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The Sabbath Recorder.

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

THE BETTER PART.

BY ANNIE L. HOLBERTON.

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

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 dimes or deeds: He sees all, he will cont them Who knoweth our power and needs.

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

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 2, 1885.

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.

Bohemean 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 entree 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! Bible Society, and drafted its first constitutheir homes before the beginning of the session, for it does not cost the average thrifty member of Congress much to travel, but the session 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 then continued these studies in Edinburgh, 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 in which the purchase of a home in Washington has proved to be the tomb of political ambition, and retired statesmen like Biaine, Windom of Wisconsin, Robeson of methods." New Jersey, and Pendleton of Ohio are pointed as warnings to such statesmen as presume to expatriate themselves from their the consolation that their castles have been a good speculation in real estate. A Chicago millionaire rents the palace that Mr. residences owned by retired statesmen can be sold to-day at a handsome advance on the purchase or cost price.

in Washington and a glance at the books in voice against it." He viewed it from every Now the combat deepened, and soon there the Recorder's office will show corner lots standpoint, as a physician, a patriot, and a was beautiful fighting "all along the line."

Christian, and his whole soul was stirred Soon was heard the thunder of those great and eligible building sites held by men

The appearance of the Capitol and other public buildings has been greatly improved during the Summer. The marble fronts ica. They attracted great attention and on intemperance." and columns have been carefully cleaned and exerted such an influence for good that, ac-"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 from the entertainment. A glorious proph- His wife joined in the good work, with her down-town hotels have had many thousands ecy of the way our national holiday shall be own hands hammering into indistinguishable of dollars put into them and outside them in furniture paint and decoration. It is evident that hotel keepers and boarding-house wealth. 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 gayety. 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 conspicnous by their absence.

The President has passed another comparatively uneventful week. There has not been as much annovance 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, Miss Rose Cleveland, will resume her arduous du ties as Mistress of the White House.

SKETCH OF BEMJAMIN RUSH.

Dr. Benjamin Rush was by nature a pio-Pennsylvania, he moved the first resolution of his essay printed in tract form. in favor of American independence. Two years later, June 23d, 1776, he was appoint ed chairman of the Commituee on Independence, and on the Fourth of July following, as a member of the Continental Congress, he appended his name to the immortal de claration. 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

He was also a pioneer in the abolition of slavery, an advocate for the broadest education of women, when such advocacy was rank funaticism, 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 grew to manhood amid the sturdy surroundings of early colonial life. With a to a passion, he drank in all the knowledge this society originated. the schools of America afforded. He was graduated at Princeton College in 1760, afelected 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 testi-

mony could be trusted.

Dr. Thomas Young bears strong testi-Dr. Rush, and to the value of his researches. especially in regard to epidemic diseases. miration of Dr. Rush's medical character.

Dr. Rush was not content with writing | nal.

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 of salt water lying on the southwestern coast 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 the Rail Road Company which owns all the itinerants, he made his first appeal to their lands about the city, and whose title the 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 for sale building lots at such extremely low likewise written to the Roman Catholic bishop rates as offer to every one an opportunity to 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 effectually that a committee was appointed whose report. adopted by the Assembly, begins the long neer. Thus, we find him in the forefront line of noble "deliverances" of that influenof many historic movements. In 1774, as a | tial body upon this subject. He presented member of the Provincial Assembly of to this General Assembly one thousand copies

Two years later he died, April 19, 1813, but the good he did was not "interred with his bones." His essays were scattered every where, 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 spiritous 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.

He was one of the originators of the grew the Massachusetts "society for the hold land till ready to move, although it is sion. The world, and the customs of the suppression of the liquor traffic." The action of the Presbyterian General Assembly was Born near Philadelphia, Dec. 24, 1745, brought before other ecclesiastical bodies, especially the Congregational Association of New England. From such a presentation of love for study and investigation amounting the subject to the Massachusetts Association, a place to work during the coming hard win-

In 1812 the same matter was brought before the Connecticut General Association and terward studied medicine in Philadelphia, committee was appointed to see what could be done to abolish the evil of intemperance. London and Paris. Returning to America | They reported that they had attended to the in 1769, he began the practice of medicine subject committed to them, but that intemin the most alarming manner, and that after careful and prayerful inquiry, they were obliged to confess that they "did not per ceive that anything could be done." In that audience sat Rev. Lyman Beecher, from Dr. Benjamin Ward Richardson speaks of Litchfield, where the first temperance society him as one of the most active, original, and was formed. He relates that when he heard famous men of his times, one of "the elect | this report, "The blood started through my representatives and senators have elegant of history." Lettson styles him "The Amer- heart and I rose instanter, and moved that a homes here. Instances are not wanting ican Sydenham." "Like Sydenham," Dr. | committee of three be appointed immediately | until Oct. 20th, 1885. Richardson says, "Rush was an enthusiast, to report at this meeting, the ways and a philanthropist, a man of immense grasp in | means of arresting the tide of intemperance." the work-day world, as well as a polished The committee was appointed with Dr. scholar, and a scientist of the most exact Beecher as chairman. The next day he brought in their report, which, he says, "was the most important paper I ever wrote." mony to the original energy of character, of It recommended that all ministers should preach temperance; that ardent spirits should be dispensed with at ecclesiastical gathernative states and build castles in Washing- Bear this in mind when reading his testi- ings; that church members abstain from sellton. But even these deposed statesmen have mony concerning the effects of alcohol in ing or drinking intoxicating liquors; that epidemics of yellow fever and cholera. For parents exclude them from their families, his services to humanity in the terrible yel and admonish their children against them; low fever epidemics of 1793-1805, the king | that farmers, mechanics, and manufacturers, Blaine built, while Mr. Blaine rents the and the king of Spain thanked him. In drinks for their laborers; that temperance us and draw our eyes from the low scenes on House of Ex-Senator Windom. Any of the 1807 the queen of Etruria presented him literature be prepared and circulated and sowith a gold medal, and in 1811 the emperor cieties organized, for the promotion of mor- grown familiar with the narrow courts and of Russia bestowed a similar token of his ad- als. . . . Cogent reasons and powerful confined ways of life, while the full range appeals enforced this report. It was thor- of the heavens of grace is unknown to us. Such a man could not witness unmoved oughly discussed by the Association, adopted,

> lowed by a series on the same general topic: last week, a clergyman who had lately read the effect of ardent spirits on the human them for the first time, said to me: "We system. These were widely copied, one au- have not gone beyond them yet. They con-

Those sermons, read on an Illinois prairie cording to Hildreth, the historian, at the by a former parishoner of Dr. Beecher, led Philadelphia celebration of the Fourth of him to tear down his distillery "which July, 1787, which had the added dignity of brought him much gain," literally tearing it also celebrating the adoption of the Federal down and using the stones of which it was Constitution, ardent spirits were excluded composed to build a church to the living God. stitution and of the Declaration of Independ- is proud to count a president of a local union ence shall permeate our entire common- and one of a young ladies' union among the Below is the throbbing, restless life of

HOMES FOR THE HOMELESS..

On the shore of St. Andrews Bay—a body of Florida-high above the water's surface, lies the city of St. Andrews. This city has now only a few hundred inhabitants. But 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 rates as offer to every one an opportunity to there alone I dare look. I thank God who 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 Archbishop Usher often said he hoped to coast, because in consequence of absence of die with this language of the publican on swamps, malaria is not known. The agent his mouth. His wish was fulfilled; for his of the company writes, "Fevers, ague, and miasmatic affections are absolutely without before his death. replied to a friend who existence." "The lands are high, free from asked if he should pray with him: "There swamps, and in the highest degree productive." "Catarrh is an unknown affliction." the publican, God be merciful to me a sin-"The air of St. Andrews Bay is so pure that fish placed in the sun, after beingcleaned, 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 From other seed, sown by the same hand. I the lands at once, so that one can buy and 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 ter--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 in Philadelphia, and the same year was perance had been for some time increasing 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

> enclose stamp to Jos. N. Forbes. Elias Avers. or W. O. Beebe, at Hornellsville, N. Y.,

> 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.

8KY-WINDOWS.

Sky-windows! Would to God that our souls had more of them! Would that the dear sunlight of his smile, and caressing which we have learned to dwell. We have Most of our windows open downward, and There are very few statesmen of wealth, the ravages of intemperance. "He saw all and one thousand copies printed for general 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 within him. Thus stirred, he wrote the fa- guns, Beecher's Six Sermons on Intemper- no time in reaching the top story of our whose names are or have been household mous essay, early in 1785. This was follance, which are not yet antiquated. Only 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 unexthority says, into all the newspapers in Amer- tain the germs of our most advanced thought | plainable 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 selfsufficiency 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 celebrated when the principles of that Con-shape the worm of that still. To day Illinois for surest rest, we reach the upper rooms with the upper openings, its sky-windows! family of that heroic woman.—Union Sig- 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 worldwide reputation, but the grace of God in Christ Jesus, with a reference to the Publican, "I am that Publican," replied Protius, 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 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!" last words were: "God be merciful to me sinner!" Dr. Woods, of Andover, the night is no prayer that meets my case but that of

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 striket 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 intimitation 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 colluworld, 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.

WIIY 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 All questions cheerfully answered—if you it is all good; whether the machinery is right, and works well. Where should I sent 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 The time of this offer is limited; if you 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.

"Go ye into all the world; and preach the gosp 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 cf special value. Persons desiring copies of the meport, 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 sented itself, and I did accordingly. Have following facts: during each of the past five | been there only once, but have an appoint vears the Secretary has given an average of 78 sermons and addresses. Only a small part of these have been official addresses, | time for four years, but have had very little relating directly to our work. And it is only i moderate estimate to say that he has earned one-third of his salary, not including traveling expenses, in as strictly missionary and | the day I was there was thirty two, but oth evangelical work as is performed by any missionary in the field. After making this allowance, we wish to say that to pay two thirds have me preach for them; that they had tried need of Christianity, if progress by developof the salary of the Secretary, supposed to be all the season to get some one to preach for sarned in editorial work, conducting corre- them; but as they want the preaching ser spondence, general superintendence, giving | vice to occur in connection with their Bible addresses, &c.; to pay all traveling expenses; school exercises in the forenoon, they had as unnecessary. That there is such a thing to pay for the printing and distribution of not succeeded. This place is five miles from as development we grant: development in without the gospel—the theory that man in 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 the field, than 50 for the sake of having listen to the doctrine of the Sabbath where-450 used there. It is not necessary to remind him what would be the result of applying a very hopeful field of usefulness now open similar principles to the management of to us. farming, mercantile, or manufacturing pur-

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 bless- 24th, 1885, and published by request. ings; and that to give up these "costly," growth, and life? Nature is prosperous a thousand acorns, to insure the development of some into sturdy oaks; she decks and fragrant flowers, that some may delight | Gospel to every creature." 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 to 1880, \$11,583 98; and from 1881 to 1885, machinery."

are sought.

feel the need of much machinery at first; but | vidual, body and soul, in society, and in the | a divine power could lift him up again. in the course of events this need has been | natural world. Vividly does God by the

developed, and there are signs that it was mouth of his prophet describe the effects of felt by those who sought real progress. And, sin, "The earth monrneth and fadeth away, present machinery or administration expenses, there has been a great increase in funds | The earth also is defiled under the inhabireceived 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 Au tumn. 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 congrega-

About this time an opportunity to establish an appointment at Clear Creek, in Johnson county, about twelve miles away, prement again next Sunday. They have sustained a union Bible-school there most of the preaching. The school-house is large and commodious, and furnished with an organ. The attendance reported at the Bible school ers came, and the house was filled. The Superintendent said they were very glad to to get along without the gospel. What Elk City, and perhaps seven or eight from | plants, in animals, in human beings. Call

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 appoint ments for preaching, except mine, and the congregations are intelligent and attentive. rather give 10 cents that 90 might reach | These facts, together with the willingness to ever I have preached it, indicates that this is

ANNUAL SERMON.

BY E. M. DUNN.

