve, for the kingdom of heaven is at hand," and all Judæa and Jerusalem were baptized by him

cept it?" While we by our own lives are proving that the gospel is a farce. Christ has gone to his Father, and we see him no more. Practically we forget that he exists. If we cannot see him, shall we expect the world to have a keener spiritual vision? Let us purify our lives; let us be upright, honest truthful and holy in our daily actions, and see if God will not rebuke sinners and convict them of sin "and righteousness." " Of judgment, because the prince of this world is judged." Verily we serve the devil more than we serve Christ. We do not confess it. We perhaps have only a kind of

half belief that there is a personal devil. But there is. If there is no devil there is no Christ (Luke 22: 31, 32). The Bible speaks of one as much as the other. If Satan be a mere principle of evil, Christ is a mere principle of good. The prince of this world rules our lives, our actions, our minds. He was judged when he found the Son of God impregnable against his wiles. He has, however, found less trouble with the followers of the Son of God. Until we come out from under our allegiance to Satan, until we separate ourselves from sin and the sinner's master, the world will have no regard for past, present or future judgment. They will say, "Why fear a

judgment or a hell? If we go, and justice is done, we shall have good company; ministers, deacons and pious people shall, no doubt, roast alongside of us." When the world sees the Christian church pure, holy, and free from Satanic influence, then will they begin to tremble; but while they see Christians serenely doing as they themselves

do, they will go on calmly without fear. Let us believe God's truth; let us act up to our belief; let us seek righteousness; let us say, as did the Saviour, "Get thee behind me Satan;" let us look for God's Spirit to come to us, to our own hearts, to make us pure like unto God our Father. "And when he is come, he will convict the world of sin and of righteousness, and of judgment."

MY BOY, DO YOU SMOKE ?

The United States Navy annually takes into its service a large number of apprentice boys, who are sent all over the world and taught to be thorough sailors. It has been the policy of the government since the war to educate the "blue jacket," upon the principle that the more intelligent a man is, the better sailor he is likely to become, There is no lack of candidates for these poin Jordan, confessing their sins. Peter on sitions. Hundreds of boys apply, but many the day of Pentecost believed what he are rejected because they cannot pass the old and new versions "as it began to dawn," risen from the dead, and had seen the opened ness, ever shedding light.—MacIntosh.

Is thine, and strength To bear at length.

So shall thy days be limitless-. So vast is time to them that bless-And life mean more, Since love's the lore Most deep and true of all men learn on earth; So wilt thou daily feel and sing new birth; Love's hosts will be Thy company: With Jesus and with Paul thou'lt hold discourse

The secret learn of the illimitable force Men's hearts to move Of lives of love. -Morning Star.

TIME OF THE CRUCIFIXION AND RESURBECTION OF CHRIST. NUMBER III.

BY ALBERT WHITFORD.

According to Matthew, Christ was crucified on the sixth day of the week, for it was the first month, the day of holy convocation, Jesus ate the passover at the legal time, the evening preceding this day. 26:17. Compare Mark 14: 12. The account of the betrayal, arrest, and accusation during that Mark and Luke, as well as that of the arlows:

raignment, condemnation, and crucifixion on the following morning, and the death and burial in the afternoon of the same day. Each of the Gospels gives particulars not found in the others, as we might expect from independent witnesses, which, before an impartial tribunal, would not militate against the evidence, but rather strengthen it, since ilee; There shall ye see him; o, I have told you."

rolling away of the stone from the door by the angel, before the visit of the women, facts that are not contradicted by the other

The visit to the sepulchre was "in the end of the Sabbath as it began to dawn towards the first day of the week." 28:1. Here is an apparent contradiction, unless we suppose that Matthew follows in this place the natural division of the day from sunrise to sunrise, contrary to the Jewish custom, a

supposition quite improbable. According same place, in almost the same words, and to Owe no man anything, but love one another; to Jewish custom the Sabbath ended at the same women on two different visits, and for purity, Let love be without dissimulation; sunset and the first day of the week did not | it is absurd to imagine that, if the women begin to dawn until twelve hours later. The had visited the grave on Sabbath evening Christ's "Follow me." Thus we shall be

WHAT WE WANT.

Strength and beauty were in the old sanctuary. In that other holy of mansions we want united the same strength and beauty. We would win by honest fight and wear, as the highest order of an eternal nobility, characters combining and harmonizing "whatsoever things are true, whatsoever things are honorable, just, pure, lovely and gracious." To this holy end we need ideally broad principles, deep humility, life long honesty, inmost purity, solid worth and inspiriting examples, and for ideal, God comes, saying, Be ye holy for I am holy, pure and merciful as your Father; for broad principle we hear, whatsoever ye do, do all to the glory of God; for humility we hear, Christ made himself of no reputation; for honesty, for solid worth, Serve your generation according to the will of God, and for example.

it would appear there was no collusion. So evangelists.

Matthew alone mentions the watch at the sepulchre, the great earthquake, and the

Friday is the first day, the Sabbath is the the third, and the day on which Christ prophesied he would rise from the dead. I have so far considered the testimony of

he said he would (16:21, 17:23 and 20:19),

but upon the second day. So, in attempting

to harmonize one apparent contradiction, we

have fallen into another. No one imagines

that Matthew contradicts himself, whatever

may be his theory of plenary inspiration,

and therefore we will look for another expla-

nation of this difficult passage. $O\psi \dot{\epsilon}$, ac-

cording to Donnegan's Greek Lexicon, and

according to Liddell and Scott's and Robin-

son's, signifies not only late, but also after.

I find in them these references to its second

proper use: $\delta \psi \hat{\epsilon} \mu \upsilon \sigma \tau \eta \rho i \omega \nu$, after the mys-

Recorder.

each of the evangelists, Luke, Mark, and Matthew, separately and have proven. I think, from them all that Christ was crucified on Friday and rose from the dead on Sunday. But lest there may be some misgivings in the minds of some of my readers as to the time of the visit of the two Marvs. narrated by Matthew, and, therefore as to the time of the resurrection, let us compare the account given of this visit in this Gospel with that of Mark. According to the second Gospel Salome accompanies the two Marys, but Matthew does not say the "the day of the preparation" (27: 62), de- two Marys were alone; both Gospels say that fined by Mark (15:42) to be "the day before | the women found the stone rolled away from the Sabbath." It was also the fifteenth of | the sepulchre; both Gospels mention the angel, Mark saying that he was within the sometimes called the passover Sabbath, for sepulchre, Matthew that he was on the outside, but invites the women to go within, with these words, "Come, see the place where the Lord lay;" and the words of the angel are the same in substance and almost night is substantially the same as that of the same in phraseology. They are as fol-

Matthew. "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he is not here behold the place said. Come see the place where the Lord lay. And go quickly, and tell his disciand Peter, that he goeth beples, that he is risen from fore you into Galilee; there the dead, and behold, he shall you see him, as he said unto you." goeth before you into Gal-

In each Gospel the angel:

1. Exhorts the women not to fear. 2. Acknowledges that they are seeking Jesus.

3. Declares that he is not here, but risen. 4. Shows the place where the Lord lay. 5. Bids them go and tell his disciples. 6. Informs them that Jesus will go before them into Galilee.

7. Promises that they shall there see him. It is incredible to suppose that this announcement of the angel was made at the



Missions.

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

CHRIST TRIUMPHANT.

BY RAY PALMER, D. D.

"That at the name of Jesus every knee should bow." Phil. 2 : 10. Tune- 'Silver Street."

'Tis thy triumphal car, O mighty King of kings! Thy glorious coming sounds afar That earth's redemption brings.

Now dawns the longed-for day, When, from his throne cast down The prince of darkness, with dismay, Shall see thee wear thy crown.

Then shall the nations own Thy sway from shore to shore; And, rallied loyal round thy throne, Resist thy love no more.

Haste, haste the joyful hour. O Christ, all conquering, come! And in thy heart-subduing power, Bring earth's lost millions home. -Missionary Herald.

A RECENT letter from Sherman, Texas, speaks very highly of Bro. J. F. Shaw and his labors.

THE adherents of corrupt Roman Catholicism, over 300 years old, with much of ignorance, superstition, and vice are said to constitute the numerical and social force in New Mexico, Southern Colorado and Ari- | minimum, we appeal to individuals and to zona.



WE wish to repeat our request that general missionaries and missionary pastors send in their reports at the earliest practicable day. Some have already finished their year's work and can at once make their annual report To do this would confer a favor upon the Secretary. An early remittance of missionary funds will also greatly accommodate the Treasurer.

SHANGHAI MISSION SCHOOLS.

There are three ways in which our young people, through Bible-schools or other organ izations, can help support our mission school work at Shanghai. (1) They can send their contributions to our treasury, simply requesting that the funds be used for the benfit of our education work in China. (2) A Bible school, or a Mission or Excel Band could assume the support of a particular girl or boy, named by Mr. Davis. (3) They could endow a scholarship; that is, they could furnish enough money each year to support a scholar, the scholar to receive the benefit to be chosen by Mr. Davis or the manager of the school, from time to time, according to circumstances. For some reasons the first plan is the best of all; but it lacks the personal and direct interest created by either of the other two. In the second plan there are some objections that missionaries have mentioned. The protege may prove unworthy; and this would tend to discourage those who had assumed the scholar's support, or the support itself might fail to come, after awhile, and the scholar feel neglected. It is said to cause a feeling of pride and superiority on the part of those whose personal support is thus directly undertaken by Christian friends in this country. The third plan has fewer objections. The funds donated, support not a as "The Milton, Wis. Excel Band Scholarship;" and will be kept up by the annual payment of \$30 to our Shanghai Mission School Fund. We invite Bible Schools, Mission Bands, and other Excel Bands, to follow this excellent example,

of our Missionary Society.

Seventh day Baptist families would give regmeans for carrying on our missionary operaportion of our income, special appeals will have to be made occasionally to meet unforseen emergencies.

the case of other Missionary Societies, this more. Yours truly, 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

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- in respect to the condition, need, and prospects of voted to a missionary sermon and a special collection for missions; (3) that all mission funds be promptly forwarded to our Treasurer. Twenty-five dollars make a person a life member of the Missionary Society; and \$1 an | go? 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 25cts 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,

desire aid in the support of pastors, for the I can revive the connections I had once and started. I think one of the intervals covered year beginning September 1st to make ap- make new connections which would be help- a period of NINE YEARS. plication according to the rules of the Board, | ful in spreading truth in all those countries. as published in connection with the Minutes I would raise agencies to spread the Hebrew and Annual Report of last year. We would | paper and the Sabbath literature in German call the attention of missionaries, missionary language. I must decide very soon. pastors, and missionary churches to these postponed it day after day, but the man

If all the members of our churches and of you consent and let me know before next on this branch of missionary work, than on ber of workers. There is room for all. Wednesday I will be very glad. The earlier any other. I am a firm believer in boarding ularly and as the Lord prospers them, the the better. I wished to be back before the 15th of October. I am anxious to see the child in the way he should go, and when he mission. It is already making itself felt and tions would not be lacking. Some, no doubt, Conference, but the work is very pressing. give according to this rule, or may even go [It would be very helpful in my later work.] beyond its requirements; some ought, prob- Please answer me soon. If you answer beably, to donate more than they are now giv- | fore Wednesday I can act next Thursday. | ing; and some who do not give, ought, we In my absence I hope you and all my good her command, she has been unable gift of one lady) has just been opened withthink, to become contributors. And until friends will bring up the matter at the Conthere shall be a more general and practical | ference and plead the good cause of mission. recognition of our Lord's right to a regular | To-morrow is Sabbath-day and I feel very lonesome. But Sunday I can use for writing. Please, dear brother, consider the matter, and answer. Your invitation to give

The Missionary Board tries to duly con- items of Jewish mission work is very welsider questions relating to opportunities, | come. This has been, I can say, my desire | duty, laborers and means, and to plan for for a long time. I will respond in every rethe year's work accordingly. This year has spect. I could do nothing till now, but I "The Little Missionary Bees" and raise \$80 been one of business depression; and, as in hope to do it in the future. Next First-day

CH. TH. LUCKY.

IMPORTANT FROM CHINA.

We publish the following letter, kindly referred to us by Bro. Platts, first, because we think that, in most particulars, it correctly represents the situation, our mission; and second, because, as a whole, it is of exceeding interest and importance. Another missionary family is greatly needed, for help in the school, and that preaching stations may be established at points adjacent to Shanghai. Who will A. E. M.

SHANGHAI, June 29, 1885. To the Editor of the SABBATH RECORDER :

It has occurred to me, that a communication from a non-Seventh-day Baptist in reference to your Society's mission work in China, would be of some interest to your readers. Of course I can only speak of what I person- | izing effect upon the mission. The girls are ally know, after an intimate acquaintance accepted (as they are at almost all the miswith your friends, covering the period of sions) for a period of years, and if you accept their residence in the field.

I will first speak of a matter that will as the Chinese call it, or in other words have

Davis for printing tracts, whereas now, he is almost entirely dependent upon other dc. Having dwelt somewhat at length on the | nominations for them.

There is great work in this country for most urgent needs of the mission, I will now your church. Let your people be up and write of a work that will commend itself particularly to the wives, mothers doing. Although our views are different on some points of doctrine, yet we are all strivand daughters of the church-namely, Rules and By-laws of the Board of Managers | urges me. Now I ask your opinion. I will the Girls' Boarding School, just about | ing for the same goal. I only wish your work till the very moment I sail. But if to be opened. I can write stronger church was represented by a far greater num-I cannot close without saying a word in behalf of the Medical Department of your schools, if properly managed. "Bring up a is old, he will not depart from it," is as true is likely to produce results far in excess of what its most sanguine friends dare hope to-day as when it was first written. Mrs. for. Although a magnificent hospital, cost-Davis will have charge of the school. With the very limited means she has had at ing about \$12,000, (the greater portion the to arrange to take more than about twelve in a short distance of your mission premises. yet it has not affected Dr. Swinney's practice or thirteen girls, although there is room enough to accomodate twenty. Who will in the least. Dr. Swinney's modest dispenhelp in educating those who will, at some sary, costing about \$800 (this does not infuture day, be wives and mothers in this clude furnishing), is about finished, and a good building it is for the money. Dr. heathen land, by subscribing \$8 00 for a bed? This sum includes bed and bedding Swinney will now be able to work with some complete; about ten more beds are needed. degree of comfort and satisfaction. It is

Let every Sabbath school have a band of not pleasant to have 75 or 100 dirty Chinese thronging the veranda and one's room for for ten beds, the beds to be known by the name hours. Such as this the Doctor has had to of its donor. This letter will be read in tolerate for the furtherance of her work amongst this, the most distressed of people. Bees" to get to work and collect money | Happily the Doctor will be in her own build. enough to furnish ten beds, and have the ing shortly. In planning her dispensary, funds with Mrs. Davis in good time to have | the Doctor took great care that no money everything ready by Christmas. What a should be expended in fancies, but made fine Christmas present to ten little heathen every cent tell on such work as would make Chinese girls. Let the little girls in Amer. the building suitable for its intended purtica work quickly for their less fortunate pose. It faces the east and is two stories high; the lower floor is the dispensary de-Taking it for granted that the little ones partment. The reception room is on the south end of the building and extends the full width. It is entered by a door at the stated, Mrs. Davis can accommodate 20 south-west corner, and will comfortably accommodate [about 35 persons. In this room the patients are preached to, while awaiting their turn to see the Doctor. As each patient's number is called out, she enters the Doctor's room through a small hall; after

receiving attention the patients leave the ars, such action would have a most demoralbuilding by a door in the west side. This prevents crowding and confusion. At the farther end of the hall just mentioned is the a girl and then dismiss her, you "lose face" operating room, this, like the reception room, extends the full width of the building and is on the north side. very modestly, with only ten scholars, (she By a wide pair of stairs the second floor is is guaranteed support for these) shall that | reached. This, I believe, will be the hospital number be the limit? Will not some of department. The first room at the top of the those who are abundantly able, offer to sup- stairs will be the assistant's room. This is at port one girl, or let several who are not so the north end. The south room and midwell off in this world's goods, join hands and dle room will be the wards. These two are support a scholar. The cost is only \$30 per | connected with large folding doors which the mission was virtually left to take care of year, and this includes everything. Allow me will allow a good circulation of pure air. On the west side of the hall is a only. Now any one who has the slightest that to support a girl for one year will not large bath room. Running the entire length knowledge of the native character will readily do, because, as has already been stated, it is of the east side of the building is a spacious veranda for the use of patients. Altogether some act on her part which affects the good the dispensary is a large showing for the money expended. wishing to help in the good work must ex-In closing it has occurred to me to say, pect to continue their subscriptions from that adjacent to the Mission's property, there gratulate yourselves on having accomplished | year to year. It is upon this plan that a | is a lot of land measuring about $1\frac{2}{3}$ acres, a great deal in the field. Now shall all the number of scholars are supported in my own the owner of which has recently died, it can church's (Episcopal) mission. The mana- doubtless be purchased for about \$2,500 (Mexgers must know how much to depend upon ican). The property is the best on the road for a certainty, so as to be guided thereby in and should be secured by the mission. cause I felt myself being employed, I worked ness, and leave the mission in the hands of their plans. Let all feel that they have a There is not room enough on your present personal interest in the work and a share of property to build a small house 15 by 15. it to perform. Who will endow a scholar- From my experience as a business man in Shanghai, I should urgently advise the se-The day schools connected with the mis- curing of the above property. If it is almoval or death, it can at once be filled by not only of sowing seed, but also of bud- successor's arrival, what would become of the sion are well attended, and the children well lowed to pass, there is not another piece to the teachers with another scholar. What- ding. But it is all the Lord's work, one converts? Those who stood by the doctrine looked after. It seems too bad that a board- be had to equal it. Let some one come to ever scholar, for the time being, has the planteth, another watereth, etc. God will would go elsewhere, and others not fully ing school for boys cannot be started. It the front and buy it. It is not often a membenefit of the scholarship, is the protege of surely bless us. I am sorry to tell you that persuaded, would fall back to heathenism. could be made in a few years to materially ber of one church will advocate the work of those who furnish the funds. The first I was very liberal at first. I have already dis- There would be an actual loss of time of about assist in its own support. Mr. Davis and another denomination, but there are cases scholarship to be established is to be known tributed 6108 pages, but had a good talk three years before another man would be myself have often discussed the subject of a when I think it ought to be done, if it is to about the Sabbath with only 73 persons. able to fill Mr. Davis's place. Men cannot boys boarding school, and with but one re- further the cause of Christianity and it is for These talks have taken a good time of my be readily found at home, who will give up sult-that it is a necessity for the proper work that reason that I have written to you at such

Sabbath Ref "Remember the Sabbath-day, Six days shalt thou labor, and do a the seventh day is the Sabbath of th SHOULD WE OBSERVE SATURDA' Answered According to the Holy According to Church History, busch. Professor in the Germa logical Seminary, Rochester, N. BY CH. TH. LUCKY

I am sorry to have read the of the German Professor. My German ingenuity has receiv blow: there is not a bit of ing pamphlet. Prof. Rauschenbusg the hobbies that others have to death. It can't be my inten him in the RECORDER, becaus German, and directed it to Ger must be answered in German. to do soon. All I am intendir is to give to the beloved reade CORDER an idea of the position takes. His central idea is th commanded to observe a seve rest day. This we do by ce Sunday. The ground for obser day we find by inference drawn that the resurrection which, sur 5 o'cock on Sunday morning, particularly reported by all the lists, while of other important gelist took pains to tell the day or of the month in which th The forty days after resurrecti Lord was among his disciples, them concerning the kingdon according to the idea of the P to instruct the apostles in obser day. He is kind enough to a apostles used to observe the Sal the Sunday, but, as he says, Jews." He admits also, that ti the Jewish Christian, as well as Christian communities observed but he says it was not the only bath was secondary to Sunday. the pamphlet is divided in 7 se SECTION 1. In which day of Christ rise? This is answered 1, Mark 16: 1, 2, 7, Luke 24: 1, 19 compared with Matt. 12

OF IMPOBTANCE.

