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

TERMS-\$9 A. YEAR, IN ADVANCE.

VOL. XLI.-NO 37.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 10, 1885.

The Sabbath Recorder. professors selected and unanimously recom inquisitive. They appear to have taken it width and depth. In some places it is con- at Norris Basin, 8,000 feet above the sea;

Entered as second class mail matter at the pos office at Alfred Centre, N. Y. (For the SABBATH RECORDER.) A WORD OF CHEER.

BY ANNIE L. HOLBERTON.

There are weary feet That we often meet In the paths we frequent here, Whose steps would lighten, Would we but brighten Their way with a word of cheer.

There are loads of care That full many bear As they wend their toilsome way; But forms would strengthen And lives would lengthen If a kindly word we'd say.

There are woes untold Which the heart may hold 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 while That the frowns of life must chill, How much of sadness. Might yield to gladness,

As the soul to love would thrill.

Do not count it lost, 'Tis of little cost, Which some heart may yearn to hear, That recious token Of kindness spoken, That comes with a word of cheer.

ANDOVER.

To the Editor of the SABBATH RECORDER: In yours of July 1st, you say you "are not well informed as to the Andover matter." and intimate a wish that I would tell you something about it. I will most cheerfully comply. They say that " brevity is the soul of wit," and so it is of my story; for long as it seems, the half is not told, nor even the

upon fuller investigation, it seems, have At the very beginning of this century (Aug. 31, 1807), "the three founders" signed the Constitution of Andover Theological Seminary. Of them, Professor E. A Park says, "The first was a remarkable woman, Madame Phebe Phillips, the widow of Judge Samuel Phillips; the second was her son, John Phillips, Esq.; the third was Samuel Abbot, Esq., a relative, neighbor, and special admirer of Judge Phillips." thank to their permanence." They were at once joined by others and kindred spirits, and in time by still others, all of whom, in the language of Prof. Park, "had long been known as solid thinkers, indefatigable students, firm in their convictions, tenacious and persevering. Resoluteness and boldness were their characteristics." "They were alarmed at the rising power of Arminianism and Unitarianism. . . . They intended it [the Seminary] to be a bulwark for consistent Calvinism." At that time, there were, so to speak, two wings in the Nor is this all. The impress of the coun Calvinistic family in New England, viz., the Hopkinsian and the Assembly's Confession and Catechism wing. After long, earnest, patient, and prayerful effort, these two wings were at last united in forming a creed. For all coming time, "without alteration, addition, or diminution," that creed was to be an expression of the faith taught and inculcated in that Seminary. Without at tempting even a brief synopsis, it is sufficient for our present purpose, to say that that document is a succinct, yet specific and comprehensive summary of what its distinguished framers called "consistent Calvin-To this creed, without reserve or qualification, the Constitution, statutes, &c., of the Seminary, bind every Professor and every is antagonistic to the main spirit of the "visitor." Every one of these, at his installation, gives his full assent thereto, article trines of total depravity, the atonement, and future punishment." by article,-every Professor, at least, publicly,—and every Professor clinches that assent with the following pledge: "I will maintain and inculcate the Christian faith, as expressed in the creed, by me now repeated." By both Professors and visitors, this assent to the creed -is repeated, once in On these occasions, the Faculty avail themevery five years, during their official connection with the Seminary, and at the same time, by every Professor, that solemn pledge is also repeated and renewed. It is the deliberate, criminal, treacherous disregard of those solemn asseverations and pledges, by the Professors, of which we complain. other matters have quietly, and till very re-About four years ago, the venerable Procently, effectually, received the go-by. But fessor E. A. Park resigned his place, in the chair of Systematic Theology, in that Semi- at the last Commencement, in June, some of not so wonderful, but the water is of a clear, nary. Soon afterward, the remaining the examiners were rather uncomfortably dark green color; the river varies greatly in

as one suitable to fill the then vacant chair. being somewhat "out of programme," to until it is all afoam, while in the tranquil some of the smaller geysers, which are in His chief recommendation seems to have look into some of those "delicate questions." portions the white caps rise and disappear. been that he had just published a book- Of this the Congregationalist (June 18th) This river is in just the region to be appre-"The New Orthodoxy"—in which he had, says: "Free questioning by some af the del- ciated most, lying as it does for the most directly or indirectly, assailed every distinct- egates from the Associations seemed to make part in a seemingly dry and barren tract; wil- ing this place, we direct our course toward ive feature of the evangelical faith. He it clear that the Seminary, at least in the lows line its banks, and sage-brush is plentiwas elected by the Trustees. The Congre- departments of Biblical and Systematic ful farther back; we cross the river near gationalist, backed by many and strong Theology, is now definitely committed to the Stillwater, where it is about 300 feet, wide. hands, protested vigorously. The visitors, view of probable probation after death." who are appointed as "guardians, overseers, That paper should have added "and probaand protectors" of the Seminary, vetoed bly, secretly committed to the view of the the cutest little creatures! They are about handsome and is the same as that which that election. But during the controversy, the Professors issued a manifesto, in which uate at least has, within three or four years, ural to say "tall," as they are nearly always they defended not only their own action in publicly, though reluctantly, admitted that standing motionless on their haunches by recommending such a man, but they also he had been thus taught there, and that by their holes, like little mud images; they look vigorously defended the shameless heresies the now Senior Professor ! A correspondent not unlike squirrels, except the tail, which and errors of their candidate. This exposed of the Independent, who was there, says of is not so conspicuous. They are not afraid the spirit of the whole movement.

For more than half a century, there have been strong surmises, amounting even- to a certainty, in the minds of many, that adverse influences were at work in that Seminary; but, for long years, even the faintest intimation of such an opinion was indignantly repelled. So far at least as Andover was concerned, "men slept." Not so the enemy. Quietly, cunningly, and almost unperceived the tares were sown. Not until the election just referred to, did the Church awake, and then only to find that her great "school of the prophets" was in the hands of the enemy, and had already become a fountain of moral and spiritual contamination and death. Says

the Congregationalist of June 18th, "At last, after months of indecision, or evasion, the frank and full acknowledgment is made that Andover teaches the 'New Theology.' We deplore the fact, but, if it be a fact, rejoice in its avowal. The views in eschatol. ogy which the new professor of systematic theology last year was not ready to accept,

mended to the Trustees, one Newman Smyth, | upon themselves, probably at the risk of | fronted by rocks against which it dashes itself final salvation of all mankind." One gradthe late examinations: "The position of of trains, for some of their residences are only most of the young men seemed a position of a few feet from the track, and the dogs sit rather uncertain self-defense, and there was a lack of candor in most of the replies given interested.

> to the examiners' questions." The Golden Rule, a sympathizer with "the new departure," says: "The Faculty at Andover are . . . doing their own thinking, our age." "Recasting theology!" This tells the whole story; the whole matter in a nutshell. Have they publicly abjured the faith which they have publicly and so solemnly "taken," and quinquennially repeated? No! But with that solemn, most emphatic pledge to "maintain and inculcate the Christian faith, as expressed in that Creed," and that pledge, always repeated with the creed. still binding upon them, which they dare not deny, they have set themselves to the task of "recasting theology," that is, teaching stuff, which, as they well know, and, by their "cunning craftiness" most effectually acknowledge, is utterly at variance with the whole spirit, not of the creed

Soon after crossing the Yellowstone, we mottled with yellow and brown, resembling reach "prairie-dog city." These dogs are a leopard skin or a tortoise shell; it is very eight inches "long," but it seems more natand watch the train pass, seemingly much

And now we catch sight of the snowcapped mountains, which though miles away, seem near at hand, so deceptive are the distances in this part of our land. With sunrecasting theology, to meet the demands of light falling upon the snow, turning it to something between silver and gold, mingling with the faint blue sky, their appearance is of something more nearly allied to heaven than earth. Some Indians evidently appreciate the scenery, for they have pitched their wigwams in a valley in full sight of the "celestial mountains."

We arrived at Livingston, 4,450 feet above sea level, and took the train for Cinnabar, Montana. About five miles up the valley, we come to the first canyon of the Yellowstone; it is called the "Gate of the Mountains." The appearance of the valley, after we pass the canyon, strikes us as most peculiar, the mountains being of volcanic origin. Soon we reach the "Devil's Slide" at Cinnabar, Montana. This curious freak of nature is somewhat like the Slide in Weber Canvon, on the Union Pacific Railroad, but is larger. Two parallel walls of rock, each 50 feet wide and 300 feet high, extend from the summit of the mountain to its base. They are separated about 150 feet. On either side of the main slide are smaller ones, and in one is a bright ared band 20 feet wide, which extends from the top to the bottom, about 1,500 feet. From this red band of clay, which was mistaken for cinnabar, was given the name, Cinnabar Mountain. Six miles above the slide, we come to the foot of the third canyon, where the Yellowstone is joined by the Gardiner River. At Cinnabar, the terminus, we and our trunks are taken on the stage with four, or six, in hand, as the case may be. The mountain road, which is an excellent one, lies nearly the whole distance along the bank of the Gardiner, which comes foaming down over the rocks like a very torrent. After a ride of eight miles, we arrive at the National Hotel, which discommodes three hundred guests, is heated by steam, lighted by electricity, and enlivened by a three-cornered, grand piano. After spending the night at this hotel, we start, near noon, in a two-seated, canvas-cov ered, buckboard carriage; we were fortunate in securing an easy conveyance, good horses. and an excellent driver. The first object of interest is the Mammoth Hot Springs, which are in sight of the hotel. They consist of natural, shallow basins, bubbling up and flowing over with water, charged with sulphur, iron, arsenic, soda, and lime, in different proportions in the different pools; the water tastes agreeable but is too warm to be refreshing, varying in temperature from 90° to 150° as told us by the Superintendent of the Park the stream (a shallow one) is about twenty Mr. Sawyer. These springs have formed a series of terraces, one above another, and cover no less than ten acres. The cascades of pink, white, and yellow, formed by the brimming over of the waters, is exceedingly beautiful. Soon Terrace Falls comes into view. The stream is small; the falls are named Terrace, from the fact that the water looks as if dashing over steps, which widen toward the base. A great variety of wild flowers grows upon the mountains, among them golden-rod; several kinds of flowers which we cultivate at home, grow wild here. We met a great many stage-loads returning from the parks, and among them, we were so fortunate as to meet some acquaintances. After a ride of twenty two miles, we arrive | if impatient for the next leap.

after supper we walked about a mile, to see only at between five and six in the morning and seven and eight in the evening. Our hotel was composed of several tents. "Leav-Gibbon River, which flows through a grand canyon not far away;" the bed of the river where we forded it is a solid, smooth rock; covers the bed of the Yellowstone and which gives rise to the name. Just after crossing the Gibbon River, we come upon a large hot spring, called the Boiling Caldron; a great deal of steam arises, and there was just enough arsenic in the water to give it the most lovely blueish-green cast. A ride of a few miles farther brings us to Gibbon Falls, which resemble Terrace Falls, though considerably larger and more irregular. From Fire Hole Basin one road leads to the Upper Geyser Basin, and another to the Yellowstone Falls. We chose to visit the former

WHOLE NO. 2118.

first. The first wonder is a geyser, called the 'Artamesia," the diameter of which is at least 50 feet, its eruptions are not frequent, and on this afternoon the water, which was of the tint of beryl, was as smooth as glass, except the slight boiling at the center; the water is just on a level with a topmost crust, which is prettily scalloped on its edges. One could look far down the depths and see the cliffs, formed of calcareous substances. and the fathomless, dark-blue abyss. Not far from this and close to the carriage-track, is the "Morning Glory," which very much resembles the "Artamesia," except that the crustations with its lacy outlines and the submerged cliffs form a perfect circle, and one can fancy that this gazing into the calyx of an immense, pale blue morning glory. The Upper Geyser Basin seems the finest site in the park for a hotel. The hotel stands on a slight eminence, facing the geysers, and the whole white basin is shut in by the Rocky Mountains, with their forests of dark pine in strong contrast. "Old Faithful," which is in action for about five minutes once every hour, throws a column of water 150 feet in height. Its mouth is six feet by two, as given in the guide-books. "The water rises from a cone formed by a deposit of the mineral it holds in solution." We saw this geyser in action three times during our stay. The "Bee hive," on the opposite side of Fire Hole River, is nearly due north of "Old Faithful," and about 300 yards distant; it is so named from the resemblance of its cone (three feet high) to an old-fashioned bee-hive; the column of water rises from 100 to 500 feet and, as is quite appropriate, the bee-hive is the hottest geyser in the park, sometimes registering 254° Fahr. The eruptions last from five to ten minutes. We saw it in action at about nine on a moonlight evening; "although the volume of water is very great, being three feet in diameter, little, if any, falls to the ground, it being rapidly evaporated and carried away as steam. Farther down the river is the "Saw-mill," whose column of water resembles in form the dust, as it rises and falls from an old upright saw; this geyser is not as large as some, but is in action constantly. Other large geysers are, "The Grant," which has an eruption only once in fourteen days; "The Grand," which throws a column 200 feet into the air; "The Grotto," which rises to between 40 and 60 feet; "The Giantess," whose eruptions last from eight to eighteen minutes; "The Castle," whose massive cone very much resembles an old castle; these we did not see in action, but a noise as of an immense kettle of boiling water is issuing with the steam from their craters at all times. Not far from the hotel a Chinaman has pitched his tent near a hot spring, and there he washed the clothes for the hotel, boiling the clothes in the hot spring, stirring them up with a long pole. Returning, we pass "Hell's Half Acre," a blue boiling spring, which almost amounts to a small lake, but is inactive. From Fire Hole Basin we take the road to Yellowstone Falls. The Upper Falls are only 140 feet high, but the amount of water being great, the mist rises like a dense cloud of steam. The Lower Falls are about a quarter of a mile below the Upper Falls, and are estimated to be 300 feet in height. The mist that arises has made the vegetation, for some distance around the fall, like emerald. The Grand Canyon itself is a monument of grandeur with its well-nigh perpendicular crags of the "vellow stone;" added to this is the beauty and strength realized in the Yellowstone River as it falls over the first cliff and rushes on as **ULONE.**

been tembraced. The hope of a probation in the next life, for those to whom the historic Christ has not been adequately presented in this life, is now taught unhesitatingly. The notion also is suggested that Christ, in speaking of future awards and punishments, while giving no intimation that they are not endless, was referring rather to the quality of these states, or conditions,

These statements need no explanation. They show that our long and dearly cherished' Seminary is in the hands of men who are making it a fountain of theological and moral pollution; a propaganda of disguised, but actual, downright infidelity itself. And this is done by men who have "taken the creed," and given their solemn pledge that they will faithfully "maintain and inculcate the Christian faith as expressed therein.' terfeit is upon the whole movement. Upon the whole system of evangelical truth, even upon those great doctrines—the atonement regeneration, &c.—on which those champions boast most loudly of their orthodoxy, there is, but too evidently, an effort, not merely to "restate," but to "recast" and mold those truths into conformity with the "New Departure," as developed by "The Higher Criticism " of "The Advanced Theology." In short, it is a veiled, disguised, and most shameful attempt to undermine and subvert the faith, first of the Seminary, and through that, as far as possible, of the

whole body of the Christian Church. Says Prof. Park, ("Assembly Creed," &c., p. 5,) "The main spirit of the 'New Departure Andover Creed in its relations to the doc-

These facts are kept, even now, as much as possible, in the background. At Commencement examinations, great efforts are made by both Faculty and Trustees, the former especially, to maintain an appearance of integrity, and of soundness in the faith.

selves of the opportunity to show off both themselves and the graduating class, as orthodox as possible. The atonement is then, generally the scape-goat with which to divert attention from the true situation. The examinations on that take up the time, so that

only, but of the Christian faith.

At the Alumni dinner in Andover, a year or two ago, Prof. E. G. Smyth, the reputed leader in the great defection there, stated that he had just taken the creed for the fifth ime; that he did it without the least qualification or reserve. "But," he added, "I deny the right of any man to dictate to me what that creed means." Of course, the right of private judgment is theirs, as well as ours, but, having accepted, or, as the phrase goes, "taken the creed," and clinched that acceptance with a solemn pledge to "maintain and inculcate" it, if now they dissent from it, or believe in "views" or principles not in harmony therewith, either in whole or in part, or with the well-known views and intent of its framers, if they had a true regard for their solemn pledges, they would at once declare the fact, and then resign their professorships. But, under such circumstances, holding on, and " recasting," not theology only, but even the Seminary itself, is a movement which has no parallel in atrocity in any history, sacred or profane, save, perhaps, those repeated lapses into idolatry of the children of Israel,-and their persecutions of the steadfast, faithful "remnant."-from Sinai, till the days of Manas-

seh. We would not, even in such a case, deal in railing accusations;" but such a breach of faith, which, in ordinary business transactions, is regarded, both in morals and in law, as a "high crime and misdemeanor," -in other words, as actual, downright vil*lainy*,—cannot be adequately described in milder terms. In fact, no human, uninspired vocabulary furnishes a name which can approach a description of its unspeak-C. A. S. TEMPLE. able wickedness.

TO THE NATIONAL PARK.

AUG. 11, 1885.

Dear Editor, -To-day we viewed the graceful Falls of Minnehaha, which are arched by two faint rainbows; the fall is sixty feet, and feet wide at the falls; one's first thought, on gazing at the beautiful scenery, is of Longfellow's "Laughing Water," and I doubt not that in after years I shall still hear the Falls of Minnehaha

"Calling to me from a distance."

Leaving the falls, we went to Minneapolis, there to take the North Pacific Railroad for Livingston, Montana; this is the best ballasted road on which we have ever ridden. and as free from dust as possible. The Yellowstone, which we meet at Glen dive. Montana, is the most beautiful river which I have ever seen; the surroundings are



Missions.

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

CHBISTIAN GIVING.

Under the old dispensation the people of the Lord were required to contribute for the support of regular religious services and for the benefit of the poor; and they were taught | during a period of great business depression, that all things belong to Jehovah God, the and when nearly every family suffered pecungreat Creator and Ruler.

Under the new covenant the scope of giving has been extended by the added obligation to send the gospel to every nation, and by the multiplied activities that are prompted by the Christian spirit; and we are taught the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty aging results. might become rich.

Taking the Old and New Testaments together, they teach us that we ought to give out of love for God, our Maker, and for man, our brother-love begotten by the divine love for us; that it is our duty to give liberally, and the part of wisdom to give systematically; and that they who give for the right purpose, in the right way, and from the right spirit, shall be greatly blessed.

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young, on the first of December.

-OF THE-

Congregation.

HOPKINTON, R. I.

All gifts not otherwise designated will go into the

Gifts designed for any special object, and marked

This system of weekly offerings has been adopted

For most of the thoughts, and for very much of the language of this paper, I am indebted to the following tract: "The Discovery and Success of the True Method of Giving," by Rev. George Harris, Providence, R. I.; From the Congregationalist, Nov. 21, 1877; Boston, W. L. Greene & Company, 1 Somerset Street. Indeed, it is, perhaps, not acknowledging too great obligation to say that I have taken an admirable paper, prepared by a Congregational pastor, for Congregationalists, and, by some changes, adjusted it to my own point of view, as l have looked out over our denominational enterprises and needs.