Preached before the Missionary Society, at the General Conference at Alfred Centre, N. Y., Sept.

annual gatherings of our people would all therefore, and make disciples of all the nations, but destroy denominational activity, unity, | baptizing them into the name of the Father, and the Son, and of the Holy Ghost: teaching them to ob because generous; she sows the ground with | lo, I am with you alway, even to the end of the serve all things whatsoever I commanded you: and

In Mark 16:15, we have similar language, fields and weeds with a thousand beautiful | "Go ye into all the world and preach the

> 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 races, but not the savage into a state of individual by nature is under its power. It need not concern us for our present purpose from the extinction of races once civilized, Holland, expenditures have been reported as to inquire how he became so. Sufficient to that as a matter of fact it were easier to esfollows: from 1844 to 1850, \$7,879 58; 1851 | state as a matter of fact that "the Scripto 1855, \$14,173 63; 1856 to 1860, \$16,831 | ture hath concluded all under sin." How 75; 1861 to 1865, \$8,814 01; 1866 to 1870, shall we get out from under it? Through supernatural kind," under the blighting ef-\$10,229 86; 1870 to 1875, \$14,879 93; 1876 the power of the Gospel. What is the Gospel? "The whole system of the Christian \$43,678 68. Of this last sum only \$4,200 00 religion, including the history of the birth, wise, for as all society is under sin, and as it can be justly charged to the Board's "costly life, miracles, death, resurrection, ascension is in the nature of disorders to propagate and doctrines of Christ-divine revelation" Men can farm and manufacture on a small | the Bible teaching about God, Christ and | bad to worse," unless it was intercepted by scale by hand; but good machinery, wisely the Holy Spirit. This is what we are to go some divine assistance brought in to arrest used, is thought to be valuable, useful, and into all the world and preach. It is what the downward tendency. necessary, if the greatest practicable results the world needs to lift it out of sin, out from under its penalty, out from under its Those worthy men into whose labors we power. The disorders which sin has prohave been permitted to enter, did not see or duced are everywhere manifest, in the indi- made the fatal plunge into sin, no less than

haughty people of the earth do languish. tants 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 pardon-Other remedies than that furnished by the Gospel have been proposed. They may be summed up under two heads, viz, developlodged 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 de velopment 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 ment will terminate in securing a perfect character? And so finding a law of progress inherent in nature, they regard Christianity it development, or call it growth; the child develops into the man just as the bud devel ops 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 whether a nation was ever advanced in civilization simply by the "inherent laws of rity by the simple process of development. That no race has ever been raised from a savinto a state of religious virtue by unaided will answer, no servile, but a cheerful, loving condition that has fallen below progress. It is a state of statu quo, or of gradual decay, Text.—Matthew 28: 19, 20. New Version.—"Go ye 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 and undeveloped nature as are the advanced

organization and social order. They are, in fact, after removed from a condition of crude races, they have developed downwards. civilization. Dr. Horace Bushnell argued tablish a law of deterioration than a law of progress, for apart from some "aid of a fects of sin, this law of degeneracy would become universal. It could not be otherfarther disorders, the course would be "from

The original state of man was one of Christ. "crude capacity," of inexperience, but yet of grand possibilities. After man had

Again, in refutation of the theory of those

who teach that the individual character is to become perfected and the disorders of sonow, as in part the result of the Board's the world languisheth and fadeth away, the cicty 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 ing mercy and regenerating grace of God. 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 ment, and the innate power, alleged to be 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 prisonhouses full and idlers in abundance. But in city in the world. At that time the rebels 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 devel- tion of much of the city, though fortunately opment 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 Or take the other theory which proposes either end. From these executions the prin-

to bring man back into a virtuous state cipal judge goes immediately to the temple and of himself has the power of self-restora- will follow him, he hopes that here they will tion. The ground of confidence here is in lose sight of him through fear of the territhe power of the human will. But it should | ble god within. 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 the west the outline of the wall seemed to done. It is the restoration of a fallen soul. one whose spontaneity for good is lost; in mere process of development is incapable of stead of its powers working harmoniously, proof. Indeed it is a matter of doubt disorder reigns, all its aims and purposes looking in a direction entirely opposite from that in which they should be directed, its Edenic order of harmony and moral integ- | din and smoke of its passions. Besides, the work is not really accomplished "until the one with a population of 10,000 and the subject is brought into a state of virtue age state into one of civilization, much less | whose essence is liberty." No slavish virtue development, is evident from the fact that a obedience. But for this inspiration is needsavage state is not one of progress, but a ed, 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 | comparison to the population, that it is that is to flow out in our lives must be that almost heart-rending to think of it; yet as of a "living fountain bursting up from un- far as I know each and every one is working seen depths within." It was easy for Adam and Eve under the of these things how can Christians anywhere

temptation of the arch tempter to sin and to fall, but nothing less than a divine power Master is calling so loudly to them for laborcould set them on the way of recovery, "it ers and means! is one thing to break or shatter an organization, it is quite a different thing to restore into its prestine beauty. So there is no ing over my medical supplies. Without divine assistance, civilized nations earthly power that can restore the lost inmay degenerate and develop into savage integrity of the soul. So thought Plato. the greatest of human philosophers and who thought most profoundly upon this very versally existing in the world and its remedy | sionary in China, Rev. Mr. Thompson, have rightly conceived the case, virtue is ac- Royal and Mr Davis being the speakers. quired neither by nature's force, nor by any institutes of discipline or teaching, but it vine appointment, or inspiration, and above

eyes." Here was a heathen that was actual- forts were so great, all the machinery movly waiting and almost looking for Jesus the | ing along without friction of any kind, that To such, and to all who are groping in the giving and praise. darkness of ignorance and hopeless inquiry, we are bidden to carry the gospel of Christ

of wretchedness and sin. (Concluded next week.)

FROM DR. SWINNEY.

Soochow, China, Aug. 4, 1885. I do not remember whether in our former rip 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

At half-past seven one morning lately.

place again.

company of us took chairs to again make the attempt, going early before the evil-minded neonle 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 Tae-ping Rebellion, was said in population, to be the largest 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 destrucmost 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

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 of the god of war, which is not far off, to wo ship. Believing the spirits of the convicts

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 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 promiprogress." Certainly no individual or state was ever relieved from sin or restored to the Edenic order of harmony and moral integral din and smoke of its passions. Besides the Kiang in one direction and Kwung San in another each twenty-five miles distant, 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 to the extent of his or her ability. In view sit down and fold their hands, when the

SHANGHAI, Aug. 21, 1885.

I reached Shanghai again in safety, much it;" almost anyone can shiver a crystal, but | refreshed and recuperated. These two weeks not all the lapidaries in the world can col. I have been intensely occupied in preparing lect its broken fragments and refashion it and furnishing the Dispensary and in mov-

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, subject. Discussing the question of sin uni- the Rev. Mr. Lambuth, thirty years a mishe says, "If in this whole disputation we twenty-five years a missionary here, Mr.

After the exercises closed all were shown over the building and then invited to recomes to those that have it, by a certain di- main and partake of refreshments provided.

This morning at an early hour the janitor the mind's own force or exertion." And threw open the front gate and door, and the there are other expressions in his writings sick crowded in to be comfortably seated, like the following: "we must wait patiently when at eight o'clock Ching Sah preached to until some one, either a god or some in them. At nine o'clock I commenced my spired man, teach us our moral and relig- work there with a degree of ease and comious duties, and as Pallas in Homer did to fort I had not before experienced in this Diomede, remove the darkness from our country. Indeed the conveniences and comall the forenoon my heart was full of thanks-

I feel now that my work in China has really commenced in earnest, and desire more as the only means of restoration from a state 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 Be

"Remember the Sabbath-day Six days shall thou labor, and do the seventh day is the Sabbath of

BY CHAS. P. WHIT

LETTER TO A FR

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

"Now tell me, if you can how could I enjoy this day's as I did, if I was displeas Father in this [keeping Sun if I was not doing right, I w and God is angry with th day.

In reply I will say, that G people as an evidence that in religious theory. If that class of people could not were right in faith and God's Si irit fills our heart result of the faithful perfo which we sincerely believe but we should never for a m that because we do enjoy t favor of Heaven, we are th mony with all God's requir early reformers had acted or where would the Reformat In searching after Bible tru are no safe criteria to guid conclusions.

The Bible is the revealed was given us that we migl properly relate ourselves to you certainly cannot consid or 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 dition to the mariner at se chart, compass, or crew, dr we know not where. The error in the world as well truth. The one emanates other from God, the Author Now go with me to Joh

we learn that the "Spirit of

guide you into all truth." profess to be led by this "S but we are led in opposite d have been led to keep for t first day of the week, called have been led to keep tho Saturday. Can it be po observance of one day and It is plain that both days ar bath of the Bible. It is equal one of us is in error respecti the Sabbath. And now the home to us with force, How which is right and which is think it would be safe to co cause we both profess to en of God, to feel well, therefore right? Would it not be sawith the prophet, that "the ful above all things," and t of error working through it are being led away from Go heaven?

Men say, Give us Bible p

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 insa that the mind deceives itse to our friend who reasons c ematics and all ordinary at present proof on proof th day is the Sabbath of the that on that subject our fi every rule by which he things. He allows his Chr his feelings, or his will, an and the word of God, to de remember that we can say, the Bible than it can say as we find that our practice i with the Bible, let us ack Bible speaks the truth ag humbling it may be to ou friend it will never do to Christian experience or our course that is in the d violation of the plain co Let us acknowledge the t However humiliating it ma ber that the Spirit of God in perfect agreement, an says, with no uncertain so in the wide world, "The

There is no disguising Sabbath question is fast g all public questions. The constituting governments mpidly wheeling into line chim that Sunday is the be so kept under a penal are a few. a little compan ion to this, maintain that is the Sabbath of the Lore observed. And this ques day is the Subbath, is not ion any more than the qu the true God was left to people in the days of himself has decided this q that. What matters it th and fifty prophets, with (Rev. 2: 20) at their head Sunday, the first day is t

Subbath of the Lord thy

halt not do any work."

PROM DR. SWINNEY.

SOOCHOW, China, Aug. 4, 1885. not remember whether in our former Soochow I mentioned our visit to the t Pagoda" or not, but as that was not leasant, a rabble—the ringleaders of were intoxicated—threatening our o that we were satisfied in viewing o or three stories, I will speak of the

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the Pagoda, north of us we could wn directly upon the execution or this province. It was an open round with the judges pavilion at d. From these executions the prindge goes immediately to the temple of war, which is not far off, to wor-Believing the spirits of the convicts w him, he hopes that here they will it of him through fear of the terri-

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the worth of one human soul? to think of the number of heathen many living and dying without ng of the glad tidings of salvation! ionaries everywhere are so few in on to the population, that it is eart-rending to think of it; yet as now each and every one is working ent of his or her ability. In view hings how can Christians anywhere and fold their hands, when the calling so loudly to them for laboreans!

SHANGHAI, Aug. 21, 1885. ed Shanghai again in safety, much and recuperated. These two weeks n intensely occupied in preparing shing the Dispensary and in movny medical supplies.

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department of this mission, being et apart for the dedicating of the The services were all in Chinese, Ir. Lambuth, thirty years a mis-China, Rev. Mr. Thompson, years a missionary here, Mr. Mr Davis being the speakers. exercises closed all were shown building and then invited to repartake of refreshments provided. rning at an early hour the janitor the front gate and door, and the ed in to be comfortably seated, ght o'clock Ching Sah preached to nine o'clock I commenced my with a degree of ease and comnot before experienced in this Indeed the conveniences and como great, all the machinery movwithout friction of any kind, that moon my heart was full of thanks-

ow that my work in China has menced in earnest, and desire more the prayers of the people at home, may give me wisdom and atrength rk 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 he 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 keep that. how could I enjoy this day's Christian duties day."

class of people could not prove that they every secret thing, whether it be good or were right in faith and practice. When God's Si irit 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 ing." 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 | she may be considered in a very new condior unkind when we say that any influence, | tion. She is new in regard to her interfeeling, or spirit that leads contrary to that course with other nations, and the start she and six years in a high school. 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 Satin, 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 | which were cherished by the government. profess to be led by this "Spirit of truth;" but we are led in opposite directions. You observance of one day and me of another? women. It is plain that both days are not the Sabbath of the Bible. It is equally evident that sixteenth century was the dark age of one of us is in error respecting which day is Japan, and civil war prevented the educahome to us with force, How shall we decide | condition as before. As many of you know, which is right and which is wrong? Do you | we had once an extensive intercourse with think it would be safe to conclude that because we both profess to enjoy the blessing centuries; several Japanese of high rank of God, to feel well, therefore we are both | made visits to Europe and observed what right? Would it not be safer to conclude was doing there, but we cannot find any with the prophet, that "the heart is deceit- trace of changes produced on the general ful above all things," and that by the spirit education of Japan by this intercourse. of error working through it, it is possible we

Bible speaks the truth against us, however | on it till they made out its meaning. humbling it may be to our pride. No, my Their diligence, their perseverance, their Let us acknowledge the truth and obey it, some isolated island. however humiliating it may be; and rememin perfect agreement, and that that word shalt not do any work.'

constituting governments and nations, are sciences and arts became so strong that, rapidly wheeling into line in support of the despite the prohibition by the government to claim that Sunday is the Sabbath, and must | go abroad, several dangerous attempts were is the Sabbath of the Lord," and must be so observed. And this question as to which published it was sold by many hundred day is the Sabbath, is not left for our decis | thousand copies in a few months, and it was the true God was left to the decision of the | European system of education. people in the days of Elijah. The Lord | Time passed fast. The great political

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 | were also commissioned to study the educaon that subject is no more to be taken as the | tional systems of America and Europe. In 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 throughout the empire are under the control questions: (1) Is the seventh day the Sabbath? and (2) Is the first day the Sabbath? member of the Cabinet. Then whichever one the word of God in the Bible says is the Sabbath, Let that day be committee, and they have to establish elethe Sabbath. And if the Bible says that mentary schools efficient to give education to "the seventh day is the Sabbath of the the children of school age, which is eight Lord," keep it; but if the Bible says the years, from six to fourteen. first day is the Subbath of the Lord then

whether it be evil."—Review and Herald.

Education.

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

EDUCATION IN JAPAN.

