

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 8, 1888.

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The Sabbath Recorder.

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THE BETTER PART.

BY ANNIE L. HOLBERTON.

The world may give us honor
That is due to wealth and pride,
But these are left behind us
When we reach the other side.

Ourselves not our possessions,
What we do and what we are
Will stand on Heaven's record
As a blot or passport there.

'Tis what we give for Jesus,
Of our own in dime or deed;
He sees all, he will do it them
Who knoweth our power and need.

Not judged with human weakness,
But by One all-wise and just,
What are earth's fame or treasures
To the Christian's hope and trust?

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 2, 1888.

The past two weeks have witnessed the return of the greater part of the roving pleasure-seeking population of Washington. They have come back from sea-side and mountain resort, from Europe, as well as from the back rooms of their elegant homes on Connecticut Avenue and K streets, where, it is said, many of them have passed the Summer.

Bohemian Washington has also to a great extent, returned to its winter haunts, and the familiar faces of many well known correspondents may be seen about the departments, and in the lobbies of the up town hotels. A frequenter of Pennsylvania Avenue, and especially one who has the entire of the Committee rooms at the Capitol is aware that a large number of the Congressmen are already in the city. They may return to their homes before the beginning of the session, for it does not cost the average thrifty member of Congress much to travel, but the season is near at hand when Washington will become, par excellence, the center of political activity, and when the legislative, judicial and executive branches of the government will be brought into close juxtaposition.

The season, as it is called, in Washington is increasing in length, year by year. It begins earlier in the Fall and lasts later in the Summer. The reason for this is that the city is yearly growing more attractive, healthy, and homelike to those who reside here permanently, as well to those who are sent here to make and execute laws. Many representatives and senators have elegant homes here. Instances are not wanting in which the purchase of a home in Washington has proved to be the tomb of political ambition, and retired statesmen like Blaine, Windom of Wisconsin, Robeson of New Jersey, and Pendleton of Ohio are pointed as warnings to such statesmen as presume to expatriate themselves from their native states and build castles in Washington. But even these deposed statesmen have the consolation that their castles have been a good speculation in real estate. A Chicago millionaire rents the palace that Mr. Blaine built, while Mr. Blaine rents the House of Ex-Senator Windom. Any of the residences owned by retired statesmen can be sold to-day at a handsome advance on the purchase or cost price.

There are very few statesmen of wealth, acting or retired, who do not own property in Washington and a glance at the books in the Recorder's office will show corner lots and eligible building sites held by men whose names are or have been household words.

The appearance of the Capitol and other public buildings has been greatly improved during the Summer. The marble fronts and columns have been carefully cleaned and "holy stoned" and are now as pure and white as when first put in place.

The streets especially those about the City Hall, the Pension building and City Post office, have been much improved. The down-town hotels have had many thousands of dollars put into them and outside them in furniture paint and decoration. It is evident that hotel keepers and boarding-house keepers have faith in the coming season.

Rumors reach me from many directions indicating that the Winter will be one of unusual interest though probably not of unusual gaiety. The change in regime has created a revolution in the old social order of things. The trained leaders who have held social sway, have been supplanted by those to whom social life in Washington is new. At the receptions of the coming Winter many familiar faces will be conspicuous by their absence.

The President has passed another comparatively uneventful week. There has not been as much annoyance from office-seekers as usual. Mrs. Hoyt, his sister, has been visiting him and is his companion in evening drives instead of Colonel Lamont. Mrs. Hoyt will remain until the first of November, when it is expected her sister, Mrs. Rose Cleveland, will resume her arduous duties as Mistress of the White House.

SKETCH OF BENJAMIN RUSH.

Dr. Benjamin Rush was by nature a pioneer. Thus, we find him in the forefront of many historic movements. In 1774, as a member of the Provincial Assembly of Pennsylvania, he moved the first resolution in favor of American independence. Two years later, June 23d, 1776, he was appointed chairman of the Committee on Independence, and on the Fourth of July following, as a member of the Continental Congress, he appended his name to the immortal declaration. We are glad to note the fact that his wife, Julia Stockton, was the daughter of another signer of the Declaration, Richard Stockton, of New Jersey. They were married in 1776, and the patriotic independence of that historic year well symbolizes his character.

He was also a pioneer in the abolition of slavery, an advocate for the broadest education of women, when such advocacy was rank fanaticism, the first person to propose plans for educating people to recognize the horrors instead of the glories of war, and for establishing a Universal Peace Union.

He was one of the originators of the Bible Society, and drafted its first constitutions. Born near Philadelphia, Dec. 24, 1745, he grew to manhood amid the sturdy surroundings of early colonial life. With a love for study and investigation amounting to a passion, he drank in all the knowledge the schools of America afforded. He was graduated at Princeton College in 1760, afterward studied medicine in Philadelphia, then continued these studies in Edinburgh, London and Paris. Returning to America in 1769, he began the practice of medicine in Philadelphia, and the same year was elected Professor of Chemistry in the medical college there. He soon became known on both sides of the sea as a careful, accurate investigator and a writer, whose testimony could be trusted.

Dr. Benjamin Ward Richardson speaks of him as one of the most active, original, and famous men of his times, one of "the elect of history." Letson styles him "The American Sydenham." "Like Sydenham," Dr. Richardson says, "Rush was an enthusiast, a philanthropist, a man of immense grasp in the work-day world, as well as a polished scholar, and a scientist of the most exact methods."

Dr. Thomas Young bears strong testimony to the original energy of character, of Dr. Rush, and to the value of his researches, especially in regard to epidemic diseases. Bear this in mind when reading his testimony concerning the effects of alcohol in epidemics of yellow fever and cholera. For his services to humanity in the terrible yellow fever epidemics of 1793-1805, the king of Prussia sent him the coronation medal, and the king of Spain thanked him. In 1807 the queen of Etruria presented him with a gold medal, and in 1811 the emperor of Russia bestowed a similar token of his admiration of Dr. Rush's medical character.

Such a man could not witness unmoved the ravages of intemperance. "He saw all of its evils and never tired of raising his voice against it." He viewed it from every standpoint, as a physician, a patriot, and a Christian, and his whole soul was stirred within him. Thus stirred, he wrote the famous essay, early in 1785. This was followed by a series on the same general topic: the effect of ardent spirits on the human system. These were widely copied, one authority says, into all the newspapers in America. They attracted great attention and exerted such an influence for good that, according to Hildreth, the historian, at the Philadelphia celebration of the Fourth of July, 1787, which had the added dignity of also celebrating the adoption of the Federal Constitution, ardent spirits were excluded from the entertainment. A glorious prophecy of the way our national holiday shall be celebrated when the principles of that Constitution and of the Declaration of Independence shall permeate our entire commonwealth.

Dr. Rush was not content with writing

against intemperance; the living voice must emphasize the printed page. Feeling that religion was the most potent force in keeping this evil in check, his strongest appeals for aid in his grand work, are made to ministers and religious bodies. Feeling greatly indebted for the influences which turned his attention to this work, to the Quakers, and to Ashbury, Dr. Coke and other Methodist itinerants, he made his first appeal to their religious bodies. In 1788, as he says, "I bore my testimony at a Methodist conference against the use of ardent spirits, and I hope with effect. I also brought the matter before the Friends' yearly meeting. I have likewise written to the Roman Catholic bishop of Maryland, to set an association against them on foot in his society. I have repeatedly insisted upon a public testimony being published against them by the Presbyterian Synod of this city, and have suggested to our good Bishop White the necessity for the Episcopal Church not standing neutral in this interesting business."

In 1811 we find him appearing before the General Assembly of the Presbyterian Church, to which communion he belonged, pleading the cause of temperance so effectively that a committee was appointed whose report, adopted by the Assembly, begins the long line of noble "deliverances" of that influential body upon this subject. He presented to this General Assembly one thousand copies of his essay printed in tract form.

Two years later he died, April 19, 1813, but the good he did was not "interred with his bones." His essays were scattered everywhere, the seed thus sown sprang up and bore fruit abundantly. Some of this seed germinated in Litchfield, Conn., and fruited in the first temperance society known in America. In 1789, nineteen years earlier than the formation of a similar society in Saratoga County, New York, over two hundred most respectable farmers of Litchfield, formed themselves into "an association to discourage the use of spirituous liquors."

Litchfield has the reputation of having produced more great and good men and women to the acre, than any other township in America; this early temperance movement may account for the phenomenon.

From other seed, sown by the same hand, grew the Massachusetts "society for the suppression of the liquor traffic." The action of the Presbyterian General Assembly was brought before other ecclesiastical bodies, especially the Congregational Association of New England. From such a presentation of the subject to the Massachusetts Association, this society originated.

In 1812 the same matter was brought before the Connecticut General Association and a committee was appointed to see what could be done to abolish the evil of intemperance. They reported that they had attended to the subject committed to them, but that intemperance had been for some time increasing in the most alarming manner, and that after careful and prayerful inquiry, they were obliged to confess that they "did not perceive that anything could be done." In that audience sat Rev. Lyman Beecher, from Litchfield, where the first temperance society was formed. He relates that when he heard this report, "The blood started through my heart and I rose instantly, and moved that a committee of three be appointed immediately to report at this meeting, the ways and means of arresting the tide of intemperance." The committee was appointed with Dr. Beecher as chairman. The next day he brought in their report, which, he says, "was the most important paper I ever wrote." It recommended that all ministers should preach temperance; that ardent spirits should be dispensed with at ecclesiastical gatherings; that church members abstain from selling or drinking intoxicating liquors; that parents exclude them from their families, and admonish their children against them; that farmers, mechanics, and manufacturers, substitute for them palatable and harmless drinks for their laborers; that temperance literature be prepared and circulated and societies organized, for the promotion of morals.

Cogent reasons and powerful appeals enforced this report. It was thoroughly discussed by the Association, adopted, and one thousand copies printed for general circulation.

Now the combat deepened, and soon there was beautiful fighting "all along the line." Soon was heard the thunder of those great guns, Beecher's Six Sermons on Intemperance, which are not yet antiquated. Only last week, a clergyman who had lately read them for the first time, said to me: "We have not gone beyond them yet. They contain the germs of our most advanced thought on intemperance." Those sermons, read on an Illinois prairie by a former parishoner of Dr. Beecher, led him to tear down his distillery "which brought him much gain," literally tearing it down and using the stones of which it was composed to build a church to the living God. His wife joined in the good work, with her own hands hammering into indistinguishable shape the worm of that still. To-day Illinois is proud to count a president of a local union and one of a young ladies' union among the family of that heroic woman.—*Union Signal.*

HOMES FOR THE HOMELESS.

On the shore of St. Andrews Bay—a body of salt water lying on the southwestern coast of Florida—high above the water's surface, lies the city of St. Andrews. This city has now only a few hundred inhabitants. But the Rail Road Company which owns all the lands about the city, and whose title the clerk of the county says in a letter just received, "is all right and on record in his office," have laid out and are now offering for sale building lots at such extremely low rates as offer to every one an opportunity to secure a home.

The climate is described by those who tell me that they are acquainted with both places, as better than that of the eastern coast, because in consequence of absence of swamps, malaria is not known. The agent of the company writes, "Fever, ague, and miasmatic affections are absolutely without existence." "The lands are high, free from swamps, and in the highest degree productive." "Catarrh is an unknown affliction." "The air of St. Andrews Bay is so pure that fish placed in the sun, after being cleaned, will rapidly cure and remain perfectly sweet." "Nearly every one at the North has more or less catarrh, which a single month's sojourn at St. Andrews will cure."

This company now offers to Seventh-day Baptists lands in a solid block for homes in the city, lots being 50 by 102 feet, for \$5 each, if secured right away.

They also offer 5 and 10 acre lots within one mile of these city lots, at \$90 for five acres, \$150 for 10 acres, and as much as shall be taken at one time for a colony, at \$15 per acre, to be divided as the purchasers shall agree. All this land is good for growing oranges, lemons, figs, bananas, pineapples, and all garden truck. Purchasers will not be required to occupy or improve the lands at once, so that one can buy and hold land till ready to move, although it is desirable for the sake of building up society privileges that all the colony get upon the grounds as soon as may be.

Now then, come on mechanics, who want a place to work during the coming hard winter—work for you will be plenty. Many houses must be built before spring; invest \$5 in a home lot. Or if you prefer to go into the fruit and trucking business join us for a few acres outside of the city. Go down with us, get well of your catarrh and enjoy the rest of your life. Excursion tickets from Cincinnati to St. Andrews and return will be sold to every purchaser of a \$5 home lot, for \$10. To every purchaser of five acres or more, free.

All questions cheerfully answered—if you enclose stamp to Jos. N. Forbes, Elias Ayers, or W. O. Beebe, at Hornellsville, N. Y., until Oct. 20th, 1888.

The time of this offer is limited; if you avail yourself of it you will have to be prompt. I have no assurance that beyond this 20th of October, a solid block of land, either in or out of the city, can be had.

JOS. N. FORBES.

SKY-WINDOWS.

Sky-windows! Would to God that our souls had more of them! Would that the dear sunlight of his smile, and caressing warmth of his love, could flood down upon us and draw our eyes from the low scenes on which we have learned to dwell. We have grown familiar with the narrow courts and confined ways of life, while the full range of the heavens of grace is unknown to us. Most of our windows open downward, and we forget that the clear sunlight is shining above, while we gaze into the fog and smoke that have settled around us! Oh! if we only knew how much fairer and sweeter the life is than we have imagined we would lose no time in reaching the top story of our being, that we might get a broader view of the whole and see its wondrous proportions! Do we not often live down in the basement where life seems too sad, too unexplainable to be borne? Then rising a little, mayhap, we come into the second story of our being, where we think we are wise, see that the shadows that once affrighted us down there were but born in that low plain and could have no power above it, learn a self-sufficiency of trust by seeing that we are on a level with our neighbors. By and by, when the soul has grown out of these earth tendencies and longs through pain and loss for surest rest, we reach the upper rooms with the upper openings, its sky-windows! Below is the throbbing, restless life of sense! Above, the calm, measureless peace of heaven!—*Zion's Watchman.*

THE PUBLICAN'S PRAYER.

On his way to Sweden, the celebrated Grotius was overtaken by mortal sickness, and when the clergyman, Quinstrop, reminded him of his sins on the one hand, and on the other not of his services and world-wide reputation, but the grace of God in Christ Jesus, with a reference to the Publican, "I am that Publican," replied Grotius, and then expired.