All home missionaries and missionary paswould greatly aid the Secretary.

and for the services and worship-the inspiration and consecration of the coming Conference 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 usefulness, whitening harvest fields, and bidding us go forth and forward. And it sometimes 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 !

FROM BROTHER LUCKY.

NEW YORK ('ITY, Aug. 14, 1885.

I beg pardon for my neglecting to send any report till now. Although neither the doubtedly be the case if Mr. Davis was field nor the work was new to me, yet be- obliged to return home on account of sickmore zealously and gave all my time. As a no one. To conduct a mission in China by matter of course, I was every day so tired a single person is simply an impossibility, particular scholar, but a scholarship. Should | that I could not take up other work. Be- and a waste of time and money. During the ship? Only \$30 per year. it become vacant, through unworthiness, re- | sides, I wished and prayed to have something, | interval between Mr. Davis's departure and his work, but have given me a moment of rest. | comforts, for duty in a missionary field and | of a mission and that it can be made, after a | length. The best talk I had was with an active Ger- it takes years to grapple the language. few years, to reduce the expense of its sup-

tors are requested to send their yearly reports | cause he wanted the Bible should show | kind of preaching will do for the heathen; | when a young man would rather work in an Managers should be sent equally early. If | ing of being more careful in distributing | candidates, the disappointments and trials | to work for themselves. A boys' school in one report is late, as has sometimes been the tracts and of trying to sell at first, but where missionaries are subject to. I think it would conjunction with the girls', is the thing case, it makes it as impossible to complete there is nothing to get, there I give any be well before finally determining upon a the mission wants. It gives an opporthe Board's report in due time, as it would how. Now, dear brother, I have a question person, that the candidate correspond with tunity for Christian young men and women ce were there delay in sending one-half of for you: I have now a good opportunity to the missionary on the field and thereby get a to marry. The wisdom of this plan will be them. A little painstaking on the part of go to Germany and Besserabia. A man of- clearer idea of missionary work. Will the understood and appreciated by the most each one to whom these words are addressed, | fers me the passage to go there. I am very | Seventh-day Baptists come to the front and | superficial observer. Before closing this poranxious to go, because I would like to stir give tangible proof that their China mission tion of my letter I would suggest that some

mission work expire with the 31st of August. | very anxious to be spreading the Besserabian | believe the mission has been left to take care | ing press, to print a sheet about 12 by 18 necticut. Half of 277 churches have been It is necessary, therefore, for churches that movement as far as I can. But most of all of itself three or four times since it was inches, this would be of great service to Mr. organized in the last fifteen years.

broken a contract. Mrs. Davis goes to work claim the immediate attention of your

little sisters in China.

ample time to allow "The Little Missionary

will respond promptly, I will now say a

word to the older folks. As has been already

girls. Now it is of the utmost importance

that the funds for the support of the chil-

dren should be forthcoming at stated periods.

any cessation of remittances would result in

the dismissal of some, if not all of the schol-

church, because the result of your mission work depends upon it. I refer to additional help. Since Mr. and Mrs. Davis' arrival, they have striven hard to recuperate a moribund church. In the interval between the departure of Dr. Carpenter and the arrival of Mr. Davis and family-about four yearsitself, superintended by a Chinese pastor to impress upon the minds of intending givers, understand the difficulties Mr. Davis met not advisable to dismiss a girl, unless for with. Mr. Davis has now, after five years, got the work on a good solid basis and is government of the school, therefore, those

pushing ahead. For the means he has had at his command, you can safely conlabor of the past be lost? Such would un-

man pastor, who is an Evangelical Lutheran. Selected men are wanted, those possessing port. It has been the rule in my church He preaches in German, but speaks and push and health. The essentials are not less mission to educate boys without teaching reads English. His whole defense for the necessary for a missionary for success, than them the means of earning a livlihood, and Sunday is that the Bible does not decide they are for a business man. The position the result is when the boys leave school all which is the seventh day. It has been for- of a faithful missionary is not a sinecure by want to be gentlemen and are unfit for work. gotten. All my arguments did not help, be- any means. It is a mistaken idea that any It is but a reflection of what is done at home,

to the Corresponding Secretary, at the ear- | which is the seventh. I have not yet con- | it is as necessary to study the subject for | office for \$6 per week, than learn a trade and liest possible day after August 31st. And verted this man, but it was a good work I these people, as it is for a home congrega- get \$18 per week. The former is the most any other information or suggestion pertain- did. Such talks are very useful and the tion. In calling for men, the society ought genteel. Mr. Davis and myself believe in ining to the Annual Report of the Board of | Lord will harvest in due time. I am think- | to be careful to impress upon the minds of | dustrial schools, where the boys are taught

All the of Board's appropriations for home | up Germany, on the Sabbath question. I am | is a continuous and not a spasmodic one. I | friend would donate to the mission a print-

Trusting your people will awaken to the work that is before them

> I remain yours faithfully, FERDINAND MC KEIZE.

BRIEFS.

The British and Foreign Bible Society distributed, in nine months of its last financial year, 955,000 copies of the penny Testament.

Of the \$700,000 contributed by the Presbyterians, last year, for foreign missions, nearly one third was given through the organizations of the women.

There are in Italy some 300 churches and mission stations of the Evangelical order, and it is estimated that 10,000 of the members have been converted from Roman Catholicism.

Michigan is now the third State in the Union in the number of its Congregational churches, next after Massachusetts and ConLuke 24 : 29, 36–48, John 20 :

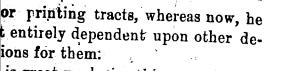
SEC. 2. In which day used t congregation to convene? Answ 20: 9. But here I can't help the Professor betrays a great Bibliology. While he is blowing ant whistle, in supposition th ready gulped down all the "Sie tisten," as the Germans used t the "Samotagschristen," as t christened us; while he ridicule fashioned-expositors," and asser of the old commentators had ev such an explanation, he seems seen or heard of Vitringa and of old commentators, to whom debted for our "new" explanat has other passages to his suppo also 1 Cor. 16:2. Of our en this passage he seems not towhen writing; he is silent about of course Rev. 1: 10 could by omitted, because the Professor lost the opportunity to display I of Greek.

SEC. 3. Why did the apostles Sabbath besides? Because the But "what are we?" asks the P he answers, "We are Christia Heathens. Our forefathers wer dumb idols, etc." Here the id prevail that the Jewish Christia to observe the Sabbath, but not Christians.

SEC. 4. How do we observe the mandment acceptably to God? Sunday. The commandment sa work six days and rest in t We do so. Who can say that G Saturday? God may have begun Monday and rested on Sunday practicable in general, says th that all the inhabitants of the observe one and the same day, h we have, in America, noon, the midnight.[†] But in this section became sympathetic, and turne culing to commiserating. He pr God have mercy upon these "del He is sorry for us deluded souls way we observe the fourth comm have great disturbances in our b May God enlighten us, he pray SEC. 5. What did Jesus do days from the resurrection to th

He taught about Sunday. SEC. 6. What does church about the observance of Sabbath





is great work in this country for irch. Let your people be up and Although our views are different on ints of .doctrine, yet we are all strivhe same goal. I only wish your vas represented by a far greater numorkers. There is room for all. ot close without saying a word in the Medical Department of your It is already making itself felt and to produce results far in excess of most sanguine friends dare hope though a magnificent hospital, costt \$12,000, (the greater portion the ne lady) has just been opened witht distance of your mission premises, s not affected Dr. Swinney's practice ast. Dr. Swinney's modest dispenting about \$800 (this does not inrnishing), is about finished, and a ilding it is for the money. Dr. will now be able to work with some f comfort and satisfaction. It is ant to have 75 or 100 dirty Chinese g the veranda and one's room for Such as this the Doctor has had to for the furtherance of her work this, the most distressed of people. the Doctor will be in her own buildtly. In planning her dispensary, or took great care that no money e expended in fancies, but made t tell on such work as would make ing suitable for its intended purfaces the east and is two stories e lower floor is the dispensary de-The reception room is on the l of the building and extends the th. It is entered by a door at the st corner, and will comfortably acate fabout 35 persons. In this room nts are preached to, while awaiting n to see the Doctor. As each pamber is called out, she enters the room through a small hall; after attention the patients leave the by a door in the west side. This crowding and confusion. At the nd of the hall just mentioned is the room, this, like the reception room, he full width of the building and is orth side. ide pair of stairs the second floor is This, I believe, will be the hospital nt. The first room at the top of the be the assistant's room. This is at end. The south room and midwill be the wards. These two are with large folding doors which w a good circulation of pure the west side of the hall is a room. Running the entire length t side of the building is a spacious or the use of patients. Altogether nsary is a large showing for the pended. sing it has occurred to me to say, cent to the Mission's property, there land measuring about 13 acres, of which has recently died, it can be purchased for about \$2,500 (Mexhe property is the best on the road ild be secured by the mission. not room enough on your present to build a small house 15 by 15. experience as a business man in I should urgently advise the sethe above property. If it is alpass, there is not another piece to equal it. Let some one come to and buy it. It is not often a memchurch will advocate the work of enomination, but there are cases ink it ought to be done, if it is to e cause of Christianity and it is for on that I have written to you at such



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

SHOULD WE OBSERVE SATURDAY OR SUNDAY?

Answered According to the Holy Scriptures and According to Church History, by A, Rauschenbusch, Professor in the German Baptist Theological Seminary, Rochester, N. Y.

BY CH. TH. LUCKY.

I am sorry to have read the said pamphlet of the German Professor. My pride of the German ingenuity has received a terrible blow; there is not a bit of ingenuity in this pamphlet. Prof. Rauschenbusch is riding all the hobbies that others have ridden nearly to death. It can't be my intention to answer him in the RECORDER, because he wrote in German, and directed it to Germans, ergo it must be answered in German. This I hope to do soon. All I am intending to do here is to give to the beloved readers of the RE-CORDER an idea of the position the Professor takes. His central idea is thus: We are commanded to observe a seventh day as a rest day. This we do by celebrating the Sunday. The ground for observing the Sunday we find by inference drawn from the fact that the resurrection which, surely, was about 5 o'cock on Sunday morning, has been so particularly reported by all the four evange lists, while of other important facts no evan gelist took pains to tell the day of the week or of the month in which they occurred. The forty days after resurrection, while our Lord was among his disciples, and "taught them concerning the kingdom" were also, according to the idea of the Professor, used to instruct the apostles in observing the Sunday. He is kind enough to admit that the apostles used to observe the Sabbath besides the Sunday, but, as he says, "they were Jews." He admits also, that till 400 A. D the Jewish Christian, as well as many Gentile Christian communities observed the Sabbath. but he says it was not the only day, the Sab bath was secondary to Sunday. The plan of the pamphlet is divided in 7 sections. SECTION 1. In which day of the week did Christ rise? This is answered by Matt. 28:

'The Professor cites here the Epistle of Barnabas, Ignatius the martyr, the teaching of the Twelve Apostles ($u \delta \alpha \chi \dot{\eta}$), Justyn Martyr, etc. But with the $\Delta \imath \delta \alpha \chi \dot{\eta}$ he got into a very narrow path. He is a Baptist. He deems it, therefore, necessary to remark that the $\Delta \imath \delta \alpha \chi \dot{\eta}$ does not well agree with New Testament teaching. But what does it matter here? The Sunday is there anyhow. SEC. 7. Conclusion. I deem it best to let to the heart by the number of aimless young him speak here. This is almost a literal translation. "Is it conceivable," asks the Professor, "that all Christians, without the exception of a single community, for a period of over a thousand years, would have felt themselves urged to observe the Sunday only, if the Holy Spirit had not moved them to do so?" It is a noteworthy fact, the Professor goes on saying, that not till 1661, A D., did a little band unite themselves in

England for the first time, to observe the Saturday, from which the "Siebentägerbaptisten" derive. They melted in England to | an exceedingly small number, but in America they found some adherence. "But alas!" cries the Professor, "the Seventh-day Bapthe fourth commandment; for if a part of the Christians observe the seventh and a part | living.

the first, the world is induced to observe none. Not only decided infidels, but even Christians, unstable ones, especially young people, find escape that way. To the "Sieb- | flower making, or the manufacture of those | fairness of making provision to give instrucentägerbaptisten they answer, We prefer Sunday,' and to Sunday-keepers they answer, 'We have no ground for Sunday,'" etc. might ask him, may not this have been the position some of his pupils have taken in reference to pedobaptism? Many an unstable Christian says to the Baptists, "We prefer sprinkling," and to the sprinkling Christians, and so forth. Why did the Professor condemn Ehrenstein and others for going to a

pedobaptist seminary? But here-we have the Sabbath question and not Baptists' views. O prejudice, how long wilt thou domineer this truth. It is not in the power of many

After all, let us not be ungrateful to the Professor. He was of great service to the Sabbath question. His pamphlet is rather a defiance than a defence for the Sunday. I hope that many a German who could not be-

Education.

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

INDUSTRIAL EDUCATION.

Eighteen years ago a good woman in Paris, Madame de Lemonnier by name, was grieved women whom she saw about her in that vicious city. No French gentleman will marry a woman

without a dower. These girls were penni less. They found employment as servants, laundresses, etc., one-third as many women as men among Parisians being rated as work people; but the wages did not keep them from starvation. Temptation of every kind was before them, and they fell.

What was to be done? This good woman resolved to remove their temptation by givng them work which would support them n comfort.

But first they must be fitted for the work. She opened a school for the industrial eduthe school supported itself. There are now branch schools in four other cities of France,

de Paris.

Similar schools have sprung up all over rance; schools of embroidery, of cookery, of design.

men like the ability to earn their own living | Star. by some kind of skilled, intelligent work. Americans are beginning to appreciate

women to found great schools like those of Madame de Lemonnier, but every one can help at least one young girl by giving her a means of earning her own living.