An address delivered by Mr. Ichizo Hattori, of

Japan is an old nation whose history goes back over 2,500 years, but on the other hand 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

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,

The aim of these institutions was not di rected toward the diffusion of knowledge have been led to keep for the Sabbath the among the people at large, but merely to the first day of the week, called Sunday, and I education of persons to be employed in the have been led to keep the seventh day, or public service. However, it exerted a good

> The period of 600 years from eleventh to Europe in the sixteenth and seventeenth

When the perfect peace was restored, in are being led away from God and Christ and | the first part of the seventeenth century, the government gave a fresh impulse to educa-Men say, Give us Bible proof and we will tion, and the eighteenth century and first believe. But when clear and forcible Bible half of the nineteenth century may be contruth is presented, and the error exposed in sidered the most flourishing periods of old open daylight, the stubborn will usurps the education of old Japan. During this peace place of reason, and says, No, I will not ful time of 250 years, Japan closed her doors have it so; for it is not as I want it to be. against foreigners, but fortunately she did We need not go to the insane asylum to see | not close them entirely, and while the educathat the mind deceives itself. We may go tion of the old system was carried on with to our friend who reasons correctly on math- its full energy, at the same time European ematics and all ordinary affairs of life, and | knowledge was very slowly but surely being present proof on proof that "the seventh introduced by some remarkable men. This day is the Sabbath of the Lord," and find is one of the most interesting parts of Japan's that on that subject our friend will violate history. Men traveled from one end of the every rule by which he acts in all other country to the other to meet some Holland things. He allows his Christian experience, traders at Nagasaki, in order to obtain from his feelings, or his will, and not his reason | them some knowledge of Europe by awkward and the word of God, to decide. Oh! let us | means of gestures or through imperfect inremember that we can say no more against | terpreters. Whenever they procured a book the Bible than it can say against us. When on any subject of Europe, they gathered we find that our practice is not in harmony | together around it like so many ants on with the Bible, let us acknowledge that the sweet-cake, and night and day they labored

friend it will never do to fall back on our suffering were sometimes well paid by the Christian experience or our feelings to justify high reputations they obtained by their puba course that is in the direct and flagrant lications, but alas! too often they were violation of the plain commands of God. awarded by imprisonment or banishment to

One generation passed away, then the ber that the Spirit of God and his word are next generation followed their example, until in the wide world, "The seventh day is the among the people, and prepared them for hands with the others. Subbath of the Lord thy God; in it thou the event which was surely to come soon. When the Government of the United States "Conditions of Western Nations" was first

Sunday, the first day is the Sabbath; until | year 1870.

Hundreds of young students were sent abroad year after year, while many officials this manner we have revolutionized entirely our system of education.

At the present all educational affairs of the Minister of Education, who is also a

All wards or villages have their school

The school attendance is compulsory, at least for the first three years' course of ele-Now, my friend, I have tried to answer mentary schools, and parents and guardians as I did, if I was displeasing my heavenly your question, and what I have written I are held responsible for their attendance. Father in this [keeping Sunday]? Of course | shall have to meet in the Judgement; and | The courses of study of elementary, high if I was not doing right, I was doing wrong; you will also have to meet a knowledge of and normal schools are constituted, accordand 'God is angry with the wicked every these truths at the same tribunal. "Let us ing to the standard outlines issued by the hear the conclusion of the whole matter: Department of Education, with modification In reply I will say, that God does not bless | Fear God and keep his commandments; for | in accordance with local condition, and people as an evidence that they are correct this is the whole duty of man. For God officers of the Educational Department from in religious theory. If that were true, what | shall bring every work into judgment, with | 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 otners.

> 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,

> 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 Koshiu Kua.

years study, excent the course of medicine, at once and forever, the traffic in intoxicating where the study of five years is required. "Spirit of truth" would lead you to the ple, and helped to train up virtuous men and private institutions, we are sending every prohibiting the manufacture and sale of intoxications of another? women. year over 2,000 graduates into the field of

Japan is fully awake on the importance of education, and we find among 8,200 new the Sabbath. And now the question comes | tional system being kept in such a flourishing | 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.

Cemperance.

"Look not thou upon the wine when it is red when it giveth his color in the cup, when it moved 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 at last they succeeded in their great aim to great moral movements are so akin that no says, with no uncertain sound, to every man spread European knowledge to some extent one of them can go far without linking into them by a hundred years of specific liquor traffic and a protected Home.

In the face of legalized rum selling, no There is no disguising the fact that this sent Com. Perry to Japan, and the treaty great reform can make much progress. It Sabbath question is fast gaining the lead of was signed between the two nations, the blights everything around it. The ax must Testament. The Dictionary as well as the bolize Liberty according to Law. all public questions. The great multitudes, desire of the people to know of European | be laid unto its roots, or every green thing | Scientific Treatise, and the Statute Book, must perish in its shadow.

A drunken people can never be a Sabbathbe so kept under a penalty of law. There made to escape to America or Europe to keeping people, nor can a Sabbath loving are a few, a little company, who, in opposi- obtain knowledge of the Western nations; people have any sympathy with the liquor tion to this, maintain that "the Seventh day and when the famous work of Fukuzawa on traffic, nor ever consent that it become a licensed institution in community. On the other hand, the people who claim fealty to ion any more than the question as to who is in this very work we first got the idea of the God's holy law, must forever demand the himself has decided this question as well as revolution of 1868 was accomplished, and law, and is the root crime of so large, long means total abstinence from alcoholic stimuthat. What matters it though four hundred New Japan started with promise and energy. catalogue of iniquitous procedure. True lants as beverages; and to wear its badge and fifty prophets, with the second Jezebel The old system of education was cast aside, to these principles, the Seventh-day Baptists means "to give up, not the abuse of a good (Rev. 2: 20) at their head, should say that and a new law of education was issued in the have made a record against the iniquitous thing but the use of a bad thing." institutions of slavery and the rum traffic of The "pledge" as now defined in Webster Holy Mountain of the Lord.

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 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, unanimously, That this Conference recommend to all members of churches to abstain entirely from the use of ardent spirits, except as 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. of experience have so revolutionized the 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 1882:

Resolved, That, as a Christian body, we are deepinterested in favor of the success of the present effort making in several States of this Republic to suppress the traffic in spirituous liquors by prohibi-

Upon the question of licensing the abomnation, the Conference has spoken in most emphatic terms. In 1858 it was

Resolved, That our license system for the sale of intoxicating crinks 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 words as follows:

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 s the only consistent and safe principle upon which

Resolved, 1st. That this Conference renew its oft-

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 nation-Each of all these courses requires four a and state in their respective spheres, to prohibit,

drinks. WHEREAS, the temperance people of West Vir-From those several government institutions ginia are making an earnest effort to procure an Saturday. Can it be possible that the influence on morals and manners of the peo-

> 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 ot their commonwalth, 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 move-

Thankful to God for the advancement made in temperance reform during the past century, and beieving 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 professed Christians, the complete overthrow of this giant evil.

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

with the rum power. We declare the license system, high or low, as ap plied to the liquor traffic, wrong in principle, and crime against God and man.

We endorse the action of States in enacting laws requiring instruction in our public schools, in regard to the effects of alcohol and other narcotics upon the 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 had different meanings from those worked agitation. Language does not furnish a more salient instance of metamorphosis, un less in the word "let," which means to hinder, in King James version of the New our first temperance century and will symought 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 legal inhibition of that unholy traffic which present time. "Temperance" to Dr. Rush, sets at defiance every precept of the divine meant moderation in all things; to us it

which any people might be proud. It will be | 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

Thus the word at first was purely convivial, by connivance or compromise with the giant 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 alehouses 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 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 Conference of last year spoke unmistakable 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 Reforms 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 ballotbox, 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 fee of both, is coming fast, to blot Muson 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 were then in current use, but all of them council" as well as "two besides the hearth;" and as the sequel of all this, an outlawed

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.

Not like the brazen giant of Greek fame, With brawny limbs astride from land to land. Here at our sea-weshed, 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 unpitying 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 Promethean 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

Ule Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, October 8, 1885.

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

REV. E. P. SAUNDERS, Business Agent.

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MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

"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.

And that, though it be mine to know How hard the stoniest pillow seems, Good angels still may come and go About the places of my dreams.'

ence 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 | scholars, which is a hopeful sign. Most of additional notes.

THE late session of the General Confer-

OUR readers will be interested in the brief sketch of Dr. Rush, which we republish in another column. The Dector'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 con ference 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 be hind time this week. Please charge this ire regularity 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 which is not yet estimated. 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; said that so far as reported the churches in 1882, \$4.563 64; in 1883, \$7,846 56; in evince a steady purpose to maintain the 1884, \$7,045 06. The receipts of the Mis- cause of the Master and carry forward the sionary Society for the same years were, re- | work he has given them to still higher plains spectively, \$6,166 14, \$6,044 80, \$5,873 56, of endeavor. Evidently the spirit of pro-\$8,639 12. These figures give a total for the Tract Society, in the four years, of \$21,459 | churches of our beloved Zion, and we have 57, and for the Missionary Society of \$26,- only to cherish that spirit and follow its 723 62; for both Societies, \$48,183 19. | leadings to reach results such as will be These sums, though not remarkably large, worthy of our high calling of God in Christ are more than double those of any similar Jesus. It is a matter of deep regret that period in the previous history of the Socie- prompt and full reports could be had from ties. They also represent a proportionately all the Churches. But from reports received large amount of work actually done, for the we have gathered much that is cause for expenses of "running" our societies are, thanksgiving and ground for great encourat the minimum, nearly all the receipts going | agement. 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 The object of one visit was to see the of its successor. Time waits for no man. sepulchre. Matt. 28: 1. In two cases the Familiar as we are with these things, we need object was to embalm the body. Mark 16: 1, to be often reminded of them. Our work is Luke 24: 1. In the other case, (John 20: 1), great and earnest, and we have none too no object is named. The question of the much time in which to accomplish it. We resurrection, and the time of it, did not | watch till the "after three days" of Jesus | in the hands of the Memorial Board a fund, have been, for some time past, looking for- draw the visitors there. Those who go to had transpired, shook and became as dead which invested at 6 per cent interest, will be ward to, and preparing for, our Anniversaries. They are past, and we need, perhaps, to be reminded that when that last session the other Mary, when "late in the Sab- that they describe other visits and not this. the transfer of the paper to other hands, if closed on Monday evening, September 28th, bath, they went to see the sepulchre. The After these divinely grand scenes had trans- the fund necessary shall not exceed \$10,000, at 11 o'clock, then and there was not only idea of the resurrection had no part in the ob- pired, when the sepulchre was freed from provided this proposition shall be accepted in finished the work of the old Conference year, | ject of this visit. This visit was made with the | the great stone that kept it closed, the angel | place of the former agreement now in the but at the same time and place was ushered closing hour of the Sabbath. The time "in said to the women, "Fear not ye for I know hands of the Memorial Board. in the work of the new year. While it may the end of the Sabbath," in the Revised ver- that ye seek Jesus which was crucified. He be necessary to pause a moment to take sion is called "late in the Sabbath." The is not here, for he is risen as he said." breath, and look the work of another year Greek word, Obe, here rendered by "in the This announcement was not made to Mary there seemed to be no other way to avail ourequarely in the face, we ought not to relax end," and "late," is used only three times | Magdalene while it was dark the next mornthe work of the new year at the point to "Watch ye therefore, for ye know not when it the night before. But it was told to paper of the character of Our Subbath Vis-

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 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 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 the schools reported are well supplied with our own Sabbath school publications, the Helping Hand, and Our Subbath Visiter, 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 Church es have applied for pastors, five ministers obvious reasons for this difference. Mary 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 Jesus said unto her, Mary. She turned

THE STATE OF RELIGION.

The committee on the state of religion gress, which is the spirit of God, is with the

Communications.

VISITS TO THE SEPULCHRE.

The visits to the sepulchre are sometimes used to indicate the time of the resurrection. our efforts in the least, but should take up in the New Testament, Mark 13: 35, ing when she came alone. She had not heard which the old year has brought us, and so the master of the house cometh, Όψέ, at even, the parties that came still later the next iter.

 \ddot{n} $\pi \rho \omega t$ in the morning. The $o\psi \dot{\epsilon}$ here | "is risen," settled the great question. The | schools of the denomination come to the resdefinitely fixes the time as the first part of sepulchre was empty. He was not stolen cue, and quickly raise the \$600 necessary to the night. It could not possibly be made to out by his disciples. The spies were scared pay the present indebtedness, and endeavor "and when even was come." The connec- and were told he is risen. Their joy knew so save our paper. tion shows that this was at the close of the no bounds. Mary Magdalene loved much ately Christ went out of the city. $K\alpha i \pi \rho \omega i$ hour of the night found her at her Muster's scribed. $\partial \psi \dot{\epsilon}$ and $\pi \rho \omega \dot{t}$ cannot possibly alone in the graveyard, and that love was a total decrease of 246, leaving a net gain of visit. A translation that fixes any other call her name, Mary. She saw him, she Sabbath" does violence to the inspired text. heard his first word, it was her name.

In Mark's account of the visit, he uses καὶ λίαν πρωί, "very early in the morn- unfaltering faith in it, has no need of any Conference making the total net gain as far | ing." This could not agree in time with effort to harmonize the Scriptures. Each in-Matthew's time. It is absolute "very early spired writer tells his own story in his own in the morning," and to make it more defi- way and all these blended together need no nito he says, ανατείλαντος τοῦ ήλίου, at classic Greek for their interpretation, nor the rising of the sun. No just translation any loose or forced definitions. If a part of or interpretation can possibly make this time a thing is equal to the whole—a part of a beginning, and the other at the ending of is all saved; part of the way to heaven is in

> morning. The revised version translates specific. The time of the visits to the sep-"at early dawn." This is a literal transla | ulchre are each specific and clear, and criti tion of $\ddot{o}\rho\theta\rho\sigma\nu$, 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 πρωί σκοτίας ἔτι ὄυσης, 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 torms 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 Magdalene and the other Mary full of interest for their buried Muster 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 gardner, "Sir, if you have borne him hence, tell me where thou hast laid him, and I will take him away. 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 early dawn. Mark's party bought 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

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

agree in time with $\ddot{\eta} \pi \rho \omega i$ the morning. In | to death, but the women whose love brought | to increase the subscription list from the Mark 11:19, we have καὶ ὅτε οψὲ ἐγένετο them to the place were forbidden to fear, present number of 1,740 to 2,000 copies, and day's labor, working in the city. Immedi- for she had been forgiven much. The dark and in the morning follows the even de- grave. Her love was greater than her fear mean the same time here Matthew uses rewarded with the first sight of her risen οψε δε σαββάτων to define the time of the Lord, when she heard his well-known voice time than "late in," or "in the end of the heard his voice, she showed most love, she

A clear knowledge of the truth and an agree with Matthew's time. One was at the Christian is a whole Christian; partly saved heaven. All that may seem indefinite must Luke uses $\ddot{o}\rho\theta\rho\sigma\dot{o}\beta\alpha\theta\dot{\epsilon}\sigma$, very early in the be interpreted in agreement with what is cally will not admit of any change, and need

OUR SABBATH VISITOR.

