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Sabbath Recorder, PUBLISHED WEEKLY

RICAN SABBATH TRACT SOCIETY, RED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION breign countries will be charged 50 cents a iscontinued until arrearages are paid, excep of the publisher.

dvertisements will be inserted for 75 cents an first insertion; subsequent insertions in succents per inch. Special contracts made with rising extensively, or for long terms. reisements inserted at legal rates. ertisers may have their advertisements changed thout extra charge. sements of objectionable character will be ad-

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nications, whether on business or for publica-be addressed to "THE SABBATH RECORDER E, Allegany Co., N. Y."

# Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 24, 1885.

TERMS-49 A YEAR, IN ADVANCE

WHOLE NO. 2120.

The Sabbath Becorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

VOL. XLI.-NO 39.

(For the SABBATH RECORDER.) "WHAT LACK I YET?"

BY ANNIE L. HOLBERTON.

What lack I?" let me ask my heart the question And let my quickened conscience have a care. Is there not something I must do or undo To make the record of my action fair?

"What lack I?" let it earnestly re-echo In searching accents through my soul to day. Have I not some grave fault yet to surrender, Some other sacrifice for God to pay?

"What lack I?" Do I read the Scriptures meekly

This query of my faith to set at rest? Am I with understan ing right and doubtless Keeping his covenant as first and best? I may not measure by another's doing What I alone must answer and obey.

A wrong is such, though all the world pursue it, For which I must atone in that great day. When at the bar of God I hear the verdict For deeds committed and for life's neglect, "One thing thou lackest,"—sad must be the edict,

THE LIFE AND WORK OF DANIEL.

Depart from me, thou lackest one thing more!

BY A. MC LEARN.

Daniel was a descendent of the royal fam ily of David. According to Jewish tradition he was born in Upper Bathabara not far from Jerusalem; but of this there is no certainty. In the fourth year of Jehoakim, King of Judah, he was carried captive with many of his countrymen to Babylon by Nebuchadnezzar, B. C. 606. It was a prevailing custom in Eastern Courts for the out of my mouth." reigning Monarch to select a number of young men of princely blood to serve as at entitle them to such a position; they had to sword, for the mouth of Jehovah hath spokbe of unblemished moral character, and perfect physical development. In accordance with this custom, Daniel, with three other Jewish captives, also of noble blood, was chosen to be educated in the learning and customs of the Chaldeans as a necessary preparation for services in the court. It is evident from the scriptural accounts of these young men, that they were of unswerving integrity; and circumstantial evidence justifies the conclusion that they were of fine personal appearance. It is not stated how old Daniel was when carried into Babylon; but the probability is he was about sixteen or eighteen years of age. This would seem very likely, as he was called in a few years to occupy positions of trust by no means suitable to a person of less mature age.

Having entered upon his course of training, he declined to eat of the portion of meat and wine furnished them from the King's table, and he secured for himself and his three companions the privilege of dieting on pulse and water. At the expiration of the period of training, he was found to excel all the wise men of Babylon, and was admitted to service in the royal presence. His prophetic character was discovered in the second year of Nebuchadnezzar in recalling and interpreting the King's dream, which the wise men of Babylon had failed to do, on which account he was promoted to rule over all the province of Babylon, and The next notable incident which brought

him into notice as a prophet, was his inter-

pretation of the celebrated vision of Bel-

shazzar, of the hand writing on the wall, signifying the downfall of the Chaldean empire by the Medes and Persians; for this he was raised to be the third ruler in the kingdom. When Darius, the Median prince, assumed the throne in Babylon, Daniel was promoted to be the chief of the hundred and twenty princes of the empire. These princes, jealous of the advancement and integrity of Daniel, formed a conspiracy to bring him into disfavor with the monarch, by securing the royal signature to a petition forbidding homage to any other god for thirty days but the now cover the ground, in utterly indescri-King himself. But Daniel, regardless of this decree, continued his daily devotions to the God of heaven, for which offense he was cast and occasionally a portion of a tessellated into a den of lions. But he was miraculously pavement, attest the wonderful opulence saved; the savage brutes crouching submissive and the grandeur—as now the awful desolaat his feet, as if conscious of the innocence of this faithful servant of God. The King was

behalf of his devoted servant, and commanded him to be taken up out of the den, and his accusers to be cast in. Thus he triumphed over his enemies, and prospered during the reign of Darius and Cyrus.

It is not known that he ever returned to the land of his nativity; but he lived to see the return of his people to their own country, and passed the evening of his eventful life in the land of his captivity.

of the book of the Old Testament which bears his name. His writings are in part historical, and in part prophetical. As a prophet, he stands in the first rank; as a man of moral integrity and spotless purity, he is without a superior; as an example of youth ful innocence, strength of character and moral courage, he has scarcely an equal. The history of his life inculcates lessons rich in instruction and worthy the prayerful study of all.

LAODICEA.

BY C. A. S. TEMPLE.

I have been deceply interested in those articles, in the American, upon the letters to "the Seven Churches of Asia," particularly those to Philadelphia and Laodicea. In her remarks on Laodicea, the writer speaks with great interest and propriety of "that lovely invitation" to that backsliding church-"Behold, I stand at the door and knock," etc. There, strangely, and most unfortun ately, she leaves it, and in so doing, leaves unnoticed that fearful yet much needed warning: "Because thou art lukewarm, and neither cold nor hot, I will spew thee

In all of God's dealings with His church, as well as the world of mankind, He carries the scales of mercy and of justice, equally tendants in court and as a kind of body balanced. "If ye be willing and obedient, guard for the King when traveling. But ye shall eat the good of the land, but if ye royal or noble blood was not sufficient to refuse and rebel, ye shall be devoured by the

> en it." Isa. 1:19. "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John 3:36. The church at Ephesus had "left their first love," were exhorted to "repent and do their first works," as their indispensable, yet sure means of obtaining Divine favor, and threatened with "the removal of their candlestick out of its place," if they refused. They refused. That epistle is read throughout the world, but there is no church in Ephesus to read it now. "Their candlestick has been removed out of its place, and the great city of Ephesus is no more." Thus we see that God is as faithful to His threatenings as to His promises.

> Let whoever doubts this fact, visit the sites of those cities where dwelt those "seven churches." Especially let him vis it the spot where stood the opulent, proud self-sufficient, self-righteous city and church of Laodicea. Rich, increased with goods and in need of nothing which wealth could purchase, that church evidently imagined like too many such churches now, that she had become "progressive," "advanced." while in fact, as such churches always are, she was simply "wretched, and miserable, and poor, and blind, and naked," and

in want of all things. The eye of the Master could see in her character not one feature to be commended. Proudly and disdainfully she scorned His counsel to "buy of Him gold tried in the fire, that she might be rich, and white raiment, that she might be clothed, that the shame of her nakedness might not appear, and to anoint her eyes with eye-salve that she might see." Thus He would have put to be head of the learned and priestly her in the path of true "progress," true "advancement." But her haughtiness, her "lukewarmness" had made her offensive and loathsome, even, to Him who looks "not upon the outward appearance, but upon the heart, " and for this He threatened that He "would spew her out of His mouth." The terrible significance of these words is seen

swept with the besom of destruction. temples, rich in their adornments, their treasures, and the untold numbers and wealth of their votive offerings-huge blocks lying at full length, capitals, cornices,able confusion, while here and there a few standing columns, patches of the still standing walls of some ruined palace or temple, tion—of that once wonderful city!-Not one of those magnificent public or private build-

"The voice of mirth and the voice of glad- terest needs to be stimulated in order that different from just what they actually ness, the voice of the bridegroom and the even tolerably correct impressions should be were? When was the sceptre out of his olation and silence, like the voice of mid- ing upon a landscape or a picture, or even ing in a character that was assumed for a night, reign supreme.

not for a moment tolerate the idea of justice in a God of Love, look upon this picture. and then tell us if the fate of that church He is generally believed to be the author does not prove that while "God is love," He is also most justly—to persistent offenders-"a consuming fire."-American.

#### SECRET FAULTS.

This may mean not so much faults concealed from others as those which are hidden from ourselves.

Long ago a friend made the startling suggestion that men are usually ignorant of their greatest faults. Said my friend: "I did not make the discovery myself, but it was suggested by a minister, a man of much experience in life and in the world. It set me to thinking, and what I at first denied I after-

wards concluded must be true." would be to correct that fault, and then it straint.—Public Ledger. would cease to be the greatest. For our own sakes, we do not go on wilfully indulging what we know to be a fault or a blemish in our character, and one which others must recognize; our desire to stand well in their esteem is too strong for that.

may appear to us but proper firmness, or per- time impatiently waited for when the jew- borne the conflicts and agonies of the wilknow themselves.

she does not mean to be harsh and hard; she might have been. If you now place within a considers it only commendable frankness, and nial if she were told that she disregarded the ever. So with yourself; treasure up only law of love. She does not mean to do so; the pure, the good, and you will ever be an judgment is stronger than love.

I know a person who is thoroughly selfish, and yet is exceedingly kind to his own family or friends, and he thinks he does a great deal for others. But, indeed, he never puts himself out of his way, and what he does is done for those who are his own—his second self. He would be astonished if you accuse him of selfishness. Said my friend: "Tell me my greatest fault, and see if I do not know it." only be disturbed; you could gain nothing, and I should not stand as well with you."

That is a hard case, if we are not only ignorant of our faults, but will not bear to be told of them. Then the help lies in thisthere is One "who searcheth the heart." If we are truly desirous to be better, let us search and try our ways, and turn unto the Lord. Let us honestly pray, "Cleanse thou us from secret faults."—S. W. Presbyterian.

#### BE SURE YOUR TRUTH IS TRUE.

Many persons think that nothing in life can be plainer or simpler than to tell the truth. All that they deem necessary is conscientiousness. If only the desire to be truthful were concerned, it might rest purely on moral grounds, but when we also consider the act itself, we find that it includes some cultivation of the intellectual nature as well as the moral. Men talk fluently of many things of which they know in their fulfillment. Not only has that but little, or perhaps nothing surely, and of church been "removed out of its place," course in these at least no mere wish to be but even the city of its habitation has been | truthful can enable them to be so. Perhaps they discuss people whom they only know Travelers tell us that where stood proud superficially, and pronounce upon their Laodicea, with her gorgeous palaces, her character or actions without the insight or busy shops and marts of trade, her many the sympathy needed to understand them. Or the questions of the day are canvassed, much they may think they honor it.

ings is now standing—not one solitary human aroused and fixed, the power of concentra- grace? Wherein could we wish his doings manifest and glorious possession of them. greatly meved by this interposition of God in inhabitant of that once affluent, joyous city. Ition needs to be exercised, the flagging in- or his demeanor to have been in any way Lyman Abbott.

voice of the bride" have ceased, all, for long made upon the brain. The lack of all this hands? When did he lose his self-possesages, hushed in the stillness of death. Des | is patent among us. How many after look- | sion? When did he show himself to be actupou an exciting tragedy, can torm any ade- purpose, a character that was not really and What a fearful commentary upon that quate representation of it in their own truly his own? Why is it that the child of Divine malediction-" I will spew thee out mind? Or on listening to a simple story the virgin and he only, is called "the holy of my mouth." Let the skeptic who will which has affected them, or a conversation | child?" Why is it that no other man but which has interested them, or an eloquent the man of Nazareth, could say to his accusspeech which has thrilled them, how many ers: "Which of you convinceth me of can so recall its main features in exact order, | sin?" Why is he the only man whom flatter as to enable them to give a fair portrayal of ers could not spoil and whom deceivers could it to others? Yet this must be done, if they not dupe? Why stood he so calm amid would truthfully repeat anything they hear. the surging mob clamoring for his crucifix-Necessarily such accounts at the best can be | ion? Did not the stern soldier under the cross only partial and limited, as are their powers; give the true solution of all this when he cried: but if these powers are not exerted, or are "Truly this was the Son of God?" only put forth in a loose or languid The works that he did, as himself said: manner, they cannot hope that even that "bare witness" to this great fact. The

Then, too, there is a host of prejudices of sinking into sudden calm, the multitude preconceived opinions, of hopes and wishes, more than sufficiently fed with a few loaves that hide the truth, unless men are on the and fishes, the blind and deaf, the lame and alert to tear away the veil. They see and | leprous cured, the devils cast out, the dead hear the things they like best, or those they raised up—these mirac es proclaimed the anwish to be true, while the rest are easily thor of them divine. After all these comes the ignored or forgotten. Thus things become chief, the crowning miracle, the resurrection colored and distorted, and of course retain of Jesus Christ from the dead. A mighty angel that true form and color in the recital. It is appears to the awful astonishment of the In the first place, if we really saw a thing very hard, though not impossible, to become Roman guards and rolls away the stone from to be our greatest fault, if we had any true aware of this danger, and to guard against the mouth of the sepulchre. The glerious desire for improvement, the first impulse it by extreme watchfulness and self-re- form of the Redeemer emerges thence, and

#### KEEP THE LIFE PURE.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely redeem the soul. No limited help, little or Then we may mistake in our estimate of wrought, with the instruction not to open it much, will reach the case; it requires alour own characters, and so remain ignorant. until a year rolled round. Many were the mightiness; a Redeemer "mighty tasave." For instance, what others regard as obstinacy speculations as to what it contained, and the None but a divine man could have haps fixed principles. Men do not always eled key should disclose the mysterious con- derness, of the garden, of the cross; none tents. It came at last, and the maiden went but the arm of omnipotence could ever have I have seen an avaricious man who called away alone and, with trembling haste, un- lifted the helpless soul out of the pit of dehimself, and who really thought he was, locked the treasure; and lo! reposing on struction to the fields of immortality. Who liberal and benevolent. He had generous delicate satin linings, lay nothing but a shall refuse to love and to trust such a impulses, and was always going to do some- shroud of rust; the form of something beau- Saviour, stooping from the throne to take thing at some future time. The only trouble | tiful could be discerned, but the beauty had | the vilest and the guiltiest to his embrace? was that he had so many schemes for gain, so many present uses for his money, that his she did not at first see a slip of parchment and melt in contrition and yield in obedience generous plans were in the future, and reced- containing these words: "Dear pupil, May to the command of your Creator and Re ing. He loved benevolence, but he loved you learn from this a lesson for your life. deemer. - Am. Baptist Flag. gain better. Nothing could have surprised | This trinket, when enclosed, had upon it a him more than to be told he was not a liberal | single spot of rust; by neglect it has become man. He was, and is, ignorant of his great- the useless thing you now behold, only a blot on its pure surroundings. So a little stain I know a woman who is uncharitable and on your character will, by inattention and severe; she speaks out just what she thinks, neglect, mar a bright and useful life, and in and so says a great many hard things. Yet time will leave only the dark record of what jewel of gold, and after many years seek the would be surprised and led to indignant de- result, you will find it still as sparkling as she has kindness in her heart, but her severe ornament to society, and a source of true pleasure to yourself and your friends."

#### THE DIVINE MAN.

BY. REV. S. CORNELIUS, D. D.

the ridiculous," and the saying has been showy appearance about dwellings and give No; you would not believe it, and would amply illustrated in the utterances of great an agreeable fragrance to the air. The men. But in all the utterances of Christ latest direction in the line of utilization of there is nothing puerile, nothing insignifi- the sunflower is the planting of the seed in cant, nothing unworthy of a God. There is a place at the proper distance, so that the a wondrous mingling in his words of dignity stalks, as they grow, will serve as bean and benignity; of holiness and goodness; of poles. We have seen them started in that warning and compassion. Pure precepts are way this season, and, as the stalks grow, blended with precious promises and solemn the leaves are removed, thus forming an denunciations with tender appeals. There excellent stalk for the beans, but what the dant; his every deliverance is at once appo | The roots must tax the feeding capacity of site and exhaustive. The point is so clear the soil quite heavily.—Germantown Teleas to admit of no evasion; the requirement | graph, is so searching as to afford no excuse. The most astute casuists come with their crucial questions thinking to confound him, but only to be impaled themselves on the point of some more formidable questions, there to writhe in hopeless uncertainty. At length, some time in our lives brought under the Pharisees and Sadducees, joining in one final shadow of a false accusation. The natural effort, brought their preconcerted problems | way to meet it is by denial and self-defense. to him like so many entangling nets; but But that is not the New Testament way, nor only to find their artifices unavailing and them- the most effective way. There is a better, selves knotted in difficulties from which they surer, and higher way. It is to give the vainly essayed to escape. The baffled critics | false accusation a plain, simple, square deretired in confusion and are not presumptuous | nial, and then leave the life and the truth to enough to renew the assault. "No man was do the rest. It is not my business to take able to answer him a word, neither durst any care of my reputation; it is all I can do to man from that day forth ask him any more take care of my character. If that is clean

indicative of his divinity. Sometimes he pierce the clouds and dispel them. For asserts it in express terms; but when he clouds are temporary, because earthly; but and hasty decisions uttered, which after does not expressly assert it, it still sublimely sunshine is eternal, because divine. Any events compel them to retract. It matters appears in every sentence he utters; and one can distort my shadow, but no one but of hewn stone, columns, some broken, some not what is the subject under discussion; if his whole mein and manners are always in myself can distort me, and if I am not disthey pronounce judgments or assert facts on correspondence with his words. As he was torted, my shadow will not be distorted. points upon which they are not thoroughly the Solomon that was always wise, and the But if it is what matter? well-informed, they violate truth, however Aaron that was always oracular, so he was the Moses that was never once deficient, and yourself about false accusations. Only be A habit of accurate observation is no less the David that was never once unkingly. sure to make them false; then leave the falseneeded for perfect truthfulness. Few people | When did he ever act in a way unworthy of | hood to die. Go on with your life work and know how to look or how to listen. The a God? When did he not appear supreme accept the position in which false accusation eye and the ear need training to distinguish over the natural and the supernatural? and consequent scandal and reproach place what may be seen, and to appreciate what may be heard. The attention needs to be heaven and earth, alike in providence and in ness to the truth and the life by your own

partial account shall be worthy of credence. water changed into wine, the angry sea is fully recognized as such by his adoring disciples at his various appearances during the forty days following. He then sublimely ascends in the exercise of the same almighty power by which he had risen.

His is the power and his alone that can

#### THE USE OF SUNFLOWERS

This plant is a vigorous grower, and has been extolled as a preventive of malarial diseases. The seed affords excellent food for hens and also for horses. It is said that there is no kind of feed that will keep horses in health, give them a sleek appearance, and make them lively and spirited like the seed of the sunflower, feeding half a pint night and morning. It is particularly recommended for giving a horse power of endurance, being fed half a pint night and morning with other feed. The stalks and heads, after the seed is worked out, also make good material for fires, and are especially convenient in Summer when a quick It was a saying of the great Napoleon: fire is desired, and an enduring heat is not "There is but a step from the sublime to wanted. In their growth they make a is nothing deficient, there is nothing redun- effect will be upon them remains to be seen.

#### UNDER A SHADOW.

There are very few of us who are not at and pure and luminous, the light that is in Thus the words of Jesus are unmistakably | me will shine on and out, and by and by will

Do not run after accusers. Do not trouble

#### **Itlissions.**

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

Over \$270 have been sent to our Treasurer, with which to begin a mission among | missionary spirit, must include acquaint- | be taken in. The pastor, Rev. J. L. Hughes. the Jews through the labors of Bro. Lucky. A brother, who with his wife sends \$250, | teresting people. 2. The author of this | ren, has more of the progressive spirit. and says, "When more is needed, let us know."