The higher education of women has re-

the students' throats, to be poured out again, I might say vomited out, into examiners' should neither be obscured no belittled in laps! Our old Universities are struggling | the instruction given in the public schools. against these absurdities, yet when we look at the work which they on their side are do- being pressed upon the attention of school ing, it is scarcely more satisfactory.

same things that were taught there two cen- | careful examination by experienced, practituries ago; but unlike the old scholars he cal teachers and by well-known friends of learns no lessons of poverty with it. In his temperance. Most of the books have atthree years' course he will have tasted luxu- | tractive features, and many marks of real ries unknown to him at home, and contracted habits of self-indulgence which make subse- In respect, however, to their adaptation to quent hardships seem unbearable; while his pass the above-named tests, and thus to antiquated knowledge, such as it is, has fallen | meet the requirements of the law, they seem out of market; there is no demand for him; to the examiners to possess very varied dehe is not sustained by the respect of the grees of merit. world, which finds him ignorant of everything in which it is interested. He is called effects of the excessive use of alcohol on the educated, yet, if circumstances throw him system, so fail to set forth the danger aton his own resources, he cannot earn a sixpence for himself."-James Anthony Froude.



stenography rather than teach. Their ears too, fail to present the scientific truth concation of women, with but five scholars. are quick and their fingers nimble to take cerning opium and tobacco. Before a year had passed she had forty; and dictations, and so they generally succeed well as shorthand writers. In various cities this circular, who were numbered among where there are training schools for boys tists are a great harm to the observance of and over a thousand girls are turned out an- with special reference to fitting them for important to call the attention of the friends nually, fitted to earn an honest, comfortable business, stenography is introduced as one of temperance instruction through the of the desirable studies. In view of the country to the above-named facts, and The pupils pay from one to two dollars fact that this gives the boys rather an unfair to set forth before them the names of school-fees; they are taught wood-engraving, advantage, a lady stenographer addresses such text-books as in their judgment, painting on china, fans or window-shades, | the school-board in one of the cities, urging book-keeping, needle-work, dress, bonnet or upon their attention the importance and very pretty bead trifles which are used in tion in stenography to "the girls also." It dress or furnishing, and are called articles is important to open this avenue to learned intent of the law.

employment. Teaching does not afford opportunities to nearly all educated ladies who wish to earn a living. Besides the rea-

sons above given, we wish to call attention In Sweden every child, prince or peasant, | to another. It is perceived that teaching s taught an industrial art, beginning when | is adapted to keep the mind active and imhe begins his alphabet. Prince Albert made proving, as the mind of a student should be. the Scientific Department of the National each of his children learn a handicraft. The Perhaps next to teaching, technically so We have no ground for it in the Bible," | belief is general in Europe that a man is but | called, stenography fills the same office. In half a man who has not conquered his fin- certain respects the mind improves faster in gers, and that there is no safeguard for wo- | phonography than in teaching. -- Morning

INSTRUCTION OF SCHOOL TEACHERS. It is reported that a proposition to establiah a | well as to High Schools. new department for pedagogical instruction | has been laid before the Williams College are not covered by the above indorsement, trustees at their meeting the first of July. | the following may be named as embodying The scheme is said to have originated with generally sound temperance instruction, al-John W. Dickinson, secretary of the Board | though in some of them it is not full enough ceived much attention. To this end grand of Education, who has a strong sense of the to meet the demands of the law, or is not colleges have been founded. The education need of better trained teachers in the higher sufficiently in accord with the latest science, Christ rise? This is answered by Matt. 28: nope due many a second of poor gives in the practical during of the State. It hopes to contain a second second second second during the second durin

scientific facts in favor of totalabsitnence

З

Numerous temperance text-books are now boards. All of these, over twenty in num-A young man going to Oxford learns the ber, have been subjected to a patient and worth, as treatises on Physiology in general.

Some of them, while depicting the evil tending all use of it as a beverage, so neglect to mark the insidious and cumulative effect which powerfully leads to its excessive use, and so contrive to abound in suggestions concerning its possible benefits, as practically to encourage the formation of the habit of Many educated women prefer to practice moderate drinking by the young. Some,

In these circumstances, the persons issuing the promoters and friends of the law, deem it and in that of practical experts in the matters concerned, are free both from defective teaching and from overstatement, and are well calculated to secure the true

The books most fully approved to this end are the following:

Hygienic Physiology, for High Schools. By Joel Dorman Steele, Ph. D.

Hygiene for Young People, for Intermediate Schools. Prepared under the direction of Woman's Christian Temperance Union, and indorsed by A. B. Palmer, M. D., LL. D.

The Child's Health Primer, for Primary Schools. Prepared under the same direc-

This is a graded series, especially adapted to Primary and Intermediate Schools, as

Among the other books examined, which

g your people will awaken to the is before them rain yours faithfully,

FERDINAND MC KEIZE. BRIEFS.

ritish and Foreign Bible Society l, in nine months of its last finan-955,000 copies of the penny Testa-

\$700,000 contributed by the Preslast year, for foreign missions, third was given through the ors of the women.

re in Italy some 300 churches and ations of the Evangelical order, and ated that 10,000 of the members a converted from Roman Cathol-

n is now the third State in the the number of its Congregational next after Massachusetts and Con-Half of 277 churches have been in the last fifteen years.

SEC. 2. In which day used the apostolic congregation to convene? Answered by Acts 20: 9. But here I can't help saying, that the Professor betrays a great ignorance of Bibliology. While he is blowing his triumphant whistle, in supposition that he has already gulped down all the "Siebentägerbaptisten," as the Germans used to call us, or the "Samotagschristen," as the Professor christened us; while he ridicules the "newfashioned-expositors," and asserts that none of the old commentators had ever thought of such an explanation, he seems never to have seen or heard of Vitringa and many others debted for our "new" explanation. But he this passage he seems not to have known when writing; he is silent about this. And of course Rev. 1: 10 could by no means be omitted, because the Professor would have

of Greek. Sabbath besides? Because they were Jews. But "what are we?" asks the Professor; and prevail that the Jewish Christians may have

SEC. 4. How do we observe the fourth com- nese had to miss their accustomed morning mandment acceptably to God? In observing Sunday. The commandment says, we should work six days and root in the seventh of the source of the so work six days and rest in the seventh. came into force a few days ago, decrees that first block, and what it is when it leaves the on the use of these powerful agents, We do so. Who can say that God rested on on Sunday all trade labor should rest. J Com-Saturday? God may have begun his work on positors and printers being likewise regarded Monday and rested on Sunday. It is impracticable in general, says the Professor, that all the inhabitants of the globe should observe one and the same day, because while midnight. But in this section the Professor became sympathetic, and turned from ridiculing to commiserating. He prays, Oh, may way we observe the fourth commandment we have great disturbances in our business life. May God enlighten us, he prays.

SEC. 5. What did Jesus do in the forty days from the resurrection to the ascension? He taught about Sunday.

SEC. 6. What does church history teach about the observance of Sabbath and Sunday? | Mondays."

SUNDAY LAW IN VIENNA.

The following shows the light in which Sunday is regarded in Europe. The most ardent advocate of a civil Sunday rest day must pause sometime, we think, before the ing of the soul, or escaping from a prison; doors of the "open and overcrowded beer houses" reaping their "abundant harvest, out of the poor men's wages, before he pronounces it an unmixed blessing to the literature as educational forces. working man.

The new Sunday observance law went of old commentators, to whom we are in- into operation in Vienna on Sunday, June book and teacher in the school-house should | Temperance Societies of the country. They 14th. The following statements from has other passages to his support. He cites The first is dated Sunday night, Vienna describe the effect of the change. also 1 Cor. 16: 2. Of our explanation of and the second Monday night, June 14th and 15th : "To-day Vienna is for the first time without Sunday afternoon papers. All the editorial offices and telegraphic news amplifying a theme until it shall assume agencies are closed, and no house building some tullness of symmetry and general or factory work is going on except in the beauty. lost the opportunity to display his knowledge case of a few trades exempted from Sunday Observance Law. The public vehicles are,

SEC. 3. Why did the apostles celebrate the however, going about as usual, and the coffee houses, restaurants and beer houses are open and overcrowded by workmen, who will never make a man. A man must be for the first time enjoy their full Sunday's he answers, "We are Christians from the rest. It is calculated that in Vienna alone Heathens. Our forefathers were worshiping about fifty thousand people are freed from dumb idols, etc." Here the idea seems to Sunday work by the new law, the majority of whom went with their families into the suburbs, where the beer gardens as well as to the actual evolving of mental power. Many to observe the Sabbath, but not the Gentile the railways, tramways, omnibuses have subjects are not to be treated by mere inforreaped an abundant harvest." "The Vien-

> as industrial laborers, it becomes impossible for newspapers to produce their Monday editions. Not as a church celebration of Sunday, but as a day of recreation for the work-

VALUE OF LANGUAGE.

Familiarity with words, the possession of a copious language, will always surpass in value, to the average human beings, the treasures found in mathematics, chemistry, botany and geology. Language is a kind of enlargand hence when we find that Webster possessed a larger vocabulary than perhaps any other public man of his day, we may well affirm the superior worth of language and

Language comes more easily to some than to others, but it is a desirable article to posjoin in inducing the student to express himself. Not that men and women must be able to talk all the while. Under this fashion of things the world would soon be talked to death. The essential thing is that the mind be made cabable of examining a subject, of

Special studies, such as business colleges furnish, may be a necessity, but they are poor substitutes for a thorough education. They will perhaps make a clerk, but they something when he gets away from his office, when he mingles with his friends. The avguage, literature, in conversation, writing mation, but by the power of thought, which upon their mention springs into action. lustrated by marking what marble is in the shop of a Thorwaldsen.—David Swing.

WHAT EDUCATION IS FOR.

"I ask a modern march-of-intellect man, man, has the legal Sunday rest been de what education is for; and he tells me it is we have, in America, noon, there is in China creed. Its duration is fixed from 6 A. M. on to make educated men. I ask what an edu- curate. Sunday till 6 A. M. on Monday. The law cated man is; he tells me it is a man whose has been well received in the industrial and intellect has been cultivated, who knows adapted for use in the school-room. The working circle, although in some respects it something of the world he lives in—the dif-will render the competition of Austrian in- ferent races of men, their languages their public schools to public schools t will render the competition of Austrian in- ferent races of men, their languages, their public schools, to pursue this study. God have mercy upon these "deluded" souls. dustry with German more difficult, for a law histories, and the books they have written; He is sorry for us deluded souls, that by the of this kind does not exist in Germany, nor modern science, astronomy, geology, physidoes the normal working day of eleven hours ology, political economy, mathematics, teaching of scientific truth, to educate the the weight of their influence in the direction for factories exist in Germany, whereas it is mechanics, everything, in fact, which an sentiment of the young in favor of the strict- of temperance. This is true success, and actually introduced in Austria. The pub- educated man ought to know. Education, ac- est temperance. In the presence of the our temperance reformers are entitled to lic has not taken umbrage to day at the non- cording to this, means instruction in every- alarming dangers now threatening the na- their full share in bringing it about. It is appearance of the morning papers; but in thing which human beings have done, stirring times when important events occupy | thought or discovered; all history; all lan-

sitions of all sorts and kinds is thrust down should insist that the proper bearing of of Sweden."

first-class teachers of those who propose to | are designed :---enter that profession. President Carter is said to regard the matter favorably.

Cemperance.

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

TEMPERANCE SCHOOL-BOOKS.

The following circular is sent forth by a large number of officers and other leading sess, and therefore it is essential that the men and women of some of the principal certify that they have not now and never had any present or prospective pecuniary in terest in any temperance text-books, their sole object being to aid in placing before the public such works as will most effectually secure the ends sought by this legislation. We let them present the case in their own words.

The recent passage of laws in several States requiring instruction in "Physiology and Hygiene, with special reference to the effects of Alcoholic Drinks, Stimulants, and Narcotics upon the Human System," calls the attention of all friends of education and erage school-house should abound in lan- of temperance to the character of the text books on this subject which must speedily be introduced into the public schools.

The special aim of this legislation has been to dispel popular fallacies in regard to intoxicants, by teaching the proven facts of science concerning them.

that the instruction given to its children, with its official authority and sanction,

should be right instruction. Even ambiguous teaching upon a matter of such great moment may prove more pernicious than no teaching. The text books from which instruction on this subject is given should answer to three tests:-

First. They should be scientifically ac-

calculated, in accordance with the latest quite see their way to go so far are giving all tion from enormous consumption of stimu- certainly changed days with 'teetotalers' to lants and narcotics, no suggestions that they see them, as in Stockholm last week, dining stirring times when important events occupy the attention in a higher degree, newspapers will have to think of some plan to satisfy the curiosity and interest of the public on the curiosity and interest of the public on

Physiology and Hygiene. By Josoph C. Hutchinson, M. D. The Laws of Health. By Jos. C. Hutchinson, M. D. The Eclectic Physiology. By Eli F. Brown, M. D. The Elements of Physiology and Hygiene. By R. T. Brown, M. D. How we Live. By James Johonnot and Eugene Bouton, Ph. D. An Abridgement of the Hygienic Physiology. By Joel Dorman Steele, Ph. D.

ITEMS.

The Vice-President of the Equitable Life Insurance Co. makes this deliberate statement: "I suppose that, next to pulmonary diseases, more persons come to their death by alcoholism than from any other one cause."

A Christian woman in Illinois recently followed a drinker, in whom she was deeply interested, into a saloon. Just as he was about to take the glass she tapped him gently on the shoulder and requested him to go with her. He complied, and as the two marched toward the door the saloon-keeper recovered sufficiently from his amazement to ejaculate, "That beats the devil." The lady turned and emphatically retorted, "yes, sir, it was my intention to beat the devil."-Law and Order.

The New York Tribune of April 29, 1853, said: "We can never stop the unlicensed sale of liquors while we license its sale by some; for there is no moral principle behind such restriction. Who can tell what grog-shops are unlicensed? But let the law make all liquor-selling illegal and then we know just who the offenders are. "Wherever you see It is of vital importance to the country a head, hit it "-the comprehensive direction at an Irish row-will answer admirably in the crusade against grog-selling under the Maine law."

The Liverpool Mercury declares that "there is no doubt whatever that temperance principles are now becoming popular. They have fought their way to the front of all social legislation. The horny-handed sons of toil who started the teetotal movement-to give it its first and most expressive name-have had their reward. It is no Second. In size and style they should be longer considered fashionable to be as 'drunk Ministers are now total abstainers, and Third. 'The tone of the books should be thousands all over the land who cannot



The Sabbath Recorder.

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REV. L. A. PLATTS, Editor.

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

REV. E. P. SAUNDERS, Business Agent.

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THERE is a world of wisdom in the sayings of Burdett and others who are sometimes supposed to be nothing if not funny. In a recent newspaper article he utters some very sensible things on swearing which young men, and older ones too, would do well to seriously consider, he says: "I know of some good men, some of the best in the world, who will 'confound' it, and even 'dog on ' it. and in New England even a deacon has been known, under a terrible strain, to 'condemn'it. But as a rule, my boy don't do it. It is not an evidence of smartness or worldly wisdom. Any fool can swear. And a good many fools do it. Ah! if you could only gather up all the useless, uncalled-for, ineffective oaths that have dropped along the pathway of my life, I know it would remove stumbling blocks from many inexperienced feet, and my heart would be lighter by a ton than it is to-day. But, if you are going to be a fool just because other men have been, oh, my son, what a hopeless fool you will ·be!"

Among the various reports usually made to the General Conference, this year there will be that from the Woman's Executive Board, which was organized by the Conference last year for the purpose of unifying, and if possible, making more effective the work of the women of the denomination, as auxiliary to the work of our several societies. Notwithstanding all that has been said about it there still appears to be some misapprehension of the aims and methods of work of this Board. There will probably be some time given somewhere during the Conference session where these matters can be talked over, plans more fully explained, and objections to it considered. The ladies especially are invited to come prepared to sift the subject thoroughly. We do not speak officially, but we are sure we speak truly, when we say that the only object of this appointment is to promote the unity and power of our work. If this Board is a good way to do this it ought to be heartily sup ported. If it is not a good way, it shoul be abandoned for something that is a good way.

copies, and there is scarcely a woman in the | ing the RECORDER. denomination who could not think of that many persons to each of whom she could hand or send a copy of this little paper. But if this were found impracticable, the 10 cents, or the \$1, or the \$5 a year which many persons can afford to give to this work will wonderfully help to send this little messenger forth on its mission of light and love; and none may know how much good it will do. Let us be wide awake to our privilege, do our work faithfully, and leave results to

God who knows how to estimate them prop erly, and who will reward them bountifully.

EXTEND ITS CIRCULATION.

Somewhere between New England's rocky shores and the Golden Gate, there is a which the number of members who do not take the SABBATH RECORDER compared with schools of learning; they have no means of stand it." keeping pace with the progress of our cause

world's work and a participation in it, in ing is a sin, it is a sin that is consistent with is held in especial esteem. His greatest pecting to attend the General Conference to company with those of like precious faith. good standing in full fellowship in a Sev-In a word they voluntarily consent to remain | enth-day Baptist church, for if it is consistseparated from the heart of their denomina- ent to give such members letters of comtion by refusing to take the only existing mendation, as in good standing, then it is that relate, or are supposed to relate, to the Conference as nearly perfect as possible, and, medium of communication with the bodyits denominational, religious paper. This Which of the three views shall we take? If valuable to lie on the shelf always, and some would not be so unfortunate were it not the either of the first two, then why keep up plan ought to be arranged to give it in book aim of this paper to build up the churches, our separate denominational organization? form to the world. as such, and their members as members of And why put forth efforts to bring the churches, in those truths and practices | men to the observance of the Seventh-day? which make a people strong, and individuals | But if we take the view that the seventh most Christ-like. It further appears that | day is the Sabbath, and that Sabbath-break. these good people do not live in the back ing is a sin, but a sin that is consistent with from a hurricane that demolished numerous vance. But there are two class of people voods, as to other matters, they have the good standing in our churches, then it is farm buildings, of the cheaply constructed best country within the limits above men- natural to imagine how many, and what kind, causing much trouble and expense to for whom we cannot calculate, and I wish to tioned, and have been solicited, most of them sins may men indulge in and still be replace them in time for the tobacco harpersonally, to take their denominational held, and commended to others, as members vest. The demand for sheds can be seen paper, but cannot afford it; the price is too in good standing? It is not a question when it is stated that 12,000 acres of the high; they can get "more reading for less whether the member who leaves the Sabbath | weed are growing in that region and vicinity | to put up as a matter of course, and, theremoney." This last statement we do not feel has "become convinced that there is no virt- which is a gain of several thousand over last at all disposed to dispute. We have seen ue in keeping the Sabbath as we under-year. Late reports say that the grass-hopsome dollar-a-year papers which furnish two stand it." The question is whether we can pers are becoming so much like gentlemen or three times the amount of reading that is hold in full fellowship, and commend to as to take up chewing it and there are fears furnished by the RECORDER; but we should others as in good standing, one who violates among the growers that many fields will be not prefer them on that account. For family God's law as we understand it. It was not destroyed. These pests are unusually numerreading they would be expensive at any price. | a question whether Guiteau had " become | ous all through this country. At West Hal-We can buy a two horse wagon load of sand | convinced," as he claimed, that he had a | lock, Ill., their ravages give to meadows the for a dollar, while the amount of flour which | mission to assassinate President Garfield. It | appearance of a severe drought just after the same money would buy could easily be | was whether he had violated the law which | haying, and much damage is feared before carried home on a man's shoulder; yet, in | forbids murder. The question is not whether | the season is over. spite of its inferior bulk, we prefer, for table | "keeping Sunday is, in itself a sin," in the use, the flour. The question in either case | case of those who were born and educated | privilege to attend the Annual Bible-School is not so much a question of quantity as it is in the belief that Sunday is the Sabbath, and Temperance picnic, which for so many one of quality. Now, we do not claim that and who by reason of unconscious blindness years, twenty-six it is said, has been under the RECORDER is the best paper in the world, to the truth are sincere in that belief. It is the fostering care of Deacon Daniel Hakes. but we do aim to make it instructive and whether one whose eyes are open to the It has become, like the country and the peohelpful to all who will read it, while as a truth of God's holy Sabbath, and who, as an ple, a magnificent affair, and speaks well for medium of communication between our own adherent to that truth, has been received their love of order and temperance, as the harness upon their teams and slip over to people, upon all matters pertaining to de- into fellowship, can be still held in fellownominational faith and practice, social and ship when he has rejected that truth and religious life, it is simply invaluable to every | violated the Sabbath; for, as said above, if one who cares anything about such things. | it is consistent to give letters of good stand-When, therefore, so large a proportion of ing to those who leave the Sabbath, it is things which put the hearers in good humor to have you say "teams" if you are coming any society as that mentioned above, refuses consistent to retain them in the church, as in to take the RECORDER for the reason given, good standing, if they do not ask for letters. it must indicate that the interest of that so- So far as my own acquaintance with those ciety in the cause of Christ as represented by who have left the Sabbath goes, I have never our churches and by our denominational so- known one to "become convinced that there cieties is at a very low ebb; for this we mourn. is no virtue in keeping the Sabbath as we

modest sum of 10 cents per year. It would of reading from some large concern for less not any practice of granting letters that not require a very great sacrifice on the part money, or for any other cause, and do what tends to blot out the distinction between of many of our people to pay for ten or more | you can for our common work by introduc- | right and wrong.