There is probably no want in the sphere of Christian work more pressing than the want of some simple and practicable plan, by which our congregations can be brought to a more generous standard of giving; a larger number induced to contribute; and gifts secured with little or no solicitation and without undue pressure of any kind. Our benevolent societies, with their growing work, need steadily increasing funds; but they are frequently in arrears, and are obliged to make urgent appeals for money; churches are annoyed by the friction of unforeseen calls for help; pastors shrink from the necessity of urging their congregations to give at such times; and the treasuries of our churches are often without the funds needed to sustain their own ministrations. A growing dissatisfaction with some of 2 00 the existing methods, the trial of new methods proposed, and frequent discussion, have led, I believe, to a solution of the problem by the discovery of a successful plan of giving. It is the Envelope System of Weekly Offerings. If the church pews are rented at all, it lowing: should be I think, for a mere nominal sum, and as one of the simplest ways of securing what is very desirable, namely, regular sittings for the members of the congregation during the year. No system will run itself; there must be patient, thorough and wise management. No mere system will convert niggardliness into generosity, for there are probably some people who would not give under any con-The sum total of your offerings will be 52 times the ceivable plan. No plan will work equally amount of your weekly donation. well, it may be, in all places. A common objection to the system here recommended General Fund. is that it would not do for a farming comwith the name of the object, can be placed in the munity, where produce is sold only once or boxes and will be forwarded to their destination. twice a year. But there are not many who will not admit that it would be better to so plan, even with sacrifice, as to avoid the cordially invited. regular running up of large store bills, to be paid once in six or twelve months. Indeed, this method has proved ruinous to thousands. And it seems to me equally wise to arrange, at the cost of sacrifice, if need be, for regular and frequent contributions for religious the year, which is to be distributed among purposes; for the work of the Lord ought | the objects named, as the giver directs. not to be hindered by lack of means. Most persons can better afford to give a small amount weekly than a large amount quarterly, semi-annually, or yearly; and the majority of us could make provisions for this weekly offering, if we would. I, therefore, stead of by names. firmly believe that the system of which I speak will do as much as can reasonably be system of giving, may be obtained of Lane contributions for benevolent and Christian 300 names, 75 cts. enterprises. This plan is not simply theoretically good; for it has been in successful the adoption of some plan similar to the one especially true of the use of property and may prove its cure. While I am not dis- us. operation long enough for a fair test of its just described, I wish to set forth what seem | money, because they are most easily combeen a great increase in contributions, and in

ing this system one of the Congregational al solicitation, which is an evil. Contribu- harvest be it large or small; every tenth churches of Providence increased its contri- tions for important objects in some of our sheep, had he few or many; a tenth of all to butions for all benevolent objects, in a few churches are gathered by two or three self the Lord. The parables of the talents and years, from \$479 to \$2,397 97; another from | sacrificing individuals, who go from house | the pounds were used by our Saviour to | \$3,540 88 to over \$5,000 00; and a third to house, and from office to office, to solicit show that God expects from every one a from \$3,600 00 to \$7,674 11. The number | donations. It is a laborious and vexatious of givers increased, in one instance, from 62 | undertaking. Those who go about on such |

to 210; and in another from 95 to 283. This an errand will make an apology for intrusion, large increase in givers and gifts was made must sometimes receive ungracious replies or refusals, as though they had asked a personal-ing of the word. It means money. Christ favor, and even when received politely, must iary loss directly or indirectly. Some of make some sacrifice of self-respect; and on the smallest churches in the state, situated the other hand, those who are solicited have in rural districts, reported that their conground for complaint. The collector may tributions doubled, and the number of givers call at a time when they cannot give his more than doubled. Substantially the same claims due attention, they are expected to principle of giving has been adopted by decide while the collector stands before them churches of different denominations, our own | with paper in hand, they must not give less being among them, and with similar encour- | than others have given, and so on. It is almost fatal to a genuine benevolence to give

The only persuasion used is such as is only when asked; and it is wrong to send used in the pulpit and in ordinary Chrisany persons on these begging expeditions, tian intercourse, with reference to other duwhether they are young ladies, who should be forbidden to go on such errands, or

The Envelope System of Weekly Offerings | church officers, or the secretaries of our soinvolves one general principle, but may vary cieties, who ought to be allowed to devote in details. Let me explain one form of it. their time to better work. Such a system If the church financial year begins January as I have described is entirely free from this 1st, cards printed after the manner indicated grave objection. Each one decides for himbelow should be distributed among the memself and by himself. He may take a week bers of the church and congregation, old and or two for reflection; and he deposits his weekly gift at the church without the inter-

vention of any person.

This plan also removes many elements of uncertainty. The weather, the feelings of the people, the present and temporary condition of their pocket-book, the wisdom of a person who presents a cause-all affect the ability, and he should, therefore, set apart result of public appeals for collections; and the uncertainty is not taken away by a collection every month or quarter. A plan which is independent of personal solicitation, | he ought to give, every church should and which has much of certainty, has much adopt some system by which attention will already to recommend it.

Second. This system secures the small duty; it is not at all likely that the many gifts of a congregation and swells them into | will contrive a plan for themselves. The a large volume. For nine persons in ten, it | plan which has been unfolded invites every is easier to give twenty-five cents a week than | one to give according to an honest estimate to give thirteen dollars once a year, it is of his own ability to give. Any one who easier to give a dollar every week than to takes this card in his hand and tries to degive fifty-two dollars at one time. In one cide how much he shall give every week,

at least preventive, of covetousness, is systematic, regular, conscientious giving.

Irregular giving, prompted by impulse, has little or no salutary effect on the giver; it is often followed by repentings, and by direct and personal return according to the resolutions to withstand fresh appeals. But amount of his property. It is a pity that let giving be deliberately resolved upon and when we speak of devoting our talents to the pledged, let there be no flinching, and the Lord, we so seldom think of the literal meandepositing of gifts in the Lord's treasury will become a source of satisfaction. And, becommended the woman who broke the alasides, there are great advantages to children, baster box of ointment on his feet, not only if they are encouraged to form habits of regbecause she had made a singularly delicate ular giving; if our example teaches them to offering, but chiefly because she had done spend money only for themselves, to value what she could. The Apostle Paul, discusworldly possessions above all things else, to sing the very duty which is now before us, make no plans for giving, and to take no desaid: "On the first day of the week let every light in giving, they will inevitably grow up one of you lay by him in store as God hath worldly, selfish men and women. One rea. prospered him." Now, there are but few, I son why some find it so painful to give away believe, who have any plan at all in their money, is because they were not taught to giving. There are many who give genergive when children. Some such system as I ously, many who give cheerfully, some who have described is a convenient and practical make sacrifice, but probably not one in a method of training the children to give, and hundred who knows at the end of the for their sakes should be adopted by the vear what proportion of his income churches.

> Another of the reflex benefits of giving is that it interests givers in the great Christian enterprises of this age which have spread themselves out all over the globe. While one is asking how little he can give, he does not wish to be informed about the progress of Christ's kingdom and plans for its extension.

But when a definite portion is set apart to the Lord, he begins to ask: Where s it most needed? One reason why Paul urged the church in Corinth to contribute for the poor saints at Jerusalem, was to make them realize that there were other wants and other people outside the city limits. He who, instead of ignoring the magnificent plans of Christ's church, makes some sacrifice that they may succeed, and admits them to share the results of his toil, gains in his own large-heartedness a thousand-fold more than he gives.

It is also true that the willing devotion of apart to God dignifies, and even sanctifies. all secular labor, and thus giving becomes a moral discipline. If a fixed proportion of all of the churches in Providence, during a can hardly avoid forming an estimate of his gain is the Lord's, business ceases to be selfyear that had fifty-three Sundays, fifty-eight available income. Many, of course, pledge ish. Every stroke of the hammer, every revolution of machinery, every page of writing, every hour of honest work is partly for the Lord and his kingdom. As a man who their offerings was \$265. Thirty-three per- | commensurate with ability, reminding every | is working to support his family, or a widow sons gave twenty-five cents each week, and one of his obligation and bringing all into who sews from morning till night to provide for her children, has an object which makes amount given in sums ranging from one to fold with the utmost skill the principle that the commonest work noble, so every one obligation is measured by ability; he may who gives conscientiously a fifth, a tenth, a Thirty-two persons gave fifty cents each urge his hearers to set apart a fixed propor- | twentieth of his income to God, has thereby week, and their total was \$848; and the tion of their income for the Lord, and if a dignified his toil, and made it sacred. No whole amount of gifts from one cent to fifty | few adopt his advice, he thinks he has not | labor is sordid when love and duty are its cents was \$2,036 79. Fourteen persons gave | preached in vain; but let the sermon be ac- | motives. Any labor is sordid when it is all companied by a concise little card which for self. Those schemes of a millionaire contains figures and directions, so that a which cover the globe, and give him power child can understand, and there will be among men, have no value by divine measmany in every congregation who will respond. | urements, and he himself may be withering Every church must put an actual, definite | spiritually; while the work of his servant. system, explained in a few printed words, who gladly saves a few cents each week for into the hands of every man, woman and the cause of Christ, is sacred, and shall in child, before any considerable number will no wise lose its reward. No one has better give according to their ability. Good inten- right to devote himself heartily to business than he who has admitted his Divine Master to a share of the gains. The larger his profits the greater his service for Christ. Secular pursuits are not in conflict with religious life. They rather are encircled and guarded by it. Among the Jews the tithe was called the hedge about the rest. I sometimes think indeed, that there is an almost exact correspondence between the spirit of benevolence and the degree of temporal prosperity, other things being equal. A purely selfish man cannot see all sides of any subject, not even his own business. If he is not broad enough to give, he is not broad enough to make proper outlays. He is penny wise and pound foolish. - But, however that may be, I am positive that on the spiritual side the measure of blessing is found in the spirit of Christian benevolence.

Temperan

"Look not thou upon the wir when it giveth his color in the cup itself aright.' "At the last it biteth like a ser like an adder."

TOBACCO AND ITS

BY EDWIN R. MAXSON, ESO. LL. D., OF SYRACUSE

1. It is no longer necessary filthy, disgusting and poison tobacco. For it is, or shou derstood by every rational, temperate person that in add thiness, it has poisonous pr most deleterious character. have taken pains to observe the physical, intellectual and tutions of the human family that it deranges the body, w tellect, and depraves the more And this is no new discove teenth century of the Christia A very respectable branch Church, styled "old believers their cleanliness, thrift, mor consistent piety, do, and al carded its use. See "Over Asia by an American." The the Druses, of Mount Leban root. See "'Druses' Enc. tion, Vol. VII." And the Arabia, ever noted for their virtues down to the present standing their political subj Turks, on the ground of d purity, and true piety, conse stain from the use of tobacco Brit., Article 'Arabia,' Vol. I they are found, though shor their political power, they co time the very best inhabita

Felix, a bright example for en

everywhere.

Even the Parsees or fire w than 80,000 in number, of and other parts of Asia, desc "wise men of the East," r "sagacity, activity and bene ing in "Bombay alone thirty institutions;" and having in present time fifty large com fourteen in Calcutta, twenty i ten in Shanghai, four in Lo Amoy, two in Yokohoma throughout India, Persia and smoke tobacco nor any oth weed." "A beggar among known." See "Enc. Brit. V ticle Parsis or Parsees, pp. 3 might such a people have pro whom they came so far to wo signifying his Kingship, " his divinity, and "myrrh," th er of the child Jesus. See " IX, note 5 to 2d col." Th that taught by Zaroaster in th by whose prophecies they we "star in the East," to Bethle ship him that was born King Their children are consecrat day after their birth to a life at the age of seven years they in their faith. See "Enc. Parsis or Parsees, Vol. XVIII And further, though I have n yet to find an edict among t Buddhists forbidding the u nor do I know definitely as t in this respect; and yet in work on "Tobacco," by M now about to be published, w the last chapter on page 254 that "even among the bama rules of the Buddha strictly use of tobacco," and though h not given for the assertion, assures me in a note as fol this assertion from what I re authority." If, then, this is the 400,000,000 of Buddhists for us Americans in this resp on "Tobacco" by Mrs. Lawr ace by the late Dr. Willard LL. D., and is reliable, as w It is from a Boston house. It is said also, apparantly o ity, "SABBATH RECORDER" that the king of Abyssinia noses of those who take snu of those who smoke in his do I noticed in the Syracuse Eve Nov. 19, 1881, a statement t De Witt Talmage of our ow time has said that "Hell is bacco leaves," which is at lea of the view he takes of its merits, if he really made th to the appropriate association If now we compare all the ples of decent humanity, and

WEEKLY OFFERINGS Central Seventh-day Baptist Church and The Christian church and religion are

worth to our community, from a financial point of view, all they cost; and their moral and spiritual benefits are far above money value. What we here bring before you, therefore, belongs to obligation and privi-Estimated current church expenses for

the year ending December, 31, 1886 Pastor's salary.....\$1,000 00 Support of poor...... 300 00 Incidentals, including Bible-²⁰ | school, sexton, fuel, organist etc., 500 00 \$1,800 00

Our Missionary, Tract and Education Societies, with their growing work, need steadily increasing funds. Believing in pledges because they promote persons gave five cents a week, and the sum a few cents or a dollar, without much system and mutual encouragement, we fratotal was \$153 '70. Fifty persons gave ten | thought, but this method is a pointed inviternally ask you to mark with an x, in the 75 column on the left, the sum you will undercents each, every week, and the sum total of | tation from the church to make giving take to contribute weekly during the year. Use a blank space if you select a sum not mentioned. Please deposit the card in the together gave \$437 25; and the entire some sort of system. The preacher may uncontribution box next Sabbath, or hand it to the Treasurer. A package of 52 small envelopes will be twenty-five cents a week was \$1,119 84. 1 50 furnished you for your weekly offerings, which are to be placed, each Sabbath, in the box for contributions. In case of absence the number of envelopes will indicate the amount in arrears. one dollar each week, and together contrib-This pledge being voluntary, may be recalled at any time by giving notice to the uted \$742; while the whole amount in sums Treasurer. of from one cent to one dollar a week, was Name..... \$3,094 14, and was given by two hundred On the other side of the card is the fol and sixty-two of the two hundred and eightythree givers, who together gave over \$7,600. Missionary Society. Those who gave more than one dollar were Tract Society. largegivers before, althouth their gifts in-8. Education Society creased under the new system; but there is very little doubt that a large part of the three thousand dollars was clear gain. Here is a 7. General Church Fund. weighty argument in favor of the weekly Please indicate how you wish the sum total of system. A capital mistake in our ordinary your offerings for the year to be divided, by markmethods is that the few give and not the ing above, against the names of such objects as you many; while the large streams of benevomay select, the amount you wish to give to each.

2

ence flow, the small rills are not kept open. Third. This system makes giving purely voluntary and conscientious. The pledges are voluntarily made, the cards need never be seen except by one person who keeps the accounts, and he will very soon forget if he keeps the accounts by numbers and not by

by the church; and the hearty co-operation of all names. members of the congregation, both old and young, is It may be feared that some would take advantage of this feature of the plan and The division of the gifts, as above, will give nothing; but the loss from that cause add to the efficiency of the system. If the has been small while the gain has been great. weekly offering is ten cents, the total for the Besides, gifts are not to be desired which are year is \$5 20; if fifty cents, then \$26 00 for made only to be seen of men, and withheld because others will never know. The pledges are also more likely to be made with The envelopes in each package should be conscientiousness, because the giver is free numbered from 1 to 52; and all the envel- from the influence of others, and because he opes in one package of 52 may be numbered is not governed by impulse; and he often

1, in another 2, and so on, that the Treasbecomes aware of the infrequency of his preurer's account may be kept by numbers invious donations.

A Treasurer's Record Book, ruled for this Christian principle that obligation is measured by ability. Every one is expected to asked for, under all circumstances, and Bros., Norton, Mass. Price of book for 100 | render service in Christ's kingdom determore than any other method, in facilitating | names, 30 cts; for 200 names 50 cts; for | mined by his own talents, education, posses-

In view of the success which has followed what we have belongs to the Lord. This is giving is a check upon covetousness, and the way for his spiritual gifts to flow in upon

tions cannot be trusted; there must be an ex-

has been devoted to God. Some who sup-

pose that they give a sufficient amount, and

perhaps a have suspicion that they give too

largely, would be astonished, if the several

gifts were brought together, to find how

trifling a part of the year's gains they have

been. In order that the giving may be ac

cording to ability there must be a plan and

a proper proportion in benevolence. Every

one knows, or can know, the measure of

prosperity which God has given him; he

knows that his obligation is measured by his

some portion of his income for the

Lord's use. Still, although every per-

son has the means of knowing how much

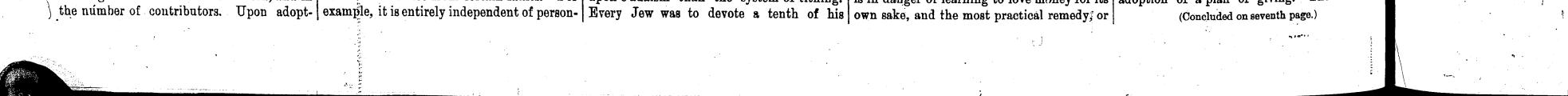
be emphatically called to this important

isting and visible system. Fifth. The system of weekly offerings, previously pledged, makes giving a part of worship. Offerings from their herds and fields were made by the Jews in connection with their worship. When the native Christians of heathen lands bring to the Lord's house clusters of fruit, vessels of oil, and sacks of grain which they deposit in heaps near the entrance, it is a most impressive part of their service. By our offerings of money, the purchasing power of all things, we worship the Lord with a tangible expression of gratitude. I think that, after we have made a free-will offering to the Lord commensurate with our ability, we can ask his blessing with more sincerity than when we have made no such practical recognition of our stewardship. It is a good sign that in place of the word contribution we are learning to speak of our gifts as offerings; the very word signifies worship; offerings are to the Lord.

Sixth. The system of weekly offerings best | me now herewith, saith the Lord of hosts. secures the moral discipline of giving. "Give, | if I will not open you the windows of heaven

The moral discipline of giving is also certain to appear in spiritual blessings to the churches. The exhortations of Malachi are to be taken literally when he says: "Bring ye all the tithes into the storehouse and prove and it shall be given unto you," is the divine and pour you out a blessing that there shall Fourth. This system proceeds on the promise. I suspect if we knew that, in the not be room enough to receive it." If we do course of our lives, the sum total of good not offer to God even the money that we that comes to us finds its measure in our wil- owe him, we can hardly expect him to enlingness to minister to others, we would take | rich our souls. I do not think that God is more delight and exercise more faithfulness propitiated by our gifts, as though we could sions and influence. A certain portion of in our giving. Systematic and conscientious buy his favor, but conscientious giving opens

posed to decry the pursuit of wealth, and its In conclusion let me indicate some of the merits. And the result of adopting it has to me some of its principal recommendations. puted. Nothing was more deeply grafted right uses, yet every one must admit that he conditions which are necessary to the general First. It is free from certain faults. For upon Judaism than the system of tithing. is in danger of learning to love money for its adoption of a plan of giving. The finest





"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.'

TOBACCO AND ITS USE.

BY EDWIN R. MAXSON, ESQ., A. M., M. D. LL. D., OF SYRACUSE, N. Y.

1. It is no longer necessary to portray the *filthy. disgusting* and *poisonous* qualities of tobacco. For it is, or should be, well understood by every rational, intelligent and temperate person that in addition to its filmost deleterious character. And all who tutions of the human family, should know tellect, and depraves the morals of mankind. And this is no new discovery of the nineteenth century of the Christian era.

A very respectable branch of the Greek Church, styled "old believers," eminent for their cleanliness, thrift, moral purity and consistent piety, do, and always have, discarded its use. See "Overland Through Asia by an American." The same is true of the Druses, of Mount Lebanon east of Beyroot. See "'Druses' Enc. Brit., 9th edition, Vol. VII." And the Wahhabees of Arabia, ever noted for their manly moral virtues down to the present day, notwithstanding their political subjugation by the Turks, on the ground of decency, moral purity, and true piety, conscientiously abstain from the use of tobacco. See "Enc. Brit., Article 'Arabia,' Vol. II." Wherever they are found, though shorn of much of their political power, they constitute at this time the very best inhabitants of Arabia Felix, a bright example for erring humanity everywhere.

Even the Parsees or fire worshipers, more | co, the leading predisposing cause, must be than 80,000 in number, of India, China, | abandoned or avoided. and other parts of Asia, descendents of the "wise men of the East," noted for their "sagacity, activity and benevolence," having in "Bombay alone thirty-two charitable institutions;" and having in that city at the present time fifty large commercial houses, | most poisonous principle of tobacco, and one fourteen in Calcutta, twenty in Hong Kong, | of the most virulent poisons known, is to ten in Shanghai, four in London, three in throughout India, Persia and Egypt, "never weed." "A beggar among them is unknown." See "Enc. Brit. Vol. XVIII, Article Parsis or Parsees, pp. 325, 327. Well might such a people have presented to Him whom they came so far to worship, "gold," signifying his Kingship, "frankincense," his divinity, and "myrrh," the healing power of the child Jesus. See "Enc. Brit. Vol. IX, note 5 to 2d col." Their religion is that taught by Zaroaster in the Zend Avesta, "star in the East," to Bethlehem to "worship him that was born King of the Jews." Their children are consecrated the seventh day after their birth to a life of purity, and at the age of seven years they are confirmed in their faith. See "Enc. Brit. Article Parsis or Parsees, Vol. XVIII, pp. 325-327." And further, though I have not been able as vet to find an edict among the laws of the Buddhists forbidding the use of tobacco, nor do I know definitely as to their practice in this respect; and yet in the admirable work on "Tobacco," by Mrs. Lawrence, now about to be published, will be found in the last chapter on page 254 the statement that "even among the bamas or priests the use of tobacco," and though her authority is this assertion from what I regarded as good authority." If, then, this is a fact, we have the 400,000,000 of Buddhists as an example for us Americans in this respect. The work on "Tobacco" by Mrs. Lawrence has a preface by the late Dr. Willard Parker, A. M., LL. D., and is reliable, as well as elaborate. It is from a Boston house. It is said also, apparantly on good author- ed " no matter how eloquently. For "whom merits, if he really made the statement, as to the appropriate associations for its use. ples of decent humanity, and those who dis. less here had more special reference.

the use of tobacco may be the cause or effect the pernicious influence of the habit, or if not, show in what degree of depravity and degredation, luxuriates, giving to its use a character of which every decent person, eveywhere should be ashamed, at the very

least. 2. Nor is it it necessary to go over in this nineteenth century, the fact, that tobacco using, in every form, is entirely inexcusable on the ground of common decency. For all of the legal profession. I know an instance thiness, it has poisonous properties of the intelligent persons know, or should know, that in addition to its deadly poisonous efhave taken pains to observe its effects upon | fects, upon those indulging in its use, smokthe physical, intellectual and moral consti- ing, and even the evaporation of the spittle ejected by tobacco users, or their breath, or that it deranges the body, weakens the in- | clothes, may act injuriously upon others as well as upon those using it, shame our decent humanity. And it is to be presumed. at last, that the morally insane tobacco user,

with the heedlessness generally exhibited in relation to the exposure of others, in these various ways; may not even suspect what an abominable nuisance they all are among cleanly, decent people, everywhere.