Rowland Hill remarked: "People talk about looking back on a well spent life. I look up to him who spent his life gloriously to redeem the life of any precious soul; and there alone I dare look. I thank God who has kept me from the grosser sins of the world; but there is not a prayer more suitable to my dying lips than that of the publican, 'God be merciful to me, a sinner!'" Archbishop Usher often said he hoped to die with this language of the publican on his mouth. His wish was fulfilled; for his last words were: "God be merciful to me, sinner!" Dr. Woods, of Andover, the night before his death, replied to a friend who asked if he should pray with him: "There is no prayer that meets my case but that of the publican, 'God be merciful to me a sinner!'"

THE FLIGHT OF TIME.

The flight of our human hours, not really more rapid at any one moment than another, yet oftentimes to our feelings seems more rapid, and this flight startles us like guilty things, with a more affecting sense of rapidity, when a distant church clock strikes in the night-time, or when some solemn summer evening, the sun's disk, after setting for a minute with farewell horizontal rays, suddenly drops out of sight. The record of our loss in such a case seems to us the first intimation of its possibility; as if we could not be made sensible that the hours were perishable until it is announced to us that already they have perished. We feel a perplexity of distress when that which seems to us the cruelest of injuries, a robbery committed upon our dearest possession by the conspiracy of the world outside, seems also as in part a robbery sanctioned by our own collusion. The world, and the customs of the world, never cease to lay taxes upon our time; that is true, and so far the blame is not ours; but the particular degree in which we suffer by this robbery depends much upon the weakness with which we ourselves become parties to the wrong, or the energy with which we resist it. Resisting or not, however, we are doomed to suffer a bitter pang as often as the irrecoverable flight of our time is brought home with keenness to our hearts.—*De Quincey.*

WHY WE ARE TRIED.

Suppose I made a very wonderful steam engine, and put it into a ship, to make it a steam packet. It is all beautifully made, and complete, and I want to "try" whether it is all good whether the machinery is right, and works well. Where should I send it? Into a smooth sea, or rough sea? Should I send it "up the rapids"—up the river—against the stream, to see whether it would go up? Certainly. So God does with you. He furnishes you with everything you want,—then puts you "up the rapids," sends you on the rough water—just to "try" you, to see what you are made of.

In Eastern lands swords are made of such fine steel, that men can bend them almost double without breaking them. In order to "try" them, when they are being made, men bend them, to see if they can be relied upon. So God "tries" you to see what you are made of. In this way, then, it is a good thing to be "tempted." Even Jesus was "tempted." Luther said, "Prayer and temptations make the Christian."—*Rev. J. Vaughan.*

GOD WORKING IN US.

In our homes we are ourselves responsible for the lighting of our lamps at the proper time, for the supply of oil to them, for the brightness of the reflectors, and for everything else connected with their shining; the lamp has neither will, nor choice, nor faculty of consent nor resistance. So, too, it was with the lights of the tabernacle and temple. But it was otherwise with Christian churches; the material of which they are composed is not dead, but living; and the grace of the Lord must be met on our part by faith and prayer and hearty consent. He does, indeed, work in us to will, as well as to do of his good pleasure; but it is a working in human hearts. He is not far away from us; he is in our very midst; and he only waits our asking to give us all we need in order that we may shine as lights in the world.—*Thy First Love.*

WHILST Jesus was going about doing good on earth he hardly felt himself to be out of heaven. Hence he called himself the Son of Man who is in heaven.—*R. Philip.*

Plainfield, N. J.
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Missions.

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

BOUND copies of the last Annual Report of the Board of Managers of our Missionary Society and Minutes of the recent Anniversary will soon be sent out to the churches. Pastors and others receiving them are cordially requested to see that they are wisely and thoroughly distributed. Great pains have been taken to obtain information concerning all of our fields, home and foreign; and the report is, on this account, one of special value. Persons desiring copies of the report, and not otherwise receiving them, can be supplied by applying to the Corresponding Secretary.

COST OF OUR "MACHINERY."

A brother who was connected with our work last year, as missionary pastor in the North-west, has kindly given us the following information: he found people who could not contribute cheerfully for missions, because they think the machinery of our Board is very expensive; three pastors could not heartily encourage donations to our Society, for a similar reason; and a person put one dollar into the missionary collection at the last annual meetings of one of our Associations, saying that he would have given five if it did not cost so much to get the money to the field.

Others may feel the same way; and believing that most persons really mean to be candid and fair, we invite consideration of the following facts: during each of the past five years the Secretary has given an average of 78 sermons and addresses. Only a small part of these have been official addresses, relating directly to our work. And it is only a moderate estimate to say that he has earned one-third of his salary, not including traveling expenses, in as strictly missionary and evangelical work as is performed by any missionary in the field. After making this allowance, we wish to say that to pay two thirds of the salary of the Secretary, supposed to be earned in editorial work, conducting correspondence, general superintendence, giving addresses, &c.; to pay all traveling expenses; to pay for the printing and distribution of the Annual Reports; and for all the other postage, stationery, and printing of the officers of the Board, there are required less than ten cents out of every one hundred expended. In other words, of every dollar raised and expended through the agencies of our Board during the last five years, over ninety cents have gone on to the mission fields. This is the fact in the case, respecting the "costly machinery" of our Board of Missions.

The brother mentioned above, would rather give 10 cents that 90 might reach the field, than 50 for the sake of having 450 used there. It is not necessary to remind him what would be the result of applying similar principles to the management of farming, mercantile, or manufacturing pursuits.

The recent General Conference probably cost delegates, visitors, and residents at least \$15,000; but who does not know that they who went up to Alfred Centre, gave and will give more for having gone, not to mention social, intellectual, and religious blessings; and that to give up these "costly" annual gatherings of our people would all but destroy denominational activity, unity, growth, and life? Nature is prosperous because generous; she sows the ground with a thousand acorns, to insure the development of some into sturdy oaks; she decks fields and woods with a thousand beautiful and fragrant flowers, that some may delight the senses of grateful beholders. Bountiful reaping does not follow a sparing preparation of the soil and sowing of the seed.

Since the organization of the Society in 1843, during which time, for longer or shorter periods, missionary work has been carried on in America, China, Palestine and Holland, expenditures have been reported as follows: from 1844 to 1850, \$7,879 58; 1851 to 1855, \$14,173 63; 1856 to 1860, \$16,831 75; 1861 to 1865, \$8,814 01; 1866 to 1870, \$10,229 86; 1871 to 1875, \$14,879 93; 1876 to 1880, \$11,583 98; and from 1881 to 1885, \$43,678 68. Of this last sum only \$4,200 00 can be justly charged to the Board's "costly machinery."

Men can farm and manufacture on a small scale by hand; but good machinery, wisely used, is thought to be valuable, useful, and necessary, if the greatest practicable results are sought.

Those worthy men into whose labors we have been permitted to enter, did not see or feel the need of much machinery at first; but in the course of events this need has been

developed, and there are signs that it was felt by those who sought real progress. And, now, as in part the result of the Board's present machinery or administration expenses, there has been a great increase in funds received and expended, in work performed, in results accomplished, and in harmony of spirit and effort secured, as well as in the strength of our foundations, and our hopes for future progress.

FROM D. K. DAVIS.

HUMBOLDT, Neb., Sept. 1, 1885.

In submitting my quarterly report, I will mention my visit to Harvard in June. I spent nearly two weeks with the brethren and sisters there, preaching six times, and assisting them in the Bible school exercises. The First-day friends gave good attendance at the evening meetings. The brethren and sisters were encouraged by my presence, and requested me to visit them again this Autumn. The arrangement to preach at Kennedy school house once in four weeks made it necessary for me to go to Round Grove once in four weeks also, instead of once in two weeks as formerly. My visit to Harvard prevented my preaching there in June, so that I was away from there eight weeks. During this time, the Bible school, of which I was the Superintendent, was given up, and the run of my appointment was lost; so that at the end of eight weeks I had no congregation.

About this time an opportunity to establish an appointment at Clear Creek, in Johnson county, about twelve miles away, presented itself, and I did accordingly. Have been there only once, but have an appointment again next Sunday. They have sustained a union Bible-school there most of the time for four years, but have had very little preaching. The school-house is large and commodious, and furnished with an organ. The attendance reported at the Bible school the day I was there was thirty-two, but others came, and the house was filled. The Superintendent said they were very glad to have me preach for them; that they had tried all the season to get some one to preach for them; but as they want the preaching service to occur in connection with their Bible school exercises in the forenoon, they had not succeeded. This place is five miles from Elk City, and perhaps seven or eight from Table Rock.

Kennedy school house is six miles from Pawnee City, and Pleasant Hill is seven miles from Humboldt and five or six miles from Table Rock. At Kennedy school-house the United Brethren have a class and preaching once in two weeks by their own minister. At the other places there are no appointments for preaching, except mine, and the congregations are intelligent and attentive. These facts, together with the willingness to listen to the doctrine of the Sabbath wherever I have preached it, indicates that this is a very hopeful field of usefulness now open to us.

ANNUAL SERMON.

BY E. M. DUNN.

Preached before the Missionary Society, at the General Conference at Alfred Centre, N. Y., Sept. 24th, 1885, and published by request.

Text.—Matthew 23: 19, 20. *New Version*.—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even to the end of the world."

In Mark 16: 15, we have similar language, "Go ye into all the world and preach the Gospel to every creature."

There are two general propositions implied in these words:

I. That the Gospel is what the world needs.

II. It will prevail.

I. The world is in a state of sin. Every individual by nature is under its power. It need not concern us for our present purpose to inquire how he became so. Sufficient to state as a matter of fact that "the Scripture hath concluded all under sin." How shall we get out from under it? Through the power of the Gospel. What is the Gospel? "The whole system of the Christian religion, including the history of the birth, life, miracles, death, resurrection, ascension and doctrines of Christ—divine revelation"—the Bible teaching about God, Christ and the Holy Spirit. This is what we are to go into all the world and preach. It is what the world needs to lift it out of sin, out from under its penalty, out from under its power. The disorders which sin has produced are everywhere manifest, in the individual, body and soul, in society, and in the natural world. Vividly does God by the

mouth of his prophet describe the effects of sin, "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." All nations, all individuals, are infected by the leprosy of sin, under its dominion except as released, in part or altogether, by the only remedial agency which has been devised—the pardoning mercy and regenerating grace of God. Other remedies than that furnished by the Gospel have been proposed. They may be summed up under two heads, viz, development, and the innate power, alleged to be lodged in each individual, of self-restoration. Let us consider these theories for a moment. There is a class of naturalists at the present day who teach that all this catastrophe of sin and ruin is to be set in order by nature herself; development is their great panacea. They affirm that through development the race is to progress onward and upward, and to be lifted out of its imperfect state. Progress is their watch-word. Their idea is that mankind started in a savage state and that civilized nations have reached their present state of education, wealth, civilization and culture through progress without any supernatural aid, by the simple process of development. If there are any disorders and evils in the world that ought to be remedied, and they admit there are, they maintain that the cure is to be effected by time and experience, through the simple process of development; that the laws of development will insure progress; that all the choice excellencies and virtues which are desirable, and combine to form a perfect character, are to be grafted onto this broken stock of humanity which is poisoned at its root just as choice flowers and rare fruits are grafted on an unbroken stock which is not poisoned at its root. And so they think to get along without the gospel. What need of Christianity, if progress by development will terminate in securing a perfect character? And so finding a law of progress inherent in nature, they regard Christianity as unnecessary. That there is such a thing as development we grant: development in plants, in animals, in human beings. Call it development, or call it growth; the child develops into the man just as the bud develops into the rose. The powers of the body and the faculties of the mind may be developed by training and exercise with the growth of years, and amid the struggles of life. But that a community was ever lifted up into a state of religious virtue by the mere process of development is incapable of proof. Indeed it is a matter of doubt whether a nation was ever advanced in civilization simply by the "inherent laws of progress." Certainly no individual or state was ever relieved from sin or restored to the Edenic order of harmony and moral integrity by the simple process of development. That no race has ever been raised from a savage state into one of civilization, much less into a state of religious virtue by unaided development, is evident from the fact that a savage state is not one of progress, but a condition that has fallen below progress. It is a state of *status quo*, or of gradual decay, simply because there is not sufficient capacity left for progress, or even for the perpetuation of their existence. They have deteriorated from their original condition, and are become worn out under sin, and have fallen below progress. Instead of a well organized society they are a common herd incapable of organization and social order. They are, in fact, far removed from a condition of crude and undeveloped nature as are the advanced races, they have developed downwards. Without divine assistance, civilized nations may degenerate and develop into savage races, but not the savage into a state of civilization. Dr. Horace Bushnell argued from the extinction of races once civilized, that as a matter of fact it were easier to establish a law of deterioration than a law of progress, for apart from some "aid of a supernatural kind," under the blighting effects of sin, this law of degeneracy would become universal. It could not be otherwise, for as all society is under sin, and as it is in the nature of disorders to propagate farther disorders, the course would be "from bad to worse," unless it was intercepted by some divine assistance brought in to arrest the downward tendency.

The original state of man was one of "crude capacity," of inexperience, but yet of grand possibilities. After man had made the fatal plunge into sin, no less than a divine power could lift him up again.

Again, in refutation of the theory of those

who teach that the individual character is to become perfected and the disorders of society set right by the process of development under the laws of progress inherent in our nature, I refer to the laws which are enacted for the protection of society and for the right government of the family. Those whose pet scheme is development, and their name is legion, dare not apply it in enacting laws for the protection of society and the government of their children. The laws of the state are intended to suppress development, and they have this effect and this is their merit. Were it not for these laws checking the development of all sorts of vices, murders, frauds and all low passions, "society would be dissolved." Were all individuals allowed to develop according to the bent of their inclinations there would be more criminals than now. The exercise of this principle of restraint in the family is still more evident. Many a man whose theory for the improvement of the world is development, dare not act on this theory in his family. His "family regime" is just the reverse of this. Instead of allowing his children to unfold as they please, he enacts regulations to prevent it. We have too many instances of careless government or no government at all, where children are left to develop pretty much as they like, and the result is indolent children, and worthless men and women, penitentiaries and prison-houses full and idlers in abundance. But in well-regulated families attention is given to repress the natural development of habits of vice and thriftlessness, and this is done by a supernatural power, the will of the parent placed over the will of the child. If development is the gospel for the reformation of the world, why all this restraint in the family and in the state? Why not let the boasted gospel have full play anywhere and everywhere? Development is needed to unfold what is proper and good in human nature, but in human nature as we find it, disordered by sin, with its debasing passions and selfish purposes, instead of development a new creation, a divine force is needed to restore harmony, and this is presented, revealed in the gospel of the Lord Jesus Christ.