THE receipts of the Presbyterian Foreign Boards have increased as follows: 1833 (18 months), \$6,431 90; 1843, \$53,763 66; 1853 **\$122,028** 83; 1863, **\$161,661** 47; 1873, **\$446,115** 88; 1883, **\$655,588** 19; 1885, **\$**699,983 70.

Home missions, \$110,170 66; woman's work, quested each church to take a special collec tion, or adopt such other means as shall seem best, to help cancel these debts:

"THE Great American Desert" of other days and older geographies is now Minnesota, Dakota, Iowa, Nebraska, Missouri, Kansas, Arkansas—an area said to be nine times as large as New England. The grain product of this former "desert," in 1880, was 642,016,200 bushels. Many people did not use to believe very much in the West; and some are still weak in faith.

THE General Totals of the Summary View of the Foreign Missions of the Presbyterian Church are as follows: American ministers, 173; native ordained ministers, 117: licentiates, 163; American lay missionaries: male, 23, female, 287; native lay mis- I will say more at another place. I was hinsionaries, 813; communicants, 21.051; number added, 2,239; contributions, \$25,960 94; boarding scholars: boys, 1,049, girls. 1,118; juryman in our circuit court in session at day scholars: boys, 16,451, girls, 6,651.

THE last annual report of the Baptist Missionary says: "It is undoubtedly opposed to sound policy for a missionary sosociety to invest money, and hold it as a fund, unless the terms of the gift specifically est son, Eddie, was prostrated with a severe require it. The liability of loss from bad investments, the depreciation of securities, and other contingencies, enforce the policy of keeping such funds at the lowest point New Boston, or rather Cummings s Mill, possible. The best disposition that can be made of money given to promote the cause of missions is to use it as soon as may be for that object."

THE deputation of two sent out by the Baptist Missionary Union to the Congo country have decided to go no farther than London. They met Mr. Stanley, the explorer, fresh from Africa, and several missionaries, and from them obtained much valuable information and light on several important points. And finding that the journey would occupy eight or ten months instead of six, as at first supposed, that one of the deputation could not be gone so long, and that the other would have to travel in Africa under very unfavorable conditions as to seasons and facilities, it seemed best to go no further.

THE American Baptists are carrying on foreign missions in Sweden, Germany, France, Spain, and Greece, in Burma and Assam, among the Telugus in India, in China, Japan, and Africa. The grand statistical totals are as follows: European Missions-929 ordained and unordained preach ers: 572 churches; 6,776 baptisms in 1884 and 61,550 members. Asiatic Missions—44 stations; 857 out-stations; 231 men and women missionaries, including 5 physicians; 791 ordained and unordained native preachers: 106 Bible-women, and 466 other native helpers; 325 self-supporting and 263 notself-supporting churches; 3,738 baptisms; 55,941 members; 144 Sunday-schools with 5,743 pupils; 263 self-supporting schools, and 622 not self-supporting; \$361 99 received for fees; 854 men and women native teachers; 17,045 pupils; 405 churches and chapels; value of mission property, \$402,-489; contributions reported, \$39,122 27.

Africa, and Australia. The twelfth lecture | meeting-house in the neighborhood, has no Seventh-day Baptists nearer than New | cessity for the progress of the cause. I hope is devoted to a resume, and to the character- opened his doors for weekly meetings by York, had about yielded to the despair of that God will help us, that the necessary

this great cause.

According to the suggestion of the Mis-THE Presbyterian Home Missionary for | sionary Editor of the RECORDER, the little September reports a debt of \$139,708 67: Church on Post Road, Westerly, R. I., observed the first Sabbath in September as a \$29,538 01. The General Assembly has re- | missionary day. The exercises were as fol-

> Reading of selected passages of Scripture, and Singing, "I gave my life for thee."
> Address to the young people. Singing. "Over the ocean wave, far, far away." Address to the congregation giving an account of our field and work, home and foreign.
>
> Special offering for missions of \$9 50.
>
> Singing, "Heavenly Father, we beseech thee."

> Mention should be made of the presence and help of friends spending the Summer

#### FROM J. F. SHAW.

at the shore.

TEXARKANA, Ark., Sept. 1, 1885. The time has arrived for another report,

which I enclose herewith. I have already said something in the RECORDER of my labors among the colored people here, of which dered from filling my appointment at De-Witt, Ark., in June, by a subpoena to serve as • that time. Why I was thus annoyed I do not know, as the law of this state exempts all active ministers from such public duties. I demanded and recieved the exemption, but not till too late to meet the appointment. All seemed providential, however, as my oldattack of acute rheumatism, which demanded my presence at his bedside for several days. When I could leave him, I went to on the following Sabbath eve. To abridge, where I preached four sermons and held ing. We had three additions to the church; several private conversations on the Sabbath question with parties who professed to be interested, besides visiting several families. Sister Matthon and Sister Stewart are still for preaching and keeping the Sabbath. The firm as ever in maintaining the Sabbath. On Sunday morning I was sent for by a lady | quite, Texas. A short history of Brother Mrs. Alice Cowly, who is very intelligent | Mayes may not be amiss. He is the son of and cultured, and who desired to talk Eld. P. H. Mayes, a well-known and much with me on the Sabbath. I gave her the respected Baptist minister of Courtland, helped her to examine the Scriptures usually | deceased. Bro. Mayes, the subject of our relied upon for it, and then the Bible ground for the Sabbath. She admitted with readi- the statutes of the state his attention was ness the advantages in the argument on the called to the Sabbath. The matter took side of the Lord's true Sabbath, and promised to prosecute a farther investigation of to a complete investigation of the subject in the question, and I have learned since by a the light of the Bible. He was not at the letter from a friend that she is about con- time a professed Christian, but under the vinced, and almost ready to embrace the weight of the Sabbath question, he was led Sabbath, as is also her mother and mother-in- to embrace the faith, and began to keep the law. They are all members of the Baptist | Sabbath from the first. At the time, he knew church and are much respected. Thus of no one who kept the Sabbath. He was pre-God does his work of calling out Sabbath vailed upon to unite with the Baptist Church witnesses, where to human prescience all is on the promise that he should not be interdark and unexpected. From New Boston I | fered with in his Sabbath views. This worked went to Sherman, Texas, on the thirteenth seemingly well, till he could not be restrained of July, and found Bro. J. A. Milliken and from preaching the Sabbath, and at the end his estimable wife and promising son, Arthur, about the only representatives of the Sabbath cause in that immediate section. There were formerly a few Seventh-day Ad- ity. His experiences were quite trying. At ventists in Sherman, but it seems that they one time, by preconcerted arrangement, have about all removed to other localities, or just as he began to preach, the congregation reports of the missionary work. I see from relapsed into Sunday-keeping. Brother left their seats and vacated the house, ex- the paper that you have mentioned the great Milliken's deportment in every other respect than that he will "keep Sunday on Satur- found on the pulpit where he had an appoint- that you have worked with success the last day" and violate the "holy Sabbath on Sunday" by laboring, has secured for him the esteem of many good people. He preaches occasionally, and his ability as a preacher is be used. The Adventists heard of him and a great mission field in Dakota, and great well spoken of by those who have attended sought him to unite with them, but he could need for workers. I am at present tied to upon his ministry. To him belongs the not subscribe to the claims of inspiration by my home. . . . If it is the will of God, then honor of introducing the Seventh-day Bap- Mrs. White, and so he stood separated from I will use the most of my time and power in tist cause in Texas, and of organizing the them. He learned of Seventh-day Baptists missionary work after I get my home in MESSRS. CHARLES SCRIBNER'S SONS, New first church, and it is a misfortune that cir- through Webster's Dictionary, but could not good order. . . . I am thinking much of York, are the publishers of "Moravian Mis- cumstances led to a dissolution of that find out where they existed or what their the publication of that paper which we sions," Twelve Lectures by Augustus C. | church. I carnestly hope that he may soon | peculiar views were beyond the Sabbath be- | talked together about. I know that there Thompson, D. D.; a book of 516 pages; be so situated as to use his ministerial talent lief. Through the Adventist brethren he are great difficulties in the publishing of a Crops somewhat short on account of drouth. price \$2. This work gives an account of the more successfully in building up the Sabbath | learned the whereabouts of the Seventh-day | paper. Only to write and print the paper. Moravians themselves; of Count Zinzendorf; cause in the great state of Texas. I preached | Baptists. He finally succeeded in securing | will take the whole time for me and my and of missions to the West Indies, to South | twice while there at a private house, the correspondence with Bro. L. A. Platts of the | wife. And the expenses which are necesand Central America, Greenland, Labrador, home of a Cumberland Presbyterian named Recorder. Being a poor man, and the sary for materials are not at present in my

istics of the work of the Moravians. This various denominations. On Sabbath, July ever meeting with the people of his own be- means can be procured to buy the printing will say here, 1. That any complete my own mind as to what sense the word ance with the labors and spirit of this in- is not quite so primitive as some of his brethbook is believed to have done his work in an were he in different relations would doubtless admirable way. 3. With so much interest- | wield a power for good. We were accorded ing and valuable missionary literature as the privilege of preaching in their house of there is to day, in books and periodicals, it worship on the same and following evening. would seem as though neither pastors nor There was a good audience the first evening, people need lack for information concerning and the house was densely packed on the second evening.

> On Fourth-day, the 22d, accompanied by Bro. Milliken, I went to Savoy, seventeen miles east of Sherman. The Seventh-day Adventists have a church in this place, with sixteen or eighteen members, and are succeeding very well. We stopped the first night with a brother, George McCulloch, a Georgian, and as Georgians are notably clannish, you may understand that I was at home. Bro McCulloch's family consists of himself and three graceful daughters. The youngest is a member of the Advent Church. The rest of the family are not members, though they keep the Sabbath. There are several in this vicinity who keep the Sabbath, who for certain reasons cannot attach themselves to the Advent church. The mention of them. The Methodists were holding a revival meeting in the town of Savov, and we made no effort to hold a meet ing there, but went out about three miles and preached by request to the Adventist congregation two evenings and on the Sabbath, and listened to an excellent sermon by Eld. Milliken on the evening following the Sabbath. The most of these people had never seen Seventh-day Baptists before, and one lady said that she thanked God that he had sent us there to show to those people that there were other people than the Sev-

Our meeting began at our home church I will simply say that we had a good meetone by baptism, one that had formerly been a member of the Advent Church, and one formerly dismissed from the Baptist Church latter was Brother F. M. Mayes, of Messketch, studied law, and through reading such firm hold of his mind that it led him of the seventh month the church withdrew from him. His zeal for the Sabbath truth led him to preach upon his own responsibilcept two persons. At another time he need of a Danish and Norwegian paper; and ment to preach, a bundle of switches, a rope | year, for which I am glad. I have had a with a hangman's noose, and a note saying letter from our brethren near Dell Rapids. that if he did not cease to preach they would | . . . They wish me to visit them. Here is the North American Indians, to South Bowers, who, for the want of a convenient distance so great, he supposing there were power to furnish. A paper is of great ne-

is followed by the literature of the subjects. 18th, Bro. Milliken and I attended religious, lief, when your missionary having read his material. I am thinking that if those of and an index. A full review of this work services at a Primitive Baptist church a few letter in the RECORDER, immediately opened our Scandinavian friends who have interest must be reserved for another time; but we miles away. I could not help querying in correspondence with him, and with joy and in that work, could unite together for a gratitude freely expressed, he was finally en- Printing Society to furnish the necessary knowledge of genuine missionary work and Primitive, as appropriated by them, should abled to visit us at Texarkana where, having means for the material, then if it is the deexamined the views of our denomination, sire of the Society that I shall do the work, he fully agreed thereto, and then united I will do so. I know that you will help with the church. His mother and sister are what you can to write for the paper, and to Sabbath-keepers, and as there seems to be an open door for labor in the field where he lives, the church deems it prudent to have him examined for ordination at the annual meeting to be held at our church the first Sabbath in October, and if approved by the presbytery to duly set him apart to the full work of the ministry.

On the twelfth of August I left home for DeWitt, Ark., and reached there and began a meeting on the eve of the following Sabbath near Brethren Monroe's and Hull's. On Sabbath, however, we met at Bro. A. L. Davis's house, and held services. It did my soul good to have the brethren and sisters bear testimony for the Lord, and express their heartfelt interest in the work of the Lord in their midst. The meetings were held the rest of the week beneath an arbor or bowery near Brother Monroe's house. It has never been our lot to preach to a more attentive audience than on that occasion. The interest grew all the way through. One brother declared his conversion to the Sabbath, and trivialty of their excuses forbids my making | determined to unite with the church. His wife will go with him. Others were caused to take an interest in the Sabbath question, and I believe that a far better understanding exists between our church there and the First-day people, who seemed disposed to ostracise them to a great extent. On the last Sabbath of the meeting, the church chose Bro. Hull to the deaconship, and he was duly set apart to the office, and in the evening the church took the Lord's Supper. If our brethren only had a preacher to preach to the church and to the neighborhoods around, there is but little doubt that great enth-day Adventists that kept and advocated good would result and the church be built the Sabbath. We spent an evening with a up. The people are in some respects almost Baptist brother named Buchanan, who is forsaken by the ministry. One gentleman much concerned on the Sabbath question, remarked to me after a visit, that he had On First-day at noon we boarded the cars been there from Illinois fourteen years, and and reached home that evening and found | that I was the first minister who had ever come to his house in that time, and this I found to be pretty generally the rule. So you can see the need of a good faithful preacher. I pray God to send one.

> On my return, I called and made the acquaintance of Capt. W. B. Crandall and family, at Prairieville, and promised that I would spend some time with them, and preach in that settlement when I return in October.

A brother, recently reclaimed from backsliding, a member of the Baptist Church, kept the last Sabbath with us at Texarkana for the first time, and says he does not see alleged reasons for Sunday observance, and Lawrence county, Ala., in former years, now how he can be faithful to the Lord, who has done so much for him, if he does not keep. the Sabbath. We expect further additions next Sabbath.

I have written very lengthily, but as this is for the Missionary Society I thought best not to abridge. You can make whatever extracts or abridgements you see fit for

I remain yours in Christian labor, JAMES F. SHAW.

#### A LETTER BECEIVED BY BRO. SINDALL.

ESTELLINE, Dak., Aug. 2, 1885. Dear Brother in Christ,—Your postal and letter are received. Thanks therefor. It was very pleasant to hear from you. I am very thankful for the packet of tracts which you sent me, and for the paper (the day Church, but they have not said they RECORDER), of which I have received a few numbers, and read with interest. It is a delight and encouragement to me to read the

get subscribers. Write again. May the blessing of God be with you in your work. PETER MORTEN.

#### FROM W. K. JOHNSON.

BILLINGS, Mo., Sept. 3, 1885.

Inclosed find my quarterly and yearly statements. My health was so bad in July and the first part of August that I failed to put in more time than eight weeks. From the 15th of July until March is the time for missionary work in the country. As to raising funds for missionary purposes in this country at present, it cannot be expected; for money matters here are harder than I ever saw before; and in addition to the times, the cause we represent is not very popular. Delaware Church has a burden of building on her hands that has disabled her from doing anything toward the support of Bro Skaggs as pastor, or to help in the missionary work. So I view the coming year (so far as Delaware Church is concerned,) to be about parallel with last year; for I do not believe we can finish our house this Winter. We expect some more additions to the church from our old church, in a short time. The Sabbath observance is more and more respected, and daily becoming more popular than in the past. The future of the Delaware Church is very hopeful. May God speed the work.

I have written a reply to Wm. McNutt, of Baptist Flag, dated June 3, 1885, on the subject of a scriptural change of the Sabbath from seventh to first day, and sent it to him privately. He has not answered yet. I have written an article on the Sabbath question, and sent it to a Springfield, Mo., paper for publication; and the editor promised to publish it, and send me a copy of the paper. The title of the paper is Sunday Express, a weekly paper, for which he solicits my communications. These articles I read to brethren Skaggs, and Pearce and they were approved by them, and we think will call out some of the Baptist ministers who are saying, "Hark, do not agitate the Sabbath question." I write this to you thinking that this would be burdensome to my report and make it too long.

My health is good, and I will fill some appointments I have made in Barry County, this month. I hope the Board may be able to supply this field at least half the time in the year. And if the Board will consent to pay for my time, I will go to Scott County, Ark., some time in October, to a point where I was two years past, and preached on the Sabbath. And I have sent them tracts and written to them till I think the interest demands my visit. I think they will bear my expenses, and it may be pay for time also. My opinion is that there can be a Seventhday Baptist church organized there. I have a brother-in-law that lives there, and belongs to a Baptist Church. From my communication with him and with their pastor, I think the prospect good. I know that this is Bro. Shaw's field, but I could reach it more easily than he from here. It is sixty miles by wagon road from Ft. Smith, and my relative would meet me there. They have written to me several times to come down; but I have told them I would come when they were ready to organize a Seventhwere ready yet.

I remain yours for the truth.

#### CORRESPONDENCE.

Elder J. F. Shaw commenced a meeting with us Friday evening, Aug. 14th, and closed the 23d, preaching fourteen sermons. The people turned out quite well, and good attention was had throughout. Several expressed themselves convinced that the seventh day is the Sabbath, and we hope soon to receive some into the church. During the meeting, Bro. J. L. Hull was chosen and set apart to the deaconship. Besides our Sabbath-school, we are now holding union prayer-meetings each Sixth-day evening. The health of the community is generally good. Elder Shaw has impressed the people as a very forcible speaker, who is thoroughly in earnest in the cause he represents. We hope he may be able to visit us again.

Yours in the cause, T. H. MONROB. DEWITT, Ark., Aug 81, 1885.

Remember the Sabbath-de

Bir days shalt thou labor, and the seventh day is the Sabbath o

ERBOR DISTUR

The following correspondence us by Bro. E. Ronsyne, and suff

Dear Brother Ronayne,-

and sisters here send their wishing you grace and peace Father and the Lord Jesus prayer-meeting, last night. ing about your coming agai all, with deep sorrew of h the step you have taken and the things you taugh Word about the first day o that now from the same turned round and teach it seeking to prove the same fr Word; and we feel it ver cannot receive you with o but as the Lord has gath again to remember him in first day of the week, and through some trouble, we v have anything started aga mind away from the truth. a few more brought to Ch many are anxious about th sad it would be if anyth amongst us to hinder the w His Spirit; and, dear broth come in the fullness of th fellowship with Brethren, v vou. Dear brother, has o teem for you changed? No you for the truth, and we a to stand for the truth, but low you in the path you h pray for you that our God m and bring you into fellowshi blood-bought ones. Oh this you were when with us to se dren gathered together to how God blessed his Wor when here, and how many re to their souls. We know were used, but, surely, ther you: the Word endureth f the way you were used was away, to start those things. ing to do for your soul, or any of God's children! I shall conclude, deeply taken such a step. May the

RALPH 104 MILTON AVE. Aug. 22, 1885, (evening Beloved brethren in the Lo ceived, this morning, from Buglass, a letter which ga great pleasure in learning and the precious work of Lord, by his Holy Spirit, th has so mercifully wrought. generally in the Ashfield was also deeply grieved at s he said, and having, as I these things by your author

liberty and avail myself of

addressing this letter to you

labored so unceasingly am

Dear brethren, when I w

by his Holy Spirit to walk in

Your brother in Jesu

the midst of such terrible from without and within, you in "the fullness of the gospel of Christ?" As yo avoided controversy as m but when forced upon me, witness that I invariably to the immutable and infallib Well, dear brethren, that is I am standing, by the help day. I stand firmly, secure ably upon the everlasting W God. I am not afraid to and preach it as God himse Spirit, gave it to his church if you are afraid of it, o you have my deepest symp your truly iamentable con Buglass told me in his lette blessed Lord Jesus By his ciously lead my steps to would not be received unles fullness of the gospel, a with Brethren." Suppose that the Lord sent me to y mess of the gospel" alone, receive me and open to me preaching of "the gospel the blessed God?" No, yo must, along with that, b

with Brethren." Then who

What is it you uphold?

mion to a lost world? Not.