In order that the churches and Sabbathschools 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 al- | member of the Adams Centre Church and ready know, and call attention to some facts when she came to Westerly to live she which they may not know, as yet.

ago, Bro. E. S. Bliss and wife agreed to place | member at her death. In her home, Mrs. in the hands of the Memorial Board the pro- Babcock was an affectionate wife. a devoted ceeds of certain oil lands to create a fund to mother, cheerful and even in disposition, be used for the establishment and publica- and in the friction of every day life and tion of a weekly Sabbath-school paper, on | trials she ever manifested a sweet Christian certain conditions; with the provision that temper and character. She was a praying the cost of publishing the paper for the first mother, taught her children to pray and two years, beyond what subscriptions to the prayed with and for them. Though she be paper should bring in, should be paid out of | dead, those prayers live. the fund donated, but after two years only During her sickness she suffered greatly.

2. According to the report of the Subbath patience and serene composure under it all School Board, in 1884 the fund to be in- is seldom witnessed. She had an unswervvested, after the expenses of the first two ling trust in her Lord and in all his ways, years had been paid, amounted to \$7.716 91; and waited patiently his coming. Her and according to the statement of Bro. Bliss | Christian faith and equipoise, her spiritual that fund has since been increased about \$600, making the permanent fund at the present time a little over \$8,000.

permanent fund and receipts from subscribil to the soul in life and in death. May her ers have not been sufficient to pay the ex- death-bed counsels and prayers, instructions penses of the paper, and that since the opening of the third volume a debt of a little fruit for her Master. She loved all Christmore than \$600 has been incurred.

to the publication did not assume any financial responsibility for the paper, and Bro. an aged pilgrim in declining health, almost Bliss, in order to continue it until the session at the end of his earthly career, who deeply of Conference, became personally responsible feels the lose of the companion of his old for its expenses up to that time.

5. It is estimated that according to the broken up by death. May he have the sympresent cost of publishing the paper, the income from the fund and the subscriptions, will fall short of supporting the paper in the been called so frequently of late to bury valfuture about \$300 a year.

6. Nothing less than a first-class weekly Sabbath-school paper can fulfil the condi- in saving the lost. tions 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 the newly made graves of loved ones, can men. These events are not named by either sufficient to continue the support of the pawell sympathize with Mary Magdalene, and of the other evangelists for the good reason per at the rate of cost for the year preceding The Conference accepted this generous

proposition of Bro. and Sister Bliss. In fact, selves further of the use of the fund previously donated, and have a Sabbath school

move on to higher and better achievements. or at midnight, or at the cock crowing, or morning. An angelic announcement, He Now then, will not the churches and

OBITUARY.

PRUDENCE COVEY CLEVELAND, wife of Asher M. Babcock, died in Westerly, R. I., September 17th, 1885, from cancerous affect. ion of the liver, aged 74 years, 2 months and 11 days. Mrs. Babcock was the daugh. ter 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 prople. By her aimable disposition, sweet Christian spirit and example, she won the confidence and affection of these child. ren, 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 changed her membership to the Pawcatuck 1. It will be remembered that four years | Church of which she was a greatly esteemed

but there was not a murmur, and such graces, and her triumphant death through Jesus Christ are indisputable evidences to those left behind of the reality of the Christ-3. It appears that the income from the ian religion, and the infinite worth of Christ and exhortations bring forth much precious ians, her chosen people and was loyal to 4. The Tract Society in lending its name | their cause. Of a large group of mourners, there should be especially remembered, age, sitting in lonliness because of a home pathy and prayers of his friends, neighbors and brethren. May the church which has uable members be lead by her loss to greater consecration to Christ and greater activity

TRACT SOCIETY.

Receipts from September 7th to October 1, 18	85.	
O. Eugene Larkin, Deersield, Wis., to make		
him L. M\$	10	00
him L. M		~^.
N. J. Members of Church, Lost Creek, W. Va	19	
Members of Church, Lost Creek, W. Va	80	VV
Woman's Missionary Aid Society, Brook-	11	'n
field, N. Y Second Brookfield Church	86	- :
Church, Milton Junction, Wis	11	
Members of Chur h, Milton, Wis	12	
Ire I Ordway Chicago Ill	10	00
Ira J. Ordway. Chicago. Ill	- •	50
Davis Babcock,	1:	25
Amy Babcock,		60
Curtis Lippincott,		00
D. Hughes,		60
A. R. Davis,	•	20 10
M. L. Davis,		50
Mrs. C. Lippincott,	•	76
Collection. Church,		00
J. S. Van Hern,	-	00
Mrs. J. L. Huffman, Mrs. M. McBarney,	, -	95
J. A. Hughes,		50
C. L. Polan,		50
Otho Davis.	N .	25
F. A. Polan.	_ `	50
James Ford, West Union, W. Va		50
8. A. Ford. "	_	00
Ernes O. Ford, "	_	00
S. A. Ford. Ernes: O. Ford, Lillie M. Ford. Emma L. Ford. Talipha W. Ford, "	1	
Emma L Ford.		00
Talina W. Ford, "		00
A. McLearn, Wulworth, Wis	-	00
Mrs. C. Heritage, " N J. Beard, "	ī	00
E. D. Coon, Utica, Wis		65
Book sales. \$5 40. \$5 10	10	
A Friend West Edmeston N. Y	. 5	
Barzilla Rand lph, New Market, N. J		00
Mrs. Anna J Sullman, Leonardsville, N. Y.	_	00
Miss M. J. Stillman,	5	00

Church, Nile.... Income from gift of Deloss C. E. R. Pope, Treasurer Men Church, Grienmanville Conn. Indies' Aid Society, Utica, Wis Mrs. L. E. Spencer, Suffield, Co Eliza Perry. New London, N. Y Church, West Edmeston, Mr. and Mrs. Wm. Wilson, No. Miss A. F. Barber. Miss Eliza Bliss. Independence. Mrs. G. W. Gardner, Adams Cel Church DeRuyter..... First Alfred Church Church, Lost Creek, W. Va... Church, Marlboro, N. J..... Bequest, Mrs. M. J. L. Benjumu Sabbath-school, Scott, to com member to be named.....

Sabhath-school, Scott......

A. Friend. Unca. Wis.....

Caroline II. Chamberlain, Hebro

Collection at Annual Session

Alfred Centre

Hattie M. Randolph, Salem, W Refle Randolph, Cecelia Randolph, F. M. swizer, 8 Childers, M. Randolph, L. B Davis. Ross Rundolph, W. B. Davis, George Ford, Virginius Davis Mrs. Emma Davis, New Milton Elste F. Randolph Mrs. Emely V. Davis, " Miss Lilly F. Davis. J. E. Weiberell, Berea..... George W. Brissey,"

Ladies' Auxiliary Society. L Henry Maxson, Walworth. Wis. Miss Jennie Maxson, " Mrs. L. Butterfield. Lora Akers, Jackson, Ohio... Nortonville Church, Kan..... From Milton Junction: Names of donors not received.

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

MISSIONARY SOCI

Receipts for Septen

Second Brookfield Sabbath scho Ladies' Aid Society, Adams Cent Preston, N. D. C. Burdick and wife, No. Kan., Jewish Mission.... Receipts per Geo. J. Crandall: Collection, North Loup Church,

Receipts per C. J. Sindali: Collection, Alden, Minn., G. F. Burnett county, Wis G. F.

Receipts per W. K. Johnson, G.

Second Westerly Church, G. F.

Miss Susie M. Burdick, Treasure of Woman's Executive Boar from Northwestern Associa Tract Society.

For Missionary Society, G. R
For Missionary Society, M. M

Recoints per Andrew Carlson: Inanti Church Sewing Society, S. Mrs. L. E. Spencer, Suffield, Co. Nortonville Church G. F..... Receipts per H. P. Burdick, G. F Receipts per J. W. Morton:

H. B. Babcock, Berlin, G. F....

John Gilbert. Dea. D. Ticknor. V. D. Ticknor, Princeton," Collection at Walworth, Contributed by self, Receipts per S. D. Davis, G. F.

ciety, (Potter street Branch, Wis., M. M....

Receipts per F. F. Johnson:

W. A. Chancy and wife, G. F. H. Lewis and wi'e, M.B. Kelly, Jr., and wife,

Rev. L. A. Platts, Alfred Centr G. F. S. D. B. Church, Nile, N. Y. G Ladies' Missionary Society, N N Y. G. F. Woman's Missionary Society,

Miss Mary A. Rogers, Waterfor to make life members of M. R. Powers and Mrs. Fre ers, G. F... Rockville Church, G. F.... lrs. Lorinda Crandall, Brooks Ars. Orvilla Crane, Mish Lois Babceck De Ruyter Church, G. F..... Mr. and Mrs. William Wilson,

N. Y. G. F. Mrs. F. A. Lewis, Norwich, N Second Brookfield Subbath-sch M. Heirs, Shiloh, N. J., Hol M

Y., G. F.... Dea. Phillip Burdick Clifford, Nile Sabbath school, one scho

Marlboro Church, G. F..... Mrs. Amos Studley. G. F.... Mrs. Welcome Clarke, G. F... 6 63

the denomination come to the resquickly raise the \$600 necessary to wesent indebtedness, and endeavor the subscription list from the number of 1,740 to 2,000 copies, and ur paper.

OBITUARY.

NCE COVEY CLEVELAND, wife of Babcock, died in Westerly, R. L., er 17th, 1885, from cancerous affecthe liver, aged 74 years, 2 months ays. Mrs. Babcock was the daughlihu and Prudence Cleveland and in Burlington, Ct., July 6th, 1811. me the second wife of Mr. Babctober 12th 1847 and came into the d care of five children, one of whom ge II. Babcock, so well known to ole. By her simable disposition, ristian spirit and example, she won idence and affection of these childthey loved and respected her as they n own mother. The influence and power of their noble step mother o-day in their lives.

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e prayers live. her sickness she suffered greatly. was not a murmur, and such nd serene composure under it all witnessed. She had an unswervn her Lord and in all his ways, ed patiently his coming. Her faith and equipoise, her spiritual d her triumphant death through ist are indisputable evidences to behind of the reality of the Christand the infinite worth of Christ l in life and in death. May her counsels and prayers, instructions ations bring forth much precious Master. She loved all Christhosen people and was loval to e. Of a large group of mournshould be especially remembered, lgrim in declining health, almost of his earthly career, who deeply ose of the companion of his old in lonliness because of a home by death. May he have the symprayers of his friends, neighbors ren. May the church which has so frequently of late to bury valbers be lead by her loss to greater to Christ and greater activity

le lost.	o. v. w.
TRACT SOCIETY.	
om September 7th to Oct	ober 1, 1885.
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hurch, Lost Creek, W. Losary Aid Society,	Va . 80 00 Brock-
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Nica Wie 40. \$5 10 M. Edmeston, N. Y.	
Hpa. New Market, N. Sullman, Leonardsville Uman,	J 5 00 , N. Y. 5 00 5 00

Mrs. Welcome Clarke, G. F..