At this time of general intelligence, it should be well understood, by all, that the user of tobacco not only defiles the himself, and those in proximity, but by impairing the heart's action, as well as the integrity of the nerve centers, life is not only cut short, but that shortened life is rendered of far less value to the user and all his dependents, in every relation, of parent, guardian, or even as a citizen of the commonwealth.

It is high time that all, and especially temperance people, should clearly understand the fact, that it is, in the main, to the depressing should have shown, as it appeared to me. effects of tobacco, that the inclination to intoxcating drinks is due. And hence, if their pernicious effects are to be averted, tobac

Physicians, not contaminated by tobacco, should know what a vast array of diseased conditions, including cardiac, nervous, cancerous, mental, etc., are the result of tobacco using, and also, how liable nicotine, the

card the use of tobacco in this and other Members of the Legal Profession should of parents or progenitors; and though this predisposition to all these evils shall have countries with the filthy, squalid, ignorant | begin to understand that decent people are | predisposition is often very strong, many of | been accomplished by such proper sanitary and depraved tobacco users everywhere, and getting afraid to commit their interests to these might undoubtedly be kept from this and legitimate moral influences, better bodespecially of Palestine or Mexico, whether | men, steeped, as it were, in tobacco. The ruinous habit.

very rooms, furniture, books of their offices, of the degradation, it may clearly illustrate | as well as their clothing and breath being so take food with strict regularity; be properly offensive as to debar decent people, in many clothed; taught to avoid candies, and all uninstances, from entering their quarters, or wholesome trash; kept neat and cleanly, as approaching their presence. And when we well as away from all debasing influences of take into account the fact, that the depressing influence of the poison, so frequently

thrown in their way. Intoxicating drinks calls for the remedy, alcohol, in some form, they should not think strange that so many should be avoided, as well as skating rinks, just claims are beginning to be abandoned, and every reasonable opportunity should be taken to point out the debasing influences of rather than submit them to such members tobacco, and all other vices. They should in which a healthy, temperate, prudent man, be kept from under the influence of all towas so far overcome by the odor and poison bacco-using lawyers, clergymen, physicians, from the clothes and breath of a tobacco and others of whatever profession, or of no user, who was sitting beside him in a profession, no matter how pretentious their warm court room, as to fall to the floor, appiety, for the more pretentious, the more parently dead. Had he not rallied from the danger there is of any of their debasing ineffects of the poison, the case would doubtfluences, such as the tobacco habit, and othless have been regarded and published as a ers.

"visitation of God," and the vile weed and I knew a young clergyman, in the city more filthy user, the real murderers, would where I was living, who, on occasion of a little party, after supper, took from his have passed uncensured. May God have pocket two cigars. Lighting and smoking mercy on such poor, filthy wretches. one of them, he handed the other to a young | pure in heart and life; and thereby avoiding I was called as an expert, in a high court, in which one of the attorneys, a member of man, the son of a widow of his church, remarking to him, that a cigar could "hurt Congress at the time, smoked a cigar in the room, at the opening of the court, very much | no one." The mother, being present, and to my annoyance and disgust. And as he learning the facts, if she did not witness the evidently felt almost a positive assurance of transaction, feeling a mother's responsibility and solicitude, yery promptly rebuked the succeeding, and the opposing attorney, a prominent Judge, as he told me subsequently. young teacher of righteousness, by telling felt as sure of being beaten, from the very him that she had pointed her son to him, as nature of the case. I attributed the defeat an example for him to follow; and hence the of the smoker, in part, at least, to the effects absurdity of such an influence and example. of that vile cigar he had been smoking, for The incident was related to me by the wife he really did not exhibit the sagacity in manof one of the deacons of his church, as a moral aging the case that a clear headed lawyer outrage, at best.

Mothers, by following a silly and wicked And I wondered if the defeated client, as he fashion of dressing their children with bare paid him the \$10,000 fee, which, as I underarms, and next to bare legs, thus sending too stood, he received, appreciated the damaging much blood to the brain, while impressible effects of the vile cigar, as I did. As the amount and tender, often not only lay the founda at stake was about \$100,000, did it pay to tion of serious physical disease, but by thus employ a smoking attorney? Would it not impairing the functions of the brain, the be better to abandon a claim, and save costs? special organ of the mind, they entail upon I think so. We need not think it strange them a degree of mental imbecility, which, that decent, prudent people are becoming together with the effects of eating at all afraid to prosecute a claim, however just, or hours, and stuffing poisonous candies and even to defend in a just cause; for it is a fact other unwholesome trash, serve to render that all learned psychologists should undertheir children dyspeptic, idiotic, and hence.

ies, with clearer intellects, and consequently To this end, children should be taught to a more enlightened moral sense, will result, and will not only serve to keep children from all the vices; but being thus trained and taught from infancy, may we not believe that they are born in grace by the general every character, not excepting dime novels atonement of Christ, and need not necessaand other such debasing trash, too often | rily fall from it; or, if they should, their clearer perceptions of vice and sin, in every form, would more readily enable them through repentance, faith, and a life of honess, to avail themselves of the benefits of the *special* atonement thus secured.

With the general provision thus made for all, and the special atonement for such as may have fallen from infantile purify, on coming to the age of accountability, by the operation of the Holy Spirit in keeping in the right way such as may not have fallen, and by convicting, convincing, converting and sanctifying those that may have fallen, nearly all may be kept or led, to believe with the great apostle, (Tim. 4: 12) in God, "who is the Saviour of all men, and especially of those that believe," thus being, or becoming

the vile tobacco habit, as well as all the other vile and wicked habits to which the human family are now unfortunately addicted

Thus and thus only, I am convinced, may the tobacco habit, and all other vicious habits be finally eradicated. And, as a consequence of this, human life may be prolonged. and rendered vastly more valuable and useful; crime will cease or be greatly lessened; disease would be to a great extent eradicated: the human mind will become clear as the morning; a bright ray will light up the dark picture of human depravity; the house of God will no longer be defiled by tobacco; the nations will cease to learn war any more; and by the protecting, convicting, convincing, converting, and sanctifying influence of the Holy Spirit, the millenial morn may dawn, as the "Sun of Righteonsness shall arise with healing in His wings," and the "kingdoms of this world may become the kingdom of our Lord Jesus Christ."

Whoever, then, lays hold of this work, in any of its bearings, with a sincere desire to accomplish the end, earnestly seeking and heeding Divine guidance, and especially the lirection of the Holy Spirit, being sanctified by his influence, no matter of what name, race, or creed, will surely stand approved, in the great day of account, when the ages of time shall have ceased; and when the works of all, and their influence shall have been computed, and such as they may have influenced, in the ways of temperance, purity, and righteousness, redeemed by the atonement of Christ, and kept or sanctified by the Divine influence of the Holy Spirit, may appear as stars in the crown of their rejoicing. And, then, on angelic wings, the tidings may be carried from world to world, of a race redeemed from every fault; thus becoming acceptable fellow-citizens of the vast universe of God, and triumphantly vindicating the purpose of God, in creating man; as well as redeeming the promise made, perhaps in the eternal counsels of heaven, by God the Father, to the Eternal Son, and recorded in the second Psalm of the Hebrew-Scriptures, at the 8th verse, as follows : "Ask of me and I shall give thee the heathen or nations (Vulgate) for thine inheritance, and the uttermost parts, or ends (Vulgate) of the earth, for thy posession." God speed the day. Amen.

З

on of machinery, every page of writry hour of honest work is partly for l and his kingdom. As a man who ng to support his family, or a widow s from morning till night to provide children, has an object which makes monest work noble, so every one es conscientiously a fifth, a tenth, a th of his income to God, has thereby d his toil, and made it sacred. No sordid when love and duty are its Any labor is sordid when it is all Those schemes of a millionaire over the globe, and give him power men, have no value by divine measts, and he himself may be withering lly; while the work of his servant, lly saves a few cents each week for se of Christ, is sacred, and shall in ose its reward. No one has better devote himself heartily to business who has admitted his Divine Master re of the gains. The larger his profreater his service for Christ. Secrsuits are not in conflict with religious hey rather are encircled and guarded Among the Jews the tithe was called ge about the rest. I sometimes think that there is an almost exact corre-. ce between the spirit of benevolence degree of temporal prosperity, other eing equal. A purely selfish man ee all sides of any subject, not even business. If he is not broad enough he is not broad enough to make utlays. He is penny wise and pound But, however that may be, I am that on the spiritual side the measessing is found in the spirit of Chrisevolence.

preventive, of covetousness, is sys-

ular giving, prompted by impulse,

le or no salutary effect on the giver;

ten followed by repentings, and by

ions to withstand fresh appeals. But

ng be deliberately resolved upon and

l, let there be no flinching, and the

ing of gifts in the Lord's treasury will

a source of satisfaction. And, be-

here are great advantages to children,

are encouraged to form habits of reg-

ving; if our example teaches them to

money only for themselves, to value

possessions above all things else, to

o plans for giving, and to take no de-

giving, they will inevitably grow up

selfish men and women. One rea-

some find it so painful to give away

is because they were not taught to

hen children. Some such system as I

scribed is a convenient and practical

of training the children to give, and

r sakes should be adopted by the

her of the reflex benefits of giving is

nterests givers in the great Christian

ises of this age which have spread

sking how little he can give, he does

h to be informed about the progress

st's kingdom and plans for its ex-

when a definite portion is set

the Lord, he begins to ask: Where

st needed? One reason why Paul

he church in Corinth to contribute

poor saints at Jerusalem, was to

hem realize that there were other

nd other people outside the city lim-

who, instead of ignoring the magnifi-

ins of Christ's church, makes some

that they may succeed, and admits

share the results of his toil, gains in

large-heartedness a thousand-fold

ilso true that the willing devotion of

o God dignifies, and even sanctifies,

lar labor, and thus giving becomes a

scipline. If a fixed proportion of all

the Lord's, business ceases to be self-

very stroke of the hammer, every

an he gives.

While

ves out all over the globe.

regular, conscientious giving.

noral discipline of giving is also geerppear in spiritual blessings to the s. The exhortations of Malachi are ten literally when he says: " Bring ye tithes into the storehouse and prove herewith, saith the Lord of hosts, not open you the windows of heaven r you out a blessing that there shall oom enough to receive it." If we do to God even the money that we , we can hardly expect him to ensouls. I do not think that God is ted by our gifts, as though we could favor, but conscientious giving opens for his spiritual gifts to flow in upon

nclusion let me indicate some of the ns which are necessary to the general of a plan of giving. The finest Amoy, two in Yokohoma, and many suddenly destroys life, constituting the many | tobacco, opium or alcohol, are morally, if sudden deaths of the young as well as of the | not mentally insane, and hence incompetent. smoke tobacco nor any other stimulating | aged, and those of middle life, so often regarded as mysterious visitations of God, or | show how utterly inexcusable and desperate-Providence.

for them to use tobacco is an absurdity, toointolerable for endurance. And if there are | us see what can be done. any who do not, it is certain that those consecrating them to the work of the ministry | tres, so far impair the will power as to render are beginning to realize it in a way likely to an abandonment almost, if not utterly impostell, by and by. This is true in the Metho- sible, except by the grace of God in answer dist Episcopal Church, at least; for, while to prayer, the little claim tobacco users may by whose prophecies they were led and the from pity or forbearance, old ministers using have upon Divine grace must render the it may be tolerated on the ground that they chances of an abandonment, however desirawill soon pass beyond influencing for evil ble, very uncertain, at best. And yet, it is in this life, I believe that no more tobacco to be hoped that in some cases it may be posusers are now ordained to the Gospel minis- sible, though I am sorry to say, that among try in the Methodist Church, in this coun- the numerous converts from tobacco, nearly they should be in any religious denominasistency, to say nothing of piety, or even morality. I believe the Seventh-day Adand very properly excluded tobacco users Mount Lebanon, the Old Believers of Russia, the Wahabees of Arabia, and even the Parsees and Buddhists throughout the world rules of the Buddha strictly interdicted the are virtuous, temperate, cleanly, and pious enough to exclude tobacco, why should not not given for the assertion, Mrs. Lawrence | the churches and people of America generassures me in a note as follows: "I took ally have as much decency and piety in acle was not interposed, in the present econchurch, and every other relation? Clergymen uncontaminated with the poison should, and I suppose do now, fully understand how irresponsible death was the result. Better the effect of tobacco directly, and through | far, however, the Divine grace to overcome, intoxicating liquors to which it leads, indirectly, blinds the moral vision, by beclouding of both soul and body, without the grace,

the senses of their hearers, thus hindering as has been the sad result of nearly all of my the legitimate effects of the "Word, Preach-

ity, "SABBATH RECORDER" of Dec. 1, 1881, the gods would destroy, they first make that the king of Abyssinia "cuts off the mad, or blind." And I cannot see how noses of those who take snuff, and the lips | either could be more certainly and effectualof those who smoke in his dominions." And | ly done, than by tobacco, and other intoxi-I noticed in the Syracuse Evening Herald of cants; and especially alcoholic stimulants, to For aside from the strong hereditary predis-Nov. 19, 1881, a statement that the Rev. T. | which it so generally leads. For surely, "If De Witt Talmage of our own country and any man defile the temple of God, him shall there is no necessity or even excuse for boys time has said that "Hell is strewn with to- God destroy, for the temple of God is holy, and children to commence the tobacco habit. bacco leaves," which is at least an indication which temple ve are" (1st Cor. 3: 17) or And with a proper moral sentiment inculof the view he takes of its use, effects and should be at least, if this declaration of one cated by parents, guardians, teachers, physiof the ablest jurists and divines the world cians, clergymen, and others, comparatively If now we compare all the foregoing exam- as well as to the church, to which he doubt-

accumulate in the system, till finally it stand that persons under the influence of almost sure victims of tobacco, and then too often of intoxicating drinks. It was the dving testimony of an eminent physician of Paris, that, in his opinion three thousand It requires, then, no convincing argument to children had died in that city, during the ly injurious are the effects of tobacco. And last thirty years of his practice there, from Clergymen should know by this time, that the only remaining question worthy of our the manner in which children were dressed attention is how to get rid of the evil? Let with short pantaloons, dresses, etc., and ir

regular eating or feeding by mothers. And As the effects of tobacco on the nerve centhe wicked fashion of thus dressing, is as general in our American cities, as in Paris, according to my observations here and there, and it is a shame to decency, that the ex treme is becoming greater, especially in boys pantaloons here. Now if that proportion die, how many, not killed outright, are thus rendered dyspeptic, and hence idiotic, in a greater or less degree, and become tobacco worms, and too many of them, alas! drunken sots, as a consequence. Mothers should ask ery at least. And it is very strange that all, I believe, have fallen from grace, or else themselves if they will thus sell the bodies never had any, I can't say which. The ef- | and souls of their children, to swell the vile tion having any regard for decency and con- fort might be worth a trial, however, and army of tobacco users and drunkards, and vet it is a lamentable fact, that if by the aid thus rob heaven to people hell, all for a of Divine grace, in answer to prayer, the silly, wicked fashion. From careful observa ventists have even gone further than this, | inclination to use tobacco may be overcome, | tion in this country and abroad, during the this does not restore the physical wreck it has | past thirty years, I am fully convinced that from membership. Surely the Druses of produced. Among the many failures I have | this is the key to all forms of intemperance; witnessed, there was one instance in which I and so long as children are thus dealt with, was satisfied that, in answer to prayer, Divine | they, becoming thus dyspeptic, will, as a grace had enabled the person to overcome consequence, resort to tobacco, and its dethe habit and desire for it; there remained | pressing effects calling for a stimulant, too such a wreck of the physical constitution, many of them acquire the habit of drinking however, that nothing short of a miracle | alcoholic liquors, thus constituting the drunkcould keep reason enthroned; and as the mir- | ards of this and other lands.

> All these influences combined, cause by far omy of the Divine purpose, a violent, but the greater part of the crimes that are committed, as well as much of the sickness, and most of the premature deaths of the human with such a loss of the body, than the loss family, at the present day very generally attributed, in the case of adults, to "God," and in children to "worms."

cases of conversion from the habit, accord-May God have mercy on us, and help us to ing to the best of my knowledge and belief. exercise more common sense, in the care and While then, but little hope may reasonarearing of children, as well as more prudence bly be entertained for old offenders, much with adults, and when the present race of may be done to save the young from this tobacco worms shall have passed away, very body, intellect, and soul-destroying evil. few, except those rendered idiotic by tobaccousing parents, will acquire the habit. As position to its use, from parent to child, the stopping of the primary breaks in the dykes that keep back the mighty ocean, saves the inhabitants of the low-lands of Holland, so will such proper care in the clothing, feeding and raising of children keep them from the tobacco habit, and thus shut off the has ever produced, may apply to the body few would be likely to indulge in so filthy, mighty ocean of intemperance, which now expensive, and ruinous a habit, except those deluges our land, and the world. And, when in Spain, 38 in the United States, and 1 in hereditarily predisposed by like indulgence the gradual eradication of the hereditary Bombay.

Education.

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

GRADUATES of Harvard and of other colleges as well, are interested in an effort which the New England Historic Genealogical Society is making, through its agent, Henry Fitz-Gilbert Waters, now in England, to dispel the mystery which has always surrounded the life of John Harvard. Mr. Waters, it is said, has recently come upon facts which are expected to lead to important discoveries regarding the founder of Harvard, and the alumni are asked to aid the society in prosecuting the work.-Boston Herald.

A GERMAN statistician says that there are about 800,000 deaf mutes in the world, 63 per cent of whom are born thus, and 37 percent become so later. There are altogether 397 institutions for the education of these unfortunates, in which 2,000 teachers and 26,473 pupils are found. Of these institutions 90 are found in Germany, 17 in Austria, 11 in Switzerland, 2 in Australia, 10 in Belgium, 1 in Brazil, 7 in Canada, 4 in Denmark, 67 in France, 46 in Great Britain, 2 in Japan, 35 in Italy, 1 in Luxemburg, 2 in Mexico, 2 in Holland, 1 in New Zealand, 7 in Norway, 1 in Portugal, 10 in Russia, 17 in Sweden, 7



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 10, 1885.

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

REV. E. P. SAUNDERS, Business Agent.

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

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

THE centennial of the beginning of the temperance reform movement in this coun try is to be celebrated in Philadelphia, du ring the last week in September. It has been suggested that suitable recognition of this celebration be made in the churches of the land on Sunday, Sept. 20. We suggest that in harmony with this secommendation, our pastors make some reference to the subject in their services on Sabbath, the 19th.

ARRANGEMENTS are being made between the Missionary Board, some of the Minnesota Churches, and Bro. A. G. Crofoot, by which that field of labor shall be occupied by Bro. Grofoot. The First Alfred Church has, therefore, called him to ordination, the time for which is fixed on Tuesday, Sept. 22. are invited to sit in council with this church on that occasion. They will please accept this announcement as an invitation.

A COBRESPONDENT, writing over the name of "An Anxious Inquirer after the Right," asks, "If, on account of the depression in business, one is compelled to sell goods on credit, and cannot collect in time for the annual collections for our Tract and Misproper to hire the amount which would belong to the Lord in the short time when capital in order to do business for one's own benefit?" We see no reason why one's dues to the Lord should be omitted under any think of letting any other obligation go by. In the case supposed there is only a temuntil he can make collections, is a question well as those to his fellow-men. In other should be a matter of business, to be provided for, and treated, in all respects, as any other matter of business.

class ticket, limited.

full fare going, and one-third fare returning. They can go as soon as they please, and remain thirty days after Conference. All who

go by Chicago would better purchase by the Chicago and Atlantic Railroad, as that road has direct connection with the Erie.

3. To delegates from the Central Association. C. D. Potter, of Adams Centre, N. Y., announces that:

(1). Persons going via Delaware, Lackawanna and Western Railroad can purchase tickets to Binghamton and return at the following rates, viz.: North Brookfield, \$2 70; Bridgewater, \$3 40; Unadilla Forks, \$3 45. (2). Those going via Elmira, Cortland and Northern Railroad, can purchase regular tickets at any station, and on Certificate of attendance at the Conference can return from Elmira for one cent per mile. (3). From Binghamton and Elmira to Alfred and return "Certificates" furnished by I. J. Ordway, 205 W. Madison St., Chicago, will be needed.