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tell out the glorious gospe

God in every place and t

but to maintain and propa

an be procured to buy the printing J. I am thinking that if those of ndinavian friends who have interest work, could unite together for a g Society to furnish the necessary or the material, then if it is the dethe Society that I shall do the work, o so. I know that you will help u can to write for the paper; and to scribers. Write again. May the of God be with you in your work PETER MORTEN.

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Yours in the cause, T. H. MONROB. Ark., Aug 81, 1885. Sabbath Beform.

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

#### ERROR DISTURBED.

The following correspondence is kindly furnished us by Bro. E. Ronayne, and sufficiently explains it

AMBERLY, August, 1885.

Dear Brother Ronayne,—All the brethren and sisters here send their kind love to you, wishing you grace and peace from God our Father and the Lord Jesus Christ. In our prayer-meeting, last night, we were speaking about your coming again to visit us, and all, with deep sorrow of heart, mourn over the step von have taken against Brethren and the things you taught us from God's Word about the first day of the week; and that now from the same Word you have turned round and teach the very opposite, seeking to prove the same from that precious Word: and we feel it very keenly that we cannot receive you with our whole hearts, but as the Lord has gathered us together again to remember him in his death on the first day of the week, and as we have passed through some trouble, we would not like to have anything started again to draw the mind away from the truth. There have been a few more brought to Christ, and a good many are anxious about their souls. How sad it would be if anything should arise amongst us to hinder the work, or to grieve His Spirit; and, dear brother, if you do not come in the fullness of the gospel, and in fellowship with Brethren, we cannot receive Dear brother, has our love and esteem for you changed? No. We stood by you for the truth, and we are the same yet to stand for the truth, but we dare not follow you in the path you have taken. We pray for you that our God may set you right, and bring you into fellowship with his own blood-bought ones. Oh think how anxious you were when with us to see all God's chil dren gathered together to his name, and how God blessed his Word through you when here, and how many received blessings to their souls. We know how badly you were used, but, surely, there was a way for you: the Word endureth forever. Surely, the way you were used was not to lead you away, to start those things. What is it goany of God's children?

shall conclude, deeply sorry you have taken such a step. May the Lord lead you by his Holy Spirit to walk in his truth. Your brother in Jesus,

RALPH BUGLASS, SR.

104 MILTON AVE., Chicago, Ill. Aug. 22, 1885, (evening after Sabbath.) Beloved brethren in the Lord Jesus, -I received, this morning, from my dear Brother great pleasure in learning of your welfare, and the precious work of grace which the Lord, by his Holy Spirit, through his Word. has so mercifully wrought among you, and generally in the Ashfield district. But I was also deeply grieved at some things that he said, and having, as I understand, said these things by your authority, I take the

addressing this letter to you all.

Dear brethren, when I was with you and labored so unceasingly among you, and in the midst of such terrible opposition, both from without and within, was I not with you in "the fullness of the blessing of the gospel of Christ?" As you well know, I avoided controversy as much as possible; but when forced upon me, you will bear me witness that I invariably took my stand upon the immutable and infallible Word of God. Well, dear brethren, that is precisely where I am standing, by the help of His grace, today. I stand firmly, securely and unchange-God. I am not afraid to open it and teach and preach it as God himself, by his blessed Spirit, gave it to his church and people, and if you are afraid of it, or any part of it, you have my deepest sympathy and pity in your truly ismentable condition. Brother Buglass told me in his letter that should the blessed Lord Jesus by his Spirit again graciously lead my steps toward Ashfield I would not be received unless I came "in the fullness of the gospel, and in fellowship with Brethren." Suppose, dear brethren, that the Lord sent me to you "in the fullness of the gospel" alone, would you then receive me and open to me your hall for the preaching of "the gospel of the glory of the blessed God?" No, you, would not. I

What is it you uphold? What is your mis-

aloud the wondrous story;" not, surely, to

but to maintain and propagate and perpetu- | bath.

God in every place and to every creature, week even remotely alluded to as the Sab-

ate Brethrenism. Tell me, dear brethren, am I not right in my conclusion, or can your decision and the letter received this morning bear any other construction? The gospel may be preached, poor sinners may be told of the wondrous love of Jesus, but it can only be done in fellowship with Brethwith a comparatively small faction meeting in Craig street, Montreal. Ah, dear brethren, is that the way you have received the grace of God? The Brethren are divided into many and hair-splitting factions, both at home and abroad. Now, will you kindly tell me, dear brethren, with which of these factions am I to be in fellowship before I can preach the gospel in your midst? Here in Chicago we have, for example, three main parties: the "Open Brethren," the "Craig Street Brethren," and the "Natural History Hall Brethren." To-morrow morning, each of these parties will meet in their respective halls, and each party claims to be "gathered" to the name of the Lord Jesus. Neither will fellowship the other, and there is no more Christian love or Christian unity among them than there is between the ungodly and the Christians of Chicago, and in many instances, not as much. Now, dear brethren, what shall we do with all these different parties or factions? Does the Holy | hall, nor your homes and hearts, that I may Spirit, think you, gather them all? And if not, which of them is on the true ground? | Son of God to the poor, perishing souls | dressed to the ministers of this city, and They all claim to be right, but who is to settle all the various differences among them? Cannot the gospel be preached to poor, lost, perishing souls until one has wearily waded through all the multitudinous

jarring and wrangling in the ranks of Breth-

But now we come to the Word of God it-

renism from 1848 to the present time?

self, and so I ask you to open your Bibles with me at the Acts of the Apostles. In chapter 2, from verse 37 to the end, we have an account of the conversion of 3,000 souls, through the preaching of Peter on the day of Pentecost. Now will you please try and lay aside all traditional notions and sectional prejudices, and tell me honestly, as in the presence of God, how and when did all these Jewish converts to Christianity assemble together for the worship of the Father, according to the principle of John 4:23, ing to do for your soul, or for the souls of 24? Listen, dear brethren. First, they were Answer these questions, brethren, with God's the things that I say." How very fitting lack of time forbade the committee giving saved sinners; second, they were baptized | Word in your hands and God's Spirit in believers—baptized because they believed; your hearts, and God's glory and not man's third, they were the church or assembly of vague and wicked tradition the only motive God on earth. Who? Baptized believers, of your action. You will possibly quote for Fourth, they broke bread "at home." Verse | me Acts 20: 7. But why not read the whole 46 (margin). Fifth, they were gathered by passage, from the 7th to the 14th verses, inthe Holy Ghost; sixth, they were gathered clusive? In verse 11 you will find that to the Person of the Lord Jesus Christ; and according to your own theory, Paul "de seventh, they were gathered together for parted" on a long and toilsome journey Buglass, a letter which gave me exceeding the worship of God, on the day set apart afoot, on Sunday morning, and traveled and sanctified for such worship by Him- from Troas to Assos, a distance of twenty self, namely, on the Sabbath, or seventh live miles or more, and, surely, you cannot day of the week. So that here we have seven things in relation to the assembly of keeping a Sabbath, or that he would will God, and these seven things constitute the fully violate a law of God, setting forth true ground of the gathering of the Church | Sunday as the Sabbath. Again, the disci of God for worship, until Jesus comes: 1. Redemption was the cause of their gatherliberty and avail myself of the privilege of ing. 2. Baptized believers—the condition of their gathering. 3. Christ—the center of their gathering. 4. The Holy Ghostthe power of their gathering. 5. The Church of God—the manner of their gathering. 6. Worship of God—the object of verses 7 and 11. Where is there any allutheir gathering. 7. And the Sabbath of sion to the Lord's Supper in this whole pas-God—the day of their gathering. All was sage, or to remembering the Lord Jesus, or divine, all was of God. The cause, the con- to worship and rest on the first day of the dition, the center, the power, the manner, week as the Sabbath? Paul's preaching and the object, and the day, were all alike of the raising of Eutychus, with Paul's Sun-God, ordained and appointed by him. Let day journey, are the incidents in this narrame here remark, dear brethren, and I do so tive upon which the Holy Spirit lays with marked emphasis, that wherever you emphasis, and not the Lord's Supper or the find Christians to-day ostensibly gathered first day of the week as the Sabbath. But ably upon the everlasting Word of the living for worship, and not complying with all the why multiply arguments, or ask any more above conditions, they do not represent the questions on this subject? It is enough to Church of God, nor are they worshiping state that, throughout the whole range of according to truth. Where, in all the New | divine revelation there is not one passage, Testament, from the Acts of the Apostles to the end of Revelation, do you find a single instance of any one who professed faith to a change of the Sabbath from the seventh in Christ that was not even immediately bap- day of the week to the first. But perhaps tized? See Acts, 2d, 8th, 9th, 10th, 16th, 18th, and 19th chapters. Where, in all the New Testament, do you find a single instance where an infant or a child was bap- | the week, or Sunday?" But, my dear | cal papers are willing to give an impartial tized, or even the most remote allusion to such a thing? And where, in all the Word of God, throughout its entire scope from beginning to end, do you find a solitary instance where any other day of the week was set apart and sanctified for the worship of must, along with that, be "in fellowship God, by his people, except the seventh day, with Brethren." Then what is it you honor? or Sabbath? Whether you look at the ceremonial law, or the moral law written by the sion to a lost world? Not, surely, to "sound | finger of God himself, the seventh day is always set forth as a Sabbath, but in no part tell out the glorious gospel of the grace of of the Word of God is the first day of the

Now, dear brethren, let me, in all kind- 27, 28), as rising from the dead (Matt. 28: ness, ask you here one or two pointed ques-

1st. What is the general, the almost universal practice among Brethren, so-called, as regards baptism? Is it not well known and a source of deep concern and very often ren, and not even that, but in fellowship of angry discussion that all the leading preachers among them everywhere baptize infants? Do you want me to fellowship this wicked practice, in spite of my convictions, and with God's Word in my hand? Surely, you cannot be so inconsistent and so reckless of divine truth and divine things.

> 2d. How many among you, yourselves, have been baptized, according to the teaching of the Lord Jesus and the example of his Holy Spirit, since you believed on him? Is there even one in your assembly who can truly say, in the presence of God, that he has been truly baptized according to divine precept and example as laid down in Holy Scripture? Don't tell me that you were baptized as infants; that it was the custom in your church, that your father and mother and preacher believed and practiced it. All such foolish talk don't weigh a feather along side of the express, the explicit, and the unconditional demands of God's unchangeable Word; and yet you could not open your preach once more the blessed gospel of the among you, unless I stifled the voice of conscience, cast God's Word, in its very plainest teachings, overboard, and come to you in fellowship with some fighting, hair-splitting faction of Brethren. Ah, dear brethren, will you kindly excuse me when I say that I am real sorry for you. But the responsibility shall rest with you. In this letter I am seeking, by the grace of God, to

perform my wholo duty towards you. And now in the third, and last place, may I ask what is your authority for observing the first day of the week, or Sunday, as God's Sabbath? When and where did God change his Sabbath from the seventh day of the week to the first, and command that day to be kept holy? Has any one of the other nine commandments been changed? And why should the fourth be altered? But has it been altered? If so, when and by whom? contend that Paul, on that occasion, was ples came together on the evening of the Sabbath, or rather, the first evening after the Sabbath, or after sundown on Saturday evening as we would say, and they came to gether; they were not "gathered" as to worship, but to partake of a common meal which they did after "midnight." See nor even the most remote allusion to any passage, that could give any color whatever you will quote Rev. 1: 10, where the term "the Lord's-day" occurs, and you will doubtless say, "Is not that the first day of brethren, that is precisely what I want you to prove. How do you know that "the thusiasm of the cause, but rather have Lord's-day" is the first day of the week? Who told you so? Who taught you so? Produce your authority if you have any. The seventh day of the week is set forth in were such as usually come from the wash Scripture as connected with the Lord Jesus tub (no disgrace), permit me to say that as creator (Gen. 2. comp. Col. 1: 16), as it was one of the largest and grandest Conthe food and guide of his people typified by ventions ever held in the Empire State, on the streets a day to one in Lewiston, with the manna (Ex. 11), as the Pattern of their | The attendence numbered about 2,500, both | a population over three times as great. He

the blessed Lord Jesus as our Creator, our | St. John, and many from other states. Sustainer, our Example, our Redeemer, our Prophet, our Priest, and our King, is always and everywhere, throughout God's Word, in constant association with the seventh day or the Sabbath. The Sabbath-day. therefore, and not Sunday, or the first day of the week, is the Lord's-day. It was the Lord's day in the Old Testament dispensation, and it is the Lord's-day in the New. And now, dear brethren, I close where I began, with my feet firmly fixed upon the unchanging precepts of God's Word, redeemed by the precious blood of the Lord Jesus shed on account of my sins on Calvary's cross of shame; and you will surely allow that in his matchless grace he has called me to his service and approved of my feeble ministry by giving much fruit to his glory. To his own precious, priceless name be all praise forever and forever.

I take the liberty, in addition to the foregoing brief defense of the change in my convictions, and of the consequent step I have taken in regard to God's holy Sabbath, to forward you a few copies of my letter ad which I would most earnestly ask you to read and study with the care and candor which this all-important subject demands, and if you can show from God's Word that I am wrong I shall, I trust, honestly endeavor, by the help of his grace, to retrace my steps and to try in the future to preach and, the gospel to poor sinners only and solely "in fellowship with Brethren."

But how very sad the difference between your attitude and the teaching of the Lord Jesus in Mark 9: 33-40. There we find that the disciples would forbid the man whom they met casting out devils in the name of Jesus, to do so, "because he followeth not with us." But Jesus said. "Forbid him not." You are exactly following in the footsteps of those poor, prejudiced disciples, and not in the footsteps of the Master. "They call me Lord, Lord, and do not and appropriate is Scripture; truly a "two edged sword." May it cut away all your traditionary notions and narrow prejudices. But Paul and John, too, in after time met with a similar experience. They could not preach except in fellowship with "Brethren," so called. "All they which are in Asia" had "turned away from" the one, and Diotrephes had absolutely rejected the other. 2 Tim. 1:15, 3 John. So that you see, dear friends, that in your present sectarian attitude there is at least nothing new. You have, at any rate, Scripture precedent for your refusal of my ministry. And now just one question more, and I close. What is the difference, if any, between your present course and that of the Methodists and Presbyterians of Amberly last year when I was among you? I can see none so far as their opposition to the preaching of the gospel is concerned, and I believe that upon calm reflection you will agree with me.

"Consider what I say," dear brethren, and the Lord give you understanding in all things."

Your brother in Christ,

E. RONAYNE.

## Cemperance.

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

#### NEW YORK STATE PROHIBITION CONVENTION.

One question brought up in the above named convention, which greatly concerns Seventh-day Baptists, leads me to ask the privilege of giving as short an account as possible of its proceedings.

As a delegate from Onieda County, I entered the Convention, held in Syracuse on the 8th and 9th inst. As no partisan politiaccount of it for fear of spreading the endeceived the people and insulted the Christain men assembled and the Christian women who attended by sneeringly saying, "They walk down here, set forth in Ex. 20, as tab- delegates and visitors. Every county in the ernacling among men, typified by the setting State sent a delegation. What was especialland, convinces him that the Maine Prohibiup of the Tabernacle in the wilderness (Ex. ly notice ble was the general good feeling tory law checks intemperance and preserves 31), as making atonement for sin (Lev. 23, shown, considence and courage manifested, law and order.

and for the benefit of lovers of decency let 1, etc.), and as God, glorious King, reigning me say, I never saw one cigar or pipe, or in righteousness during the Millennial age smelt the fumes of tobacco smoke in all that when this "whole earth shall be full of the vast hall during the Convention. Among knowledge of the glory of the Lord as the those who spoke were Prof. A. A. Hopkins. waters cover the sea." Isa. 58. And thus H. Clay Bascom, Bartram, of Buffalo, Gov.

Judge Groo, of Middletown, N. Y., was made permanent chairman.

A platform which all Prohibitionists can stand upon was adopted.

As I must not enter into details, I will now state what I said was of great interest to all Seventh-day people. Many of our brethren who sympathize with the prohibition movement are standing in fear of that element which proposes, if possible, to make this party a cat's paw to scratch out our eyes with the Sunday law. Such efforts have been made in other states, but have not succeeded in this state as yet, which, thank God, stands out in its platform free from this question.

It seems that our dear Methodist brethren are trying, might and main, to throw the mantle of Methodism over the party, and force the Sunday issue upon it. At this Convention they were out in force for this purpose. A resolution was introduced appealing for a more rigid observance of "our Christian Sabbath." Determined to fight this unnecessary measure I went before the Committee on Resolutions and presented the following for their consideration:

WHEREAS, the question of Sabbath observance and the day of the Sabbath by divine appointment, is one affecting the religious faith and practice of numerous denominations which do not agree upon this question.

WHEREAS, the Constitutional rights of thousands of voters in this state who conscientiously and religiously observe the seventh day of the week are violated by civil enactments enforcing the observance of Sunday,

WHEREAS, the success of the Prohibition Party does not depend upon the agitation of this religious question, but the rather retards the movement; therefore,

Resolved, That this Convention leave out of its platform this question of Sunday leg-

In about thirty minutes this resolution was sent back to me with the statement that it as much attention as they would like. I feared that this was a set back, but when the committee reported a platform to the Convention, no reference whatever was made to the question of Sunday legislation. Then a breeze began to blow. Determined efforts were made to introduce it into the platform and as the sentiment of the Convention. A Baptist clergyman, W. C. Johnson, of South Oswego, a champion of religious liberty. espoused our cause and did excellent service in opposing the effort. One delegate saw no reason why the observers of the seventh day could not accept the resolution as no particular day was therein mentioned as the Christian Sabbath, but no one was blind enough to accept that statement. We knew its intention. After unavailing attempts to get it into the platfrom or adopted as the sentiment of the Convention, it was referred back to the Committee on Resolutions with instructions to report later in the day. The Committee, however, did not again report, and it was smothered in the Committee room. Bro. Coit of Wellsville, N. Y., was Chairman of that Committee.

Thus the Prohibition Party of New York is saved from becoming a champion of sec. tarian intolerance.

I was glad to find Brother Bliss, of Alfred. and Burdick, of Little Genesee, in the Convention. Not being personally acquainted with them, I did not at the time know it, and supposed myself to be the only representative of our people.

Dr. E. R. Maxson, of Syracuse, took me to his pleasant home and attended to every personal want in a generous manner. Here I found Bro. L. C. Rogers, on his way from Adams to Ithaca. Together we visited the Seventh-day Adventist Camp-meeting held here. Bro. Rogers preached to them and his sermon was reported in the Syracuse Herald. If space permitted, I would report concerning them. Among the visitors there. I found Bro. Potter, of Adams, Eld. Todd, of Brookfield, and other Seventh-day Bap-H. D. CLARKE.