Or take the other theory which proposes to bring man back into a virtuous state without the gospel—the theory that man in and of himself has the power of self-restoration. The ground of confidence here is in the power of the human will. But it should be remembered that the lasting effect of sin is to weaken and paralyze the will. And before deciding hastily in favor of the theory of self-restoration, consider the work to be done. It is the restoration of a fallen soul, one whose spontaneity for good is lost; instead of its powers working harmoniously, disorder reigns, all its aims and purposes looking in a direction entirely opposite from that in which they should be directed, its inclinations clashing with its duties, its true interests unheard and lost sight of in the din and smoke of its passions. Besides, the work is not really accomplished "until the subject is brought into a state of virtue whose essence is liberty." No slavish virtue will answer, no servile, but a cheerful, loving obedience. But for this inspiration is needed, an inbreathing of a divine life; the impure fountain must be cleansed, the blind eyes must be made to see, the darkened understanding must be illumined. The virtue that is to flow out in our lives must be that of a "living fountain bursting up from unseen depths within."

It was easy for Adam and Eve under the temptation of the arch tempter to sin and to fall, but nothing less than a divine power could set them on the way of recovery, "it is one thing to break or shatter an organization, it is quite a different thing to restore it;" almost anyone can shiver a crystal, but not all the lapidaries in the world can collect its broken fragments and refashion it into its pristine beauty. So there is no earthly power that can restore the lost integrity of the soul. So thought Plato, the greatest of human philosophers and who thought most profoundly upon this very subject. Discussing the question of sin universally existing in the world and its remedy he says, "If in this whole disputation we have rightly conceived the case, virtue is acquired neither by nature's force, nor by any institutes of discipline or teaching, but it comes to those that have it, by a certain divine appointment, or inspiration, and above the mind's own force or exertion." And there are other expressions in his writings like the following: "we must wait patiently until some one, either a god or some inspired man, teach us our moral and religious duties, and as Pallas in Homer did to Diomedes, remove the darkness from our eyes." Here was a heathen that was actually waiting and almost looking for Jesus the Christ.

To such, and to all who are groping in the darkness of ignorance and hopeless inquiry, we are bidden to carry the gospel of Christ as the only means of restoration from a state of wretchedness and sin.

(Concluded next week.)

FROM DR. SWINNEY.

Soochow, China, Aug. 4, 1885.

I do not remember whether in our former trip to Soochow I mentioned our visit to the "Great Pagoda" or not, but as that was not at all pleasant, a rabble—the ringleaders of which were intoxicated—threatening our lives, so that we were satisfied in viewing only two or three stories, I will speak of the place again.

At half-past seven one morning lately, a company of us took chairs to again make the attempt, going early before the evil-minded people were abroad. Quite different from Shanghai the bearers in this place will not go a distance of two miles or more, without having three to a chair. So with their rapid walking they were careful to relieve one another every minute and a half, that is each man would bear his portion of the chair three minutes at a time. The man to take his place would run up, give a shout and all down the line of chairs the same change would be made. The bearer would throw or toss the chair up in the air, and running out from underneath, the poles would come down upon the shoulders of the other man. With their swift walking, their shouting, their tossing up of the chair, the rise and descent over high bridges spanning the various canals, the jostling of the crowd, and the fine view of the open shops, we finally reached the Pagoda, leaving our chairs at some distance to avoid any unnecessary sensation. From the top, on the balcony of the ninth story, we looked down upon the great city, which twenty years ago, before the T'ae-ping Rebellion, was said in population, to be the largest city in the world. At that time the rebels massed in vast numbers on the west side of the city, and for a long time were not able in any way to effect an entrance, until by bribing some traitor within, the west gate was opened to them, resulting in the destruction of much of the city, though fortunately most of the public buildings were left. As this is the great city of the province, the governor of this province resides here with his officers, the military officers, the judges and many others of rank. As no one can hold any office under the government without first passing an examination in their classics, therefore students from all parts as office-seekers gather here, making this a literary center. Taking the city as a whole there are many here of rank, wealth and fame.

From the Pagoda, north of us we could look down directly upon the execution ground for this province. It was an open plot of ground with the judges pavilion at either end. From these executions the principal judge goes immediately to the temple of the god of war, which is not far off, to worship. Believing the spirits of the convicts will follow him, he hopes that here they will lose sight of him through fear of the terrible god within.

I cannot express the feelings that stirred me that day in looking down upon this vast city lying in idolatry and sin. Far to the south we could see the boundary while to the west the outline of the wall seemed to be in the very center so great a city lies outside the west gate, similar in every respect excepting the division made by the wall. Farther still toward the south we could distinctly see Wuseih with its 150,000 inhabitants, thirty miles away, while to the north at the same distance, the pagoda and prominent buildings of Chang Zok shone in the sun, a city of 100,000 people. Also Wu Kiang in one direction and Kwung San in another each twenty-five miles distant, the one with a population of 10,000, and the other 25,000, swelled the number of human beings within the range of our sight, besides all the populous country between.

What is the worth of one human soul? And then to think of the number of heathen about us, many living and dying without even hearing of the glad tidings of salvation! The missionaries everywhere are so few in comparison to the population, that it is almost heart-rending to think of it; yet as far as I know each and every one is working to the extent of his or her ability. In view of these things how can Christians anywhere sit down and fold their hands, when the Master is calling so loudly to them for laborers and means!

SHANGHAI, AUG. 21, 1885.

I reached Shanghai again in safety, much refreshed and recuperated. These two weeks I have been intensely occupied in preparing and furnishing the Dispensary and in moving over my medical supplies.

Yesterday was a memorable day in the medical department of this mission, being the time set apart for the dedicating of the Dispensary. The services were all in Chinese, the Rev. Mr. Lambuth, thirty years a missionary in China, Rev. Mr. Thompson, twenty-five years a missionary here, Mr. Royal and Mr. Davis being the speakers.

After the exercises closed all were shown over the building and then invited to remain and partake of refreshments provided. This morning at an early hour the janitor threw open the front gate and door, and the sick crowded in to be comfortably seated, when at eight o'clock Ching Sah preached to them. At nine o'clock I commenced my work there with a degree of ease and comfort I had not before experienced in this country. Indeed the conveniences and comforts were so great, all the machinery moving along without friction of any kind, that all the forenoon my heart was full of thanksgiving and praise.

I feel now that my work in China has really commenced in earnest, and desire more than ever the prayers of the people at home, that God may give me wisdom and strength for the work that is before me.

Sabbath

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

LETTER TO A FRIEND.

BY CHAS. P. WELLS.

ESTEEMED FRIEND: You July 5 is before me, and its fully noted. Your question is considered, and I shall try to answer.

"Now tell me, if you can how could I enjoy this day's as I did, if I was displeased with Father in this [keeping Sabbath] if I was not doing right, I wish and 'God is angry with the day.'"

In reply I will say, that God people as an evidence that in religious theory. If that class of people could not were right in faith and God's Spirit fills our hearts result of the faithful performance which we sincerely believe but we should never for a moment that because we do enjoy it favor of Heaven, we are the money with all God's requirements reformers had acted of where would the Reformation. In searching after Bible truth are no safe criteria to guide conclusions.

The Bible is the revealed was given us that we might properly relate ourselves to it you certainly cannot consider unkind when we say the feeling, or spirit that leads word is not of God. It is it is extremely dangerous, to faith on Christian experience open Bible, we should be in addition to the mariner at sea chart, compass, or crew, do we know not where. The error in the world as well truth. The one emanates other from God, the Authority.

Now go with me to Job we learn that the "Spirit of guide you into all truth." profess to be led by this "S" but we are led in opposite direction have been led to keep for first day of the week, called have been led to keep the Saturday. Can it be possible "Spirit of truth" would be observance of one day and It is plain that both days are bath of the Bible. It is equ one of us is in error respecting the Sabbath. And now the home to us with force, How which is right and which is think it would be safe to conclude we both profess to love of God, to feel well, therefore right? Would it not be safe with the prophet, that "the ful above all things," and of error working through it, are being led away from God heaven?

Men say, Give us Bible believe. But when clear a truth is presented, and the open daylight, the stubborn place of reason, and says, have it so; for it is not as We need not go to the iness that the mind deceives itself to our friend who reasons cosmetics and all ordinary appearance proof on proof that day is the Sabbath of the that on that subject our every rule by which he things. He allows his Christ his feelings, or his will, and the word of God, to remember that we can say, the Bible than it can say, we find that our practice is with the Bible, let us acknowledge Bible speaks the truth again humbling it may be to our friend: it will never do to Christian experience or our course that is in the violation of the plain command as acknowledge the truth however humiliating it may be that the Spirit of God in perfect agreement, and says, with no uncertain sound in the world, "The Sabbath of the Lord thy shall not do any work."

There is no disguising the Sabbath question is fast getting all public questions. The constituting governments rapidly wheeling into line claim that Sunday is the Sabbath so kept under a penalty like a few, a little company on to this, maintain that it is the Sabbath of the Lord observed. And this question day is the Sabbath, is not ign any more than the question the true God was left to people in the days of old himself has decided this question. What matters it that and fifty prophets, with the (Rev. 2: 20) at their head Sunday, the first day is the

FROM DR. SWINNEY.

Soochow, China, Aug. 4, 1885.

not remember whether in our former... Soochow I mentioned our visit to the Pagoda or not, but as that was not pleasant, a rabble—the ringleaders of which were intoxicated—threatening our lives, we were satisfied in viewing the Pagoda or three stories, I will speak of the Pagoda again in safety, much and recuperated. These two weeks were intensely occupied in preparing the Dispensary and in moving my medical supplies. It was a memorable day in the department of this mission, being set apart for the dedicating of the Dispensary. The services were all in Chinese. Mr. Lambuth, thirty years a missionary in China, Rev. Mr. Thompson, five years a missionary here, Mr. Davis being the speakers. The exercises closed all were shown building and then invited to repast of refreshments provided. Arriving at an early hour the janitor in the front gate and door, and the red in it to be comfortably seated, eight o'clock Ching Sah preached to nine o'clock I commenced my work with a degree of ease and comfort not before experienced in this. Indeed the conveniences and comforts were so great, all the machinery without friction of any kind, that soon my heart was full of thanksgiving. Now that my work in China has ended in earnest, and desire more the prayers of the people at home, may give me wisdom and strength that is before me.

Sabbath Reform.

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.

LETTER TO A FRIEND.

BY CHAS. P. WHITFORD.

ESTEEMED FRIEND: Your kind letter of July 5 is before me, and its contents carefully noted. Your question has been considered, and I shall try to answer it. You ask:—

Now tell me, if you can, why did, and how could I enjoy this day's Christian duties as I did, if I was displeasing my heavenly Father in this [keeping Sunday]? Of course if I was not doing right, I was doing wrong; and God is angry with the wicked every day.

In reply I will say, that God does not bless people as an evidence that they are correct in religious theory. If that were true, what class of people could not prove that they were right in faith and practice. When God's Spirit fills our hearts, it comes as a result of the faithful performance of that which we sincerely believe God requires; but we should never for a moment conclude that because we do enjoy the blessing and favor of Heaven, we are therefore in harmony with all God's requirements. If the early reformers had acted on this principle, where would the Reformation have been? In searching after Bible truth our feelings are no safe criteria to guide us to correct conclusions.

The Bible is the revealed will of God, and was given us that we might know how to properly relate ourselves to its Author. And you certainly cannot consider it unchristian or unkind when we say that any influence, feeling, or spirit that leads contrary to that word is not of God. It is not safe, indeed, it is extremely dangerous, to build a religious faith on Christian experience. Without an open Bible, we should be in a similar condition to the mariner at sea without sails, chart, compass, or crew, drifting, drifting, we know not where. There is a spirit of error in the world as well as a Spirit of truth. The one emanates from Satan, the other from God, the Author of truth.

Now go with me to John 16: 13, where we learn that the "Spirit of truth... will guide you into all truth." You and I both profess to be led by this "Spirit of truth;" but we are led in opposite directions. You have been led to keep for the Sabbath the first day of the week, called Sunday, and I have been led to keep the seventh day, or Saturday. Can it be possible that the "Spirit of truth" would lead you to the observance of one day and me of another? It is plain that both days are not the Sabbath of the Bible. It is equally evident that one of us is in error respecting which day is the Sabbath. And now the question comes home to us with force, How shall we decide which is right and which is wrong? Do you think it would be safe to conclude that because we both profess to enjoy the blessing of God, to feel well, therefore we are both right? Would it not be safer to conclude with the prophet, that "the heart is deceitful above all things," and that by the spirit of error working through it, it is possible we are being led away from God and Christ and heaven?

Men say, Give us Bible proof and we will believe. But when clear and forcible Bible truth is presented, and the error exposed in open daylight, the stubborn will usurps the place of reason, and says, No, I will not have it so; for it is not as I want it to be. We need not go to the insane asylum to see that the mind deceives itself. We may go to our friend who reasons correctly on mathematics and all ordinary affairs of life, and present proof on proof that "the seventh day is the Sabbath of the Lord," and find that on that subject our friend will violate every rule by which he acts in all other things. He allows his Christian experience, his feelings, or his will, and not his reason and the word of God, to decide. Oh! let us remember that we can say no more against the Bible than it can say against us. When we find that our practice is not in harmony with the Bible, let us acknowledge that the Bible speaks the truth against us, however humbling it may be to our pride. No, my friend it will never do to fall back on our Christian experience or our feelings to justify a course that is in the direct and flagrant violation of the plain commands of God. Let us acknowledge the truth and obey it, however humiliating it may be; and remember that the Spirit of God and his word are in perfect agreement, and that that word says, with no uncertain sound, to every man in the wide world, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

There is no disguising the fact that this Sabbath question is fast gaining the lead of all public questions. The great multitudes, constituting governments and nations, are rapidly wheeling into line in support of the claim that Sunday is the Sabbath, and must be so kept under a penalty of law. There are a few, a little company, who, in opposition to this, maintain that "the Seventh day is the Sabbath of the Lord," and must be so observed. And this question as to which day is the Sabbath, is not left for our decision any more than the question as to who is the true God was left to the decision of the people in the days of Elijah. The Lord himself has decided this question as well as that. What matters it though four hundred and fifty prophets, with the second Jehzebel (Rev. 2: 20) at their head, should say that Sunday, the first day is the Sabbath; until

they point to a verse in the word of God that says plainly, The first day is the Sabbath of the Lord,—until then, their word on that subject is no more to be taken as the truth, than was the word of the four hundred and fifty prophets of Baal that Baal was the true God. And after the manner of Elijah we say to all, Write these two questions: (1) Is the seventh day the Sabbath? and (2) Is the first day the Sabbath? Then whichever one the word of God in the Bible says is the Sabbath, let that day be the Sabbath. And if the Bible says that "the seventh day is the Sabbath of the Lord," keep it; but if the Bible says the first day is the Sabbath of the Lord then keep that.

