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The Sabbath Recorder.

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THE GENERAL CONFERENCE.

The Seventh-day Baptist General Conference convened for its seventy first annual sesto adjournment, September 23d. This term, all our Societies, which are held at the same has but two days for business, viz., Wednesvices of the Sabbath.

METEOROLOGY.

It is always in order to speak first of the weather. Tuesday dawned as bright, and almost as warm as a June morning, and the promise for pleasant weather throughout the Conference was fair indeed. But in the afternoon the sky, in the north and west, gathered portentious blackness, and by 3 o'clock the thunder, lightning, wind and rain were simply terrific. Fortunately, the storm abated a little, so that when the delegates began to arrive, the discomfort was not so great as it was at one time feared that it would be. The full moon relieved the otherwise impenetrable darkness of the night, and made the carrying of the delegates from the railroad station to their temporary homes less difficult. On Wednesday morning the snow flew in a manner which seemed to mean business, and roaring fires and winter wraps were in cleared away, and the temperature percepti- | We may enlarge them many fold. bly arose, and the weather thenceforward became all that could be desired.

DELEGATES AND VISITORS .. which we are here using it, is made up of delegates and visitors. The number of actual delegates is limited by the constitution to two delegates to each church as a church, and one additional delegate for each twentyfive members. Thus, a church composed of one hundred members would be entitled to six delegates. This would give the General Conference an actual membership of about 450, when all the churches are fully represented. As to the number of visitors there is no constitutional limit. Of delegates and visitors it is estimated that not less than 1,000, from far and near, have been in attendance. With the exception of our own State. Rhode Island has sent by far the largest proportion of this number, not less than 125 coming from that vigorous little

commonwealth. PERSONAL.

It would not be practicable or desirable to give here the names of this large company, but there a few persons whom it is a pleasure in this connection to call by name. Foremost among these is the venerable Leman Andrus, now nearly 90 years old, as young in appearance as many a man of 70, and as vigorous as a man of 50. Perhaps, we ought to have mentioned first of all the Hon. Wni. L. Clarke, of Ashaway, Rhode Island, the President of the Conference. There are also present in the Conference for the first, time, Rev. A. McLearn, of Walworth, Wis., Rev. E. Ronayne, of Chicago, Ill., and Bro. W. C. Daland, of Elizabeth, New Jersey, the gospel, and the latter a student of the Union of them comparatively recent converts to the Sabbath truth. We notice also three or four young ministers who now attend Conference for the first time since their ordination.

PRESIDENT'S ADDRESS.

The President's Address was inspiring and uplifting. He said, we have gathered to advance the interests of the purest and best religion ever offered to man. If we are true Christians, we shall go from our convocation with an earnest purpose for its promotion, for our religion is the religion of progress in all that is good. Buddhism has much in common, but it leaves out the personal, living Christ, Buddah claiming the higher place

was a tribute to its supreme power. "I follow these lights. If one is disposed to the loyal people of the Lord may go to their shall close my day when I die, as so many fall into the fallacy of the no-law doctrine, final victory and to their final coronation. others have done, but I shall not close my let him hear Paul ask, "Do we then make life; I shall begin again to-morrow." God void the law through faith? God forbid; feeds those who look out after him, and so yea, we establish the law." If any is inthey attain spiritual growth. Christianity clined to fear that the infidelity of the urges us to the front in every enterprise for world will overthrow the gospel, let him good, because the Christian sees in him- hear the inquiry of the lesson, "What if self an offspring of God, with a risen Christ sion with the First Church in Alfred, according as his elder brother. We have the wisest and best leader in Christ, because he pressed as popularly used, embraces the sessions of to the end of the race himself. He accomplished the most perfect obedience in the time, while in fact the General Conference sacrifice of self for the good of others. He is the fulfillment of all our best and highest day. 23d, and Monday, 28th, and each of the hopes. As a teacher he is vastly above all three Societies has a full day, besides the ser- others. This truth is established by the combined testimony of nineteen centuries. It is the judgment of the managers of this Now, he gives to us the privilege to aid in a fair interpretation of the Scriptures. paper that a better view of the proceedings the promulgation of this, the best religion on of these sessions may be had by a synopsis of earth. We, as a denomination, have a small the more important points than by the full | part in the great work because of our fewness details of the official minutes. Hence these of numbers. But if God cares for his Sabbath, it must be a great work, and finally prevail. We take the Bible for our rule and this, rightly interpreted, will be the shibboleth of victory.

its manifoldness, are multiplying on every hand. If we respond to them we shall grow; if we neglect them we shall fall behind.

We need better plans for raising funds. As yet nothing better has been devised than can, and the work will go forward.

It is fitting that we respond to the claim of our educational, temperance, missionary, and Sabbath reform work.

We are, in this session, immediately sur rounded with evidences that we are not altoorder. Before noon, however, the clouds gether indifferent to the educational work.

The great scourge of all our land is intemperance. The spirit of Christianity can eradicate this gigantic evil. A sentiment The Conference, in the popular sense in against the evil is absolutely necessary to the enforcement of all forms of prohibitory leg-

> The year has been one of business depression, especially in manufacturing districts. But the calls for work and help have been increased, and we must redouble our zeal and make greater sacrifices, for the work must go forward.

tion, the hymn, "O Could I Speak the Matchless worth," &c., the report of the Corresponding Secretary was read.

Requests for admission to the Conference by two Scandinavian Churches, were presented by A. E. Main, which, together with the requests presented through the Corresponding Secretary, make five new churches seeking admission.

notices gave brief sketches of four ministers of the gospel, and nine deacons who have died within the year. Geo. B. Utter remarked upon the life and labors of W. B. Gillette, emphasizing the importance of the

pastoral office as illustrated in his life. Report of the Sabbath-school Board shows that 63 schools have reported, while 16 have not, some of these being among the larger schools. This is an evil which ought to be remedied. Number of teachers, 480; scholars, 5,082; officers, 369; 282 have confessed Christ in baptism. There is also an increasing interest on the part of schools in mission work, especially in the mission-school work first two being accredited ministers of the in China, and in the city of Chicago. Reference was made to the school near Verona, Theological Seminary in New York City, all | in which a deacon of one of those churches organized a Sunday-school, which he has conducted since, and where now the pastor has Sunday appointments for preaching. This is a practical entering of open doors, and might result in good, if faithfully performed in other localities.

EVENING.

Sermon by B. F. Rogers, on the subject questions. They are the shafts sunken down himself. Victor Hugo's dying testimony the dark depths of unbelief if he will carefully the Bible are the double track along which Society might not look into this matter with

some did not believe? Shall their unbelief make void the faith of God? God forbid: yea, let God be true, but every man a liar.

The text does not declare that every man is necessarily a liar. It describes the attitude of the unregenerate mind. Loyalty to truth is faithfulness to God, either as revealed in his Word or in his works. The subject evidently limits me to the former.

Our duty, then, is first of all to come to What methods of interpretation of the ten commandments but of common sense? When God says, Thou shalt not kill, or Remember the Sabbath day to keep it holy, and then tells what is the Sabbath, it is not a question of interpretation, but of obedience. Victor Hugo, when asked if it was not difficult to write epic poetry, replied, No, Christianity is progressive not only in re- it is either easy, or it is impossible. So igious matters, but in all things pertaining there is no middle ground. It is either loyto the well-being of society. The calls for alty or disobedience. The Word of God is us to aid in the spread of the gospel in all the sine qua non to every law of God. When the news of the defeat of Bull Run was announced, the loyal and the disloyal alike believed it, but the quality of the belief was manifest in the difference of the emotions created by it. Loyalty to truth means not it, to Christ and to the world. the systematic plan. Let all do what they loyalty to fragments of truth, but to the whole truth. Ours is not a mission for Sabbath reform simply, but for all reforms which in any way will bring men into more perfect loyalty to all truth. We are Sabbath reformers only because so nearly all the Christian world neglect it. The Sabbath is not a denominational issue, but a universal one, -an issue affecting the prosperity, if not the perpetuity of the church. We must 87, besides real estate moderately valued at then be loyal to this truth and do what we \$500; for general and special purposes, \$7, can to bring others into loyalty to it. Loy- 464 87; for the Permanent Fund, \$2,422. alty to truth is essential to a clear and force- The cash receipts for the current funds ful statement of it. A certain General, have been \$1,874 64 less than last year; the looking upon the contending hosts on the battle field, returned, saying, The victory is \$1,522 more. ours, for the spears of the enemy are not in line, and before night they will fall pierced by their own lances. It is so with the Sunday host. The lines waver. Why? Because the defenders of the venerable day of the sun are not willing to discuss it from After singing, by the choir and congrega- the Bible stand-point. But we must remember that we can win only by the power of God. It was no part of Elijah's work to make Ahab believe, but to declare the truth and let God take care of the results.

It is ours to be loval to truth, God will for discouragement. take care of the results. The question of the world's salvation is a debatable one, and will remain so until the church returns to her loyalty to the truth. The victories of The report of the Committee on Obituary | the church in all ages have been not in proportion to the fewness or weakness of her enemies, but in proportion to the loyalty of those who were on the Lord's side. The upward course is one of toil and difficulty, sacrifice, the shedding of blood. If you would go upward, you must climb. If you of writings on the Sabbath question of the past few years shows in which way the tide of thought and feeling is setting on this question. The plea for the Sunday, so far as attempts to justify it from a Biblical stand-point is concerned, is a lowering of the standard of Bible authority. The conscience is troubled. But instead of setting it at rest by correcting the conduct by the law of God, the law is lowered to the standard of imperfect obedience, and so becomes | alone.

disloyalty to the truth. Here it is well to hear again the voice of Paul in our text, "Let God be true, but every man a liar." A loyal people is a consecrated people, a loyal people is an educated people, a loyal people is a missionary people, a loyal people is an evangelical and benevolent people. A loyal people will be a sucof "Loyalty to truth." Rom. 3: 4, "God cessful people. The fear is sometimes a liar." Paul presented new truths or old never triumph. Read the story of the stone

Missionary Day.

Prayer for missions for an half hour, after which the opening address was given by A B. Prentice.

The Christian is, by virtue of his Christian calling, a missionary. The obligation to do mission work rests on our relations to Christ. Gratitude for what we have received from him should move us to spread his truth. The needs of men and our relations to them make it our duty to preach the gospel to them. People all over the world sent temporal aid to fire swept Chicago, to yellowfever-stricken New Orleans, and to plaguescourged regions of the Old World because all are common fellow-men in suffering, and the needy have claims upon those more highly favored than they; and those who are preserved from the scourge find pleasure in helping the needy. So we, who have the blessings of grace, owe it to those who are stricken with the plague of sin, to carry to them the relief which only the gospel can bring. It is a pleasure to the Christian to do this, for if he is a Christian, he has the spirit of Christ, who came to give himself to save men. The first impulse of the saved man is to seek the salvation of others. The Missionary Society is our agent through which this spirit of the church may find a more effective and united expression than it could possibly do by individual effort. Let us do our duty faithfully to it, and through

REPORT OF THE EXECUTIVE BOARD. The following summaries from the report of the Board of Managers will show the total receipts and expenditures for the year, and afford a glance at the work done on the foreign and home fields.

The total receipts from September 14, 1884, to September 13, 1885, including \$295 65 reported from China, have been \$9,886 receipts for the Permanent Fund have been

The total expenditures for the same period have been \$9,524 38-for China and Holland, \$3,733 63; Home Missions, \$4,536 55; administration, including principally the postage, stationery, printing, and traveling of officers, and the salary of the Corresponding Secretary, \$1,254 20.

There is a debt of \$1,392 62. This is to be regretted; but considering the large increase of our invested funds, and the universal business depression, it is not a reason

In addition to 100 sermons and addresses, Bro. D. H. Davis, of Shanghai, has assisted in the Sabbath-school and the Day-schools, sold 2,000 Calendars and 250 Gospels, and had the general superintendence of the formed the parent society of the great misentire work. He reports for Zah Tsing San, 100 sermons, frequent preaching in shops, and, recently, morning talks to those that come for medical treatment; and for Tsau Tsung Lan, frequent assistance at Sabbath services. The Church, constituted in 1850, want to go easy, go down. The multitude has lost one by death during the year, and now has a membership of 18.

In the home field, twenty one workers, including the Secretary, report 706 weeks of missionary labor; 1,913 sermons and addresses; and 92 additions, 53 being by baptism. We therefore report more work performed this year than during any other of the past five; and the largest number of additions to the churches excepting 1882, when 75 were reported from West Virginia

On the motion to adopt the annual report O. D. Sherman made remarks in behalf of mission work in Florida, asking the sympathy and prayers for the little band in that State. A. H. Lewis followed saying he believed, from a month's sojourn there, that the Church at Daytona is worthy of assistance from the Board, the place offering advantages for a Seventh-day Baptist society not to be have been the nurseries of all missionary forbid; yea, let God be true but every man entertained that the kingdom of Christ will found elsewhere. Dr. C. D. Potter spoke of work. a religious movement in China about twentytruths in new lights by short and pointed cut out of the mountain without hands, life years ago. He stated that the leader of "My word shall not return unto me void, that movement had under his following about into the depths of divine mysteries, by which | but it shall accomplish the thing whereto | 30,000,000 people, and that it is believed that light is let into them. No man need wander in I sent it." The shalls and the shall nots of they then kept the Sabbath, and asked if the thirty, sixty, and even an hundred fold, and

profit. L. A. Platts referred to the fact that the Society in the prosecution of its necessary work had come to this session with a debt, and urged a more earnest adoption of the systematic method of raising funds for present and future needs. Eld. Irish offered to pay joyfully double his present contributions to remove the debt. Others followed with similar offers. W. C. Titsworth said he was pleased with the recognition of the opening fields for our peculiar work. He has done some home mission work during the year, and he found many loyal hearts in these needy fields, but they are being lost for the want of proper attention. Eld. Andrus urged the pushing of the mission work until the consciences of men shall be so tender and sensitive that they will not only acknowledge the truths of our teachings but embrace them. T. L. Gardiner and others spoke of the growth of the work in the past year. The following figures show the growth during eight years: The total receipts for 1877 were \$1,059 93. This year they have been \$9,886 87. In that year the expenditures were \$1,251 05; this year the expenditures have been \$9,524 38. J. W. Morton made an appeal in behalf of the feeble churches in Wisconsin; and A. G. Crofoot spoke of the needs of the little churches in Minnesota, where he expected soon to labor, and asked prayers for the work. Thus ended the first session of this Society.

AFTERNOON.

The address of L. R. Swinney was presented on "The Reflex Influence of Missionary Work," with the following outline.

Our religion in its plan and in its applica tion is world-wide, because all are the objects of a Father's love and the purchase of a Saviour's blood. Christ then is for the world and the world for Christ, and whosoever stops short of this in his sympathies or prayers or labors, is disloyal to the divine plan and disobedient to the divine command. This worldwide plan lifts us above self and friends and home and native land; and embraces a race, and it is the glory of modern missionary work that is bringing the church up to the Christ-plan of saving a world.

The application of this world-wide plan in missionary work has caused the most blessed and wide-reaching changes.

1. It has changed the character of Protestant Christendom. It is said of Wm. Carev that he not only conquered India, but England too; and his victory in England was ten times greater than in India, for he conquered the wealth, the culture and mighty energy of that great Christian people, and started them out and on for the world's conversion. It is said of Judson that he changed the Baptists of America from a conservative to a missionary body.

2. Missionary work necessitated union and organization. There were missionaries before Carey as there were reformers before Luther, but when Wm. Carey met those twelve men in that little back room, they sionary organizations, and indeed of all gospel and benevolent work.

3. Modern missions have opened up the heathen world, and shown to Christians its magnitude, corruptions, and wretchedness. The awful facts of heathenism must be pressed upon every denomination before they become a missionary people.

4. Missionaries have also shown the nobler traits of heathen nations and their grand possibilities under Christ. We learn to respect and even love them as we know more about them.

5. The toils and sacrifices of missionaries have baptized the churches at home. The labors and privations of our home, and especially our foreign missionaries, are dedicating our people to God's work.

6. Modern missions have cleared the way for woman's work and opened the world for her labors of love. Woman's work for woman forms the brightest page in all the bright pages of missionary triumphs.

7. Nearly all the colleges in America were founded as missionary institutions, and

8. Missionary work has had a mighty influence in our Sabbath-schools in molding the hearts of the youth for God's service. 9. It has developed Christian liberality

(Continued on fourth page.)

RICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Tress., G. H. BABCOCK, Cor. Sec., lainfield, N. J. ar meeting of the Board, at Plainfield, N. second First day of each month, at 2 P. M

SEVENTH-DAY BAPTIST MEMORIAL BOARD POTTER, JR., President, Plainfield, N. J. POPE, Treasurer, Plainfield, N. J. UBBARD, Secretary, Plainfield, N. J. for all Denominational Interests solicited payment of all obligations requested.

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Illissions.

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

THE Baptist Missionary Training School for women, in Chicago, graduated seven students this year, all of whom receive appointments.

Union last year, from all sources, for all pur-\$446,315 21. There was an increase in doof \$60,000.

LAST year a Buddhist priest of very high rank ate with Mrs. Ingalls, a Baptist mis sionary. A few years ago a priest would not even speak to a woman. This is a striking illustration of the indirect and mighty leveling influence of the Christian religion.

BAPTIST missionaries in Japan report 109 baptisms during last year; in Sweden, 3,203; and in Burma, 1,924. 308 Burman churchs are self-supporting; and of 399 schools, 260 are self-supporting. The contributions of the Burman Christians was \$37,202 55. There are now 485 Burman and Karen churches, with a membership of 25,607; and 399 schools with 10,404 pupils.