A police officer who recently visited Lewiston, Me., from a town in Massachusetts. said that in his town of 1,000 voters, and and a license law, there are three men drunk says that personal observation in this city during the National Encampment at Port-

# The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, September 17, 1885.

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

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

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 coun-

THE article on Daniel, published this week, was written for the Helping Hand, but came after that paper was printed; we therefore print it in the RECORDER.

ary Board Meetings came too late for insertion in the departments. We, therefore, place them in the column of communications.

THE death of the venerable Doctor Stephen Tyng removes from the gospel ministry one of its brightest lights. He was born in 1800, and at the age of 21 years entered the ministry of the Episcopal Church in Philadelphia. In 1847 he became rector of St. George's church in New York, from the active labors of which he retired in 1878. He was, however, continued as rector emeritus until his death, a few weeks ago.

BEFORE this number of the RECORDER reaches the majority of its readers, the General Conference will have held its first day's session, and the Societies will be transacting their annual business. Will not the brethren and sisters everywhere pray daily for the presence and help of God in all these gatherings? May all who attend be quickened in the spiritual life, and filled with the true spirit of the children of God, and so return to those who have remained at home, in the fullness of the gospel of Christ.

An exchange says that the latest style of Baptists reported is "Trunk Baptists." It describes them as persons who, on removing from the old home, take letters of their standing, and who on, settling in the ne home, keep the letters carefully laid away in their trunks. The Central Baptist says "No man can tell where a 'Trunk Baptist' may turn up, but the chances are against his becoming conspicuously useful anywhere." How many Seventh-day Baptists have joined the secret order of Trunk Baptists?

ONE of the commonest things in human experience is the anticipation of something better in the future. The boy is in a hurry to become a man!; the young man is impatient of his training days to be in business or in the practice of his chosen profession; and the man of business looks expectantly forward to a time of leisure, when business cares will press less heavily upon him. The same thing is true of other classes of persons. For this reason, it may be, too little thought is given to the present, and many a pleasure or comfort waiting at our very door may be overlooked in this eager endeavor to find the future good. But there is pleasure in anticipation. If the present should prove a disappointment, it makes the future bright; and when all of earth's expectations have failed, and our brightest dreams have faded, there is left us the anticipation of the life immortal, whose springs never fail, and whose realization shall far outshine all fancy's brightest pictures, for inspiration has declared "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

# Communications.

#### TIME IN THE SEPULCHRE.

having failed, he was only a false pretender. quoted the language from Jonah. It is unqualifiedly "three days and three nights," and with exactness did Jesus quote it.

In harmony with his sign we have his specific language in Mark 8: 31. "And he be gan to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again." He did suffer, he was rejected, he did rise again. If he did not rise afwas not true, and a doubt is thrown over the whole, although three fourths of it was proven. The chief priests and Pharisees remembered his words, and quoted them to Pilate (Matt. 27: 63), "Saying, Sir we remem-THE accounts of the Tract and Mission- | ber that this deceiver said while he was yet alive. 'After three days I will rise again.'" To put his words to the most rigorous test in the day that followed the preparation, There was a time in which they did that that the sepulchre be made sure until the work between the two sabbaths. Thus we 14. third day. Here surely, the "third day" covers Christ's predictions, "After three of unleavened bread, day of preparing spices days." The guard watched faithfully, and were still on duty when Christ's predicted | mandment. "after three days" were fulfilled, "and became as dead men" when all nature was convulsed at his resurrection.

> "When the even (evening) was come, there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." Matt. 27: 57-60. The time of this transaction was in the evening, 'Οψίας δὲ γενομένης. Mark Sabbath, Joseph of Arimathea," etc. He gives the fact that "it was the preparation." John also fixes the time more fully. John in verse 31 he defines the time more specifically. "The Jews thereupon, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, and that they might be taken away." The preparation of the passover occurred on the fourteenth day of the first month at even. The weekly Sabbath has no preparation. is a feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Lev. 22: 6, 7. The "holy convocation" is called by John "an high day," Sabbath-day, thus conclusively showing that Christ was entombed on the evening of the passover and that the day following was an holy convocation, the first day of unleavened bread. This was one of the annual Sabbaths of the Jews, and by John was called Sabbath-day. In these statements we have the time of entombment definitely fixed as the evening before the Sabbath of unleavened

The passover, occurring annually on the fourteenth of Abib or Nisan, would not occur regularly on the same day of the week. The entombment was on passover evening. The time of the resurrection, according to seed of the land, or of the fruit of the tree. the declaration of Jesus Christ, would be is the Lord's." "And concerning the tithe not without hope. "For me to live is Christ after three days, or at the end of three days of the herd, or of the flock, the tenth shall to die is gain." and three nights. If we can fix the exact be holy unto the Lord." Leviticus 27: time of the resurrection, we can fix thereby | 30, 32. the time of entombment. The several visits "Now the Lord had prepared a great fish | to the sepulchre, are given by the four evanto swallow up Jonah. And Jonah was in | gelists thus: Matthew says, "In the end of | the people began to bring the offerings into the belly of the fish three days and three the Sabbath, as it began to dawn toward the the house of the Lord, we have had enough nights." Jonah 1: 17. "Then certain of first day of the week." Mark says, "And to eat, and have left plenty; for the Lord the Scribes and of the Pharisees answered | when the Sabbath was past, very early in the | hath blessed his people; and that which is saying, 'Master, we would see a sign from morning the first day of the week." Luke left is this great store." Chron. 31:5-12. thee.' But he answered and said unto them, says, "Now upon the first day of the week, "Blessed are the meek for they shall inherit An evil and adulterous generation seeketh very early in the morning." John says, the earth." Matt. 5:5. See Malachi 3:10. after a sign; and there shall no sign be given | "The first day of the week cometh Mary | To take the "tithes and offerings," and use to it, but the sign of the prophet Jonas; for Magdalene, early, when it was yet dark." them for ourselves, is robbing God. See the husband who survives her, Sept. 25th, as Jonas was three days and three nights in | They all found an empty sepulchre, and were | v. 8. "Will a man rob God? Yet ye have the whale's belly, so shall the Son of man be informed by an angel, "He is risen." No robbed me. But ye say, Wherein have we three days and three nights in the heart of one saw him rise. The time he rose is not robbed thee? In tithes and offerings." the earth," Matt. 12: 38-41. The fulfill- named by any one. When was it? There Christ said to the scribes and Pharisees, ment of this declaration would be a proof of is no clue to it, only in the language of Je- "Ye pay tithe of mint, anise, and cummin, the divine mission of the Son of man, Jesus sus, "After three days," or "so shall the and have omitted the weightier matters of by Elder Lester T. Rogers, and joined the secratory prayer was offered by Rev. L. M.

its fulfillment, would be construed as evi- in the heart of the earth." Taking John's dence that, the Saviour's sign of his mission | definition of the Sabbath immediately folk | other (the tithes) undone." lowing the passover evening as an high day, To show the exactness of his sign, I have or the first day of unleavened bread, all difficulties are removed. The scenes that occurred at the time of the visit named by Matthew indicate the time, but he does not name it, "The great earthquake." The descent of the angel of the Lord, whose countenance was like lightning, and who rolled back the stone, the fear of the keepers that made them as dead men, strongly indicate the time thus signalized as the resurrection time. This also was the same time of day when the body was laid in the sepulchre, and ter three days, then a part of his statement | indicates full days, and no fractions, from the time Joseph rolled a great stone to the door of the sepulchre, till the angel rolled it

To this theory it is objected, that the women returned from the burial and prepared spices and ointments and rested the Sabbath-day according to the commandment. Luke 23: 56. The burial was on the passthey demanded that his sepulchre be made over evening. This was followed by the sure, covering the time of his prediction, so sabbath of unleavened bread, in which all that his disciples could commit no fraud by | work was forbidden. But they did prepare removing his body and say he is risen from | spices and ointments before they rested the the dead. They came with their chosen guard | Sabbath-day according to the commandment. have the three days in their order, sabbath and ointments, and Sabbath of the com-

Another objection is the frequent use of "the third day" in reference to the resurrection. It is used eleven times. With the exception of two cases, the third day,  $\tau \tilde{\eta} \tau \rho i \tau \eta \tilde{\eta} \mu \dot{\epsilon} \rho \alpha$ is in the dative case, with some preposition implied to govern it. That preposition would give it its sense. If we supply  $\dot{\epsilon}\nu$ , εis, ἐπί, we make it in, into, upon, the third in Freeborn, Minn. But after a few years, day. If we use  $\mu \varepsilon \tau \alpha'$  we would have it after the third day. In one case we have  $\mathcal{E}\omega s$  $\tau \tilde{\eta} s \tau \rho i \tau \eta s \tilde{\eta} \mu \dot{\epsilon} \rho \alpha s$ . In this case  $\dot{\epsilon} \omega s$  will define the time. This is Matt. 27: 63, and refers to the language of Jesus, μετὰ τρεῖs years she made a profession of religion in  $\eta\mu\epsilon\rho\alpha s$ , after three days. In Luke 24:21 we have the accusative  $\tau \rho i \tau \eta \nu \tau \alpha \tilde{v} \tau \eta \nu$ ήμεραν άγει σήμερον, the third day since also uses the same words. Mark 15:42. "And | these things came to pass. There is nothing now when the even was come, because it was | in either passage to indicate what part of the | membership in the church above. the preparation, that is the day before the third day is meant. It may have been the extreme limit so that there may be little or gether with an amiable disposition, which no fraction of the day left. But taking the cultured by studious habits and practical third day, and the three days, they may be | Christianity, developed those elements and 19: 14. "And it was the preparation of the synonymous, or nearly so. The third day traits of character that constitute true womanpassover and about the sixth hour," and then | completed is three days. It is easier thus to | hood. Her highest ambition was a life of construe the third day as it involves no in- usefulness. To preparation for this work consistency. If we take John's and Mark's she devoted herself as fully as her slender accounts of the burial at even or evening, and Matthew's account of the visit to the year she spent in school at Alfred, her health (for that Sabbath-day was an high day) be- | sepulchre in the end of the Sabbath, on the | not only improved, but she grew stronger in sought Pilate that their legs might be broken assumption that he was crucified on Friday, there is simply one night and one day in the advantages to a greater extent than she had tomb without any fraction of a day or night | yet been able to do. With this end in view, either side of it.

"On the fifteenth day of the same month days and three nights." The facts all agree HELLENIST.

#### TITHING.

Its payment was made by the patriarchs, be- turning of life, indeed, when it was certain fore the time of the Levitical institutes; for that her feet stood in the chilling tide, and thus we read: "And Melchizedek, king of | that she was at the crossing, with great com-Salem, brought forth bread and wine, and posure she said, "I am not afraid to die," "I he was priest of the most high God. And | am willing to die, if it be God's will," "Not he blessed him, and said, Blessed be Abram | my will but thine be done." Referring to the of the most high God, possessor of heaven and earth. And blessed be the most high been and are now to me." God, which hath delivered thine enemies into thy hand. And he (Abram) gave him tithes of all." Gen. 14: 18-20. So Jacob triumphantly the dark river to the home of at Bethel: "I will surely give the tenth unto the blest, September 15, 1885, having had a thee." Gen. 28: 20-22.

"All the tithe of the land, whether of the 15 days. She leaves a mother, numerous

There is a blessing in the offerings of the "first-fruits," and of "the tithe." "Since

ought ye to have done, and not to leave the

Melchizedek, to whom Abraham paid tithes was a type of Christ; so, says the apostle, "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:15-17.

Of our time, God claims every Seventh-day; of our substance, every tenth of increase. We may give much more than a tenth, as "free will" offerings, as "thank-offerings." God claims the tenth. It is his due. We are his "stewards" (1 Pet. 4:10), and must faithfully attend to the distribution of the tithes. Luke 12:42, 1 Cor. 4:2. The tithe is more or less, "as God hath prospered" us (1 Cor. 16: 2), and which we should "lav by," "upon the first day of the week," or immediately after God's Sabbath, which is the seventh day; the tithes may be forwarded here and there, by "whomsoever ye shall approve." The disposition of gifts, free will offerings, and of tithes, is set forth in 2 Cor. new interest. See Matt. 24:14. When the people shall give "the Lord's tithe," mighty streams of Christian benevolence will flow out over the world, and set on foot mighty missionary enterprises. The day is at hand. See Psa. 72:10, 11: 45:12; 68:29-32; 66: L. C. Rogers.

ALFRED CENTRE, Allegany Co., N. Y.

#### BELL I. WEST.

BELL WEST was the youngest child of the late Rev. Joel C. West; her mother, Mrs. Malvina C. West, was the daughter of the lamented Dea. Henry Crandall, so long a resident of DeRuyter. She was born in Nile, Allegany Co., N. Y., July 31, 1863. In her early childhood her parents moved West, locating in consequence of the declining health of her father, they returned to the East, settled in Shiloh, N. J., where he died when she was thirteen years old. At the age of eleven Christian baptism, administered by Rev. A. H. Lewis, and united with the Seventh-day Baptist Church in Shiloh, of which she continued a worthy member until released for

She possessed rare mental qualities, tohealth and circumstances would allow. The purpose to avail herself of its educational she had secured a position as teacher in one I am satisfied with Jesus' words, "three of the public schools of Elmira, where she hoped to have acquired the means to carry out her cherished wish. The day she was to have gone to her new field of work, she was taken ill of the disease that closed, her life. Of course to give up her cherished plan of work for the time being even, brought a trial The tenth of all incomes belongs to God. I but when it appeared that she was near the promises, she said, "How predious they have

> After giving her farewell messages to dear ones at her home in DeRuyter, she passed home on earth for 22 years, 1 month and kindred and friends, to mourn her loss, but J. CLARKE.

#### OBITUARY.

SARAH ROGERS, wife of Dea. William Maxson, died in Westerly, Rhode Island, Sept. 9, 1885, aged 72 years and 28 days. Sister Maxson, the daughter of Dea. David and Mary Potter Rogers, was born in Waterford, Ct., Aug. 12, 1813. She was one of nine children, the oldest of five sisters. All her brothers have gone before her, and only two sisters are left behind. She was married to 1834. Of her five children, only two sons are living, and an adopted daughter who has been a faithful child to her in her declining years and health; At about 10 years dall was ordained to the office of deacon by of age she became a Christian, was baptized prayer and the laying on of hands. The con-Christ. An absolute, or technical failure of Son of man be three days and three nights the law, judgment, mercy and faith; these Waterford Church. She afterwards was a Cottrell. The right hand of fellowship, ac-

member of the DeRuyter Church, and at her death, a worthy member of the Pawertuck Church. Since the death of her daughter, Mrs. Lottie Irish, and a severe sickness in 1876, Mrs. Maxson had been gradually losing her physical and mental powers, until she became an object of constant care. She was a useful woman in her day, an earnest, faithful, active Christian, always seeking to do good. She was a friend to the orphan, the friendless, and the forgotten, making them objects of her care and beneficence. When in her full powers, she read a good deal, took deep interest in every true reform, and was never lagging in duty, but ever ready to do what she could. She was true to her convictions and her faith, and was greatly interested in the religious enterprises of the people of her choice. The bereaved husband, children, sisters, and other relatives are comforted with the assurance that she has gone where the powers of the soul are untrammelled by the ills of flesh, and 8, and 9. The cause of missions is assuming | are in their highest activity and enjoyment forever. 0. U. W.

#### TAKE NOTICE!

MILDMAY PARK, London N., Sept. 7, 1885. Dear Brother Platts,-Kindly allow me

space in the RECORDER to thank you for the pretty paper, The Light of Home, and to thank the editors for their favorable notice of the Sign of the Messiah; and also, to correct an impression which they have somehow got that the best way to obtain a single copy is to send the publisher a dime in a letter. by which I suppose coin is meant. That may do very well for the United States, but not for England. I have just received one such order from a dear brother, on which I had to pay for his "dime" eight pence or sixteen cents registration fee. The envelope bore a two cent postage stamp, which was three cents insufficient postage, and for this I had to pay three pence or six cents. Thus my dime has cost me twenty-two cents! It does not require "a double first" in Daboll to see how much cheaper it would be to the publisher to send his publications post free, and as a gift, than to sell at this rate. Friends should bear in mind that single letter, rate postage to Great Britain is five postal card requires an additional cent, unless the sender wishes to tax the receiver three pence and a penny respectively. During thirteen years residence here I have paid enough in postal fines to keep a small banking account, and although advised by one of the leading American brethren, to publish repeated notices of these oversights, I have hitherto kept silent; but somehow it has seemed that it was time to state these facts, feeling assured that dear brethren only need a reminder to be more cautious in this respect in the future. For single copies of the Sign of the Messiah, clean United States postage stamps will be accepted, as has been announced for years, for the Memorial. If friends join for thirteen copies, send a dollar greenback and four cents United States stamps. For larger orders a post office money order is preferred. In any case do not send coin to England in letters unless the sender pays the registration fee. By inserting the above in your columns you will greatly oblige, Your brother in the Lord.

W. M. Jones.

#### CHURCH ORGANIZED.

The First Seventh-day Baptist Church of Wellsville, N. Y., was organized Wednesday, September 9, 1885, according to previous announcement.

There were ten Seventh-day Baptist ministers present, besides seeral deacons and other members from several churches in the county. The services throughout were deeply interesting and impressive. After appropriate opening services, consisting of singing, reading of the Scriptures and prayer, the object of the meeting was stated, after which the Secretary, J. W. Coller, M. D., read the Constitution, Articles of Faith, and Articles of Covenant, as previously accepted. This was followed by the reading of letters of recommendation from several different churches in behalf of those who contemplated uniting in this church organization, after which, eighteen persons came forward and subscribed their names, thus becoming constituent members of the First Seventh-day Baptist Church, of Wellsville. After singing, Rev. W. C. Titsworth offered prayer. The audience then listened to an able and instructive sermon by Rev. D. E. Maxson, D. D.

Following the sermon, Bro. Ira S. Cran-

companied by appropriate ren by Des. B. F. Langworthy, Church. Bro. Langworthy one of the constituent member catuck Seventh-day Baptist terly, R. I., in 1840, which with one less member the Benj. W. Bently, who was preterly, was referred to as anot stituent members of the Paw There are other Seventh

siding in the vicinity of Wel probably soon unite.

At present, this little ba keepers meets for worship in of the Baptist church at 2 P. age attendance since the fir been about thirty.

May the Lord bless this n give it great increase.

## AMERICAN SABBATH TRAC

The regular Monthly Mee ecutive Board of the Am Tract Soceity was held at t Baptist church in Plainfield, Sept, 13th, 1885, at 2 o'clock Present, C. Potter, Jr., G J. D. Spicer, J. F. Hubbar

worth, J. G. Burdick, J. A.

J. M. Titsworth. Visitors, Jacob Titsworth Titsworth, were invited in the deliberations of the me The Corresponding Secr

that the revised price for ad-SABBATH RECORDER, in non; been fixed at seventy-five for first insertion, and thirty ond and subsequent insertion \$13 60 per inch.