Now, my friend, I have tried to answer your question, and what I have written I shall have to meet in the Judgment; and you will also have to meet a knowledge of these truths at the same tribunal. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Review and Herald.

Education.

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

EDUCATION IN JAPAN.

An address delivered by Mr. Ichizo Hattori, of Japan.

Japan is an old nation whose history goes back over 2,500 years, but on the other hand she may be considered in a very new condition. She is new in regard to her intercourse with other nations, and the start she has taken in the course of occidental civilization. I take this opportunity to state briefly, how Japan had thrown away her old system of education and has adopted the new.

From the fourth century education has made gradual progress in the country. In the year 668 the first university was established in her capital, where classics, laws, histories, literature, mathematics, medicine and astronomy were taught. Similar institutions soon sprang up in different provinces, which were cherished by the government.

The aim of these institutions was not directed toward the diffusion of knowledge among the people at large, but merely to the education of persons to be employed in the public service. However, it exerted a good influence on morals and manners of the people, and helped to train up virtuous men and women.

The period of 600 years from eleventh to sixteenth century was the dark age of Japan, and civil war prevented the educational system being kept in such a flourishing condition as before. As many of you know, we had once an extensive intercourse with Europe in the sixteenth and seventeenth centuries; several Japanese of high rank made visits to Europe and observed what was doing there, but we cannot find any trace of changes produced on the general education of Japan by this intercourse.

When the perfect peace was restored, in the first part of the seventeenth century, the government gave a fresh impulse to education, and the eighteenth century and first half of the nineteenth century may be considered the most flourishing periods of old education of old Japan. During this peaceful time of 250 years, Japan closed her doors against foreigners, but fortunately she did not close them entirely, and while the education of the old system was carried on with its full energy, at the same time European knowledge was very slowly but surely being introduced by some remarkable men. This is one of the most interesting parts of Japan's history. Men traveled from one end of the country to the other to meet some Holland traders at Nagasaki, in order to obtain from them some knowledge of Europe by awkward means of gestures or through imperfect interpreters. Whenever they procured a book on any subject of Europe, they gathered together around it like so many ants on sweet-cake, and night and day they labored on it till they made out its meaning.

Their diligence, their perseverance, their suffering were sometimes well paid by the high reputations they obtained by their publications, but alas! too often they were awarded by imprisonment or banishment to some isolated island.

One generation passed away, then the next generation followed their example, until at last they succeeded in their great aim to spread European knowledge to some extent among the people, and prepared them for the event which was surely to come soon. When the Government of the United States sent Com. Perry to Japan, and the treaty was signed between the two nations, the desire of the people to know of European sciences and arts became so strong that, despite the prohibition by the government to go abroad, several dangerous attempts were made to escape to America or Europe to obtain knowledge of the Western nations; and when the famous work of Fukuzawa on "Conditions of Western Nations" was first published it was sold by many hundred thousand copies in a few months, and it was in this very work we first got the idea of the European system of education.

Time passed fast. The great political revolution of 1868 was accomplished, and New Japan started with promise and energy. The old system of education was cast aside, and a new law of education was issued in the year 1870.

Hundreds of young students were sent abroad year after year, while many officials were also commissioned to study the educational systems of America and Europe. In this manner we have revolutionized entirely our system of education.

At the present all educational affairs throughout the empire are under the control of the Minister of Education, who is also a member of the Cabinet.

All wards or villages have their school committee, and they have to establish elementary schools efficient to give education to the children of school age, which is eight years, from six to fourteen.

The school attendance is compulsory, at least for the first three years' course of elementary schools, and parents and guardians are held responsible for their attendance. The courses of study of elementary, high and normal schools are constituted, according to the standard outlines issued by the Department of Education, with modification in accordance with local condition, and officers of the Educational Department from time to time inspect actual conditions of educational affairs, and no school, either private or public, can close its doors against these inspections.

We have already built about 30,000 elementary schools, 173 high schools, and 76 normal schools.

While we are encouraging general education with the view to secure the safety and prosperity of the nation, we have not been slow in establishing institutions for professional training and improving the university.

There you find 1,219 professional schools, besides those high institutions under direct control of the government, such as the University of Tokio, Imperial College of Engineering, School of Forestry, and many others.

If a student wishes to enter the University of Tokio he has to pass through first the eight or six years in an elementary school, and six years in a high school.

When he comes to the University there are provided the departments of law, science, medicine and literature.

The department of science is subdivided into: 1, course of mathematics; 2, course of physics; 3, course of chemistry; 4, course of biology; 5, course of astronomy; 6, course of engineering; 7, course of geology; 8, course of mining and metallurgy.

Department of literature again divided into: 1, course of philosophy; 2, course of political science and political economy; 3, course of Japanese and Chinese literature; 4, course of koten Koshu Kua.

Each of all these courses requires four years study, except the course of medicine, where the study of five years is required. From those several government institutions alone, and without counting provincial and private institutions, we are sending every year over 2,000 graduates into the field of activity.

Japan is fully awake on the importance of education, and we find among 8,200 new books published in the year 1882, 2,000 of them were on educational subjects.

The Morning Star says Co-education finds no favor with President Robinson of Brown University. He is reported as saying: "The education of women should be by women. The best education of woman is woman, and I am not anxious to be the president of a college when men and women of a most inflammable age shall sit side by side." Those best acquainted with co-education from actual experience fear none of these scarecrows that this eminent college president so much dreads; but, rather, the effects of educating together young men and women have been satisfactory and those colleges where co-education exists are noted for good order, and to a great degree, for the absence of the boorishness often found in universities for young men only. Says the Journal of Education: "The co-educational colleges of the country are pre-eminent for good manners and morals."

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

SEVENTH-DAY BAPTISTS AND PROHIBITION.

Written for the SABBATH RECORDER by D. E. MAXSON, by request.

A people who have but one idea can never gain large capacity in the advocacy of even that. Down in fundamental principles all great moral movements are so akin that no one of them can go far without linking hands with the others.

In the face of legalized rum-selling, no great reform can make much progress. It blights everything around it. The ax must be laid unto its roots, or every green thing must perish in its shadow.

A drunken people can never be a Sabbath-keeping people, nor can a Sabbath loving people have any sympathy with the liquor traffic, nor ever consent that it become a licensed institution in community. On the other hand, the people who claim fealty to God's holy law, must forever demand the legal inhibition of that unholy traffic which sets at defiance every precept of the divine law, and is the root crime of so large, long catalogue of iniquitous procedure. True to these principles, the Seventh-day Baptists have made a record against the iniquitous institutions of slavery and the rum traffic of

which any people might be proud. It will be a day dire with disaster to them if ever they spurn the badges their fathers have worn, and blur the proud record they have made by connivance or compromise with the giant crime now demanding the sanction of state and national enactment to give it respectability and protection.

As early as 1833, the General Conference moved up to the then front line of the temperance reform, and put on record the following unanimous testimony:

Resolved, unanimately, That this Conference recommend to all members of churches to abstain entirely from the use of ardent spirits, except as a medicine in case of sickness.

This was the highest ground then taken by any body.

In 1835, the Conference advanced to the following position:

Resolved, That entire abstinence from the use of ardent spirits, wines and fermented liquors, as a beverage, is the only consistent course to be pursued by the friends of the temperance reformation, and that it be recommended to the churches and associations composing this Conference.

When the great movement reached its legitimate and necessary phase of prohibition, the Conference moved promptly to the front as follows, in 1832:

Resolved, That, as a Christian body, we are deeply interested in favor of the success of the present effort making in several States of this Republic to suppress the traffic in spirituous liquors by prohibitory legislation.

Upon the question of licensing the abomination, the Conference has spoken in most emphatic terms. In 1838 it was

Resolved, That our license system for the sale of intoxicating drinks as a beverage is immoral in its tendency, destructive to the best interests of community, and therefore should be discouraged by a wise and just prohibitory law.

Upon both prohibition and license the Conference of last year spoke unmistakable words as follows:

Resolved, 1st. That this Conference renew its oft-repeated expression of disapprobation, and abhorrence of the traffic in intoxicating liquors, and of their use as a beverage.

2d. That total abstinence from all that intoxicates is the only consistent and safe principle upon which to carry forward the temperance reformation.

3d. Since the sale and use of intoxicants is the prolific source of a large share of the pauperism and crime that is taxing the resources of society, and laying the foundation for the dissolution of the Republic it is the duty of government, both national and state in their respective spheres, to prohibit, at once and forever, the traffic in intoxicating drinks.

WHEREAS, the temperance people of West Virginia are making an earnest effort to procure an amendment to the Constitution of the State forever prohibiting the manufacture and sale of intoxicating liquors as a beverage; therefore,

Resolved, That we, the representatives of the Seventh Day Baptists in the United States in General Conference assembled at Lost Creek, W. Va., do most heartily express our sympathy with them in such a glorious work for the welfare of their commonwealth, and sincerely hope and pray that the next Legislature of the State will respect the petitions of her citizens, and submit such amendment to a vote of the people.

At the session of the Conference just closed in Alfred, the following well-worded and vigorous resolution was passed, placing the Conference unmistakably up in the advance line of the grand temperance movement:

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 names and sects, to lend a helping hand to the movement, and make aggressive effort for the overthrow 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 protestant 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 a 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 human system.

MISS WILLARD'S CENTENNIAL ADDRESS.

PHILADELPHIA, Sept. 24, 1885.

The words "Temperance," "License," and the "Pledge," do not once occur in Dr. Rush's "Essay on the Effects of Stimulants on the Human Body and Mind," although that document containing seventeen pages, gave rise to this Centennial. The words were then in current use, but all of them had different meanings from those worked into them by a hundred years of specific agitation. Language does not furnish a more salient instance of metamorphosis, unless in the word "let," which means to hinder, in King James version of the New Testament. The Dictionary as well as the Scientific Treatise, and the Statute Book, ought to take cognizance of the new definitions wrought out by so much toil. Impressed by this consideration, the speaker had written to the progenitors of Webster's "Unabridged," and had received encouraging assurances of added definitions which should express the advance of thought along the three lines indicated. For it was claimed that the words mentioned incarnate the history of temperance reform up to the present time. "Temperance" to Dr. Rush, meant moderation in all things; to us it means total abstinence from alcoholic stimulants as beverages; and to wear its badge means "to give up, not the abuse of a good thing but the use of a bad thing."

The "pledge" as now defined in Webster

means the drinking of another's health, and its use is illustrated by Cowley's line, "Pledge me, my friend, and drink till thou art wise."

Thus the word at first was purely convivial, and to "pledge" was to drink first, in token that a poisonous draught was not being offered, and to pass the cup with the sword hand, in token that the "pledger" had no present intention of stabbing the "pledgee."

Even the first temperance society, founded in 1808, went no further than to impose a 25 cents fine for drinking and a 50 cents fine for being drunk, but the slow march of experiment and steady logic of failure educated us up from the sieve-like instrument of the past to the present "ironclad" pledge which "holds water" and nothing more.

Now take the word "License." It was once used in a sense almost purely restrictive. The first "Act" is dated 1552, and begins thus: "An act for keepers of ale-houses to be bound in recognizances and give the justices power to close all ale-houses in each town or towns as they shall think meet and convenient." But three centuries of experience have so revolutionized the meaning of the word, that its restrictive sense is lost, and temperance men see in the license system a national compact with iniquity, while saloon keepers look upon their license as a permit to sell, which gives them a legal status; and by making the government a partner in the proceeds of their sales, makes them respect able men of business. Thus in the development of the temperance reform, the personal question, "How much may I drink?" has always been one-half the equation, to be off set by the legal question, "How much may you sell?" Hence unlimited drinking had, at its natural and philosophic off set, unlimited sale; moderate drinking had license, or an unsuccessful effort at moderated sale, while we have now, as the final analysis, no drinking, off-set by no permit to sell.

Having thus stated, in general terms, the unfolding of the reform, its vast development was traced as a result of the demands made for clear brain and steady nerve by modern locomotion, (swift trains, steamships, etc.); also as a result of life insurance studies; statistical research; physical culture; manual training; the scientific spirit; the growth of hygienic and psychic studies; and it was claimed that philanthropy in all its branches directly helps to educate the people in Temperance Reform. For philanthropy deals with the defective, dependent, and delinquent classes, all of whom become such more as the result of the drink habit and the liquor traffic, than from any other single cause.

Then the immense social evolution of the reform was passed in review; and the declaration cited of that distinguished European traveler, who on returning from America, was asked its leading characteristic, and replied, "The wineless dinner table." The relation of Civil Service and the Labor Reform to the temperance movement was brought out; also that of peace movements; Home and Foreign Missions. The ecclesiastical evolution was traced from the installation dinners with half tipsy clergy, to the declaration of the M. E. Church that only pure juice of the grape should be offered at the Sacramental table. In law the development was shown from absolute negation to emphatic affirmation, prohibition being affirmed by Constitutional Amendment in three states and in process of submission to the people in three more.

The latest evolutions of the century were political. The history of parties was but the history of great reforms when they had been lifted to the plane of law, law-makers and law enforcers. Prohibition is the highest essence of the modern spirit; it seeks a body that can authoritatively carry out its will. This it has found in a political movement which dedicates men to the proposition, "the saloon must go." Out of this party, under changed name, and widened platform, will come, as the final evolution of the century, woman's ballot, as a temperance measure, the necessary sequence of the party's logic and the military exigency of its policy.