WE were recently told that two persons were heard to make substantially the following remarks: "At the beginning of the year and unexpected appeals for money come, we are a little troubled to know what present duty may be." It is not unjust to say that such givers are, unfortunately, in the minority; if they were the majority, special appeals would not be so necessary. And al though even this class of contributors may sometimes see that they can increase their gifts, our appeals are particularly for those

Foreign Missionary Society last year were as follows: Burman missions, \$17,228 41; Karen missions, \$6,711 39; Shan missions, \$3,019. 46; Eurasian missions, \$1,563; Assam mission, \$2,132 36; Telugu missions, \$9,410 09; Chinese mission, \$1.727 02; Japan, \$4.077-65; Europe, \$2,083 87; Africa, \$785 92; Home expenses, \$4,432 46. Total expenditures, \$54,306 65. Debt at the end of the year, \$7,956 53. Their annual receipts, including donations for the Home for the Children of Missionaries, have increased, for the \$9,172 93 to \$65,807 65.

FROM DR. SWINNEY.

Soochow, China, July 27, 1885.

little season's rest, before opening the Disassistant, who needs rest also.

we bade the rest good-bye and started on our oneself in Venice. In less than twenty-four trip, in the mission boat of the Southern hours from leaving Shanghai we had run the preach more to them. Some appeared to be Methodist Mission; Dr. Lambuth's last in- whole distance, eighty-four miles, and were much interested in the Sabbath question. junction to the boatmen being, that they sailing down the canal inside the east wall, Eld. Kelly and myself have agreed to hold a make haste, row and sail the whole night until near the East Gate, we anchored oppo- meeting at Walpole, Hamilton county, this through, nor stop in the least until they had site the foreign houses, and were quickly Fall, at the earnest solicit tion of parties reached Soochow. The boat is small but | made at home among our friends. comfortable, with two rooms, the forward | This is the Southern Methodist Mission, Burnside, Johnson county, and also at a one being occupied by my assistant and the and under the control of the Woman's Board | Presbyterian church about eight miles north other by myself. The latter room being of that denomination. The two sisters came of here in Saline county, and also at a point large, with stove, table, chairs, lounges for out last year and have a fine large dwelling- two miles this side of New Burnside in a beds, and most of the conveniences of a house; while in the same yard is the girls' neighborhood where Eld. Kelly had several home, these boats are generally called boarding-school building with 40 girls, which appointments this Summer among some of space occupied by the boatmen, where they sister, when she is alle to speak well in the several of my appointments, and filled two row, eat and sleep. When going forward to language. Adjoining is a plot of ground al- alone, as my family was sick and I could not the front of the boat, they pass over the roof | ready walled in, upon which the younger | leave home. Eld. Lewis filled my appointof our rooms. Above this roof is the mast, sister is to have her hospital erected during ment once at Park's school-house for the winds.

fair, and though the tramping of the men, have much work to do for the Master. the hailing of the boats, the changing of the

bridges, which add much to the beauty of girls in this, as well as in other places, are position, if it is great. There is nothing too the country.

and while eating dinner we were dashing by them grow hard and bitter in old age. the city of Kwung San, that is built about THE receipts of the Baptist Missionary the base of the lone mountain of the same their hearts, to give them patience to endure great success achieved by the able and dename, the mountain itself being entirely enposes, were \$395,699 45; the expenditures, closed within the city walls. This height in believing in the Saviour. This is the ulnations of \$11,500 37; a decrease in legacies | chow, thus enjoying the beautiful view of | and women throughout the empire, and of \$30,000; and an increase in appropriations | the surrounding country. I noticed that | those who have been raised in the schools o was higher and quite different from its former appearance. At two o'clock, Soochow was visible before us, and asking one of the boatmen how soon we would be there, he replied, "in half an hour;" but with all our speed it finally proved to be two hours before we were inside the city wall. It reminded me of riding at one time to a distant town in Maryland, when, several times during the afternoon, on asking the distance, the invariable reply to us was, "just three miles, on the straight road." Still, at dusk, at the very entrance of the town, one of the many turns hiding the place from view, the last one interrogated, leaving heavily on his ax. gravely replied, "just three miles, keep to the straight road!"

When nearing the north gate to enter this city, the high bridge that crossed the creek night. Going beneath the bridge, we were quickly passing under the long deep arch in here rising on all sides perpendicularly out of the water some thirty or forty feet high. when on making our exit through the third arch we were within the city. In times of who have not conscientiously done all they | war should an enemy's boat succeed in breakoriginally built centuries ago.

At about half past four P. M., July 22d, | might be easy enough, perhaps, to imagine | tracts.

"house-boats." Back of these rooms is the school is to come into the hands of the elder his old friends. He has accompanied me to where the sails are spread in favorable the coming year. Thus the Doctor, with the wide field before her, and the other, with her It was a moonlight night, the wind was boarding-school and day-schools, hope to a resolution was passed, inviting Eld. Huff

sails in the turns of the creek were continued I have been much interested in watching at Villa Ridge. We agree to pay his exall night, yet they made little impression on them, as they have the whole day long to do penses and time if he will come. If he atus, for quiet and refreshing sleep was ours, as they please; generally they are either tends the Conference, please urge him to as we hastened along over the waters. In sauntering in groups along the walks through come, as we think a "sea of thunder," can the morning the scenery around was beauti- the yard, or sitting in the shade sewing or do much good here. I am confident the peoful, composed of the wide creek with boats reading, while the smaller ones are playing | ple generally will become interested in him, of various descriptions, and the cultivated their childish plays in the yards or in the and help us defray expenses. It does appear fields beyond. The many canals leading off | courts. Their clothing is loose and cool, and | to me if we could have things stirred up once on either side were spanned by massive stone in that respect enviable. The faces of the more, we could go right along over all op- ization of the Karens.

pleasant and innocent looking, and some of | hard for God. At nine o'clock the wind increased, the them are beautiful; but when grown to womwhite caps began to roll on the surface of the anhood, enduring the degredation and evils water, the table fell over and things in gen- of this heathen land, many of them in strugeral began to swim; it was then the horizon- gling against their bitter lot, do so in anger tal position seemed preferable to any other. | and fierceness, which is not of the least avail, At twelve o'clock the wind was less severe, but only reacts upon themselves, making

their hard lot, and to impart peace and joy we ascended on our former trip from Soo- timate object of all efforts made for the girls has been accomplished in the conversion of the pagoda on its summit, which was then habits of neatness and industry, and have undergoing repairs, was now finished, and | become the servants of him who died to save us all, are indeed the joy of the missionaries.

FROM F. F. JOHNSON.

Since my last report in June, there has not been as great interest in the cause as I would like to communicate. In fact, from a mere human standpoint there is much to discourage. Those that are accustomed to worship with large congregations of Sabbath-keepers know but little of the discouragements under which they labor where the great mass of the people are under the influence of the most intolerant bigotry and almost, or quite, incorrigable prejudice; yet we are not in dispair. We feel more and more the necessity of drawing nearer to God. The defection of Eld. VanCleve has had and is having a very unwholesome effect on our cause generally. was in direct line with the three massive Yet we are still holding the fort. The arches in the walls of the water gate, the interest at Enon, where Eld. VanCleve, lives we decided to give for missions what we iron gates within being all thrown wide is very poor. I am inclined to give up the apthought it our duty to give; and, when new open, as they are only closed during the pointment, and attend to earnest calls in other places. At Stone Fort the interest is good. Eld. Kelly, pastor, is laboring very the wall into a large enclosure, the walls faithfully, the prayer meetings are well attended and good feeling manifested. Eld. Lewis is taking great interest in the Sabbath-We then went through a second long arch school. I think the prospect is fair here. into a second enclosure similar to the first, At Flat Rock, Deacon Bracewell and family are the only Sabbath keepers, yet there is quite a little company of earnest listeners that attend the meetings. I think we should ing through the iron gate under the arch, still keep the truth before them. At Park's and entering this first enclosure, the soldiers school-house they need a house of worship THE expenditures of the Woman's Baptist above on the walls that completely surround | badly. At our last meeting there were many the open space, would have ample opportul that could not get in the house. I am of the nity to demolish it before breaking through opinion that our cause would increase right influences have operated upon the Karens, to ask for employment, and doing the tasks the second gate. Or, succeeding in this, any along here if we could put up the house. As boat that could successfully enter the second | I stated in my last report, Mr. Chaney has enclosure, would certainly be destroyed by furnished the framing lumber. I have about the soldiers above before effecting an entrance enough made up to buy the shingles, from through the third gate. The whole plan of the Stone Fort brethren and friends. In this water gate, together with the adjoining order to get means to enclose the house, Bro. ample entrance for foot passengers, is a study | Ensminger, who is one of the building comof interest, remaining, it is said, as it was mittee, wrote to the church at l'arina and received \$12. Eld. Kelly and myself have Outside, the creek turns to the left along agreed to spend the incoming week in the fourteen years of their organization, from the north wall, then down the whole length neighborhood in trying to revive the cause, of the east wall. The canal that finishes the | and get the house enclosed so as to save what circle of the city without is fed by, and con- lumber we have. The membership there are tinuous with, this same Soochow creek. In- | not able to build the house themselves, and side of the city the wide canal that runs we cannot expect much from the outsiders, almost entirely around the wall within is as Bro. Ensminger stated in one of his letters Overburdened with the number of sick continuous with the creek at the north and to the RECORDER last Winter: "Some would and the Summer weather, I have finally been east gates, the same being also true of the give more to keep the house from being constrained to escape from Shanghai for a many canals along the streets, that are like built than to build it." I think this is a a net-work throughout the whole place. In good point and should not be abandoned. pensary. Accepting the invitation of Dr. riding from one part of the city to another Aside from filling my regular appointments, Phillips and her sister, I am spending two | along the canals in their tiny little passenger | I have preached at several other points mak weeks in Soochow, accompanied only by my boats, with poetry enough in one's nature to ing quite a tour through Saline and Hamiloverlook these eastern sights and customs, it ton counties, preaching and distributing

I was earnestly requested to come back and there. I preached several times at New

At our last regular meeting at Stone Fort, man to come and hold a series of meetings As it is now vacation with the school girls, | before our yearly meeting, which is to be held

STONE FORT, Ill., Sept. 9, 1885.

THE KARENS OF BURMA.

BY REV. J. E. ROBINSON.

Oh, for the influence of the gospel upon with the history of oriental missions, the voted Baptist missionaries in British Burma taining. They were further ornamented by has largely been among the wild hill tribes. the Karens and others. Comparatively little the Burmese. And this has not been owing to superior efficiency or greater devotion on the part of the missionaries to the Karens, as they themselves have invariably admitted, but chiefly to the remarkably providential circumstances connected with the he had been proclaiming himself the autocrat introduction of the Gospel among the Karen

The wonderful tradition which the Karens had carefully cherished through the long years of cruel oppression and sufferings which they endured at the hands of the Burmese—that their younger white brother from over the sea would one day return and restore to them their lost written language, their sacred Scriptures, and the knowledge of God-prepared them for the eager reception of the gospel proclaimed by the foreign teachers. Just as the weary, guilty world expected the advent of a powerful monarch, before and at the time of Christ's appearing, so the oppressed and dispairing Karens ex pected the messengers of the gospel when Judson* and his associates arrived and proclaimed its blessings to them. They were a people marvelously prepared of the Lord. As a result there were large accessions from the first. As soon as the Gospel fairly took root among them, hundreds and thousands were gathered into the Christian fold, to the | icine ' had failed, and finally that it was

great joy of themselves and the missionaries. Of late, however, there have not been these extensive accessions, or the same rapid increase of numbers. This need not occasion surprise under the circumstances; but I think there has been disappointment that and appeared in 'white man's dress, 'with the work among the Karens in recent years has not been more fruitful. Were I, as an among the boys when this event occurred outsider, to attempt to account for this, I and so great was the transformation that I would mention two or three things. In the | did not know him until he spoke. He asfirst place, I do not think that there is the sumed the name of Luke, discarding his Insame earnest. enthusiastic, aggressive, evan- | dian name entirely, and was really a changed gelistic spirit among the Karen churches as | man. He told Mr. Wicks that this change a whole that characterized them in the early | was brought about not by a desire for chuckdays. At the present time there are no away, but because he had reasoned with evangelists among the Karen Christians of himself, and learned that 'Indian ways heap the heroic Ko Thah-byh or Sau Qua la type; no good; white man's ways heap good. though there are many true men of God who | Stranger than all, he so far put away the faithfully preach the gospel to their country. traditions of his race as to be willing and men. Moreover, in proportion as civilizing anxious to work, coming to the school house and as they have come in contact with the assigned him carefully and pleasantly. As Burmese, whom they formerly greatly feared, I too had mastered a little Comanchehated and avoided, they manifest a disposition to embrace Buddhism instead of Chris- other-I was always glad to receive a visit tianity. Indeed, it is a common thing for from him. Luke was a Kiowa, but Com-Karens and Chins who have intercourse with | anche may be called the 'court language' Burmans, though knowing little and practic- at this agency. The Kiowas and Apaches ing less of the religion of Gautama, to call themselves Buddhists, because to do so is a sign of respectability and civilization.

In addition to this, the government service offers such a tempting career and pecuniary inducements to educated young men (and education is becoming widespread dren's Work for Children. among Karen Christians), that numbers yield to the temptation and enter the government service instead of engaging in WHAT HAWAIIANS THINK OF THE OPIUM TRADE. Christian work, as they did in former days, and as missionaries hoped would be the case in the present time. Then, too, the energies of the Christian Karen community have ters, even by persons skilled in medical largely been directed for the past few years to making proper educational provision for on the whole, harmful to the human system, their children, and large amounts have been and that representations of its evil effects contributed and spent for this object. The have been greatly exaggerated. A French evangelistic period has been succeeded by the gentleman who has seen much of the ravages educational period.

Of all kinds of Karens there are over half | kind has ever known a more terrible scourge." a million in British Burma, and of these To millions of men in China, opium is there are, I-believe, about 22.000 members of | dearer than home or wife or children. They the Baptist Church. The number of Church of England and Roman Catholic Karen or divine, rather than be deprived of the covet-Christians I have no means of ascertaining. In another letter I hope to describe some of the religious customs and social habits of these mountain tribes, who are to me an exceedingly interesting people.—Gospel In all Lands.

RANGOON, May 29, 1885.

A "MEDICINE MAN."

In a recent article by Mary M. Meline we find an interesting account of this-to the North American Indian—most wonderful personage. "By medicine man' we are not to understand a physician in our sense of the word. He is that and much besides, combining in his person all that is awesome and mysterious. Not only can he heal the ing the towns and cities of China, more terrisick, but he can read the future as in a book; bly than would a torrent of fiery lava surging and his advice is seldom neglected, even by through our streets, and yet every attempt the chief himself. Winds bow to him, and by his incantations he can control the tem- the flood or check its frightful progress has pests and the floods. Woe to the enemy been thwarted and foiled by the remorseless against whom he 'makes medicine'! Earth- emissaries of Christian England."—Honolulu ly prosperity will no longer be his. This class wields a powerful influence against that of the white man. By ridicule (and an Indian is very sensitive to ridicule) and by threats these men try to prevent any change from the time-honored customs of the tribes, or anything that will destroy their own standing among the people. The medicine denominations, are at work in that land,

ercises more actual power than the nominal But I must note one exception among

the medicine men which came under my own experience. During a walk taken just before dark, one evening, with one of the other teachers and the missionary, an Episcopal minister, we came to a medicine. It was a forked stick stuck into the ground at an angle of about forty-five degrees, resting at As is well known to all who are familiar the fork upon an upright one. To the fork was tied a bag of deer skin, the contents of which, of course, we had no means of ascerstrips of flannel, red and blue. As we stood examining it, an Indian in blankets and feathers approached from the ford just below us. He came up and shook hands, and then, seeing that our attention was attracted to the stick and its burden, drew himself up, and, pointing to it and then to himself, said 'Me!' in a tone as haughty as if of all the Russias. It was the only English word in his vocabulary. The mission. ary, who spoke a few words of the Comanche tongue, asked him if he was a 'medicine man.' He answered that he was, and then followed a long account, the subject of which we could only guess from his gestures and the few words which the Rev. Mr. Wicks understood. He spoke in a low but sweet. monotonous voice, and his gestures were very graceful. He had 'made medicine. he said, for rain, and he expected when the sun was in the west that the clouds would gather and the rain descend. But it did

not, nor did it for a couple of weeks. "Several days afterward the man appeared at the school-house to ask for chuckaway (dinner). He returned on the same errand. and Mr. Wicks, having mastered the Comanche language, had several talks with him. At first he laughed to scorn any idea of conversation; but by degrees a change came over him. He acknowledged that his 'med-'no good.' He came to my class-room and asked to be taught to read, and was of great assistance to me in keeping down the unruly elements among my scholars. Finally he had his hair cut—a wonderful concession a hat on. I remember well the excitement enough to enable us to understand each all speak it, but they do not speak each other's, nor do many of the Comanches speak the Kiowa or Apache. The Kiowa is almost beyond the tongue of a white man; but the Apache is the most difficult to be acquired of all the Indian tongues."-Chil-

Attempts have been made in various quarscience, to prove that opium smoking is not in China, says, "I do not believe that manwill run any risk and defy any law, human ed drug. "Half the crimes in the land have their origin in its use."

It has been with truth remarked: "The opium traffic speaks more eloquently and convincingly to the people of China against Christianity, than the missionary can possibly do in its favor." Missionaries there are continually assailed with contemptuous language and reproaches from the heathen whom they address regarding the doctrines of the Bible. "How can you," say they, "dare to set yourselves up as teachers of virtue, when you are all the time bringing opium to our country and poisoning our

That the Chinese have abundant cause for this feeling of dislike and contempt no one can deny. A flood of poison is devastaton the part of the Government to turn aside Saturday Press.

It is nearly twenty-five years since a Bap tist minister preached the first Protestant discourse ever heard in Mexico. Now ninetyeight ordained ministers, representing five man, as the spiritual head of the tribe, ex- which lacks nothing but the gospel of Christ to make it one of the most prosperous, or-*Judson himself had little to do with the evangel derly and happy countries the sun shines

Sabbath Re

Remember the Sabbath-day, Six days shalt thou labor, and do the seventh day is the Sabbath of t

SUNDAY LAW.