		THE SABBA
Church, Nile	8 23	Richburg Missionary and Tract Society, to apply upon L. M. hereafter named,
E. R. Pope, Treasurer Memorial Fund. Church, Greenmanville Conn	8 00 5 00	Cash contributed Missionary Day at Contererce, Alfred Centre, for reducing debt of the Society, and in consideration
Mrs. L. E. Spencer, Suffield, Conn Eliza Perry, New London, N. Y Church, West Edmeston	1 00 50 5 00	of numerous articles contributed by dif- ferent persons and societies, for the bene-
Mr. and Mrs. Wm. Wilson, Norwich Miss A. F. Barber.	1 00 8 00	fit of Missionary Society, said articles be- ing presented to different persons, and to Alfred University and Milton Codege.
Miss Eliza Bliss. Independence	1 (10 5 00 6 (10	E. B. Davis, Alfred Centre, G. F 1 00 E. Ronsyns, Chicago, " 1 00
First Alfred Church Church, Lost Creek, W. Va	5 00 6 75	Mrs. W. H. Rog rs Farina, " 1 00 W. C. Daland, N. Y. City, " 1 00 A. W. Coon, Union Dale, " 1 00
Church, Marlboro, N. J. Bequest, Mrs. M. J. L. Benjimin, Alfred, N. Y.	1 70	J. C. Green, Alfred Centre, " 1 00 Mrs. A. W. Berry, Whitesville, G.
Sabbath-school, Scott, to complete L. M., member to be named	8 85	Geo. N. Burdick and wife, Potter Hill, R. I
Sabhath-school, Scott	3 54 1 25 50	Rev. G. M. Cottrell, West Hallock,
Collection at Annual Session of Society, Alfred Centre	330 46	Mrs. Mary A. B. rry, Westerly, R. I
Hattie M. Randolph, Salem, W. Va Effic Randolph, "Cecelia Randolph, "	5 00 1 00 1 0	Mrs. Wm. A. Rogers, Cambridge, Mass 1 00
F. M. wizer, " A. S. Childers, "	1 00 5 00	David C. Green, Friendship
U. M. Randolph, L. B Davis, Rosa Randolph, "	5 00 2 00 1 00	Mrs Ezra Potter. Alfred Centre 1 00 O. B. Langworthy, Portville 1 00
W. B. Davis, George Ford, Virginius Davis,	50 50 1 00	Mrs. Calvin Wheeler, Wirt Centre, 1 00 R. v. L. C. Rogers, Alfred Centre, 1 00 Mrs. W. R. Gillings, Akron, N. Y. 1 00
Mrs. Emma Davis, New Milton	25 1 00	Mrs. C. W. Crumb, Walworth, Wis
Mrs. Emely V. Davis, " Miss Lilly F. Davis, " J. E. Wetherell, Berea	1 00 1 00 50	T. T. Burdick. Bridgewater 1 00 J. C. Brown, Portville 1 00
George W. Brissey, Leonardsville, Leonardsville,	2 00	C. O. Swinney and wife, Smyrna, Del
N. Y	10 00 3 00 1 00	Zina Gilbert, Milton Junc ion, Wis 1 60
Miss Jennie Maxson," Mrs. L. Butterfield. "	1 UO 50	A. E. Main Ashaway, R. I 2 00 Rev. C. W. Threlkeld, Ritchie, W. Va
Lora Akers, Jackson. Ohio	25 5 50	Rev. H. P. Burdick, Alfred Cen tre 5 00
A Friend Names of donors not received	1 0 82 50	P. Burdick, Alfred Centre. 1 00 Angeline Balcock. 1 00 Mrs. E. R. Da. is. 1 00
E. & O. E.	962 80	Mrs. Estee
PLAINFIELD, N. J., Oct. 1, 1885.		Rev. J. R. Irish, Rockville, R. I. 5 00 E. M. Tominson, Alfred Centre. 1 00 Holly M. Maxson, DeRuyter, N.Y. 1 00
MISSIONARY SOCIETY.		C. J. York,
Receipts for September.		C. N. Maxson, Lost Creek W. Va. 1 00 Chas, A. Stillman, Westerly, R. I. 2 00 Mrs. G. L. Greene, Noank, Conn. 1 00
Becond Brookfield Sabbath school, S. M.	10 00	Rev W. C. Titsworth, Alfred Centre, N. Y
Ladies' Aid Society, Adams Centre, G. F. Preston, N. Y. C. Burdick and wife, Nortonville,	2 15 5 50	Rev. Ira L. Cottrell, Ashaway, R. I
Kan., Jewish Mission	250 00	way, R. I
Collection, North Loup Church, G. F Receipts per C. J. Sindall:	5 70	Miss Perie F. Randolph, Alfred Centre
Collection, Alden, Minn., G. F\$13 50 "Burnett county, Wis., G. F	10 50	Mrs. Wm. L. Clark, Ashaway, R. I
Receipts per W. K. Johnson, G. F Second Westerly Church, G. F 17 18	18 50 2 50	W. C. Burdick, Alfred Centre 10 00 Dr. H. P. Saunders, " 1 00
Miss Susie M. Burdick, Treasurer of Woman's Executive Board	20 49	J. A. Baldwin, Beach Pond, Pa 2 00 John P. Dye, Richburg 1 00 B. F. Langworthy, Alfred Centre. 10 00
from Northwestern Associa- tion—for American Sabbath		N. H. Langworthy, Westerly, R. I. 5 00
For Missionary Society, G. F. 6 50 For Missionary Society, M. M. 90 75—	103 25	Mrs. A. J. Gre n Adams Centre. 5 00 Mrs. Elias Ayers, Hornellsville, N. Y
Receipts per Andrew Carlson: Isanti Church Sewing Society, S. M. S.	8 00	S. R. Burdick and wife, Hebron, Pa
Mrs. L. E. Spencer, Suffleld, Conn., S. M. S. Nortonville Church G. F.	2 00	Mrs. A. B. Woodard, Alfred 50 Mrs. T. L. Collins, Albi m. Wis 50
Receipts per H. P. Burdick, G. F Receipts per J. W. Morton:	6 89 11 40	Rev. A. H. Lewis, Plainfield, N. J. 1 00 E. W. Crayon 1 00 Mrs. F. W. Hamilton, Alfred 5 00
H. B. Babcock, Berlin, G. F 6 00 A. M. Wells, " 2 00	·	Mrs. Milo Shaw. " 8 00 E. R. Clarke Nile. N. Y 1 00
Mrs. Tacy Lewis, '' 5 00 John Gilbert, '' 1 00 Mrs. B F. Saxton, '' 1 00 Dea. D. Ticknor, '' 1 00 W. D. Ticknor, Princetor '' 1 00		Mrs. Calvin Wheeler, Wirt Centre. 2 00 Albert Warren, Alfreu Centre 1 00 David Cartwright, Cartwright,
		Wis 1 00 Miss Alice Maxson, Westerly, R. I. 1 00
Collection at Walworth, " 5 00 Contributed by self, " 10 00— Receipts per S. D. Davis, G. F	82 00 7 00	I. K. Greene
" D. K. Davis, " James F. Shaw."	1 81	Mrs. A. K. Witter, Alfred Centre. 5 00 Mrs. James Summerbell, Alfred. 5 00 Rev. O. U. Whitford, Westerly, R.
Mrs. H. W. Palmiter, New London, N. Y., G. F. Dea Ira P. Green, New London, N. Y.	1 00	Mrs. O. U. Whitford, Westerly, R.
H. P. Green, New London, N. Y., G. F.	2 00 1 00 10 00	Miss Mary Whitford, Westerly, R. I
Scott Mission Band, Hol. M	5 00	E. B. Titsworth, Plainfield N. J. 100 Rev. J. B. Clark and wife, West
ciety, (Potter street Branch,) Albion, Wis., M. M	ნ 00	Edmeston, N. Y
Receipts per F. F. Johnson: W. A. Chancy and wife, G. F 200 J. M. Spain. 100		O. E. Burdick, Little Genefee, N. Y
J. M. Spain,		Mrs. A. K. Crandall, Portville, G. F. 1 00, M. M. 1 5 2 50— 1 General collection
R. F. Eusmunger and wife,		Received from pledges as follows: Mrs. W. C. Deland, New York
M. B. Kelly, Jr., and wife, " 1 00 Miss K ttie Grace, " 50 Matthew Bracewell, " 1 00—	11.00	City G. F
Mey. L. A. Platts, Alfred Centre, G. F Miss M. J. Stillman, Leonardsville, N. Y.,	11 00 1 50	C. E Stillman
8. D. B. Church, Nile, N. V. G. F. 15.25	5 00	Mrs. Charles T. Rogers, New Mar-
Ladies' Missionary Society, Nile, NY.G.F	25 57	ket. N. J
W. Va., C. M	7 00 21 50	Mrs. F. M. Greenman, Hebron Centre, Pa. Miss Ettie Greenman, Scott Sabbath-school, G. F
M. R. Powers and Mrs. Fred T. Rog-	* 0.00	Estate M. J. L. Benjamin, Alfred Mrs. Wm. A. Rogers
ers, G. F. Rockville Church, G. F. Mrs. Lorinda Crandall, Brookfield, G. F.	5 00 5 00	Independence Sabbath-school, S. M. S Cuyler Hill "G. F Hebron "S. M. S
Miss Lois Babcock, "C. M. De Ruyter Church G. F.	2 00 2 00	H. C. Coon, Alfred Centre M. M Mrs. L. E. Todd, Brookfield, G. F
De Ruyter Church, G. F. Mr. and Mrs. William Wilson, Norwich, N. Y. G. F. Mrs. F. A. Lewis, Norwich, N. Y. G. F. Miss A. F. Burber Norwich, N. Y. Miss A. F. Burber Norwich, N. Y.	7 00	Sale of pictures. Miss E. E. Bliss, Whitesville, N. Y. Hol. M
Mrs. F. A. Lewis, Norwich, N. Y. G. F. 1 25 Miss A. F. Barber, Norwich, N. Y.		Y., Home M 1 00
G. F	8 25	Miss E. E. Bliss, Whitesville, N. Y., Scandinavian M 1 00— Eliza L. Perry, New London, G. F
M. Heirs, Shiloh, N. J., Hol M	20 00 5 00 85 91	Mrs. Ezra Potter, Alfred, L. M
Mrs. Mary St. John, Leonardsville, N. Y., G. F. Mrs. A. B. Felton, West Eumeston, N.	1 00	Geo. W. Gardner, Adams Centre Women's Executive Board. North- Western Association, M. M
Dea. Phillip Burdick Clifford, Pa., G. F.	1 00 15 00	Ritchie Church, C. M
S. M. S	80 00	C. M. Lucy Cray, Alfred Centre, G. F. H. D. Witter, Richburg,
Mariboro Church, G. F. Mrs. Amos Studiey, G. F.	20 00 4 55 1 00	Woman's Missionary Society, Norton- ville
Mrs. Welcome Clarke, G. F.		E. M. Tomlingon, Alfred Centre, L. M.

G. F Balance August 81st reported	25 564	
Disbursements in September	\$2.007 \$1,490	74 57
Received for Permanent Fund, from estate of Orlando Hol- comb		
Thoma Allowed		=

Zone Zevas.

New York. ALFRED CENTRE.

The great event of the season, the session of the General Conference, has come and gone, although a few of the delegates and visitors still remain in Alfred and vicinity.

The organ concert announced to be given by W. C. Daland, on Tuesday evening, Sept. 22, was very meagerly attended, most people in the village being occupied with the reception of their guests for the Conference. At the request of a number of persons the concert was repeated on Thursday afternoon at 4.15. A good audience assembled and was delighted with the entertainment. Mr. Daland's selections were well made and rendered with evident skill. He was assisted by Mr. Chas. H. Larkin, and Miss Corabelle Crandall, vocalists, and Charles M. Post, Corneter, and L. M. Maxson, violinist. All performed their parts well.

The excursion to Niagara the day following the Conference was enjoyed by over one hundred persons, quite a number remaining over night and returning the next day.

The pastor of the First Church baptized three candidates on Sabbath, October 3d, and received several persons to membership by letter.

There is now fair prospect that a railroad will be built this winter, connecting our village with the Erie road at Alfred station, possibly at Hornellsville. This will be a great convenience to us.

At the last session of the Alfriedian Lyceum, Alfred University, the following reso lutions were adopted:

Whereas, our Heavenly Father has taken home our Alfriedian sister, Belle I. WEST, therefore, Resolved, That we have lost a faithful, earnest, and efficient member, whose life showed unusual prom ise and strength of character.

Resolved. That in her sudden death we are impressed with the uncertainty of life, and the necessity of making a wise use of our time. Resolved. That we extend our incerest sympathy

to the bereaved family, with the prayer that the Heavenly Father may sustain and comfort them.

Rhode Island.

ASHAWAY. Weather mild and pleasant.

Bethel Mill which has been still since May 1884, is again in operation, having been started by Mellor Bros. & Co., who are manufacturing worsteds in plain colors, blues, browns, and black. They now have about twenty five persons, in their employ. Since the starting of the mills tenements are in demand, and nearly all filled.

In church and Bible-school we miss many of those usually there, they having gone to attend the General Conference at Alfred Centre. The desk was occupied Sabbathday, Sept. 26th, by the Rev. Mr. Ela, of Westerly who gave an interesting discourse from 1 Pet. 1:7. The review of the quarter's work in the Bible-school was assigned by the Superintendent to four persons; the first gave a paper on the life of Elijah, the second on the life of Elisha, the third on the reign of Ahab, and the fourth a summing up of sin and its results, as seen in the quarter's lessons. The four occupied the usual time of the lessons, and the Superintendent gathered up in a few words, the most important practical teachings of the quarter's work.

The Ladies' Sewing society will meet at their rooms Wednesday, Oct. 7th, this will be their first meeting after their usual vacation.

KANSAS.

14 00

14.00

NORTONVILLE.

We are having glorious autumn weather here. The farmers who feared that their "corn would be frost bitten" that "the weather would be too wet," that "we should have a drought," and the rest of the weather weather is in better hands than their own, and that he who created all things, governs all things justly and wisely. So we thank him for temporal blessings.

8 00 dition, numerically and financially. Our zealously to impress upon the church members the necessity of deep, consistent piety, of true character and to lead the unconverted to the "Lamb of God that taketh away the sins of the world."

Our Sabbath School with a membership Houson, day ther of Cyrenus Hudson. of one hundred and eighty five, and an average attendance of one hundred and twenty, is very interesting. Our Superintendent, O. of Welton.

W. Babcock, has served in that capacity for some time.

About twenty members of our school, attended the County Bible-school Convention held at Musketah, last week. All who went

the approaching Yearly Meeting, and hope abundantly.

Arkansas.

TEXARKANA.

The prospects for our little church are encouraging. Our annual meeting will be held beginning October 1st, from which we are looking for much good.

Condensed Acws.

Domestic.

Secretary Lamar is improving, and is now able to transact the more important business of the department at his home.

Exports of specie from New York during the past week were \$649,926. Of this amount, exports to Europe were \$334.206 in silver. The imports of specie were \$1,570,-

At a meeting of the wire manufacturers held in New York, Sept. 24, at which the leading mills of the country were represent excellent Christian woman. She has left a husband ed, the price of wire was advanced ten to fif- and seven children, one of whom is Prof. Lewis teen per cent.

At a meeting of flint glass workers and manufacturers at Belaire, Ohio, recently a compromise was affected by which a ten and 24 days. The subject of this notice was a son months' strike was positively ended. Fires of James and Martha Babcock, and was born in were lighted Sept. 25.