We only need add that, Alfred not being a regular express station, it will probably be necessary, for all, except those who get the New York excursion tickets, to ask for tickets to Hornellsville. The additional cost will be but a few cents. We expect to be able to stop all express trains at Alfred dur-The Churches of the Western Association | ing Conference week, for the accommodation of arriving and departing guests.

MRS. SABAH A. STANTON.

This estimable woman was born in Prov idence, Rhode Island, December 24, 1831 in infancy she became the foster-child of Horatio and Wealthy Berry; at the age of 15 years she made public profession of faith in Christ by baptism, and became a member sionary Societies, is it right to omit such | of the Pawcatuck Seventh-day Baptist contributions; or, is it not rather equally Church, in Westerly, of which she remained a loyal member until death; in 1851 she was married to William C. Stanton who survives these dues are to be paid, as it is to hire her; she died August 27, 1885, at Cottage City, on the Island of Martha's Vinevard. whither she had gone in company with her father Berry to spend the Summer months: circumstances, under which he would not her funeral was on Sabbath afternoon, August 29th, at the home on Elm Street, in Westerly, conducted by the pastor, Rev. O. porary stress. There is enough due the U. Whitford, assisted by Rev. A. E. Main, person to meet all his obligations, but at the and the body was buried in the beautiful time when those obligations are to be paid, | Cemetery at River Bend. Thus is told in those ducs are not collectable. Whether he simplest outline, the story of a truly noble shall hire money, for a temporary relief, Nfe. To the casual reader the sketch is meager and uneventful; to those who knew which he must settle for himself. If he Mrs. Stanton best, it is crowded with images decides to do this for any purpose, we see no of nobble worth and is fragrant of memories reason why he should not include provisions | that are indeed precious. She was a woman for meeting his obligations to the Lord, as of large and affectionate heart, and none found a larger or warmer place with her than words, our contributions to the Lord's cause | little children. This made her particularly devoted to her own family. Here the mysteries of the discipline of stream were strangely wrought into her life. Blessed with five sons, she saw her first born, a

bought ticket going, and do this within thirty farewell to such a life; with gratitude for that such would be the case on a given Sab days after Conference. This will be a first- what it has been and still is to us, we cherish bath, and that on that occasion I would main in substantial accord with the known its sacred memories; with confident assur-

Persons using these "certificates" will pay ances of a blissful home on high, we reevery earthly experience by means of which lengthy sermon. Quite a number of Firstwe are made fit for heaven.

FROM SHILOH TO ALFRED IN OLDEN TIME.

We are indebted to Bro. Micajah Avars, of Shiloh, N. J., for a copy of an old journal from which we make some extracts concerning a journey made from that place to Alfred to attend the Conference in 1830, fifty-five years ago. The party consisted of Eld. Samuel Davis, and Hannah his wife, the latter keeping the journal from which these extracts are made; Abel Davis, son of Eld. Samuel Davis, and Abigail his wife, parents of the present Deacon A. B. Davis, of Shiloh; and Isaac Ayars and his wife, Anna S. Ayars, the latter a daughter of Eld. Samuel Davis, Isaac and Anna Ayars being the parents of the brother to whom we are indebted for this journal.

"Aug. 29, 1830, at the rising of the sun, we set out for the State of New York. Arrived at Philadelphia the same day at 5 o., staid all night at Prudence Perles's. 30th, set out from Philadelphia at near 10 o., went through Germantown, to the half way tayern, the sign of the Turk's head, Jacob C. Nuce, where we staid all night. 31st. set out at 5 o., went through Quakertown and of God and truth in that land. For this let Allentown to Lehigh water gap, and staid us labor and pray.

all night. Sept. 1st, set out again at 5 o., crossed Mexicana river, and the B:oad Mountain and Spring Mountain, and staid all night at Coningham. 2d, set out again, a branch of the Susquehannah; staid all and bring supplies to this locality. night. 4th, set out as usual, went through Towandy, crossed the Shenandoah river and sired, by addressing either of the officers of arrived at Newtown. Staid all night. Saw Charlotte Lucinda Inse. 5th, set out again. and arrived at Jones's tavern, and staid all night. 6th, set out again, and arrived at Eld. Daniel Babcock's at 2 o., very glad to stop traveling. 7th, staid at the Elder's all

day and night again. 8th, went to David

ought to be preached and taught, and repreach on the subject of baptism and the faith and practice of my denomination, then Sabbath, which I did, giving the leading ar. for the sake of my own freedom and the press our blinding tears and thank God for guments as briefly as I could, in a somewhat rights of the denomination, I will go where I can be loyal both to the Scriptures and to | my sense of justice to others, whom as well day people were in, and seemed much inas myself, I am bound to respect. "Subterested. After the service we went some six miles | stantial accord" is indefinite and variable. I

to the Big Sioux River, where I baptized know. But what it means in any given three new believers in the Lord Jesus Christ, an appeal to the sanctified sense and judgranging from 13 to 18 years of age, one a married sister. Believing it to be for the ment of Christian men.

best interest of the cause on this interesting mission field, we returned, after the baptism, to the house of one of the brethren, where I organized a Seventh-day Baptist Church, for the divine Word as a final test and standcaliing it by the name of Flandreau. This church adopted the Articles of Faith of the Seventh-day Baptist Church, of Dodge Centre, and a covenant drafted for the occasion. Brother J. M. Severance was chosen deacon, and Wm. A. Jones, clerk. As the Scriptures require that deacons shall first be proven, the matter of ordination was deferred until the occasion of the visit of Elder Main, in October next, when it is expected that it will take place.

Thus, another organization unfolds its banner of truth and light to the surrounding multitudes of that frontier settlement, and it is hoped and believed that it will be of great advantage, not only to the members composing this little church, but to the cause

Others from this place contemplate moving there. In my opinion, it is a desirable location for homes. Land is good and cheap, ranging from \$5 to \$8 per acre, according to next day was the Sabbath $-\tau \tilde{\varphi} \sigma \alpha \beta \beta \dot{\alpha} \tau \varphi$, went through Berwick, crossed the Susque. | location and improvements. Three railroad | the weekly Sabbath. 19:31. "That Sabbath day hannah, and went to the foot of North stations on the south, from five to ten miles Mountain, and staid all night. 3d, set out away, and two on the north, from fourteen cause it fell in the paschal festival. The day again at 5 o., and reached Ellis's tavern, at to sixteen miles away, afford a ready market

Further information can be had, if dethis church, at Flandreau, Moody County, Dakota. H. B. LEWIS. DODGE CENTRE, Sept. 1, 1885.

STRANGE LIBERTY

The Examiner, of New York, thinks that the fourteenth of the first month, and "the Stillman's, staid all night, all day and the the Andover Professors have no right to great Sabbath" on the next day was, therestating that Christ was c preparation for the weekly Sa

The day of his resurrectio from the day of the crucifix passage found in John stati length of time between thes the following: " Destroy this three days I will raise it up may be the statement on wh council founded their false is clear that they understood as meaning the same as " the in their request for a watch late. "Sir, we remember that said while he was yet alive, 'A T will rise again.' Comma that the sepulchre be made third day." Matt. 27: 63, 64. from the parasceve, or Fride Early in the morning of that was yet dark " Mary Magdale stone taken away from the se came and informed Peter an ciples, and followed these two conversing with the two angels and saw Jesus. 20: 1-14. C risen on the third day accordi I think now that I hav show that each of the four Gos considered prove that Christ the sixth day of the week and dead on the first day. The ried in expression and details as it does from four independ and giving their testimony a and more after the event places and to different audito in a wonderful degree. This counted for only as the genu of truthful men relating th story under the influence of th In all their statements bearing the subject of this discussion, all, but two seem not to harm rest and are both found in Ma days and three nights" and the Sabbath." One yields to a usage strange to our ears, an a proper and consistent usag One might, by starting his as these two, and by reckoning days contrary to biblical usa

4

ABOUT REDUCED FARES.

curing the benefits of the rates offered, &c. the committee. We repeat these announcements below:

1. To Eastern delégates, N. H. Langworthy, of Westerly, R. I., announces that exoursion rates will probably be obtained from Westerly or Stonington to New York. Also that arrangements have been made by which all who go by way of New York can buy tickets from that city to Alfred and return for \$8 50, via New York Lake Erie and Western Railroad. So far as announced, persons who desire the benefit of these arrangements have no need of any "certificates" either before starting, or at the Conference.

2. To delegates from the West, and to all who may take the Erie Road at any point announces:

for reduced fare," for the Clerk of the Conference to sign. Persons desiring these St., Chicago, Ill.

(2). Purchase your ticket at any office you | departed friend, it would be unselfishness. ' Ticket Agent's Certificate."

prattling child, drowned; another, a young man of promise, was stricken with fever and Questions are being asked of us about re- | died within a few weeks after graduation duced fare to .Conference, the mode of se- from the Westerly High School; and a third was killed by a runaway horse almost under As we have had nothing to do with making | her eyes; and at the time of her death only the arrangements, we have no knowledge of one remained. How much that mother them except that which is furnished us by heart suffered under these afflictions, and how much it there learned of the infinite compassion of God our Father, are alike known

only to Him. Mrs. Stanton was loyal, in a high degree, to her church and people. With God. Had her hands been able to perform

tribute to her excellence in this regard, as

faults; who that is human has not? Of these we need not speak. If we were to mention

please, and by any route to Alfred or Hor- This virtue in any life may justly cover a manifested it by rising for prayer. At one allegiance to creed or denomination: and usage of John, the Parasceve on which Christ nellsville, and have the agent who sells you multitude of faults and failings, while it can meeting seven unconverted persons arose for that men should be allowed freedom to teach was crucified need not be taken to be the the ticket fill up and sign the blank headed not but glorify every other virtue. It is the same object, a portion of them from by spoken or written word what they believe fourteenth, and this Gospel does not contra-

(3). Purchase return ticket at Alfred or | of God and the life of his true children. Hornellsville to the point at which you With a deep sense of personal loss we bid nance of baptism. Announcement was made I cannot preach and teach what I think respect to this question, they all agree in

staid all night."

James Dunham's, Samuel Yapp's, William Noble's, John Mills's, Eld. John Greene's, Zarah Ayars's, Josiah Ayars's and Azariah F. Randolph's.

On the 19th the party set out from Friendship for New Jersey, and "arrived safe Davis' journal to Alfred in the State of New York, and Friendship likewise, in the year 1830."

By invitation of some of the members of the church at Dodge Centre, Minnesota, who reown best of all, because to her it seemed of this church that I should respond to the standard of loyalty was no mean or sordid mentioned. There are three families of Sab- Seventh-day Baptists, and so on. one. As it was, how willingly she toiled and bath-keepers and a part of a fourth residing same spirit made her a faithful supporter of only one sermon by a Seventh-day Baptist between New York and Alfred, Bro. Ordway | ily. These words are written as a voluntary | Scandinavian mission) during the six years | cannot do so and be loyal to God's Bible, of their residence there. I at once began which is above all creeds, the manly course

blanks will please send their names and ad- a single virtue which overshadowed all faults the Spirit of the Lord was present, and while "Progressive Orthodoxy." dresses to Ira J. Ordway, 205 W. Madison and comprehended in itself all other virtues, the parents, members of the Dodge Centre and which destinguished the life of our dear | Church, took an earnest part in the meetings, the children became interested and

next night. 10th, went to Ray Green's and teach any doctrine contrary to the Andover fore, a double Sabbath. So Alford thinks, but

Creed, to which they have subscribed, any | this learned and candid scholar is constrained The journal for the next two days speaks more than a United States soldier has a to admit that "the narratives of the other of attending the "meetings," at which it right to transfer his allegiance to Queen three evangelists evidently intend to say that is said Elders "Satterlee and Stillman Victoria without changing his uniform, or a the Lord ate the passover at the ordinary lepreached." From the 13th to the 19th, the Roman Catholic priest to teach Protestant gal time, 'on the first day of unleavened party spent in Friendship, making their views, and remain a priest of the Roman bread when they killed the passover." "On the home at the house of W. B. Gillett, of Church. The Christian Union looks upon other hand Robinson, in his Harmony of the whom the journalist familiarly speaks as this opinion of the Examiner as manifesting Gospels, Lange, on Matthew, and Clark, in "Walter." In this vicinity, they visited a dangerous Romanizing tendency. It also Smith's Bible Dictionary, maintain with says, "D a preacher in any Protestant com- great clearness and force that John's acmunion believes that its standard is not ac- count of the day of the month on which cording to the Word of God, as interpreted Christ was crucified does not contradict that

> duty is plain; it is to remain in the church | ize with them. The question, in my opincomfortable thing to do."

could well attend, considering the busy sea- means be denied him; but Andover Semi-

by the Spirit and Providence of God, his of the others, and can be made to harmon-

case, it will not be difficult to determine, by

The Christian Union lays itself open to

the charge of grave injustice when it says that

the Examiner "substitutes a human creed

ard of truth," and violates an essential prin-

ciple of Protestantism. And it is strikingly

inconsistent in claiming to be an advocate

of Christian freedom of thought and action.

while it also recommends the work of Rev.

Mr. Crafts on the Sabbath, in which it is

held that Seventh day Baptists should be

compelled by law to regard Sunday, that is.

compelled to be disloyal to the "Word of

God as interpreted by the Spirit and Provi-

TIME OF THE CRUCIFIXION AND RESURBECTION

OF CHRIST.

NUMBER IV.

BY ALBERT WHITFORD.

The Gospel of John is explicit in reference

to the question under consideration. Christ

was crucified on "the preparation" and the

was an high day." It was a great day be-

merely of the holy convocation in a festival

week is called by John (7:37) "that great

day of the feast" and not "that great Sab-

bath." But "the day of preparation" is

also called "the preparation of the passover"

(19:14) and "the Jews' preparation day."

19:42. It might seem from the first of these

two passages this day was also a preparation

for eating the passover, and, if so, that the

Friday on which Christ was crucified was

A. E. MAIN.

dence of God."

in which he was born and bred, and exert all ion, is really one of the credibility of this part home" on the 28th, having been gone from | legitimate and proper influence to bring it, | of the narrative in the fourth Gospel, and home just one month. At the end of the in spite of its standards, into loyalty to I am fully persuaded that the wide and genjournal is this memorandum: "Hannah God's Bible and God's Spirit. He has no eral sense of the terms it here uses must right either to be silent or to run away be- yield to the positive statements of the three cause this is the simpler, easier, and more Synoptists. I need not notice further this discussion except in regard to the phrase That is to say, if a Baptist preacher becomes "the preparation of the passover." $\pi \alpha \rho \alpha$ a Pedobaptist, or a Pedobaptist a Baptist; if onevy, translated "the preparation," in 19: a Sabbath-keeper becomes an observer of the 14, and "the preparation day," in 19:42, is First day, or a Sunday-keeper turns to the synonymous with $\pi\rho\sigma\sigma\dot{\alpha}\beta\beta\alpha\tau\sigma\nu$, Fore-Sab-Sabbath; if a Unitarian accepts the doctrine | bath, (Mark 15: 42), as, in German, Samstag, of Christ's divinity, or one who has looked Saturday, is synonymous with Sonnabend upon Jesus as the eternal Son of God comes Sunday eve. According to Alford it was a a charity that was far-reaching, she loved her side in Moody County, Dakota, and by vote to look upon him as a mere man, each proper name in use for Friday even in the preacher must be allowed to remain in his apostles' time, as it was afterwards under its nearest conformed to the mind and will of call of the Missionary Board to go out and present church connections and official stand. Latin form of Parasceve. It was so called perform some missionary work, I left my ing, and, as a Baptist preacher teach Pedo- from the Jewish custom of preparing meals all that her heart devised for the good of the home on the 19th of August, and went to baptist doctrine and practice, as a First-day on that day for the Sabbath. See Josephus church, it would have been seen that her Flandreau, in the county and state above minister preach the faith and practice of Art. 16, 6, 2. In the later Hebrew of the Talmudists it bore the specific appel-It may be that the Andover Seminary lation of eve as being the eve of the Sabbath. how cheerfully she sacrificed, is known to there. They have been holding a Sabbath- ought not to have a creed for its Professors and, in the Syriac version of the New Tesmany whose pleasure it was to be associated school for some time, as there are a number to subscribe to; or the creed may be un- tament, it is translated by the like form for with her in society, and other work. This of children in these families, but have had scriptural. But it seems to me that if a eve and the corresponding word in Arabic Professor, having promised to teach accord. for eve was likewise the ancient name for the pastor and the devoted friend of his fam- minister (Eld. Sindall as he was passing to his ing to that creed, becomes satisfied that he Friday. See Robinson's Harmony. It would appear then that "the preparation of the passover" was not necessarily the prepara-(1). Obtain blank "Ticket Agent's Cer- learned by the experience of six years in the holding meetings on the Sabbath and First- to take is to resign his professorship. Free- tion for the passover, but the preparation tificate," on back of which is "Certificate pastoral relation. Mrs. Stanton had her day and on as many evenings as the people dom of speech and pen must not by any day of the passover, or Friday of the paschal week. In a like manner Ignatius calls the son of the year. It was soon evident that | nary has its rights as well as apostles of | weekly Sabbath in the festival week the Sab-

bath of the passover, and Socrates calls a I claim not to be second to the Christian | similar day the Sabbath of the festival. The Union in holding that loyalty to the Word, modern usage of Easter-Friday, Easter-Sun-Spirit and Providence of God is higher than day etc., is analagous to it. If this is the nearest akin to that love which is the essence First-day families. It was soon evident that to be the truth of God. But when my dict the others. But whatever may be the we should be permitted to attend the ordi- higher loyalty is opposed to the lower; when method of harmonizing the four Gospels in in reference to this question, stand neither the test of sch the judgment of common peop prove a fruitless and prejudicia more wise and just in weigh seemingly conflicting, to give s to the many clear and strong st to two or three that are more i may say in conclusion that of Peter recorded in Acts 10 Paul in 1 Cor. 15:4, that Chr the dead "on the third day" co view I have taken.

noring several clear and positi

to the contrary, build up a di

"I WANT TO BE, FAITH

It was "prayer-meeting or veterans of the cross were the converts. Sweet songs of Zi small room echo with praise. to be there. Still there seen enthusiasm, and prayers were They should have been man With much hesitancy the br There was no soul-inspiring praise for what the Lord had o Instead, many were the regret had been done for the Master, cluded with the remark, " faithful." Yes, they loved (trying, in a way, to be true to were good brethren, and the wore full of promise. Some be pillars in the church, but Earnest and half to find som they sadly remark, "I wan faithful." Now, brother, sis mean to discourage you, or ref integrity, and you will not te my homely exhortation, wil you ought to be faithful, for t inducements; besides, the swee growing in grace ought to b But really now, do you mean express that desire? If you d is heartless to say it. If you then you are really hungering after righteousness, and Chris "blessed," such "shall be fill a rich experience. Now Je truth, and if you are not "fil do not hunger and thirst, and was not true. Let me tell you 80, and some reasons why you isfied with your Christian exp 1. You do not keep the

should. You keep it, but not the day your thoughts are o you are planning for the week





to be preached and tanght, and rea substantial accord with the known nd practice of my denomination, then sake of my own freedom and the of the denomination, I will go where e loyal both to the Scriptures and to se of justice to others, whom as well If, I am bound to respect. "Subaccord" is indefinite and variable, I But what it means in any given will not be difficult to determine, by eal to the sanctified sense and judgf Christian men.

Christian Union lays itself open to rge of grave injustice when it says that iminer "substitutes a human creed divine Word as a final test and standruth," and violates an essential prin-Protestantism. And it is strikingly atent in claiming to be an advocate stian freedom of thought and action, also recommends the work of Rev. ntia on the Sabbath, in which it is at Seventh day Baptists should be ed by law to regard Sunday, that is, led to be disloyal to the "Word of interpreted by the Spirit and Provif Gad." A. E. MAIN.