BY JOHN BEAC The National Reform Ass working for a strict Sabbath In the Christian Cynosure of writer quoting another says law binding the government question. The most import bring the nation to the stand vine law." "Whosoever c trangresseth also the law; transgression of the law." "For where no law is, there" sion." Rom. 4:15. Now & clamor so much for law, we Lord says. "Remember th to keep it holy. Six day sh and do all thy work: (Sunday the week included); but the the Sabbath of the Lord thy shalt not do any work." Su the Sabbath, conflicts with th It is only a custom of long st mandment of men. It was cated to the sun. See Webst It was then a day for wors and not a Subbath. Roman adopted it in the Christian c the Sabbath of the fourth For this reason the majority keep Sunday; there is no co New Testament for keeping in vain do they worship m doctrines the commandments laying sside the commandm hold the tradition of men. said unto them, Full well commandment of God, tha your own tradition." Mark cause the carnal mind is enm for it is not subject to the law indeed can be." Rom. 8:7. the love of God, that we keep ments; and his commandmen ous. 1 John 5:3. Will our tell us the chapter and ver Testament where it is recor day should be kept as a week fore they try to have the com United States so amended as person to pay homage to an heathen origin, and then to that they keep the law of G keep Sunday? Such doctrin the teachings of the whole B bringing the people to the sta law, as they say it will. "Ar that I am the Lord: for ye in my statutes, neither exec ments, but have done after the heathen round about you "Every word of God is pure unto them that put their tru thou not unto his words, lest and thou be found a liar." "For whosoever shall keep and yet offend in one point all." James 2:10. "Becai they have seduced my peopl and there was no peace; a Catholicism) built up a w Sabbath) and, lo, others daubed it with untempered them which daub it with u tar, that it shall fall: there flowing shower; and ye, O shall fall; and a stormy win Lo, when the wall is fallen said unto you, where is the with ye have daubed it? saith the Lord God; I will a stormy wind in my fury; be an overflowing shower in great hailstones in my fur So will I break down the daubed with untempered n it down to the ground, so t tion thereof shall be discov fall, and ye shall be consu thereof: and ye shall kno Lord. Thus will I accou upon the wall, and upon daubed it with untempered say unto you, the wall is they that daubed it; to wi

Israel which prophesy conc

and which see visions of p

there is no peace saith the

13: 10-16. "The earth a

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the Chinese have abundant cause eeling of dislike and contempt no deny. A flood of poison is devastatcwns and cities of China, more terriwould a torrent of fiery lava surging our streets, and yet every attempt art of the Government to turn aside or check its frightful progress has arted and foiled by the remorseless of Christian England."—Honolulu

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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."

SUNDAY LAW.

BY JOHN BEACH.

The National Reform Association is still

working for a strict Sabbath (Sunday) Law.

In the Christian Cynosure of July 9, 1885, a

writer quoting another says: "There is no law binding the government on the Sabbath question. The most important reform is to bring the nation to the standard of the divine law." "Whosoever committeth sin iransgresseth also the law; for sin is the transgression of the law." 1 John 3:4. "For where no law is, there is no transgression." Rom. 4:15. Now as our friends clamor so much for law, we will see what the Lord says. "Remember the Sabbath-day, to keep it holy. Six day shalt thou labor, and do all thy work: (Sunday, the first day of the week included); but the seventh day is the Sabbath of the Lord thy God; in it thou the Sabbath, conflicts with the Word of God. It is only a custom of long standing, a commandment of men. It was anciently dedicated to the sun. See Webster's Dictionary. It was then a day for worshiping the sun, adopted it in the Christian church instead of the Sabbath of the fourth commandment. For this reason the majority of the people without an educated ministry. keep Sunday; there is no command in the New Testament for keeping it. "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For hold the tradition of men. . . . And he said unto them, Full well ve reject the commandment of God, that ye may keep your own tradition." Mark 7: 7-9. "Beindeed can be." Rom. 8:7. "For this is the love of God, that we keep his commandments; and his commandments are not grievday should be kept as a weekly Sabbath, be-United States so amended as to compel every person to pay homage to an institution of heathen origin, and then teach the nation that they keep the law of God when they keep Sunday? Such doctrine is contrary to bringing the people to the standard of divine law, as they say it will. "And ye shall know in my statutes, neither executed my judg- things cost largely, but they are indispensaments, but have done after the manners of the heathen round about you." Eze. 11: 12. "Every word of God is pure: he is a shield unto them that put their trust in him. Add chairs. It can furnish them with the best prosperity.—Christian Standard. thou not unto his words, lest he reprove thee, apparatus to aid them in their work of inand thou be found a liar." Prov. 30: 5, 6. struction. It affords its students access to "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all." James 2:10. "Because, even because ward. Young men of ability and ambition they have seduced my people, saying, peace; Catholicism) built up a wall, (counterfeit Sabbath) and, lo, others (Protestantism) daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. with ye have daubed it? Therefore thus out a princely revenue. saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall So will I break down the wall that ye have daubed with untempered mortar, and bring 343,588, and an income of \$174,693. John it down to the ground, so that the founda- Hopkins has an endowment of \$3,000,000, tion thereof shall be discovered, and it shall and an income of \$228,000. Princeton has fall, and ye shall be consumed in the midst an endowment of \$1,208,690, and an inthereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath they that daubed it; to wit, the prophets of there is no peace saith the Lord God." Eze. 13: 10-16. "The earth also is defiled under transgressed the law, changed the ordinance, studying within their walls. broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the men left." Isa. 24:5, 6. "The works of brightest minds will go to other schools. figures ought to prepare us to receive with in granting absolute freedom in the choice of no sentry at the back door."

not be able." Luke 13: 24. "Let us hear whole duty of man. Eccl. 12: 13. IBERIA, Ohio.

Education.

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

ENDOWING OUR COLLEGES.

whom they have not heard; they can not the respect and the confidence of his hearers, however great his moral excellence may it be said with all possible emphasis that the give it, and we ought to give it. influence of Christianity cannot be extended

| ble. A college that is poorly endowed canthe most competent teachers to fill the sources of information that are invaluable. It is as natural for such an institution to attract students as it is for sparks to fly up-

the wants of the age are munificently engreat hailstones in my fury to consume it. hearts can wish for. Harvard has an endowment of \$4,803,938, and an income of \$372,313. Yale has an endowment of \$1.ment of \$1,263,999, and an income of \$98,-

commandments are sure. They stand fast of views held and cherished by beloved and cost. To provide the schools, £17,355,954 best for them, or knowing, choose these for ever and ever, and are done in truth and honored teachers, and thus will be practically has, since 1870, been borrowed by 1.740 studies that will be easiest and most suited uprightness." Psa. 7:8. What we say to be confirmed in the faith. Besides, many English Boards received last year an independent of the confirmed in the faith. Besides, many English Boards received last year an independent of the confirmed in the faith. Besides, many English Boards received last year an independent of the confirmed in the faith. the National Reform Association is, "Strive who enter college with no settled purpose come of £4,922,517, and spent £4 852 524. as | lege work who knows for what line of thought to enter in at the straight gate: for many, I would, under proper influences, be led to against an expenditure of £4,272.346 in 1883. or study he is best fitted, and there is not say unto you, will seek to enter in, and shall enter the ministry. Young men ought not In Wales 291 Boards received £282 558 and one student in ten who will not select an easy to be obliged to choose between a college spent £278,852. Coming to the items of course instead of a hard one, when he receives where they will receive instruction from men | which the gross totals are made up, we find | the same credit therefor. the conclusion of the whole matter: fear God, of world-wide reputation, with superior fa- that in the voluntary schools the school and keep his commandments: for this is the cilities for carrying on the work, but where pence came to 11s. 2d. per child, and in the mediately practical, and the cheapest and no attention will be paid to their religious Board schools to 9s. 53d. Voluntary con | short st courses may just now be in the asculture, and a college where they will be un- tribution in the former came to an average of | cendant, but we believe that this sentiment der incompetent men, with inferior facilities | 6s. 81d. per child, and their substitutes, the is only a passing wave which will disappear for illustrating the truth they are employed rates, in the Board schools to 16s. 3d. in a few years, leaving, to be sure, a trace of to teach, but where their religious advanta- per child. There is a great difference between | good, and having accomplished its purposeges will be of the best. No young man ought | the extremes which go to make up this last | to add a new element, a new thought to the to be put in such a dilemma as that. If he average; for London rates come to £1. 9s. per | many-sided and perplexing question of a true goes to the one he will come out an accom- child, while the Hull rates are only 3. 831. plished scholar, but morally deteriorated. If | Yet each Hull scholar contrives to earn 16s. he goes to the other he will come out a poor | 6d. from the Government grant, while the scholar, but an earnest Christian. In either | London scholar earns no more than 17s. case he will halt ever after, as Jacob did after | 93 l. The statistics for Scotland bear the Peniel. In one case the defect will be intell same witness to progress north of the Tweed, The evangelization of the world cannot lectual; in the other it will be spiritual. In as the statistics for England do to progress proceed without an educated ministry. either case he cannot do his best and make south of it.—Christian World, London. Truth is mighty and will prevail; but truth | the most of life. We need first-class schools cannot propagate itself. The gospel is God's under thorough Christian influence. We can power to save the believer; but the gospel have them if we will. The disciples of can make no progress if it has no cham- Christ have property worth at the lowest appions. People cannot believe in him of praisement five hundred million dollars. The time is past when we could plead poverty. for any class of persons—as women—it shalt not do any work." Sunday instead of hear without preachers. In this age of uni- That was true fifty years ago, but it is not means that it has become desirable to train versal intelligence, men of scholarship as true now. We are a great people in point of their faculties for more difficult work than well as consecration are required to fill the numbers and in point of wealth. What we that traditionally assigned to them, and also pulpits. An ignoramus cannot command need now is the spirit of consecration, that that it is desirable to enable them to get we may give according to our ability. If we more enjoyment out of any work that they would give three per cent. we would give fif | do. The necessary correlative of the posbe. Zeal is good; but zeal to be of any teen millions. This would be a very small session of powers is the opportunity for and not a Subbath. Roman Catholicism has value must be according to knowledge. Let proportion for such a cause. We are able to their exercise. The existence of a larger

in ever-deepening and ever-widening circles the reach of any one than to endow a college that part of the world's work which reor a chair in a college. It is the most profit | quires trained intelligence. Of this, liter-An educated ministry cannot exist with- able of all investments. The man that does ature and other art are one, and only one, out colleges. Those who are in active serv- this opens a fountain in the desert that will portion. The work of the professions, of ice cannot take young men and qualify them | slake the thirst of generations yet unborn. | the upper regions of industry, commerce to preach the gospel. In earlier times this Such men as George Peabody, Ezra Cornell, and finance, the work of scientific and of could be done, but not now. The best John Hopkins, Asa Packer, and others, have political life, is the work appropriate to the laying aside the commandment of God, ye place to receive such an education as is done a work that entitles them to everlasting intelligences which have proved themselves needed, is in a college. A corps of teach- remembrance. John Harvard gave his for- equal to a course of training at once comers, each a master in his department, can do tune and his library to the institution that plex and severe. A person destined to re more for a young man than any single bears his name, and thus started a stream of ceive a superior education is expected to teacher, whatever his ability and attainments | benificence that will not cease to flow while | develop more vigorous mental force, to have may be. Moreover, it is a great advantage time shall last. Over fifteen thousand a larger mental horizon, to handle more cause the carnal mind is enmity against God: to a student to be associated with a number alumni have blessed his memory. He has complex masses of ideas, than another for it is not subject to the law of God, neither of choice young men. He will learn much made all ages his beneficiaries. We need from them in the class-room and out of it. such men now in our ranks. We need men The stimulus of competition will call into of large hearts and liberal hands who will give habituated to perform difficult mental operactivity all his latent energies. His mind of their ample means to endow our colleges ations, for only in this way can the sum of and heart will be fertilized by habitual inter- so that they will rank with the best in the mental power be increased. The order, arous. 1 John 5:3. Will our friends please course with teachers and students, as they world. If we are ambitious to do a work rangement and sequence of the ideas he actell us the chapter and verse in the New could never be if he was educated alone. that will be worthy of a great people with a quires, must be as carefully planned as is Testament where it is recorded, that Sun-Besides, he would have the advantage of li- great plea, we must foster our institutions of the selection of the ideas themselves, bebraries and apparatus such as no private learning, for they underlie our prosperity as cause upon this order and internal proporteacher could afford. The fact is, colleges a root underlies a plant. Let us remember tion his mental horizon depends. He must fore they try to have the constitution of the are absolutely essential to the existence of that the evangelization of the world cannot be trained in feats of sustained attention, an educated ministry. They sustain the go forward without an educated ministry, and in the collocation and association of elesame relation to it that West Point does to that an educated ministry cannot exist with- mentary ideas into complex combinations the army, or that Annapolis does to the out colleges, that colleges cannot do their Since ideas are abstractions from sense-per work without adequate endowments. Our ceptions, he must be exercised in the acqui Colleges cannot do the work required of plea may be the noblest that mortal lips ever sition of accurate, rapid, far reaching, and them without adequate endowments. They made, or that mortal ears ever heard. It delicate sense perceptions, in their memorithe teachings of the whole Bible. It is not must be able to employ first-class men. may be the panacea for a divided Christen- zation, and in the representative imagination They must be able to supply them with the dom and for a perishing world. It may be which may recall them at will, and be able best facilities that the age affords. They apostolic and divine. But it will not secure to abstract from them, more or less remotemust have libraries stocked with the best for itself universal acceptance. We must ly, ideas. Habits of association of ideas that I am the Lord: for ye have not walked books of ancient and modern times. These have men qualified to push its claims and to must be formed, and of pleasure in their urge all men everywhere to embrace it. To contemplation. And very early must be of this end let us pray God to dispose the hearts fered to the child problems to be solved not compete with one that is richly endowed. of those whom he has blessed with wealth to either by purely mental exertion, or by that The rich one can command the services of give of their abundance, to place our insti- combined with manual labor.— Popular Sci tutions of learning on a basis of permanent | ence Monthly.

EDUCATIONAL PROGRESS IN GREAT BRITAIN.

The gist of the Report of the Committee of the Privy Council on Education, for the delivered a strong address on electives in colwill go where they can be best qualified for the present year, is that the country's chit- leges. He makes a distinction not only beand there was no peace; and one (Roman the profession which they have chosen. dren are really being taught. This is what tween the college and the academy or high They want diplomas that represent a high the increase all around in fees, grants, in- school, but also between the college and the degree of scholarship, and that will be pass- come, expenditure, school-places, attendan- university, treating the academy as preparaports to desirable positions. In a college ances amounts to. Mr. Mundella would say tory to the college, and the college as prethat is poorly endowed, the professors are it means more than this, for, speaking the paratory to the university. "The college is overworked and underpaid. They lack fa- other day at Wolverhampton, he stated that, a school that teaches something about everycilities to do such a work as they are able concurrently with the increase of the number | thing; the university is a collection of schools. and anxious to do. It would be as unrea- of children on the school registers, there had each of which teaches everything about somesonable to expect them to do first-class work | been a decrease in the number of juvenile | thing." as to expect a starving man to do the work criminals. As the schools fill, the prisons | The speaker criticises Harvard for mak Lo, when the wall is fallen, shall it not be of an athlete. The truth is, it is impossible empty. Now, last year the Inspectors visit- ing specialists of boys of seventeen or eighsaid unto you, where is the daubing where- for any college to do first-class work with- ed 18,761 day schools in England and Wales, teen years of age, by putting the freshman where they found accommodations for 4,826,- or sophomore into some "ology" or "ism" The colleges that are doing most to meet | 738 scholars; the names of 4,337,321 chil- | before he knows for what field of learning dren on the registers; 3,925,045 of them pres- his mind is adapted. He criticises Dr. Patdowed. Their professors have handsome ent on the day of inspection; an average at- ton, also, for advocating the beginning of be an overflowing shower in mine anger, and salaries. They have all the apparatus their tendance daily throughout the year of 3,- one's special or university work in the junior 273,124; and 1,534,629 of them able to pass | year of the college. Dr. Patton gives three the examination in the three elementary sub- reasons,—life is too short, money not suffijects. These figures show a rate of progress | ciently abundant, and the university that far exceeding the numerical progress of the | should require graduation at college as a conpopulation. When the first Elementary dition of admission would have few students. Education Act was passed in 1870, the popul Dr. MacCraken disposes of these three lation numbered 33,090,163; last year it was arguments by citing Johns Hopkins, the come of \$98,300. Cornell has an endow-reckoned at 37,132,449. This shows an in-only institution in the country whose princicrease of 22.8 per cent. But in the same time | pal department is a university proper as above 991. Columbia has an endowment of the number of inspected schools shows an in- described. Johns Hopkins, last year, enupon the wall, and upon them that have \$4,680,591, and an income of \$240,496. crease of 128 per cent., and the accommoda. rolled one hundred and seventy-four graddaubed it with untempered mortar, and will Lehigh has an endowment of \$1,900,000, tion of 157 per cent. In 1870 there were uates, representing ninety-seven colleges. say unto you, the wall is no more, neither and an income of \$120,000. These sums, school-places for 1,875,584; in 1884, for 4,- The Doctor maintains that it is better for large as they are, do not include all their 826,738. The actual attendance of children is America to have one such university, with possessions. Harvard has invested in grounds | even more favorably striking, and has sprung | one hundred and seventy-four students, all Israel which prophesy concerning Jerusalem, and buildings and apparatus three millions from 1,225,764 in 1870 to 3,273,124 last and which see visions of peace for her, and of dollars besides. The others have large year—an increase at the rate of 165 per cent. score of universities offering cheap courses to hundred and twenty votes—being ten times sums invested in the same way. These in- But the increase in the number of teachers the injury of the prime object of the college. as many where liquor is sold. stitutions are fat and flourishing. Students is greater still, and equals 173 per cent., or a flock to these as doves do to their windows. rise from 30,130 in 1870 to 82,447 in 1884. the inhabitants thereof; because they have have have the flower of the American youth Not only are there more teachers, but they and that of Bachelor of Philosophy, or of correspondent of the National Issue: are paid better; for whereas in 1870 the Bachelor of Science, be given to those who take "Judge White, at the two last terms of our If we propose to do much toward the evan- average salary of a male teacher was £95, modern languages without the ancient. gelization of the world, we must endow our and that of a mistress £58 a year, now the colleges. Our educational institutions ought average salary of the former is £119, and of learning are making a mistake in rushing the county, at Cherrytree, and that was seto rank with the best in Europe or America. | that of the latter £72; besides which 30 per | from the old, close-drawn requirements of | cured in the absence of Judge White, and

WHAT HIGHER EDUCATION MEANS.