The well-ordered Home is the only true miniature of a well-ordered State: The temperance reform cannot reach its largest and most beneficent development, while half the wisdom, more than half the purity, and nearly all the gentleness of Human Nature is unexpressed in the decisions of the ballot-box, the court room, and the hall of legislation. A party to unify the North and South against that liquor power which is the sworn domestic foe of both, is coming fast, to blot Mason and Dixon's line out of the heart as well as off the map, and give us not only a really re-united States, but "Two heads in council" as well as "two besides the hearth;" and as the sequel of all this, an outlawed liquor traffic and a protected Home.

Bartholdi's Statue of Liberty has a woman's form, and depicts his mother's face. It will be lifted to its pedestal before the close of our first temperance century and will symbolize Liberty according to Law.

Not like the brazen giant of Greek fame, With brawny limbs astride from land to land. Here at our sea-washed, sunset gates shall stand A mighty woman, with a torch whose flame Is the imprisoned lightning, and her name Mother of Exiles.

To what shall she welcome the exiles from less happy countries, with her calm, tender, motherly face, looking out toward the un-pitying sea in the centuries to come?

To a Republic based on the idea of protection for the Home; to a system of education that extinguishes Plutonian that it may light Promethian fires; to a gospel Country where Christ reigns not in form but in fact; and where the liquor traffic shall no more hurt or destroy in Redeemed America—the Holy Mountain of the Lord.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 8, 1885. REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

I ask not that for me the plan Of good and ill be set aside, But that the common lot of man Be nobly borne, and glorified.

The late session of the General Conference was, without doubt, the largest ever held. It was in some respects, also, one of the best. Our report published last week, long as it was, was by no means complete, for various reasons. We give this week some additional notes.

Our readers will be interested in the brief sketch of Dr. Rush, which we republish in another column. The Doctor's famous essay on the effects of the use of alcohol, published in 1785, is a wondrously clear and forcible treatment of that subject, and may well be celebrated as the beginning of the temperance reform.

In the General Conference prayer and conference meeting, 225 persons took some part. Of this number an unusually large proportion spoke of the joy they had experienced in the service of Christ since embracing and observing the Sabbath of the Lord. Their unanimous testimony was that the commandments of the Lord are not grievous, but that in keeping of them there is great reward.

THE RECORDER was mailed two days late last week, and probably will be one day behind time this week. Please charge this irregularity to the account of the general Conference and expect the RECORDER on time hereafter. Also the last Helping Hand was mailed when many welcome visitors were coming and going at the office, and there may have been made some mistakes. The Agent will be glad to correct them when notified of their existence.

A GLANCE at the figures will show how the work of our societies grew in the four years from 1881 to 1884 inclusive. In 1881, the Tract Society's receipts were \$2,004 31; in 1882, \$4,563 64; in 1883, \$7,846 56; in 1884, \$7,045 06. The receipts of the Missionary Society for the same years were, respectively, \$6,166 14, \$6,044 80, \$5,873 56, \$6,639 12. These figures give a total for the Tract Society, in the four years, of \$21,459 57, and for the Missionary Society of \$26,723 62; for both Societies, \$48,183 19. These sums, though not remarkably large, are more than double those of any similar period in the previous history of the Societies. They also represent a proportionately large amount of work actually done, for the expenses of "running" our societies are, at the minimum, nearly all the receipts going into actual work. It is not possible as yet to estimate the results of this labor and expenditure, but the fruits are ripening, some of which have already been gathered, giving promise of larger harvests in the near future.

In the natural succession of times or periods, the close of one marks the beginning of its successor. Time waits for no man. Familiar as we are with these things, we need to be often reminded of them. Our work is great and earnest, and we have none too much time in which to accomplish it. We have been, for some time past, looking forward to, and preparing for, our Anniversaries. They are past, and we need, perhaps, to be reminded that when that last session closed on Monday evening, September 28th, at 11 o'clock, then and there was not only finished the work of the old Conference year, but at the same time and place was ushered in the work of the new year. While it may be necessary to pause a moment to take breath, and look the work of another year squarely in the face, we ought not to relax our efforts in the least, but should take up the work of the new year at the point to which the old year has brought us, and so move on to higher and better achievements.

GENERAL CONFERENCE.

The statistical report of the Corresponding Secretary was incomplete, not that the Secretary failed to do his part, but because the churches had failed to give him the data for which he had asked. Last year's tables give 94 churches in the Conference. Of these only 65 reported themselves to the Corresponding Secretary, representing a total membership of 7,676. Twenty-nine churches are non-reporting. These 65 churches report a total increase of 344, and a total decrease of 246, leaving a net gain of 98. Of the additions 234 were by baptism, while the greater proportion of the decrease was by death. Five new churches with a total membership of 61 were admitted to the Conference making the total net gain as far as reported, 159.

SABBATH SCHOOLS.

The report of the Sabbath-school Board, gives the number of schools reporting as 63, about two thirds of the actual number, with 480 teachers, 4,907 scholars, and 369 officers. Two hundred and eighty-two scholars have confessed Christ by baptism during the year. The spirit of missions has largely increased among Sabbath-school scholars, which is a hopeful sign. Most of the schools reported are well supplied with our own Sabbath school publications, the Helping Hand, and Our Sabbath Visitor, which shows an appreciation of these publications, and a spirit of loyalty to our own work, which is truly encouraging.

THE WOMAN'S BOARD.

This Board made its first annual report showing that much work had been done by way of enlisting existing societies in concerted action for denominational work, and in organizing societies where none exist. Something over \$2,500 was reported as raised by the women of the denomination for denominational work. Some of this money was sent from the donors directly to the societies for whose benefit it was raised, and some of it has been forwarded to its destination through the Treasurer of this Board. All of it appears in the reports of the Treasurers of the Societies.

MINISTERIAL BUREAU.

The Chairman reports that three Churches have applied for pastors, five ministers have reported as desiring locations or changes and four recommendations have been made. So far as known, no engagements have resulted from the work of the Bureau.

MEMORIAL FUND.

There is a little over \$82,000 00 in the hands of the treasurer of this fund, the income from the greater part of which is devoted to educational objects. There are also several bequests and donations of property for the benefit of this fund, the value of which is not yet estimated.

THE STATE OF RELIGION.

The committee on the state of religion said that so far as reported the churches evince a steady purpose to maintain the cause of the Master and carry forward the work he has given them to still higher plains of endeavor. Evidently the spirit of progress, which is the spirit of God, is with the churches of our beloved Zion, and we have only to cherish that spirit and follow its leadings to reach results such as will be worthy of our high calling of God in Christ Jesus. It is a matter of deep regret that prompt and full reports could be had from all the Churches. But from reports received we have gathered much that is cause for thanksgiving and ground for great encouragement.

Communications.

VISITS TO THE SEPULCHRE.

The visits to the sepulchre are sometimes used to indicate the time of the resurrection. The object of one visit was to see the sepulchre. Matt. 28: 1. In two cases the object was to embalm the body. Mark 16: 1, Luke 24: 1. In the other case, (John 20: 1), no object is named. The question of the resurrection, and the time of it, did not draw the visitors there. Those who go to the newly made graves of loved ones, can well sympathize with Mary Magdalene, and the other Mary, when "late in the Sabbath," they went to see the sepulchre. The idea of the resurrection had no part in the object of this visit. This visit was made with the closing hour of the Sabbath. The time "in the end of the Sabbath," in the Revised version is called "late in the Sabbath." The Greek word, *Opé*, here rendered by "in the end," and "late," is used only three times in the New Testament, Mark 13: 35, "Watch ye therefore, for ye know not when the master of the house cometh, *Opé*, at even, or at midnight, or at the cock crowing, or

at dawn in the morning. The *Opé* here definitely fixes the time as the first part of the night. It could not possibly be made to agree in time with *Opé* the morning. In Mark 11: 19, we have *Opé* *Opé* *Opé* "and when even was come." The connection shows that this was at the close of the day's labor, working in the city. Immediately Christ went out of the city. *Kai* *Opé* and in the morning follows the even described. *Opé* and *Opé* cannot possibly mean the same time here Matthew uses *Opé* *Opé* *Opé* to define the time of the visit. A translation that fixes any other time than "late in," or "in the end of the Sabbath" does violence to the inspired text.

In Mark's account of the visit, he uses *Kai* *Opé* *Opé*, "very early in the morning." This could not agree in time with Matthew's time. It is absolute "very early in the morning," and to make it more definite he says, *anateilantos tou hliou*, at the rising of the sun. No just translation or interpretation can possibly make this time agree with Matthew's time. One was at the beginning, and the other at the ending of the night.

Luke uses *Opé* *Opé*, very early in the morning. The revised version translates "at early dawn." This is a literal translation of *Opé*, and defines the time minutely. Mark describes a visit at sunrise. Luke describes one at early dawn. The times are not the same.

John uses the language *Opé* *Opé* *Opé* *Opé*, early, "when it was yet dark." To this Revised Version agrees. This is a different time from either of the others and refers to a different visit.

We thus have four distinct terms named that are definite, and can not be made to mean the same time or any other than the specific time the language defines. These times are "In the end of the Sabbath," "while it was dark," the next morning, and "at early dawn," and at "sunrise." The event is specific. The impression made in the translation is as specific. So it is with our own minds. The recitation hours in college are no more specific. The Greek professor, whose hour for Greek New Testament is 10.30, will mark as absent the student who comes at 11.15. There are obvious reasons for this difference. Mary Magdalene and the other Mary full of interest for their buried Master in the closing hour of the Sabbath walked out to see his grave. The impressions of that visit were so strong that Mary Magdalene went alone the next morning, while it was yet dark. She saw the empty sepulchre, and said, as she supposed, to the gardener, "Sir, if you have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Mary. She turned herself and saith unto him, Rabboni." There was a mutual recognition. Soon after this the women from Galilee, (Luke 23: 55, 56, and 24: 1) at early dawn came, bringing the spices they had prepared, another party of women came at sunrise with the spices they had bought. Luke's party prepared their spices and came at sunrise. Joanna was with Luke's party; Salome was with Mark's party; Mary Magdalene was with the other Mary, in the end of the Sabbath; she went alone before light the next morning, and was there when the other two parties came, and also ran and called Peter and John.

The inspired writers were specific in the time, and persons and objects of the visits they describe because they wrote as inspired. We can mix and confuse them by carelessness, having only human inspiration to guide us. Let God be true if we are all liars. At the visit in the end of the Sabbath, as the three days and three nights of Jesus' prediction were closing, there was a great earthquake, the angel of the Lord whose countenance was like lightning, and his raiment white as snow, descended from heaven and came and rolled back the stone, and sat upon it. For fear of him, the spies set to watch till the "after three days" of Jesus had transpired, shook and became as dead men. These events are not named by either of the other evangelists for the good reason that they describe other visits and not this. After these divinely grand scenes had transpired, when the sepulchre was freed from the great stone that kept it closed, the angel said to the women, "Fear not ye for I know that ye seek Jesus which was crucified. He is not here, for he is risen as he said." This announcement was not made to Mary Magdalene while it was dark the next morning when she came alone. She had not heard it the night before. But it was told to the parties that came still later the next morning. An angelic announcement, He

"is risen," settled the great question. The sepulchre was empty. He was not stolen out by his disciples. The spies were scared to death, but the women whose love brought them to the place were forbidden to fear, and were told he is risen. Their joy knew no bounds. Mary Magdalene loved much for she had been forgiven much. The dark hour of the night found her at her Master's grave. Her love was greater than her fear alone in the graveyard, and that love was rewarded with the first sight of her risen Lord, when she heard his well-known voice call her name, *Mary*. She saw him, she heard his voice, she showed most love, she heard his first word, it was her name.

A clear knowledge of the truth and an unflinching faith in it, has no need of any effort to harmonize the Scriptures. Each inspired writer tells his own story in his own way and all these blended together need no classic Greek for their interpretation, nor any loose or forced definitions. If a part of a thing is equal to the whole—a part of a Christian is a whole Christian; partly saved is all saved; part of the way to heaven is in heaven. All that may seem indefinite must be interpreted in agreement with what is specific. The time of the visits to the sepulchre are each specific and clear, and critically will not admit of any change, and need none. HELLENIST.

OUR SABBATH VISITOR.

In order that the churches and Sabbath-schools may more fully realize the importance of earnest efforts to extend the subscription list of *Our Sabbath Visitor*, the writer would remind them of a few facts which they already know, and call attention to some facts which they may not know, as yet.

1. It will be remembered that four years ago, Bro. E. S. Bliss and wife agreed to place in the hands of the Memorial Board the proceeds of certain oil lands to create a fund to be used for the establishment and publication of a weekly Sabbath-school paper, on certain conditions; with the provision that the cost of publishing the paper for the first two years, beyond what subscriptions to the paper should bring in, should be paid out of the fund donated, but after two years only the income from that fund should be used.

2. According to the report of the Sabbath School Board, in 1884 the fund to be invested, after the expenses of the first two years had been paid, amounted to \$7,716 91; and according to the statement of Bro. Bliss that fund has since been increased about \$600, making the permanent fund at the present time a little over \$8,000.

3. It appears that the income from the permanent fund and receipts from subscribers have not been sufficient to pay the expenses of the paper, and that since the opening of the third volume a debt of a little more than \$600 has been incurred.

4. The Tract Society in lending its name to the publication did not assume any financial responsibility for the paper, and Bro. Bliss, in order to continue it until the session of Conference, became personally responsible for its expenses up to that time.

5. It is estimated that according to the present cost of publishing the paper, the income from the fund and the subscriptions, will fall short of supporting the paper in the future about \$300 a year.

6. Nothing less than a first-class weekly Sabbath-school paper can fulfil the conditions of the bequest, and claim its income.

In view of these facts, the question which the Conference had to meet at its late session was, how the paper is to be saved.

Bro. Bliss and wife came to the rescue with the following proposition, in substance: They will publish the paper under the editorial management of the Sabbath School Board, paying the entire expense beyond what the subscriptions bring in, if the denomination will raise a fund to pay the present indebtedness of about \$600, and not suffer the subscription list to decrease, but bring it up to 2,000 if possible; and they agree that when shall they cease so to publish the paper, they will place in the hands of the Memorial Board a fund, which invested at 6 per cent interest, will be sufficient to continue the support of the paper at the rate of cost for the year preceding the transfer of the paper to other hands, if the fund necessary shall not exceed \$10,000, provided this proposition shall be accepted in place of the former agreement now in the hands of the Memorial Board.