Communications.

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

SABBATH RECORDER of last week under the above heading, I: was unable to decide whether the suggestion it contains was made in seriousness, or made for the purpose of emphasizing the inconsistency of inviting into our pulpits those who have been rejected from some of our churches for apostasy from the Sabbath. Even a second careful reading would have left me in doubt as with many warm friends of the Sabbath

to the intention of the writer but for this sentence near the close: "I sincerely trust Seventh-day Baptist church and society in that our church records will not hereafter contain the record: 'John Smith, excluded; all enterprises we as a people are maintaining cause, leaving the Sabbath,' which occurs so for the Lord. The conviction seems to the number of those who do take it, is in the often in the roll of members in many of our abound that we ought to "attempt great exact ratio of two to one. In other words, churches." The "suggestion" is, "that things for Him" and "expect great things two-thirds of that church and society have | the coming Conference establish or recomabsolutely no regular source of information | mend the rule of granting letters, or certifias to what their own brethren are doing in cates of standing, to church members who rather than the exception, among Sevenththe line of missionary work, tract and peri- have become convinced that there is no virodical distribution, or by the agency of their tue in keeping the Sabbath as we under-

If such a rule should be adopted it would at home or abroad; they know nothing of imply one of three things: either secular the widely opening fields of usefulness that | labor on the seventh day of the week is not are constantly offering themselves to us; they a violation of God's law; or, the violation of Elder James Bailey, in his pleasant home, gather to themselves none of those grander God's law in the form of Sabbath-breaking is and found him mentally vigorous, and interinspirations that come to the hearts of a not a sin; or, if secularizing the seventh day ested, as in other days, upon the Sabbath Christian people in the contemplation of the is Sabbath-breaking, and if Sabbath-breakconsistent to retain them in good standing. Holy Day of God. His manuscript is too

I do not know but under some circum

stances it might be proper to certify what a member's standing was up to the time of leaving the Sabbath but that would be a different thing from giving a letter of commendation as in continued good standing; and it would not preclude the discipline of the On the first reading of the article in the member who leaves the Sabbath as a Sabbathbreaker.

C. A. B.

FROM J. B. CLARKE.

After several weeks of uninterrupted labor in the West, time is found to note some things that may be interesting to readers of the SABBATH RECORDER. We have met cause whose prayers and means may be relied upon to carry it forward. The spirit of consecration and liberality is growing toward from Him." So personal sacrifice and largehearted giving are becoming more the rule, day Baptists. The pastors of the churches visited are true and earnest workers, for whose aid we are much indebted. The amount raised for all the objects of the Tract Society on this part of the field is over \$900.

At Milton, Wisconsin, we called upon

question. For his labor in this reform, he

The Summer in the West has been considered exceptionally hot betimes, and severe and Utica, Wisconsin, suffered early in July | who are coming send in their names in ad-

QUABTERLY MEETING AT OTSELIC.

The Quarterly Meeting of the churches of DeRuyter, Otselic, Lincklaen, Cuyler and Scott, was held at Otselic, Aug. 16, 17. This order of meetings began here in August

last year. Since then they have occurred at each of the churches named, six associate meetings in one year and a little over. Each meeting has been followed with a few extra meetings by the Associational missionary; and at DeRuyter and Scott by protracted meetings. The late meeting in Otselic was one of exceptional interest, and the meetings are being continued with increasing power. A business session of the Quarterly meeting was held on First-day morning, Aug. 17. Sister Perie F. Randolph was called to the chair. The report of the Committee on the time and order of the Quarterly Sessions was presented by C. J. York, as follows: We recommend that the Quarterly Meetings occur on the last Sabbath and following First. day in the months of January, April, July and October, and in the following order of churches, viz: Otselic, Lincklaen, DeRuy-

Report adopted. Voted, That the officers of the Lincklaen church be a committee of programme for next meeting and that the programme be published in the SABBATH RECORDER, three weeks before the time of meeting. Minutes read and approved. Meeting adjourned. L. C. ROGERS, Sec.

CONCERNING CONFERENCE.

To the Editor of the SABBATH RECORDER:

ter, Cuyler and Scott.

Will you permit me to add one word to yours of last week addressed to those exwork in its behalf, probably, is his "Sabbath | be held here. It is evident to all that, for Commentary," still unpublished, which is a the past few years, we have been attempting thorough review of all passages of the Word | to have the arrangements for entertaining as a consequence, there has been an increas ing amount of work done by the bodies which meet at our anniversaries. We are trying to have everything prepared and in good order, so that the greatest and best possible results may come of the approaching meetstorms have visited some sections. Albion ing. We, therefore, wish to have our friends North-Western Associations observe the 16th of Septemb fasting and prayer.

The day of fasting and p pointed for the 16th of Septemb date occurs just one week befo inational Anniversaries. It that such a service at that tim valuable preparation for th work of these Anniversaries. rial service in the Central A arranged for the Sabbath pred day, because it could be made that day and would naturall minds of the people for its a necessary to sav here that the h has not been prepared becau impossible to obtain the mate sketch in the time allotted.

A religious fast, acceptable t the spiritual, rather than the dition. A fast may be, and greatre or less extent, accomp stinence from food. It is a se ing, and the sorrow may be there will be no desire for foo abstinence from food, not to or vigor, is, also, calculated t to get into a state of thoug consideration of things that mented. But the spiritual sta penitence, and sorrow for sin be secured. In the direction regular fast appointed for the the great day of atonement, t said about abstinence from f and over again the people are "afflict their souls" on that 31, 23: 27-32; Num. 29: 7. ures give us many instances v fasting was attended with gre averting calamities or in secu prayer. A noted example is of Nineveh. Jonah 3: 5-10. esting case is that of Danie Dan. 9: 3-23. Christ and th us examples of fasting, and directions how we should fast 18. If, in sending out missi ordaining elders, the apostles portant to fast and pray (A 23,) may we not confidently God's people will now humbl prayer and fasting, he will power and success in their humble ourselves in the sight may lift us up.

THE crazy spirit of communism which cries for the equal division of property among all men, received a practical chal lenge at a public meeting, on a recent Sun day, in Chicago, which ought to have proved to all who heard it, the insincerity and utter selfishness of those who make such loud professions. The speaker, as is common on such occasions, was declaiming against property holders as enemies and oppressors of the poor, affirming that one man could not acquire any rights in property that would exclude other men from equal rights in the same property, and demanding that the wealthy men of the country should be compelled to divide their possessions with the impecunious and shiftless. For the purpose of illustrating this principle, the speaker drew from his pocket an elegant gold watch and, flourishing it in the face of his audience, exclaimed, "This watch belongs to me no more than it does to you." Whereupon a gruff voice from the crowd called out, "Pass it around then." The speaker replied, "No sir, this watch cost me hard earned money, no hod-carrier ever carried such a watch as this." Thus it appears that it makes a difference whose hard-earned property it is that is proposed to be divided, and given to the "poor working man." The wonder is that any class of men will allow themselves to be duped by leaders whose insincerity betrays itself on so slight a provocation.

LAST week a copy of the Light of Home

We do not deny that we want the RECORDER understand it," whose circumstances did not list enlarged for the sake of the greater in- furnish some strong motive besides love for come; but we are far more anxious to send | the truth to aid in conveincing him. it into every Seventh-day Baptist family in It seems to me a cause for regret that such the country for the sake of the good we bea suggestion as the one under consideration lieve it will do the families themselves, and has been communicated through the RE-

that it will do the world through them. In- CORDER, since there are many whose condeed, every dollar that the RECORDER revenience, or desire for gain, or ambitious ceives in the way of subscriptions it gives aims, is a strong cord drawing with a conback to its subscribers in better work and in | tinual strain upon their loyalty to the Sabmore valuable reading matter. This would path, while there is but a slender thread of

still be done if its income were two or three | conscience that still holds them. The simple times what it now is. When, therefore, we suggestion that those members of our was sent to each RECORDER subscriber. One- seek to extend the circulation of the RE- churches who leave the Sabbath upon the hundred thousand copies of this paper have | CORDER we seek not our own good, but the | profession of a change of views ought to rebeen printed, and over sixty thousand have good of all our subscribers both old and new. ceive letters of standing may be caught hold already been sent, gratuitously, to as many It would, therefore, seem to be a not unreason- of, as a drowning man catches at a straw, by Christian men and women of the country. able request to ask our subscribers to use those who are under stress of temptation, It is the hope of the Board to do, by means | their personal influence to aid us in the enand serve to obliterate the line of distinction of this paper, for the laity, what the Out- deavor to place the RECORDER in every between self-interest and duty which has look has done and is still doing for the clergy. | family. Look over your society and see if | already become dim to the eye of conscience. As its prospectus states, the Light of Home | two-thirds of them are without their home | What we want among those who are tempted is to be published monthly at the very paper because they can get a larger amount to leave the Sabbath is more conscience, and who will be unknown quantities largely, and say a word to these.

The first are those who have friends and relatives here, at whose houses they expect fore, think it unnecessary to announce themselves beforehand. We do not propose to interfere with any such arrangements and will try to have friends put with friends so as to make it the pleasantest possible for all hands, but we wish you would hand in your names to your pastor and have them sent to our committee as soon as possible. You will knew why when the Conference goes to visit you. Please do not forget this, but see to it while it is on your minds. And please At the place last mentioned it was our don't bring any more *clothes* than are neces-

sary. If you have nothing better to bring, why, of course, bring clothes. The second are those who will come with teams from our immediate Association, who think it will not be necessary for them to be met at the station, as they can just put the great crowd came and went without any Alfred anytime and make no one any trouble. signs of intoxication. The exercises were Let me suggest to such, that besides makwell received. The address of welcome by ing arrangements for them, we must also pro-Elder G. M. Cottrell was full of bright vide places for their teams, and so would like for the songs and speeches which followed. in your own conveyances, and we will dis-Altogether the occasion gave us a pleasing pose of you quickly and easily, and with a picture which we shall always cherish of this great deal more comfort to yourselves.

> We gently insist on these things because we wish to make the Conference a success and give our friends the greatest amount of comfort.

> > W. C. TITSWORTH, Pastor First Alfred Church.

MEMORIAL AND FAST SERVICE.

The Central Association, at its recent session, by adopting the report of the committee on the state of religion, set apart Wednesday September 16, 1885, as a day of "humiliation fasting and prayer" to be observed by the churches for the outpouring of the Holy -Spirit and the conversion of souls. A resowork never failed, and whose earnest prayers | lution was also passed recommending pastors to hold a Semi-Centennial memorial service in their respective churches Sabbath-day Sept. 12, in recogination of the fact that this is the fiftieth year since the organization of the Association, and instructing the Corresponding Secretary to call attention to this matter in a circular letter, and also to prepare a historical sketch of the churches for the period indicated. The Western, and the

Home Re

New York. OTSELIC CENTR

This church and commu midst of a grand revival inte ready found a blessed hope and are rejoicing in His love are seeking, a number of ba confessed their wanderings an sumed neglected Christian that had been silent in the h again heard in prayer and te gladdens all our hearts. S who have found peace are ch in ages from 7 to 14. Their e nies so full of trust and child truly encouraging.

There has been a serioasn the part of several for some of heart for the ungodly, quarterly meeting called many of the brethren and surrounding churches, the increasing. The Spirit of the our midst. The meetings th of a deep, spiritual nature. of God were greatly strengt ners began to cry for me greatly disappointed that and F. O. Burdick could The collection for missions over \$9, the largest taken a meetings during the past y eral expression of those prewas the best quarterly me attended. The meetings every night but one up to t L. C. Rogers has remained the meetings and family v remain with us this week. pating baptisms and addition

in the near future. A First-day Baptist broth have recently embraced th will unite with this chur them in your prayers, dear they may have strength to tials, and persecution. An throne of grace the cause of PERIE FIT

West Virginia LOST CREEK.

Joy and thanksgiving fill (people on Lost Creek for past few weeks. For more have not had abundant rains parched ground. It is true

MRS. ABBIE BURT RANDOLPH. At a recent meeting of the Ladies' Auxiliary Tract Society, of Plainfield, N. J., the following resolutions were adopted, and their publication in the SABBATH RECORDER was

grand country, while we can never cease to

pray that the truth of God may yet redeem

it from every curse.

CHICAGO, Ill., Aug. 28, 1885.

requested: WHEREAS, the Lord has received to himself, our sister, ABBIE BURT RANDOLPH, Resolved, That, as a society, we feel we have lost a member whose interest in our for our success we must ever miss.

Resolved. That we will cherish her memory, and find in her example an influence ever urging us to faithful labor, as we know not when the Master will call for us.

Resolved, That we offer our sincerest sympathies to her sorrowing family, praying them to remember that the Lord doth not willingly afflict the children of men.

MRS. E. J. UTTER, MRS. E. S. RANDOLPH, { Com.



BTERLY MEETING AT OTSELIC.

uarterly Meeting of the churches of er, Otselic, Lincklaen, Cuyler and ras held at Otselic, Aug. 16, 17. er of meetings began here in August Since then they have occurred at the churches named, six associate in one year and a little over. Each has been followed with a few extra by the Associational missionary; and ter and Scott by protracted meetings. meeting in Otselic was one of exinterest, and the meetings are beinued with increasing power. A session of the Quarterly meeting on First-day morning, Aug. 17. rie F. Randolph was called to the The report of the Committee on the order of the Quarterly Sessions was T by C. J. York, as follows: We nd that the Quarterly Meetings oche last Sabbath and following Firstthe months of January, April, July ber, and in the following order of viz: Otselic, Lincklaen, DeRuyer and Scott.

adopted.

That the officers of the Lincklaen be a committee of programme for ting and that the programme be i in the SABBATH RECORDER, three fore the time of meeting. es read and approved. Meeting

L. C. ROGERS, Sec.

CONCERNING CONFERENCE.

or of the SABBATH RECORDER:

ou permit me to add one word to last week addressed to those exo attend the General Conference to here. It is evident to all that, for few years, we have been attempting the arrangements for entertaining ice as nearly perfect as possible, and, equence, there has been an increas. ant of work done by the bodies which our anniversaries. We are trying everything prepared and in good that the greatest and best possible ay come of the approaching meete, therefore, wish to have our friends coming send in their names in ad. But there are two class of people be unknown quantities largely, and n we cannot calculate, and I wish to rd to these. rst are those who have friends and here, at whose houses they expect p as a matter of course, and, therenk it unnecessary to announce themeforehand. We do not propose to with any such arrangements and to have friends put with friends so ke it the pleasantest possible for all ut we wish you would hand in your your pastor and have them sent to mittee as soon as possible. You will y when the Conference goes to visit ease do not forget this, but see to it is on your minds. And please ng any more *clothes* than are necesyou have nothing better to bring, course, bring clothes. cond are those who will come with om our immediate Association, who will not be necessary for them to be he station, as they can just put the apon their teams and slip over to nytime and make no one any trouble. suggest to such, that besides makgements for them, we must also proes for their teams, and so would like you say "teams" if you are coming own conveyances, and we will disou quickly and easily, and with a I more comfort to yourselves. tly insist on these things because to make the Conference a success our friends the greatest amount of

fasting and prayer.

work of these Anniversaries. The memo- | sheep have suffered.

rial service in the Central Association was

sketch in the time allotted. lessons. A religious fast, acceptable to God, regards

the spiritual, rather than the physical condition. A fast may be, and usually is, to a unless God sends the rain from heaven.

stinence from food. It is a service of mourn- ble for the pastures, with its cool nights and ing, and the sorrow may be so great that frequent showers, yet the pastures will dry there will be no desire for food. Reasonable up and the sheep and cattle suffer when the

abstinence from food, not to impair health | Lord withholds the early and the latter or vigor, is, also, calculated to help the soul rain.

consideration of things that should be lamented. But the spiritual state of humility, | the drought; and also, that those who have penitence, and sorrow for sin, is the end to tended their corn best and shown their faith

regular fast appointed for the Israelites, on the great day of atonement, there is nothing suffering and distress in the past and persaid about abstinence from food, but over haps much more the coming Winter, will and over again the people are commanded to prove a spiritual blessing if it teaches us to "afflict their souls" on that day. Lev. 16: be more humble and more thankful for all 31, 23: 27-32; Num. 29: 7. But the Script- God's blessings; and while our hearts are ures give us many instances where voluntary | filled with joy and gladness may we learn to

fasting was attended with great blessings in averting calamities or in securing answers to prayer. A noted example is the salvation of Nineveh. Jonah 3: 5-10. Another interesting case is that of Daniel's experience. Dan. 9: 3-23. Christ and the Apostles left us examples of fasting, and our Lord gave directions how we should fast. Matt. 6: 16-18. If, in sending out missionaries and in ordaining elders, the apostles deemed it important to fast and pray (Acts. 13:3, 14: 23,) may we not confidently believe that if God's people will now humble themselves in prayer and fasting, he will give them great power and success in their work? Let us humble ourselves in the sight of God that he

may lift us up. A. B. PRENTICE, Cor. Sec.