The Longfellow statue association of Portand have contracted with Franklin Simmons, an American sculptor, for a bronze statue of the Poet Longfellow, to be erected genial hearted man; plain spoken and positive in manner, yet a kind neighbor and a most reliable in one of the public squares in that city. citizen. In early life he made a profession of re-The statue will be of heroic size and will cost \$20,000.

of the Provo district, Utah, instructed them that a separate indictment could be rendered for each day in which a polygamist has lived with more than one wife since the passage of the Edmunds act. The penalty for each indictment is six months' imprisonment and \$300 fine.

owner of a fine Summer residence in Newport. R. I., intends to present the city with land for a public park. The lot contains between twelve and thirteen acres and is valued at \$50,000 or 60,000.. Alfred Smith the millionaire real estate agent will undertake the expense of laying out the park.

Foreign.

There were 472 new cases of cholera and 240 deaths from the disease reported Sept. 24 throughout Spain.

A huge red meteoric body rose over Conception bay Sept. 24, and within seven minutes traversed an area of between thirty and forty degrees.

The military authorities have taken possession of railways throughout Servia and ordinary travel has been stopped. In addition to reserves 60,000 of the landwehr have been called out for active service.

The Cretans are excited over Balkan troubles, but maintain an expectant attitude. They have sent an address to the powers, asking that the treaty of Berlin be main- third paper in the series on Great American Industained, otherwise, that Greece be permitted tries; Our Public Land Policy, and A Model State to annex Crete.

A cable special says the Irish situation is assuming such a grave aspect on account of continued violent boycotting outrages that English papers have begun to suggest that the next parliament shall treat Ireland as a revolted province and deny her representa-

Five thousand troops of the reserve force of Greece have been formed into an army corps. Seventeen thousand regular troops, including all branches of the army are massing on the frontier bordering on Thessaly. A feeling of indignaton prevails through Greece over the recent events in Roumelia.

The customs revenue of the dominion of Canada has decreased \$400,000 during July and August, as compared with a like period last year. The excise revenue is also decreasing enormously. The exports of Canadian produce have decreased over \$400, 000, while exports of produce of other countries have decreased in the same period \$594, 000. This decrease of about a half a milprophets are obliged to confess that the lion dollars is almost entirely upon agricultural products, showing that the foreign carrying trade of the dominion is being taken away.

MARRIED.

Our church is in a fairly prosperous condition, numerically and financially. Our pastor, J. J. White, labors faithfully and M. RHRDICK all of Andover. N. Y., Sept. 29, 1885, at the residence of B. C. Brundage, E.q., by Eld. J. Kenyon assisted by B. G. Van Cleve, pastor of the bride, Mr. Frank S. Clarke and Miss Lillian M. RHRDICK all of Andover.

At the residence of the bride's parents, near Nortonville, Kan., Sept. 18 1885, by Eld S. R. Wheel er, Mr. Francis W. West, and Miss M. Eliza Stillman, daughter of Melworth P. Stillman At the residence of the bride's parents, Spring

Hill. Jefferson Co., Kan., Sept. 24, 1885, by Eld. 8. R. Wneeler, Mr. PAUL C. DAUM and Miss CASSIE

At the residence of the bride's father, at Welton, Iowa, Sept. 29, 1385, by Eld. J. T. Davis, Mr. Demas Pereine and Miss Stella Loopboro, all

DIED,

At Bridgewater, N. Y., Sept., 23, 1885, JESS. BURDICK, in the 92d year of his age. He was an upright and worthy citizen, sharing the general confidence and esteem of a large circle of neighbors and friends. As a husband and father he was dereport an enjoyable time, and much good continued remarkably bright and active for one of his years, while contentment and quiet enjoyment seemed to adorn and beautify the closing years of We look forward with much pleasure to his life. The companion of his early years passed on before him into rest some twelve years ago. Three sone and seven daughters survive him, nearly that God will be with us and bless us all all of whom have passed into that period of life where heads, time crowned with grey bear witness to God's abundant mercy in continuing the kindred circle so long with so few broken links. He made a public profession of faith in Christ in childhood, and has remained steadfast in Christian faith and principle to the end. To the large circle of kindred and friends who mourn him, he leave the confident assurance that death is, for him, infinite gain.

> At the home of Stephen Brown, in Brookfield, N. Y., Sept. 27, 1885, Mrs. Lucina E. Clarke, widow of the late Dea. Geo. B. Clarke, in the 67th vear of her age. She was a woman of generous sympathies and noble purp ses. Quiet and retiring in her disposition, she was ever con-iderate and careful for the welfare of others, and ever ready to help those in need. Her generous nature and kind heart wen for her a large circle of friends. The was interested in every good work, and loved the church of her choice of which she had been a member for more than forty years, at the time her death. As she had lived, so she died confidently cherishing the hopes of eternal life through the Lord Jesus

> At Stannard's Corners, N. Y., Sept., 29, 1885, Susan, wife of Jairus L. Webster, aged 79 years, 8 months and 1 day. For several years Mrs. Webster has been in poor health, but paralysis ended her sufferings. She bore her afflictions with much patience, but had a great desire to depart and be with Christ, hence death was a welcome friend. She was a member of the Protestant Methodest Church at Stannard's Corners, and was spoken of has an who taught the graded school at Andover a few

In Westerly, R. I., Sept. 13, 1885, from general debili'y, JAMES BABCOCK, aged 64 years, 6 months Sterling, Conn., Feb. 18, 1821. He had lived forty years in Westerly. thir y nine of them on the furm where he died. In February, 1843, he married Sarah A. Lewis the companion who survives him. Mr. Babceck was a hard working, economical, and ligion and at his death trusted in Christ for salvation and eternal life. In his home life he was a kind and affectionate husband and fither, and Judge Powers, in charge of the grand jury taught his children to be industrious and self-reliant. He leaves a wife and five children and numerous relatives to mourn his death. o. u. w. In Milton, Wis., of bron hial pneumonia. Miss

MARY EMMA WELLS, daughter of Judson Wells, aged 16 years. She was born in Berlin township. and came to Milton with her parents when ten years old. The next year she was baptized into the Milton Junction Seventh day Baptist Church, and continued a faithful working Christian till called to her Levi P. Morton, ex-Minister to France. heavenly rest. She was beloved by all. N. W.

Books and Magazines.

D. LOTHROP & Co., of Boston, are doing good service for children and youth in their magazine for those classes The October number of Our Little Men and Women is before us and well sustains the reputation it has hitherto made for itself.

The same publishers give us Wide Awake which is certainly appropriately named. The October number contains interesting installments of several serials whose completion is promised in next number. The engravings of the number are fine, while its literary merits are of a high order.

THE October Century closes the 30th volume of that popular magazine. The Century is particularly valuable for its historical papers. In this number we have memoranda of the civil war; Lincoln and Grant; The great river of Alaska; The Summer haunts of American artists: The Canada Pacific railroad, besides story, poetry and well written editorials. The illustration of the number are superb.

HARPER'S Magazine for October contains, among other good things, a second paper on Labrador; a Capital. The serials are well sustained. Its illustrations are numerous and fine, particularly those accompanying the Articles on Labrador, and the Model State Capital.

THE following is a List of Grand Jurors draws . Oct. 1, 1885, to serve at a Circuit Court and Court of Oyer and Terminer to be held at the Court House in the village of Belmont, Commencing Monday, Oct. 19, 1885:

Amily-Voorheis Sortore. Aifred-James A. Champlain. Andorer-L. D. Cobb, Delos Remington, Ford F. Bundy. Bolivar-William V. Davidson. Cwba-Isaac Failing, George B. Fuller. Friendship-Don McClure, H. Perry Allen. Generee—Foster S. Dickinson. Independence-Orville G. Clark. Scio-Lucuis E. Norton, Walter Thomas, Ward—Ralph Gregory, Franklin Lewis. Wellwoille-Charles Day, Wuliam Beever, George Osborn, Alonzo Crowner, Ambrose G. Coats. Wirt-J. O Hamilton, George Davidson. Willing-Henry Porter. TRIAL JURORS.

Amity-James Barrett, Harlan Vanderhoef, Meivin E. Horrier, James Garrigan.

Alfred—Alvin Truman, James W. Heard, El Turner, Russell P. Green. Alma-J. B. Easton.

Andover-S. G. Crandall, Timothy Barker, Wm.

Bolivar-F. S. Gulick, Leonard Chapple, H. H. Clurksville—C. M. McDougall. Cuba—T. P. Snider, S. S. Cole, Frederick Ly-

man, Milton W. Green. Friendship—J S. Renwick, Judson Miner, Theodore McDonald, George Saunders. Genesee-A C. Rogers, Marcellus O. Burdick. Charles A. Wainer.

Independence-E R. Heseltine. Ward-George Dodge.
Wellwille-Peter Ward, Henry Howe, Frederick Osborn, Wm Bellamy, Charles Grastorf, Henry Schrauder.

Wert-D. C. Millis. ANTED An active Man or Woman in every county to sell our goods. Salary \$75 per Month and Expenses. Canvassing Outilt and Particulars FREE. BYANDARD SILVER-WARE Co., Boston, Mass.

Selected Miscellany.

O plodding life! crowded so full Of earthly toil and car! The body's daily need receives The first and last concern, and leaves No room for Jesus there.

O busy brain! by night and day Working, with patience rare, Problems of worldly loss or gain, Thinking till thought becomes a pain— No room for Jesus there.

O throbbing heart! so quick to feel In others' woes a share; Yet human loves each power enthrall, And sorded treasures fill it all— No room for Jesus there.

O sinful heart! thus to debase. The being God doth spare! Blood bought thou art! no more thine own; Heart, brain, life, all are his alone-Make room for Jesus there,

Lest soon the bitter day shall come When vain will be thy prayer To find in Je us' heart a place; Forever closed the door of grace Thou lt gain no entrance there.

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. For years and years that has been urged upon us; and all sorts of ways of showing it have been invented. The very names of scores of benevolent institutions kept before our eyes a catalogue of human sorrows. In our great made upon our sympathies by the wretchedness of so many of our fellowmen. As the head of a large church which by its name, "Church of the Strangers," lays on its pastor not only the care of hundreds of members, many of whom have the sorrows of the poor, and some of whom have the miseries of the rich, but also the perplexities and sufferings

whisper a "grace."
Last week it was flashed upon me that I did not sympathize enough with the world's some particular case. Such pulls had been made upon my heart that I feared I was becoming bankrupt of true Christian sympa-

so devitalized by the outgoes of my sympa

thy, that often when the dinner hour ar-

rives, I have scarcely sufficient strength to

thy. So I fled to Ruth.

does not matter so long as I know. The every kind of joyful news, that I may learn name tells you that she is not a man. I laid to rejoice with those who rejoice, and have the case before her. And this is the way she sympathy with happiness-1,250 "hurrah" held forth on the subject:

you charge yourself with lack of sympathy. | pear in the eyes of Ruth, and, perhaps, also That is one of your defects of character."

It was rather hard to hear that from her lips. You see I was sore, and expected a little bit of cooling cream of kindness to be laid on my heart. Instead of that Ruth gave me a small slice of the judgment day.

"Why, Ruth, how can you say that? You know the hours and days I spend in relieving when I can, and sympathizing when do no more."

"True, O king," said Ruth, "but your | The rooms are on the second floor, one in defect is a want of sympathy with the pleas-ures and joys of others. You are quick sloping roofs, and two windows each room. enough to detect a lurking painfulness in The rising sun peeps into May's room, glan every eye that meets yours, and I perceive ces across and on through the tiny hall into that you are at once casting about how to Kitty's room, where it stays just long enough May's room. Don't they look better than to become a Christian." Gently, affection- that your homes are associated with the succor, but you do not care for any one who to say good morning, but gets round there happy. Your whole life shows me that in time to spend the afternoon, peeping again you are unsympathizing on one whole side across the little hall to say good night to of your nature, and to one whole class of May's room. your fellowmen. So soon as one becomes Each room contained a straw-colored cothappy you strike him from your book. He tage bedstead, an old fashioned low bureau is one of your 'discharged patients.' You or chest of drawers, flat on top and but litmust remember the case of Mrs. Hurse, of the higher than an ordinary table, an old-Georgia, one of Dr. Marion Sims' patients. | fashioned square stand, two chairs and a few Whenever she was in New York, through brackets. Each bed had a straight white the long years of her suffering, you were as- flounce of bleached cotton, and each window siduous in your attentions, and from all you had curtains of the same material (on rollers). said of her, I really thought you were fond | Certainly they were plain, bare rooms, and of her; and yet when you met her upon her it was rather discouraging to undertake to recovery, you were quite cool to her, and she | make them pretty with only a few dollars. says that you went so far as to exclaim, 'Oh, The two rouns are "tixed" just alike with you were the sick Mrs. Hurse. I took a the exception of color—Kitty's is blue, and great interest in her, and left her feeling May's pink. The girls worked together, that now she ceased to have any claims on | doing Kitty's room first. They do not preyour sympathy; on account of sufferings she tend to be originators of this mode of furceased to have any claims. You recollect nishing, but obtained their idea from the that you nearly spoilt your pulpit clothes | Woman's Department of some paper. with dust from the plaster of Paris in Dr. | First, the room must be cleaned. (I for Sayre's office while you assisted in the treat- got to state the rooms were nicely painted holding him and exerting yourself to interest | curtains washed and put on the grass to him while the investiture was going on; but whiten, mattress and pillows put out doors perhaps you forgot that when the Fanford for a week. The chairs voted as no account you to join in the fun, you failed to be pres- next thing was to go shopping. And now I looking after the cattle distributed over those man, who came every morning to their door, any other influence whatever.—Christian ent, although you love them so much and will give you a list of their purchases; the wild moorland hills. At last, through in- he had a place on a great dairy farm where Secretary.

ical instruments are not idle when they erent patterns), sixteen cents per roll—cheap | One day, when the little girl was reading | Manners. I promise that; so you see, I shall | France 800,000 people are brought under

way in an operation. After a pause she pro-

the pains you take in reading the sacred the other with blue; twenty-four yards of with all earnestness: Scriptures. Bishops, college professors, and others, have praised you for that. But, as I have heard you in church, I have discovered that your reading is very defective, because your heart is in only a portion of the Word. You once said that you had devoted at least four hours to the study of the first few verses of the gospel of St. John, in order that you might learn how to read that passage. and were still not satisfied with your rendering. But have you ever devoted ten min not. The 'weep for them that weep' you repeat in a way that might draw tears from our eyes, but the first part is slurred. You know that you do not obey that point of the injunction, and so you repeat it like a parrot or an ordinary clergyman of the Established Church of England.