The Conference accepted this generous proposition of Bro. and Sister Bliss. In fact, there seemed to be no other way to avail ourselves further of the use of the fund previously donated, and have a Sabbath school paper of the character of *Our Sabbath Visitor*.

Now then, will not the churches and

schools of the denomination come to the rescue, and quickly raise the \$600 necessary to pay the present indebtedness, and endeavor to increase the subscription list from the present number of 1,740 to 2,000 copies, and so save our paper. C. A. B.

OBITUARY.

PRUDENCE COVEY CLEVELAND, wife of Asher M. Babcock, died in Westley, R. I., September 17th, 1885, from cancerous affection of the liver, aged 74 years, 2 months and 11 days. Mrs. Babcock was the daughter of Elihu and Prudence Cleveland and was born in Burlington, Ct., July 6th, 1811. She became the second wife of Mr. Babcock, October 12th 1847 and came into the charge and care of five children, one of whom was George H. Babcock, so well known to our people. By her amiable disposition, sweet Christian spirit and example, she won the confidence and affection of these children, and they loved and respected her as they would an own mother. The influence and molding power of their noble step-mother are seen to-day in their lives.

She had but one child, a son who to her dying hour was the object of a fond mother's love and devotion. His wife was a most devoted daughter-in-law and ministered to her mother in her painful sickness with a devotion and faithfulness seldom equaled. The bond of love and confidence between the two was remarkable. Sister Babcock was born and brought up a Sabbath-keeper. When about 17 years old she became a subject of saving grace, was baptized by Eld. William B. Maxson and joined the First Brookfield Church. She was afterwards a member of the Adams Centre Church and when she came to Westley to live she changed her membership to the Pawcatuck Church of which she was a greatly esteemed member at her death. In her home, Mrs. Babcock was an affectionate wife, a devoted mother, cheerful and even in disposition, and in the friction of every day life and trials she ever manifested a sweet Christian temper and character. She was a praying mother, taught her children to pray and prayed with and for them. Though she be dead, those prayers live.

During her sickness she suffered greatly, but there was not a murmur, and such patience and serene composure under it all is seldom witnessed. She had an unwavering trust in her Lord and in all his ways, and waited patiently his coming. Her Christian faith and equipoise, her spiritual graces, and her triumphant death through Jesus Christ are indisputable evidences to those left behind of the reality of the Christian religion, and the infinite worth of Christ to the soul in life and in death. May her death-bed counsels and prayers, instructions and exhortations bring forth much precious fruit for her Master. She loved all Christians, her chosen people and was loyal to their cause. Of a large group of mourners, there should be especially remembered, an aged pilgrim in declining health, almost at the end of his earthly career, who deeply feels the loss of the companion of his old age, sitting in loneliness because of a home broken up by death. May he have the sympathy and prayers of his friends, neighbors and brethren. May the church which has been called so frequently of late to bury valuable members be lead by her loss to greater consecration to Christ and greater activity in saving the lost. O. U. W.

TRACT SOCIETY.

Table with columns for names and amounts. Includes entries like O. Eugene Larkin, Deerfield, Wis., to make him L. M. \$10 00; Woman's Auxiliary Tract Society, Plainfield, N. J., 19 50; Members of Church, Lost Creek, W. Va., 80 00; Woman's Missionary Aid Society, Brookfield, N. Y., 11 00; Second Brookfield Church, 26 81; Church, Milton Junction, Wis., 11 90; Members of Church, Milton, Wis., 12 50; Mrs. J. Ordway, Chicago, Ill., 10 00; Mrs. Hannah Lippincott, Jackson Centre, O., 1 25; David Babcock, 50 00; Amy Babcock, 50 00; Curtis Lippincott, 1 60; D. Hughes, 1 20; A. R. Davis, 1 00; M. C. Lippincott, Collection Church, 2 70; J. S. Van Horn, 1 00; Mrs. J. L. Huffman, 2 00; Mrs. F. A. McBarney, 2 00; J. A. Hughes, 50 00; C. L. Polan, 50 00; Otho Davis, 25 00; F. A. Polan, 2 80; James Ford, West Union, W. Va., 2 50; S. A. Ford, 1 00; Ernest O. Ford, 1 00; Lillie M. Ford, 1 00; Emma L. Ford, 1 00; Talitha W. Ford, 2 00; A. McLeary, Walworth, Wis., 1 00; Mrs. C. Heritage, 1 00; N. J. Beard, 1 00; E. D. Coon, Utica, Wis., 2 65; Book sales, \$5 40, \$5 10, 10 50; A. Friend, West Edmiston, N. Y., 5 00; Burzila Rand lph, N. W. Market, N. J., 5 00; Mrs. Anna J. Stillman, Leonardsville, N. Y., 5 00; Miss M. J. Stillman, 5 00.

Table listing names and amounts for obituary and other contributions. Includes Church, Nile, \$10.00; Income from gift of Deless C. E. Pope, Treasurer, \$10.00; Church, Greenmanville Conn., \$10.00; Ladies' Aid Society, Utica, Wis., \$10.00; Mrs. L. E. Spencer, Suffield, Ct., \$10.00; Eliza Perry, New London, N. Y., \$10.00; Church, West Edmiston, N. Y., \$10.00; Mr. and Mrs. Wm. Wilson, Norwich, \$10.00; Miss A. F. Barber, \$10.00; Miss Eliza Bliss, Independence, \$10.00; Mrs. G. W. Gardner, Adams Centre, \$10.00; Church, Deftly, \$10.00; First Alfred Church, \$10.00; Church, East Creek, W. Va., \$10.00; Church, Marlboro, N. J., \$10.00; Bequest, Mrs. M. J. L. Benjumi, \$10.00; Y., \$10.00; Sabbath-school, Scott, to contribute to be named, \$10.00; Sabbath-school, Scott, \$10.00; A. Friend, Utica, Wis., \$10.00; Caroline H. Chamberlain, Hebron, \$10.00; Collection at Annual Session, Alfred Centre, \$10.00; Fattie M. Randolph, Salem, W. Va., \$10.00; Effie Randolph, \$10.00; Cecelia Randolph, \$10.00; F. M. Wizer, \$10.00; A. B. Childers, \$10.00; O. M. Randolph, \$10.00; L. B. Davis, \$10.00; E. B. Randolph, \$10.00; W. B. Davis, \$10.00; George Ford, \$10.00; Virginia Davis, \$10.00; Mrs. Emma Davis, New Milton, \$10.00; Elsie F. Randolph, \$10.00; Mrs. Emily V. Davis, \$10.00; Miss Lilly F. Davis, \$10.00; J. E. Weibuller, Berea, \$10.00; George W. Brisey, \$10.00; Ladies' Auxiliary Society, \$10.00; N. Y., \$10.00; Samuel Henderson, New Market, \$10.00; Henry Maxson, Walworth, Wis., \$10.00; Miss Jennie Maxson, \$10.00; Mrs. I. Butterfield, \$10.00; Lora Akers, Jackson, Ohio, \$10.00; Nortonville Church, Kan., \$10.00; From Milton Junction, \$10.00; A. Friend, \$10.00; Names of donors not received, \$10.00.

E. & O. E. PLAINFIELD, N. J., Oct. 1, 1885.

MISSIONARY SOCIETY.

Table listing names and amounts for missionary society. Includes Second Brookfield Sabbath school, \$10.00; Ladies' Aid Society, Adams Centre, \$10.00; D. C. Burdick and wife, N. Y., \$10.00; Kan., Jewish Mission, \$10.00; Receipts per Geo. J. Cradall, \$10.00; Collection, North Lough Church, \$10.00; Receipts per C. J. Sisdall, \$10.00; Collection, Alden, Minn., G. F., \$10.00; Burnett county, Wis., \$10.00; G. F., \$10.00; Receipts per W. K. Johnson, \$10.00; Second Westley Church, G. F., \$10.00; Miss Susie M. Burdick, Treasurer of Woman's Executive Board from Northwestern Association for American Sabbath Tract Society, \$10.00; For Missionary Society, G. F., \$10.00; For Missionary Society, M. M., \$10.00; Receipts per Andrew Carlson, \$10.00; Imanti Church Sewing Society, \$10.00; Mrs. L. E. Spencer, Suffield, Ct., \$10.00; M. S., \$10.00; Nortonville Church, G. F., \$10.00; Receipts per H. P. Burdick, G. F., \$10.00; Receipts per J. W. Morton, \$10.00; H. B. Babcock, Berlin, G. F., \$10.00; A. M. Wells, \$10.00; Mrs. A. Tracy Lewis, \$10.00; John Gilbert, \$10.00; Mrs. B. F. Saxton, \$10.00; Des. D. Ticknor, \$10.00; W. D. Ticknor, Princeton, \$10.00; Collection at Walworth, \$10.00; Contributed by self, \$10.00; Receipts per S. D. Davis, G. F., \$10.00; M. S., \$10.00; James F. Shaw, \$10.00; Mrs. H. W. Palmier, New London, \$10.00; Y. G. F., \$10.00; Dea Ira P. Green, New London, \$10.00; G. F., \$10.00; H. P. Green, New London, N. Y., \$10.00; Scott Mission Band, Hol. M., \$10.00; The Lord's Truth, G. F., \$10.00; Women's Missionary and Benevolent Society, (Potter street Branch), Wis., M. M., \$10.00; Receipts per F. F. Johnson, \$10.00; W. A. Chancy and wife, G. F., \$10.00; J. M. Spain, \$10.00; James Lowery, \$10.00; R. F. Easumunger and wife, \$10.00; H. Lewis and wife, \$10.00; H. Lewis and wife, \$10.00; Mrs. Eliza Johnson, \$10.00; M. B. Kelly, Jr., and wife, \$10.00; Miss K. Grace, \$10.00; Matthew Bracewell, \$10.00; Rev. L. A. Platts, Alfred Centre, \$10.00; Miss M. J. Stillman, Leonardsville, \$10.00; G. F., \$10.00; S. D. B. Church, Nile, N. Y., \$10.00; Ladies' Missionary Society, Nile, \$10.00; N. Y. G. F., \$10.00; Woman's Missionary Society, \$10.00; W. Va., C. M., \$10.00; Greenmanville Church, G. F., \$10.00; Miss Mary A. Rogers, Watertown, \$10.00; to make life members of M. B. Powers and Mrs. Frances G. Powers, \$10.00; Rockville Church, G. F., \$10.00; Mrs. Luinda Cranall, Brookfield, \$10.00; Mrs. Orrilla Crane, \$10.00; Miss Lois Babcock, \$10.00; De Ruyter Church, G. F., \$10.00; Mr. and Mrs. William Wilson, \$10.00; N. Y. G. F., \$10.00; Mrs. F. A. Lewis, Norwich, N. Y., \$10.00; G. F., \$10.00; Miss A. F. Barber, Norwich, N. Y., \$10.00; G. F., \$10.00; Second Brookfield Sabbath school, \$10.00; M. Heers, Shiloh, N. J., Hol M., \$10.00; Adams Church, G. F., \$10.00; Mrs. Mary St. John, Leonardsville, \$10.00; Y. G. F., \$10.00; Mrs. A. B. Felton, West Edmiston, \$10.00; Y. G. F., \$10.00; Des. Phillip Burdick Clifford, \$10.00; Nile Sabbath school, one school, \$10.00; S. M. S., \$10.00; Little Geneva Sabbath school, \$10.00; Marlboro Church, G. F., \$10.00; Mrs. Amos Studley, G. F., \$10.00; Mrs. Welcomes Clarke, G. F., \$10.00.

Selected Miscellany.

NO ROOM FOR JESUS.

O plodding life! crowded so full Of earthly toil and care!

O busy brain! by night and day Working with patience rare,

O throbbing heart! so quick to feel In others' woes a share;

O sinful heart! thus to debase The being God doth spare!

Let soon the bitter day shall come When vain will be thy prayer

SYMPATHY WITH JOY.

BY REV. CHARLES F. DEEMS, D. D.

There is scarcely need of more homily or exhortation teaching us sympathy with sorrow, and inciting us thereunto.

Last week it was flashed upon me that I did not sympathize enough with the world's joys. It came thus. I had been rebuking myself for not feeling enough perhaps for some particular case.

So I fled to Ruth. You do not know who Ruth is? Well, that does not matter so long as I know.

"True, O King," said Ruth, "but your defect is a want of sympathy with the pleasures and joys of others.

Each room contained a straw-colored cottage bedstead, an old-fashioned low bureau or chest of drawers, flat on top and but little higher than an ordinary table.

You see, when Ruth talks after that fashion, naturally I become serious.

way in an operation. After a pause she proceeded: "Moreover, you are a Christian preacher. You have been unduly complimented for the pains you take in reading the sacred Scriptures.

I think Ruth felt relieved, but I didn't. The last little bit had its force in the fact that she had heard me deplore the dreadful manner in which the superb ritual of the Church of England is usually rendered by its clergy.

Now, reader, let us have a little friendly chat. In this particular are you not as bad as I am? Are we both not much more sympathetic with sorrows than with joys,

Perhaps the secret is in that fact. So many letters come to me asking me to secure gifts or loans, giving pitiful accounts of oppressive loads the family are carrying,

FURNISHING THEIR OWN ROOM.

BY RUTH ROBERTSON.

I have read many inquiries of late of how to prettily and cheaply furnish a sleeping room. Perhaps some girl readers of the Star would be interested to know how two girl friends of mine furnished their rooms this Summer.

The rooms are on the second floor, one in the west end of the house, small rooms with sloping roofs, and two windows each room.

Certainly they were plain, bare rooms, and it was rather discouraging to undertake to make them pretty with only a few dollars.

First, the room must be cleaned. (I forgot to state the rooms were nicely painted in white.) Mattress slip, bed flounce and curtains washed and put on the grass to whiten, mattress and pillows put out doors for a week.

white lead; a little vermilion; a small quantity of Prussian blue; a pint of spirits of turpentine; a pint of varnish; four yards of white oil cloth, one piece marbled with pink the other with blue; twenty-four yards of cheap white lace; a few furniture tacks, and their shopping was completed.

This is the way they proceeded. First, they moved stand, bureau and bedstead into an unused open chamber and there painted them a light blue, leaving them to dry while the rest of the work was being done.