When a higher education is demanded, class of effectively educated women must There is no more benificent work within | increase their demand for a larger share in From the beginning, therefore, he must no merely receive useful information, but be

COLLEGE ELECTIVE STUDIES.

Dr. MacCraken, vice-chancellor of the University of the City of New York, has recently

past the degree of bachelor, than to have a Also, that the degree of Bachelor of Arts should be reserved for the classical student, thus set forth by an Indiana County (Pa.)

inhabitants of the earth are burned, and few If we fail to properly endow our colleges our cent. of them have free residences. These the curriculum to the opposite extreme, and when the good people were napping and had not been to properly endow our colleges our cent. of them have free residences. These the curriculum to the opposite extreme, and when the good people were napping and had not been to properly endow our colleges our cent. of them have free residences.

his hands are verity and judgment; all his While there they will receive a bias in favor greater equanimity the revelation of the studies to young men who know not what is lost to us. In our own schools they would | School Boards. Including loans, the 1.862 | to their taste. There is not one college sta-

The cry for the practical, that is, the imeducation.—Academy News.

Gemperance.

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

FIVE REASONS AGAINST USING TOBACCO.

1. Chewing, snuffing, or smoking is unleanly. Those who are not wholly besotted, confess it. "I love my pipe, but I despise myself for using it," said a man of influence. Your breath smells bad, your clothes, books, and apartments are offensive. Smokers and chewers are almost invariably spitters, and so are repulsive to all persons of cleanly habits.

2. The habit is injurious, tending to insanity, paralysis, and cancerous affections," as an eminent surgeon shows by official statistics. One of the ablest Connecticut pastors gave up the ministry, and went to Vineland, N. J. He confessed that he could not give up tobacco. His nerves were shattered. He had no will power left. He was warred by a physician that he must stop or die of paralysis. He had no power to stop, and in a few months expired, body and mind wrecked. Besides the narcotic effects of the poison, there is a large amount of creosote in the fumes, such as eats through the pipes of a furnace or kills the nerve of a tooth. It stupifies and poisons. It renders the voice husky. Tobacco creates a thirst for alcoholic drink. Its influence on youth and on those of sedentary habits is particularly destructive.

3. It is a costly indulgence. Government statistics have shown that three hundred and fifty millions of dollars are wasted on this vice in a year, far more than what is spent for bread! Yet every loafer, tramp and beggar must have the poison, though he lacks the food. Millions of money have also been lost by the fires kindled by smokers, whose burning matches and flying sparks have caused fearful conflagrations and numerous fatal burnings. That the abomination of street smoking is allowed is a marvel of modern civilization.

4. It is a sin against conscience. You know it to be useless, harmful to yourself and others, and so a sin. You know that God enjoins cleanliness of body as well as purity of heart. He forbids the wicked waste of money. He forbids you to inflict a physical taint on your unborn offspring by indulgences, the immediate evils of which you may escape. Your conscience says,

5. The example is bad. I have known of a smoker who threatened to horsewhip his boy if he dared to touch tobacco. Many of those who are loudest in condemning tobacco are slaves to it, sometimes helpless. But the grace of God, which commands us to cleanse ourselves "from all filthiness of the flesh," and to give our bodies to Christ, "a sweet-smelling sacrifice," is able to extinguish the deadly appetite. For your sake, and for the sake of others whom you influence, ask God's help to abandon a habit which is uncleanly, injurious, costly, insulting to conscience, and which is harmful to others. The writer of these lines was once a smoker, but for twenty years has been happy in the freedom wherewith Christ hath made him free. Will you not enjoy this freedom?—Morning Star.

BRIEFS.

It is said that there is a parish in Louisiana where no liquor can be bought and that the same parish has a jail which is only used to store corn.

In the new town of Windsor, Fla., there are no deeds given save with the provision that should any liquor be sold on the grounds, the property should revert to the original owner. G. B. Griffin, editor of the Florida Informer of Jacksonville, is one of the original projectors of this plan and

In nineteen counties of Indiana there are 1.132 saloons, and in nine counties there are no saloons. In the nineteen counties there is one prisoner for every sevnty-two votes, in the nine counties there is one for every seven

The working of "Judicial Prohibition" is court, refused all applications for a license. We think that some prominent institutions At present there is but one licenced house in

The Sabbath Becorden.

Alfred Centre, N Y., Fifth-day, October 1, 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. L. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

A LETTER from Brother S. L. Maxson, of Albion, Wis., says, School opens finely, and I think I can say the prospect is very prom-

CONFERENCE IN 1809.

An interesting chapter in the history of the General Conference is afforded by the correspondence given below. It will be readily seen that the Associations were the natural outcome of these sug-

To the General Conference of 1809 the Church at Petersburgh wrote:

Dear Brethren, it is not our wish to introduce any new system into our Sabbatarim order, or prescribe what ways you ought to pursue in the important business upon which you are about to assemble; but we would desire to point out some inconveniences with which, upon fair and candid examina tion, we suppose the present mode of holding yearly meeting is attended, and which we think might be remedied by some altera-

First. By the present mode, our General Conference, which this year takes place at Piscatawa, would not, by regular circuit through all the churches, return in the course in some years, which, perhaps, is considered by the churches respectively as a privilege withheld for too long a season.

Second. The remote distance of our churches from each other is such that by the and prayer, the Annual Sermon was preached sending messengers from each church indithe Union, the labor becomes fatiguing, men need; second, it will prevail. expensive, and inconvenient.

the Eastern and Western churches each compose an Annual Conference, at such that messengers be sent from one Conference to the other alternately, under certain regulations, with intelligence concerning the transaction of the Conference and the circumstances of the churches.

We submit the foregoing observations to your serious consideration, and should they sire that you allow them that attention them to deserve. As the effect of any measure cannot be certainly known but upon trial and experience, and no material disadvantage, we think, would result from this, that could not be seasonably corrected, we will not be denied.

and prosperity of the churches, we pray that you may be led by the spirit of divine grace.

(Continued from first page.)

introduced the gospel plan of systematic benevolence.

10. Missionary work, with all its converging reflex influences, has brought the church of Christ face to face with its great duty to save the world. And the great duty of Seventh-day Baptists is to send the gospel and the law of Jehovah to all men, accord ing to the divine plan and the divine com-

"Woman's Work in Missions," was presented by Miss Perie F. Randolph. Woman's sympathetic nature makes her a nurse, and so in a peculiar manner she is fitted for the medical work. She is also fitted to proclaim the gospel, especially to women. Our subject is divided into four parts.

heavier upon women and children than up- Education to the Moral Progress of Society. on men. The exclusiveness of women among

is an open field for woman's work. An asmeans we can all bear a part.

many in the East and West, North and South, who need help and sympathy in their endeavor to maintain the work of the Lord among them. Letters of sympathy, contrimore than we can tell or even know. More home missionaries are needed, and those better paid. The sisters may aid in this.

3. In their own home church there is opportunity for home work, among the poor, and those in the more neglected districts. Mission work must have its springs in the church. The women of the church may do much in inspiring systematic contributions, and other labor.

4. Women find a field of practical mission. ary work in the home. Here are molded the first and most lasting thoughts and feelings of the child. It is the mother's work to give direction to these first tendencies. If the world is won to Christ, it must be through sons, graduated at some of our colleges, the men and women of a coming generation. Whether this shall be done by the very next generation, depends largely upon the mothers | that the question may be answered affirmafamily, missionary papers; tell the children stories of the mission work; magnify the work of missions. Woman's work in missions will widen as we do what is committed to us. Before closing the session, a special collection of money and pledges was taken toward removing the indebtedness of the Society, which amounted to about \$650.

EVENING.

After a service of song, Scripture reading usual way of getting information being by by E. M. Dunn, of Wisconsin, from the text, "Go ye into all the world and preach the vidually to our General Conference, and, gospel to every creature." The text contains perhaps, some years to the extreme part of two propositions, first, the gospel is what

1. The need of men is born in their sinful-Third. In regard to the advantages that | ness. Various remedies for sin are proposed. we contemplate to enjoy from an alteration, | First, the theory that man may be saved by we have thought whether two Annual Con- the processes of natural development. There is ferences would not be more advantageous | a development under proper conditions and than one General Conference; that is, that influences, but no person or nation has ever developed into a higher state. This is shown by the laws protecting society; their object

time and place as each may think expedient; is to check the natural inclinations of men. Again it is proposed that men may reform themselves if they will. But the history of the case proves that the natural effect of sin is to weaken the will as well as to pervert the tendencies of the heart. Some power from without is needed to correct both; nothing but divine power can set them right. be found to be of any weight, it is our de- Thus the gospel comes in to meet this need. 2. The gospel will prevail. The proof of which in your wisdom you may suppose this is the Scriptures. "I, if I be lifted up from the earth will draw all men unto me. "Whom the heavens must receive until the times of the restriction of all things." The vision of the stone cut out of the mountain without hands which filled the whole earth, flatter ourselves, dear brethren, that the trial | is a prophecy of it; but the doctrine of Christ's world-wide dominion does not de-Beloved brethren, while you are engaged | pend upon a single class of texts, or a few pasin concerting measures for the advancement | sages of Scripture; the Scriptures are full of of the kingdom of Christ and the harmony | it, notably the parables of our Lord himself. Historical proof of the progress of the kingdom of Christ is seen in the wondrous increase of the circulation of the Scriptures, and in the growth of the mission spirit and work. But how much more remains to be done! There is great progress, but it is the prophecy and beginning of the glorious end. How much shall we do in this matter? Are there not young men and women here who will give themselves up to this work? Repress not convictions, nothing is more certain than failure if we do this. Go ye into al the world and preach the gospel.

Education Society.

The thirty-first session of this Society was is based on a Christian faith and practice. opened with prayer by L. R. Swinney, and singing by the choir and congregation.

Maxson, Corresponding Secretary, read the should have a place in the curriculum of the annual report of the Society in which he Christian College or University, each term's gave statistical reports from the Milton work in which should have a fixed value in 1. Woman's work in the foreign field. The College and Alfred University, after which determining the qualification of the student hardships and sufferings of heathenism are he gave an address on the Relation of College for graduation. Three reasons for this con-

What shall be the relation of our schools heathen makes them inaccessible to the male and colleges to the vital questions of moral a careful consideration by the student of missionaries, which makes more important | reform, is a practical question of the hour. | science. the work of women for women. Experience Our own and some other States have put

is woman's medical work an avenue to the to the true position of the colleges, the women of foreign countries. Our own foreign | history of the world leaves no room for | knowledge which is valuable in itself. mission is evidence of this truth. Dr. Swin- question. The Protestant Reformation was ney is already overwhelmed with work. Who born in the great European universities, as such is one of the most effective means of will go to her assistance? School work, too, The brave men of that Reformation were training the tastes and spiritual tendencies masters of the situation, because they were of youth. sistant for Mrs. Davis in this work is an im- | masters of learning as well as men of piety perative necessity. Who shall it be? We and zeal. The schools of our own country E. Main preached a most effective practcal cannot all go, but funds to send some one is were planted side by side with the homes necessary, and in the raising of this necessary | and churches of this new world. President | Symmetical Culture," which he discussed Kenyon well said, "But for colleges there 2. Work in the home field. There are had been no American Puritanism, no Protestant Reformation, no translation of the Scriptures, no freedom of worship or of political action. Had there been no colleges, America to-day would be what Africa is; butions to send the preacher occasionally to had there been no colleges. Europe would be them will be appreciated by them and help to-day what Asia is. The colleges of this country have been in the front ranks of the Anti-slavery and Temperance Reforms.

The Bible is the corner stone of all true American institutions, the basis of all moral reforms, and should be more faithfully taught in our schools. Its place in such reforms is illustrated by the Protestant Reformation already referred to. Luther found the Bible chained, and unloosed it, and sent it out in the common tongue, and made it the basis of that mighty reform.

"Tendencies of Higher Education on Religious Faith and Belief in God." This is a practical and vital question. A few perhave, so far, renounced the faith of the gospel, and this gives some apprehensions and sisters of the present. Keep, in the tively. But the facts do not justify the fear. Careful statistics show that the numbers who thus renounce the faith, compared with those who are strengthened in that faith, is as one to one hundred. Our schools are born in the very spirit of prayer, piety and tears. The relation of Christian missions to our schools is evidence in the same line. Eminent educators place the Bible and religious education as the basis of all true education. If, therefore, higher education tends to infidelity, our educators have not yet found it out. Nor have infidels themselves found it out, else would they found and support colleges for the promulgation of their unbelief, which they have not done. After discussing the subject with the downward course of evil as shown in the special relation to the study of the sciences | lives of the kings of Israel on the one hand, and the classics, the speaker reached the and the upward course, as illustrated in the conclusion that religion and learning go lives of the prophets of God on the other hand in hand.

> The subjects treated in the essays were then discussed in short speeches. James R. Irish was glad to hear, the doctrine reaffirmed that divine knowledge is the basis of all higher education. U. M. Babcock asked the prayers of the congregation for a young man, a friend of his, who had been led away into infidelity. Dr. Andrus said he saw in prophecy fifty years ago the relation of education and religion. To-day he sees it in history. A. McLearn said it was on account of higher education that our fathers and mothers, who could not read the Bible in the original languages, may commune with God through his Word. N. Wardner said the Chinese religion taught that the eclipse of the sun was a struggle of the sun gods for the mastery. When the missionaries were able to show them the scientific facts in the case, they could show them that God was the author and ruler of all. O. U. Whitford called attention to the fact that this question is not sprung upon us by infidels. They do not claim the schools as allies, but array themselves against Christianity and the schools. E. Ronayne said we ought to study the Bible as the basis of our education, and study it to find out what the mind of God is. This is his book to tell of himself, his Son, and the bride of his Son—the church. He has not given us a book on geology or astronomy, but a book of righteousness, a book to tell us of sin, need, and God's remedy for sin.

In the afternoon a paper was read by Prof. Wm. A. Rogers, on "A few Fundamentals in the Problem of Education," which is too solid to be even outlined. It was a strong plea for the most thorough and complete training possible. Such training

L. A. Platts read a paper on "The place of Music in a Course of Liberal Education." After the Report of the Treasurer, D. E. It was claimed that the study of Music clusion were given:

1. Music is a science, and as such demands

proves the wisdom of this theory. Especially their public schools on the right side. As acquisition of which a most valuable disci- and hope to publish more in the future.

pline is obtained as well as the scientific

3. Music is the language of the heart, and

In the evening after the Sabbath, Rev. A. sermon on the subject, "A Complete, or under three questions, What kind of culture do we need? Why do we need such a culture? and How shall we obtain it? In brief he said we need a careful, religious, intellectual and physical training. We need it for the hopes of heaven, for greater usefulness, for the better performance of our duties in the social relation. We can attain it through our pulpits, in our home training, by our schools, by our personal attention to all our personal, social and religious duties.

After the sermon, by previous arrangements, special efforts were made to raise funds to aid Alfred University and Milton College, the result of which was a collection of about \$1.000.

The session, on the whole, has been one of the strongest sessions the society has ever I. C. Rogers gave an address on the topic, held. May it have many more such.

SABBATH SERVICES.

On the eve of the Sabbath the usual Conference and Prayer meeting was held, conducted by brethren J. M. Todd and J. G. Burdick. The great auditorium of the church was literally packed. Two hundred and twenty borewilling testimony to their love and loyalty to the cause of Christ; as many more said by rising to their feet that they would have spoken joyfully of their faith had there been time; and nine arose to ask prayers for themselves to the end that they might become Christians.

On Sabbath morning, full congregations assembled in the church, at University Chapel, and at the Second church, at all of which places most earnest and instructive sermons were preached, and collections were taken for the Missionary Society.

In the afternoon, the Sabbath-school les son, being the quarterly review, was pre sented by five or six brethren, all illustrating

American Sabbath Tract Society.

The session of this Society was opened with sermon by A. H. Lewis. Text—"Speak unto the children of Israel that they go forward." Exodus 14: 15. The theme was, "Reasons why the work of the American Sabbath Tract Society must be pushed." The theme was treated under the following heads:

1. Because the sources of the present no-Sabbathism are found in the early perversions of apostolic Christianity. (a) Through false exegesis after the Alexandrian, allegorizing method, whereby the meaning of the Bible was perverted, and its authority was broken down; this became prevalent at an early day, and the leaders in this school, Pantaenus, Origin, Tertullian and others, were the earlier advocates of no-Sabbathism. The unscriptural and unchristian union of Church and State, which sprang from the heathen cult, and whereby a Pagan empire took Christianity under its protection, and control. It is most significant that the first representative civil enactment in this unhallowed union, was the Sunday law of Constantine the Great, 321 A. D., which law sprang from the heathen, and not from the Christian, cultus of that period.

2. In our own land there is little conscience left in the churches. This point was emphasized by extracts from the late report of the "Labor Commission" of the State of Massachusetts, wherein it is shown that special forms of Sunday desecration in that State were inaugurated and supported by the Christian people of Boston and vicinity.

3. The popular appeal to the civil law and to the low grounds of utility, are all powerless; and the tide of Sabbathlessness in creases with steady sweep of evil. The issue of the hour is not simply one of our own denominational life. It is one which involves the integrity of the Scripture and the future of the Christian Church. Our duty to "push" the work of this Society will not be done until public conscience shall be aroused in the churchs of the land, and the authority of the law of God shall be recognized as the only barrier against the tide of evil, which threatens to sweep away all vestiges of Sabbathism from our land.