THE CRUCIFIXION AND RESUBBRECTION OF CUBIST. NUMBER IV. BY ALBERT WHITFORD.

ospel of John is explicit in reference uestion under consideration. Christ ified on "the preparation" and the was the Subbath To Jappara. y Sabbath. 19:31. " That Sabbath-day ngh day." Is was a great day befell in the paschal festival. The day I the holy convocation in a festival called by John (7:37) "that great ne feast" and not "that great Sub-Bat""the day of preparation " is ed 5 the preparation of the passover" and "the Jews' preparation day." It might seem from the first of these nges this day was also a preparation ag the passover, and, if so, that the n which Christ was crucified was eenth of the first month, and "the whath " on the next day was, thereable Sabbath. So Alford thinks, but ied and candid scholar is constrained that "the narratives of the other ingeliats evidently intend to say that ate the passover at the ordinary lefon the first day of unleavened en they killed the passover.' "On the d Robinson, in his Harmony of the Lange, on Matthew, and Clark, in Bible Dictionary, maintain with arness and force that John's acthe day of the month on which s crucified does not contradict that iers, and can be made to harmonhem. The question, in my opin-Ily one of the credibility of this part arrative in the fourth Gospel, and persuaded that the wide and genof the terms it here uses must he positive statements of the three I need not notice further this except in regard to the phrase paration of the passever." $\pi \alpha \rho \alpha$ anslated "the breparation," in 19: the preparation day."in 19: 43, is us with apcoalfator. Fore-Sabk 15: 42), as, in German, Samstag. is synonymous with Sonnabend we. According to Alford it was a me in use for Friday even in the me, as it was afterwards under its n of Parasceve. It was so called lewish custom of preparing meals. y for the Sabbath. See Josephus 2. In the later Hebrew of the it bore the specific appelwe as being the eve of the Sabbath. e Syriac Version of the New Tesis translated by the like form for he corresponding word in Arabic as likewise the ancient name for See Robinson's Harmony. It pear then that "the preparation of er" was not necessarily the prenaraie passover, but the preparation passover, or Friday of the paschal a like manner Ignatius calls the ibath in the festival week the Saba passover, and Socrates calls a the Sabbath of the festival. The age of Easter-Friday, Easter-Sunanalagous to it. If this is the hn, the Parasceve on which Christ ad need not be taken to be the , and this Gospel does not contrahers. But whatever may be the harmonizing the four Gospels in this question, they all agree in

stating that Christ was crucified on the conversation is not "in heaven," but about preparation for the weekly Sabbath.

work, work, work, and perhaps pleasure The day of his resurrection was the third your reading is not such as to make you from the day of the crucifixion. The only spiritually minded; you read politics, and news, and stories, instead of the Bible and passage found in John stating directly the length of time between these two events is religious articles. the following: "Destroy this temple and in

2. You have no family altars, or if you three days I will raise it up." 2:19. This do, you have become very formal and cold may be the statement on which the Jewish | in the exercise. O, your lifeless, heartless council founded their false accusation. It prayers! And what about secret prayer? is clear that they understood "three days" as meaning the same as "the third day" for ommend your Saviour to others.

3. You do not embrace the whole world J. B. William', Hurvard, Neb., G. F.... in their request for a watch they said to Pilate. "Sir, we remember that that deceiver in your prayers and efforts. You know that the heathen, at home and abroad, are persaid while he was yet alive, 'After three days ishing, but you have no heart-burnings, no | will rise again.' Command, therefore, that the sepulchre be made sure until the anxiety for them. If you did, you would third day." Matt. 27: 63, 64. The third day manifest a missionary spirit. You would from the parasceve, or Friday, is Sunday. give more, and give frequently for missions. Early in the morning of that day "when it 4. You do not have a pious regard for was yet dark " Mary Magdalene " found the | God's despised truth. It gives you little or stone taken away from the sepulchre." they no pain to hear it lightly spoken of. You came and informed Peter and the other disare afraid of being called "illiberal" or ciples, and followed these two back, and while "sectarian," hence you make no aggressive conversing with the two angels turned herself | effort to win men to the truth.

and saw Jesus. 20: 1-14. Christ was found 5. You profess to be the friend of temrisen on the third day according to his word. (perance, and would feel a little hurt if any I think now that I hav shown conclusively one questioned it, yet you will not identify that each of the four Gospels separately yourself with the great reform and help on considered prove that Christ was crucified on the rising tide, for it is not yet popular the sixth day of the week and rose from the enough; besides, it would require some sacdead on the first day. The evidence is va | rifice on your part.

ried in expression and details, but, coming Lastly, your prayer is not "O Lord, reas it does from four independent witnesses, member Zion, for ive the sins of thy people, and giving their testimony a score of years and revive thy work." You are at ease in and more after the events in different Zion, and wonder why the minister does not places and to different auditors, harmonizes get the people to move. If they would, no in a wonderful degree. This cannot be ac- doubt your heart would warm up. counted for only as the genuine narratives You want to be more faithful, but all the of truthful men relating their wonderful time neglect the very means appointed to story under the influence of the Holy Spirit. secure to you the "joys of salvation." My

In all their statements bearing directly upon friend, you have just as much religion as the subject of this discussion, some thirty in your heart can hold. You have no room all, but two seem not to harmonize with the for any more. When you throw out the rest and are both found in Matthew; "three worldly rubbish that has been accumulating days and three nights" and "at the end of there for years, and then ask God to give his the Sabbath." One yields to the evidence of blessing, you will be unspeakably happy in a usage strange to our ears, and the other to his service. Your pravers will be fervent; a proper and consistent usage of a word. | your testimonies, hearty and soul-inspiring. One might, by starting his argument from | You will be faithful. H. D. CLARKE. these two, and by reckoning numbers of

WASHINGTON LETTER. (From our Regular Correspondent.) ASHINGTON, D. C., Sept. 4, 1885.

insulting a lady in a store on Seventh Street. He was released as soon as it was known that he was an attache of a foreign legation, for, according to a rule of international law, the representatives of foreign courts cannot be imprisioned.

> BECEIPTS FOR MISSIONARY SOCIETY. In August,

sale of China pictures, G F..... First Hopkinton Sabbath school, S. M. S.

Waterford Church, G. F. Second Hopkinton Church, L. M., to be named, G. F. Woodville Church, G. F. Mrs. Albert M. Clark, Clayville, N. Y.,

Second Brookfield Church, G. F..... B. D. B. Society, Milton, Wis., G. F.... Nile Church, G. F. Mrs. B. F. Rogers, Berlin, N. Y., M. M. Plainfield Sabbath-school, G. F.... 2 63 S. M. S. 8 37-Milton Excel Band, support one scholar in S. M. S. First Hopkinton Church, G. F

Ladies' Missionary Sceiety, G. F G. F C. Potter, Jr., Plainfield, N. J., G. F..... D. B., Church, Milton Junction, Hol. Mission Band, Groningen Station. . 60 00-Mrs D. D. Rogers, Daytona, Fla., M. M. Mabel S. Rogers, Ione M. Rogers,

100 00

90 00

5 00

25

20 00

21 43

5 00

2 25

1 80

-75

10 65

40 00

Dividend from Niantic Savings Bank, upon Permanent Fund account...... Dividend, First National Bank of Newport Union Hornellsville Missionary Mite Society, M. M. Fannie S. Jones, Dodge Centre, Minn., C. M. Geo. W. Hills, Dodge Centre, Minn., G. M..... First Alfred Church, G. F..... A. F. Randolph, Berea, W. Va., G. F.... Alice F. Randolph, ' • • • • Emory F. Randolph." William Threlkeld, F. M. Kildow, Anna Bee. H. D Sutton and wife, Berea, W. Va., G.

F..... Ladies Tract Society, Leonardsville, N. Y. Hol. M C. D. Potter, Adams Centre, G. F..... John Williams. • • • • • • • • Adams Church. • • • • • • • • • Farina Church. Mrs. Emcline Crandall, Westerly, R. I, G F..... Miss Susie E. Crandall, Westerly, R 1., Plainfield Church, G. F.... E. R. Pope. Treasurer Memorial Fund,

year ending Sept. 12, 1885.... 87 96 Ladies of Shiloh, Church, M. M.... 25 80 Shiloh Sabbath-school, S. M. S.... 40 00 Shiloh prayer meeting collections for

C. M.

Home Mews.

New York. ALFRED CENTRE.

The opening of the 50th year of Alfred Academy and University took place week before last, under most favorable auspices. The number of students in attendance is only limited by the facilities of the village for suitable rooming and boarding accommo-3 00 dations.

30 00 Mr. Wm. M. Alberti, who was reported as 2(0 seriously injured on the Erie Railroad a 8 00 number of weeks ago, is so far recovered as 21 97 to be able to go to New York on Tuesday Afghan territory. 6 84 | evening of this week. He was accompanied by President Allen.

10 00 Repairs on the church are progressing 3 65 22 69fairly well, and are a decided improvement on the interior appearance of the house. 7 11

Honorable Seymour Dexter, of Elmira, 1 00 who has been spending a few days in our 11 00 village, gave a very interesting talk, on a recent evening, in the Chapel Hall, on the 48 56 subject of the Building Loan Association.

New Jersey.

E. R.

PLAINFIELD.

1 00 Doctor Lewis found his health so much 1 09 impaired by his recent attack of the measles 46 55 that a season of rest before Conference was 10 00 deemed an absolute necessity. Accordingly, 9 1 0

he and his wife have gone to their old home 1 00 in Berlin, Wisconsin. The pulpit is being supplied mainly by the pastors of other churches in the city who are owing Dr. Lew-3 00 40 Ou is exchanges. 10

A number of our young people have gone **1 0**0 î 00 to Alfred to school. 1 00

Rhode Island. ASHAWAY.

The Bible-school picnic, held Aug. 25, was 20:00 a very pleasant affair in spite of the lowery 10 0 5 00 weather. In the morning, between six and 10 19 seven o'clock, carriages were seen gathering 8 00 up the members of the school. With their

baskets and boxes all were taken to Westerly and placed on board the steamer Julia. 24 79

At eight o'clock the steamer left the dock and steamed away to Watch Hill, thence to

Pays to Vol. No. Stonington, and across Fishers' Island Sound Mrs. Nathan Rogers, New London, Ct., 2 00 42 89 to Lyle's Beach, on Fishers' Island, where Daniel Lewis, New York, N. Y., 1 00 41 the party were landed, with their parcels, a Mrs. S. J. Buell, Norwich, Daniel G. Prosser. Petersburg, 2.00 41 52 2 00 42 26 little before ten o'clock; and the steamer con- | Seymour Dexter, Elmira, 5 40 41 86 tinued on her course. About one hundred Wm. R. Barber. Al:red Centre, Mrs. L. P Lewis, 1 0 0 41 52 1 00 42 26 and thirty landed, and in a rew minutes Orlando Burdick, Port Allegany, Pa. .2 00 41 52 were at the hotel. Mr. Greene, the Proprie- Belle W. Heinemann. Colgrove, 2.00 41 52C. C. Socwell, Chillicothe, Ill., 3 50 41 tor met the superintendent of the school and Frances M. Coon, " 1 50 41 - 52 Alfred Lowell. Northampton, 3 43 41 - 52 Harvey Brown, West Hallock. 2 00 41 52 rooms for the day, and all baskets and pack- H. D. Burdick 2 00 41 18 Mrs, M. Balloue, Dunlap 2 00 41 8 Robt. A. Greene, Lawn Ridge, 8 00 41 52 Groups were soon seen moving about the J. M. Spain, Crab Orchard, 2 00 42 Elias Dilday, Alto Pass, 8 75 42 13 B. W. Brown, Hebron, 2 00 42 26 Mrs. W. S Burdick, Utica, Wis., 2 00 41 52 10 50 42 13 J. G. Hull, Glad Brook, Iowa, Mrs. A. Barber, Worthington, Minn., 2 45 41 52 return for shelter. Showers continued to E. R. Kenyon, Ellsworth, Kan., 1 00 42 7 come at intervals throughout the day, and S. A. Watson, Diamond City, Mont., 2 00 41 88 Geo. Molyneux, Grimsby, Eng., 2 34 42 52 would have made it very uncomfortable, but

There was a very severe frost throughout Norfolk county, Mass., recently, which caused considerable damage.

Б

Foreign.

Only a few cases of cholera are reported at Parma, Italy.

Eighteen authenticated new cases of small pox were reported in Montreal on Saturday. The National Zeitung thinks diplomatic relations between Germany and Spain will be broken off unless Spain affords satisfaction for the Madrid affair.

The prospects of peace between England and Russia which have been the ground of congratulation the past week are disturbed by rumors of a Russo-Afghan engagement on

General DeCourcey, the French commander in Annam, telegraphs from Hue that serious disorders have occurred in Quilon and that numerous Christians have been massacred and a number of villages burned.

It is stated that the French government has requested England to investigate the circumstances attending the alleged murder of Oliver Pain by British officers in the Soudan, and to obtain the fullest possible information concerning the whole subject.

DIED.

In Little Genesee, N. Y., Aug. 30, 1885, BENJA-MIN C. MERRITT, in the 65th year of his age. He was a native of Rhode Island, but came to this place in early life. He experienced religion when young. In 1845 he was married to Sarah Edwards, who still survives him. G. W. B

LETTERS.

Mrs. Sarah A. Watson, R. W. Brown, Mrs. S. D. Millard. Wm. E Green, F. E. Williams, A. S. Burchard, L. D. Potter, S. E. Rogers, Mrs. W. Hargrave, Daniel Lewis, M. Mitchel, C. H. Hummel, C. D. Potter 3, A. E. Main, O. W. Pearson, Mrs. W Suits, Mrs. E. B. Eritz, Henry Lindenmeyr2, G. C. Sherman 3, Thos. Willson, J. M. Main, J. G. Hull. Erias Dilday, E. F. Cummings, Isabell Jones, A. F. Randolph, S. Babcock, M. G. Stillman, M. J. Whit ford, Mrs. G. W. Fries, M. A DuMass, Miss Helen Wadsworth, Mrs. Geo. H. Babcock, Mrs. Hattie O. Connor, Mrs. S. J. Buell, O. Maxson, Cora J. Wil liams, Sarah A. Kiug. J. B. Clark 2. Orlando Bur dick, R. D. Barber, C. A. S. Temple, H. VanDusen, P. A. Stillman, Mary E. Bass, E. C. Hume, Mrs. Edwin Bailey, Seymour Dexter, Mattie Ufford, Chas. F. Rassow, E. R. Kenyon, L. Coon, Mrs. Daniel G. Prosser, E R. Greene, Geo. H. Babcock, Wm. Heywood. James McKinney, E. P. L. Dow, A. F. Bar ber, L. T. Titsworth, Candace Ammons, E. A. Witter, Fanny J. Downey, Anna O. Wykman.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Per-sons sending money, the receipt of which is not du-ly acknowledged, should give us early notice of the

stand neither the test of scholarship, nor the judgment of common people, and would prove a fruitless and prejudicial effort. It is more wise and just in weighing evidence seemingly conflicting, to give greater weight to the many clear and strong statements than to two or three that are more intractable. may say in conclusion that the statement of Peter recorded in Acts 10: 40, and of Paul in 1 Cor. 15:4, that Christ rose from the dead "on the third day" corroborates the view I have taken.

days contrary to biblical usage, and by ig-

noring several clear and positive statements

to the contrary, build up a different theory

in reference to this question, but it would

SI WANT TO BE FAITHFUL."

It was "prayer-meeting evening." Old veterans of the cross were there, and young converts. Sweet songs of Zion made the small room echo with praise. It was good to be there. Still there seemed a lack of enthusiasm, and prayers were few and long. They should have been many and short. With much hesitancy the brethren spoke. praise for what the Lord had done for them. Instead, many were the regrets that so little cluded with the remark, "I want to be poses. Whether his resignation will be acfaithful." Yes, they loved God, and were cepted and the vacancy filled by another aptrying, in a way, to be true to him. They pointment seems in doubt. At all events be pillars in the church, but now, half in the United States will have no Minister to you ought to be faithful, for there are great to Austria what is the use keeping diplomatinducements; besides, the sweet privilege of | ic relations with Russia, Italy, France, Prusgrowing in grace ought to be appreciated. sia or indeed with any foreign country. express that desire? If you do not, then it past is Knight-erranty. It cut a very imis heartless to say it. If you do mean it, portant figure in European politics a hunafter righteousness, and Christ says such are | with its hand maidens, steam and electricity, a rich experience. Now Jesus spoke the lurch. While there may be an excuse for do not hunger and thirst, and your assertion | tions between the different armed camps of was not true. Let me tell you why I think the old world, there is no use for us to mainso, and some reasons why you are so dissatisfied with your Christian experience.

1. You do not keep the Sabbath as you | to this country are the idlest set of men imshould. You keep it, but not "holy." All aginable. They confine their diplomacy to the day your thoughts are quite worldly; flirtations and scandalous intrigues. Only you are planning for the week to come; your a few days ago one of them was arrested for

The cool weather of the last few days has brought many Washingtonians back from sea-shore and mountain. The President is expected in a few days and by the first of October Everybody, as she humbly calls Dea E. R. Crandall. Little Genesee, Work herself, will be back in the city. The Secre tary of the Interior is the only Cabinet officer who has remained in town the Summer through. His health appears to be excellent, he Ladies' Missionary Society, Ritchie, W. is looking fresh and ruddy, and is evidently a much stronger man than he was during the first few weeks of the present Administration. He is made of pretty tough fibre for | Second Alfred Church, G. F..... the number of office seekers he is compelled to see every day is very large and his work is exceedingly harrassing.

Secretary Bayard has been absent from the State Department very little. He has occasionally made a flying trip to his home in Wilmington, Delaware, but nearly every day has found him at his desk. While at his home in Wilmington last Sunday he had for his guest Mr. Keiley, the Minister of the There was no soul-inspiring testimony; no U.S. to Austria. Mr. Keiley though our represenative in law, is not in fact for the ruler of Austria refuses to receive him, and had been done for the Master, and each con- | the misssion is vacant to all intents and purwere good brethren, and the young people no such change is likely to occur at an early were full of promise. Some of them will day. Until something of the kind is done earnest and half to find something to say, Austria. The question naturally arises they eadly remark, "I want to be more whether the country suffers any detriment faithful." Now, brother, sister, I do not from the absence of a representative at mean to discourage you, or reflect upon your | Vienna. If we can get along for months integrity, and you will not take offense at | without a Minister, why not for years, and my homely exhortation, will you? Well, why not forever? If we need no minister But really now, do you mean it when you Diplomacy is indeed as much a thing of the then you are really hungering and thirsting | dred, or even fifty years ago, but journalism "blessed," such "shall be filled," and have has left old-fashioned Diplomacy in the truth, and if you are not "filled," then you keeping up the traditional diplomatic relatain expensive establishments in European capitals. The foreign ministers accredited

Shiloh Mite Society, collections for G. F. Shiloh Cnurch, Ladies of Farina Church M. M. Ladies' Aid Society of Farina, G. F Pawcatuck Church, special collection for Among the Jews, G. F.... Women of Plainfield Church, M M.... Miss Susan Church. Westerly, R. I., C. M. Ladies' Missionary Society, Ritchie, W. Va. G. F. Ladies' Missionary Society, Lost Creek, W. Va, G. F. Mrs. Lydia Burdick, Alden Minn., C M. J. R. Aldrews, Antonio, O. C. M..... Reported per L. C. Rogers: Harriet S. Rogers, Preston, N. Y., G. F..... 5 06 P. C. Kenyon, Greenheld Pa., G F. 10 00 Mrs. Wm. E. Goodrich, Greenfield, Pa., G. F. Anna Goodrich, Greenfield, Pa., G. F..... 1 00 Emma R. Stevens, Clifford, Pa., G. F..... Mary Burdick, Clifford, Pa., G. F. 100 Harriet A. Pierce, 1 00 •• N. Y., G. F..... Amy Dowse, Leonardsville, N. Y., 5 00 G. F.... Morel Coon, West Edmeston, N. Y., 50 G. F. J. P. Coon, and wife, West Edmes-N. Y., G\F 50 R. Brown and wife, West Edmes ton, N. Y., G. F. 150 O Champlain, West Edmeston, N. Y., G. F.... Ransom Stillman, West Edmeston, 50 N. Y., G. F.... 1 00 R. Maxson, West Edmeston, N. Y., G. F. Mrs. E. M. Maxson, West Edmes-50 Y., G. F. 1 25 Mrs. M. L. Potter, West Edmeston, N. Y., G. F. Eld. Clayton A. Burdick, West Ed-1 00 meston, N. Y., G. F. D. S. Maxson, West Edmeston, N. 50 Y., G. F. Mrs. L. C. Maxson, West Edmes ton, N. Y., G F. Mrs. C. L. Maxson, West Edmes-50 25 ton, N. Y., G. F.... 50 S. C. Clark, West Edmeston, N. Y., G. F. J. H. Burdick, West Edmeston, N. 50 Y., G. F. D. H. Burdick, West Edmeston, N. Y., G. F. Mary A. Burdick, West Edmeston, 50 N. Y., G. F. T. T. Burdick, wife and children, West Edmeston, N. Y., G. F., 1 85 Collection, Quarterly Meeting, Otselic, N. Y., G. F.... 9 51- 57 11 Ladies' Aid Society, of Independence, M. M., towards L. M., of Mrs. Caroline Green. Pawcatuck Church, G. F..... Total \$1.203 88 E. & O. E. A. L. CHESTEB, Treasurer.

45 50 5 00 offered him the use of one of his dining-3 00 ages were soon stored therein. 2 25island (which is about one mile wide and eight miles long) seeing the sights; but be-1 00 fore eleven o'clock showers caused them to

> for the shelter afforded by the deep piazzas and the large hall and dining rooms of the hotel. Just before four o'clock P. M., the steamer came in sight and the happy group of picnicers were on their way down the wharf. A sail of two hours took them back to Westerly. It is safe to say that all enjoyed the excursion and would like to go there when it is pleasant that they might look the island over.

> > Condensed Mews.