North-Western Associations also voted to storms last winter but they came when the observe the 16th of September as a day of ground was frozen very deep and the water has organized to build a railway from Jamesran off and filled the creeks but did not soak

The day of fasting and prayer was ap- the ground. During the Spring and Summiles. pointed for the 16th of September because that | mer but little rain fell so that instead of our date occurs just one week before our denom- annual rain fall of 40 to 45 inches, we scarcely inational Anniversaries. It was thought had 20 inches. The grass started up finely that such a service at that time would afford in the Spring, but the roots having little valuable preparation for the responsible moisture, it dried up and the cattle and

The oat crop was light and the wheat a arranged for the Sabbath preceding the fast | failure, but the corn crop which is a very day, because it could be made to emphasize | large one, since the rains began, promises a that day and would naturally prepare the good yield. But during the long drought. minds of the people for its services. It is which has been more severe than ever known There are but two of his classmates who membership until the Summer of 1881, when he necessary to say here that the historical sketch | in this section, when the heavens seemed to | survive him. has not been prepared because it has been | be brass and the earth iron, our Heavenly

impossible to obtain the material for such a Father has been teaching us good spiritual 1. While the hills and valleys are covered

with the richest soil, yet all this is in vain

greatre or less extent, accompanied with ab-2. While our climate is usually so favora-

to get into a state of thoughtful, prayful have murmured least have suffered least from be secured. In the directions for the only by their works, have the best crop.

trust in God continually. L. R. SWINNEY. Iowa. GARWIN.

Garwin lies beyond the Mississippi, centrally between the two great rivers. It is in the midst of the finest farming country in the United States. Our crops of small grains have been good this year and corn is looking well, though late.

Our church house is undergoing repairs. We are looking forward hopefully to our yearly meeting, which convenes with us on Sixth-day before the first Sabbath in October. | congress. An elaborate programme was pre-

The Chautauqua Lake railroad company ory of a noble woman. She longed to be at rest as organized to build a railway from James. with Jesus, and free from the pains and sufferings town along Chautauqua lake to Mayville and 19, "Because I live, ye shall live also." J. G. B. possibly around the lake, a distance of forty

Ex-Governor Reuben E. Fenton died suddenly at 1.10 o'clock, Aug. 25th, while seated in a chair in the directors' room of the First National bank, of Jamestown, of which he was president. His funeral was attended in that city, Aug. 29th.

One of the oldest, if not the oldest miniser in the Presbyterian church of the United

A claim has been filed in the court of claims by John M. Langston, ex-minister to him from the United States on account of salary. The salary of the office he held was fixed at \$7,500 per year, but he was paid only at the rate of \$5,000 a year during the last three years, owing to the insufficiency the office.

The full returns of the census just taken in Dakota, show that the population of the entire territory has increased from 135,177 in 1880, to 263,465, while the number of 3. But we have noticed that those who farms has increased from 17,435 to 82,767, and the manufacturing establishments from 251 to 1,054. The returns of the Nebraska census show that the population has increasd

> census was \$34.759. Foreign.

Germans destroyed a boat of an amateur French yacht club sailing in the Rhine, at Cologne because the boat was flying French colors.

Bismarck says that Germany has declared a protectorate over the Caroline islands, but will submit the question of such act to arbitration.

Terrible storms are said to have devastated some portions of China last week flooding the country and causing the loss of thousands of lives.

One hundred coffins have been sent from Marseilles to Toulon, France, the supply at that place being short. Six deaths on an average from cholera are being daily reported at Salon.

A special service by the government of the City of Mexico, in memory of General Grant, was held, Aug. 26th, in the hall of

of this life. Sermon by the pastor, from John 14:

In Hope Valley, R. I., at the home of her sister, Mrs. Martha Chipman, Miss HANNAH BURDICK, born May 4, 1800, died August 20, 1885. Miss Burdick joined the First Hopkinton Church when quite young; upon the organization of the Second Hopkinton Church, she became a member of that body; but at the time of her death she had been a member of the First Church for several years. To the Christian, to live is Christ, to die is gain.

A. E. M. JONATHAN GARDNER BABCOCK was born in the ter in the Presbyterian church of the United States, the Rev. William Brobston, died in very suddenly, probably of heart disease, Aug. 24, Chicago, Aug. 30th, aged ninety years and two months. He was born in Philadelphia, and graduated in 1825 from Union college. (was baptized by Eld. John Green, and joined the joined the Rockville Church. He leaves a wife, three brothers, and many other relatives to mourn for him, but their loss is his gain. He was a good Hayti, for \$6,700, balance alleged to be due husband, and a friend to all. He was honest with all with whom he had any business. He has passed from the church militant to the church triumphant. We hope to meet him in that better land.

U. M. B. In Atchison county, Kansas, Aug. 10, 1885, of cholera infantum, ERNEST OSCAR, infant son of of the appropriations made by congress for | Henry and Ella Champlin, aged 10 months and : day. This was a sweet faced child, and we can but sympathize with the grief-stricken parents and relatives in this severe trial. But the child is safe forevermore. 8. R. W.

Books and Magazines.

THE Harper's Magazine for September presents an unusually savory bill of fare. Wc know of no better way of testing its merits than to begin at from 452,402 in 1880, to 740,000 at the pres- | the beginning, take your time to it, and take each ent time. The farms have increased from dish in its course. By the time the bill is c And thus the long dry weather with its 63,387 to 100,000 (approximated). The pleted the October bill will be in readiness, and cost to the government in the Nebraska intellectual appetite and general system will b good, healthy condition for it. The number tains Reminiscences of General Grant; the first series of papers on Labrador; biographical sket -The House of Murry; The earliest settlemen Ohio; an illustrated article on "Auloine L Barye;" besides stories, continued and sl poems, and the usual editorial departments. THE Pulpit Treasury for September is before and is full of interest to the pastor and the C tian worker in every department of labor. Its mons are models of style as well as able discuss of practical Biblical themes; its outlines of serr are suggestive; its sketches are inspiring; and articles on ways of working, under various he are helpful to all who covet earnestly the best g \$2 a year. E. B. Treat, 771 Broadway, New Y

> OF greatest public interest among the conten the September Century are General Grant's an on "The Siege of Vicksburg;" the forcible fro piece portrait, after a photograph taken when Grant was President (with which is given a facs of his first signature on the army pay accourt "General Retired"); and a communication

"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," "Tourgee's, E. P. Roe's, and Mrs. Holmes's works. Beautiful Albums, all styles, almost given away.

NOTICE TO CREDITORS.—In pursuance of an order of Clarance A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhit it the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.

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

Dated Feb. 26, 1885.

LETTERS.

E. R. Crandall, H. E. Babcock, B. D. Maxson Mrs. H. E. Swift, Dr. Wm. Hill, J. B. Clarke 3, L. F. Randolph, W. K. Johnson Mrs M. F. Wilkinson, E. P. Lewis, W. K. Seltzer, Dauchy & Co., C. Potter, Jr. & Co., Geo. H. Babcock 4, A. L. Titsworth, W. H. Oviatt, L. J. Burdick, D. Tripp, H. D. Clarke, O. W. Pearson, A. H. Lewis, J F. Hubbard 2, M. Babcock, H. Hull, A. B. Prentice, Mary E. Clarke, J. K. Andrews, P. F. Randolph, Frank L. Green, Geo. F. Walters, E. S. Maxson, C. L. Boyd, Mrs. Lucy W. Knapp, Geo. May Powell, Emza F. Randolph, A. E. Main, W. C. Daland, G. E. Stillman, Mrs. I. N. Goff, M. R. Allen, Chas. E. Haskell, E. Ronayne, E. A. Witter, C. V. Hibbard, Jonathan Brooks, Mrs. R V. Cornell.

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 du-ly acknowledged, should give us early notice of the

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1		Pav	's to	Vol.	No.	
1 the	M. R. Allen, Pawtucket, R. I.,	\$2	00	41	52	
be in	Jonathan Brooks, Shiloh, N. J.		00	41	52	
con-	Geo. Tomlinson, Jr., Roadstown.	3	00	41	52	
tofa	Frank L. Green, Brooklyn, N. Y.		00	41	52	
	Charles S. Brown, New York,	2	00	41	52	
tches	Mrs. N. M. Williams Higginsville.		35	41	35	
nt in	O. J. Sheldon, Watertown.		00	42	14	
Louis	Gould Trowbridge, Adams Centre,	2	00	41	52	
short,	Amos Studley, fr	2		42	2	
шоге,	James G. Green, "	2		41	52	
1	Dorcas Coon, Fackett's Harbor,		00	42	33	
e us,	MIS. Maria Vincent, Almond.	3	85	41	35	
Chris-	Wm. M. Potter, Alfred,	1		42	4	
	Warren Walker, "	2	00	41	52	
s ser-	Amos C. Lewis, Alfred Centre,	1		,41	26	
sions	W. L. Burdick,		50	41	48	
mons	G. F. Allen,	1	00	42	4	
d its	A. B. Kenyon, " E. L. Stewart	1	· · · ·	41	52	
	E. L. Stewart, "	1		41	52	
ieads,	M. J. Green, " Mrs. L. Green, "		00	42	52	
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York.	Eliza Clarke, Independence,	2	00	41		
17	Lorenzo Witter, Stannard's Corners,		35	42		
nts of			00	42		
rticle	D. M. Burdick, Little Genesee,	2	.00	41	52	
ontis	Mrs. M. F. Wilkinson, Oswayo, Pa.,	1		41	37	
Gen.	Mrs. A. E. Pierce, Corryville,	_	10	41	35	
	J. K. Andrews, Antrim, Ohio,	2	00	42	17	
simile	Mrs. Daniel Hardin; Saginaw, Mich.	, 1	00	41	52	•
nt as	Randolph Davis, Cherry Camp, W.V				35	•
from	Wm. Hill, Rochester, Ind.,		00	41		
224	W. H. Oviatt, Clintonville, Wis.,	<u>4</u>	30	41	52	

W. C. TITSWORTH, Pastor First Alfred Church.

NEMORIAL AND FAST SERVICE.

entral Association, at its recent sesadopting the report of the committee ate of religion, set apart Wednesday er 16, 1885, as a day of "humiliation ind prayer" to be observed by the for the outpouring of the Holy d the conversion of souls. A resoalso passed recommending pastors Semi-Centennial memorial service respective churches Sabbath-day in recogination of the fact that this ieth year since the organization of ciation, and instructing the Corre-Secretary to call attention to this a circular letter, and also to prepare al sketch of the churches for the ndicated. The Western, and the

Home	Aewz.
New	York.

OTSELIC CENTRE.

This church and community are in the midst of a grand revival interest; 9 have already found a blessed hope in the Saviour and are rejoicing in His love. Still others are seeking, a number of backsliders have confessed their wanderings and have again resumed neglected Christian duties, voices that had been silent in the house of God are again heard in prayer and testimony which gladdens all our hearts. Seven of those who have found peace are children varying in ages from 7 to 14. Their earnest testimonies so full of trust and child-like faith are truly encouraging.

There has been a seriousness manifest on the part of several for some time, a burden of heart for the ungodly, and when the quarterly meeting called to our midst many of the brethren and sisters from the surrounding churches, the interest kept increasing. The Spirit of the Lord was in our midst. The meetings throughout were of a deep, spiritual nature. The children of God were greatly strengthened and sinners began to cry for mercy. We were greatly disappointed that Elds. J. Clarke and F. O. Burdick could not be with us. The collection for missions on Sabbath was over \$9, the largest taken at the quarterly meetings during the past year. The general expression of those present was that it was the best quarterly meeting they ever attended. The meetings have continued every night but one up to this date. Eld. L. C. Rogers has remained and assisted in the meetings and family visiting, and will remain with us this week. We are anticipating baptisms and additions to the church

in the near future. A First-day Baptist brother and his wife have recently embraced the Sabbath and will unite with this church. Remember them in your prayers, dear brethren, that they may have strength to endure their tials, and persecution. And remember at a throne of grace the cause of Zion here. PERIE FITZ RANDOLPH.

West Virginia. LOST CREEK.

Joy and thanksgiving fill the hearts of the people on Lost Creek for the rains of the past few weeks. For more than a year we have not had abundant rains to saturate the truth in the report that the services of Mr. her loss. The attendance at the funeral showed parched ground. It is true we had severe Beecher are likely to be dispensed with soon. | the respect which this community pays to the mem- | modorn literature.

Clarke, S. H. Babcock, and J. T. Davis among the ministering brethren, and we especially invite the scattered brethren of the Northwest to come and enjoy the feast with us. The meeting is expected to continue law.

over two Sabbaths. We hope to secure reduction in railroad fares.

Our brethren are hopeful. Pray for us. H. HULL.

> Wisconsin. MILTON JUNCTION.

We have had very heavy rains the past week which came very near ending with a frost. but through a kind Providence we were spared.

Crops, so far, have been good and the corn promises to be excellent. Tobacco has been damaged in some places by the rust. Some fields have also been eaten quite badly by grasshoppers. Shame on a grasshopper that will chew tobacco!

Our Sabbath-school held their annual picnic at Clear Lake last Tuesday, Aug. 25th. Despite the unfavorable weather a goodly number attended and apparently enjoyed the day to their full expectation. The usual

order was reversed and the tables were spread in the sun instead of in the shade. Rev. J. W. Morton, of Chicago, was present and gave a very interesting talk on his kinton. last missionary trip in Wisconsin. The interest in the Sabbath-school is good and our young people, as well as the older ones seem to have an earnest desire to know more of the Word of Life. Aug. 28, 1885.

Condensed Mens.

Domestic.

Storms of rain, wind and hail have been unusually abundant and extremely severe, in all sections of the country.

Labor troubles in the great mining districts, and along the principal railroad lines, are by no means settled.

Partly finished counterfeit notes on a Brazilian bank have been captured in St. Louis, and Lucien White has been arrested for the crime.

The President has decided to re-appoint Julius Stahel as consul-general to Shanghai, China. He has served in the consular ser-

vice in China for ten or twelve years. The Rev. B. S. Halliday, assistant pastor of Plymouth church, says that there is no

We expect Elders Main, Morton, J. B. | pared for the occasion.

The Earl of Carnarvon, lord lieutenant of Ireland, threatens with prompt and condign punishment the rioters who recently interfered to prevent the eviction at Mulinovat. He says mobs must be taught to respect the

The international telegraph conference has decided that that part of the address of a telegram or cablegram indicating the destination of the message shall be counted as one word, even in cases where it contains more than a single word.

The El Liberal, of Madrid, thinks that an increase of the Spanish navy is imperatively demanded and advocates the raising of money for this purpose by popular subscription. Prominent naval officers concur in the views of El Liberal.

The Rev. Mr. Talmage preached at the St. Enoch church in Belfast, Ireland, Aug. 30, before a congregation numbering fully 4,000. He afterwards addressed an assemblage computed at about 40,000, who could not gain admittance to the church.

The Russian government has issued a decree making the Greek church the established religion of the Baltic provinces. Children born of mixed marriages are to be trained in the Greek church. The decree is certain to excite great discontent among the German settlers.

MABBIED. In Hopkinton City, R. I., Aug. 10, 1885, by Rev. J. F. Randolph, Mr. REYNOLDS C. PHILLIPS, of Richmond. and Miss SARAH E. PALMER, of Hop-



1n Alfred Centre, N. Y., Aug. 29, 1885, of cere-bro-spinal meningitis, ALONZO CURTIS SISSON, in the 59th year of his age.