I think Ruth felt relieved, but I didn't. The last little hit had its force in the fact that she had heard me deplore the dreadful ma ner in which the superb ritual of the match. The next thing was to bring in the Church of England is usually rendered by its clergy. But she led me to search my heart. and the result was that I confessed judg-

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, more sorry to hear that our neighbor's baby is dead than we were glad to hear that it was born. more grieved to hear that a dear friend had etc. lost \$10,000 than we are glad to hear that he cities we are fairly exhausted by the drafts | had gained \$20,000? As Christians, are we not more dejected by the fall of one church member than rejoiced by the conversion of

I put the case that way to Ruth. "Yes," said she, "it is a fact. We are all more or less at fault in this matter. I hit what is more, we all increase this faultiness of multitudes of strangers; some days I am | in one another by a trick we have of telling | our sorrows and concealing our joys, parading our losses and hiding our gains. We presume that only the former are fit subjects of sympathy. And what a mistake that is."

Perhaps the secret is in that fact. So many letters come to me asking me to secure joys. It came thus. I had been rebuking gifts or loans, giving pitiful accounts of opmyself for not feeling enough perhaps for pressive loads the family are carrying, and reciting harrowing stories of suffering. Now I want to be cultivated on the other side. I want 1,250 genuine letters telling me of debts | its blue and white trimmings, while thinnest paid, mortgages lifted, maidens married, ba of blue curtains are looped back over plain bies born, suits gained, patents recovered, You do not know who Ruth is? Well, that | clouds dispersed, sunlight restored—in fact. and "hallelujah" letters, so that I may "No; you do yourself no injustice when | cease being the lop-sided Christian I now apin the eyes of my divine Master.—Church

FURNISHING THEIR OWN ROOM.

BY RUTH ROBERTSON.

I have read many inquiries of late of how I cannot relieve, the sufferings of so many, so to prettily and cheaply furnish a sleeping chairs. A blue lambrequin surrounds the hope." He wrote in the book, and passed many of whom are so ungrateful that for ten room. Perhaps some girl readers of the mantel on which are tastefully arranged a on; but the Holy Spirit spoke through the vears there has never been a slur on me in | Star would be interested to know how two | few knick-knacks; on the walls are a few | the newspapers or elsewhere which, when girl friends of mine furnished their rooms traced, has not been found to have originat- this Summer. They had not much to begin | decorations such as a girl delights to make. ed with some, who, having had my sympathy with neither did they expend much money, and help, had turned on me because I could but they have two dainty rooms, even though they are very cheaply furnished.

ment of a small boy with a spinal curvature, in white.) Mattress slip, bed flounce and children had an entertainment and wanted and banished to the shed chamber. The for many years obtained his livelihood by Now, through the kindness of the milkthey love you so much; and you went else- exact price they paid for their goods I am firmity and old age, and the constant and his working hours were busily occupied in where on the ground that they were rich and not able to give, but I can tell within sofew unusual exposure to all kinds of weather, his doing chores and working in the garden; but happy! Now, does not your whole life show cents on each article. First, nine yards each sight entirely failed him, so that he had to on the Sabbath he could roam at will. that you have not sufficient sympathy with of pink and blue musquito netting, at seven seek an asylum in one of the West of Engcents per yard; three rolls cotton batting, land infirmaries, to end his brief remaining him at first, but finding him stubborn, had You see, when Ruth talks after that fash- fifteen cents per roll; five yards each of days. While there he was frequently visited wisely decided to let the matter rest for the ion, naturally I become serious. Ruth is pink and blue glazed cambric, six cents by one of his grand daughters, who would time, when the lad had said, on his own acnot malignant, and does not triumph over per yard; ten yards bleached cotton, five occasionally read to him portions of the cord: the one she has thrown. But her surg- cents per yard; ten rolls of paper (four diff- Word of God.

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. Next, they papered the walls, then put up their white curtains, pictures and brackets, "because the room looked so bare without them." They next carefully pasted strips utes to learning how to read the injunction, of thin, strong cloth over all the cracks in Rejoice with them that rejoice, and weep the floor, then papered the floor and var with them that weep?" I know you have nished it. By this time the bedstead, bureau said: and stand were ready for varnish.

> 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 laying 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 made pillow-shams to bedstead, put on the white flounce, and over that put a full flounce of the blue netting. Then a covering of oilcloth cut for the top he silently passed into the presence of Him of the bureau and stand, a strip to go round three sides of the stand cut in six scallops, a little pocket sewed on each scallop and the whole tacked to the stand with furniture tacks. The bureau covering to hang down over each end and to be finished in scallops and pockets to hold sponges, brushes, etc.,

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. myself at every blow I aimed at you. And | They made some footstools on small round boxes. There are two closets with small doors opening from each chamber and on these doors in fanciful designs are arranged the girls collection of cards.

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. The bed is dainty in white. How pretty those white bows look! A closer examination shows them to be white cotton cloth with the ends trimmed with lace. The light blue bureau which serves as washstand is decorated with an oilcloth scarf, on which stands a blue and white washbowl and pitcher, behind them is an oilcloth splasher. Two comfortable looking chairs, one blue, the other white, sit by each window; on a shelf at one windew are a few thrifty brackets and pictures and a few dainty

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. The carpet of a white ground nearly covered with ward that scholar said to her "Your words irrepressible desires to touch life in manifold big pink roses and green leaves, and this is that day followed me until I was constrained | ways. If you mothers, rear your sons so when you saw them before? even if they are adorned with cheap material? They need book cases, and I hope they will find a way and narrow way. A single question may any measure can supply the need of their to get them soon.

BED-TIME.

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

Forgot itself. Her mouth curved cupid Cupid wise. On mother's breast she dropped her pretty head; Ten minutes more, and baby was in bed.

So, thought I, smiling, when the dying light Of our last earthly day fades on the sight,

How sweet it will be to hear, so't and low, The Saviour's voice saying, "'Tis time to go," And in his arms to sink to perfect rest, Trustful as baby on her mother's breast.

THE OLD MAN OF DARTMOOR.

There was an old man of Dartmoor who dear old farm.

should be in use, nor does she ever stop half | because it was a little out of style; one round | to him the first chapter of the First Epistle | harm no one.

white lead; a little vermillion; a small quan- of John, when she reached the seventh verse, tity of Prussian blue; a pint of spirits of | "And the blood of Jesus Christ his Son "Moreover, you are a Christian preacher. turpentine; a pint of varnish; four vards of cleanseth us from all sin," the old man raised harm may work out of your disregard of sa-You have been unduly complimented for white oil cloth, one piece marbled with pink himself and stopped the little girl, saying cred time in the future. I hold that no one

"Is that there, my dear?"

"Yes, grandpy." "Then read it to me again: I never heard the like before." The little girl read 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 take my hand and lay my finger on the passage, for I should like to feel it." So she took the old blind man's hand and placed his bony finger on the verse, when he

"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 cleasuset us from all sin."

And with that the man withdrew his hand, he ran down the hill and into the shade of a his head fell softly back on the pillow, and thick wood. He crowded under the great. 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 Other matters had kept it hidden. He never 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. He ordered some of the water poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water; but to the surprise of all the caliph forbade them to touch a single drop.

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 leath-ern 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 to call back his own," he said. "The moth-draught, lest the heart of the poor man er's prayer had to be answered. God had should have been wounded."

ASK THE IMPORTANT QUESTION.

Rev. Harlan Page once went into his plants; above them in a blue decked cage Sunday-school to inquire into the spiritual sings a canary; in the other window is a hang- | condition of his teachers. Coming to one of ing basket of vines and climbers. An easel, the young men with the roll-book in his an unfinished picture and some paints occupy hand, he said, "Shall I put you down as a place on the oilcloth covered stand, a dainty having hope in Christ?" "No," was the little work basket (well filled with useful answer. "Then," said the good man, tenwork) sits on a footstool near one of the derly, "I will put you down as having no words to the young man's soul, and he gave himself to Christ. A timid teacher, after having earnestly pressed home the truth contained in the lesson, "The Friends and Foes of Jesus," said to a young lady, who the demoralizing influences of bad associhad joined the class recently, as she held her lates, ought to understand the nature of hand at parting, "Are you a friend?" "I young manhood. It is excessively restless am afraid not." "I want you should be." It is disturbed by vain ambitions, by thirst That was all, But more than a year after- for action, by longings for excitement, by ately, earnestly ask those given into your suppression of natural instincts, you will be keeping if they are walking in the straight sure to throw them into the society that in save a soul.—Illustrator.

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 green fields and rippling brooks of the

His employer's wife had reasoned with

"No one but yourself just now, I admit," said the good woman, "you cannot tell what; can break one of the ten commandments

with impunity." George laughed, stuffed his lunch of dough. nuts and cheese into his pocket and walked

Sabbath after Sabbath he did the same thing, seeming to find delight in the wide. ness 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 file view was obtained, he seemed to hear a voice speaking to him. It came upon him sud. denly and said:

"You had better be in church!" The boy looked around; he was entirely The little girl read, with her soft, sweet | 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 pleas."

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

The lad was frightened now, and turning. 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. 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 prayermeeting 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 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 benificent decree: "Thou shalt remember the Sabbath-day to keep it holy."—Standard.

HOW TO SAVE BOYS.

Women who have sons to rear, and dread 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 duliness and The lad's home had for years been in a apathy that have so long ruled in your house. large city, where he had lived with an un- hold, and bring in mirth and good cheer. Incle, his parents being dead, and this relative vent occupations for your sons. Stimulate evidently felt that in keeping the boy in the their ambitions in worthy directions. While Sabbath-school his whole duty to him was you make home their delight, fill them with George had spent his early childhood in the country, and during the long years spent in a crowded quarter of the city, his heart had a crowded quarter of the city, his heart had and noble ambitions, depends on you. Do constantly gone back with a great longing to 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

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 pro-"I will ask no one to go with me, Mrs. claimed every evening in the week, and in Protestant Christian instruction.

Hoyular S ANCIENT DENTISTRY .-

of Cometo, in Tuscany, von discovered a skull contain They seem to have been teeth of animals, and were natural neighbors by means The tomb from which this was said to date back to t century before the Christia

THE FIREDAMP AND EXE experiments carried on by mission for the scientific st it is found that the most takes place when there are 100 of firedamp, and that all the explosion d.m.nishes in the mixture is below 7 parti simply burns with its ch fame. The singing noise mines is ascribed to the es many minute cavities, while some places in vast quant nessed by its use for illumi -Science.

ZINC IN PLANTS.—The in plants has been repeated not only in such as grow zinc ores, but also, though tities, in plants where no traced in the soil. From periments the author found ous action of zinc sulphate more considerable than it ha In solutions of 1 mg. zinc p vegetated undisturved, wi per liter all perished. Oct kind died more rapidly the Insolutle compounds of z such as zinc oxide, sulphic ate have no perceptible act onous action on plants see the destruction of the chlo Baumann.

LIFETIME OF ANIMALS. from forty to fifty years; from twenty-five to thirt twenty; sheep, eight or twelve to fourteen. Conce of non-domesticated anim isolated facts are known. ans believe that the life pe phant is about three hundr ces being recorded of these lived for 130 years in co capture at an unknown ag estimated to live to the age years. Some reptiles are an instance being furnishe which was confined in 163 until 1753, when he perish Birds sometimes reach a eagle and the swan having live one hundred years. of fishes is remarkable. Th known to live two hundred trout, fifty years; and the years; while Gesner, a St relates that a pike caught in recording the capture of th hundred and sixty seven yes sects are very short-lived, u ing the term of existence in months. Some even perish hours after emerging from a die upon the very day of en new life. As a general rule plied too closely, larger ty live longer than smaller.