While the varnished things were drying, they made of the netting long, full curtains with wide hems and standing ruffle headings. They begged some old sheets of their mother, and on one spread a thin layer of batting, placing a covering of blue netting over it and tacking with white, like an ordinary bed puff, trimming the front edge and foot with the lace.

They next attacked May's room, using pink instead of blue. Now we will suppose them all finished except chairs, and here they had to have help. They had some barrels sawed into chair forms some seats fixed in and after padding with old quilts, they covered two with white bleached cotton, one with the pink cambric and one with blue.

Behold! Instead of bare white walls we see a tinted paper strewn with the bluest of blue bells. Instead of a bare floor, we see something unusual in the way of carpets, squares of dark blue alternate with squares of a much lighter shade, and on each dark square is a white bell flower, and on each light one a blue bell.

We will now look at May's room. Imagine an exact counterpart of the one we have been looking at, done in pink instead of blue, with this difference in paper and carpet; wall paper of a delicate pink with white moss rose buds scattered carelessly over it.

BED-TIME.

"Come, little one, 'tis time to go," she said. "Come, mamma's darling, little sleepy head." Her p'nythings dropped unheeded on the floor From outstretched hands. Her bab, toil was o'er.

THE OLD MAN OF DARTMOOR.

There was an old man of Dartmoor who for many years obtained his livelihood by looking after the cattle distributed over those wild moorland hills. At last, through infirmity and old age, and the constant and unusual exposure to all kinds of weather, his sight entirely failed him, so that he had to seek an asylum in one of the West of England infirmaries, to end his brief remaining days.

of John, when she reached the seventh verse, "And the blood of Jesus Christ his Son cleanseth us from all sin," the old man raised himself and stopped the little girl, saying with all earnestness:

"Is that here, my dear?" "Yes, grands."

"Then read it to me again: I never heard the like before."

"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?" "Yes, quite sure."

"Then take my hand and lay my finger on the passage, for I should like to feel it."

"Now read it to me again."

"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?" "Yes, quite sure."

"Then if any one should ask how I died, tell them I died in the faith of these words: 'And the blood of Jesus Christ his Son cleanseth us from all sin.'"

And with that the man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of Him whose "blood cleanseth us from all sin."

A BEAUTIFUL INCIDENT.

A poor Arab traveling in the desert met with a spring of clear, sweet, sparkling water. Used as he was only to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself!

The poor man traveled a long way before he reached the presence of his sovereign and laid his humble offering at his feet. The caliph did not despise the little gift, brought to him with so much trouble.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained his conduct: "During the travels of the Arab," said he, "the water in his leathern bottle became impure and distasteful; but it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it he would not have concealed his disgust; and, therefore, I forbade you to touch the draught, lest the heart of the poor man should have been wounded."

ASK THE IMPORTANT QUESTION.

Rev. Harlan Page once went into his Sunday-school to inquire into the spiritual condition of his teachers. Coming to one of the young men with the roll-book in his hand, he said, "Shall I put you down as having hope in Christ?" "No," was the answer. "Then," said the good man, tenderly, "I will put you down as having no hope."

A VOICE IN THE AIR.

A True Incident.

BY MRS. ANNIE A. PRESTON.

"There is one thing about it," said George Logan as he went out into the world to earn his own living, "I am not going to church or to Sabbath-school wherever I may be."

The lad's home had for years been in a large city, where he had lived with an uncle, his parents being dead, and this relative evidently felt that in keeping the boy in the Sabbath-school his whole duty to him was being fulfilled.

"No one but yourself just now, I admit," said the good woman, "you cannot tell what harm may work out of your disregard of sacred time in the future. I hold that no one can break one of the ten commandments with impunity."

George laughed, stuffed his lunch of doughnuts and cheese into his pocket and walked away.

Sabbath after Sabbath he did the same thing, seeming to find delight in the wilderness of the fields and forests, and in his own perfect freedom.

At last, one sweet, June Sabbath morning, as he was climbing a steep hill from the summit of which a fine view was obtained, he seemed to hear a voice speaking to him. It came upon him suddenly and said:

"You had better be in church!" The boy looked around; he was entirely alone on the great pasture side. He used to say afterwards that it was like a voice in the air speaking aloud to him. He was startled at first, and then said aloud:

"My time is my own, I suppose. I may do with it as I please."

"Sabbath is God's time," said the voice. "He reserved it to himself from the beginning. You had better be in church."

The lad was frightened now, and turning, he ran down the hill and into the shade of a thick wood. He crowded under the great, dark hemlocks to a thicket from which the light of day was almost shut out. Here it seemed as if all the religious teaching of his boyhood rushed upon him with bewildering force. Half forgotten chapters of committed Scripture lessons, the words of precious hymn, and at last a prayer that his mother used to repeat over him when he was almost a baby. It was packed away in his brain. Other matters had kept it hidden. He never had recalled it before; he had no idea it was there. He remembered that his mother used to kneel with him; now he heard the prayer as if anew. "Oh, Lord, let my little boy grow up to love thee, to love thy house, and thy way and thy work, and thus to make an earnest Christian man."

"Yes, that was the prayer," he said aloud, "and she prayed so long and so earnestly, and so faithfully her prayers must be answered. Oh, Father in heaven, who heard my mother's prayers, help me now as I pray for myself, and there in the deep, lonely wood he prayed, until the assurance came that his sins were forgiven."

He then went back to the farm-house, and making himself ready, went to the church, arriving in time for Sabbath-school, and astonished Mrs. Manners by taking his place decorously with her class of boys.

He related his experience in the prayer-meeting that evening, and when some one arose to explain away the marvel of "a voice in the air," the pastor interposed. "It was the way the tender Shepherd took to call back his own," he said. "The mother's prayer had not been answered. God had passed his word. We each have a different experience. The more spiritual-minded we become, the less ready we are to explain the non-explainable." George Logan united with the church; he grew to love the Lord and his house, his way and his day, and his work, and now, as a faithful, earnest Christian man, if he has any special department of work it is in setting forth to all classes the beauty and sublimity of our obligation as children of the Heavenly King to obey his beneficent decree: "Thou shalt remember the Sabbath-day to keep it holy."—Standard.

HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vain ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you mothers, rear your sons so that your homes are associated with the suppression of natural instincts, you will be sure to throw them into the society that in any measure can supply the need of their hearts. They will not go to the public house, at first, for love of liquor; they go for the animated and hilarious companionship they find there, which they find does so much to repress the disturbing restlessness in their hearts. See to it, then, that their homes compete with public places in their attractiveness. Open your blinds by day, and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable barkeepers if your sons miscarry. Believe it possible that with exertion and right means, a mother may have more control of the destiny of her boys than any other influence whatever.—Christian Secretary.

WHEN Mr. McCall began his now famous work in Paris he knew just two sentences of French. They were, "God loves you," and "I love you." In them is found the key to the note-worthy fact that at present in more than thirty halls of Paris the gospel is proclaimed every evening in the week, and in France 800,000 people are brought under Protestant Christian instruction.

Popular Science

ANCIENT DENTISTRY.—Of Cometo, in Tuscany, von discovered a skull containing teeth of animals, and were natural neighbors by means of the tomb from which this was said to date back to a century before the Christian era.

THE FIREBAMP AND EXP. experiments carried on by mission for the scientific it is found that the most takes place when there are 100 of firebamp, and that in the explosion diminish in the mixture is below 7 parts simply burns with its flame. The singing noise mines is ascribed to the many minute cavities, while some places in vast quantities by its use for illuminating Science.

ZINC IN PLANTS.—The in plants has been repeated not only in such as grow zinc ores, but also, though traces, in plants where no traced in the soil. From experiments the author found action of zinc sulphate more considerable than in In solutions of 1 mg. zinc per vegetated undisturbed, which per liter all perished. One kind died more rapidly than Insoluble compounds of zinc such as zinc oxide, sulphate have no perceptible action on plants seen the destruction of the chlorophyll. Baumann.

LIFETIME OF ANIMALS.—from forty to fifty years; from twenty-five to thirty; twenty; sheep, eight or twelve to fourteen. Concepts of non-domesticated animals isolated facts are known. and believe that the life of a phant is about three hundred years being recorded of these lived for 130 years in captivity at an unknown age estimator to live to the age years. Some reptiles are an instance being furnished which was confined in 1631 until 1733, when he perished. Birds sometimes reach a eagle and the swan having live one hundred years. of fishes is remarkable. The known to live two hundred trout, fifty years; and the years; while Gesner, a Swiss relates that a pike caught in recording the capture of the hundred and sixty-seven years sects are very short-lived, using the term of existence in months. Some even perish hours after emerging from a die upon the very day of new life. As a general rule, plied too closely, larger live longer than smaller.

POISONS AND ANTIDOTES its preparations deserve the greater number of poisons due to their action. Although of opium poisoning they are mostly ushered in listlessness and drowsiness, stupor, lapsing slowly into comatose. Opium poisoning is often occasioned by the use of "sleeping draughts" and in cases of opium poisoning use of an emetic (a tablespoon mixed with tepid water) has The head and face should water until the stupor is past. The patient should not be sleep, but should be kept motion. A cup of strong to be given to him on his must not omit to notice paper, which at times has a ployment of copper vessels to poses, which never should any household. The first copper poisoning are sudden gripping pains, aggravated by accompanied by sickness and sallow aspect of countenance to Ryan, the white of egg, dose for poisonous preparation. Lead poisoning is usually drinking water which has time in leaden pipes, or by in which some preparation Goulard water taken by mis poisoning. Lead colic is symptoms, which is relieved Paralysis of the limbs is marked indication. Sulphur has been recommended as dram of sulphate of magnesia dilute sulphuric acid and tincture of hyocycamus in fuls of camphor water until the bowels are relieved thrice daily for five days, which some consider the under these circumstances.

Popular Science.

ANCIENT DENTISTRY.—In the museum of Cometo, in Tuscany, von Martner recently discovered a skull containing false teeth.

THE FIREDAMP AND EXPLOSIONS.—From experiments carried on by the French commission for the scientific study of firedamp, it is found that the most violent explosion takes place when there are 13 parts of air to 100 of firedamp, and that above or below this the explosion diminishes in violence.

ZINC IN PLANTS.—The presence of zinc in plants has been repeatedly observed, and not only in such as grow near deposits of zinc ores, but also, though in minute quantities, in plants where no zinc could be traced in the soil.

LIFETIME OF ANIMALS.—Animals live from forty to fifty years; horses average from twenty-five to thirty; oxen, about twenty; sheep, eight or nine; and dogs, twelve to fourteen.

HOW TO SAVE BOYS.—Who have sons to rear, and dread paralyzing influences of bad associates to understand the nature of manhood. It is excessively restless.

POISONS AND ANTIDOTES.—Opium and its preparations deserve especial notice, as the greater number of poisoning cases are due to their action. Although the symptoms of opium poisoning greatly vary, yet they are mostly ushered in by giddiness, listlessness and drowsiness.

Mr. McCall began his now famous series he knew just two sentences of "It was," "God loves you," and "ou." In them is found the key to the worthy fact that at present in more than 100,000 people are brought under Christian instruction.

INSOMNIA.

The cure of sleeplessness depends upon the cause; how various the causes are we have seen. I will not enumerate the devices for procuring slumber in the ordinary healthy; they are numerous, but none of them have any general application.

And lastly, here is a bit of philosophy written by a wise man and physician, Dr. Frank Hamilton. Let me hope that at least one of my readers, if only one, will be wise enough to profit by its wisdom.

THE MASKED DANCERS.

A nobleman gave a grand supper to a few guests. While they sat at the table two masked personages came into the room. They were not larger than children five or six years of age, and represented a lady and gentleman of high rank.

The lady was dressed in yellow silk, with silver spangles, and had a neat little hat with plumes on her head, and a fan in the hand.

On old officer who sat at the table took an apple and threw it between the gay dancers. Suddenly the little lord and lady rushed for the apple, quarrelled as if they were mad, tore off their mask and head-gear and instead of the skillful children, appeared a pair of apes.

They looked like children but were really monkeys. As soon as the apple was thrown to them they showed what they were, by trying to seize it.

FIRST POSTAGE STAMPS.

Thirty-eight years ago the first postage stamps were used in the United States. For 175 years postage had been collected entirely in money, and in all cases prepayment was optional.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First. Argument. Part Second, History. 16mo. 205 pp. Fine Cloth, \$1.25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically.

for the day, an old gentleman called to see Mr. Johnson on business. The gentleman was the Hon. Henry Shaw, a New Yorker. Sheets of the stamps were laid before the Postmaster General, who, after receiving from them, handed them to his visitor to inspect.

A WORTHY EXAMPLE.

The following is told as a true incident: Most of the waiters of the States are colored college students from Howard University, Washington.

The other day at dinner Professor Henry, of Harvard College, was scanning a line of Virgil's hexameter to illustrate the meter to a rich business friend who had not read the Classics.

"Longfellow's Evangeline and Virgil's epic," said the professor, "were written in the same hexameter. Now, the first line of Virgil's stannid like this: Arma virumque—

"Yes, sir," said the black man. They are 'Arma, Virumque cano, Troje qui primus ab oris.

"How is this?" exclaimed the business millionaire, "where did you learn your Latin?"

"At college, sir," said the waiter. When the rich man found out all the poor negro's acquisitions and ambition and poverty, he asked him how much it cost him a year at Howard University.

"It costs me \$130 a year, and I've got three years to go."

"Well, here," he said, "are \$500—you can keep the change, and when you get through come and see Nathan Ruggles, in Dodge City, Kansas."

A little while after this, when the poor negro student was telling the other colored people about it, the tears came into their eyes. "Now," he said, "I can study without being hungry. God bless Nathaniel Ruggles," he said, showing them the real money. "God bless the whitest man in Saratoga."—Christian Union.

In the Micronesian Mission, for instance, the converts at the first outnumber those in China more than ten to one. Yet, in view of the coming generations, it may well be questioned whether labors for the slow-moving, but persistent, Chinese will not tell more upon the progress of the Kingdom of God than will work in Micronesia, where the fruit is speedily gathered.

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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. Jechon's false zeal. 2 Kings 18: 15-31.
Oct. 24. The Temple repaired. 2 Kings 18: 1-15.
Oct. 31. Death of Elisha. 2 Kings 13: 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 sinfull nation. Isaiah 1: 1-18.
Dec. 12. The suffering Saviour. Isaiah 53: 1-12.
Dec. 19. The gracious invitation. Isaiah 55: 1-11.
Dec. 26. Quarterly Review.