In Lincklaen, Chenango Co., N. Y., Aug. 26, 1885, of complication of disease, DANIEL C. BUR-DICK, in his 83d year. The deceased was born in DeRuyter, and was one of thirteen children of Geo. Burdick, six of whom survive him. He had spent eighty one years within a few rods of where he died. In 1831, he made profession of his faith in Christ, in Christian baptism, administered by the late Eld. Ephraim Curtis, and united with the Seventh day Baptist Church of Otselic. The year following he united with the Seventh-day Baptist Church in Lincklaen, of which he remained a wor-thy member till released by death. He leaves in the loneliness of widowhood, the wife with whom he had lived more than fifty years, two children, to-gether with a large circle of kindred and friends to mourn his loss. They have the comfortable hope, however, that to him death brought sweet release and great gain. "Absent from the body, present

with the Lord.' J. C. In New Market, N. J., Aug. 17, 1885, Mrs. RE-BECCA HARRIS CLAWSON, aged 51 years, 5 months and 11 days. Mrs. Clawson was born in Washing ton Valley, N. J., but while young she came with her parents into the town of Piscataway, where she lived until her death. She, with her parents, were members of the First Baptist Church, but on her marriage with Randolph Clawson in 1855, she united with the Piscataway Seventh-day Baptist Church, of which she was a faithful member. Mrs. Clawson leaves a husband and six children to mourn

General Grant, dated Mt. McGregor, June 22d, Thos. L. Burdick, Coloma, which is printed with "Memoranda on the Civil War," and in which he withdraws what was said by him in the *Century* of last February in regard to the conduct of "General Lew Wallace and General | H. E. Babcock, McCook at Shiloh." A supplemental article of. great interest, in the same number, is "A Woman's

Diary of the Siege of Vicksburg," which gives an inside view of the hardships and anxieties suffered by the besieged. Wendell Phillips Garrison, in an illustrated paper, describes the Prudence Crandall persecution of 1833, and the encouragement given by William Lloyd Garrison to the brave school-

mistress who wished to educate "young ladies of color." The article is very suggestively entitled "Connecticut in the Middle Ages." Lieutenant Schwatka's paper on "The Great River of Alaska," describes the journey of the Government party of exploration commanded by him over the coast mountains of Alaska into the British Columbia and their raft journey from the head-waters of the great Yukon River down to the ruins of Fort Selkirk. The second paper in the October number will continue the journey to the mouth of the Yukon. These papers, with the shorter articles, to gether with essays on Topics of the Times and in

Open Letters, make up an interesting number. ST. NICHOLAS for September has a long and varied table of contents, one of the most attractive features of which is a fanciful tale, "The Battle of the Third Cousins." "A Great Financial Scheme," is a funny story with a good moral, which is pointed at the tendency to speculate with other people's money and the loose ways of doing busi ness that so largely contribute to the constant emigration to Canada. "Spiders of the Sea." is an interesting paper about crabs, and their many curious ways and uses. "Nicknames" shows how some very great people were known by some very queer names. The number is well supplied with poems and verses. Of the serials, "Sheep or Silver?" is

concluded: while both "Driven Back to Eden." and "His One Fault," are evidently working to satisfactory conclusions next month. Schubert is the subject of the "From Bach to Wagner" paper. Edmund Alton tells about Congressional, Investigations and Republican Simplicity, in "Among the Law makers." The illustrations are especially noteworthy this month.

"GRANT'S MEMORIAL: what shall it be?" is dis cussed in the September number of the North American Review, by eight famous writers. This symposium is sure to attract wide attention at this time, when the desire is so general to erect a monument to Grant that shall be worthy of the man, the nation, and American art. The same number of the Review contains a consideration of the question, 'Shall our National Banking System be Abolished ?" by four financiers. "Ouida" contributes an essay on "The Tendencies of English Fiction," and Elizabeth Stuart Phelps writes on "The Great Psychical Opportunity." But the most readable article in the number is ex Sergeant-at-Arms French's "Reminiscences of Famous Americans," which is a series of delightful anecdotes about the famous war senators. Mr. French is writing a book of these reminiscences. If it equals this forestallment in the Review, it will be one of the famous works of

1 80 41 52 Wm. Jeffrey, Elmdale, Kan. 2 00 42 26 Maria Johnson, Texarkana, Ark., 42 27 2 00 J. L. Williams, Orleans, Neb., 2 00 42 13 Wm. L. Beeman, 2 00 42 5 1 00 42 26

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending-August 29th, reported for the RECORDER, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week, 33,542 packages; exports, 6,314 packages. There is a good deal of June and Summer butter here in ice storage, in fact, refrigerators are said to be full of stock that has been put by for future use. This week fine fresh butter is up a point or two, and there has been some looking to refrigerators for supplies of intermediate qualities at 16@18@20c. Exporters have done a little more, but it is but a ltttle, and at a low range from 12@17c. At the close the higher prices had brought out full offerings, and the finest butter was weaker while common stuff which nobody makes and everybody has to sell was only in limited demand at low prices. We quote:

Fancy. Fine. Faulty. 20@22 15@18 16@20 11@15 Summer firkins..... 18@20 15@18 11@15 CHEESE.—Receipts for the week, 55,196 boxes; xports, 55,423 boxes. The cheese market, like the weather, blows hot and cold by turns, and this week had a sharp turn upward and an active demand for August makes. The advance led off by the sale of some special factories ordered by name from the other side without limit, and was followed by the sale of any prime full cream August makes at Sc. The demand for skim cheese continues very slack. We quote:

Fancy. Fine. Faulty. Factory, full cream.. 74@ 8 7 @71 6 @ 7 (a little. Skimmed..... 5 @ 51 3 @4 1 @ 2 Eggs.-Receipts for the week, 13,098 barrels. There was a sale of 10 barrels Red B. this day at 15c. Market is steady. We quote:

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

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.



A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. THE NATIONAL CO., 23 Dey St., New York.



cents to go to the roller-skating rink?"

Selected Miscellany.

MINISTERS' WIVES.

I am one of them. I think well of them in general, both from my acquaintance with others and from personal knowledge of myself. This statement seems egogtistical, vet often-

"Things are not what they seem."

6

neighbors' side.

One of my predecessors had the habit of inelegant, reply. speaking when she ought to keep silent, too poorly and had no style whatever.

speare gave personal beauty a prominence by | and be drowned. saying,

"There's nothing ill can dwell in such a temple If the ill spirit have so fair an house Good things will strive to dwell with it ;"

and Ben Jonson thought that.

"Who sees a soul in such a body set, Might love the treasures for the cabinet.'

But in spite of these two great poets, and others that might be mentioned I respect any class of men, especially ministers, who give goodness, instead of beauty, the preference. It shows good judgment. I remember that one saintly minister ventured to marry a young wife who was both good and beautiful, and his parish directly turned the cold shoulder to him for ignoring the custom of the past; and no minister who knew this brother's fate ever dared follow so dangerous an example !

Ministers' wives have a better opportunity to be criticised, and to hear the criticisms passed upon them, than most other people. This is healthful. It is not always pleasant to see ourselves as others see us, but it does

"From many a blunder free us And foolish notion."

It sometimes occurs, though rarely, that the people get erroneous ideas of their ministers' wives. An expectation once pervaded the minds of one parish before my arrival, that I should probably monopolize the time in praver-meetings. I never could underspeech in my life. I neither believe in long prayers nor long sermons. Doubtless it orig inated with some of the brethren who had a talent in that direction, believing, as did a pious old lady years ago, who said when reproved for taking too much time in prayeranything to say, he generally gives them time to say it !" Then the relation of the minister's wife ought to hold toward the sewing society and other organizations, is still an unsettled question in the parishes, but not in my own mind. I have had my experiences with them. At one place the Ladies' Aid Society expected I should want to do much managing. I believe in sewing societies. minister's wife ought to be president of the | band also." sewing societies. I do not think the minister should be chairman of the finance committee. I refused to be president of the Ladies' Aid Society where it was expected I would want to do too much managing, days in a week, for had there been ten I lars this year." should have been president of ten societies much managing is more desriable, but I in- her neglect." cline to the former. isters' wives for not exerting the right in upon the mantel. fluences over the ministers. The people once "How much m for justice of the peace, and he voted for Mr. Brown. The opinion prevailed that he objections triumphed, and therefore he voted for Mr. Brown. What hard things to deal with half truths are! Now, this was a halftruth. Mr. Brown was my candidate. If I had been a voter I should have voted for him There is a great deal in a name, and every one knows that the name of Brown is more euphonious than that of Smith. I own to a sensitiveness regarding names. One parish school." objected to my husband as their preacher

mine had no opinion of his own regarding | Still more: having just caught a glimpse the candidates for justice of the peace. But ministers' wives do have faults that of the Bible, she must give up the counsel are not imaginary. I might speak of some and prayers of her beloved teacher, the than most people, for besides the two I have Testament phiase, "THE TRUTH AS IT IS of them with which I am too familiar, but it sweet songs of praise, the precious Bible lesis neither easy nor pleasant to recount one's sons, the Christian education which would by the wise men, and Carapo by the South rection above given, we may be greatly asown short-comings; hence I do not present | put a new light in her dull eyes and enrich | Americans. He didn't like the tank he sisted to understand what must ever constithese to the public. However, they are her mind, and go back to a prayerless, sufficiently numerous and important to set | wretched home, to mental and spiritual me to thinking, and I have come to believe darkness, all because girls and boys in a it all to himself. He could lie at full length all respects to the same New Testament, as In justification of so satisfactory a decision, that we have human natures very much like Christian land, with free schools and happy in it, and he could wriggle-oh! how he furnishing the only true outline and model I have to say that I never got a parish into other people. I have also been led to coin- homes filled with every comfort, are too could wriggle! Positively, even a boy taking of what is included in the Christian ministry an uproar but once, and never quarreld with cide in the belief of a colored woman, who, careless, too forgetful, yes, too selfish, to lay his medicine is nothing compared with Slip- as purveyors and as teachers of Christian my nearest neighbors but twice, and both | years ago, presented herself as a candidate | aside a little money every week that these of those times the blame was wholly on the for admission in one of the orthodox churches | may be helped." As Mrs. Brown waited a moment, and Ella

of New Hampshire. One of the questions As a class, however, or as individuals, we asked her during the examination was, "What said nothing, but looked very thoughtful, are not perfect. I have always known that do you think of human nature?" "I think she continued: "Now, my dear, that you some ministers' wives were not judicious. It is awful nasty stuff," was the original, if may feel your responsibility in this matter,

while her predecessor sometimes kept silent our human natures? I do not agree with do yourself to make up for this carelesswhen she ought to speak. One of my suc- one thoughtful lady who sees but one way to ness." cessors wore dresses of too costly material avoid the matrimonial Scylla or Charybdis and too stylishly made, and the minister's which wrecks the usefullness or popularity wife in a neighboring parish dressed quite of so many ministers, and that is by their adopting the custom of celibacy of the Rom-

It is also said that many of us are not as ish Priest. Still less do I agree with a agreeable as we ought to be. It has been | most worthy gentleman who suggests that suggested that, as a class, we are too plain- the proper place for some of us is in the looking to be agreeable; but this view of the bottom of the Red Sea, for we should cer-

It is not for me to say how much the parish might do toward improving the relation of ministers' wives to the people. We are responsible for our own failings and failures, but there is a remedy that has been bene ficial under all circumstances. It has been proved over and over again. I once saw annoying position by the thoughtlessness of more, sis, but that will help a little." some acquaintances. I expected to hear the indignation of the lady express itself in angry retort. Instead, she uttered no word, nor made a movement that suggested the resent- | muddy. ment which she must have felt. I said to her later, "Kate, how could you endure stead," said the little girl. Her mother such treatment so heroically?" "Give me smiled and gave her the change. "I can shown by the way in which the natives catch no credit," was her immediate reply, "it ride one way and walk the other," thought them in South America. First they catch a is all due to my religion." Ministers' wives the child. But just at dark when the family herd of wild horses, and drive them down to pledge of healing, of salvation and of eternal need a great deal of religion. That will were beginning to feel anxious, a couple of a stream, or river, where they know the eels life. The cry will still be kept up as at make rough places smoother and dark days | very muddy rubbers were taken off at the | live. They drive the horses into the water, brighter. It will change discord into har- back door, the clink of two pieces of money mony, and ugliness into beauty. It will was heard in the bank, and a rosy cheeked enable us to "judge not lest we be judged." | girl with unusually bright eyes and a very It will help us to "cast the beam out of our good appetite sat down at the tea table. own eyes," so that we can see clearer to cast the mote out of our sisters' eyes.—A Pastor's additions to the bank. Wife, in C. Index.

ELLA'S MISSIONARY WORK.

"Oh, mamma, a week from to-morrow is she said as she went to bed and lay thinking a time the electric power of the eels becomes the quarterly meeting of the mission band. stand why such a mistaken notion should and I haven't a cent in my bank!" exclaimed to their wretched homes, just as they had they lose their strength, and are then easily have existed, because I never made a long Ella Brown, one Friday afternoon as she caught a glimpse of better things, and might killed by the natives, who let the poor horses came in from school. attend its quarterly meetings, taking tea in | than usual, and looking out of the window the church parlors, listening to the dialogues, | saw that snow had fallen during the night. recitations and music, and seeing the banks | Hastily dressing, she took a broom and beopened, was a great privilege, and one gan to clean the paths. Being unaccustomed meetings: "If the Lord gives anybody Ella wouldn't miss for anything; and though to such work her arms and back began to she could go without taking her bank, she | ache and her hands to smart, and when it of the kind. Her mother looked up quite surprised, saying, "Why; how does that happen?"

greatly chagrined to know that a husband of servant of his mother, unhappy for life. Oh, dear, no! He was an electric eel, and he as in the former years, "the glorious Goscame from the river Amazon, in-oh, you | pel of the blessed God. We should do well to keep in perpetual

of the way of salvation, and begun the study know where the Amazon is, do you? I beg your pardon, I'm sure! He had more names remembrance another most expressive New already mentioned, he was called Gymnotus IN JESUS." If we couple this with the dilived in nearly as well as the river Amazon, tute the true message of the pulpit-we though it was a good, big tank, and he had | mean, of course, the pulpit conformed in pery Solomon when he wanted his dinner. | truth. These two phrases are indeed ex-

His servant brought it in to him every day with what runs as a golden chord through at one o'clock precisely. If he was late Sol- the Gospels, and through the Epistles to omon invariably bit him, which served him the Churches of all time. The careful quite right. The dinner consisted of a num- | readers of these gospels and of these epistles you must not ask any one for money for ber of live fish, which were thrown, one by one cannot mistake nor lose sight of this chord. What are we ministers' wives to do with your bank this time, but see what you can into the tank. Now, how did Solomon be- Taken out from the New Testament page, have when he saw a fish? Did he rush at it, we should at the same time mar that page and gobble it up greedily, without any con- so as to make it teach "another Gospel" The next morning at breakfast Ella ex- sideration for its feelings? Not he! He than that of Jesus and of Paul, of Peter and claimed: "Oh, I am so glad there is no was far too genteel and well bred for that. of John. The well-instructed preacher is, school to-day! Papa, can I have fifteen | He glided softly up to the fish, and merely | indeed, to bring out of "the treasury," as touched it, curving his long black body from his magazine of supply, " things "Yes, and here is five for candy," replied slightly at the same time. Just a touch; new" as well as "old." But the things her indulgent father. As she was passing but that was enough; the fish turned over that are "new" are "new" only as they through the parlor she spied the neglected instantly on its back, struck as if dead, give a fresher meaning to things "old;" bank, which seemed to be reproaching her without life or motion. Then Solomon ate old because they are and must forever be subject has two sides. I know that Shake- tainly share the fate of the old Egyptians by its presence. For a few moments she it in a refined and gentlemanly manner, and but streamlets from the one Eternal Founstood fingering the two dimes she had just looked up for another. Now, how did he tain. That fountain unsealed and opened received, then slowly walked to the mantel, do this, you ask? Well, you see, that is on Calvary, and as prefigured in the fardropped them in and went up-stairs. The why he is called an *electric* eel. Stored up | back ages of Moses and of Isaiah, is the mother's heart rejoiced as she noticed it, but in his body, in a mysterious way, is a great alone fountain that has ever been created she wisely refrained from saying anything, quantity of that strange power which makes by its healing tides to wash away the stains and waited to see if this spirit would last. | the thunder-storms, and which works the tele- | and the iniquities of our sin-enthralled hu-On Sunday the bank was observed by her graph and the telephone. Do you know manity. The first preachers "beginning brother Charlie, a very generous boy, who what an electric shock is like? Ask your at Jerusalem," the apostles followed by the a spirited young lady placed in a peculiarly put in a quarter, saying, "Wish I had papa to give you one; or stroke the cat on a "noble army of martyrs" and of confesscold day, and you will get one without ask- | ors-by all "of whom the world was not On Monday Mrs. Brown, wishing an er- ing. Well, when Solomon Gymnotus touched worthy," had the eye of a purged and of a rand done in another part of the city, gave | the fish he gave it such a shock that it never | quickened vision, on this Fountain only. Ella two car tickets, as the walking was knew anything again, and had not the slight- It is a fountain whose unwasted and unest idea that it was eaten. Convenient isn't "Please give me two five-cent pieces in- | it?"

The wonderful power of the electric eel is the first, "Lo here, and lo there;" the where they plunge about, snorting and kickprophet that hath a dream shall still now. ing. This makes the eels very angry, and they all come up and turn their electric batteries on the horses, gliding under their bel-Tuesday and Wednesday passed with no lies, and giving them shock after shock, till filled it from His flowing veins remaineththe poor beasts are mad with pain and ter-

"Dear me!" sighed Ella, "only fifty-five ror. They try to get away from their terri- and forever."- Watchman. ble enemies, but the cruel men (who seem to Thursday she watched anxiously all day for | value an eel much more than a horse) drive a chance to save or earn a penny, but all in them back into the water again and again, vain. "Oh, how hard it is to get a dollar!" | often till some of them are drowned. After

By the way, I must tell you how he took it. pressive ; and yet they are in strictest line wasting waters are still with missionaries and with true preachers of the ancient Word, of every clime and of every meridian, and of every age to "the end of the world," the alone prophecy and the alone

PRAYING ALWAYS.

as aforetime, tell his dream; but this

Fountain "opened in Jerusalem for sin and

for uncleanness" remains, as He who first

"Jesus Christ, the same yesterday, to-day

"Prayer," says one, "is quite as much as-

Popular Sc

LORD WALSINGHAM in his le address to the Yorkshire Natu proposed an explanation of prevalent among the Lepid mountains. Those males w abled them to absorb the hea sient gleams of the sun most he first on the wing, and wo the best chance of finding n sequently of transmitting heredity. The shorter the shine the greater would be th dark individuals.