The Treasurer reported th deed of two building lots at S from D. D. Rogers and wif Fla., the proceeds of which a this Board may direct; also, and grounds, at Little Genes Nathan Wardner and wife, of tion, Wis., the proceeds to publication of Light of Home

The Treasurer's Annual R sented, read and adopted. Bills from the Publishin August were received and o

Light of Home. Sabbath and Sunday (to 1st inst)... Tract Depository.....

The Corresponding Secrets

L. A. Platts, relative to th and the John Crandall beq RECORDER; E. P. Saunders, iness of the office; O. W. P. to Evangelii Harold; C. D. to Light of Home; L. A. Main, and E. P. Saunders, Hand; H. C. Coon, about Board; J. B. Clarke, reporting Sept. 6, and G. Velthuysen,

in Holland and to the Boodso Voted that the Treasurer Secretary be appointed a com pare a form of certificate for sent and future Life Membe ciety who may request suc

membership. The committee on Annivers reported progress.

The Annual Report of the Secretary was presented and as read.

Adjourned, subject to call J. M. TITSWOR

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L Maxson, D. D.

companied by appropriate remarks, was given by Dea. B. F. Langworthy, of First Alfred Church. Bro. Langworthy spoke of being one of the constituent members of the Pawcatuck Seventh-day Baptist Church in Westerly, R. I., in 1840, which was organized with one less member than this. Sister Benj. W. Bently, who was present from Wes. terly, was referred to as another of the constituent members of the Pawcatuck Church.

There are other Seventh day Baptists residing in the vicinity of Wellsville who will probably soon unite.

At present, this little band of Sabbathbeen about thirty.

give it great increase.

#### AMERICAN SABBATH TRACT SOCIETY.

The regular Monthly Meeting of the Executive Board of the American Sabbath Tract Soceity was held at the Seventh-day Baptist church in Plainfield, N. J., Sunday, Sept. 13th, 1885, at 2 o'clock P. M.

Present, C. Potter, Jr., G. H. Babcock, J. D. Spicer, J. F. Hubbard, I. D. Titsworth, J. G. Burdick, J. A. Hubbard, and J. M. Titsworth.

Visitors, Jacob Titsworth and R. M. Titsworth, were invited to participate in the deliberations of the meeting.

The Corresponding Secretary reported that the revised price for advertising in the SABBATH RECORDER, in nonpareil type, had been fixed at seventy-five cents per inch for first insertion, and thirty cents for second and subsequent insertions; yearly rate, \$13 60 per inch.

The Treasurer reported the receipt of a deed of two building lots at Sea Breeze, Fla., from D. D. Rogers and wife, of Daytona, Fla., the proceeds of which are to be used as this Board may direct; also, a deed of house and grounds, at Little Genesee, N. Y., from Nathan Wardner and wife, of Milton Junction, Wis., the proceeds to be applied on publication of Light of Home.

The Treasurer's Annual Report was pre-

sented, read and adopted.

follows:		į		
Light of Home			\$164	74
Sabbath and Sunday (to	o 1st inst)		334	06
Tract Depository			. 14	81
Outlook			444	96
Brangelii Harold			45	44
		\$	1,004	01

The Corresponding Secretary read letters

L. A. Platts, relative to the Joel Greene and the John Crandall bequests, and the RECORDER; E. P. Saunders, relative to business of the office; O. W. Pearson, relative to Evangelii Harold; C. D. Potter, relative to Light of Home: L. A. Platts, A. E. Main, and E. P. Saunders, about Helping Hand; H. C. Coon, about Sabbath School Board: J. B. Clarke, reporting his labors to Sept. 6, and G. Velthuysen, relative to work in Holland and to the Boodschapper.

Voted that the Treasurer and Recording Secretary be appointed a committee to prepare a form of certificate for the use of present and future Life Members of this Somembership.

The committee on Anniversary Programme reported progress.

The Annual Report of the Corresponding Secretary was presented and approved as far as read.

Adjourned, subject to call of the Chair. J. M. TITSWORTH, Rec. Sec.

#### MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh day Baptist Missionary Society was held in the parsonage of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., Sept. 13, 1885. Wm. L. Clarke was in the chair, and prayer was offered by O. U. Whitford. There were present nine members and five visitors.

A communication from L. A. Platts was read by the Corresponding Secretary in regard to business connected with the will of John Crandall, late of Nile, N. Y.; also from R. A. Tilley, Secretary of the Newport Historical Society, in respect to the placing of a suitable tablet by our people in the Historical Building, which was the old Newport Seventh-day Baptist church. The matter was referred to A. E. Main, J. H. Potter, and G. H. Babcock, a committee appointed by the chair.

The Treasurer, A. L. Chester, presented ordered to be put or record:

Balance reported at last Board Meeting, Payments in August......\$147 11 Payments in Sept. to date.... 6 00—\$153 11

Cash balance in Treasury to date.....\$2,112 62

The following orders were granted for salaries and traveling expenses for the last sion. quarter ending Sept. 1st, 1885: L. C. Rogers, \$208 74; A. E. Main, \$265 85; J. W. Morton, \$216 85; C. J. Sindall, \$105 55; Horace Stillman, \$62 50; W. K. Johnson, keepers meets for worship in the session room | \$65 26; H. P. Burdick, \$126 51; D. H. Daof the Baptist church at 2 P. M. The aver- vis, \$50 00; G. J. Crandall, \$37 50; Andrew age attendance since the first of May has Carlson, \$19 75; J. F. Shaw, traveling expenses, \$20 10; S. W. Rutledge, \$25 00; May the Lord bless this new church and L. A. Platts, \$16 67; C. W. Threlkeld, \$12 50; E. H. Socwell, \$7 69; S. D. Davis, \$60 40; T. G. Helm, \$25 00; J. C. Rogers, \$36 48; C. B. Hull, \$7 68; F. F. Johnson, \$50 00; G. Velthuysen, from July 1st to Oct. 1st, \$100 00; A. L. Chester, miscellaneous expenses, \$21 65.

The Treasurer, A. L. Chester, presented his Annual Report, which was referred to an Auditing Committee. The Chair appointed S. P. Stillman and O. U. Whitford, Audi-

The Corresponding Secretary, A. E. Main, | and will probably soon depart this life. presented his Annual Report.

Voted, that the recommendation of the Corresponding Secretary in his report, that 4,000 copies of our Annual Report be pubished instead of 3,000, previously ordered, be adopted.

Voted, that the report prepared and read by the Corresponding Secretary, and that of the Treasurer, when audited, be approved as the Annual Report of the Board of Managers to the Seventh-day Baptist Missionary Society. Adjourned.

O. U. WHITFORD, Rec. Sec.

It is more evident than ever that the American mission work in Turkey must come before long to a stage of conflict with the Moslem power. We are prohibited from building in every direction, and the authorities are feeling their way toward the suppression of our schools and the closing of Bills from the Publishing House for our press. As an encouragement to us the August were received and ordered paid, as Government said that it had closed a dozen Jesuit schools and the place of worship in Beirut in the house of the Papal nuncio. The Government is doubtless comforting the Jesuits by telling them what it has done to Protestant schools.—Forty eighth Annual Church.

# Home Alews.

#### New York.

SECOND ALFRED.

A pleasant concert, consisting of anthems, quartets, solos, etc., was given at the church on the evening after the Sabbath, for the benefit of an organ fund. The evening was fine and a fair audience was out. I have not yet learned the amount of the proceeds.

We are expecting to reap our share of the pleasures and benefits of the visits of our brethren to the General Conference this week. We have arranged to have our formciety who may request such evidence of er pastor, Eld. A. H. Lewis, preach at our church on Sabbath during Conference.

#### HORNELLSVILLE.

The churches of this village united in a of our society, part of them children of my take. temperance service on Sunday evening, Sep- infant class, that will go with us while we tember 20th, in commemoration of the one live as keepsakes. This hour and treat will hundredth anniversary of the publication of never beforgotten by us, and we hope by our Dr. Rush's famous essay on the effects of friends who have thus given us such tokens alcoholic stimulants.

averages about 25. The first Sabbath in each month is devoted to the consideration of some missionary topic, and a collection is taken for the Missionary Society. Special collection for missions is taken in the Sabbath school, on the same day.

The death of Charles L. Prindle, last week, removes one of Hornellsville's oldest and most esteemed citizens.

The public schools of our village, employing, in all grades, 34 teachers, are nearly all now opened. The Honorable J. E. B. Santee has recently been elected a trustee for a period of five years.

#### BROOKFIELD.

The Quarterly Meeting of the churches in the vicinity of Brookfield was held with the First Church, Sabbath September 12th. The covenant meeting was held as usual on Sixthday afternoon, and Eld. Stephen Burdick preached in the evening, Sabbath morning, the following financial, statement which was | Eld. Clayton A. Burdick preached to a large congregation from Psalms 42: 1, "As the

heart panteth after the water brooks, so by a session of the Bible-school, led by J. M. Todd, superintendent, Edwin Whitford and W. E. Phillips, by request, reviewed the lesson in appropriate addresses, which closed the interesting services of the occa-

#### Rhode Island.

WESTERLY. The improvements in our church building are being pushed forward with commendable energy. The plastering was begun this week. The churches in town have shown much fraternal regard and generosity in offering us their church edifices in which to hold our Sabbath services. Because of its convenience to our people we are holding our services in the Episcopal church.

The pastor baptized one candidate in the Pawcatuck River last Sabbath. The day was beautiful, and the services very impress-

Death has taken another sister from our church, Mrs. Dea. William Maxson. When she possessed her full physical and mental powers, she was an active, noble Christian worker. Mrs. Asher Babcock is very low,

[A private letter received from Westerly since the above was sent, announces the death of Mrs. Babcock.

> West Virginia. RITCHIE.

RITCHIE, W. Va., Sept. 16, 1885.

On last Sixth-day the undersigned received special invitation to attend a social gathering, to take place at the house of a near neighbor on the following First-day, fruit cutting to be the order of the day. It had become known that my wife and I would start for General Conference about the 20th, and they wanted a social gathering before we left. So at an early hour, hurried by some neighbors, we started, after locking doors and hiding key, for the social, and were soon setthem for the dry-house. I noticed soon, that the neighbors did not come in as I thought M., when a young lady hastily entered, saying there was company at the Elder's house wishing to see him and wife at once. I con-Missionary Report of the Presbyterian | fess some degree of reluctance in going, as I thought I had cut fruit enough to pay for my dinner, and our hostess seemed to be doing considerable steaming and stewing in that direction. I saw no one about our place, but on reaching the door it flew open kroner. as though it never had been locked, and my wife and I were most cordially invited to surprise, no language expresses my feeling; I | inces. thought of dreams, of magic wands, fairy echoes, of Aladin and his magic lamp; but surely this is our house and I'm not dreaming, for here are twenty-five pairs of bright eyes looking straight at me, (for they were and young ladies,) so I took a seat, by this time beginning to realize the surroundings;

but just then my attention was directed

by my wife to our bed, and behold it

was dressed with a beautiful new anchor quilt

of bright rich colors, containing thirty

of love. May the blessings of heaven rest The attendance at our church services upon each one of them. The next day came the older folks' time, a number of whom calling on us, at the proper time to suit themselves, managed to get us out of the house, and on returning, behold again our bed dressed in another lovely album quilt, of rich colors of twentyfive blocks with as many names, being names of the older ladies who had contributed to this quilt, the former having been arranged, made and signed by the children and youth; so we carry with us as life-time keepsakes, near sixty of the names of these loved ones, for whom on this field of labor we have formed strong attachments. So my first pastoral surprises will ever live as bright spots on memory's page while recollection lasts; this long list of names of dear ones, young and old, will ever keep the Ritchie field fresh

> Thank you, dear friends, for these tokens of love and Christian regard.

May God bless you all. Amen. C. W. THRELKELD.

in our minds.

E. I. THRELKELD.

## Condensed Aews.

John L. Sullivan was fined one dollar and costs, \$15 90, at Cleveland lately for pitching in a game of base ball on Sunday. He received \$900 for his services.

A computation made at the Treasury Department shows that the bullion value of a standard silver dollar according to the Lon-

uon rates of silver is now 79 7-10 cents. The Treasury Department has purchased 250,000 ounces of silver for delivery at the New Orleans and Philadelphia mints for

coinage into standard dollars. General Manager Hickson, of the Grand Trunk Railway company, says he cannot see how the railway company can be held responsible for the death of Barnum's elephant,

Samuel Hunt's homing pigeon, released at Montgomery, Alabama, at 8:15 A. M., August 22d, reached Fall River, Mass., at 9:12 September 12th. The air line distance is 1,031 miles, the longest distance ever flown.

Mrs. Hester Ford, an aged lady, in Philadelphia, was so affected by reading of the suicide of another woman in the neighborhood that she went to her room and hanged herself in a similar manner. She was dead

The department of state has received from the American minister at Berlin a copy of a decree announcing that a grand exposition of works of living artists, foreign and domestic, will be held in the German capital from May until October, 1886.

The Technological Society of the United States, composed of architects, civil engineers, machinists and chemists, will meet | ness, and a further decline of fully 1c. per lb. on all in Buffalo, N. Y., October 2d, 3d and 4th. | fine grades, and fair to good qualities of all kind of Delegates are expected from New York, Philadelphia, Chicago and other large cities.

Henry A. Wiley, of Texas, a member of the second class at the naval academy, has been dismissed for hazing Louis Driggs, of South Carolina, a candidate for naval cadet. Wiley was the leader of a gang of cadets that misused Cadet Driggs—pulled his nose and slapped his face.

The United States shipping register shows that the shipping at New England points held its own during the year, and slightly increased at some points. On the lakes and the Pacific coast the indications are that the Factory, full cream.. 8 @ 81 7 @71 shipping has slightly decreased.

About five miles north of Kingston, N. Y., on the West Shore railroad, at Ligg's tled around a huge box of apples, preparing Fill, 500 feet of track began sinking and sliding off, September 17th. It gradually sank all day and is now twenty feet deep. Trains were unable to pass, the passengers and bag- eggs sold at 21c.per doz., Western and Canada for, but the good lady of the house arranged gage being transferred over until a tem- 19@20c., and ice house stock at 16@18c. excuses for them so that I said no more. | porary track was made around the "Fill." Thus matters went until after 11 o'clock, A. This spot has been filled in a number of times. Large gangs of men are now at work repairing the damage.

Foreign.

Frederick Kiel, the well-known composer of church music, is dead.

The lowness of silver is seriously affecting financial operations in England.

The Swedish banks have been flooded with forged notes to the extent of 200,000 The czar has conferred decorations of a high order upon the governor of Esthonia,

who is famous for the severe anti-German take seats at the table. It being my first measures adopted by him in the Baltic prov- Geo. H Babcock, Miss Addie Shields, Neils Jep-The artistic and literary conference at

Berne, Switzerland, has closed. The delegates signed a canon embodying a number of resolutions looking to the better protection of literary works.

Tonquin advices received at Paris say that the children and youth of our society, girls | the black flags are preparing for an active guerrilla war on the French troops, and will soon begin aggressive operations unless terms are made with them.

Tennyson's latest poem deals with home rule in Ireland. The author is dramatizing the work for Henry Irving. The health of the poet laureate is breaking, and this is blocks and as many names of the dear youth | probably the last literary work he will under-

The Spanish government officials fear that England will force Spain to agree to the terms of the recently rejected commercial treaty by continually menacing Spain with the assertion that England can at present see no reason for recognizing the claims of Spain to sovereignty over the Carolines.

#### Books and Magazines.

THE well-known music publisher, S. W. Straub, of Chicago, sends out a beautiful little song and chorus, "Be kind to Bessie, or the dying Mother's

HARPER'S MAGAZINE for October is a strong number from every point of view. It is important, attractive, and richly illustrated. Mr. C. H. Farnham concludes his account of his canoe trip along the coast of Labrador. William Hamilton Gibson contributes an instructive paper, entitled "Backyard Studies." In the series of "Great American Indus tries" the third paper treats of hop growing and the manufacture of malt liquors. George Parsons Lathrop describes the city of Hartford. These articles are all illustrated. After a long interval, we have another installment of Goldsmith's play, "She Stoops to Conquer." In fiction we have the very best in Miss Woolson's "East Angels" and Howell's "Indian Summer." There are also two good, short stories-"A Priest of Doorga," and "A Puritan Indeed." Mr. Veeder B. Paine contributes an article exposing the defects in the past conduct of our public land policy and indicating methods of reform, and Mr. T. S. Van Dyke an interesting article on "Mexican Politics." In the Editor's Easy Chair are two letters written by Thomas Carlyle to the Hon. Beverly Tucker in 1846 and 1850, and here pub-

ished for the first time. One of these, treating of the anti-slavery agreation, is the most important and characteristic of Mr. Carlyle's letters that has been brought to light since his death. The other Editorial Departments are well sustained, including a first-rate Editor's Drawer.

WIDE AWAKE for September will be sought for and treasured for its fine albertype portrait of General Grant, which is accompanied by some personal, reminiscences of him when President, from the pen of Mrs. Jessie Benton Fremont. The Hawiian story "How the Boojums went down the Crater," is concluded. Mary E, Wilkins gives a true story of early colonial days entitled "Deacon Thomas Wales" Will." Mrs. A. D. T. Whitney concludes her serial for business boys, "How the Middies set up Shop." Mr. Brooks gives an exciting installment of his historical serial, "The Governor's Daughter," Mrs. Champney's wonder story, "The Child's Paradise," is very interesting, and the heroines of Margaret Sidney's serial. "A New Departure" begin mending a carpet artistically in a Back Bay mansion. The Chautauqua Readings treat of History, Art, Science, Literature and Hygiene in an interesting fashion; in her "Souvenir," Mrs. Fremont gives some very readable reminiscences of early days in California. The new series of Chautauqua Readings begins in the October number. Only \$3 a year. D. Lothrop & Co., Boston.

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending September 19th, reported for the RECORDER, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 36,316 packages exports, 6,222 packages. The decline, noted in our last has been followed by a very dull week's busi butter almost neglected. We quote:

Fine. Creamery make..... 22@23 20@22 New State dairy fresh. -@20 Summer firkins..... —@19 CHEESE.—Receipts for the week, 45,004 poxes

exports, 19,794 boxes. Exporters took fancy colored August make at 8@81c., but quality had to be perfection. After leaving this grade prices dropped to 74@74c. for finest, and some good parcels full cream stock sold at 51@61c. Night milk skims were almost neglected. We quote: Fancy. Fine.

Skimmed..... 5 @ 6 3 @4 1 @ 24 Eggs.—Receipts for the week, 9,007 barrels, and

8,249 cases. Early in the week warm weather and light demand made easier prices. Later there was light receitts, strong demand, and finest marks fresh

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.

#### LETTERS.

Bessie E. Stevenson, Jas. Summerbell, E. Whitford, C. DeVos, T. S. Logan, E. S. Bennett, J. B. F. Johnson, J. F. Hubbard 2, J. M. Titsworth, A. E. Main, J. N. Burno, F. C. Dunn, N. C. Clarke, pon, F. C. Davis, Henry Harris, John Beach, Ira L. Stoddard, O. Maxson, M. C. Irish, D. L. Coon, C. E. Crandall. O W. Babcock, Amelia Woodward. N. H. Hargett, K. F. Higgins, Mrs. P. F. Downey, E. Ronayne, Marvin Oil Co., C D. Potter, W. M. Stillman, Florence Potter, Oscar Babcock, Charlotte McWilliams, W. E. M. Oursler, Ella Maxson, Oscar Williams, C. G. Maxfield, G. Hyatt, Ellen Linsley, Farmer, Little & Co, M. W. Gavitt, Mrs. E. R. Maxson Jessie D. Allaman, J. C. Dake, Mrs. Geo. Myer, J. K. Crandall, M. L. Maxson, Mrs. T. R. Wells, G. D. Maxson, Jas. Phelan, J. J. Callin.

#### RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

	omission.	D		77-1	<b>S</b> T-
-		1		Vol.	
	Frank J. Harrison, Alfred Centre,		00	42	82
	Mrs. D. T. Burdick Hornellsville,		00	41	52
	Mrs. Diana Stillman, DeRuyter,		00	42	52
	Oscar Williams, Lowell,		00	42	· E
٠.	Mrs. T. R. Wells, Ashaway, R. I.,	4	00	42	26
,	Mrs. J. R. Truell, Plainfield. N. J.,	2	00	42	18
١,	Mrs. C. H. Wells, Elkdale. Pa.,	3	00	42	4
1	Elisha B. Burdick, Union Dale,	• 4	00	41	52
•	Asa Edwards.	2	00	40	52
	O. E. Burdick, Kine's Corners,		00	40	88
	Mrs. Ursula Green, Mosiertown,		00	42	11
	Asa F. Randolpu, Berea, W. Va.,		00	41	52
	Miss Kate Davis, Chicago, Ill.,		00	41	38
	J. N. Burno,		00	43	38
·	F. F. Johnson, Stone Fort,		00	41	52
3	James Lowry, Crab Orchard,		00	42	Ê
	E. T. Hamilton, Milton, Wis.,		00	41	52
1	J. J. Callin, Wo f Creek,		00-	42	89
•			00	43	6
•	Zina Gilbert, Milton Junction,		50	42	17
	James Phelan, Dassel, Minn.,				
	Mrs.C.McWilliams, Grand Junction, Is	l. 2	00	42	85
•			00	41	52
l	M. P. Stillman, Nortonville,		00	41	52
	F. C. Davis, Oysterville, Wash. Ter.,	2	w	41	52
ļ	CHARDANA COMBA Commercia			osen	h C

UPREME COURT.—County of Allegany. Joseph C. Eaton against Elisha. B. Green, Selina Green, Barton W. Millard, Eunice Millard, Phebe M. Stebbins, Pheba M. Stebbins as administratrix, etc., of E. A. Green, Susie Crandall, Asa C. Burdick and Wm. Thompson.

To the above-named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Trial desired in the County of Allegany.

Dated the 11th day of September, 1885.

D. A. STEBBINS, Plaintiff's Attorney.

Office and post office address, Almond, Allegany county, N. Y.

To the above named defendants Barton W. Millard, Eunice Millard and Susie Crandall, take notice that the foregoing summons is served upon you by publication pursuant to an order of Hon. Clarence A. Farnum, Allegany county Judge, dated the day of September, 1885, and filed with the complaint in the office of the Clerk of Allegany county at the village of Belmont and State of New York.

Dated the 11th day of September 1885.

D. A. STEBBINS, Plaintiff's Attorney, Almond, Allegany Co.

# Selected Miscellany.

#### LIGHT AT NIGHT.

The day had been long and gloomy, Wea y with mist and rain, A day for the heart to brood on Sorrow and los and pain; But there came with the light of evening A wind that swept away All the shadow of dark ness Out of the Winter day.

Is thy life, O pilgrim, weary, Veiled from the cheering light? Perhaps for thee is the promise Of joy with the waning light. Fairer than noonday splondor. Richer than beams of stars, The lustrous glory of sunset May burn through the golden bars. -Margaret Sangster.

#### THE MEASURING ROD.

Greta Brown was one of the brightest. you finish this story.

One bright Sabbath morning in June, lark. Greta donned her new suit and went to

"Grow in grace, '(2 Peter 3:18). Well, I'll remember the text for grandma. How pretty these five rows of gilt braid do look | the stature of the perfect man. on this gray dress, but I must have this cuff altered. The waist puckers badly, now I bonnet is, and how sober she looks! What come, but I seemed to be held fast. can Dr. Milliken be saying? 'Growing inmay be, for you, certainly, never had thoughts like these in church! But after all, one noticed at all, for they were quite overthe words, "grow in grace," did somehow shadowed by the glistening robes beside her.

"Well, it may be so," she replied. "But after all, one noticed at all, for they were quite overthe words, grow in grace," did somehow shadowed by the glistening robes beside her. stick in Greta's mind.

coveted position unless he measured a good | the Master.' deal over six feet.

Milliken's text and Mark's story mixed themselves up in a most curious way as a dream herself told it to her aunt the next day:

commotion was about, a girl said:

last measuring day.

along with the crowd to the green.

"There in the center, on a kind of throne and I a member of the church for two years! white, and he had the kindest and yet most | put this mark down!' serious face I ever beheld. By his side was of the Stature of the Perfect Man.' The of heart as unto Christ." This one thing do: of faith for the conversion of friends and angel held in his hand a large book, into press toward the mark. The same earnest- which insures the answer. I endeavored to in regular turn. The instant each one in grace. touched the golden measure, a most wonderful . And with that I burst into tears, and I thing happened. No one could escape the suddenly awoke and found myself crying. terrible accuracy of that strange rod. Each But, oh! Aunt Jay, I shall never forget that one shrank or increased to his true dimen- dream. I was so ashamed of my mark." sions—his spiritual dimensions, as I soon see with our eyes what otherwise the angels | character?—Observer. alone could have perceived.

"The first few who were measured after I came, I did not know, but soon the name, Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so ter is alive. Every spark of real religion is many other societies, too; and I thought, an exercise of the soul in benevolence and rose to her face. "My husband thought I Surely Mrs. Darrow's measure will be very | purity toward God and heaven. Religion high indeed; but as she stood by the rod, which is not in operation is a repulsive car-

face grew very serious as he said : if only the zeal for outside works which can be seen of men, had not checked the levely feelings. They had no vigorous, stalwart, band. secret graces of humility, and trust, and manly faith. They never venture out upon patience, under little daily, trials. These, daring undertakings for God. They appretoo, are needed for perfect soul-growth.

caught its light from the angel's which emotions into a flame. little Betsy, whom before I had rather looked | is not always religion. Happiness is a state down on, for she dresses so meanly and looks of the sensibilities, and is of course involunso forlorn. And as the angel wrote in the tary, while religion is benevolence, and book he said: 'Blessed are the poor in spir- | therefore powerful action. Every impulse it, for their's is the kingdom of heaven. of the religious soul is a bound forward

souls for Christ is the surest way to win to what end we are living for, and how we

soul-growth for thyself.' myself, for when had I tried to win any souls thing. Throw yourself into the harness, for Christ? After the first few weeks of the find a place somewhere in the field, and most enthusiastic and popular girls in Miss revival two years ago, when I joined the perform a work that shall live. What bet-Gerry's school. She stood first in her class- church, somehow I began to loose my inter- ter are you for living in the world, if the fice it to say that we did not see alike at all light Mr. Warner's friends used to gather of es, she led the games at recess, she was the est in religious things, and I thought if I world is no better for your living? Your points, nor could she be convinced that the snowy nights, enjoying the crackle of the president of the "Five O'clock Tea Club," kept on going to church and Sabbath-school, mission may not be a great one, but it is a and she was the most sought as a partner and saying my prayers, and reading a chap- good one, and goodness is always great in the Friday dancing class. Into all these ter in the Bible every day, I was doing all enough. Encourage some soul to pray, things, and in fact into whatever she under- that was necessary for a young Christian, some heart to believe. Induce your acquaint took, she put an overflowing enthusiasm and I never thought much about growing ances to read their Bibles more. Devise which insured her success in all. There in grace or trying to win souls to Christ. So schemes of mercy and charity, and enlist was, however, one thing which Greta Brown I began to tremble lest my turn should others to help you sustain them. Make the undertook into which she did not throw this come; but just then Hal Drayton's name social meetings of your church a living same charming enthusiasm and energy which | was called, and I thought, 'Surely his mark | power. You will find enough to do if only worked such wonders in everything else. will be nearly as low as mine, for he is the you first gain the willing mind. - Michigan What that one thing was you will see before | jolliest boy I know, and just as fond of games and good times as I, and just as ready for a

"But here was another surprise. He church. Her pastor, Dr. Milliken, preached | measured nearly as high as Betsy, and the from the text, "Grow in grace," but to tell angel said with a sweetness that thrilled me the truth, her thoughts were not very much | through and through, 'And no man shall on the sermon. They ran something like | despise thy youth; be thou an example of the believers in word, conversation, in charity, in faith, in purity, and such the Lord loveth, and such shall grow speedily towards

"And then I knew that Hal-had cared more for his religion than I for mine, and I am sitting down. How ugly Kate Graham's | longed to get away before my turn should

"The next was Lilian Edgar, who dresses to the stature of the perfect man.' What so beautifully that I have often wished that does that mean?" And her thoughts ran I had such clothes and so much money ture teaching and by the practical experireader, are very much shocked, as well you it was very low, so low that Lilian turned church.

Now, when she came home, her brother the voice, Oh, child, why take ye thought answer than when I first began to offer Mark happened to tell the story of King for raiment? Let your adorning not be that them. Indeed, I think he cares less and Frederic William, of Prussia, whose hobby outward adorning of putting on of apparel, less about the salvation of his soul every it was to collect the tallest men from all but let it be the ornament of a meek and year. Now do you really think that God parts of Europe for his famous guards, and | quiet spirit, which is, in the sight of God, | hears and answers prayers for the conversion who rejected every applicant for that much of great price. Thus only can ye grow like of friends?"

When Greta went to sleep that night, Dr. poor, clumsy, lame old Jerry—but as he of such answers." And then I related to lilliken's text and Mark's story mixed them. hobbled up the steps the angel's face fairly her a remarkable case that had lately come blazed with light, and he smiled on him and under my observation, where the prayers of the strangest one of all the strange dreams led him to the rod, and behold! Jerry's a wife had been answered in the conversion she ever had. And here it is, just as she measure was higher than any of the oth- of her husband. ers—even than Mr. Milliken's! The angel's "Well, then, what is the difficulty in my school, when suddenly I noticed a great crowd | heard it, saying: 'He that humbleth him- | tion. "Is the fault in me?" in the kingdom of heaven.'

"'Why, don't you know? It's measur- "And then, oh! Aunt Jay, my name be lacking in faith and therefore deficient in ing day! and the Lord's angel has come to came next, and I trembled so I could hardly this essential element of success. Do you fell see how much our souls have grown since reach the angel, but he put his arm around that God is able and willing to answer your me and helped me to stand by the rod. As | prayer, and that he will do it?" "Measuring Day!' said I, 'measuring soon as I touched it, I felt myself growing souls! I never heard of such a thing!' and | shorter and shorter, and though I stretched I began to ask questions, but the girl hurried and stretched, and strained every nerve to on, and after a little I let myself be pressed be as tall as possible, I could only reach Lillian's mark—Lilian's! the lowest of all,

under the great elm, was the most glorious "Oh! Aunt Jay, I grew crimson for and beautiful being I ever saw. He looked | shame, and I whispered to the angel, 'Oh,' just like the great angel on the stained glass give me another chance before you mark me window of our church; he had white wings; in the book so low as this. Tell me how to his clothes were a queer kind of shining grow; I will do all so gladly, only do not

"The angel shook his head sadly. 'The a tall golden rod fastened upright in the record must go down as it is, my child. ground with curious marks at regular inter- | May it be higher when next I come. This | the conversion of her husband, she was lackvals. from top to bottom. Over it, on a rule will help thee: "Whatsoever thou doest, ing in that abiding burden on the heart golden scroll were the words: 'The Measure | do it heartily as to the Lord, in singleness | which precedes and accompanies the prayer which he wrote the measurements as the ness which thou throwest into other things, people came up, on the calling of their names | will, with Christ's help, make thee to grow her, "Do not lose heart in your effort for the

Do any of my readers know any girl like learned, for it was an index of the soul- Greta Brown, who throws more enthusiasm growth which was shown in this mysterious into everything else than the one most imand miraculous way, so that even we could portant of all, the growth of her Christian

## BELIGION NEVER DORMANT.

Every attribute of true Christian characthe instant she touched it she seemed to cass. It is death, decay and poison to the please him."
grow shorter and shorter, and the angel's soul. Persons deceived by it are living on Surprised selfish frames and feelings, which they mis-"This would be a soul of high stature, take for genuine love, that is, disinterested ciate only such things in the church and in the "I pitied Mrs. Darrow as she moved away labors of the ministry as excite their emo-

And Betsy passed on, and Dr. Milliken took | along the lines of holy endeavor. The hour | you? of prayer and meditation is but a season for "I knew he would measure well, and he renewing strength in view of toil and conoul-growth for thyself.' can gain best qualification for usefulness. 'And then, Aunt Jay, I began to tremble Brother, arise! Resolve on doing some-Advocate.

#### HER PRAYER HAS NOT BEEN ANSWERED.

BY REV. M. E. DUNHAM, D. D.

A lady parishioner came to me one day and asked, "Do you believe in prayer?" Surprised at the question, I replied, "Certainly, I do, or I would not pray either pub-

licly or privately." "No, not that," said she. "Of course you believe in prayer generally; but do you really believe in special answer to special praver?"

"Most assuredly I do," was my reply. "We are warranted in that belief by Scripoff something else. Of course you, my The angel looked sadly at her measure, for ence of Christians in all ages of the

"And the angel said, in a solemn but gen- verted, and my prayers seem no nearer an

"I do. During my ministerial experi-"Old Jerry, the cobbler, came next- ence I have known many marked instances

"Indreamed that I was on my way to voice rang out so loud and clear that we all case?" she inquired in a voice full of emo

Sometimes I think I do, and then I am sure I do not." she replied.

"Does the conversion of your husband lie as a burden upon your soul? Do you desire it above all else earthly?" I further inquired.

"Oh! I would give anything if he would become a Christian! At times it seems as though he must come to Christ and then at other times this feeling is less intense, and He thought he would excuse himself; so he as a profession really means, will understand sometimes almost dies away in doubt," she said: said as the tears flowed down her cheeks.

On further conversation I plainly discovered that while she had a general desire for point out and make clear this fact, and said to conversion of your husband. Pray for it, work for it, live for it, and may God bless you and bring him to Christ!"

I had lately come into the parish, and had no personal knowledge of this lady's manner of life nor of wherein the strength or weakness of her Christian character lay. However, I felt there was a defect somewhere, and could only wait for further acquaintance

Two weeks after, I missed her from the usual weekly prayer-meeting, and as I chanced to meet her the next morning, I said, "You

"No, I was not," she replied, as a flush had better take the children to hear the minstrel troupe last evening, and I did so to

Surprised at her statement I made a few commonplace remarks and passed on, with one ray of light cast upon the prayers she benevolence. They are governed by their was offering for the conversion of her hus-

the prayer-meeting, until one morning, as I met her, I took occasion to remark, "I did quaintance: not see you at the prayer-meeting on Thurs-

Betsy Lines, the seamstress. I never was body has denominated a kind of "religious her eyes; "I was not there. Prof. Stone has more astonished in my life than when she epicures." They do not thrive on homely organized a dancing class in our village and not go into that bar-room and take a drink. took her stand by the rod, and immediately sermons which lay bare the roots of selfish holds it on Thursday evenings. He is such I am sure; and, by the grace of God, I do she increased in height till her mark was ness and expose its secret workings. This a fine teacher that husband asked me to take not mean to go anywhere or do anything higher than any I had seen before. And is not gospel food to them. They relish the children to join it, and I did it to please that will make me part company with Jesus her face shone so, I thought it must have only that class of truths which fan their him. I presume I shall be absent from Christ." prayer meeting a good deal while the class

smiled so gloriously that I really envied poor | It is all right to be happy, but happiness lasts, for husband don't want the children to go unless I go with them; and you know I want to please him."

Astonishment was so clearly depicted on my face that she instantly saw it, and asked, "Why, you don't think dancing wrong, do

Without stopping to measure my words I bluntly replied, "I hardly think attending did, and the angel said: 'How beautiful are flict. Hence our hours of self-examination | dancing-school with your children on prayerthe feet of him that bringeth good tidings should be devoted to inquiries, not as to meeting evening, to say the least, will tend of good, that publisheth salvation! Winning how we feel and how happy we are, but as to impress your husband with the supreme importance of religion or greatly hasten his Summer in a Garden, the author so genercoming to Christ."

> At first she seemed almost stunned by my unexpected reply, but soon rallied with a home, near by. There also was the hearth series of questions which led to quite a thor- from the glow of which came the inspiration ough discussion of the whole subject. Suf- for Back-log Studies. Before its cheerful course she was pursuing in the least stood in blazing wood, and the flashes of wit that the way of an answer to her prayers in the sparkled there; Mark Twain and their pasconversion of her husband.

with a far clearer understanding of the views | can read Eliot's Indian Bible-with others and feelings of each other. She is still pur- not less endeared to the circle, because they suing her former method of living, forsak- are not public personages; and perhaps a ing the prayer-meeting for worldly amuse- visiting brother author, Howells from Camment whenever her husband requests it, yet | bridge, or Stedman, from New York, or still praying for his conversion, and wonder- | Sanford, from Concord, all centering about ing why her prayers are not answered. Is the quiet, thoughtful-looking host, with his hers an exceptional case? Or is she a type | rather pallid face, and his hair and beard of a far too numerous class?—Illustrated | strewn with snow that will not melt even Christian Weekly.

#### GOD'S PROMISES.

Lord, I believe! The cross of care That crowds upon my tired heart, I bring to thee! No other love Could lift the load, relieve the smart. Strength for the day, thy promise gives; Because thou art, thy servant lives.

Lord, I believe! The rain of tears That dims the weeping eyes to-night, Can never hide thy rainbow arch, Thy sign of love and life and light! In mystic grandeur calm and high It arches o'er my western sky.

Lord, I believe! The Babel sounds That ring upon my weary ear, Drown not the still, small voice that speaks In steadfast accents, frue and clear. Lord, here am I! Thy will reveal, As at thy blessed feet I kneel. Lord, I believe! The cross is hard,
The night is dark, and long the road,

Can I forget the form that bowed 'Neath sharper cross, and heavier load ! The wounded feet that here have trod, And marked with blood the shuddering sod?

Lord, I believe! Mine unbelief. My weakness and my wrong forgive! Tried, trembling, troubled, let me touch Thy garn ent's hem, and I shall live. For, wounded, sinful, though I be, God's promises are all for me.

#### OPEN CONFESSION.

I know of a man who was converted at one of our meetings in America. He was a commercial traveler. He determined that he would not let anybody know that he had been collecting on the green. People were hurry- self shall be exalted; whosoever shall humble ing to and fro, and when I asked what this himself as a little child, the same is greatest tells us that it is the prayer of faith that the land." Well, only the day after he was away, of the Hartford Courant—to get prevails and brings the blessing. You may converted, he was standing in front of one of the large hotels in Boston, when he was of which he is an editor and part owner. accosted by one of his fellow commercial

> "How are you, old fellow!" said his friend, in the familiar style of an old acquaintance; 'come in and have a drink," and started at | which are the paraphernalia of practical newsonce for the bar-room.