From the Annual Report of the Board to 2. Music is one of the liberal arts, in the the Society, we make a few extracts here,

Tract Publication and Distribution .-Besides the great increase in our periodical publications, we have done more in the line of tracts in the past year than for several previous years. 18,000 tracts have been published as follows: 5,000 of "Apostolic Example; a dialogue with a Baptist clergyman." 4 pp., Dr. C. D. Potter, 20,000 pp. 3,000 "Den Rätta Sabbaten," (Swedish), a translation of Eld. Samuel Davidson's "The True Sabbath Embraced and Observed," 16 pp. 48,000 pp. 5,000 of "Sunday; is it God's Sabbath, or Man's," by E. Ronayne, 13 pp. 65,000 pp. 5,000 of "Why Sunday is Observed as a Sabbath," by Dr. C. D. Potter. 4pp., 20,000 pp.

There were on hand Sept. 1, 1884,	152 no
Total Distributed and sold during year	1,842,571
Balance on hand	.1,542,165

Books.—As stated in the last Annual Report, the second edition, revised and divided of Dr. Lewis' Sabbath and Sunday was in press. The first volume: "Biblical Teach ings Concerning Sabbath and Sunday," containing 160 pages and index, was ready soon after the last Anniversary. 700 copies were bound in paper, price 30c. a copy; and 300 in neat cloth, price 60c. If all are sold, it will leave a small margin of profit. There are now on hand a few copies in cloth, and 286 in paper, of this edition. The second volume, "Historical Teaching Concerning Sabbath and Sunday," will make a book of about 500 pages, and is nearly ready for the binder. The price at which it can be sold has not yet been fixed. The cost to the present time has been about \$350.

The publication of books upon Sabbath doctrine, and other subjects of special interest, is clearly within the province of the Society. As a means of profit it will probably not soon become of importance, but we believe it should be developed as rapidly as means and circumstances will permit. The book of Eld. James Bailey, which he has prepared with so much labor, and which was mentioned in a former report, has not yet been published, for the want of funds.

Of regular publications, the Society has had n charge during the year, six; viz., the SAB-BATH RECORDER, Evangelii Harold, The Outlook, The Seventh day Baptist Quarterly, De Boodschapper, and The Light of Home. These are growing in value, as they are in the extent of their circulation.

The resolutions adopted show the attitude of the society with respect to the cause in

Resolved, That while we are grateful to God for the approval of his Holy Spirit during the past year, and the opening fields of usefulness before us we believe a'so that to fit us for our high calling, we greatly need a larger measure of the Holy Spirit, and renewed and entire consecration of heart and life to God's holy work.

Resolved, That while we fully recognize the duty ncumbent upon us as a people, to sow broadcast the truth concerning the Sabbath of Jehovah, and do most heartily commend the large plans of the Executive Board of this Society in sending out this and other truths to the clergymen of the various denominations, through fifty thousand copies of the Outlook, and to the laymen, through twice that number of The Light of Home. we also urge upon our people, in the spirit of true fealty, the equal importance and duty of keeping up the home life among ourselves by the circulation and use of the Sabbath Re-CORDER, Sabbath Visitor, and other publications, of his Society, as the means of truest and best culture. WHEREAS, God's Sabbath constitutes a bond be-

tween us as Christians and God's chosen people, now scattered throughout Christendom; and, WHEREAS, we have an efficient means of reaching these through our brother, Ch. Th. Lucky, a Christian

Resolved. That this society recommend to its Executive Board that they consider the propriety of co-operating with the Missionary Society in assisting Bro. Lucky to publish a paper in the Hebrew language, for use among his people.

Resolved. That it is a cause of thanksgiving to God

that the circumstances are so favorable in the United States for the agitation and acceptance of Sabbath

Respectfully submitted Signed in behalf of the Committee, D. E. Maxson, Chairman.

MONDAY.

Conference business was transacted, embracing the report of the Memorial Board, and reports of Standing Committees. The place of the next session was fixed at Milton, Wisconsin, and Geo. H. Babcock, of Plainfield, N. J., was elected the next President.

The following memorial and resolution, written by A. E. Main, at the request of T. S. Greenman, was unanimously adopted by a rising vote, many of the delegates earnestly advocating it. After its adoption, it was also voted to send an engrossed copy to our Missionaries in China; and L.R. Swinney was appointed to deliver the memorial to the State Department and the Chinese Legation at Washington.

The Seventh day Baptists, assembled in General Conference at Alfred Centre, N. Y., U. S. A., September 28, 1885, believing in the principles of humanity and of the Christian religion, and being themselves engaged in efforts to establish Christianity in China desi e to place on record their earnest protest against the unchristian proscription policy of our government with reference to the immigration of the Chinese; and their great abhorrence of the recent, most unlawful and inhuman killing of Chinese by

Resolved. That engrossed cor with the signatures of the Pres of the Conference be sent to the and to the Secretary of State at

The adoption of the foll by the Conference, amply a of the body on the reform the day, and the practical people.

Your Committee on R respectfully report for your following resolutions:

WHEREAS, Frequent ordinati and office of deacon makes n some form of certificate of ordi Resolved, That the Conference Tract Board the preparation blanks for use in such cases. Resolved. That it is the sense church with which the Conference all arrangements for the service

Conference week. Thankful to God for the ad temperance reform during the p lieving it the imperative duty of all Lames and serts, to lend a movement, and make aggressive throw of the liquor traffic, we, t tists, of America, in General Co do reaffirm our temperance prin poses to seek, with other prote complete overthrow of this gian We endorse the principles while as churches we leave our

exercise of their political rights hort them to withdraw from with the rum power. We declare the license system plied to the liquor traffic, wrong crime against God and man. We endorse the action of Sta

requiring instruction in our put

to the effects of alcohol and oth human system. Resolved. That this Conferen dorses the progressive moven Board in the publication and w Light of Home, as well as the C urge the denomination to make contributions to that work.

Resolved, That we heartily e our Missionary Society to spres God among men, and appeal earnestly support its efforts wi and means.

Resolved, That we commend Education Society to place of

foundation, and express the hor and efforts may be as broad as Able addresses were prex

noon by Brethren A. McI navne, on the importance reading, and on Christ and t of these were not taken, b made to place them before RECORDER at no very distant EVENING. After some unfinished

nominational outlook was s pers, the first of which was P. Larkin, on our educ Sects have always existed, special truth or religious cate. Around this truth, if it. the whole religious systematical will gather. So we should Sabbatarians, but thoroug all truth. Our Educat should train all our young is important as elements o What are the immediate educationally? Our people in this country, China is b reception of the gospel. upon us for an educated educated clergy. The mo as a cultured people, the s hold upon the confidence who thus know us. We fold more workers in all ou just before us. For the workers, we shall need ma better facilities. We are things, perhaps, as rapidl all the demands made upo

The reform outlook wa H. Lewis. It is more diff old house than to build a

work is in like manner no 1. The reformer must all truth. The fanatic s or one side of it. The all sides and be conscient

2. He must be intensely or temporary enthusiasm, and earnestness that ab and the storms of the nig

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under Nehemiah is a b of this point. Our outlook is bright

cultivate these characte are open to us wide, the the calls are many and win as we are true to tl true reformer. Not onl but on all questions of

Publication and Distribution. the great increase in our periodical tions, we have done more in the line in the past year than for several prears. 18,000 tracts have been pubfollows: 5,000 of "Apostolic Exa dialogue with a Baptist clergyman," Dr. C. D. Potter, 20,000 pp. 3,000 Rätta Sabbaten," (Swedish), a trans-Eld. Samuel Davidson's "The True Embraced and Observed," 16 pp., pp. 5,000 of "Sunday; is it God's , or Man's," by E. Ronayne, 13 pp., pp. 5.000 of "Why Sunday is Oba Sabbath," by Dr. C. D. Potter,

bath and Sunday, 160 pp. 158,000 .—As stated in the last Annual Res second edition, revised and divided.

Lewis' Sabbath and Sunday was The first volume: "Biblical Teachcerning Sabbath and Sunday," con-160 pages and index, was ready soon last Anniversary. 700 copies were paper, price 30c. a copy; and 300 in th, price 60c. If all are sold, it will mall margin of profit. There are fand a few copies in cloth, and 286 in this edition. The second volume. ical Teaching Concerning Sabbath day," will make a book of about 500 nd is nearly ready for the binder. e at which it can be sold has not yet d. The cost to the present time has

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D. E. MAXSON, Chairman.

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Resolved. That engrossed copies of this minute, with the signatures of the President and Secretary of the Conference be sent to the Chinese Legation. and to the Secretary of State at Washington, D. C.

The adoption of the following resolutions by the Conference, amply shows the attitude of the body on the reformatory questions of the day, and the practical work of our own

Your Committee on Resolutions would respectfully report for your consideration the following resolutions:

WHEREAS, Frequent ordinations to the ministry and office of deacon makes necessary the use of some form of certificate of ordication; therefore, Resolved. That the Conference recommend to the Tract Board the preparation and publication of planks for use in such cases

Revolved. That it is the sense of this body that the church with which the Conference meets should make all arrangements for the services of the Subbath of

Thankful to God for the advancement made in temperance reform during the past century, and believing it the imperative duty of Christ's followers of all Lames and sects, to lend a helping hand to the movement, and make aggressive effort for the over-throw of the liquor traffic, we, the seventh day Baptists, of America, in General Conference assembled do reaffirm our temperance principles and our purposes to seek, with other professed Christians, the complete overthrow of this giant evil.

We endorse the principles of Prohibition and while as churches we leave our members free in the exercise of their political rights, we do earnestly exhort them to withdraw from any unholy alliance with the rum power.

We declare the license system, high or low, as applied to the liquor traffic, wrong in principle, and crime against God and man.

We endorse the action of States in enacting laws requiring instruction in our public schools, in regard to the effects of alcohol and other narcotics upon the

Resolved. That this Conference most heartily en dorses the progressive movements of our 'I ract Board in the publication and wide circulation of the Light of Home, as well as the Outlook, and that we urge the denomination to make constant and liberal contributions to that work.

Resolved, That we heartily endorse the efforts of our Missionary Society to spread the knowledge of God among men, and appeal to all our people to earnestly support its efforts with prayers, sympathy

Resolved, That we commend the efforts of our Education Society to place our schools on a solid foundation, and express the hope that its sympathics and efforts may be as broad as the denomination.

Able addresses were presented in the afternoon by Brethren A. McLearn and E. Ro nayne, on the importance of Topical Bible reading, and on Christ and the Sabbath. Notes of these were not taken, but efforts will be made to place them before the readers of the RECORDER at no very distant day.

EVENING.

After some unfinished business, the depers, the first of which was read by Prof. E P. Larkin, on our educational outlook. Sects have always existed, and each has some special truth or religious principle to advocate. Around this truth, if there is vitality in it, the whole religious system of that people will gather. So we should be not only good Sabbatarians, but thoroughly grounded in all truth. Our Educational institutions should train all our young people in all that is important as elements of a strong people. What are the immediate demands upon us educationally? Our people are being known in this country, China is being opened to the reception of the gospel. This makes demand upon us for an educated laity as well as an educated clergy. The more we can be known as a cultured people, the stronger will be our hold upon the confidence and respect of those who thus know us. We shall need many fold more workers in all our work in the years just before us. For the culturing of these workers, we shall need many more and much better facilities. We are coming to these things, perhaps, as rapidly as possible under all the demands made upon us.

The reform outlook was presented by A H. Lewis. It is more difficult to rebuild an old house than to build a new one. Reform work is in like manner not an easy one.

1. The reformer must be deeply alive to all truth. The fanatic sees but one truth or one side of it. The reformer must see all sides and be conscientiously loyal to it.

2. He must be intensely earnest. Not gush, or temporary enthusiasm, but abiding energy and earnestness that abides in heat of day, and the storms of the night, wins.

3. Reform is in the nature of a battle. Error dies hard, it contests every inch of ground. Persistency must, therefore, be the third element of the true reformer. "And when ye have done all, stand."

4. Reformers must be full of hope and faith. Nothing unnerves the man like fear or doubts. He must believe in God, and the truth of God. Nothing can overthrow him; and he who believes this is invincible.

5. All the people must work if the reform goes forward. The rebuilding of Jerusalem under Nehemiah is a beautiful illustration of this point.

Our outlook is bright in proportion as we cultivate these characteristics. The doors are open to us wide, the fields are white, and the calls are many and earnest, and we shall win as we are true to these elements of the true reformer. Not only on Sabbath truth, but on all questions of general and specific

reforms. If we have one weakness more dangerous than any other, it is that so few of us are in earnest in our work. God lives, and his truth will prevail, but he calls us to its advocacy. Let us be true to it and to him, and some time, in his own time, we shall see the victory, and reap our reward.

The denominational outlook, financially, was discussed by Geo. B. Utter. That our means should be consecrated to the service of God is a propo ition too self evident to need discussing. But the expectations of usefulness, based upon financial successes, is pretty likely to result in disappointment. For riches do take to themselves wings and fly away. As a stepping stone to a financial outlook, it may be safely affirmed that few peoples are so uniformly comfortably situated as are the Seventh day Bap ists. Historical evidence of this statement was produced by reference to some of the men of the churches in England, and in the history of the churches of this country.

In the outlook, two distinct views may be taken: The first is over that period during which various individual efforts were made to promote denominational interest; each of which, in some form or other, terminated unsatisfactorily. The second view may begin with the period in which responsible organizations have been formed and perpetuated for doing denominational work which have been doing that work so creditably to the present time. The practical thoughts

1. The Seventh day Baptist people are always ready to do their part in life's work. 2. None of them are remarkably well off, and none are poor.

3. They do their business upon the same principles as those upon which they do their private business.

4. This business is always open to the inspection of the people, both in its results and methods.

5. If we are to prosper in the future, we must keep out of debt.

A question of vital importance closed the business of the session: the question of the future publication of Our Sabbath Visitor. The report of a committee on the subject was adopted, which is thought to place that | til 2.30 P. M. nominational outlook was given in three pa- paper on a more favorable basis than it has hitherto occupied.

> Thus has come to its close the largest, and one of most pleasant Conferences which has ever been held among us.

Communications.

THE WORK IN TEXAS.

Dear Bro. Platts,-I have no doubt that all the readers of the RECORDER will be in terested to know that we had a good meeting at Rose Hill, six miles north of Mesquite, Dallas county, Texas. Bro. F. M. Mayes and I held a meeting of over a week, and had, as testified to by the oldest citizens of the neighborhood, the best attention, and largest audiences ever at that point. Many became truly interested for their soul's salvation. Several declared themselves convinced on the Sabbath. Bro. L. H. Smith and his wife, of the United Brethren or Dunkers, openly embraced the Sabbath, and a young man named Wm. Y. Hoover, embraced faith in Christ, and the Sabbath as part of that faith. On last Second-day I baptized the latter brother and a sister, M. D. Anderson, sister of Bro. Mayes, and who had been keeping the Sabbath about two years. On the same day, also, Bro. F. M. Mayes and his wife, Bro. L. H. Smith and wife, Sister M. D. Anderson and Bro. Wm. Y. Hoover, were organized into a church, having carefully examined the Articles of Faith of the Seventh-day Baptists and approving them, and adopting a covenant of association. Bro. F. M. Mayes was elected pastor, and Bro. L. H. Smith, clerk. The election of deacon was deferred for the present. It is believed that several more will soon be added to this, for the present, the only Seventh day Baptist Church in Texas. I hope the brethren will everywhere pray for the prosperity of this struggling band. The church will bear the name of Rose Hill Seventh day Baptist Church. The postoffice is Housley, Dallas county, Texas. Bro. Mayes will be ordained at our church at 'Cexarkana, next Sabbath week or day following. I am rejoiced to report that Bro. Mayes sustains an enviable reputation where he lives, amongst old and young, and preaches well. I have been busy answering letters from new Sabbath keepers and enquirers the most of the day. Some of them I know your subscribers would like to read.

Yours in Uhrist. JAMES F. SHAW. SEPT. 23, 1885.

ORDINATION.

In compliance with a request of the First Alfred Seventh day Baptist Church, a council convened at Alfred Centre, N. Y., on Third-day, September 22, 1885, for the purpose of examining Bro. A. G. Crofoot, with a view to his ordination to the work of the gospel ministry. The council was called to order by Rev. W. C. Titsworth, of Alfred Centre, who read the action of the First Alfred Church, under which the council was convened. The congregation sang the hymn commencing,

"Soldiers of Christ Arise."

On motion of Rev. W. C. Titsworth, Rev. G. W. Burdick, of Little Genesee, was chosen Moderator, and Rev. Jas. E. N. Backus, of Independence, Secretary. Rev. C. A. Burdick, of Nile, was chosen to lead in the ex-

After a brief relation of his Christian experience and call to the ministry, the examination of the candidate proceeded, embracing the following, among other points,

1. Call to the Ministry-Evidences and

2. God-His existence, nature, and attri-3. Christ—His nature, attributes, and

4. Holy Spirit-Nature, office, and work.

5. Trinity. 6. Holy Scriptures—Authenticity, inspiration and sufficiency.

7. The plan of Salvation, including repentance, faith, conviction, conversion, regeneration and sanctification.

8. Future Life—Resurrection, judgment rewards and punishments, second coming of

9. The Church—Its origin, organization, officers, institutions and ordinances. 10. The Sabbath.

At the conclusion of the examination, the candidate was requested to retire, when the following motion, presented by Rev. D. E. Maxson, D. D., was unanimously adopted: Resolved That it is the sense of this council that the brother is qualified for the gospel minis ry, and

that we proceed to his ordination. On motion, the council took a recess un-

AFTERNOON SESSION. .

The ordination proceeded in the following order: Discourse by Rev. L. A. Platts. Text, John 12:32, "And I, if I be lifted up from the earth will draw all men unto me." Consecrating prayer by Rev. Leman Andrus, who was assisted in the laying on of hands by Revs. Jared Kenyon, Jas. Summerbell, N. Wardner, and J. G. Burdick.

Charge to the candidate by Rev. N. Wardner, of Milton Junction, Wis.

Hand of fellowship by Rev. J. G. Burdick, of New Market, N. J.