Domestic.

places in Michigan September 1st.

for grain looks gloomy.

President of Vassar College.

Crops were damaged by frost in several

Cold weather in Deadwood, Dakata, has

The Rev. Samuel W. Duncan, pastor of a

Baptist church in Rochester, has been elected

Secretary Manning met a small party of

bankers in the treasury building, New York

lately. The bankers gathered assurance from

the interview that the administration was a

culminated in a snow storm, and the outlook

WHOLESALE PROBUCE MARKET.

Review of the New York market for butter, chees etc., for the week ending September 5th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week, 38,179 packages exports, 9,804 packages. Over 6,000 packages of the exports went to the Continent, and were low grades Western butter costing, 10@18c. The market was steady and firm on all finest fresh make butter, and early in the week a slight advance was made for fine fresh full-flavored creamery make right from the churn, and sales were at 24c., but at the close there was more this style butter offering, and prices were easier. We quote:

Hancy. Fine. Faulty Creamery make..... 23@231 20@22 15@18 New State dairy fresh, 20@22 16@20 11@15 Summer firkins..... 18@20 15@18 11@15 CHEESE.—Receipts for the week, 99,031 boxes; exports, 37,208 boxes. This has been a gloomy week for the cheese trade Receipts were large, export trade very light, and at the close 40,000@50,000 boxes are being carried over unsold. Some sales were made early in the week of finest August make factories at 81c., but later 8c. was best price, with some sales reported at 74@74c., and best July makes at 7@74c. Only best marks of night milk unit in a desire to abolish the silver coinage | skims sold at 52@6c., and balance are on docks un

act at the next session of Congress. Colonel Herring of the Dominion Cattle Company, just in from the Indian Territory, says that all cattle have been removed from the Territory in conformity with President Cleveland's proclamation, except a few that may have strayed off during the round-up.

Major Aaron Shafford, the last surviving officer of the war of 1812, died at his residoz. dence in Waterville, Oneida Co., N. Y., Sept. 6th, in the ninety-ninth year of his age, having retained his mental faculties to the last. He was born in Cheshire, Mass., 12 50 March 18, 1787, and was six years of age 200 00 when his father, one of the pioneer settlers of Oneida county, N. Y., settled in what is now the town of Augusta. In 1801 they quality property. settled in Waterville, which was ever after his residence.

sold. We quote: Fine. Faulty Fancy. Factory, full cream... 74@ 8 7 @71 4 @ 6 Night's milk Skimmed..... 510 6 8 @4 1 @ 24 Eggs.-Receipts for the week, 8,891 barrels, and 7,971 cases. All fresh stock sold quick at 17c. for near-by marks, and 15@16c. for best marks Western and Canadas. Held stock was slow at 12@14c. per

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

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



WESTERLY, R. I., Aug. 81, 1885.

Selected Miscellany.

SABBATH BELLS.

The old man sits in his easy chair. And his ear has caught the ringing Of many a church-bell far and near, Their own sweet music singing. And his head sinks low on his aged breast, While his thoughts far back are reaching To the Sabbath morn of his boyish days, And a mother's sacred teaching.

6

/

A few years later, and lo, the bells A merrier strain were pealing, And heavenward bore the marriage vow Which his manhood's joy was sealing. But the old man's eyes are dimming now, As memory holds before him The sad, sad picture of later years, When the tide of grief rolled o'er him

When the bells were tolling for loved ones gone For the wife, for the sons and daughters, Who, one by one, from his home went out, And down into death's dark waters. But the aged heart has still one joy Which his old life daily blesses, And his eyes grow bright and his pulses warm 'Neath a grandchild's sweet caresses.

But the old man wakes from his reverie, And his dear old face is smiling, While the child with the serious eye reads on, The Sabbath hours beguiling. Ah, bells once more will ring for him, When the heavenly hand shall sever The cord of life, and his freed soul flies To dwell with his own forever.

WHO STOLE THE THIMBLE S

"Pet Hopkins, I'll thank you for my thimble." The little girl spoke in an angry, commanding voice, and a dark scowl marred her usually bright face.

Pet Hopkins looked up quickly from her sewing with a surprised wonder deepening brilliant flowers, for the dainty misses about | tioning them. her were all dressed handsomely, and chatted lifted her earnest eyes from the seam she where to put her needle. was sewing. She usually came early and "I wouldn't care so much, mamma," she ver her sensitive face and a mist of tears | like the rest?" filled her eyes:

I'm sitting down, and they can't see where | thimble. my stockings are darned."

the pains of poverty.

with my pretty silver thimble on her finger, ings. and says she don't know where it is! You We must change our standards of living, all heard her say she hadn't a thimble, didn't and learn to rate people at what they are,

you?" clustering around poor, bewildered Pet.

had bought her one since, do you think she | baubles the mob scrambles for; and still othknow how to spend. "If you didn't steal my by their wealth. thimble, Pet Hopkins," she continued, see if it is like mine."

girl," faltered Pet.

it this morning," answered Pet, as she slipped | tian Advocate. the thimble from her finger and handed it to Delia.

"Oh! what awful stories you do tell, Pet Hopkins," said Delia, as she examined the thimble. "This is my very thimble; I know it by the little vine about it."

She calmly placed it on her finger as she spoke, and walked to her seat with a very injured air, while the other little girls clustered about her and talked very excitedly about the forlorn child in the corner.

"I think we ought to tell Miss Alice," said one decidedly. "She ought to know what kind of girls she has in the class." "No," said Delia, reflectively. "I'm willing to forgive her as long as I've got my

thimble back.

"But she may take other thimbles." "I guess this lesson will be s'fficient," said Delia, loud enough for Pet to hear.

When Miss Alice entered the room she in her blue eyes. She was plainly dressed, discovered that something had occurred to so plainly, in fact, that she reminded one disturb the children, but as none of them of a little woodland violet in a garden of brought complaints to her she forebore ques-

Poor little Pet was obliged to sew her seam merrily with each other, while Pet sat by over twice that afternoon, because the tears herself at one side of the room, and scarcely | blinded her so that she could scarcely see

took her seat before the rest arrived, re- said; as she laid her head on her mother's maining in her quiet little corner until her | loving breast and sobbed out her grief, companions had all departed. Once, when | "only it was your thimble, when you were Miss Alice asked her why she always remain- | a little girl, and I meant to be so careful of ed sitting while the other children were it. I wonder if it was a punishment 'cause I present, she answered, while a flush crept | was so proud of having a real silver thimble,

When Delia reached home that night she, "My old dress don't look so shabby when too, told her mother all about the lost

"It is very strange," said Mrs. Eller Miss Alice respected the child's desire to when Delia had finished. "I always sup-Delia."

the bold little thief, girls. There she sits many to be content with simple surround- for them, and what an honor it was to win, cannot compete with Europe in the manu-

and not at what they have. This is a mon-"Yes, we did," answered the children, | ey-worshiping age; men of vicious principles, through the clink of gold, summon "Well" continued Delia, "If her mother | hosts of admirers; others are tolerated for the would have bought a silver one? Washer- | ers are permitted to occupy posts of honor in women don't have more money than they | the church and state, which they only obtain

Men live in the fear of gold, and not of "you'd just as soon I'd look at it close and God, and ask the honor of man, and not the honor that cometh from above. There should "It was mamma's when she was a little be a return to more simple, more honest ways of living. It should be deemed dishonorable "A likely story," sneered Delia. "Why to live beyond one's means; no man should be didn't you bring it before ? Let me see | encouraged to spend a feverish year in luxury at the risk of breaking down and making "It was mislaid, and mamma just found | a dishonarable ending. - Pittsburgh Chris-

ONLY, YET ALL.

FRANCES R. HAVERGAL.

Only a mortal's powers Weak at their fullest strength: Only a few swift, flashing hours, Short at their fullest length.

Only one heart to give, Only one voice to use, Only one life to live, And only one to lose.

Poor is my best, and small. How could I dare divide? Surely my Lord shall have it ali He shall not be denied.

All, far more I owe Than all I have to bring. All, for my Saviour loves me so, All for I love my king.

All, for it is his own; He gave the tiny store: All, for it must be his alone,

All, for I have no more. All, for the last and least

He stoopeth to uplift, The altar of the Great High Priest Shall anctify my gift.

-Baptist Weekly.

HOW TO RUN.

"Come and have a talk with me, Fred if ou are not busy, " said his grandfather. "Yes, sir, I'm learning my hymn, but I

shall be done in a minute. "Finish it first, then, my boy."

Fred had been lolling in the pleasant, vineshaded piazza, with a quick eye for everything bright and sweet in the flowers about him, and an answering whistle for every look back over our failings but to attract as little attention as possible after posed that Pet was one of the most honest Things had not looked favorable to the that, for her own experience had taught her little girls in town. Let me see your thimble, memorizing of the hymn, or anything else, but after his grandfather's words he gave Delia opened the work-basket and handed his attention more fully to it.

and what was the reward to the victor? "A crown of laurel leaves."

"Yes, to fade in a few hours. And what is your crown in the hymn?"

"An immortal crown," said Fred with a sober voice.

"A crown given by the great King, who in giving it declares you his heir-heir to the immortal glory and a dweller in his eternal home. A crown well worth striving for.

'A cloud of witnesses around Hold thee in full survey.

"I have often," went on grandfather, "tried to picture to myself the scene of one of those old time race-courses. The racers with their well-trained bodies, brought into the highest condition of health and vigor by wisely ordered exercise, and a resolute abstaining from every thing in the way of selfindulgence. And the great concourse of spectators gathered from far and near to witness the contest-no wonder the eyes of the racers gleamed and they stretched every nerve in the struggle to be the winner. But what a poor prize for so much effort ! Have you ever thought, Fred, of the cloud of wit-

"No, I haven't grandfather." He had forgotton to listen for birds or to watch the glancing of the sunbeams on the grass, in his half feeling of awe at the wideness of the subject his hymn was opening out before him.

crown for us with his blood, " said grandfather in reverent voice, "but the holy angels, and, I think the whole noble army of saints and martyrs who have finished their course and are now rejoicing in their crown, and every friend who loves you, and every person whose race-course in any way lies beside yours, all these will watch you in the performance of everything you undertake in life. If you are to become a scholar, they will watch to see if all your powers of heart and brain are put forth in the grand effort to use your gifts for the glory of God. If you would become a merchant, keen eyes will be upon you to mark that you are pure and upright in all your dealings. And if you labor with your hands look well to them, for their every rise and fall will be under searching eyes ready to take note whether all you do is for the glory of God. It is a fearful thought, Fred, to any whose aspirations are not of the highest, that myriads of eyes which no man can number, are on him. "But the Lord, who has tender compassion on our weaknesses knows how we falter and stumble. So he encourages us not to

'Forget the steps already trod,

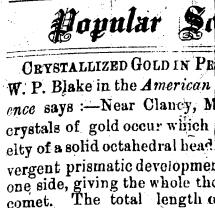
And onward urge thy way. "Onward urge-onward. Not stopping

facture of glass, is because of the difference in the price of labor. Just as artistic work can be done here, but in Bohemia, for instance, the peasantry, who are taught the glass business from the cradle, visit the manufacturing towns in the valleys in the Sum. mer and take a load of goods to their mountain homes. They are charged with this, and during the Winter they cut the glass with their little foot-wheels, and go again the next Summer for a fresh stock. But curious enough, notwithstanding the gene-ral excellence of foreign work, thinest bottle ware usually has one defect. The glass stoppers are nearly always loose. They seem to fit tightly, but they do not, and very often this point is one of the highest importance in preserving liquids from evaporation.

A FAITHFUL GOD.

-Boston Globe.

The Bible repeatedly assures us that "God is faithful." This is a most precious thought. We cannot rightly appreciate it until we have dwelt upon it a great deal. And not only is it necessary for us to thoroughly ponder this grand truth in order to form a proper estimate of its value, but. we need to meet much of such experience as grows out of the unfaithfulness of our fellow-men. The sad and bitter experiences, which we have been frequently subjected to by the insincerity and treachery of supposed friends must supplement our thoughts of God's faithfulness, if we would sweetly and deeply appreciete the profound fidelity of our divine Father. When our hearts have been saddened and sickened by the stunning shocks which have come upon us through a revelation of the inconstancy of trusted supporters, it has been an unspeakable relief to look toward God, and feel that in Him we had a friend whose faithfulness never falters. O, what a deep and ecstatic joy has throbbed every fibre of the soul as we have thus contemplated the immovable fidelity of God towards us! He has kept every promise which He ever made. Some of his promises were made thousands of years ago. All of them have stood on record for many centuries, and yet they are always as fresh and firm as though they were given but yesterday. They have been constantly renewed by their uninterrupted and complete fulfillment. God never gets tired of fulfilling the same promises, over and over again to the same person; and hence He never grows weary of being faithful to the same individual. But how different it is with us! We sometimes feel that it is rather too monotonous and wearisome to keep making promises to the same person and fulfill them without deviation. And after we have made



1 of an inch. From Son

small brilliant prisms of gold

Under the microscope they hexagonal prisms, terminate

ends with a pyramid. They

prismatic crystals obtained

digesting gold amalgam i

THE great sand dunes alo many rivers, and particula shores at the southern end gan, are due to the presence phila, Arenaria, or sand-ga which possess a remarkable p up moisture. Indeed, it n called a miniature water-pun to keep the earth wet for around it. This wet earth c the drifting sand. The proc grass growing and the sand

a great sand dune is the resu THE PRIMITIVE MAN.-

Science Monthly indulges i startling reflections concerni age of man, apropos of cert rude flint weapons that ha found. We know that Ags an extinct species of fish afte scale; but we are really put this writer can deduce from flint the conclusion that "a hairy creature." He s: want to get a genuine, unad tive man, we must go farth than the mere trifle of 250,0 Dr. Croll and the cosmic ast erously provide us, for pre-g We must turn away to the earlier fire-split flints which geois-undaunted mortal !--cover among the miocene st caire de Beauce. These flir origin at all, were fashioned and still more, hairy creat fairly claim to be consider primitive: -- So rude are they dently artificial, one disting ogist will not admit they ca human; he will have it t

certain promises we rather hesitate to have them put on record because we want to reserve the privilege of making some alterations. But it is not so with God. Every promise that He ever made, He has been perfectly willing to have it recorded just as He uttered it. And there He has been glad to have it stand, during all coming ages. He has never seen any reason why He should alter or amend any promise or declaration that He made thousands of years ago. Hence He is just as willing to fulfill His pledges to day as He was when He gave them. He takes nothing back nor adds anything to what He has already said. There is a solid and eternal permanence to all that He has said. O, faithful Father! we adore thee for the constancy of thy grace and the fidelity of

nesses who hold your life-race in full survey?" "Not only the Lord, who bought the

This was how the little class came to be formed. The benevolent mammas of the | the thimble to her mother. village discovered in Alice Hartman a worthy "Why, Delia," exclaimed Mrs. Eller, length, going toward him as he sat in the young lady struggling with poverty, utterly the moment she had taken the thimble, doorway. "Mother always likes me to learn wisely concluded that it would be kinder to after all." provide her with easy employment than to ______ surely thought it was mine," sobbed hour every afternoon in her own tidy little | thimble for her." parlor. Each of the mammas present was able children in this one particular branch. The little ones could read and write quite nicely. The most of them could dance very graceof them could use a thimble.

And so the class began with a dozen little girls, each carrying a tiny work-basket con- I do?" taining wee scissors, needle-pad, patch-work, that her little girl should learn to sew, and the whole class." as she had no time to teach her, she made arrangements to do Miss Alice's washing if humbly. "Do you know, mamma, she never she would allow Pet to join the class.

ominous silence, broken at last by one little afternoon." girl timidly suggesting the thumb.

"You all have thimbles, have you not?" asked Alice, and instantly half a dozen bright | and Miss Alice listened in grave surprise. new thimbles were triumphantly disclosed to view.

"Now," said Miss Alice, smiling, "you may each place your thimble on the finger | how you can." where you think it will do the most service.'

asked May Anson why she placed her thim- two little girls sobbed together; and though ble on her little finger.

"'Cause it's most out of the way there," answered the child.

"And you, Pet, where did you put your eyes.-Interior. thimble?"

"I haven't got any thimble to put on at all," answered Pet, shrinking farther back into the corner.

It was the beginning of the third lesson,

thimble."

them quite severely.

ble, Pet Hopkins?" exclaimed Delia in a ings they need to keep them from want and "That's a good way-the only way, unless

alone in the world, and without the health | "this is not your thimble. O my child, what | a hymn by heart on Sunday afternoon." or strength to endure hard labor. They have you done? You have been the thief,

present her with money. Upon holding a consultation they decided that she must have ket; and, anyhow, Pet must have stolen it, a sewing class of little girls, to meet for an for her mother couldn't afford to get a silver

"My child," said Mrs. Eller, solemnly, to contribute to the class one little pupil, | "you have made yourself and poor little Pet and some of them two. When they came to a great deal of trouble by your hasty condiscuss the matter more fully they were clusion. It is just possible that you may amazed at the general ignorance of their | have slipped your thimble in your pocket." "Oh, no, I didn't," said Delia, decidedly.

"I always put it in my basket."

She slipped her hand in her pocket as she fully; some of them could sing and play casy | spoke, and an exceedingly foolish look spread accompaniments on the piano; but not one over her face as she drew it forth and displayed the missing thimble.

"Oh, mamma," she sobbed, "what shall

"There is only one thing for you to do, my and dainty silver thimble. Pet's mother dear. You must take Pet's thimble to her was very poor, but she was quite desirous to-morrow, and ask her forgiveness before

"I will, mamma," answered the little girl, told Miss Alice a word about it. She just let When Miss Alice asked the class which me keep the thimble when I said it was finger should wear the thimble, there was an mine, and sat there, looking so sorry all the

> The next afternoon Delia told the whole story about the thimble before the class, | don't they?"

"I stole your thimble, Pet," said Delia, standing humbly before Pet. "I am so sorry. I wish you could forgive me, but I don't see

Then, as she glanced down the class, she put her arms around Delia's neck, and the the other little girls could not have told what

they were crying for, they all joined in the chorus, while Miss Alice slyly wiped her own

LIVING TOO FAST.

Men are living too fast. Idleness and in-

and simple fare which once satisfied the well- loiter. Pet looked up in surprise, but as she had | to-do; the young clerk must live in a house no idea where the young lady's thimble was, about as luxuriously furnished as his em-"Don't you intend to hand me my thim- attire. By thus doing, they waste the sav- bound to win ?"

There was a touch of fretfulness in Fred's tone, which might mean that he did not quite agree with mother in her liking.

"It's a good plan," said grandfather, warmly. "But you are sure you have it by heart?"

"I guess so," said Fred, and he repeated the lines in a spiritless way.

"Why, Fred, your mother must have had her mind on inspiring you with noble purposes when she set you to learn that, "said grandfather.

> "Awake my soul, stretch every nerve, And press with vigor on.

"The old man's eyes kindled, and his voice rang out with unwonted energy as he repeated the lines over again, adding :

its fullest life, to stretch every nerve, strain every muscle, put forth its strongest effort, which saves to the uttermost, will find en-

thought of the next lines, "because of the this to the beauty of a life consecrated from race, I suppose :"

"A heavenly race demands thy zeal, And an immortal crown.

"Yes, " said his grandfather. "Did you ever run a race, Fred ?"

"Sometimes," said Fred. "All boys do,

"I hope so. I like to see boys run. But how do they do it? Did you saunter up to the starting point a few moments after the has ever been brought out in the glass world was given, and then did you go along at line," said the clerk, as he handed the re-

"Not exactly," said Fred laughing. make a poor showing at the goal, I fancy." "You are right; but how many seem to run just so in the heavenly race. They have | little tumblers with it." to be urged, almost dragged, to the starting

point. And they are ready to step aside for any worldly interest and pleasure which may window are all known. They are in three Christianity are secret disciples. For some beckon to them. They do not bring to it styles-the Roman, so called from its re- reason, they have judged sufficient, they one-half the energy which they consider nec- semblance to the old Roman pedestals; the have never publicly confessed Christ. and

"Pet Hopkins, I'll thank you for my pers of our cities scorn the patched garments for a season, and then begin to lag and engraved, or cut; the cut glass, of course, readily admit that a profession by word of

"That's no way to win a race," said Fred between cut glass and engraved glass, which often little significance, because the life does "We boys listen with all our ears for the may not be understood, is just this: The not comport with the profession, yet the imshe did not hand it to her. All the girls in ployer, though he steal to support his estab- word, and then we put out for all we are work upon each is done by means of rapidly- portance of a public confession of Christ the room looked at Pet expectantly, some of lishment; the servants rival their mistresses worth, I tell you! And tug our best-out revolving wheels, varying in size from one- ought to be felt by all who are seeking to do in the costliness and elaborateness of their of breath; but who cares for that when he's eight inch to five inches in diameter. But his will. Our Lord himself requires this.

louder key, her face flushing up with anger. ruin. The young couple who begin a home you want to become an object of ridicule and be polished up before it is finished, while ther which is in heaven." It is not a light up to make a total failure. Do you remember engraving is done with copper wheels mois- matter to neglect obeying a requirement disciples. -Bapthose who have labored for years; and there the races in the Olympic games? How tened with emery powder and oil, and is not which he has laid on his disciples.—Bap-She don't know where it is! Just hear is an utter unwillingness on the part of too they spent weeks and months in prepairing polished. The chief reason why America tist Weekly.

to look back or to waste time in the indulgence of useless regrets, but pressing on full. of faith and, hope, for

"Tis God's all animating voice That calls thee from on high; 'Tis his own hand presents the prize To thine uplifted eye.'"