> Here was a crisis. Instantly it occurred to several hours, studying the news of the our newly-converted friend, that to go into a public bar, with an ungodly friend, and hold fellowship with him over a glass of and the familiarity they evince with questions whiskey, would be utterly inconsistent with tions of trade, politics, literature, and for his new life in Christ. What was he to do? eign affairs. Those who know what writing

> "No, thank you; I think I will not drink sustain this steady journalistic duty, simul-

This did not not satisfy his friend. "Why, what's up? I never knew you to refuse a drink before."

"Well, I don't feel like drinking to day; "Well, come and have a cigar then."

But this was also declined. He was unwilling to go into the public house and fraternize with his friend over the bar. Again the astonished questioner asked: "Why, what's the matter with you?

convert, in great confusion; and then stam-

"I have a Friend with me" with you; any friend of yours is welcome to learn with pleasure from the lips of parents

drink at my expense."

were not at the prayer-meeting last even- vert, things beginning to clear a little in his vantages, they will grow up intelligent if mind.

they enjoy in childhood the privilege of

you but a moment.' "No; I will not go without him."

that he won't come in and have a drink, and | cient for both, let them first use what they that you can't come in for a moment to have have for their own households. A silent

with perfect frankness, he said to his ac- other hand, is often given in a pleasant

Friend is the Lord Jesus Christ. He would

You see that man could not keep his conversion a secret. - G. F. Pentecost.

#### HOME OF CHARLES DUDLEY WARNER.

The Riveret is bordered by low meadows on one side, and by the sharp acclivity with its fair woodland on the other. Within this woodland, which is not crossed by either fence or hedge, there are several other villas. among them, not far distant, the picturesque, gabled house of Charles Dudley Warner, The plot of cultivated ground which, in My ously annexed to the open commmon of American humor, was attached to his former tor, Rev. Joseph Twichell, and Dr. J. Ham-We parted as friendly as we met, though | mond Trumbull—the only man extant who before his own geniality. The new house is charming in all its ap-

pointments, and especially rich in bric-abrac, much of it Oriental, collected by the owner during his several tours in Europe, the East, and Africa. The corner of one end of the music-room especially attrtcts attention. The side-board is of mahogany, and over it hangs a painting, "The Martyrdom of Santa Barbara," by Vasquez, a contemporary, perhaps pupil, of Velasquez, painted about 1540 for a convent at Bogota, South America, where it has been until two or three years ago. The picture has a curious heavy frame of ebony, inlaid with masses of tortoise shell. The mantel-piece is unique. It is made of Saracenic tiles framed in California redwood. Most of the tiles are wall tiles from ancient houses in Damascus and Cairo, one from the Mosque of Omar, in Jerusalem, and some small ones at the side from the pavement of the courts in the Alhambra. The tiles are blues and greens, in arabesques and conventionalized flower patterns, one with a legend in Arabic declaring the unity of God. On top of the mantelpiece stands a large Knight of Malta vase, majolica, probably of Abrazzi make. At Malta it was customary to mould such a jar on the election of a Grand Master of the order. This was made for Adrianolle Vegniancort, elected 1690, and has his portrait on one side and coat of arms on the other. Its companion was made for Fra Raimondo Perellos, elected 1697.

Although Mr. Warner of course has a study at home, he nevertheless every weekday when he is at home trudges down into the true local flavor pronounce "current"-There he enters another apartment consecrated to the pen; cheerful, sunny, hung with photographs of Old World architecture. but provided with a large writing-table, on paper labor, and there, too, he remains for world, and writing editorials which surprise even his old associates by their wide range and the familiarity they evince with questhe kind of ability and industry required to taneously with the production of books and frequent contributions to the magazines, and they will not wonder that Mr. Warner should now and then have to travel for health's sake. But he always brings back from his journeys so much of new acquisition that the literary impulse is quickened into fresh activity.—George Parsons Lathrop, in Harper's Magazine for October.

#### BEGIN EARLY.

"Education commences at the mother's "No, I can't go to-day," said our secret knee, and every word spoken within hearsay of little children tends towards the formamered out, hardly knowing what he said: tion of character." Endeavor always to talk your best before your children. They hun-"Oh! that's all right. Bring your friend | ger perpetually for new ideas. They will what they deem it drudgery to study in "No, I cannot bring him in; in fact he books; and, even if they have the misforwould not go in there," said the young contune to be deprived of many educational ad-"Then come without him; it will take listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which Looking about among the bystanders the they enter, dull, silent and uninteresting at home among their children. If they have "Where is your friend, and who is he, not mental activity and mental stores suffiwas offering for the conversion of her husband.

There was nothing for it now but to conplace from which they will escape if they had been a place from which they will escape if they had been place from which they will escape if they had been place from which they will escape if they had been prayer-meeting until one morning. family conversation, and what unconscious, The fact is I only lest night became a but excellent mental training, in lively social place for the next. It was poor, thin, little or it is no preaching. They are what some. "Oh, no!" she replied, with a sparkle in about it, but you compel me to speak. My graces of conversation. Novular Le

THE cost of electric lighting with gas, has been well teste factories of New England. Mills, in New Hampshire, us and find their cost, includi 172 cents per day, per lamp, 90c per 1,000 cubic feet. Th in Rhode Island, use incande English call them, with bette lamps, and find their cost s as gas at \$1 50 per 1,000 ci advantages of the electric lig fort, health and efficiency. A

FIVE horses were lately kill in a singular manner at They stood with their nec fence, when suddenly the li the fence at a distance of 1, the horses. The current traand went to ground through

PURIFY THE SCHOOL BU

Sanitary News urges the sai tion of school buildings durin give force to its opinion, it q of Mr. William Paul Gerhan sanitary engineer. In a reschool and college canitat "The annual vacation term be a particularly fit time to u itary inspection of the set of their interior constructio rangements, and of their is roundings." He calls atter solute necessity of such a pe tion, by qualified persons, an of such structural and sen may be discovered. While ply, drainage, and ventilation amined into, it is necessary t the entire absence of damp amine the methods of ligh rooms, of heating the build of egress in case of fire, the

seats and desks, and finally i

ing appliances.

A REMARKABLE PHEN bark Innerwich, Captain W arrived at Victoria from Y midnight on the 24th of Fel tude 37º north, longitude 17 captain was aroused by the n on deck, they found the sky fiery red. All at once a lar appeared over the vessel, com the spectators: and as it fel some fifty yards to the leew hissing sound, which was h blast, and made the vessel qu to stern. Scarcely had this when a lowering mass of white rapidly approaching the ves from the advancing volume scribed as deafening. The balance flat aback; but before ther touch a brace, the sails had f the roaring white sea had To increase the horror of th other "vast sheet of flame" mizzen-mast, and poured sparks from the rigging. T ness of the sky remained for utes. The master, an old and mariner, declares that the sight was beyond description that the ship had a narrow struction.—Science.

of the Academy of Science, half filled with water, co dozen insects about an inch shone like diamonds, althou filled with sunshine, was among the members. The been brought from Mexico, to be found in the forests. name is the pyrophore, and been seen in Europe, they sensation. The light rese glow-worm or a fire-fly, alt more brilliant and intense as surpasses a wax taper in mination. When the light it can be made as brilliant a ing the insect or dipping it is the Indians of Mexico use at night, as a few will suff an entire room. When the night they put one on each can be sure of their way, at do not step upon any venon tile, with which the tropical The Mexican ladies buy dians, and inclose them in a which they wear in their neck. The effect is very be ly when several are worn, ans sell them for a few ce are in the reach of every fai fed on sugar cane, and if w will live a long time. On page will enable it to be r the darkest night.—Am. I

THE PYROPHORE.—At a

TEMPERATURE OF TH London Times says the Ger is having a deep shaft su bach, with the object espectrustworthy uata concerni crease of the earth's temps interior. At the beginning shaft had reached the dept which is believed to be the l The temperature at successi

d is the Lord Jesus Christ. He would into that bar room and take a drink, sure; and, by the grace of Gode L do lean to go anywhere or do anything vill make me part company with Jesus

see that man could not keep his conn a secret. - G. F. Pentecost.

#### OME OF CHARLES DUDLEY WARNER.

Riveret is bordered by low meadows e side, and by the sharp acclivity with woodland on the other. Within this and, which is not crossed by either or hedge, there are several other villas. g them, not far distant, the picturesque, house of Charles Dudley Warner. lot of cultivated ground which, in My er in a Garden, the author so generannexed to the open common of ican humor, was attached to his former near by. There also was the hearth the glow of which came the inspiration ack-log Studies. Before its cheerful Mr. Warner's friends used to gather of nights, enjoying the crackle of the g wood, and the flashes of wit that ed there; Mark Twain and their pasev. Joseph Twichell, and Dr. J. Ham-Trumbull—the only man extant who ad Eliot's Indian Bible-with others ss endeared to the circle, because they ot public personages; and perhaps a g brother author, Howells from Cam-

or Stedman, from New York, or rd, from Concord, all centering about iet, thoughtful-looking host, with his pallid face, and his hair and beard with snow that will not melt even his own geniality. new house is charming in all its ap-

nents, and especially rich in bric-amuch of it Oriental, collected by the during his several tours in Europe, ast, and Africa. The corner of one the music-room especially attrects atn. The side-board is of mahogany, er it hangs a painting, "The Martyrf Santa Barbara," by Vasquez, a con-rary, perhaps pupil, of Velasquez, d about 1540 for a convent at Bogota, America, where it has been until two e years ago. The picture has a curious frame of ebony, inlaid with masses of e-shell. The mantel-piece is unique. ade of Saracenic tiles framed in Caliredwood. Most of the tiles are wall om ancient houses in Damascus and one from the Mosque of Omar, in lem, and some small ones at the side he pavement of the courts in the Al-The tiles are blues and greens, in ques and conventionalized flower pat-

one with a legend in Arabic declaring ity of God. On top of the mantelrands a large Knight of Malta vase. a, probably of Abrazzi make. At t was customary to mould such a jar election of a Grand Master of the orhis was made for Adrianolle Vegnianected 1690, and has his portrait on de and coat of arms on the other. panion was made for Fra Raimondo elected 1697.

ough Mr. Warner of course has a t home, he nevertheless every weeken he is at home trudges down into to the office, a mile and a half of the Hartford Courant-to get local flavor pronounce "current" ch he is an editor and part owner. he enters another apartment conseto the pen; cheerful, sunny, hung otographs of Old World architecture, vided with a large writing-table, on re the paraphernalia of practical newsabor, and there, too, he remains for hours, studying the news of the and writing editorials which surprise old associates by their wide range familiarity they evince with questrade, politics, literature, and forairs. Those who know what writing fession really means, will understand l of ability and industry required to this steady journalistic duty, simulwith the production of books and contributions to the magazines, will not wonder that Mr. Warner

now and then have to travel for

sake. But he always brings back

journeys so much of new acquisi-

the literary impulse is quickened

sh activity.—George Parsons La-

Harper's Magazine for October.

## BEGIN EARLY.

ation commences at the mother's every word spoken within hearsay children tends towards the formaparacter." Endeavor always to talk before your children. They hun-tually for new ideas. They will pleasure from the lips of parents deem it drudgery to study in nd, even if they have the misfore deprived of many educational adthey will grow up intelligent if joy in childhood the privilege of daily to the conversation of intelliple. We sometimes see parents he life of every company which r, dull, silent and uninteresting at ong their children. If they have discrivity and mental stores suffiboth, let them first use what they their own households. A silent dull place for young people—s m which they will escape if they w much useful information, on the nd, is often given in a pleasant eversation, and what unconscious, leut mental training, in lively social Cultivate to the utmost the conversation.

## Hopular Science.

Wills, in New Hampshire, use 500 arc lights, and find their cost, including everything, cents per day, per lamp, equal to gas at 30c per 1,000 cubic feet. The Nourse Mills. in Rhode Island, use incandescent, or as the English call them, with better taste, "glow" as gas at \$1.50 per 1,000 cubic feet. The advantages of the electric lights as to comfort, health and efficiency, are very marked.

Five horses were lately killed by lightning in a singular manner at Camilla, N. Y. They stood with their necks over a wire fence, when suddenly the lightning struck the fence at a distance of 1,000 feet from the horses. The current traversed the wire, and went to ground through the horses.

PURIFY THE SCHOOL BUILDINGS.—The Sanitary News urges the sanitary examination of school buildings during vacation. To give force to its opinion, it quotes the words of Mr. William Paul Gerhard, an eminent sanitary engineer. In a recent article on school and college sanitation, he says: "The annual vacation term would seem to be a particularly fit time to undertake a sanitary inspection of the school buildings, of their interior construction, sanitary arrangements, and of their immediate surroundings." He calls attention to the absolute necessity of such a perodical inspection, by qualified persons, and the correction of such structural and sanitary defects as may be discovered. While the water supply, drainage, and ventilation should be examined into, it is necessary to demonstrate the entire absence of dampness, and to examine the methods of lighting the class rooms, of heating the building, the means of egress in case of fire, the arrangement of seats and desks, and finally into the plumbing appliances.

oark Innerwich, Captain Waters, recently are always waiting for an opportunity to do arrived at Victoria from Yokohama. At some great thing never accomplishe anymidnight on the 24th of February, in lati thing. If you want to be wise in winning tude 37° north, longitude 170° 15' east, the souls, you must be ready to do just what the captain was aroused by the mate, and going Spirit prompts you to do. It may be He on deck, they found the sky changing to a may call you to go to the home of the fiery red. All at once a large mass of fire drunkard, and stay there and mind the appeared over the vessel, completely blinding | children, while he or his wife goes out to some fifty yards to the leeward, it caused a Christians generally, streams of salvation Polly gave me just a look, then came quickly hissing sound, which was heard above the would break out in every quarter. blast, and made the vessel quiver from stem | If you are going to work for God, you to stern. Scarcely had this disappeared, must let him take care of your reputation. when a lowering mass of white foam was seen | If you look to your reward here, you wil rapidly approaching the vessel. The noise be doomed to disappointment. The reward from the advancing volume of water is de- will come hereafter. This is the time of scribed as deafening. The bark was struck | Christ's humiliation, and we are to go "outflat aback; but before there was time to side the camp bearing His reproach." The touch a brace, the sails had filled again, and nearer you live to Christ, the meaner wil The roaring white sea had passed ahead. be the things that worldly people will say To increase the horror of the situation, an- about you. If you want the applause of other "vast sheet of flame" ran down the the world, you had better give up Christian mizzen-mast, and poured in myriads of work, because you cannot be useful in God's sparks from the rigging. The strange red- | vineyard, without the world beginning to ness of the sky remained for twenty min- | slander and abuse you. -S. W. Presbyterian. utes. The master, an old and an experienced mariner, declares that the awfulness of the sight was beyond description, and considers that the ship had a narrow escape from destruction.—Science.

shone like diamonds, although the room was | terruptions and discomforts. dilled with sunshine, was passed around ! among the members. These insects had load him with your gifts, and spend your been brought from Mexico, where they are money for his pleasure lavishly, while you to be found in the forests. Their scientific are only awakening in him a desire for gain. name is the pyrophore, and as none had ever | and an appetite for new toys. It is pitiable been seen in Europe, they created quite a to observe how selfishness and ingratitude sensation. The light resembles that of a are cultivated in some little hearts by those glow-worm or a fire-fly, although as much | who never approach the nursery without a more brilliant and intense as an electric lamp | bribe in their hand. surpasses a wax taper in its power of illning the insect or dipping it in water. It is said genuine character. The dancing eyes of trade. can be sure of their way, and also that they by dimpled fingers. do not step upon any venomous snake or reptile, with which the tropical forests abound. | ple heartedness. There are royally-endowed The Mexican ladies buy them of the In - men, men of large culture, wide influence, dians, and inclose them in a transparent bag, glorious attainment, and lofty aims, who which they wear in their hair or at the keep always the simplicity of children. They neck. The effect is very beautiful, especial- never lose it, and the little ones discover ly when several are worn, and as the Indi- that there is something beautiful about ans sell them for a few cents a dozen, they | them, and fearlessly follow them, quite unaare in the reach of every fair one. They are | ware that there is any reason for awe, or fed on sugar cane, and if well taken care of, that the world holds their companion in will live a long time. One placed upon a reverence. Macaulay's nephews and nieces page will enable it to be read with ease in adored him, knowing him not as an author, the darkest night.—Am. Druggist.

trustworthy data concerning the rate of in- communion with our Lord that we are being of Sunday, and especially of the work of James Gilfillan, of interior. At the beginning of this year the to another, day by day, we shall be so sweet, shaft had reached the depth of 1,392 meters, so patient, and so tender, that the children

tained by a special thermometer, the princi- nor ignore their presence. We cannot obey The Royal Law Contended for Broad 10 contended to London in the Paper 10 contended to London in the London in t factories of New England. The Amoskeag of increase of the temperature. It has been ascertained that the temperature at the depth of 1,392 meters was 49 deg. Centigrade, or 120 deg. Fahrenheit. If the temperature increases regularly at this rate, the boiling point of water ought to be reached at a depth of 3,000 meters, or nearly two miles, and at 45 miles we should find the heat at which platinum melts. This would lamps, and find their cost about the same go to show that the earth's crust cannot be more than about one ninetieth of its radius. —Scientific American.

#### LITTLE THINGS.

quality than to quantity. How we do an bringing "Miss Polly," who, to the great act is more important in the sight of God amusement of the driver, was talking very than the magnitude of the act. The poor distinctly and sensitly. After dinner I went but generous widow who put two mites into I to the kitchen to see the new arrival, and as the treasury gave more than all the rest. soon as she saw me she said, "Hello, gal!" The publican who offered the shortest prayer | Now, why that parrot did not say "good on record went down to his house justified by," or any other words was a mystery to me, gies. Many in the church are idle because used words suited to the occasion. they cannot do some great work, and are unwilling to do the little. Thus the Mas I left the door open, as Polly was alone influential man and his family in your city tune: or community into the church, bring the poorest; bring the little boy or girl.

If you cannot preach a fine sermon or make a fine speech or prayer, whisper a word of love and sympathy in the ear of some discouraged, troubled soul that you may daily meet.

If you cannot give largely of your earthly substance for the maintenance of Christ's work on this globe, give a small sum-your mite. Give what you can; do what you can; do it now; and your salvation for time and eternity you may trust to God, who has said of one of earth's poor, "She hath done what she could;" and, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told as a memorial of her."

No man is fit for God's service who is not A REMARKABLE PHENOMENON.—The | willing to do little things. The people who the spectators; and as it fell into the sea listen to the Word. If this were done by

#### PROPLE WHOM CHILDREN LOVE.

Most people profess to love children. have seldom met anybody who declared that he felt an aversion to them. Yet there are THE PYROPHORE.—At a recent meeting | many who look on the little ones very much of the Academy of Science, at Paris, a plate | as though they were superfluous luxuries, half filled with water, containing half a pleasant to play with now and then. There dozen insects about an inch in length, which | are many more to whom they are simply in-

You cannot buy a child's love. You may

Teachers cannot hope for any success exthe Indians of Mexico use them for a light Jennie and Robbie are very quick to see at night, as a few will suffice to illuminate | through shams. You may impose upon | an entire room. When they are walking at older people, but you shall be weighed for night they put one on each foot so that they | what you are in the balances which are held

Another thing which children love is sim-

I think, too, that children are greatly attracted by a true love for Christ outshining TEMPERATURE OF THE EARTH.—The from any nature. When Jesus was here, the London Times says the German Government little ones went to him confidingly; and is having a deep shaft sunk near Schlade | they are as ready now to go to those in whom bach, with the object especially of obtaining he reveals himself. If we are so often in crease of the earth's temperature toward the even now changed from one image of him scotland, which has been widely circulated among the which is believed to be the lowest yet reached. | will delight in our society. We will not in-The temperature at successive stages is ascer- | vade their rights, nor hurt their feelings, |

ple of construction being that as the heat increases the mercury will expand so as to love Him, and love them, and they love us. The children's solve to coulting the command of the comma THE cost of electric lighting as compared flow over the lip of an open tube. The with gas, has been well tested by the cotton difference of the overflows will give the rate vate those graces which are most Christlike. -Margaret E. Sangster.