Benediction by the candidate. JAS. E. N. BACKUS, Sec. of the Council. ALFRED CENTRE, N. Y., Sept. 22, 1885.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 25, 1885. As the time for the assembling of Congress approaches, the probable legislation and the action of the Senate on the appointments of the President are the topics of conversation at the clubs, about news-paper row, and the places where politicians congregate to swap news and shadow coming events. It is said to be the fixed intention of the Republican majority in the Senate to reject the nomination of H. R. Jackson, Minister to Mexico, as it meets in exucutive session, on the ground that he is not eligible to office. The Attorney General held that the fact that President Andrew Johnson pardoned Mr. Jackson removed all political disabilities and made him as any other citizen. The Republican Senators will hold that the Constitutional amendment of 1873 set up new requirements for office holders. It is said that no one who had ever held office under the confederacy, civil or military, could hold office under the United States Government, until his disabilities had been removed by special act of Congress.

It is said that the nomination of Mr. Montgomery, the Assistant Attorney General of the Interior Department, will also fall short of confirmation. The chief ground of objection that will be urged against him is that of his opposition to the public schools. His attacks upon the public school system of the country in which he denounced the teachers as corruptors of morals will be used against him to show that he is not sufficiently in accord with the institutions of the country to hold such a responsible position. Several of the Republican Senators have proposed special bills in the interest of popular education. Senator Logan has sought to have the Whiskey tax diverted to educational

purposes. Senator Blair is the author of a bill appropriating \$70,000,000 to be distributed throughout the States in the ratio of their illiteracy as shown by the last census. Senator Hoar and others are conspicuous advocates of Mr. Blair's bill. It is sa d that these Senators will oppose the confirmation of Mr. Montgomery. It is further urged that while he is considered to be an honest and upright man, he is a poor judge, and is to a great extent at the mercy of a corrupt ring in the Land Office. He is today relying upon subordinates in the office who have been conspicuous for their connection with land grabbing schemes for a score

It is said that Secretary Endicott and Gen. Sh ridan are no nearer a settlement of the conflict of authority between them. The recent publication of the letter of ex Secretary Lincoln on this question is stated to have been intended by Secretary Endicott to be the nature of a general order to army officers for their future guidance. Gen. Sheridan, it is said, is determined to resist this as far as it is in his power to do so, and it is quite likely that the President will be called upon to settle the question. In this event it is understood that the President will take sides with Secretary Endicott.

Gen. Rosecrans, has declined the invitation of the Ohio Democrats, who wanted him to take part in the present campaign. As soon as President Cleveland returned from his vacation, Gen. Rosecrans called upon him to ask if public officers were allowed to take part in political campaigns. It is understood that President Cleveland set his foot down, and forbade any such proceeding on the part of any one holding office under his administration.

The most interesting event of the week has been the resignation of Mr. Eaton, the Chief of the Civil Service Commission.

Home Mews.

Illinois. FARINA.

During the fore part of this season, we were supplied with a sufficiency of warm weather. Especially in the latter half of Review of the New York market for butter, cheese July the thermometer almost continuously. at noon, registered somewhere in the nineties, if not above that; but of late the King of the Day has been more propitious. The year has been an exceptional one, judging from the time I have been acquainted with the country. We have previously had a drought in the heat of the Summer, more or less extensive, but we have failed on it this vear. The moisture has been distributed very nearly on scientific principles. The wheat crop very largely winter-killed, so that the most favorable weather this Summer could not make a crop. Other crops have been very good. Notwithstanding this, it is called hard times. We have learned that two things are necessary to make farming remunerative. The receipts have not exceeded the expenses sufficiently to leave as much profit as we sometimes get, still we have no reason nor disposition to complain.

As a church, we are enjoying a fair degree of prosperity. Not long ago we visited the baptismal waters, where two candidates were immersed. One was a young man who has recently embraced the Sabbath, and the other my own son. It is our prayer that God's Spirit may sufficiently rest upon us, that we may see others coming to a practical knowledge of the saving truth of God's

We are to be well represented at the Conference this year; we have sent nearly our be so imbued with the Spirit that successful plans may be made for the coming year. O how much we need men and means. Nothing but the power of God can ever supply them. Let us more unitedly pray and work for this object.

SPECIAL NOTICES!

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially

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.

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 C. SWENDSEN.

DEAR BRETHREN, you are welcome to attend a meeting at Big Springs, Union county, Dakota. which will commence Friday, October 16, 1885. Teams will be ready to meet you at Calliope, Ia., Thursday evening, and also at Alcaster. Dakota. PETER RING.

THE Seventh-day Baptist Society, of Wellsville, N. Y., will hold regular service on the Sab bath, in the vestry of the Baptist church, at 2 o'clock, P. M.

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

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

THE Quarterly Communion of the Seventhday Baptist Church at Richburg, will commence on October 2d, at 2 o'clock, P. M., and w'llihold over the Sabbath. All non-resident members are invited to be present if they can conveniently do so; if not please send a letter. All who are interested are cordially invited to attend.

J. P. DYE, Church Clerk. RICHBURG, Sept. 21, 1885.

A REGULAR meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in the Seventh day Baptist parsonage, Westerly, R. I., October 14, 1885, commencing at 9.30 o'clock, A. M. O. U. WHITFORD, Recording Secretary.

TRAWING OF JURORS.

STATE OF NEW YORK,
Allegany County,
Clerk's Office.

Notice is hereby given that on Thursday, Oct. 1, 1885, at
IO A. M., a panel of Grand and Trial Jurors will be drawn
at this Office to serve at a circuit Court and a Court of Oyer
and Terminer to be held at the Court House, in the village of
Belmont, in and for the County of Allegany, commencing on
Monday Oct. 19, 1885.

W. E. SMITH, Clerk.

WHOLESALE PRODUCE MARKET.

etc., for the week ending September 26th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 42,365 packages; exports, 6,035 packages. There have been liberal receipts of even the finest fresh makes of creamery and dairy butter and all of it could not be sold without easing off on the price, and the poorer qualities got left as to sales. Specials brought more. but 22c. was the general top for creameries, and 20. for choice Fall make private dairy. There were from 6:0 to 1,000 tubs of New York State dairy butter sold for export at 18c., and one party bought 550 packages of selected Western dairy butter at 16c. There were also several lines of sour and sweet cream New York State creamery butter at 20c., and several parcels of New York State dairy odds and ends were cleared up at 12c. A parcel of good Ohio June packed firkins brought 124c. Earlypacked dairy butter in tubs or tins was hardly saleable at all. 'Twas a tame week's market, with more offerings than sales, and considerable carried over. but the best inquiry is for choice Fall dairy tubs at prices inside of creamery pretensions. We note the making in Delaware county of 43 lbs. of so-called butter from 114 lbs. of milk, its shipment on commission to a leading butter house in this city, and its sale here at 19c. That's a naked fact, but whoever bought that butter is yet to be heard from. We

Faulty. Creamery make..... —@22 18@21 12@17 New State dairy fresh. -@20 Summer firkins..... —@19

CHEESE.—Receipts for the week, 47,189 boxes; exports, 31,157 boxes. As usual, fine September cheese assert themselves as to price. Colored just at present having a slight preference, shippers have full quota, and hope and pray that all will had more orders, and there was a cheerful tone to the market, and81c. became the currentitop. At the same time held stock and off quality parcels were neglected, and concessions had to be made even down to 5@6c. in some cases to effect sales. Common skim cheese are a drug. There was a sale of the entire September make of a factory of morning and noon and night skims, petit and pretty in appearance at 42c. deliverable in New York. We

Fine. Faulty. Factory, full cream.. 8100 81 708 Skimmed..... 5 @ 6 3 @4 1 @ 24 Eggs.—Receipts for the week, 15,622 barrels. We

Near by marks, fresh laid, per doz......20 @211 Southern and Western, fresh laid, per doz. .18 @19 GREEN APPLES are in fair demand. We quote: King, per bbl., choice......\$1 50@\$1 75 Common, mixed fall...... 62@\$1 00

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

quality property. DAVID W. LEWIS & Co., NEW YORK.

This address is sufficient both for goods and letters.

CONCRETE BRIDGES bu

Selected Miscellany.

MOTHER'S HYMNS.

BY SUSAN TEALL PERRY.

Probably none of the holy influences of our childhood have a greater power for good over us in our maturer years than the hymns our mothers used to sing. The mothers of the last generation used to sing about their household duties much more than the mothers of the present time do. The walls of the old homestead re-echoed the words of hymns that to us are sacred ones, because they are associated with so much that was soul lifting in the days of early life. And now to many of us who are hundreds of of music, the peculiar sweetness of the down to us as if from the choir of the redeemed ones who stand around the throneso many of the dear mother's voices have been hushed forever upon earth.

How many of us in days of doubting and questionings have heard, above the din of of our mother singing

"My faith looks up to thee!"

We remember her unquestioned faith, and light breaks in upon our darkness—the reflection of our mother's faith as it surrounded us in the days of childhood. And when days of adversity have come to us, and we have felt that we were forsaken of God, the mother's hymn has come to us again, and we have taken new courage as we listened to her voice singing

"His loving kindness, O how good!"

And when the conflicts of sin have been waged against us, and we have come to the close of the weary day on the battle-field and longed for rest, have we heard the mother singing, just as she sang to us when she rocked us to sleep at the close of a long weary day,

"Jesus, lover of my soul, Let me to thy bosom fly!"

And when we have felt no security of earthly things, and longed for something sure and reliable, how these words, the mother sang so many times in the noontime of her life, "Rock of ages, cleft for me,"

have come to us, and told us of a firm founds tion that could not be moved.

O those hymns, how soul inspiring they helped us over! O sing these hymns, mothers of to-day—sing them as your mothers sang them, from your hearts. | there." When you are performing your household duties, and the little ones are "clinging to

A very touching story of the power of the influence of a mother's favorite hymn was told me some time ago, and I relate it here as it may help some good mother who longs tion of his fellow-men. to surround her children with holy influences that will go with them through life.

Many years ago, among the hills of New England, in a humble farm house, a mother dwelt. She had one little boy, and at evening when she rocked him to sleep, she always sang,

"Jerusalem, my happy home!

The words were the echoes of the thoughts ward sort. Men are different in their ways. of her soul. The Lord had caused her to pass I've always taken my quiet position in the through many trials, and the labors of life background, and left others to keep things had been arduous and wearing. To sing of active. So it isn't expected of me. "rest and joy" in the "city of her God," cows from the pasture, his mother's voice ter's business?" and the words of the hymn-

"Blest seats! Through rude and stormy scenes,

she was sorrowful and heavy-hearted. But questions so hard to answer. after a time the mother's voice grew weaker, than any other, and in feeble tones—

"Why should I shrink at pain or woe, Or feel at death dismay? I've Canaan's goodly land in view, And realms of endless day."

Soon the mother's voice was forever hushed upon earth, and the little boy was motherless; the light and joy had gone out of his home forever.

The father was a hard man, and the boy years. One night, after his father had dealt | thinking that the members of a church ought | always been there. very unjustly with him, he stole softly out of | to be like a grand army, marching shoulder | his desolate home with his little bundle, to shoulder, each doing his own share. Now, a faint sigh, while his pale face grew more end of the year he was still unable to preach. comprising his mother's Bible and a few if every one in the prayer meeting is, like pallid, as an unusually severe spasm of pain His voice had sunk to a hoarse whisper and clothes. He went to a large city, mingled you, waiting for some one to stir up things, passed through the wasted body. "I don't his sight had almost gone. They were very with evil associates, and after a time became | how long is it going to wait? It seems to | want to sit at the window, but I do want | patient and kind But the pulpit orator a dissipated, dissolute young man. He had me a sad thing that the Lord's own servants, you to come and talk with me. Don't you was gone of whom they had been so proud, inherited his mother's delicate constitution, | year after year professing his name, claiming | know what it was Limpy Jim said rich peo- | and in his place was a feeble broken invalid. was very ill in an upper room of a tenement and cherishing the hope of everlasting life talk to him."

God, who had not forgotten him, a good | and tongues glowing with praise or prayer." city missionary visited him. The gentleman | She said no more, for she was a woman exchange of worlds, but for a time the prayers and entreaties of the man of God | Why? He had no answer to make, except | comin,' though, perhaps, he wouldn't let me | He had been a man of learning, feeling and | Dartmouth College in 1818. His most faseemed to be in vain, the dying man's heart in a mute confession of duty lift undone, seemed impenetrable. One evening, dis- and opportunities lost. But, thank God, bad. I know how it commenced." couraged and broken in spirit, the good man | conviction had not come to him as it comes, turned away from the dying one, and with alas, to so many of us, too late!

his face toward the dingy, broken window

singing in a low tone of voice, "Jerusalem, my happy home!"

Before he had finished singing the first verse the wanderer's eyes were filled with tears. "My mother used to sing that hymn!" he exclaimed. His mother's voice came back to him as in the years long since gone by. He lived over again the days when he was things in time to come. rocked in his mother's arms; the nights when she kissed him to sleep under the sloping roof of the humble home. "O that hymn!" he exclaimed. I have not thought

mother's voice, and the helpful words come he threw himself at the feet of the Mediator sought eager expression. - American. and prayed for forgiveness. Sweet peace filled his soul. He and his Father were reconciled. In a few days more he passed away, and the good clergyman as he watched beside him, said: "That mother's hymn! It was the means, through Christ, of saving the great world's confusion, the sweet voice her wandering boy. Blessed be God for such an influence in the dying hour."—N. Y. Evangelist.

WHY NOT DO IT YOURSELF?

"Will you not go to prayer-meeting tolike old times to have you going to the old place again. I'll have the horse round in a few minutes.'

"I'll go, John, but don't bring the horse. Walking will be pleasanter than riding on a Summer evening like this."

It had been a long time since John Went. gone away, had made a visit to the old home stead. Her older brother, now with a suspicion of gray in his hair, was its master in | to see you." place of the old father who had for so many years held an honored position in the well-todo farming community.

you much good by going."

"Good," she echoed, in some surprise, " ing a rather good place to go to.'

"Yes, I do. But I mean you're sure to find a lack here, Ruth. We need a stirring have been to us on the journey! How many up of the dry bones about as badly as any rough places the remembrance of them have church you ever saw. Our prayer-meeting is such a dead sort of a place, I sometimes think there is little edification to be found

"What seems to be the trouble?"

"Oh, no life about things. None of the others. your skirts," sing them. Only a short time brethren seem to have any readiness in giving Well, one day he was going by train, and

> "Why don't you do it yourself, John?" asked his sister.

know very well I'm not one of that kind."

"One of what kind?" "The kind that take a lead, and stir

things."

"But, why are you not, John?" "Well-you know I am one of the back-

"But why shouldn't it be? Why are any was very comforting to her tired soul after others more under obligation to do it than the day's long, weary work was over. When you? Are there any who receive more special the boy came home at evening, bringing the orders than others to be diligent in the Mas-

"Dear me, Ruth, you are so persistent." often fell upon his ear, and he knew that with anything so perplexing as this pressing, yesterday, that is, if she gets the pay for the with anything so perplexing as this pressing, yesterday, that is, if she gets the pay for the washin."

and the boy heard her sing this verse oftener are, except that in every church are to be is up in the sky, for I shouldn't wonder if I before young Dunn. When he began to found those who take a lead, and those who was goin' there, like Joe Hardy did when he preach, the church was crowded. He had are satisfied to be led. It's right that it got run over." should be so, I suppose. And I've never, so do more than I am doing."

"Perhaps your feeling as you do about the deadness is a very good evidence that you are called on."

through his abounding grace, should be able Owing to the providence of his mother's to come together without having their hearts

became unusually interested in the young | not given to many words. But, as they man. He spent considerable time with him finished their walk in silence, there was every day; he talked with him about his ample time for relief of the burden which habits of life, or his probable nearness to an | had been laid upon him by her simple words,

"Why don't you do it yourself?"

When the pastor, after opening the meetwhich looked toward the west, he began ing, looked about him with a glance of appeal for co operation, joined with a discouraged expression which betrayed his lack of I can't lay down to sleep. I wish I knew exp ctation of receiving anything of the the rest of it, cause, perhaps, God would kind, Brother John Wentworth arose and poured out his soul in humble confession of where he is, if I only knew how to tell him to the world. They had not inherited his past shortcomings, with earnest and heart about it. 'Now I lay me down to sleep.' talents or his temperament. They were felt craving of pardon and help for better P'r'aps God wouldn't mind if that aint jest | sharp, practical makers of money-nothing

Heart always moves heart. Another voice soon followed his in contrite wonder that the story of the shed blood and the purchased salvation should be so often repeated to deaf of it for years! "How many times it called ears and stony hearts. Men seemed suddenly me home again when I had gone out angry | alive to the solemn responsibilities imposed at my father, and resolved never to go upon them by the blessed privileges offered by the sacred hour, and the time which had His mother's hymn had come to him again heretofore dragged its slow length wearily, if it would make me almost well if I could miles away from the old scenes, the strains to call him back to be reconciled with his poorly filled out and poorly improved, was only say it, 'Now I lay me down to sleep; I Father in Heaven. His heart was melted; all too short for those whose awakened souls pray the Lord my soul to keep. If I should

PASS IT ON.

When the Rev. Mark Guy Pearse was about fourteen years old, having been in and mother is all I've got; and what would school in Germany, he came to London on I do if you wasn't here?" his way to "the beautiful wilds of Corn wall," his home. He stayed in London long enough to spend all his money, except suffi cient to pay his fare home. He traveled by if I was to go up to the sky without letting the nation, a man who, again and again, has train to Bristol—the rail only went as far any one know that I was comin'? I s'pose helped to keep the country on the side of then. He went on board the vessel to carry him home, and thought, when he had paid night with me, Ruth? Come, it will seem the money for his passage, that that included all. He was very hungry, and ordered his meals that day.