ICEBERGS are the most un

threatening navigation, and detecting their near presence great benefit. Prof. Graham ventor of the telephone, has menting in the Potomac upor the report of a gun from an ship in the distance, and has not only to detect the presen object but its distance, if no mile away. This promises a certaining the near approach Another method proposed is ence of temperature between t ship's thermal batteries or the ing on a differential system alarm bell to be automatical the ship enters the envelope which always surrounds an ice

SUBTERRANEAN TELEGRA When the construction of th subterranean telegraph lines i Germany was entered upon, it that owing to their depth unde their sheathing of metal in con earth, they would be exempt fro ces of atmospheric disturbances. the well known electrician, ha pointed out recently to the Fre of Sciences, that, in times of st are produced in these lines wh themselves through the light tors, melting their fine wires. however, less violent than the aerial wires, and do not appea with the traffic. They are evi storms in the country, at a dist less great from cities, where protected by systems of gas an During a storm on March 9th, of the line between Belfort an sparks were seen at the termi while in the two cities hardl pheric perturbation was no Blavier explains the phenome familiar to those who have test cables in tropical seas, as due namic or electrostatic induct the electricity of the stor American.

"I don't know, I'm sure. I forgot all about it till to-day.

"Where is your bank?"

"Up stairs, in my bureau drawer."

I know there are rumors of gossip and too accent, "that explains it all, out of much talking when so many women get to- | sight, out of mind,' you know. If the bank gether, but no one can depend upon had been where members of the family could rumors. Besides, our society had a by-law see it occasionally, a little girl's bad memory prohibiting slander. I do not think the | might have been helped, and the mission

"I'll go and get it this minute," said Ella," and off she ran.

Then Anna, her older sister, and confidential adviser of her mother, said:

"It would be serving Ella just right not and some of the sisters said they hoped the to help her at all this quarter, and see how next minister's wife would be some help to her money comes out. She is so thoughtless them. I hoped so too, and she was. At our and careless. Last quarter I had to put in next appointment, I decided against my seventy five cents just before she started for till the last of the quarter, but to think of it outrearch of the soul for anchorage and for judgment, to take the presidency of every the meeting to make out a dollar. I knew all the time and lay aside a little every rest is still unmet. In fact, the "strong organization that was offered me. I soon that was about what she ought to give if the week."-Advance. became thankful that there were but seven mission band is to raise one hundred dol-

"Well! well! We must see about that," instead of seven. As it was, I had all I replied the mother. "Ella must learn to could manage. I ran against snags in six plan better, and to practice some self-denial; of them, but I did the best I could. I am and at the same time we must see that the as yet undecided whether too little or too | missionary society does not suffer through

At this moment the little girl returned Fault is sometimes found with the min- | with her missionary bank which she placed

""How much money ought your bank to wanted my husband to vote for Mr. Smith | contain next quarterly meeting day," asked her mother.

"Why, not less than a dollar. Miss Maxwanted to vote for Mr. Smith, but that my | field says we are very much behind, and she is afraid we cannot raise the hundred dollars needed this year."

"To what use is this money put?"

"We are supporting two Armenian girls in the school at Harpoot."

amount?"

because of his name. Since then I have little girl in Turkey to leave school and go pleasant things to cook, for even when you precise preaching which Paul with such inmade euphony a study. But, notwithstand- back to her home-not such an one as yours, have cut one up into small pieces, the pieces tensive force enjoined on his son Timothy, 'THAT the native churches in India are do-ing my choice of candidates, I did not feel a palace in comparison with hers-but a poor jump, and squirm, and hop about in the fry- "PREACH THE WORD?" We should have ing all they can in a benevolent way is shown called upon to dictate in this matter. Until little mud hovel in some mountain village, ministers are legally disfranchised, I think where a girl is considered of no consequence, it amounts to little to struggle against their but a burden bearer, a drudge all her life; fine fellow indeed, nearly five feet long, by glutter of sophistical speech, to met the contributed last year, on an average, each the individual votes, most of them claiming the to be married while still a little girl to a man smooth and glossy, and very handsome in demands of "itching ears." In yet other equivalent of thirteen days' labor for Chris-

have become teachers or Bible-readers. Fri-Now, to belong to this mission band and day morning she chanced to wake earlier the danger is over.—Our Little Ones. had too fine a sense of honor to do anything was done large blisters were visible on the that we may hold fast to certain fixed veriinside of her hands; but she bravely deter. | ties? There is abroad utmost unrest as to mined not to complain, but ask her father the first and as to fundamental things-so for ten cents for the job. The hired girl everywhere, but peculiarly and specially told the story, however, to her parents be- within the domain of religious truth. fore she appeared at breakfast; and when a | What shall we accept as proven, and thence few minutes later, her father-called her to settled, is the question often alike exigent overflowed with tears, though her heart was iron fetters with which it had been so long and connected prayer." And so good old Mr.

cents, and I musn't ask for any money."

Friday afternoon her mother said: would put half his money in your bank. He extremes of action and of reaction. Men's has forty-four cents."

and the grand total of one dollar and two cents was annouced by the joyful little girl, her mother asked:

"What lesson have you learned this last week, Ella?" and the answer came quickly: It is the outcome neither of deep thought "Never to put off my missionary money nor of profound principle. The yearning

SLIPPERY SOLOMON.

Slippery Solomon was a gentleman who formerly lived in a certain aquarium in London. He is dead now, so there can be no objection to my telling you all I know about believed as Truth, Truth from heaven, upon your shoulders; nor yet the moment him. I call him a gentleman, because his | Truth infallible and indestructible. Essenmanners and appearance were polished in | tial truth must needs be both infallible and in- | be thrown open, as though you were eager the extreme; but perhaps most people would destructible. You cannot burn it, nor and impatient until the thing had come to a have called him an eel. In point of fact he destroy it. It is of the nature of its Author, close. It would be better-more in harmony was an eel, though he preferred to be called and so cannot die. a fish. Perhaps you do not know that eels | It would seem to be of the gravest possible are fish. I have met a great many grown concern that the apprehensions which men pause, indicating that when the service is people and even some children, who did not entertain of so primary a subject as this closed, you have not been eager for its close, "Eat eels !" I have heard a man say, should be unmistakable. Nowhere does this and then it is yours to go away in the hope-"When I want to eat fish I will eat fish; hold truer than it holds as respects the pul- ful confidence that God, who has been revand when I want to eat snakes I will eat pit of our day and generation. It would be erently waited upon by you, and whose benesnakes; but I won't eat eels." But the eel a curious piece of moral mosaic to have diction has been pronounced over you in is a fish for all that, and very good to eat, spread out a full outline report of what is His name and by His authority, would go "What if you fail to raise the required as many people know. Thousands and thous. uttered in the pulpits of a single great city, with you and help you to make the rest of your ands of eels are caught in the streams and like Boston for example, on one and the life, not secular as distinguished from re-"Why-I suppose they will have to leave | rivers of New England, put in barrels, and | same Sabbath. Of all these utterances | ligious, but spiritual and godly through and chool." "Oh, Ella! Think what it means for a sent to New York, where there are plenty of gathered up and put in cold print, how through. ing-pan just as if they were still alive.

of the little Armenian girls having to go back | exhausted by giving out repeated shocks; go, and rush boldly in themselves, when all

WHAT TO PREACH.

It manifestly is the great question nowa-days, What are we to believe to the end minds sometimes are thrown aside by eccennormal and hence healthy movement. The results of being thus violently disturbed are easily discernible. Much of the phenomenal unrest all around us is mere effervescence. ever longing we are ever praying."

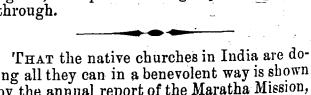
consolation, "which the human soul reaches after in the deepest longings of which that soul is capable, is never attaind short of the one fixed condition of faith in God; which faith is "empty and void" if it fail to ac-

occasion to note, in some cases, an abandon | by the annual report of the Maratha Mission, But about Slippery Solomon. He was a of bold speculation, in others the purpose, the members of whose twenty-three churches rights of citizenship. Besides I should be she may never have seen, and become the his way. Not a common eel was Solomon. pulpits, let us be thankful, would be heard, tian benevolence.

piration as verbal petition." And another says: "It has full right to the word ineffable; for there are outpourings of the soul that words cannot express-an interior speech of the heart which utters no sound, but speeds the more swiftly to the throne of God." And good old John Bunyan tells us of "the heart praying without words" when it is most full of real prayer. And "in the precept to pray always," says Archbishop Trench, "there is nothing of exaggeration nothing commanded that may not be fulfilled, when we understand prayer to be the continual desire of the soul after God, having, indeed, its times of intensity-seasons of an intense concentration of the spiritual lifebut not confined to those times, since the him, looked at her hands, and gave her and urgent. The human mind, throughout whole life of the faithful Christian should be, "Ah-," said Mrs. Brown with a peculiar | twenty-five cents and a hearty kiss, her eyes | Christendom at least, seems to have burst | in the beautiful words of Origen, "one great very light. When she returned from school so largely bound. But to all this there may Donne tells us "that the soul is accustomed be an offset. There would seem to be im- to direct itself to God on every occasion, and "Bennie wants to go to the mission band | minent peril, under this new renaissance of | which, as a flower at sunrising, conceives a with you, and I have told him he might if he | thinking and of mental activity, of both the | sense of God in every beam of his, and spreads itself in thankfulness for every blessing he sheds upon it—that soul prays sometimes As Bennie finished putting in his money tric forces out of the orbit of their more when it does not know that it prays." And in the same spirit, Augustine says, that "longing desire prays always even though the tongue be silent," and that "if we are

THE CLOSE OF SERVICE.

Said Dr. John Hall recently : "I could sometimes wish that you would not leave your pews so abruptly and promptly as you do the moment the last syllable of the benediction cept as settled, definitely and forever, what has been pronounced. There is no need God has revealed and made known to men | that you should have your hat in your hand. as truth, and as truth to be accepted and no need that you should have the great coat the last syllable is pronounced, doors should with those outward expressions of reverence ----if there were a moment's silence, a silent



disease is decreasing in exten to the acquiring of an approp of atmosphere. Let every d

MOLASSES FOR BURNS .--- II

superficial burns upon the face

young children, the applicatio directly over the surface as a con ing, until complete healing has is an admirable remedy, always best mode of applying it in sca upon the face and neck is to t paper; or soft paper of any k pieces, each about half an in and a half; if the paper is to will have the edges more fluf ent than if it is cut with s dip ! the pieces of paper into and lay them on the part on to cross in every possible dire mutual overlapping and enta may unite and form a closeshield to the part. If the sc on the face, molasses has this children, that if a little of i to the angles of the mouth it ful, but rather agreeable to the and if it has been applied im the injury the air and its cor not have access to the wound irritation from the secretion If the molasses be in excess o round the edges, it may be re

ing with a dry cloth, and th be dusted with flour, powd zinc, bismuth, or other dry -British Medical Journal.

EARTHQUAKES AND CI scourge of the human fami quence of earthquakes. A of the atmosphere of a suffici electricity is the cause of all blood vessel or stomach. sure to be found where an considerable extent has take Old World. A comparison of ogy of these puffs of electr earth with the ravages of cho what is stated. To day the produced where a few month coast of Spain was disturbed this influence out of the eart extent of disturbance on th a few months previously ga tent of cholera in that co cold season of more violent the disease in Spain for a sh

tist examine the cholera re



former years, "the glorious Gose blessed God.

ould do well to keep in perpetual ance another most expressive New nt phiase, "THE TRUTH AS IT IS If we couple this with the dibove given, we may be greatly asunderstand what must ever constitrue message of the pulpit-we course, the pulpit conformed in ts to-the-same New Testament, as g the only true outline and model s included in the Christian ministry yors and as teachers of Christian hese two phrases are indeed exand yet they are in strictest line t runs as a golden chord through pels, and through the Epistles to rches of all time. The careful these gospels and of these epistles istake nor lose sight of this chord. t from the New Testament page, lat the same time mar that page make it teach "another Gospel" of Jesus and of Paul, of Peter and The well-instructed preacher is, bring out of "the treasury," as magazine of supply, " things well as "old." But the things "new" are "new" only as they esher meaning to things "old;" se they are and must forever be mlets from the one Eternal Founat fountain unsealed and opened y, and as prefigured in the fars of Moses and of Isaiah, is the ntain that has ever been created ling tides to wash away the stains niquities of our sin-enthralled hu-The first preachers "beginning em, " the apostles followed by the my of martyrs" and of confessl "of whom the world was not had the eye of a purged and of a vision, on this Fountain only. untain whose unwasted and unaters are still with missionaries true preachers of the ancient every clime and of every meridian, very age to "the end of the he alone prophecy and the alone healing, of salvation and of eternal ery will still be kept up as at "Lo here, and lo there;" the hat hath a dream shall still now. ime, tell his dream; but this opened in Jerusalem for sin and anness" remains, as He . who first om His flowing veins remainethhrist, the same yesterday, to-day r. "-Watchman.

PRAYING ALWAYS.

r," says one, "is quite as much asis verbal petition." And another has full right to the word ineffahere are outpourings of the soul cannot express—an interior speech art which utters no sound, but e more swiftly to the throne of nd good old John Bunyan tells us eart praying without words" when full of real prayer. And "in the pray always," says Archbishop there is nothing of exaggeration mmanded that may not be fulfill-re understand prayer to be the con-re of the soul after God, having, inimes of intensity-seasons of an ncentration of the spiritual lifeinfined to those times, since the of the faithful Christian should be, tiful words of Origen, "one great prayer." And so good old Mr. s us "that the soul is accustomed self to God on every occasion, and flower at sunrising, conceives a I in every beam of his, and spreads ankfulness for every blessing he it-that soul prays sometimes es not know that it prays." And ie spirit, Augustine says, that lesire prays always even though be silent," and that "if we are g we are ever praying."

Popular Science. LORD WALSINGHAM in his late Presidential address to the Yorkshire Naturalists' Union. proposed an explanation of the melanism mountains. Those males whose color enunseen creations in it. abled them to absorb the heat of the transient gleams of the sun most rapidly would be first on the wing, and would thus have

the best chance of finding mates and consequently of transmitting their color by she ought to have known. heredity. The shorter the gleams of sunshine the greater would be the advantage of dark individuals.

détecting their near presence would be of tired of saying, "Find me a 'saint' and I great benefit. Prof. Graham Bell, the in- | will show you a hypocrite." ventor of the telephone, has been experi-menting in the Potomac upon the echo of kins' "talent " of which have do be Simpmile away. This promises a method of asship's thermal batteries or thermostats working on a differential system, causing an alarm bell to be automatically rung when the ship enters the envelope of cool air which always surrounds an iceberg. B.

SUBTERRANEAN TELEGRAPH LINES.-When the construction of the great trunk subterranean telegraph lines in France and Germany was entered upon, it was thought that owing to their depth underground, and serve the Lord. their sheathing of metal in contact with the earth, they would be exempt from the influen- | at the change in Simpkins, and since he has ces of atmospheric disturbances. M. Blavier, the well known electrician, has nevertheless pointed out recently to the French Academy of Sciences, that, in times of storm, currents | to thinking. That day when they sent for are produced in these lines which discharge themselves through the lightning protec- soon after, it looked to Simpkins as though tors, melting their fine wires. They are, however, less violent than the currents in not an anchor on board. aerial wires, and do not appear to interfere with the traffic. They are evidently due to storms in the country, at a distance more or less great from cities, where the lines are protected by systems of gas and water pipes. During a storm on March Oth at the pipe. During a storm on March 9th, at the middle | you here, but what's become of your houseof the line between Belfort and Besancon, sparks were seen at the terminal stations. while in the two cities hardly any atmospheric perturbation was noticeable. M. Blavier explains the phenomenon, which is sunk back on his pillow, and never said a familiar to those who have tested submarine cables in tropical seas, as due to electro-dy- and the church-people kept dropping in to namic or electrostatic induction caused by see if anything was wanted, and the minis guage. the electricity of the storm.-Scientific | ter made a cheery call, Simpkins felt like American. superficial burns upon the face and neck in Simpkins never felt so queer in all his life. young children, the application of molasses I don't want to tell the family secrets, but directly over the surface as a continuous dress- the fact was Simpkins was "under convicing, until complete healing has been effected, | tion." is an admirable remedy, always handy. The But that night when he walked home with ent than if it is cut with scissors. Then the happiest time ever he saw. dip the pieces of paper into the molasses, The neighbors say, "Well, it beats everymay unite and form a close-fitting mask or shield to the part. If the scald or burn be on the face, molasses has this advantage in children, that if a little of it run down into the angles of the mouth it is not distasteful, but rather agreeable to the little patient; -British Medical Journal.

earthquake record, and deny the statement him to tell you what the difficulty is. If

HOW SIMPKINS BECAME A "SAINT."

"He never was much inclined to religion, nor any of the family," so his wife said, and

As for Simpkins, he either could not, or would not distinguish between profession and possession. To him godly profession was "put on," and church-going an "advertising dodge." You probably have heard ICEBERGS are the most uncertain danger the proverb, "Scratch a Russian and find ICEBERGS are the most uncertain danger threatening navigation, and any means of something after that sort, and was never

the report of a gun from an object like a chin in the distance and has been enchled where said, "My talent has gained ten talents ship in the distance, and has been enabled more," for when beaten on every other point not only to detect the presence of such an he always fell back on "them ten dollars," object but its distance, if not more than a and proved triumphantly that every Christian was a cheat.