#### A REMARKABLE PARROT.

The following account of an intelligent bird (says the New York Observer), which seemed almost to have been endowed with reason, was sent to us by one of our lady subscribers:

The following account is strictly true. I have heard a great many wonderful things about "Miss Polly," but these came under my personal observation:

Last Fall my colored cook asked me if she One of the many good things which we might have her parrot sent to her, and I find in the gospel of Jesus, is the stress it lays on little things. It gives more value to lays on little things. It gives more value to be willingly consented. One morning the village express wagon came to our door, Apostles, 12 pp.; No. 5. Time of Commencing the Sabbath, 20 pp.; No. 6, The Boy of the Sabbath, 20 pp.; No. 7. The Doy of the Sabbath, 20 pp.; No. 7. The Doy of the Sabbath, 20 pp.; No. 8. rather than those who recited whole liture but on a longer acquaintance I found she

The next morning while taking breakfast. ter's work suffers, and they are unblessed. In the kitchen, and soon I heard a voice, like If you cannot bring the richest and most a child's, sing these words, and to the right

> "In the cross, in the cross, Be my glory ever, Till my raptured soul shall find Rest beyond the river."

After a pause she said, "Sing Polly! and then changed the tune and sang, "Oh think of the home over there;" and then, suppose, thinking of breakfast, she said: Polly want bread and butter," "Polly want tea," "Polly want potato."

After a little while I became very fond of Miss Polly, and she of me. When I went to look, Polly would call, "What are you doing?" and when I entered she would jump for joy and say, "How do you do, love?" All communications relating to business must be addressed to the Society as above.

All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y. ing?" and when I entered she would jump giving direction to my cook, Polly would chatter so fast that you could hear no one else, and if I took a book in my hand, she would make believe read in a continous

open the cage and let her come out and crawl upon the top, when she would say, "Aha, Miss Polly!" and laugh loud and long. One day, when she was enjoying her freedom on the top of the cage, I put my head down on my hands and made believe cry aloud. down and jumped in my lap and looked in my face. I thought perhaps this exhibition DE ROODSCHAPPER of feeling was accidental, but I tried the experiment another day when Polly was behind the cage, and she climbed directly over and came into my lap as before.

One day some very little kittens came to the house. I took one and stroked it, and Polly looked on a moment, then came to the wires of her cage, put down her head, and said, "Want to scratch Poll," in this way showing her jealousy of the kitten.

It was quite an amusement to the school children to hear her say her letters. They would call to her if she was in the yard, and she would answer them.

One thing I found rather troublesome. I a child or man ran quickly past the house, she would call "Fire! Fire!" so loud that you could hear her a long distance off. She must have heard people cry fire in the streets of Brooklyn, where she formerly lived. Always when I left her she would say

'Good-by, love," or "Good-by dear." One day I said to her: "Polly, how nice it would be if you could live again in another world." I was startled to hear her answer, "That's so."

These are a few of the singularly appropriate remarks Miss Polly made, and I am sure you will agree with me that she is a very wise bird.—S. W. Presbyterian.

The New York Tribune says that Minneapolis, Minn., has thirteen grain elevators within her limits and no distilleries. Louis mination. When the light begins to fade, cept as they can obtain the sympathy and ville, Ky., has thirteen distilleries and no it can be made as brilliant as before by shak- affection of their classes. A child loves a elevators. This preserves the balance of ing year.

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#### INTERNATIONAL LESSONS, 1885.

FOURTH QUARTER.

Oct. 8. Elisha at Dothan. 2 Kings 6: 8-23. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-81. Oct. 94 The Temple Repaired. 2 Kings 12: 1-15. Oct. 81. Death of Elisha. 2 Kings 18: 14-25. Nov. 7. The Story of Jonah. Jonah 4: 1-17. Nov. 14. Effect of Jonah's Preaching. Jonah 3: 1-10. Mov. 21., Hezekiah's Good Reign 2 Kings 18: 1-12. Nov. 22. Hezekiah's Prayer Answered. • 2 Kings 20: 1-17. Dec. 5. The Sinful Nation. Isaiah 1; 1-18 Dec. 12. The Suffering Saviour. Isaiah 53: 1-12.

Dec. 19 The Gracious Invitation. Isaiah 55: 1-11. Dec. 26. Quarterly Review. LESSON I.—ELISHA AT DOTHAN.

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

For Sabbath-day, Oct. 3.

SCRIPTURE LESSON.—2 Kings 6: 8-23

8. Now the king of Syria warred against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. 9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. 10. And the king of Israel sent to the place which the man of God told him and warned him of, and he saved himself there, not once nor twice. 11. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? 12. And one of his servants said, Nay, my lord, O king, but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber. 13 And he said Go; and see where he is bed chamber. 13. And he said, Go, and see where he is that I may send and fetch him. And it was told him, say ing, Behold, he is in Dothan. 14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15. And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? 16. And he answered, Fear not: for they that be with us are more than they that be with them. 17. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha. 18. And when they came down to him, Elisha prayed unto the And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with olindness And he smote them with blindness, according to the word of Elisha. 19. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. 20. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria. 21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? 32. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. 23. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

GOLDEN TEXT.—" Fear not: for they that be with us are more than they that be with them."—2 Kings 6: 16,

#### OUTLINE.

I. The war with Syria; Syrians defeated. v. 8-12. II. Attack on Elisha: his protection. v. 13-18. 111. Elisha's victory; how achieved. v. 18-23.

#### INTRODUCTION..

The last lesson of last quarter gave us an account of the wonderful cure of Naaman through the agency of Elisha, the man of God. The connected history then gives an account of the covetous transaction of Gehazi, Elijah's servant, and the fearful punishment that fell upon him; also of the recovery of an axe which fell into the river. Then comes our lesson of to day. Syria lay north of Palestine, between the Mediterranean and the Euphrates. The king probably held his palaces in Damascus. The residence of Elisha at this time was in Dothan, a town eleven or twelve miles north north-east of Samaria. Samaria is the name of a province and a city, fortytwo miles north of Jerusalem. This city of Samaria was the capital of the ten tribes of Israel, while Jerusalem was the capital of Judah.

#### EXPLANATORY NOTES.

V. 8. The cure of Naaman's leprosy in answer to the desire of the Syrian king, did not dissuade him from further inroads upon the domains of the king of Israel. But through Elisha's prophetic insight the movements of the Syrian king were understood and reported in advance to the king of Israel, who was thus enabled to escape from the snares laid for him. Now the king of Syria warred against Israel. The word now shows that there is no immediate connection between this and the preceding narrative. It was simply the fact of a new attempt to make war upon Israel by a raid against the king. And 9 to 9.80. Morning prayers for missions. he took counsel. Revealed his plans to his servants, | 9.30 to 10. told them where they would make their stand.

V. 9. And the man of God said unto the king of Israel. The prophet was on the alert ready to warn the king of any danger to himself or his kingdom. Beware that thou pass not such a place. There is some difference of opinion as to the precise import 2 to 3. Business. of this advice. Whether he was to carefully avoid | 3 to 4.30. this place, or was not to neglect to fortify it. But one thing is sure, he meant to notify the king that the enemy had designs against him at that place, and the king understood it.

V. 10. And the king of Israel sent to the place . . and saved himself. He took the warning, and took | 7.30 to 8. Missionary, Bible and praise service. measures to thwart the plans of the enemy and save | 8. The Annual Sermon before the Society, by E. himself from disaster. Probably he sent spies to detect the designs and strength of the Syrian forces. Not once nor twice, but frequently and many times.

V. 11. And the heart of the king of Syria was sore troubled. His plans were so continually frustrated | desire to speak. that he began to attribute it to the agency of some Will ye not show me which? He now demands to o'clock, P. M. know who the traitor is.

V. 12. One of his servants said, Nay, my lord, O king. As much as to say, you are mistaken, there is no traitor in camp. But Elisha, the prophet that is in Israel, telleth the king of Israel the words which thou speakest in thy bed chamber. The marvelous wisdom and power of Elisha was known in Syria, and by some of the men with the Syrian king. Elisha was in communion with the Most High God, and though he might not know the secrets of men's hearts, yet God could show them to him, if best for

V. 18. Go, and see where he is, that I may send tend.

and fetch him. He was apprehensive of the truth of the prophet from Israel, either to his own service, or put him out of the way, if he would succeed against the king of Israel. Behold, he is in Dothan It seems some of them knew where he was and could direct the king at once. Dothan, as we have already said, is north north east of Jerusalem about twelve miles.

V. 14. Therefore sent he thither horses, and chariots, and a great host. His exalted opinion of the power of this prophet made it necessary to send a strong force to take him. They came by night and compassed the city. Thus they used every human precaution to insure success, and cut off all possibility of Elisha's escape.

V. 15. The servant of the man of God. Evidently this servant was not Gehazi, for he had been stricken with leprosy, but the word signifies a minister, one in high rank with the prophet. And his servant said unto him, Alas, my master! how shall we do? Having gone forth in the early morning and discovered the host encamped about the city, the servant was

V. 16. And he answered, Fear not. Elisha bids Iowa Yearly Meeting of the Seventh day Baptist him allay his fears, and proceeds at once to give the | Churches to be held at Garwin, Oct. 2d to 10th, can reason for his a surance. For they that be with us be returned on or before Oct. 12th, for one-third are more than they that be with them. This was a method of enumeration with which the servant was not quite familiar. Yet it was soon made plain to him what his master meant.

V. 17. And Elisha prayed, Lord, open his eyes, that he may see. Elisha desired that he might see the heavenly hosts, and thus have every fear dispelled from his mind. And the Lord opened the eyes of the young man; and he saw. Spiritual discernment was given him to see the spiritual defenses, clothed in power to defeat the enemies of the man of God. The mountain was full of horses and chari ots of fire round about Elisha. The fire represented not merely their exalted spirituality, but their consuming energy and conquering power. The whole apparently filled with these heavenly hosts, prepared | Thursday evening, and also at Alcaster Dakota. to defend Elisha from all harm.

V. 18. And when they came down to him. That is, the Syrian host, which had occupied the heights above the city, as well as encircled it on every side came down seeking the prophet whom they had been sent to capture. Smite this people with blind ness. Not with t tal blindness, but with obscurity of vision so that they could not apprehend the object

V. 19. And Elisha said unto them. This shows that they did not know him. This is not the way. that is, the way leading to the capital. Neither is this the city, that is, the capital city. Samaria, where Elisha had his home. Follow me and I will bring you to the man whom you seek. This looks as if Eli sha meant to deceive them, and yet what he said was true. He used a stratagem to defeat them in their wicked purposes,

V. 20. And the Lord opened their eyes. They had been smitten with blindness in answer to Elisha's

V. 21. My father, shall I smite them? The king. seeing that Elisha had led captive the host of the Syrian king, addressed Elisha with great respect and takes counsel of him as to what treatment shall be given to their enemies. Shall I smite them?

V. 22. Thou shalt not smite them. By no means shalt thou treat them cruelly, but with the utmost kindness. Set bread and water before them, that they until that bright morn when Jesus comes. Years ago, may eat and drink. Here was a beautiful example of the spirit of the man of God. Though he may have his enemies, yet it is unwise to do them injury.

V. 23. And the bands of Syria came no more into the land of Israel. Thus, the animosity of the Syrians, who had so long made war against Israel, was completely subdued by magnanimous treatment.

#### PRACTICAL THOUGHTS.

1. The abundant provisions made for the protection of those who trust in God.

2. The highest and sweetest method of peaceful victory over our enemies.

#### SPECIAL NOTICES.

THE SEVENTH-DAY BAPTIST MISSIONARY SO-CIETY.-Forty third Anniversary.-Alfred Centre, N. Y., Fifth-day, Sept. 24, 1885.

Opening Address, by A. B. Prentice, of 10 to 12. Annual Report of the Board of Managers,

presented by the Corresponding Secretary and Treasurer; discussion and action thereon; and appointment of com-

Addresses, followed by general discussion: "The Reflex Influence of Missionary Work," by L. R. Swinney, of West Virginia; "Woman's Work in Missions," by Perie F. Randolph, of

M. Dunn, of Wisconsin.

It will be observed that much time is given for voluntary remarks by persons present who are interested in the great cause of missions, and who may

THE Seventh-day Baptist Society, of Wellstraitor in his camp. He could not conceive how his | ville, N. Y., will hold regular service on the Sab plans should be known by Israel's king otherwise | bath, in the vestry of the Baptist church, at 2

The Bible-school is held before the preaching service. A cordial invitation is extended to all.

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

CHICAGO MISSION.—Mission Bible-school at what was thus told him. He must at once remove the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially nvited to attend.

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

SEMI-ANNUAL MEETING.—The Semi-Annual Meeting of the Seventh day Baptist Churches of Minnesota will hold its next session with the Dodge Centre Church, commencing Oct. 9th, at 2 o'clock P. M. Eld. A. E. Main will preach the introductory discourse, Eld. H. B. Lewis alternate.

GEO. W. HILLS, Corresponding Secretary. DODGE CENTRE. Minn., Sept. 5, 1885.

ARRANGEMENTS have been made with the C. & N. W. R. R. so that all persons attending the regular rate. J. T. DAVIS.

WELTON, Iowa, Sept. 7, 1885.

THE Seventh day Baptist Missionary Society of Dakota will convene for its third annual meeting with the Chu ch at Big Spring, Union county, commencing Friday, 10 o'clock A. M., before the third Sabbath in October, 1885. Persons coming by train will notify Peter Ring, Big Spring P. O. Union Co., D. T., who will meet them at the C. & N. W. R. R. Station, Alcaster. A cordial invitation is extended to all.

DEAR BRETHREN, you are welcome to attend meeting at Big Springs, Union county, Dakota, which will commence Friday, October 16 1885. space between the surrounding army and Elisha was | Teams will be ready to meet you at Call'ope, Ia., PETER RING.

#### MARRIED.

In Wirt, N. Y., Sept. 16, 1885, at the home of the bride's father, Deacon D. E. Babcock, by Eld. J. Kenyon, Andrew C. Shaver, of Wayland, N. Y., and Miss Mary E. Babcock.

At North Bingham, Pa., Sept. 15, 1885, at the home of the bride's parents, by Rev. J. Allen, Sylvanus A. Peavy, of Angelica, N. Y., and Miss Minnie Ens-WORTH, of North Bingham.

In Milton, Wis., Sept. 17, 1885, by Rev. W. C. Whitford, assisted by Rev. E. M. Dunn, Rev. Jo-SEPH W. MORTON, of Chicago, and Miss JANE C. BOND, of the former place.

In Walworth. Wis., September 17, 1885, by Rev. A. McLearn, Mr. Ors N Cooper. of Chenning, 111., and Miss Emily A. Crandall of Walworth.

At Potter Hill, R. I., Sept. 5, 1885, Mrs. AGNES Warson, in the 46th year of her age. Four days prayer, and now they were opened and they found before, in the streets of Westerly, she was taken themselves entrapped. Elisha had captured them in with an apoplectic fit, and remained unconscious

At the residence of Newland Clark, in Nile, N. Y. Aug 24, 1885, from hemorrhage of the bowels, Ev-ERETT H. CURTIS, in the 32d year of his age. He was the son of Ephraim G., and Julia A. Curtis, of Brookfield, N. Y. His father, and sister Winnie, went to the sick and dying son and brother, and administered to his wants the last few days and hours of his life, and brought his remains to Brookfield, where they will rest near his sainted mother this young brother embraced the gospel, and was baptized into the faith and fellowship of the Seventhday Baptist Church of Brookfield. Within the last two years he had embraced the faith of the Seventhday Adventists, and at the time of his death was a member of the church at Wellsville. He was very happy in view of death. and expressed his earnest desires for the surviving relatives, especially his aged grandmother, who waits in feebleness the sum mons for her departure.

"Home at last on heavenly mountains, Heard the come and welcome in."

J. M. T.

THE Ladies' Floral Cabinet for September contains some practical suggestions on growing plants for Winter flowering, steam heating for greenhouses, and diseases of plants and their remedies, Some vegetable poisons are treated in manner to be of service to all. Home decorations, fashions, and housekeeping, all receive a proper share of attention. The number is an interesting one. 22 Vesey St. \$1 25 per year.



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PUBLISHED BY THE AMERIC

VOL. XLI.-NO 40.

The Sabbath

Entered as second-class mail m office at Alfred Centre, N. Y.

#### THE GENERAL CONFRI

The Seventh-day Baptist G ence convened for its seventy sion with the FirstChurch in A to adjournment, September 23 as popularly used, embraces all our Societies, which are he time, while in fact the Gene has but two days for business, day, 23d, and Monday, 28th, three Societies has a full day, vices of the Sabbath.

It is the judgment of the n paper that a better view of of these sessions may be had the more important points details of the official minutes

METEOROLOGY. It is always in order to spe weather. Tuesday dawned almost as warm as a June mo promise for pleasant weather Conference was fair indeed. ernoon the sky, in the north a ered portentious blackness, an the thunder, lightning, wind simply terrific. Fortunately, ed a little, so that when the de to arrive, the discomfort was it was at one time feared that The full moon relieved the oth etrable darkness of the night, carrying of the delegates from station to their temporary he cult. On Wednesday morning in a manner which seemed to

and roaring fires and winter

order. Before noon, however

cleared away, and the tempera

bly arose, and the weather

became all that could be desired

DELEGATES AND VISI The Conference, in the po which we are here using it, i delegates and visitors. The tual delegates is limited by tl to two delegates to each church and one additional delegate fo five members. Thus, a church one hundred members would six delegates. This would gi Conference an actual member 450, when all the churches a sented. As to the number of is no constitutional limit. O visitors it is estimated that 1,000, from far and near, ha tendance. With the exception State, Rhode Island has se largest proportion of this nu than 125 coming from that commonwealth.

It would not be practicable give here the names of this but there a few persons whom in this connection to call by most among these is the ver Andrus, now nearly 90 years in appearance as many a man vigorous as a man of 50. Per to have mentioned first of all L. Clarke, of Ashaway, Rho President of the Conference also present in the Conference time, Rev. A. McLearn, of W Rev. E. Ronayne, of Chicago W. C. Daland, of Elizabeth, 1 first two being accredited n gospel, and the latter a stude Theological Seminary in New of them comparatively recent Sabbath truth. We notice al young ministers who now att for the first time since their

PRESIDENT'S ADDI The President's Address wa uplifting. He said, we have vance the interests of the p religion ever offered to man. Christians, we shall go from with an earnest purpose for for our religion is the religion all that is good. Buddhisn common, but it leaves out the Christ, Buddah claiming the himself. Victor Hugo's dy