At the end of the journey, a dapper little steward, with a gold band round his cap, "you should not have ordered the things you worth's sister Ruth, long ago married and did." He asked his name. He told him. He took him by the hand, shut up the book, and said, "I never thought that I should live

Then he told him how, when he had lost his father, his mother was in great distress, and the lad's father had been so kind to her "I can't say, though," resumed John, as that he made a solemn promise that, if he they began their walk, "that I can promise ever had the opportunity, he would show ever had the opportunity, he would show kindness to one of his; so he took charge of him, paid his bill, gave him five shillings, always thought you considered prayer-meet- and put him into a boat with some sailors, who rowed him in fine style to the shore. His father met him, and he said:

"Father, it is a good thing to have a good father," and he told him of what had taken

"My lad," he said, "I passed the kindness on to him long ago, in doing what I did, and now he has passed it on to you. Mind, as you grow up, you pass it on to was needed to make even the poorest in the

and they will be out in the world, far, far a lift, and little fervor when they do make intended to take a first-class ticket, as he had away from the chilhood's home, perhaps; an effort. They sit and sit and let things a deal of writing to do in the train, when he but the mother's sweet voice and the grand drag. But I think if someone would only saw a lad at the third-class ticket office, old hymns she sang will go with them every- make a vigorous start and lead off, the others rubbing his eyes to keep down the tears. He would be glad to follow. It really seems a asked him what his trouble was, and the lad shame that such a state of things should told him he had not enough money for his keep on among Christian people." And fare by fourpence, and he wanted to go, as John shook his head in virtuous condemna- his friends were expecting him. He gave him a shilling, and the lad went, got his ticket, and brought him the change. He told him to keep it, and said he was going to "I? Why, Ruth, you talk foolishly. You | ride with him. Then in the carriage, he told the lad the story of how he was treated in church was a little brown shanty, set down the boat.

> "And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." He got out at the junction, and as the train left the station, the lad waved his handkerchief and said, "I will pass it on." —Old Jonathan.

"NOW I LAY ME DOWN TO SLEEP."

"I don't s'pose it makes any difference when poor ones like us die, do you Jennie?" "What makes you talk like that Dickey?" Try to sleep; and when mother comes home of the protest of his friends, he gave up his That which is nicest to keep is also nicest He had not for a long time been confronted | you can have an orange like what you wanted

"Well, he resumed. I don't say there so; an' somehow I'd like to know what there fluence. The trumpets were blown loudly

"O don't, Dickey, don't talk like that! | eloquence which swept his hearers with him far, had reason to think I was called on to I'll fix the room so it'll look better, and then almost against their will. He married a girl you shall get up and sit by the window."

Jennie bustled around the scantily furnished room, trying with but poor success father died insolvent, to the amazement of to so arrange the few pieces of furniture that | the town. But what were riches? He had "Nonsense. Ruth, you talk like a woman." | the wretched apartment might seem more | his work for God in hand, and his salary "As to its being right that some should cheerful to the poor little invalid, who had had not the grace to bear the persecutions do the work," she said, with a sober shake of been confined to his bed for so many long, which his mother had borne so patiently for the head, "I can't see it so. I can't help weary weeks that it seemed as if he had

and in a few years after he left his home he pardon for their sins through his sacrifice, ple's children told God when they wanted to

"I don't know what you mean, Dickey," said Jennie, as she furtively wiped the tears from her eyes, while she took the sick boy's poor little wasted hand in her own. "Don't talk this way till mother comes back; please wife, but life itself—work for God, remains. don't Dickey."

said? I wouldn't want to go up in the sky all alone without lettin' God know I was it up, he could lay his hand on no results.

he for me, could it Jennie? 'cause I ache so. Lord my soul to keep.' I ain't jest sure I know what that means; do you, Jennie?"

"O Dickey, what is the matter? What makes you talk so when you know mother promised us we should have a good dinner, with real meat to eat, when she came home?" "Now, listen, Jennie," cause it seems as die before I wake'-If I should get to sleep, Jennie, and I should die before I get awake, where would I be, Jennie?"

Perhaps you'd go right up into the sky. But, please, don't die, Dickey, dear, 'cause you

"But, s'posin' I should die, where would I be? I don't ache so very much now; but I wish I knowed all of it; wouldn't it be tough I'd get throwed out, any way; but, per'aps, I might have a chance of stayin' a little while If anybody knowed I was comin'. 'Now I lay me down to sleep; I pray the Lord my soul to keep.' Do you s'pose he'd take the trouble to keep the souls of poor young ones like me an' you Jennie? If we was rich folks came to him and presented him his bill. He | and had good clothes it wouldn't make much told him he had no money. "Then," said he, | difference if I did die, 'cause I ache so dreadfully all the time."

"Indeed, it would make a difference. Dickey, for you're the only brother or sister I've got an' what would I do if I was all alone here when mother goes to work?"

"Well, I won't if I can help it, though if I knew jest whether God would let me come up into the sky it wouldn't seem so bad-I I-down to sleep—soul to keep."
The words came slowly and falteringly

from the cold lips; the face that had been distorted with pain was wreathed by the fanning of the angels' wings, into a smile; the pain-racked body was stilled by the presence of the white-robed visitors, and Dickey had really laid down to sleep. To him had come that certainty which comes to all as they reach the brink of the dark river, that he does all things well; and then it was that poor little invalid Dickey knew that in his Father's mansion neither money nor raiment world's goods one of the favored dwellers.

If he should die! Dickey had but awakened to a life of which he had known nothing, but the glories of which were to be

shown to him.

Ah, yes! poor little Dickey, poor no longer, had gone home with never a doubt to make him afraid.—Night and Day.

WAS IT A WASTED LIFE!

Down on the Jersey coast the pastor of a small church died the other day. His in the marshes, his flock a few poor fishermen and crabbers, with their wives and barefoot children. Naturally, there was but little stir in the world when the old dominie went out of it, and yet there had once been strange lights and promise shining into his life. When Amos Dunn was graduated some fifty years ago, Harvard College waited expectant, ready to write down one of her successful sons. He began to practice law in New York with remarkably good fortune. Four years later he was "converted." The whole flood of his energy and enthusiasm was turned into a new direction. In spite profession and studied for the ministry.

"I must serve God. I must do what I can." "Why else am I here?" His father "I don't want to go to sleep, cause I ache was a man of large political and social inexceptional learning, and a certain fiery whom he dearly loved, a gentlewoman, without a penny. Children came fast. His would support wife and children.

Down in some prison or slum, doing his work, he contracted a low fever, which left lways been there. him at the verge of death. His congrega-"It ain't any good, Jennie," he said, with tion gave him a year's vacation. But at the He resigned and gradully sank out of notice. For a few years he tried clerical work, then teaching, and at last, his voice coming partially back to him, accepted a call to this church on the Jersey beach. "We may want the necessaries of life," he said to his

For forty years the man did his work faith-"But don't you remember what Limpy fully! But when life was nearly over and the old dominie, as they called him, summed in there, any way, cause my clothes are so poetic fancy. This man his parishioners did mous psalm tune was named for the street bad. I know how it commenced." not and never could know. They were illiter where his wife was born, and where he visit "How what commenced, Dickey, darl ate and cross-grained. Their thoughts ran ed her before their marriage. South-Westin low, muddy channels. Old Amos used to ern Presbyterian.

"That what Limpy told about. It was, creep to the beach this summer and sit for 'Now I lay me down to sleep.' That couldn't hours looking at the great gray plain of the sea with its eternal plash, plash upon the shore, wondering what good his work. had done the people? Or his children? He give me new clothes, so's l'd look fit to go had educated his sons and sent them out inthe way it really is, seein' 's how I don't | more. Early in childhood they recognized know the words-now I've got it, 'I pray the | their errand into life and they had never turned from it since. They were both wellto-do, pushing business men in the far West. And as for self-sacrifice, or tender affection, or working to make the world better or purer, these words were idle to them as the crackling of thorns. They had a half contemptous pity for their visionary un-

h:s life by his \$400 salary. The old man did not see that he had sucrificed his life to give lesser men than him. self a place in the world. But he knew that his work had been wasted on them. All his "I don't know, Dickey; I don't know. | llfe's work had gone for nothing, like this eternal cry, cry of the sea to the hard shore. The answer had never come. So one day. with the echoless cry still in his ears, he

practical father, measuring the success of

died, A few days later, two strangers came down to this lonely bit of coast, one a man who stands high in the respect and love of justice and humanity. "I brought you here," he said to his friends, "to see this old man who is dead. I spent a summer here years ago. It was a critical time of my life. He was my salvation. His humility, his patience, his lofty faith moved me as the sight of the old martyrs must have done the heathen. If I have done anything to help the world it is to him I owe it. I often meant to write and tell him so. But I never

But the old dominie has gone to the land where he knows the answer to all lives, and knows that no good work in God's just world is lost.—Philadelphia Press.

A LITTLE GIRL'S TALK.

A few weeks ago I heard a little girl's talk over her pocket book before church time. Her brother said to her: "Where's vour money? There will be a contribution to-

She went back to her pocket. "I have two silver ten cents and a paper one." Her brother said: "A tenth of that is

"But three cents is such a stingy little to give. I shall give this ten cents. You see. I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep." "So they are prettier to give. Paper ten

cents look so dirty and shabby. No, I'll

give good things." So she had put one ten cents in her pocket, when some one said: "I hope we can raise that three hundred dollars for Home Missions to-day."

Then that little girl gave a groan. "Oh, is this Home Mission day? Then the other ten cents has to go too;" and she went to get it with another doleful groan. I said: "If you feel so distressed about it,

why do you give it?" "Oh, because I made up my mind to always give twice as much to Home Missions as to anything else, and I shall just stick to what I made up my mind to do."

Now this little affair set me to thinking. First: We should deal honestly with God in giving. "It is not fair," said the little girl, to count your tenth after you have used all you want." Second: We should deal fair in giving. If the fair tenth is not a pretty sum, let us go beyond it, and give more. Third: Let us give our best things. to give. Fourth: Let us give until we feel

THE CONCLUSIVE ARGUMENT.

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: "This has been plastered." Arguments and culture and fine sermons cannot convince sinners; they want to read, in pulpit and pew, in our utter separation from the world, in our contentedness of mind and victorious joy, the cleancut truth: "This has been sanctified by the Holy Ghost." Ah! brother, sister, the pierced hand of Jesus can pull out thorns of depravity from your heart, and open there a running stream of joy, which will flow on through pain, or poverty, or lonliness, or persecution, or trial, like a cooling river through a desert of sand. It is grand to live in a state of hallelujahs from the normal breathing of the soul. It is the joy of unwavering faith and repose in the blood of Jesus.—Advocate of Holiness.

HENRY K. OLIVER, the author of the tune, "Federal Street," who died a few days ago at Salem, Mass., was graduated from one piece are not only poss very strong and cheap, a than stone. A few years across a railway cutting i proved very successful. recently built in Switzerlan under the direction of P Zurich. This bridge is a sit feet span, with a roadway rises 64 feet from springi twenty inches thick at the at the springing, with al thick. The concrete used composed of one part ce with two parts sand, and mixed with four parts of enough to cause a light concrete set. For the parts of sand and seven of to one of cement. All th made ready beforehand, a in the morning the construction ments was begun. As so brought to the proper heigi set in place, the arch was panum walls were built up o arch to the level of the was then filled in over the tympanum walls, to the r the bridge was pronounce whole work having been cor hours, at a cost of \$604, i pense of an iron railing would have been fool sh to to pass over the bridge months were allowed for the concrete, after which a mediately began, without jury to the construction. CELLULAR STRUCTURE OF -Microscopical examinat

earbon the envelope of the simple cellules form agglor the authors term compour batter cells may be easily ide is ordinarily called the gr their surfaces are therefore cohesion. Hence the frac steel is the surface which imum of carbon. -M. M. Os IMITATION IVORY.-Imi made of various substances, potato seems about the mos from which to manufa "murphy" has to be put t diaborate chemical process. pleted, it is said to be of color, hard, durable, and e more, it can be easily cold

molten steel possesses a kir

sue, the iron forming the

the only state. Celluloic most perfect imitations, a time, it is about as inflame der. There ought to be the manufacture of children Langerous substance. I o celluloid which was seeming ble. But by just touching to its polished surface, it b flame which could only be plunging it into water. N for little girls' braclets an never wore any celluloid after that experiment. though, that it catches fir you come to consider that cotton and camphor gum.

EFFECTS OF HEAT ON. I

Some experiments, accord

er, have recently been ma

Professor Bauschinger, t comparative security of wrought iron columns in well known to most archit columns are liable to war subjected to the heat of a ticularly if cold water is t while they are hot, and p this are now very common iron columns are used in York the law requires that umns which sustain walls dependent exterior casin both from the heat of a ter: and a similar regulation cast iron columns used lately been adopted in Be wrought iron, however, w much less brittle than are allowed to be used the tion, and Professor Bausc to have been made primar tion of obtaining inform havior, under the conditi a building on fire, of thes though often used by eng of bridges, are seldom e architectural work. For periment, unprotected co and wrought iron, were average weights which t sustain in actual buildin heated, first to a tempera dred degrees, then to six ! to a red heat, and were th by a jet of water from a circumstances the cast in

and cracked, as was ex

the beach this summer and sit for oking at the great gray plain of with its eternal plash, plash upon wondering what good his work. the people? Or his children? He ated his sons and sent them out inorld. They had not inherited his or his temperament. They were ractical makers of money-nothing Surly in childhood they recognized and into life and they had never com it since. They were both wellshing business men in the far West. for self-sacrifice, or tender affecworking to make the world better these words were idle to them as ling of thorns. They had a half tons pity for their visionary unfather, measuring the success of

d man did not see that he had sucs life to give lesser men than him. ce in the world. But he knew that had been wasted on them. All his k had gone for nothing, like this ry, cry of the sea to the hard shore. ver had never come. So one day, echoless cry still in his ears, he

y his \$400 salary.

days later, two strangers came this lonely bit of coast, one a man ds high in the respect and love of n, a man who, again and again, has keep the country on the side of nd humanity. "I brought you said to his friends, "to see this old is dead. I spent a summer here . It was a critical time of my life. my salvation. His humility, his his lofty faith moved me as the he old martyrs must have done the If I have done anything to help l it is to him I owe it. I often write and tell him so. But I never

old dominie has gone to the land knows the answer to all lives, and at no good work in God's just ost.—Philadelphia Press.

A LITTLE GIRL'S TALK.

veeks ago I heard a little girl's talk pocket-book before church time. her said to her: "Where's your There will be a contribution to-

it back to her pocket. "I have ten cents and a paper one." other said: "A tenth of that is

hree cents is such a stingy little to hall give this ten cents. You see. ave had more here, only I spent myself last week; it would not be all I wanted."

don't you give the paper ten cents? ones are prettier to keep." y are prettier to give. Paper ten so dirty and shabby. No. I'll

things." had put one ten cents in her nen some one said: "I hope we that three hundred dollars for

sions to-day." at little girl gave a groan. this Home Mission day? Then ten cents has to go too; " and she t it with another doleful groan.

If you feel so distressed about it. u give it?" pecause I made up my mind to e twice as much to Home Misanything else, and I shall just at I made up my mind to do."

s little affair set me to thinking. should deal honestly with God in It is not fair," said the little girl, your tenth after you have used ant." Second: We should deal ng. If the fair tenth is not a n, let us go beyond it, and give ird: Let us give our best things. h is nicest to keep is also nicest

Fourth: Let us give until we feel

CONCLUSIVE ARGUMENT.

ad that Benjamin Franklin tried the farmers of his day that plasthe soil. All his philosophical failed to convince them; so heand formed it into a sentence by The wheat coming up through s was about twice as rank and other wheat, and the farmers for months, in letters of living entence: "This has been plasterments and culture and fine sert convince sinners; they want to pit and pew, in our utter separaie world, in our contentedness of ictorious joy, the cleancut truth: been sanctified by the Holy h! brother, sister, the pierced us can pull out thorns of den your heart, and open there tream of joy, which will flow on in, or poverty, or lonliness, or or trial, like a cooling river esert of sand. It is grand to te of hallelujahs from. the norng of the soul. It is the joy of faith and repose in the blood of pecate of Holiness.

C. OLIVER, the author of the eral Street," who died a few days , Mass., was graduated from. College in 1818. His most fatune was named for the street ife was born, and where he visitis their marriage.—South-WestHoyular Science.

CONCRETE BRIDGES built in position in one piece are not only possible, but are really very strong and cheap, and more durable than stone. A few years ago one was built across a railway cutting in London, which proved very successful. Another has been recently built in Switzerland in a single day, under the direction of Prof. Tetmaier of feet span, with a roadway 13 feet wide. It rises 61 feet from springing to crown, is twenty inches thick at the crown and forty at the springing, with abutments ten feet thick. The concrete used for the arch was composed of one part cement, mixed dry with two parts sand, and the whole then mixed with four parts of gravel, and water in ouilding. -Amer. Arch. enough to cause a light sweating as the concrete set. For the abutments, three parts of sand and seven of gravel were used to one of cement. All the materials were made ready beforehand, and at six o'clock in the morning the construction of the abutments was begun. As soon as these were brought to the proper height, the centre was set in place, the arch was turned, and tympanum walls were built up on each face of the arch to the level of the roadway. Gravel was then filled in over the arch, between the tympanum walls, to the roadway level, and the bridge was pronounced finished; the whole work having been completed in twelve hours, at a cost of \$604, including the ex pense of an iron railing on each side. It would have been fool sh to permit vehicles to pass over the bridge at once; and two months were allowed for the hardening of the concrete, after which a heavy traffic immediately began, without any apparent injury to the construction.

CELLULAR STRUCTURE OF MELTED STEEL. -Microscopical examination shows that molten steel possesses a kind of cellular tis sue, the iron forming the nucleus, and the carbon the envelope of the cellules. These simple cellules form agglomerations which the authors term compound cells. These latter cells may be easily identified with what is ordinarily called the grain of the steel; their surfaces are therefore regions of least cohesion. Hence the fracture of a bar of steel is the surface which contains a minimum of carbon.—M. M. Osmond and Werth.

IMITATION IVORY.—Imitation ivory is made of various substances, but the common potato seems about the most unlikely thing from which to manufacture it. The "murphy" has to be put through a rather daborate chemical process. When it is completed, it is said to be of a creamy white color, hard, durable, and elastic. Furthermore, it can be easily colored while still in the pulpy state. Celluloid is one of the most perfect imitations, and at the same time, it is about as inflammable as gunpowder. There ought to be a law forbidding the manufacture of children's toys from this dangerous substance. I once had a ball of celluloid which was seemingly as hard as marble. But by just touching a lighted match to its polished surface, it burst into a bright flame which could only be extinguished by plunging it into water. Nice material this. for little girls' braclets and necklaces! I never wore any celluloid collars or cuffs after that experiment. Small wonder, though, that it catches fire so easily when you come to consider that it is made of gunsotton and camphor gum.