LESSON III.—JEHU'S FALSE ZEAL.

BY REV. T. E. WILLIAMS, D. D. For Sabbath-day, Oct. 17.

SCRIPTURE LESSON.—2 Kings 10: 15-31.

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, is thine heart right, as my heart is with thy heart? And Jehonadab answered, it is, if it give me thine hand. And he gave him his hand; and he took him up into him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot. And when he came to Samaria, he smote all that remained unto Ahab in Samaria; till he had destroyed him, according to the word of the Lord, which he spake to Elisha. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his worshippers, and all his priests: let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal. And Jehu said, Sanctify a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was filled from one end to another. And he said unto them, Let us adore Baal; and he brought them forth vestments of Baal. And they went in to offer sacrifices and burnt offerings. Now Jehu had appointed him fourscore men without, and said, If any of the men whom I bring into your hands escape, he that catcheth him, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt offering that Jehu cried to the guards and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captain cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. And they broke down the pillar of Baal, and broke down the house of Baal, and made it a draught-house unto this day. Thus Jehu destroyed Baal out of Israel. Now Herbeil, from the sons of Jeroboam the son of Nebat, wherewith he made Israel to sin, Jehu did not forget after them; for all the golden calves that were in Bethel, and that were in Dan, and the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord, the God of Israel; with all his heart he departed not from the sins of Jeroboam, wherewith he made Israel to sin.

GOLDEN TEXT.—"Blessed is the man that walketh not in the counsel of the ungodly."—Ps. 1: 1.

OUTLINE.

- I. Meeting Jehonadab. v. 15.
II. Showing his zeal. a. By slaying Ahab's house at Samaria. v. 16, 17. b. By slaying the worshippers of Baal. v. 18-25. c. By destroying the house and pillars of Baal. v. 26-28.
III. Jehu's good and bad deeds. v. 29-31.

INTRODUCTION.

A time of revolutions and bloodshed follows our last lesson. See chapters 8, 9, and 10: 1-14. In Syria, Hazael kills his master, Benhadad II, and becomes king. In Judah, Ahaziah succeeds his father Jehoram. In Israel, Elisha sends a son of the prophet to anoint Jehu the general, king. Jehu slays Joram king of Israel, and Ahaziah king of Judah, who was visiting the king in Jezreel. Ahaziah's mother was Joram's sister and Ahab's daughter. Wicked Jezebel, at the command of Jehu, is destroyed by her own attendants. Seventy of Ahab's children were slain at Samaria. On his way hither, Jehu had met forty-two of Ahaziah's brethren and put them to death.

EXPLANATORY NOTES.

V. 15. Departed thence. From "the pit of the shearing house," where forty-two brethren of Ahaziah were slain; really brother's sons. 2 Chron. 22: 8, 9, and 21: 16; 23: 1. He lighted on. Came to; found. Coming to meet him. Perhaps to acknowledge his allegiance. Saluted him. Original "Blessed him." It is. My heart is with you in putting down idolatry. He gave him his hand. A pledge. Ezra 10: 19. Took him. Jehu was honored by his presence. V. 16. Come. . . . and see my zeal. Generally considered boasting (Prov. 27: 9); but hear Paul: 1 Cor. 15: 10; 2 Cor. 1: 12. V. 17. He smote all. Of Ahab's family. According to the word of the Lord. See 1 Kings 21: 13, 23, 24, 28, 29; 2 Kings 9: 30-37, and 10: 7; 19, 14. V. 18. Jehu shall serve him [Baal] much. If judged by the sacrifice made, but used to deceive and destroy his worshippers. V. 19. A great sacrifice. The lives of all his followers. To the intent that he might destroy. "The truth of God needs no man's lie." V. 20. Sanctify. Make solemn preparation for. V. 21. The house of Baal. Built in Samaria by Ahab (1 Kings 16: 32), supposed to be in imitation of the temple at Jerusalem. Was filled. Probably very large, including the court. V. 22. The vestry. Where garments were kept for the worshippers. Ezek. 42: 14. Vestments for all the worshippers. That the slayers may easily recognize them. V. 23. Jehu went, and Jehonadab. The latter doubtless gave his sanction in general. None of the servants of the Lord. Jehu gave them a fair chance to escape. V. 24. Fourscore men without. To guard against their escape. V. 25. As soon as he. Jehu represented as making the offering, perhaps, because he provided for and appointed it. Verse 24 says They went in to offer, etc. To the guard and to the captains. Possibly others besides the 80. The city. . . . of Baal. The temple itself, as distinguished from the court in which it stood, is considered the best explanation.

- V. 26. The pillars. Statues, all the little images.
V. 27. Pillar of Baal. Perhaps a large image of him. A draught house. A place of refuse and filth. Ezra 6: 11, Dan. 2: 5, and 3: 29.
V. 28. Destroyed Baal. His power was effectually broken.
V. 29. Jehu departed not. From the sin of worshiping the golden calves, to which he had been accustomed from his youth. 1 Kings 12: 26-33.
V. 30. All that was in mine heart. The Lord commends his well doing, and promises him the reward, that his children should sit on the throne of Israel to the fourth generation, which was literally fulfilled.
V. 31. Sins of Jeroboam. Concerning the idolatry of the golden calves.

DOCTRINES.

- 1. The wicked ofen seek the sanction of the good, and are comforted by their approval. v. 15.
2. God makes the wrath of men to praise him. Psa. 76: 10. v. 17.
3. Lies are often part truths, Jehu sacrificed the Baal followers, but he served golden calves which was much like idol worship. v. 18, 19.
4. The wicked excuse fraud if it is for a good purpose. v. 19-25.
5. To destroy one form of sin is not destroying all v. 29.
6. God rewards every act of obedience either in this life or in the next. v. 30. Matt. 10: 42.
7. Many are loud in denouncing a sin, that they may gain popularity, but at the same time are practicing one that is equally as bad. v. 31.

DUTIES.

- 1. To seek the companionship of the good v. 15.
2. To seek the approval of God rather than man v. 16.
3. Not to do evil that good may come. Rom. 3: 8. v. 18.
4. To keep all the commandments of God. v. 29, 31. James 2: 10.

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 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

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

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

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 Call'ops, Ia., Thursday evening, and also at Alcaster, Dakota. PETER RING.

REGULAR meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in the Seventh day Baptist parsonage, Westery, R. I., October 14, 1885, commencing at 9:30 o'clock, A. M. O. U. WHITFORD, Recording Secretary.

QUARTERLY MEETING.—The next Quarterly Meeting of the Independence Seventh-day Baptist Church will commence on Sixth-day, October 16th, at 2 o'clock P. M., and continue through the Sabbath following. Every member of the Church, whether resident or non-resident, is earnestly requested to report, either in person or by letter to the Covenant Meeting on Sixth-d-y afternoon. Ministers and members of other churches who can make it convenient to be with us during the meeting, will receive a hearty welcome. Jas. E. N. BACKUS, Pastor. INDEPENDENCE, N. Y., Oct. 1, 1885.

LETTERS.

J. N. Forbes, A. E. Forsyth, C. C. Rindleman, B. H. Stillman, C. D. Potter 2, Fred Parsons, J. C. Bryant & Son, Mrs. Jas. H. Spilman, Mrs. A. F. Tenny, S. T. Barlow, R. R. Thorgate, A. H. Lewis 4, Mrs. E. J. Estes, A. B. Lawton, Almo Hayes, J. B. Clarke 2, J. D. Childs, M. M. Hevener, Mrs. Willis L. Colton, Mrs. A. R. Bartlett, Mrs. T. S. Rogers, Lydia C. Davis, M. Sundall, John L. Hibbard, Jas. F. Brennan, H. J. Bazzel, Mrs. C. E. Burch, J. D. Waburn, A. Whitford, Mrs. C. Feckham, Mervyn Star, H. N. Brown, I. W. Nash, Maudie Stephenson, L. B. Crossland, A. F. Randolph, C. M. Starffer, J. J. Jackson, Hender son Borders, J. S. Rock, C. E. Lytle, Mrs. L. H. Bailey, Mrs. Eliza Evans, Geo. W. Hills, Charles G. Beard, Henry Harris.

RECEIPTS.

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

Table with 3 columns: Name, Amount, Total. Includes entries for Jesse G. Burdick, Alfred Centre, Mrs. Sarah Ormsley, Alfred, A. A. Almy, Welaville, Harriet Swift, Whitesville, A. J. Armstrong, Po ville, J. Duane Washburn, South Hamilton, Mrs. B. Hamlin, Brooklyn, Mrs. Mary Allen, Vernon, A. Starr Stanton, Eeokon Hill, Ct., Rev. S. D. Davis, Jany Lew, W. Va., A. Humes, Faulkner, Ky., Stephen Kirby, Golconda, Ill., Geo. J. Coon, Milton Junction, Wis., H. W. Randolph, Walworth, A. M. Main, Madison, Mrs. C. E. Burch, Milwaukie, E. C. Severence, Flandreau, Minn., A. G. Randolph, Wells, J. G. Beard, Higginson, Ark., C. G. Beard, Texarkana.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending October 8d reported for the Recorder by David W. Lewis & Co. Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 31,870 packages; exports, 6,503 packages. The weather was warm and summery, and a dull trade generally, and all early butter unseasonable unless at a slaughter in price State creamery pails were in liberal supply and freely offered at 21@22c for the finest, and some not so good sold at 20c, and at the close there are considerable lines going un sold. Finest fresh dairy tubs have sold in a small way at 19@20c for selections, but it would be difficult to make over 17c for entire invoices of September make butter. Firsts more plentiful as d not wanted. We note sales for export of finest Western creameries at 16@18c, fair to good ones 13@15c, and considerable lines of factory make at 8@12c. The market closes with an abundant supply of all grades butter, trade very dull, prices weak and decidedly in buyers' favor. We quote:

Table with 3 columns: Fancy, Fine, Family. Includes items like Creamery make, New State dairy fresh, Summer firkins, Cheese, Receipts for the week, 65,830 boxes, exports, 34,674 boxes. Receivers of fancy cheese had things nearly their own way this week and advanced prices fully 1c. per lb. on all finest September makes. 94c. was top, and good to fine factories sold at 89@91c. for September make, and 86@87c. for best August goods. Night milk skims 1d at 6@7c. for finest, while off flavored ones went to exporters at 4@5c. We quote:

Table with 3 columns: Fancy, Fine, Family. Includes items like Factory, full cream, Skimmed, Eggs.—Receipts for the week, 9,550 barrels, and 8,487 boxes. Near-by marks fresh laid stock have held their own, while stale and long-held goods were very slow sale at a decline of 1@2c. per doz. We quote:

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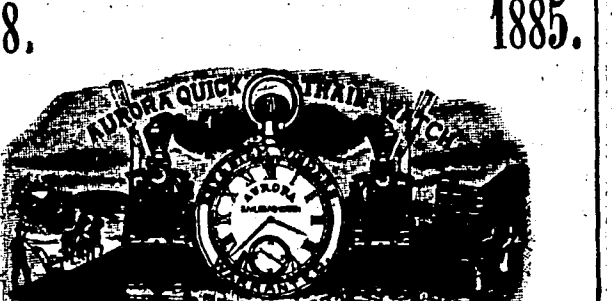


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SUPREME COURT.—COUNTY OF ALLEGANY. Joseph C. Eaton against Elisha B. Green, Selma Green, Barton W. Millard, Eunice Millard, Phebe M. Stebbins, Phebe M. Stebbins as administratrix, etc., of E. A. Green, Susie Crandall, Ass. C. Burdick and Wm. Thompson. To the above-named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Trial desired in the County of Allegany. Dated the 11th day of September, 1885. D. A. STEBBINS, Plaintiff's Attorney, Allegheny county, N. Y. Office and post office address, Almond, Allegheny county, N. Y.

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L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance. . . . \$3 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrears are paid, except at the option of the publisher.

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

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The Sabbath Recorder. Entered as second-class mail office at Alfred Centre, N. Y. "WITH THY MIGHT" BY ANNIE L. HOLMES. Time is uncertain and life quickly falls the night "Whoever thy hand do it with thy might. Thou may'st not linger and there's no time to waste. Do what is needful in season 'twill be too late. Life has its work for none; He who shall heedlessly One day must atone. With thy hand and soul, Nobly for the right, And God will vouchsafe To increase thy might."

CHRISTIANITY THE RELIGION. Opening address, before the General Conference at Alfred Centre, N. Y., by the President, W. Ashaway, R. I.

Brothers and Sisters of the Conference.—We have assembled people, for the purpose of strict reverence and love for the cause; of reporting the work during the past year; and of denominational interests by undertakings and methods may deem best.

We welcome all to this ouring, desiring that each, and young, shall lend a helping nomination enterprises. If truly we are a Christian aspire to better and holier work been accomplished; for of all tianity is the religion of peace creed is best which most coincides within its advocates a firm live righteously, and the most of immortality.

As a sure foundation for vinning nobling creeds, our Bible peer. The religions of Brama, and of Mohammed their millions of votaries, but emanates no light at all con that of Christianity. Buddha third of the human race still their highest ideal of excellence generally degenerated into while Mohammedism is a which the true light but dimly recognizes the one true God, of the soul, and many of the doctrines of our religion, from used precepts and knowledge our Scriptures as a foundation to build a religious faith that glory and honor to himself.

the fullness of glory and power in Christ out of it, assuming the loftier position, as the one who was co-laborer with God of treating and controlling it was more forcibly impelled to do it, than by the desire to from their sins, or to seek for perfection of that God who claimed to be. The stream of er than its fountain, and the religion, though it may have been and joy to hundreds of millions, has failed to place its front ranks of the present world whose influence is greatest in best and noblest undertaking Christ, in the words "Be perfect, even as your Father heaven is perfect," has no aggressive sentiment in absolute we strive to experimentally testify we soon learn that Christianity through innumerable stages ever onward and upward till earth-life shall end, and do that constantly increasing exhibit of words point to the Infinite model, and teach us in thought to reach out after him. To attribute is absolute perfection cannot picture a position, attain tal man, so exalted and holy be more than the first stepping stone the unattained glories that lie is written: "Eye hath not