"You think it a war cry, grandfather, said Fred, looking reverently at the faded eyes lifted up with a light that seemed to come from afar. The gray hair shaded them softly. It came into the boy's mind to wonder how soon the crown might be laid upon it, the promised reward for life's race well

Fred slowly re-read the hymn, and then said:

"I told you I knew it by heart, grandfather, but that was a mistake. I only knew the words, and there was no heart about it. But it is full of heart and life to me now." "Take it for your war-cry, my dear boy.

There are many who will go halting and "For what? Why is the soul to awake to stumbling all the way to heaven's gates who yet, through the abundant grace of Christ, and press, pant, fight, toil on, with all its vigor ? What is it for ?" "Why, " said Fred, a little stirred as he its very morning to the blessed service whose ways are ways of pleasantness, brightened and cheered every step by that all-animating voice. Yes, keep the hymn for your war

CURIOSITIES IN BOTTLES.

cry, Fred. "-The New York Observer.

"Here is one of the neatest things that how you can." And Pet, without a thought of the eyes some one on the way, or to look at anything to speak to that interested you?"

on one part was the name of a business firm Any one who ran a race in that style would | can have his name etched on here by hydrofluoric acid, and whenever he sells a bottle of medicine he can give away one of these

the cut work is done by wheels made of | He declares "Whosover will confess Me be-Scotch stone called "oredlief," and has to fore men him will I confess before my Fa-be polished up before it is finished, while ther which is in heaven." It is not a light

thy love!—*Christian Secretary*. HOPE. BY S. O. JAMES. 'Tis the soul's anchor sure

When the loud billows surge And sin's wild ocean palls the heart Like funeral dirge.

'Tis sweet to hope in God! His mercy's like the rain; Our hearts, the parched, unfruitful clod. The arid plain.

Oh! drink the gracious draught, And seek a better mood: Offer best pay that mortals bring, Sweet gratitude.

His stripes may give thee pain, Yet kiss the chastening rod; Yea, kiss his hand; weep not in vain, But hope in God.

CONFESSING CHRIST.

It is often said that actions speak louder than words, but it is forgotten that we need to know for what they testify. It is not unand its address. "You see, a druggist common for the upright life of a man who is not a church member to be used as a foil against Christian appeals. He does not "profess to be a Christian" and yet there is that in his daily life which shames many who The huge bottles which, filled with col- do. In many such cases the men whose ored liquids, are seen in every drug store lives are thus sought to be used to disparage essary to any business enterprise in which pineapple, also named from its shape; and not being known as his followers the world and Miss Alice was in the next room when Delia Eller spoke up sharply: "Det Herbing Unit to be and discontent. The very pau-who make a fair and vigorous start, run well it is made. These show bottles are plain, Therefere, while we may in certain cases being the most expensive. The difference mouth or by uniting with the church has

the handiwork of the grea thropoid ape of that early however, is nothing more th hair-splitting; for what d whether you call the animal those exceedingly rough and plements a manlike ape or an being? When you have g who can light a fire, and pr facture for himself a conven you may be sure that m with all his glorious and a ties-cannibal or otherwisewhere close by, just round

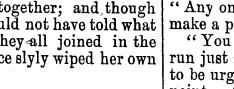
A PURIFIEB. - Those of a

(Inristian Union.

have traveled on the M know how turbid the water have see people tie a bit of a let it down into a tumble swing it about a little, afte tion the liquid becomes as Recently the matter has be amined into and reported P. T. Austen and F. A. W College. In their experim of a grain to the liter (or grains to the gallon) cause and settling of the impuri Brunswick, N. J., water. Do ty may well be used as a rul of alum is too small to to the taste, or to exert a action. The alum may be ing water by filtration. amount be added to turbid v tered through ordinary pap culty, and yields a brilliant which there is no trace of su It is not necessary to let it tration, as the action of the ate. The simplest filter quantities of water is a t which is stuffed with cotto is the best, as it can be so The plug of cotton should inches thick, and may be a ring of wood fitted into t pipe. For household purpe funnel may be used, or a fil by cutting off the bottom of other bottle. The neck of bottle is to be plugged wit should first be worked in w move the adhering air, and It should be packed in quit at a time, until it forms a la inches thick. To insure amount of alum used it is solution of half an ounce of of water. Dissolve the boiling water, pour this in ure, and fill up with cold 2 properly labeled bottle. of this solution, or a scant contain two and three-tenth which is the quantity for a It is not important to be ver

Analysis shows that the clarified but purified by t

the quantity would be he





Poyular Science.

CRYSTALLIZED GOLD IN PRISMATIC FORMS. W P. Blake in the American Journal of Science says :-- Near Clancy, Montana, minute crystals of gold occur which present the noveity of a solid octahedral head, with a long divergent prismatic development of the gold on one side, giving the whole the appearance of a comet. The total length of the crystal is t of an inch. From Sonora, California, small brilliant prisms of gold were obtained. Under the microscope they are seen to be onds with a pyramid. They resemble the Trismatic crystals obtained by Chester, by igesting gold amalgam in nitric acid.

THE great sand dunes along the banks of many rivers, and particularly along the shores at the southern end of Lake Michigan, are due to the presence of the Ammophila, Arenaria, or sand-gathering grass, to keep the earth wet for several inches around it. This wet earth catches and holds the drifting sand. The process goes on, the grass growing and the sand collecting until a great sand dune is the result.

THE PRIMITIVE MAN.—The Popular in favor of the new system. He will need Science Monthly indulges in some rather in his preaching not only to state strong startling reflections concerning the supposed reasons for adopting the plan; he will also ag of man, apropos of certain exceedingly mide flint weapons that have been lately need to meet objections which different infound. We know that Agassiz could draw dividuals will bring forward to excuse them an extinct species of fish after seeing a single selves from making a pledge. One will say scale; but we are really puzzled to see how that it is difficult to decide how much to this writer can deduce from the shape of a flint the conclusion that it was made by give. But if you are convinced of the cor-" a hairy creature. "" He says : "No ; if we rectness of the principle, it must be that want to get a genuine, unadulterated primithere is some amount which you are morally tive man, we must go farther back in time certain you can give. For example you are than the mere trifle of 250,000 years, which doubtful whether or not you can give one Dr. Croll and the cosmic astronomers so generously provide us, for pre-glacial humanity. dollar a week; but you are certain you can We must turn away to the immeasurably give half a dollar-then give that, and make earlier fire-split flints which the Abbe Buradditions if you are able. Almost anyone geois-undaunted mortal !--ventured to discan make an estimate of usual income and cover among the miocene strata of the Calnecessary expenses, which, if not exact, will eaire de Beauce. These flints, if of human origin at all, were fashioned by some naked, be nearly accurate. A very good rule to and still more, hairy creature, who might recommend to all is, that they make such a fairly claim to be considered as genuinely pledge as they honestly think is sufficient, and primitive. So rude are they that though eviarrange their other expenses accordingly. dently artificial, one distinguished archæologist will not admit they can be in any way Some will object that it is too much trouhuman; he will have it that they were conquering and to conquer. ble to make these estimates and pledges, the handiwork of the great European anand to bring the money every Sabbath. That thropoid ape of that early period. This. however, is nothing more than very delicate objection I consider to be a recommendation: we have not taken nearly trouble enough; hair-splitting; for what does it matter whether you call the animal that fashioned the Lord expects us to take trouble and to those exceedingly rough and fire-marked imfind it a pleasure. My only fear is that you plements a manlike ape or an ape-like human will not take the trouble you ought to take, being? When you have got to a monkey that in some careless manner you will put who can light a fire, and proceed to manufacture for himself a convenient implement, down fifty cents, or a dollar without any vou may be sure that man, noble man, thought at all. If ladies will take as much with all his glorious and admirable facul trouble as they take to match the trimmings ties-cannibal or otherwise-is lurking somefor one dress to which they patiently devote where close by, just round the corner. "two or three mornings, the question of how Christian Union. much would be settled, and rightly settled; A PURIFIRE.—Those of our readers who if gentlemen will devote as much time to it have traveled on the Mississippi River as they devote to selecting cigars or to choosknow how turbid the water is, and they may ing a new coat, proper decisions would be have see people tie a bit of alum to a thread. let it down into a tumbler of water, and reached. swing it about a little, after which opera-Some will object, saying, what I can give tion the liquid becomes as clear as crystal. is so little, that it is not worth while to take Recently the matter has been carefully exthe pledge and keep the account. But one amined into and reported upon by Profs. P. T. Austen and F. A. Wilder, of Rutgers of the chief recommendations of the system College. In their experiments, two-tenths is that it swells small gifts into a large of a grain to the liter (one and one-fifth volume, and adds. Can you discover that grains to the gallon) caused the separation your obligation to give a little, if it is all and settling of the impurities in the New Brunswick, N. J., water. Double this quanti- | you can afford, is any less real than the obty may well be used as a rule. This amount | ligation of one who can give largely? In the of alum is too small to be perceptible parable of the talents, which servant was to the taste, or to exert any physiological condemned? It was he who had but one talent; action. The alum may be used in clarify so little that he went and hid it in the earth! ing water by filtration. If a very small Among those who cast their gifts into the amount be added to turbid water it can be filtered through ordinary paper without diffitreasury while Christ looked on, who was culty, and yields a brilliant clear filtrate, in commended? It was the poor widow who which there is no trace of suspended matter cast in two mites which make a farthing. It is not necessary to let it stand before fil The pressure of hard times will be urged tration, as the action of the alum is immediate. The simplest filter for considerable as an objection; but do not limit your requantities of water is a tube, one end of trenchments to your benevolence. It is not 52 pp. which is stuffed with cotton. A drain pipe very consistent for a Christian to stop givis the best, as it can be so easily cleansed. ing, and keep up all other outlays to the old An Appeal for the Restoration of the Bible Sabbath The plug of cotton should be two or three inches thick, and may be kept in place by standard. a ring of wood fitted into the bottom of the For those who have had losses and are in pipe. For household purposes, a large glass funnel may be used, or a filter may be made debt, the question is not whether they shall by cutting off the bottom of a glass flask or give according to this method, but whether other bottle. The neck of the funnel or they shall give at all. If they think it is not bottle is to be plugged with cotton, which right to give, there is nothing more to be should first be worked in warm water to resaid. But if they can give anything it move the adhering air, and to wet it well It should be packed in quite closely, a little | should be with a system, for such persons at a time, until it forms a layer two or three above all others should systematize their exinches thick. To insure accuracy in the penditures and benevolence. amount of alum used it is best to make a Any plan that may be proposed will be solution of half an ounce of alum to a quart met with some objections. This plan has of water. Dissolve the alum in a cup of boiling water, pour this into a quart meas- fewer objections and more recommendations ure, and fill up with cold water. Keep in than any plan of which I know; but so guage a properly labeled bottle. Fifty-four drops good a system as this, especially at its introof this solution, or a scant teaspoonful, will duction, must have the unhesitating support contain two and three-tenths grains of alum, of the pastor, or it will meet with little fawhich is the quantity for a gallon of water. It is not important to be very exact, as twice vor. Is it not worth all the trouble he may to tracts equal in value to one-half the amount of their anthe quantity would be harmless enough. take, to develop the latent resources of the nual contributions to the Society. Life Members are enti-Analysis shows that the water is not only congregation? Any pastor who despises the on application, to all who wish to investigate the subject. clarified but purified by this process, the greater part of the organic matter being re- details of practical Christian work in his moved from it.—Popular Science Monthly. | church, and devotes himself, as he says, to | Aug. 14, 1885.

(Continued from second page.)

machinery can do its work only when a pres sure of steam is applied to it. The first condition of success is the unequivocal influence of the pastor in favor of some method of systematic giving. The pastor must devise a plan, must advocate it. must get the sanction of his church for it, must preach to the people about it, must pray publicly for God's blessing upon it.

When new plans of any kind are proposed to a church, opposition, or at least relucbexagonal prisms, terminated at one or both ! tance, is sure to be encountered. The people are naturally and justifiably shy of experiments. Yet some experiments must be made, and this experiment of systematic

giving must be made if the best possible results are to be accomplished. If the pastor is timid the system will not be introduced, or, will have only a moderate success; but if the pastor exercises good-natured determinwhich possess a remarkable power of drawing ation, he will soon gain the support of the non poisture. Indeed, it may almost be church, and then if he presents the subject called a miniature water-pump, for it is able faithfully he will be astonished to find that so many in the congregation are ready to respond, and will blame himself for neglecting his duty so long.

> The earnest support of the pastor is necessarv after a vote of the church has been given

the pulpit, has sadly curtailed his opportunities as a Christian minister. The people wait for their pastor to take the lead in every good work; they often wonder why he does not devise plans of Christian benevolence, and appeal to them in behalf of suffering missionaries and of perishing men and women who need the Gospel. It is wrong for ministers to let their congregations go on in the old ruts, giving but a fragment of what they might give, while our benevolent societies are struggling under heavy burdens, and are obliged to see important fields go unoccupied. And so I say that the essential condition for introducing a plan of systematic beneficence, is the unequivocal influence of the pastors in its favor. Another important condition is the co-operation of those who have been the large givers in a church. If they hold aloof, success will not be so certain; but if they adopt G. VELTHUYSEN, the system for themselves and encourage their children to adopt it, there can be little

doubt of success. If the pastor is an earnest advocate of it, and if those who already give, adopt it, the system can be introduced to supplant the careless and unequal giving which is now so common.

I look forward and prophesy that before those of us who are young become old, the wealth of the land will flow more freely and regularly into the Lord's treasury, and that the American church will sustain Christian enterprises, at home and abroad, in comparison with which the efforts now put forth are as skirmishers going out in advance of the main army. What may we not expect when the wealth of the east, the resourses of the south, of the interior of the country and of the fertile west, are all brought under contribution for the Lord; when all the people in all our populous and prosperous states give according to their ability for the extension of Christ's kingdom? If Christian congregations would give only what they ought to give, millions instead of thousands would be available for the salvation of the world. It is, therefore, of great importance that, without delay, the best methods of Christian giving be introduced. While the people and the churches are still young, habits of conscientious, self-denying giving may be formed, which, in the future, will

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privilege of making some altera-But it is not so with God. Every that He ever made, He has been willing to have it recorded just as red it? And there He has been glad it stand, during all coming ages. never seen any reason why He should amend any promise or declara-He made thousands of years ago. He is just as willing to fulfill His to day as He was when He gave them. s nothing back nor adds anything to has already said. There is a solid nal permanence to all that He has faithful Father! we adore thee for tancy of thy grace and the fidelity of -Christian Secretary.

compete with Europe in the manuof glass, is because of the difference price of labor. Just as artistic work

done here, but in Bohemia, for in-

the pessantry, who are taught the

usiness from the cradle, visit the man-

ring towns in the valleys in the Sum-

d take a load of goods to their moun-

mes. They are charged with this.

ring the Winter they cut the glass

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t Summer for a fresh stock. But.

ellence of foreign work, thinest bot-

e usually has one defect. The glass

rs are nearly always loose. They seem

ightly, but they do not, and very

his point is one of the highest import-

preserving liquids from evaporation.

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is faithful." This is a most precious

. We cannot rightly appreciate it

e have dwelt upon it a great deal.

ot only is it necessary for us to

shly ponder this grand truth in order

a proper estimate of its value, but

to meet much of such experience as

ut of the unfaithfulness of our fel-

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which have come upon us through a

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it has been an unspeakable relief to

vard God, and feel that in Him we

iend whose faithfulness never falters.

a deep and ecstatic joy has throbbed

bre of the soul as we have thus con-

ed the immovable fidelity of God

us! He has kept every promise He ever made. Some of his promises

ade thousands of years ago. All of

ave stood on record for many cen-

ind yet they are always as fresh and

though they were given but yester-

hey have been constantly renewed

uninterrupted and complete fulfill-

God never gets tired of fulfilling the

omises, over and over again to the

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being faithful to the same indi-

But how different it is with us

etimes feel that it is rather too monot-

id wearisome to keep making prom-

the same person and fulfill them

deviation. And after we have made

promises we rather hesitate to have

at on record because we want to re-

A FAITHFUL GOD.

n Glabe.

enough, notwithstanding the gene-

HOPE. EY 8. O. JAMES. ne soul's anchor sure

en the loud billows surge in's wild ocean palls the heart Like funeral dirge.

weet to hope in God! mercy's like the rain: earts, the parched, unfruitful clod. The arid plain.

irink the gracious draught, seek a better mood: best pay that mortals bring. Sweet gratitude.

ripes may give thee pain, kiss the chastening rod: iss his hand; weep not in vain. But hope in God.

CONFESSING CHBIST.

ten said that actions speak louder ds, but it is forgotten that we need for what they testify. It is not unfor the upright life of a man who hurch member to be used as a foil Christian appeals. He does not to be a Christian" and yet there is is daily life which shames many who many such cases the men whose thus sought to be used to disparage ity are secret disciples. For some ney have judged sufficient, they er publicly confessed Christ, and known as his followers the world em and uses them against Him. while we may in certain cases dmit that a profession by word of by uniting with the church has le significance, because the life does ort with the profession, yet the imof a public confession of Christ be felt by all who are seeking to do Our Lord himself requires this. res "Whosover will confess Me behim will I confess before my Fach is in heaven." It is not a light neglect obeying a requirement has laid on his disciples.-Bap-

ły.

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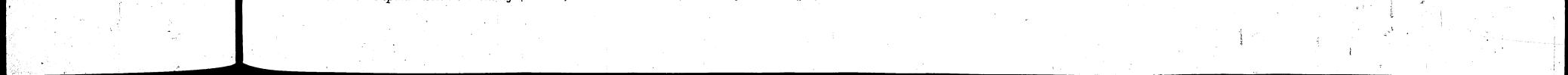
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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

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INTEBNATIONAL LESSONS, 1885. THIRD QUARTER.

July 4. The Revolt of the Ten Tribes. 1 Kings 12:6-17. July 11. Idolatry Established. 1 Kings 12: 25-83. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25 Elijah the Tishbite 1. Kings 17: 1-16. Aug. 1. Elijah meeting Ahap. 1 Kings 18: 1-18. Aug. 8. The Prophets at Baal. 1 Kings 18: 19-29. Aug. 15. The Prophet of the Lord. 1 Kings 18: 30-46. Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18. Aug. 29. The Story of Naboth. 1 Kings 21: 4-19. Sept. 5. Elijah Translated. 2 Kings 2: 1-15. Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman Syrian. 2 Kings 5: 1-16. Sept. 26. Quarterly Review.

LESSON XII.—NAAMAN THE SYRIAN.

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

For Sabbath-day, Sept. 19.

SCRIPTURE LESSON.-2 KINGS 5: 1-16.

1. Now Naaman, captain of the host of the king of Syria was a great man with his master, and honorable, becaus was a great man with his master, and hohorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor. but he was a leper.
9. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.
8. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria 1 for he would recover him of his lawses.

with the prophet that is in Samaria 1 for he would re-cover him of his leprosy. 4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. 5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten ohanges of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou may-

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, fo kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. 8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? le him come now to me, and he shall know that there is a

9. So Naaman came with his horses and with his charlot, and stood at the door of the house of Elisha.
10. And Elisha sent a messenger unto him, saying, Go and the sent a messenger unto him.

wash in Jordan seven times, and thy fiesh shall come again to thee, and thou shalt be clean. 11. But Naaman was wroth, and went away, and said, Be-

hold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his band over the place, and recover the leper. 12. Are not Abana and Pharpar, rivers of Damascus, bet-ter than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee. Wash, and be clean? then, when he saith to thee. Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God : and his flesh came again like unto the flesh of a little child, and he was clean

15. And he returned to the man of God, he and all his company, and came and stood before him: and he said, Be-hold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy 16. But he said, As the Lord liveth, before whom Listand, I will receive none. And he urged him to take *il*: but he

V.4. Some one told Naaman what the maid had said, and he, being anxious to be rid of the loathsome disease, eagerly sought Benhadad, the king of Syria, to ask his advice.

easiest and quickest way to find him. Naaman pro-

ceeds to Samaria, and takes with him ten talents of

method. Am I God, to kill and to make alive? Lep-

is sure death? Does he suppose that I can make a

man alive that is already dying? He seeketh a quar

This man Naaman came to be helped by divine aid.