EFFECTS OF HEAT ON IRON COLUMNS.— Some experiments, according to the Builder, have recently been made in Munich, by out its yellow banners and leads the proces-Professor Bauschinger, to determine the sion of nature's flowery hosts on to Autumn comparative security of exposed cast and and to death. The soul of Summer sighs wrought iron columns in case of fire. It is itself cut of life in the glowing heart of this well known to most architects that cast iron last bright flower. Let us pluck, in these columns are liable to warp and crack when | late August days, a spray of the "sad, signifisubjected to the heat of a conflagration, particularly if cold water is thrown upon them | zling glare." Our bouquet will need no "ar-while they are hot, and precautions against ranging." It lies in our hands, a passive this are now very commonly employed where iron columns are used in building. In New York the law requires that all cast iron columns which sustain walls shall have an independent exterior casing to protect them both from the heat of a fire and from water; and a similar regulation, extended to all | and tangled grave yard, I came by chance upeast iron columns used in building, has on my bouquet. Among a few sprays of lately been adopted in Berlin. Columns of gleaming golden-rod I placed several stalks wrought iron, however, which are of course of the cone like sumach, or "sumach berries," much less brittle than those of cast iron, as the children call them. Such color, crim are allowed to be used there without protection, and Professor Bauschinger's tests seem fore like this! Summer has had nothing better the better than the bett to have been made primarily with the inten- as I carried them along the gray, dusty tion of obtaining information as to the be-street! No wonder that tired eyes took on havior, under the conditions which exist in a new life and light as they caught sight of a building on fire, of these columns, which, such radiant coloring.

cold water was thrown upon them that they could no longer support their load. No doubt the form of the wrought iron column would determine to some extent its liability to bend when heated, but it is worth remembering that at least in this case they have proved inferior to those of cast iron, and seem to require protection against fire quite as much as the cheaper kind. The simplest protection, as we may again remind our Zurich. This bridge is a single arch of thirty younger readers, both for cast and wrought columns, consists of a coat of plaster, put on wire cloth wrapped around the column. If the wire cloth is held out a little from the iron by wooden furrings, or by corrugations in the cloth, so as to give the plaster a good key everywhere, a perfect and permanent protection is secured at a very small expense, and we should not be sorry to have the law require such protection for all columns used

GULDEN-ROD.

BY IDA HAZELTON.

"After I go home we are going to have However, as the main spring of a watch is have decided to have a 'golden rod service.' The church is to be decorated with goldenrod, and I am to preach a golden-rod ser-

to look, decked with the glowing sprays of

imaginations. Now I am ashamed to confess that I never supposed there was any beauty in this popular flower until the wild-fire of modern worship had so distinguished it. I never, as I remember, had plucked a spray of it. In increase." According to this teaching, it fact I never saw it. It was altogether "too is futile to attempt to "get up a revival. common," and there was too much of it It must be brought about by an appeal to

everywhere under foot. "One day—it seems not an hour after -Corona wakes and looks abroad, and says:

". Oh! the golden-rod has come." "'Be'n here weeks,' says Puelvir.

"But Corona repeats, dreamily,-"'The golden-red is here!'

soul's eyes. Now and then, it may be, strollis here.

". For Kilmeny had been she knew not where, And Kilmeny had seen what she could not de-

Now as she looks across the ripened land, an unseen hand has struck and changed its complexion."

The golden-rod has a voice for Corona's ears to day. It tells the secret of the coming Autumn and the harvest. Corona, at last, has seen the golden-rod. I think I never saw the flower until the artist had caught its yellow glow and fastened it upon his canvas. Now I see it everywhere. Not alone along dusty roadsides and in neglected grave yards, but transferred on satin, velvet, panel and placque; traced on canvas and fire-screen; drawn by ladies' fingers in worsted, floss, and chenille; trailing over book covers and on book-marks, and at last in its very latest development, the minister is to weave it into his sermon!

Everybody, now-a-days, knows the goldenrod, and rare is that careless passer-by who does not stop to pick a spray or two as it burns under the late August sun, murmuring the while, "Ah, the golden rod has come, and Summer will soon be gone." For as sure and constant as the coming of the red, red rose in June, the golden-rod flings cant thing. It has a swift curve and a dazthing of beauty, with every dazzling, feathery curve placed in symmetrical order by nature's own hand.

1 brought home vesterday the most gorgeous bouquet that I have held in my hand the past Summer. Strolling in a deserted

though often used by engineers for supports But one other eye has caught the gleam of bridges, are seldom employed in strictly of the golden-rod, perhaps long before the architectural work. For the purpose of ex- artist or the more modern æsthete had periment, unprotected columns, both of cast | reveled in its glowing beauty,—the "soul's and wrought iron, were loaded with the eves" of "Corons," or the eye of the poet. average weights which they are expected to Nothing which appeals to the soul can long sustain in actual buildings, and were then escape the keen eye of the poet. Beauty and heated, first to a temperature of three hun- truth are forever the inspirations to his best dred degrees, then to six hundred, and finally songs. So the golden-rod in its constancy, to a red heat, and were then suddenly cooled | and in the grace of its bright curves, has not by a jet of water from a hose. Under these appealed in vain to the poet's fancies. The circumstances the cast iron columns warped | golden-rod has been embalmed in song. Perand cracked, as was expected, but did not haps no poet has entered so fully into sympa-

yield entirely, while the wrought columns thy with this common flower, or touched began to bend before they were heated to more truly the chord that vibrates between redness, and were so violently distorted when | nature and human nature, than Mary Clemmer in one of her latest poems:

> "I l'e amid the Golden rod, I love to see it lean and nod; I love to feel the gra sy sod Whose kindly breast will hold me last, Whose patient arms will fold me fast .-Fold me from sun hine and from song, Fold me from sorrow and from wrong. Through g eaming ga es of Golden-rod I'll pass into the rest of God." --Morning Star.

At this season of the year thousands of devout hearts are turned with anxious longings to the revival meetings which are being held in the churches all over the land. Many opinions have been expressed, and many more have remained unuttered, with reference to the best methods of conducting these meetings, and the most effectual means of securing the conversion of sinners. These opinions are not without their value, more or less, and they deserve the careful consideration of all who have at heart the success of the Redeemer's kingdom.

THE SECRET OF REVIVALS.

Children's Sunday," said one of the minis- the motive power which influences all its ters at Ocean Park last week. "There are other works, and without which they would a great many children in my parish, and we be worthless, so there is in revival efforts a hidden power lying back of all outward means and methods of work, without which no genuine success can ever be attained. The reader will grasp the idea at once that Of course we wondered how in the world | this power does not consist in eloquence, the minister could make a sermon out of | learning music, human sympathy, nor even golden rod, but we only said, "Won't that in the subtle influence of human character, be splendid!" chiefly, I fancy, because the though these are important aids in the ma idea of how radiant that church was going chinery of revival work, and none of them are to be despised; but the secret of every the golden rod, passed vividly before our true revival is to be found in the heart of

"Apart from me," says the Saviour, "ye can do nothing," and Paul testifies, saying, " Neither is he that planteth anything, nor he that watereth, but God that giveth the the Infinite One. We should engage the services of the greatest and most successful revivalist the world has ever known. But we must send a conveyance to bring him to our meetings. The Holy Spirit is the chief revivalist of every age, but he comes to our assistance only on the wings of believing "And she has never seen it, never with the prayer. It is highly probable that in the Book of God's Remembrance, "The Acts" ing up from the surf, or straying to find yellow small-shells in the hot noon till the bath- nection with "The Chronicles" of the Loss con a sixteen-page religious monthly ing dress is dry, she has been aware of a color | "prayers of saints." Prayer has always like spilled gold coin in the clefts and crevices | been the morning-star of every revival-day of the rocks, and idly said: 'Oh! golden-rod.' the church has ever enjoyed. A ten-days Pentecost, in which 3,000 souls were saved in a few hours. Prayer was the key that G. VELTHUYSEN, opened the door of the great Reformation of

relates the deep agony and earnest prayer of Luther before entering the Diet of Worms, and then adds, "Luther and the Reformation lie open before us. We discern their inmost springs. We see where their power lies." It is recorded that in 1630 five hundred souls were converted in one day under a single sermon preached by John Living-night's prayer by that good man and a company of his brethren gave birth to the rich blessings of that day. No minister of his time was more successful in winning souls to Christ than Richard Baxter of Kidderminster. But he says of his people: "They thirsted for the salvation of their neighbors. Once a week the younger sort metand spent three hours in prayer together. Every Sat- THE ALFRED SUN. urday night the people assembled to pray and prepare themselves for the following day." The great revivals which attended the ministry of Wesley, Whitefield, Edwards, Payson and Finney were likewise all born of prayer. Finney says: "Our churches have never before appeared to entertain so delighted and exalted ideas of God as the hearer of prayer." And thus it has been in more recent outpourings of the Holy Spirit, that they have always been preceded by the prayers of the people, and until the Lord shall come in his glory, the history of revivals will unroll a record of prevailing prayer.—Evange!ical

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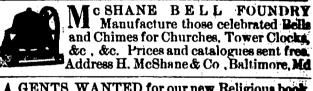
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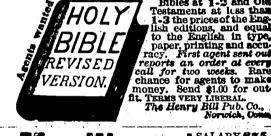
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INTERNATIONAL LESSONS, 1885

FOURTH QUARTER.

Oct. 3. 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: 15-31. Oct. 24 The Temple Repaired. 2 Kings 12: 1-15.

Got. 31. 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. Nov. 21. Hezekiah's Good Reign 2 Kings 18: 1-12.

Nov. 28. Hezekiah's Prayer Answered. 2 Kings 20: 1-17. Dec. 5. The Sinful Nation. Isaiah 1; 1-18. Bec. 12. The Suffering Saviour. Isaiah 53: 1-12. Dec. 19 The Gracious Invitation. Isaiah 55: 1-11. Dec. 26. Quarterly Review.

LESSON II.—THE FAMINE IN SAMARIA.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, Oct. 10.

SCRIPTURE LESSON .- 2 Kings 7: 1-17. i. And Elisha said, Hear ye the word of the Lord: thusaith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barle

of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. 2. Then the captain on whose hand the king leaned answered the man of God, and said, Behold, if the Lord should make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3. Now there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? 4. If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. 5. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. 6. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great chariots and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7. Wherefore they arose and fied in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fied for their life. 8. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back again, and content and went are the state of the content and they came back again, raiment, and went and hid it; and they came back again, and entered into another tent, and carried thence also, and went and hid it. 9. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household. 10. So they came and called unto the porter of the city: and they told them saying, We came to the camp of the Syrians, and behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were. 11. And he called the porters; and they told it to the king's household within. 12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we shall take them alive, and said, Let some take, I pray thee, five of the horses that and get into the city. 13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, they are as all the multitude of Israel that are consumed:) and let us send and see. 14. They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, Go and see. 15. And they went after them unto Jordan: and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. 16. And the people went out, and spoiled the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. 17. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died as the man of God had said, who spake when the king came down to him.

COLDEN TEXT .- "The things which are impossible with men are possible with God."

OUTLINE.

I. Prophecies made. v. 1, 2. II. The good tidings. v. 3-15. III. Prophecies fulfilled. v. 16, 17.

[The regular Comments upon the lesson being wanting, we take the following from the Helping Hand.

INTRODUCTION.

Jehovah apparently uses Benhadad to chastize unrepentant Israel. Isa. 10: 5, 6. The king of Syria, after a short peace, again besieges Samaria. A great famine follows, until food is sold at fabulous prices; and a child is boiled and eaten, its own mother assisting. The king is enraged against the prophet Elisha, and sends to kill him. He returns to the king comfort by prophesying immediate abundance.

EXPLANATORY NOTES.

V. 1. Hear. Give attention to, heed. A measure. A medium estimate is twelve quarts. Shekel. About fifty-five cents. Be sold. . . . in the gate | Mrs. E. Nichols, Lincklaen Centre, Promised the return of peace as well as plenty, when | Ira Green, New London, the gates should be opened and the people go there David P. Williams, New London, to market as usual.

V. 2. Windows in heaven. See the flood. Gen. Lrs. Stephen Brown, Leonardsville, 7: 11. Shall not eat thereof. A just condemnation | Mr. U. Wens, Wm. H. Brand of willful unbelief. Elisha had before proven his Mrs. W. H. Burdick, West Edmeston, 1 00 prophetic power.

V. 3. At the entering in. They observed a law about lepers, but practiced idolatry. Matt. 23: 23. Why sit we here until we die? No one brought them food when there was none in the city.

V. 4. If . . . we will enter into the city, or "If we sit still," we shall starve. Now therefore Mrs. A. L. Saunders, come. There is only one hope of life; otherwise Geo. C. Lewis,

V. 5. Twilight. Evening, same as verse seven. Outermost. To the Syrians, but nearest to Samaria. 1 V. 6. For the Lord hath made . . . to hear a noise. At Dothan the Lord had blinded the Syrians; here the sense of hearing is affected. He who created knows how to work on every sense as he chooses. Chariots . . . and horses, encouraged Elisha's servant. 6:17. Now the Syrians are terrified. Hath hired against us. How unsafe to trust human reason, yet some think we have no better

V. 7. They arose and fled. They may have imagined themselves being surrounded. For their lives. The greatest treasure of some men.

V. 8. Did eat and drink. Hunger was the most | Mrs. M. A. Green, pressing demand; and when this was satisfied, they Fred. F. Burdick, carried away silver and gold.

V. 9. We do not well. All Samaria is suffering for H. M. Maxson, these things. Though lepers, they had consciences. This day. To-morrow may be too late; choose today. Good tidings. Good news. Our enemy has fled. There is abundance. Punishment. Either from God, or from the rulers of the city, or they may return, and we, with Israel, lose the opportun-

V. 10. They came. The lepers. Porter. Gate- Mrs. M. L. German, Nile, J. N. Clarke, keeper, from a word meaning gate; may be taken | David C. Green,

as a collective noun, meaning the guard. Tents as | Chester S. Clarke, Nile, they were. The uniform arrangement of encampments in the East was to place the tents in the center, while the cattle were picketed all around as an outer wall of defense.

V. 13. I will now show you . . . have done. With faith he might have seen the promised plenty, but he naturally supposed it was an ambush like the one by which Ai was taken. Josh. 8.

V. 13 They are as all the multitude. Perhaps as regarded their standing condition, or equal to all in

fighting ability. V. 14. Two chariots with horses. That they might go and return with haste.

V. 16. According to the word of the Lord. God's

word verified. V. 17. As the man of God had said. The prophecy of verse two is fulfilled.

MARRIED.

At the residence of the bride's father, Mr. H. W. Palmiter, Sept 26. 1885, by Rev. B. E. Fisk, Mr. S. D. BURDICK, of Alfred, and Miss MARY E. PALMI-TER, of Hartsville.

At the residence of the bride's parents, in Albion, Wis., S. pt. 17. 1885, by Rev. S. L. Maxson, Mr. John E. Maryott, of Milton Junction, and Miss CORA M. LANGWORTHY, of Albion.

At the residence of the bride's parents, in Albion, Wis., Sept. 19, 1885, by Rev. S. L. Maxson, Mr. CHARLES L WOOLWORTH, of Orleans, Neb., and Miss Helen M. Collins, of Albion.

At the residence of the bride's father, Daniel C. Davis, at Trenton Minn.. Sabbath morning. Sept. 5, 18-5. by Rev. Wilbur Fisk, Mr. FRED A. HAR ington and Miss Mamie F. Davis, all of Trenton,

At West Hallock, Peoria Co., Ill., Sept. 20, 1885, by Eld. A. Hakes, Mr. Alfred N. Tallett, of Akron, and Miss Lucy Nurse, of Hallock

In Farina, Ill., Sept. 10, 1885. BIRDIE ESTELLE, infant daughter of A. H. and L. F. Persels, aged 7 months and 22 days, of Marasmus. She was a flower that blossomed but to fade.

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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.

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.

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ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. Y."

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Ale Sabbath

fice at Alfred Centre, N. Y.

THE BETTER PA

BY ANNIE L. HOLDE The world may give us hon-... That is due to wealth and Eut these are left behind us

When we reach the other Ourselves not our possession What we do and what we Will stand on Heaven's reco

As a blot or passport there 'Tis what we give for Jesus, Of our own in dimes or de He sees all he will co nt the

Who knoweth our p wer Not judged with human we But by One all-wise and j What are earth's fame or tre

To the Chris ian's hope an

WARRINGTON LET (From our Regular Corre

Washington, D. The past two weeks have return of the greater par pleasure-seeking population They have come back from mountain resort, from Eu from the back rooms of the on Connecticut Avenue where, it is said, many of the

the Summer.

Bohemean Washington h extent. returned to its win the familiar faces of many respondents may be seen a ments, and in the lobbies hotels. A frequenter of Pe nue, and especially one who the Committee rooms at the that a large number of the already in the city. They their homes before the b session, for it does not age thrifty member of to travel, but the sess hand when Washington v excellence, the center of and when the legislative, j utive branches of the gov

brought into close juxtapos

The season, as it is called

is increasing in length, year gins earlier in the Fall and Summer. The reason for city is yearly growing healthy, and homelike to here permanently, as well sent here to make and exec representatives and senate homes here. Instances in which the purchase of ington has proved to be the cal ambition, and retired Biaine, Windom of Wisco New Jersey, and Pendle pointed as warnings to st presume to expatriate then native states and build cas ton. But even these depos the consolation that their a good speculation in real go millionaire rents the Blaine built, while Mr. House of Ex-Senstor Wind residences owned by retire be sold to-day at a handson

purchase or cost price. There are very few state acting or retired, who do a in Washington and a gland the Recorder's office will and eligible building sit whose names are or have

The appearance of the C public buildings has been during the Summer. T and columns have been car "holy stoned" and are n white as when first put in The streets especially

City Hall, the Pension build office, have been much down-town hotels have had of dollars put into them in furniture paint and dec ident that hotel keepers an keepers have faith in the