Mrs. Simpkins, poor woman, had a hard certaining the near approach to icebergs. time of it. Before they were married he Another method proposed is by the differ- | went to church with her. In fact, he was as ence of temperature between the ends of the regular as clock-work. He had something scotland, which has b to go for. But after their wedding his Sunday train soon passed the church switch every time. Yet Simpkins did not mean to be a cheat. He had not really intended to deceive his wife. "Everything is right in love and war," they say. So Simpkins, like many outsiders, had an idea that the sinners defined from the "Millennial Harbin-ger Extra." 50 pp. Price, 6 cents. might do most anything; though, of course, that would not do for the saints. Well, as he wouldn't go to church, and was always 'going on" about "professors," Mrs. Simpkins had pretty much given up all effort to

> You may guess that everybody is surprised become a church-goer everybody wants to know how it came about. His wife says it was that spell of sickness that first set him the doctor in such a hurry, and the minister 40 pp. hes was running dead on the breakers, and

For a day or so he did not have much to do

O URSABBATH VISITOR that the earthquake produces cholera. you can bring yourselves for Christ's sake to When it is decided, let them give the rec- conquer the unpleasantness of speaking to ords of the occurrence of disease and earth- individual strangers, and get them to tell quakes. When an earthquake takes place a you about their state, I think I can promise great puff of electricity is passing out of the to ministers and people that the results, by Single Copies, perycar..... prevalent among the Lepidoptera of high phere, decomposing all the small and be thankful that He has led them through a painful duty to get at such a blessed end.

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ATALOGUE OF

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The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the



THE CLOSE OF SERVICE.

John Hall recently: "I could vish that you would not leave your aptly and promptly as you do the a last syllable of the benediction ronounced. There is no need ould have your hat in your hand. t you should have the great coat shoulders; nor yet the moment able is pronounced, doors should pen, as though you were eager nt until the thing had come to a ould be better-more in harmony outward expressions of reverence ere, a moment's silence, a silent eating that when the service is have not been eager for its close, is yours to go away in the hopece that God, who has been reved upon by you, and whose benebeen pronounced over you in nd by His authority, would go help you to make the rest of your ular as distinguished from respiritual and godly through and

native churches in India are docan in a benevolent way is shown al report of the Maratha Mission, s of whose twenty-three churches last year, on an average, each the f thirteen days' labor for Chrisnce.

scourge of the human family is the conse- dry sugar, each pound of honey represents quence of earthquakes. A bare depletion 2,625,000 clover tubes sucked by bees. electricity is the cause of all the bacilli in a blood vessel or stomach. The scourge is sure to be found where an earthquake of considerable extent has taken place in the Old World. A comparison of the chronol-ogy of these puffs of electricity from the vidual souls. I can sympathize with the

work and the children." When she told him that the church-women were running the house and taking better care of the children than she could, he kind of whistled and word for an hour or so. As he got better, suing himself for slander. And when the doctor insisted on throwing off so much of

the bill, and the "brethren" helped him to for \$1. Annual members of the Tract Society are entitled MOLASSES FOR BURNS .- In scalds and secure the nice home where he now lives,

best mode of applying it in scalds and burns his wile from church, for the first time in upon the face and neck is to take blotting-paper, or soft paper of any kind, torn into the Lord that proved to be the turning point pieces, each about half an inch by an inch of his life. Simpkins don't talk about reliand a half; if the paper is torn the pieces gion now half as long and loud as he used will have the edges more fluffy and absorb- to, but he says that walk from church was

and lay them on the part one by one so as thing, the change in Simpkins. He used to to cross in every possible direction, that by be dead set against 'the saints,' but now he mutual overlapping and entanglement they | seems determined to become a saint himself." "Go thou and do likewise."-Standard.



The bee has long been a type of the inand if it has been applied immediately after dustrious worker, but there are few people the injury the air and its constituents will who know how much labor the sweet not have access to the wound so as to set up | hoard of the hive represents. Each head of irritation from the secretions of the part. | clover contains about sixty distinct flower If the molasses be in excess of the dressing | tubes, each of which contains a portion of round the edges, it may be removed by wip- | sugar not exceeding the five-hundredth part ing with a dry cloth, and the edges may of a grain. Some patient apiariod enthusbe dusted with flour, powdered oxide of | iast, who has watched their movements, conzinc, bismuth, or other drying material. cludes that the proboscis of the bee must therefore be inserted into 500 clover tubes before one grain of sugar can be obtained. EARTHQUARES AND CHOLERA.—This bore contains three-fourths of its weight of

SPEAKING TO INDIVIDUALS.

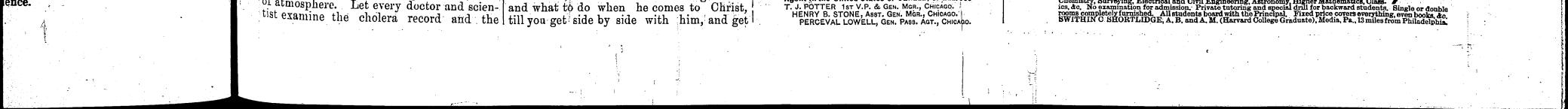
earth with the ravages of cholera, will prove difficulty felt by those who have to go and what is stated. To day the disease is still speak to a perfect stranger; with all our produced where a few months ago the whole | Scotch reticence, to ask him whether he is a coast of Spain was disturbed by a sweep of Christian, is to me a particularly hard this influence out of the earth. This small thing. But it is a thing to be got over. If extent of disturbance on the coast of Italy | I take the last few years of my ministry, I can a few months previously gave an equal ex- trace far more decided fruit from personal tent of cholera in that country. Only a dealing with individual souls, than to all cold season of more violent winds allayed my preaching besides. I do not know how the disease in Spain for a short time. The it is, but you never seem to get close to the disease is decreasing in extent in proportion very core of a man's heart about religious to the acquiring of an appropriate condition difficulties, about his understanding of how of atmosphere. Let every doctor and scien-tist evenuing the schedure and what to do when he comes to Christ, tist examine the cholera record and the till you get side by side with him, and get



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PUBLISHED BY THE AMERICA VOL. XLI.-NO 37. The Sabbath Z Entered as second class mail n office at Alfred Centre, N. Y. (For the SABBATH RECOR A WORD OF_CHEE BY ANNIE L. HOLBER There are weary feet That we often meet In the paths we frequent he Whose steps would h Would we but bright Their way with a word of cl There are loads of car That full many bear As they wend their toilsome But forms would stre And lives would leng If a kindly word we d say. There are woes untol Which the heart may And bear with a secret grief But oh, how often Might trials soften, By sympathy's sweet relief! If a sunny smile Would but beam the v That the frowns of life must How much of sadness Might yield to gladne As the soul to love would th Do not count it lost, Tis of little cost, Which some heart may year That precious token. Of kindness spoken, That comes with a word of -ANDOVER. To the Editor of the SABBATH RECORDER In yours of July .1st, you not well informed as to the An and intimate a wish that I something about it. I will r

Plainfield, N. J.

L. T. ROGERS.

30 Cortlandt St.

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BOARD.

20. And when he had taken him, and prought him to his mother, he sat on her knees till noon, and then died. 21. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. 22. And she called unto her husband, and said, Send me, I pray thee, one of the young men. and one of the asses, that I may run to the man of God, and come again. 23. And he said, Wherefore wilt thou go to him to day? it is neither new-moon, nor sabbath. And she said, It shall be wall the animal on. V. 25, 26. Elisha was, as she suspected, at Mount 24. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid Carmel, and he, seeing her afar off, and recognizing her, called the attention of Gehazi, his servant, to 25. So she went and came unto the man of God to mount her, and said, Behold, yonder is that Shunammite. Carmel. And it came to pass, when the man of God saw her afar off, that he said to Genazi his servant, Behold, you They watched her as she approached, and the speed der is that Shunammite :

26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well.

The Sabbath School.

"Search the Scriptures; for in them ye think ye

have eternal life; and they are they which testify of

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.

Aug. 22 Elijah at Horeb. 1 Kings 19: 1-18.

Sept. 5. Elijah Translated. 2 Kings 2: 1-15.

Sept. 26. Quarterly Review.

July 25 Elijah the Tishbite 1 Kings 17: 1-16

Aug. 1. Elijah meeting Ahao. 1 Kings 18: 1-18.

Aug. 29. The Story of Naboth. 1 Kings 21: 4-19.

Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16.

Aug. 8. The Prophets at Baal. 1 Kings 18: 19-29.

Aug. 15. The Prophet of the Lord. 1 Kings 18: 30-46

Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37.

LESSON XI.-THE SHUNAMMITE'S SON.

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

For Sabbath-day, Sept. 12.

SCRIPTURE LESSON .- 2 KINGS 4: 18-37.

18. And when the child was grown, it fell on a day, that

he went out to his father to the reapers. 19. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20. And when he had taken him, and brought him to his

with the end ? And she answered, 16 is well. 27. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me,

soul is vexed within her? and the Lord hath hid it from he, and hath not told me. 28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? 29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. 30. And the mother of the child said, As the Lord liveth, and ge thy soul liveth. I will not leave thee. And he arose,

and as thy soul liveth, I will not leave thee. And he arose and followed her. 31. And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told

him, saying, The child is not awaked. 32. And when Elisha was come into the house, behold, the

child was dead, and laid upon his bed. 33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes. 36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he

said, Take up thy son. \mathfrak{R} , the up thy solution \mathfrak{R} is a solution \mathfrak{R} and \mathfrak{R} is the set of the ground, and took up her son, and went out.

8

GOLDEN TEXT.-" I am the resurrection | not asked for a son, but it was Gehazi that sug- | tions to either the Tract Society or Missionary So

TIME.-About 893 B. C. PLACES.-Shunem and Mt. Carmel.

OUTLINE.

1. The child's sickness. v. 18, 19. II. The child's death. v. 20. III. The mother seeking help. v. 21-30. IV. Vain attempt of the servant. v. 31. V. The prayer of faith. v. 32-35. VI. The child restored. v. 36, 37.

CONNECTION.

After the ascension of Elijah, and the return of Elisha to Jericho, fifty men, with the reluctant consent of Elisha, went in search of Elijah's body on some high mountain, but of course, found it not, and returned and so reported to Elisha. Upon the earnest request of the men of the city of Jericho, Elisha miraculously healed a spring of bad water their kin, which took a long time. Haste was now by casting salt into it. He went up thence to Bethel. and, on his way, there came forth from the | this delay. Lay my staff upon the face of the child. city some young people who mocked him, saying, "Go up, thou bald head; go up, thou bald head,' whereupon two bears came out of the woods, and destroyed forty-two of them. Passing from Bethel to Mount Carmel, and returning to Samaria, he delivered the kings of Israel, of Judah, and of Edom, with their armies, from the hands of the Moabites. Next in order was the delivery of a prophet's widow from debt by the miraculous increase of her oil. Elisha, in performing his student-attendant the power of which his staff his duties as prophet, found it necessary to make was the emblem; others, that he sent Gehazi in adfrequent journeys over the country. One of his vance, intending to follow with the woman." stopping places was Shunem, where was a "great wom .n," who constrained him to eat. This woman, perceiving that he was a man of God, prepared, with her husband's consent, a room for his especial use when he was on his missionary journey. This He . . . followed her. Her anxiety and persistence room contained a bed, a table, a stool, and a candleinduced him to go with her. stick. To reward her for her kindness, he promised that her childless home should be brightened by the hazi went, and did as directed, but the child did not gift of a son. The promise was subsequently fulawake. Death is spoken of and recognized by the filled, and our lesson of to day is about that child. Jews as a sleep,

EXPLANATORY NOTES.

V. 18. When the child grew. Grown large enough | house, and found the child where its mother had to run alone. He went out to his father to the reap- | laid it, upon his bed, dead, ers. The father was a farmer, and in harvest time, went into the field with his hired hands and assisted | twain, and mayed. He was now alone with the in cutting and binding the grain. The child was dead child, Gehazi and the mother being out of allowed to go into the field and watch the reapers, | the room. He acknowledged the fact that he himand perhaps play with the grain, as we often see | self, though a prophet, could not raise the child nowadays.

V. 19. My head, my head. Perhaps the sun was the Lord. hot, and the boy, in consequence, complained to his father of a bad feeling in his head; probably of putting mouth to mouth, eyes to eyes, hands to a headache. Carry him to his mother. His father, | hands, and stretched himself upon the child. This not realizing how serious his difficulty was, directed | is faith and works, which should always go together. one of his hired men to carry him to his mother, Although God requires us to ask in prayer for that she might minister to his relief.

V. 20. Whatever was the cause of the boy's sick- ments in answering our own prayers. Elisha re-Less, the mother, no doubt, did all in her power to peated the act of Elijah in restoring the son of the relieve him, but, notwithstanding, the boy died.

V. 21. She went up. The room set apart for the upon the child. See 1 Kings 17: 21. The flesh of use of Elisha was in the chamber. v. 10. And laid the child waxed warm. In answer to prayer, the kim on the bed of the man of God. She remembered | child showed signs of life. how Elijah had once restored to life the son of the V 35. Walked in the house to and fro. The 3. Financially, woman at Zarephath, and now her mind reverts to prayer had not been fully answered as yet--the 4. Consecrating, parting service."

gested the idea to Elisha, and he promised her that | ciety, or both, will be furnished, free of charge, on she should be thus blessed. v. 14. Did I not say, application to the SABBATH RECORDER. Alfred Cen-Do not deceive me? Yes, she received the promise tre, N.Y.

with incredulity. v. 16. "I did not complain of REDUCED FARE TO CONFERENCE -Reduced my childlessness and did not demand a son; now, fare to Conference can be obtained in the following however, I am more unhappy than before, for it is manner better never to have a child, than to have one and

1. Obtain blank "Ticket Agent's Certificate." on lose it."-Lange. Her grief was almost unendura back of which is "Certificate for reduced fare," for the Clerk of the Conference to sign. Persons desir-V. 29. He said to Gehazi, Gird up thy loins. The ing these blanks will please send their name and dress of the East was a long robe with flowing address to Ira J. Ordway, 205 W. Madison St., Chisleeves. If haste in running is necessary, the gircago, Ill. dle is tightened, and the loose dress drawn up and

2. Purchase your ticket at any office you please, tucked into it, so as to allow the legs to be free. and by any route to Alfred or Hornellsville, and Take my staff in thine hand, and go. This staff was have the agent who sells you the ticket fill up and sent as a representative of the prophet. If thou sign the blank headed "Ticket Agent's Certificate." meet a man, salute him not, etc. It was the custom 3. Purchase return ticket at Alfred or Hornells when two men met, to exchange salutations, which ville to the point at which you bought ticket going, consisted in bowing to the ground, shaking hands, and do this within thirty days after Conference. kissing, and asking after the health and welfare of This will be a first-class ticket, limited.

Therefore, the round trip will cost one regular full necessary, and Elisha warned his servant against fare going and one third fare to return. This applies to all points west and south of Alfred, and, I Whether Elisha thought that the laying of his think, also to eastern points where excursion tickets staff upon the face of the child would restore him, to the Conference are not sold. Tickets may be or that he did it to comfort the mother's grief for bought to Alfred, but parties will find in many cases the time being, is not clear. Turner says that that they will have to purchase to Hornellsville "some writers understand that Elisha, while wait-Persons can go as soon as they please, and remain ing for the divine leading, wished to be doing somethirty days after Conference. All who go by Chithing to assuage the mother's grief; others, that he cago had better purchase by the Chicago and Atlan supposed the child to be merely in a stupor; others, tic Railroad, as that road has direct connection with that he thought that for once he might delegate to the Erie. IRA J. ORDWAY, 205 West Madison St., Chicago, Ill.

CONFERENCE PROGRAMME.—The Committee of the General Conference has arranged the follow-V. 30. I will not leave thee. With a common ing general programme subject to approval and to necoath, the mother, not satisfied with the sending of essary modifications: Genazi, notwithstanding he has the emblem of the prophet, insists on the presence of Elisha himself.

V. 31. There was neither voice, nor hearing. Ge-

V. 32. Elisha arrived in due time, and entered the

V. 33. He went in, and shut the door upon them

without divine help. He praved, he struggled with

V. 34. After he had prayed, he lay upon the child,

the things we need, he often uses us as instru-

widow woman at Zarephath, in stretching himself

Fourth day. Address of President, Wm. L. Clarke. Summary of church letters, Corresponding Secretary Communications from Corresponding bodies. Miscellaneous c mmunications. Appointment of standing committees. Annual reports. 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.

Daily order of business. Second day Afternoon.

. "Importance of Topical Bible Reading." A. McLearn. 2. Bible-reading, "The Sabbath and Christ," E. Ronayne.

Second day Evening. DENOMINATIONAL OUTLOOK: Educationally,

Reformatively,

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tenth. At the very beginning of (Aug. 31, 1807), "the th signed the Constitution of A logical Seminary. Of them, Park says, ""The first was woman, Madame Phebe Phill of Judge Samuel Phillips; t her son, John Phillips, Esq.; Samuel Abbot, Esq., a relat and special admirer of Ju They were at once joined by a dred spirits, and in time by of whom, in the language "had long been known as sol defatigable students, firm in th tenacious and persevering. and boldness were their c "They were alarmed at the

comply. They say that "bre

of wit," and so it is of my st

it seems, the half is not told

Arminianism and Unitarianis intended it [the Seminary] t for consistent Calvinism." there were, so to speak, tw Calvinistic family in New the Hopkinsian and the Asse sion and Catechism wing. A est, patient, and prayerful e wings were at last united in fo For all coming time, "with addition, or diminution," that be an expression of the faith culcated in that Seminary. tempting even a brief synopsis for our present purpose, to document is a succinct, ye comprehensive summary of guished framers called "cor ism."

To this creed, without res cation, the Constitution, statu Seminary, bind every Profe "visitor." Every one of the lation, gives his full assent by article,--every Professor, licly,-and every Professor cli sent with the following ple maintain and inculcate the C as expressed in the creed, b peated." By both Professor this assent to the creed is rep · every five years, during their tion with the Seminary, and time, by every Professor, that is also repeated and renewed, liberate, criminal, treacherou those solemn asseverations an the Professors, of which we c About four years ago, the fessor E. A. Park resigned h

chair of Systematic Theology,



Geo. B. Utter.

eight exhibits.