He had been inspired with confidence by the words

of the little maid. The king knew very little of

this man of God, Elisha, and therefore the possibil-

ity of Naaman's wanting to see him, never entered

his mind. The prophet assures him that if he will

send Naaman to him, he will show him that God

V. 9. So Naaman came . . . and stood at the

V. 10 Elisha sent a messenger. The messenger

was Gehazi, his servant. Instead of meeting Naa

man himself he sent his servant. Go and wash in

Jordan. Of course there was no more virtue in the

waters of the Jordan than in other waters, but the

command was given to test his faith. Seven times.

door of the house of Elisha. The whole company, he

still manifests l is power in Israel.

Elisha had a residence in the city.

will "-Geikie

exercise of his power.

as such.

ence. Latest and best "Life of Grant," "Treasury of Song V. 5. Go to, go, and I will send a letter unto the No. 1 and No. 2," "Complete Home," "Gospel Hymns, 1, 2, , and 4, combined," "Our Bible gallery," "Sunshine at king of Israel. Benhadad did not know where to Home," "Tourgee's, E. P. Roe's, and Mrs. Holmes's works. find Elisha, but wrote the letter to the king of Israel, Beautiful Albums, all styles, almost given away. Jehoram, thinking, perhaps, that that would be the

SPECIAL NOTICES.

silver [\$16,400], six thousand pieces of gold [\$48,000], THE Seventh-day Baptist Society, of Wellsville, N. Y., will hold regular service on the Sab and ten changes of raiment, as a present to bath, in the vestry of the Baptist church, at 2 his benefactor. 'To come before any one without a gift when a favor was to be asked o'clock. P. M. would have been inexcusable rudeness; but when

The Bible school is held before the preaching the favor was health, and the personage approached service. A cordial invitation is extended to all. a man who had power with the God of his country, L M. C.

no bounty could be too great to propitiate his good-NOTICE is hereby given to all interested in the Yearly Meetings of Iowa, Minnesota, Dakota, and ∇ . 6. This verse gives the contents of the letter, Kansas and Nebraska, that arrangements have been in part at least. That thou mayest recover him of his made so that the above named Yearly Meetings will leprosy. Benhadad did not expect that Jehoram come on successive Sabbaths, as follows: Iowa, the could cure Naaman, but that he would use his in. first Sabbath in October; Minnesota the second; Dafluence with Elisha, "the prophet that is in Samakota the third; Kansas and Nebraska, the fourth. ria," of whom he had heard through the maid, in the This arrangement has been made in order that Eld. A. E. Main, Missionary Secretary, may be present. V. 7. He rent his clothes. When the king read the Let us begin now to make our arrangements to atletter, he expressed his fear and anger by the usual

tend. J. T. DAVIS. CHICAGO MISSION.—Mission Bible-school at

rosy was regarded as incurable by human power. the Pacific Garden Mission Rooms, corner of Van Am I omnipotent, that I can cure this disease that Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially rel against me. They are at enmity as nations alnvited to attend. ready, and Jehoram thinks that this is another

ground for a quarrel, and that Benhadad intended it PLEDGE CARDS and printed envelopes for all who will use them in making systematic contribu-V. 8. Elisha heard that Naaman had come from tions to either the Tract Society or Missionary So-Syria to Samaria, a distance of 110 miles, to be cured ciety, or both, will be furnished, free of charge, on of leprosy, and that the king had rent his clothes, application to the SABBATH RECORDER, Alfred Cenand he sends to him, saying, Let him come now to me, tre, N. Y. and he shall know that there is a prophet in Israel.

REDUCED FARE TO CONFERENCE -Reduced fare to Conference can be obtained in the following manner

1. Obtain blank "Ticket Agent's Certificate," on back of which is "Certificate for reduced fare," for the Clerk of the Conference to sign. Persons desiring these blanks will please send their name and address to Ira J. Ordway, 205 W. Madison St., Chicago, Ill.

2. Purchase your ticket at any office you please, and by any route to Alfred or Hornellsville, and have the agent who sells you the ticket fill up and sign the blank headed "Ticket Agent's Certificate." 3. Purchase return ticket at Alfred or Hornellsville to the point at which you bought ticket going, and do this within thirty days after Conference. This will be a first-class ticket, limited.

Therefore, the round trip will cost one regular full fare going and one third fare to return. This applies to all points west and south of Alfred, and, I The number seven is a sacred number, and signifies think, also to eastern points where excursion tickets completeness. Thy flesh shall come again to thee, and to the Conference are not sold. Tickets may be

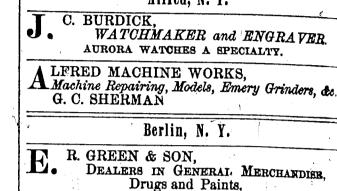


Every minister has his stormy career if he be a faithful minister. Sometimes a minis- | C. ter will tell you-as if he were preaching his own funeral sermon-that he never had a difference with any human creature. What | J., an awful life to live! What a terrible epi- $\overline{7}$ taph! Hear the light saying, "I never had a battle with darkness!" It could not tell so huge a lie. The life of light is a battle: it lives by fighting; it says to darkness, "Thou art my enemy-stand back!" The true minister can not have a peaceful and luxurious life. Who wants a minister of Christ? I don't know. Not profane men, worldly men, not self-idolaters, not men who have curtained themselves with secrecy, and $|\Sigma|$ do not want to be disturbed; not men whose books have never been audited by sunlight. Who wants the minister in his distinctive and inspired capacity? Many want him as a companion, a man as well-read as themselves, exchanging the pleasant word with the reli gious accent; who wants him as a judge, a critic, a divider, a representative of the

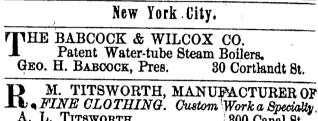


strength and wholesomeness. More economical than he ordinary kinds, and can not be sold in competi tion with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

Plainfield, N. J.
MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. POTTER, JR., Pres., J. F. HUBBARD, Treas., M. TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec., Plainfield, N. J. Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N., the second First day of each month, at 2 P. M.
HE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J., C. R. POPE, Treasurer, Plainfield, N. J., F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. compt payment of all obligations requested.
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Leonardsville, N. Y. RMSTRONG HEATER, LIME EXTRACTOR, and A CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N.Y. Adams Centre, N. Y.

(For the SABBATH RECOR GRANT. BY ANNIE L. HOLBER One star of earth has set in Whose never-fading light Is mingled with our nation's In that dark hour of night When traitor foes at home as And one grand soul, who net Our own brave soldiers led To face the charge and stand Where death's dread missi True to the highest trust awa As honored chief he stood His heart with every move a To seek his country's good The one weak fault by which The anguish and the life it c In sadness we deplore; While here to the last we cro Brave, e'en to death's dark Loved soldier, by a nation la We've bidden him adieu, Whose memory, by the worl Shall never sink from view With muffled drum and canr Comrades sad march and sac They bore him to his rest; And o'er his tomb shall towe Above our hero's breast. UNDERSTANDING GOD'S BY W. C. DALANI In the Homiletic Review for Rev. T. T. Eaton, D. D., writ terial education, says many wi some foolish ones. Among th following: "In my model train Bible should be the great text-b books should be used only as a understanding of God's Word the writer gives the "right un of the Bible the first place am necessary to a minister's work. principle could hardly be stat in reference to scholarship he s have one Theological Semina

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The Sabbath #

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office at Alfred Centre, N. Y.

🗅 USINESS OPENING thou shalt be clean. The flesh shall become, sound TANDY PACKAGE DYE COMPANY. bought to Alfred, but parties will find in many cases SABBATH-KEEPERS. TIME.-About 892 B. C. The undersigned, desiring opportunity for more out door exercise, offers for sale his HARDWARE, TIN AND DRUG BUSINESS, or an interest in the same. Business established many years. Correspondence solicited. Best and Cheapest, for Domestic Use. Send for Circular. again, and he shall be cured of leprosy. that they will have to purchase to Hornellsville. V. 11. Naaman was wroth. Naaman expected PLACES .- Damascus, the capital of Syria; Sama Persons can go as soon as they please, and remain that Elisha would meet him at the door, receive ria, the capital of Israel. thirty days after Conference. All who go by Chiaccurate and profound scholar Westerly, R. I. S. C. STILLMAN. RULERS. - Benhadad, king of Syria; Jehoram him with becoming courtesy, according to his rank cago had better purchase by the Chicago and Atlan-SCOTT, N. Y., Aug. 17, 1885. members of the faculty should and position, and, calling upon his God, wave his tic Railroad, as that road has direct connection with L. BARBOUR & CO., A BIG OFFER. To introduce them we will give Machines. If you want one send us your name, P. O. and express office at once. THE NATIONAL CO., 21 Dey St., New York. king of Israel. hand over him, bidding the disease leave him. the Erie. letters of the alphabet marsh DRUGGISTS AND PHARMACISTS. IRA J. ORDWAY, No. 1, Bridge Block. phalanx after their names in it **OUTLINE**. This mode of procedure, Naaman had pictured to 205 West Madison St., Chicago, Ill. himself, but as Elisha's way was so very different, it F STILLMAN & SON. I. Naaman, the leper. v. 1. great attainments. Each pro CONFERENCE PROGRAMME.—The Committee II. Directed to go to Elisha for a cure. v. 2-4. made him angry. MANUFACTURERS OF FINE CARRIAGES be recognized as the greatest li AGENTS WANTED to canvass for the sale of our Nursery of the General Conference has arranged the follow-Orders for Shipment Solicited. IIF. The letter to the king of Israel. v. 5-7. V. 12. Are not Abana and Pharpar, . . . betupon some subject. Accurate Stock. Unequaled facilities. One of the largest and oldest established Nurseries in the State. For terms, address W. & T. SMITH, Geneva, N. Y. ing general programme subject to approval and to nec-IV. Elisha prescribes a remedy. v. 8-10. ter than all the waters of Israel? Why wash in Jor-N. DENISON & CO., JEWELERS. scholarship should be the one essary modifications: V. Naaman disappointed. v. 11, 12. dan? Why come so far to do so simple a thing as RELIABLE GOODS AT FAIR PRICES. in this institution. For exam Finest Repairing Solicited. to wash in these waters of Israel, when we have the Please try us. VI. Obeyed, and is cured. v. 13, 14. Fourth day. BIG OFFER. To introduce them, we will GIVE AWAY 1,000 allowing the student to dwell VII. Rejoicing. v. 15, 16. Abana and Pharpar nearer home? May I not wash THE SEVENTH-DAY BAPTIST MISSION . Address of President, Wm. L. Clarke. 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. pentance and love set forth in Corresponding Secin them, and be clean? The rivers of Damascus are Summary of church letters, ARY SOCIETY CONNECTION. GEORGE GREENMAN, President, Mystic Bridge, Ct. retary. clear as crystal, while the Jordan is a muddy, turbid the Prodigal Son, the profess Communications from Corresponding bodies. O. U. WHITFORD, Recording Secretary, Westerly The connecting verses between the last lesson and stream. He was furious at the thought of com-Miscellaneous c mmunications. him to studying the word trans Business Pirectory. this one records two miracles performed by Elisha: A. E. MAIN, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. L parison, and turned to go home. Appointment of standing committees. and tracing the root through 1st. Elisha ordered his servant to set on a great pot. V. 13. My father. His servants saw through the . Annual reports. cations in the Greek, Latin, 7 7. Miscellaneous business. and make some pottage for the sons of the prophets whole thing at once, and gently. respectfully, spoke 129 It is desired to make this as complete a directory as who were sitting before him at Gilgal. One of the to him. If the prophet had bid thee do some great Chicago, 111. vonic, Sanskrit and all other Fourth-day Evening. possible, so that it may become a DENOMINATIONAL DIRECsons went into the field and gathered some herbs, | thing, etc. His pride had been touched. He was ORDWAY & CO., MERCHANT TAILORS. TORY. Price of Cards (3 lines), per annum, \$8. Sermon, "Loyalty to Truth," guages, lost in the misty distant B. F. Rogers. and, bringing them in, cast them into the pot, and anxious to be cured of the disease, and would have also study the carob-tree botar Sixth day Evening. when they came to eat of the pottage, they discov-205 West Madison St. been willing to have done some difficult thing in Alfred Centre, N. Y. Prayer and Conference Meeting, it through its species, genera ered that it was poisonous. Elisha, by casting into order to effect the cure, but he felt that he had been RED. D. ROGERS, M. D. S. D. Davis, J. G. Burdick. the pot some meal, made it harmless. 2d. He mi- imposed upon; he had been asked to do too simple TINIVERSITY BANK, ALFRED CENTRE, N. Y. and must be able to stand a th PHYSICIAN AND PHARMACIST, ination on every related plant Sabbath morning raculously fed a hundred men. Office, 2334 Prairie av. Store, 2406 Cottage Grove av a thing. E. S. BLISS, President, WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier. J. W. Morton, A. B. Prentice. the world. Then he should g Sermons, **EXPLANATORY NOTES.** V. 14. The advice of his servants set him, think-B. COTTRELL & SONS, CYLINDER PRINTING V. 1. Naaman. Jewish tradition says that this ing. He concluded to do as the prophet bade him. and find that husks do actual Sabbath Afternoon. PRESSES, for Hand and Steam Power. So he went down to the Jordan, a distance of over and did so grow at the time is the "certain man" that killed Ahab while bat-Factory at Westerly, R. I. Sabbath-school Service, This Institution offers to the public absolute secur 112 Monroe St. V. A. Baggs. thirty miles, and washed himself seven times actling with the Syrians. 1 Kings 22:34. He was ty, is prepared to do a general banking business, reference. If after that, he w Second-day Morning. and invites accounts from all desiring such accommo-Milton, Wis. cording to the command of Elisha, and the result commander-in chief of the armies of the Syrians, digestive powers on husks and Daily order of business. dations. New York correspondent, Importers and and is known in this verse as "captain of the host," was, that he was cured. Traders National Bank. W. CLARKE, DEALER IN BOOKS will support life, he will then Second day Afternoon. and is called a great man . . . and honorable, V. 15. Hereturned. He was so overjoyed at the V • Stationery, Jewelry, Musical Instruments. FANCY AND HOLIDAY GOODS. Milton, Wis. defend the parable from the a . "Importance of Topical Bible Reading," A. McLearn. result, that he and his attendants returned to the M. BOURDON COTTRELL. because he held high positions, both civic and milifidels, however unable he may DENTIST. tary, and had been successful in the delivery of the | house of Elisha to acquaint him of the cure. Now Bible-reading, "The Sabbath and Christ," P. CLARKE, REGISTERED PHARMACIST, FRIENDSHIP AND ALFRED CENTRE, N. Y. as to bring men to repentance. Syrians in battle. A mighty man in valor. He was I know that there is no God in all the earth, but in Is-At Friendship, 1st-7th, and 15th-22d of each month E. Ronayne. Post-Office Building, rael. He had believed, heretofore, that every nation Milton, Wis we should all be of such a ser no coward, but rather courageous. But he wasa Second day Kvening. SILAS C. BURDICK, leper. Leprosy in Scripture, says Smith, "was of had its god, but now he believed that there was but much credit its deep learning DENOMINATIONAL OUTLOOK: Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty. Milton Junction, Wis. a white variety, covering either the entire body or a one true God, and that God was the God of Israel. on the denomination it repre Educationally, He was a convert. Take a blessing. This word E. P. Larkin, large tract of its surface," and was considered con-Reformatively, T. ROGERS. such institution would be enou A. H. Lewis Geo. B. Utter tagious. Under the Mosaic law, one having this dis-'blessing," is translated in the Revised Version, A. SHAW, JEWELER. Notary Public, Conveyancer, and Town Clerk. A. Financially, tinent, and we would send to i ease was counted as unclean, and was not permitted "present." Naaman wanted Elisha to receive from Office at residence, Milton Junction. Wis. Consecrating, parting service. AND DEALER IN to mix with the multitude, but was compelled to live him a present for the good he had done him. WATCHES, SILVER WARE, JEWELRY, &c. ministers who are too dry to be THE Annual Meeting of the Providence and alone outside of the city walls; but not so in Syria, **DURDICK AND GREEN, Manufacturers of** The Sabbath Recorder, preachers, that they may be V. 16. I will receive none. Elisha refused on the Delaware Seventh-day Baptist Churches is to conor among the Syrians, yet it was regarded as a great DTinware, and Dealers in Stoves, Agricultural critics and become great auth ground that God's mercies are not to be bought. vene at Summerville, Texas Co., Mo., on Fifth-day Implements, and Hardware. affliction. PUBLISHED WEEKLY They are free gifts. But Naaman still urged, and subjects except how to save so before the first Sabbath in October. We hope that V. 2. The Syrians had gone out on marauding Elisha still refused. "It was important that Naa-BUSINESS DEPARTMENT, ALFRED UNIVER-SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS BY THE our churches in Arkansas will be represented in this up character." expeditions, by companies, to not only get provis-AMERICAN SABBATH TRACT SOCIETY. man should not suppose that the prophet of the true Meeting by delegatestif possible, and by letters, if it If the above be serious, one ions but to capture whom they might, and it is said - AT -God acted from motives of self-interest, much less ALFRED CENTRE, ALLEGANY CO., N. Y. is not practicable to send delegates. would be too many for a cont that they often put to death those whom they took, imagine that ' the gift of God might be purchased THE SEVENTH-DAY BAPFIST QUARTER-W. K. JOHNSON, Clerk. LY. A Repository of Biography, History, Liter-ature, and Doctrine. \$2 per year. Alfred Centre, N.Y. especially if they were the leaders. "Women and the other hand it be a caricatu TERMS OF SUBSCRIPTION with money.'"-Lange. children were occasionally put to death with the THE next Quarterly Meeting of the Hebron, Per year, in advance..... tution where "accurate and pr PRACTICAL THOUGHTS. greatest barbarity, but it was more usual to retain Hebron Centre, and Shingle House Churches will Papers to foreign countries will be charged 50 cents ad ditional, on account of postage. CEVENTH-DAY BAPTIST EDUCATION SOarship" is aimed at, the more the maidens as concubines or servants."-Bevan. 1. Under all circumstances, and in all conditions be held with the Hebron Centre Church, on Sixth- \sim CIETY. No paper discontinued until arrearages are paid, except at the option of the publisher. them the better. The doctor E. P. LARKIN, President, Alfred Centre, N. Y. In one of these expeditions, the Syrians captured of life, don't be ashamed to own Jesus. v. 3. day evening, Sabbath, and First-day, Sept. 11th. D. E. MAXSON, Corresponding Secretary, Alfred of his article in satirizing the from the land of Israel a little maid, not neces-12th, and 13th. Rev. L. E. Livermore and others 2. One who does not trust God, will not trust his ADVERTISING DEPARTMENT. Centre, N. Y. accomplishing the end he woul sarily a child, but a young woman, a maiden, whom fellow-man. v. 7. are expected. We hope for a large gathering, and Transient advertisements will be inserted for 75 cents an Amos C. LEWIS, Recording Secretary, Alfred Ceninch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. they gave to Naaman, as he was the "captain of the 3. God's way of salvation is not to be rejected bethe presence of the Lord. Dear brethren," pray for model training-school. With tre, N. Y. host," as a servant to his wife. "Like Joseph in | cause it is simple. v. 10. W. C. BURDICK, Treasurer, Alfred Centre, N. Y. us. All are invited to come. and profound scholarship who Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed Egypt and Daniel in Babylon, this captive girl be-4. We must be saved, if saved at all, in God's FANNY M. GREENMAN. CABBATH-SCHOOL BOARD OF GENERAL a "right understanding" of th quarterly without extra charge. No advertisements of objectionable character will be adcomes the instrument of making Jehovah known appointed way. v. 10, 11. SEMI-ANNUAL MEETING. --- The Semi-Annual CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. Accurate and profound scholar $\mathbf{5}$. Pride in the heart is an obstacle in the way, of among the heathen."-Whedon. Meeting of the Seventh day Baptist Churches of Minnesota will hold its next session with the Dodge E. S. BLISS, Treasurer, Richburg, N. Y. prevent a man from being V. 3. She said unto her mistress. The maid JOB PRINTING. accepting Christ. v. 11. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness learned that Naaman was a leper, and with a sym preacher; and, furthermore, the 6. There are no non-essentials in God's plans. Centre Church, commencing Oct. 9th, at 2 o'clock pathetic heart, suggests a remedy. Would God $my \mid v.$ 12. why accurate and profound P. M. Eld. A. E. Main will preach the introduc-Andover, N. Y. and dispatch. lord were with the prophet. She was a worshiper of 7. Obedience to God's commands brings blessings. | tory discourse, Eld. H. B. Lewis alternate. should be restricted to the ADDRESS. God, and believed that if he could see Elisha, he v. 14. A. COTTRELL, Breeder of Percheron E. GEO. W. HILLS, Corresponding Secretary. All communications, whether on business or for publica ministers. Apart from the go would recover of his leprosy. What faith!