Poisons And Antidote

its preparations deserve es

the greater number of pois due to their action. Altho toms of op um poisoning g they are mostly ushered i listlessness and drowsiness stupor, lapsing slowly into c bility. Opium-poisoning is often occasioned by the in of "sleeping draughts" and In cases of opium poisoning use of an emetic (a tablespoo mixed with tepid water) has The head and face should water until the stupor is par The patient should not be sleep, but should be ker motion. A cup of strong to be given to him on his must not omit to notice p per, which at times has a ployment of copper vessels poses, which never should any household. The first copper poisoning are sud griping pains, aggravated by accompanied by sickness sallow aspect of countena to Ryan, the white of egg dote for poisonous preparation Lead poisoning is usually drinking water which has re time in leaden pipes, or by in which some preparation Goulard water taken by mis poisoning. Lead colic is o symptoms, which is reliev Paralysis of the limbs in marked indication. Sulph has been recommended as dram of sulphate of magnes dilute sulphuric acid and tincture of hyoscyamus in fuls of camphor water e

until the bowels are rel

thrice daily for five days,

which some consider the

under these circumstances.

one but yourself just now, I admit," good woman, "you cannot tell what work out of your disregard of sae in the future. I hold that no one k one of the ten commandments

e laughed, stuffed his lunch of doughcheese into his pocket and walked

th after Sabbath he did the same seming to find delight in the wide. the fields and forests, and in his riect freedom. At last, one sweet. bbath morning, as he was climbing ill from the summit of which a fire obtained, he seemed to hear a voice to him. It came upon him sudd said:

had better be in church!"

oy looked around; he was entirely the great pasture side. He used to wards that it was like a voice in the king aloud to him. He was startled and then said aloud:

ime is my own, I suppose. I may do s I pleas..."

ath is God's time," said the voice. erved it to himself from the begin-You had better be in church."

id was frightened now, and turning. own the hill and into the shade of a od. He crowded under the great. nlocks to a thicket from which the day was almost shut out. Here it is if all the religious teaching of his rushed upon him with bewildering Half forgotten chapters of commitpture lessons, the words of precious nd at last a prayer that his mother repeat over him when he was almost It was packed away in his brain. atters had kept it hidden. He never lled it before; he had no idea it was He remembered that his mother used. with him; now he heard the prayer w, "Oh, Lord, let my little boy to love thee, to love thy house, and and thy work, and thus to make an

Dhristian man." that was the prayer," he said aloud, e prayed so long and so earnestly, sithfully her prayers must be an-Oh, Father in heaven, who heard ier's prayers, help me now as I pray If," and there in the deep, lonely, prayed until the assurance came

sins were forgiven. en went back to the farm house, and himself ready, went to the church. in time for Sabbath-school, and as-Mrs. Manners by taking his place ly with her class of boys.

ated his experience in the prayerthat evening, and when some one explain away the marvel of "a voice the pastor interposed.

as the way the tender Shepherd took ck his own," he said. "The mother had to be answered. God had s word. We each have a different e. The more spiritual-minded we the less ready we are to explain the ainable." George Logan united church; he grew to love the Lord house, his way and his day, and his d now, as a faithful, earnest Chrisif he has any special department t is in setting forth to all classes y and sublimity of our obligation as of the Heavenly King to obey his decree: "Thou shalt remember th-day to keep it holy."—Standard.

HOW TO SAVE BOYS.

who have sons to rear, and dread ralizing influences of bad associt to understand the nature of anhood. It is excessively restless. rbed by vain ambitions, by thirst by longings for excitement, by le desires to touch life in manifold you mothers, rear your sons so homes are associated with the n of natural instincts, you will be row them into the society that in ure can supply the need of their They will not go to the public first, for love of liquor; they go imated and hilarious companions find there, which they find does o repress the disturbing restlessieir hearts. See to it, then, that nes compete with public places in activeness. Open your blinds by ight bright fires by night. Illuour rooms. Hang pictures upon Put books and newspapers upon Have music and entertaining Sanish demons of dullness and at have so long ruled in your housebring in mirth and good cheer. Inpations for your sons. Stimulate itions in worthy directions. While home their delight, fill them with ourposes than mere pleasure. hey shall pass happy boyhood, and manhood with refined tastes ambitions, depends on you. miserable barkeepers if your sons Believe it possible that with exright means, a mother may have rol of the destiny of her boys than influence whatever.—Christian

Mr. McCall began his now famous aris he knew just two sentences of They were, "God loves you," and ou." In them is found the key to forthy fact that at present in more halls of Paris the gospel is provery evening in the week, and in 00,000 people are brought under Christian instruction.

Moyular Science.

ANCIENT DENTISTRY .- In the museum of Cometo, in Tuscany, von Marter recently discovered a skull containing false teeth. They seem to have been made from the teeth of animals, and were fastened to their natural neighbors by means of narrow bands. The tomb from which this skull was taken. was said to date back to the fifth or sixth century before the Christian era.

THE FIREDAMP AND EXPLOSIONS.—From experiments carried on by the French commission for the scientific study of firedamp, some places in vast quantities, as is wit. but nature is on the side of the learner. nessed by its use for illuminating purposes.

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. From a number of experiments the author found that the injurious action of zinc sulphate in solution was more considerable than it had been assumed. | a cure for thinking "—Titus Munson Coan, in Harper's Weekly. In solutions of 1 mg. zinc per liter all plants regetated undisturved, while with 5 mg. per liter all perished. Old plants of any kind died more rapidly than young plants. Insolutle compounds of zinc in the soilsuch as zinc oxide, sulphide, and carbonate have no perceptible action. The pois onous action on plants seems to depend on the destruction of the chlorophyl.—Anton

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. Concerning the ages of non-domesticated animals only a few isolated facts are known. The East Indians believe that the life period of the elephant is about three hundred years, instances being recorded of these animals having lived for 130 years in confinement after capture at an unknown age. Whales are estimated to live to the age of four hundred years. Some reptiles are very long lived. an instance being furnished by a tortoise. which was confined in 1633, and existed until 1753, when he perished by accident. Birds sometimes reach a great age, the eagle and the swan having been known to live one hundred years. The longevity of fishes is remarkable. The carp has been known to live two hundred years; common trout, fifty years; and the pike, ninety years; while Gesner, a Swiss naturalist relates that a pike caught in 1497 bore a ring recording the capture of the same fish two hundred and sixty-seven years before. Insects are very short-lived, usually completing the term of existence in a few weeks or mouths. Some even perish within a few hours after emerging from a grub state, and die upon the very day of entering on their new life. As a general rule, not to be applied too closely, larger types of animals live longer than smaller.

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 op um poisoning greatly vary, yet they are mostly ushered in by giddiness, listlessness and drowsiness, followed by stupor, lapsing slowly into complete insensibility. Opium-poisoning is unfortunately often occasioned by the indiscriminate use of "sleeping draughts" and quack nostrums. In cases of opium poisoning, the immediate use of an emetic (a tablespoonful of mustard mixed with tepid water) has been advocated. The head and face should be dashed with water until the stupor is partially removed. The patient should not be permitted to sleep, but should be kept in continual motion. A cup of strong hot coffee ought to be given to him on his recovery. We must not omit to notice poisoning by copper, which at times has arisen by the employment of copper vessels for cooking purposes, which never should be employed in any household. The first indications of copper poisoning are sudden attacks of griping pains, aggravated by pressure, often accompanied by sickness and a peculiar sallow aspect of countenance. According to Ryan, the white of egg is the best antidote for poisonous preparations from copper. Lead poisoning is usually owing either to drinking water which has remained for some time in leaden pipes, or by certain vocations in which some preparation of lead is used. Goulard water taken by mistake causes lead symptoms, which is relieved by pressure. Paralysis of the limbs is another welluntil the bowels are relieved, and then thrice daily for five days, is the treatment which some consider the most appropriate under these circumstances.

Issue was appointed as July 1st, but there swedish language.

Was a delay in the contractor's work, and the time ran over a month.

On the 5th day of August, soon after the opening of the Postmaster General's office

The last two Tracts in this list are also published in the swedish language.

Topical Series.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 5. Time of Commencing the Sabbath, Apostles, 12 pp.; No. 6, The Sanctification of, the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 24 pp.

INSOMNIA.

when they are hungry, but who have never | propriate gift. attained that higher reach for wisdom to sleep when they are sleepy. But occasions come to all of us when we need to be able to sleep it is found that the most violent explosion | in the daytime at will. Have you failed to takes place when there are 13 parts of air to get your needed sleep, whether because of 100 of firedamp, and that above or below this work or watching, or sorrow or pleasure? the explosion diminishes in violence. When Then repose in the daytime is the restorathe mixture is below 7 parts in 100, the gas tive. There is great virtue in naps—even simply burns with its characteristic blue in short ones and the art of napping in flame. The singing noise so often heard in | the daytime, if you have not learned it al mines is ascribed to the escape of gas from ready, is one to be learned without further many minute cavities, while it must exist in | delay. It may require a little practice,

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: ics," said the professor, "were written in poor unfortunate magnify and increase their missertune by too much thinking que-Blessed be he who invented sleep, but thrice blessed be the man who shall invent

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 gentleman wore a scarlet coat with gold buttons. His curly wig was powdered snow-white, and in his hand he held a fine hat.

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. Both danced elegantly and often made agile springs. Everybody said "The skill of these children is wonderful."

On old officer wno sat at the table took an apple and threw it between the gay dancers. Euddenly the little lord, and lady rushed for the apple, quarrelled as if they appeared a pair of apes. All at the table money. "God bless the whitest man in Sarlaughed loudly; but the old officer said with atoga."—Christian Union. much earnestness, "Apes and fools dress as much as they please, it soon becomes known who they are.

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.

Just so, can we tell a greedy, a selfish, an impolite, or a wicked boy, by the way he behaves. Always try to behave, children, so that people will say that you are real gentlemen and ladies, and not greedy, selfish and impolite boys and girls.—Kind Words.

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. Good old John Haywood, who in 1680 became the "worthy master of the posts," at Boston, and the first postmaster in America, employed chance conveyance in-stead of postage, with "by kindness of" some traveller at his postal service: and some traveller at his postal service; and nothing was thought of stamping until 1841 though such men as Franklin, Bache, Pickering and Kendall had been at the head of the Post-office Department, and though the number of offices had come to be nearly 1.400. On the 25th of March, 1840, John M. Niles, of Hartford became Postmaster General, and signalized his administration by many reforms. He turned the wrong side out of his predecessor's work, and considerable will be ready soon.

BIBLICAL TEACHINGS CONCERNING THE SABBATH, AND THE SUNDAY. Volume One is now ready. Price, in fine muslin, 60 cents. Paper, 30 cents. Volume Two is in press and will be ready soon. side out of his predecessor's work, and convinced his party and the President, that Amos Kendall was not such a great man as had been imagined. It was necessary to cap all by a genuine innovation and he performed this by suggesting the postage stamp. The suggestion was received with ridicule, and Mr. Niles soon, afterward retired. His successor, Charles A. Wickliffe, put the department into the ancient ruts again, and when Cave Johnson assumed the portfolio on the fifth of March, 1845, he found it an herculean task to reinstate the reform measures of Mr. Niles. During Wickliffe's administration the number of post offices had increased by only 695, but Johnson saw in his term of office 4,237 offices added to the rolls, and witnessed other tokens of prosperity. Among the measures of Mr. Niles that he adopted was the postage stamp idea. The Presdent had converted his Postmaster Gen- A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abroeral from opposing the reduction of postage D. 8 pp. 2 cents. to a championship of the lowest paying rates, poisoning. Lead colic is one of its leading and Johnson garnished his conversion with fathering the suggestion originated six years before. The matter took form as a bill bemarked indication. Sulphate of magnesia fore Congress, and though it was quite the has been recommended as an antidote. A fashion to oppose any Cabinet suggestions, 40 pp. dram of sulphate of magnesia, five drops of the act authorizing the issue of stamps of 5 dilute sulphuric acid and twenty drops of and 10 cent denominations was passed, and tincture of hyoscyamus in two tablespoon- approved March 3, 1847. The date of the

for the day, an old gentleman called to see Mr. Johnson on business. The gentleman The cure of sleeplessness depends upon was the Hon. Henry Shaw, a New Yorker. the cause; how various the causes are we | Sheets of the stamps were laid before the have seen. I will not enumerate the devices | Postmaster General, who, after receipting for procuring slumber in the ordinarily for them, handed them to his visitor to inhealthy; they are numerous, but none of spect. Mr. Shaw returned them after a them have any general application. One hasty glance; and then drawing out his walcounsel may be given, for it is not hack- le', he counted out fifteen cents. with which neyed; it is this: Learn to sleep in the day- he purchased two of the stamps-the first time. This art is one which everybody has two ever issued The five cent stamp he not acquired. People there are I know kept as a curiosity, and the ten cent stamp such people-who are wise enough to eat he presented to Governor Briggs as an ap

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. My waiter told me this morn ing that he had finished geometry and mathematics, Livy, Cæsar, and Virgil in Latin, and the Anabasis in Greek.

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

"Longfellow's Evangeline and Virgil's ep "Gloomy thoughts prevent sleep. The the same hexameter. Now, the first line of Virgil s scanned like this: Arma virum.

"Why, I declare!" he said, hesitating, "I've forgotten the old. tamiliar words." "Shall I give them to you?" asked the waiter, politely.

"You?" asked the professor in astonish

"Yes, sir," said the black man. They are Arma Virumque cano, Trojæ qui primus . 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 acquirements 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 teiling the other colored people about it, the tears came into their eyes. "Now," he said, "boys, I can study were mad, tore off their mask and head- without being hungry. God bless Nathanie gear and instead of the skillful children, Ruggles," he said, showing them the real

> 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. We need not attempt to settle this question. We are to sow beside all waters, and, doubtless, we shall gather in the sheaves in due time. That time may be near when we little expect it: A reason with

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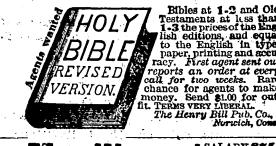
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1 05

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

FOURTH QUARTER.

Oct. 3. Elisha at Dothan. 2 Kings 6: 8-23. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-31. Cot. 94 The Temple Repaired. 2 Kings 12: 1-15.

1. 21. Death of Elisha. 2 Kings 13: 14-25.

Dec. 26. Quarterly Review.

Bov. 7. The Story of Jonah. Jonah 4: 1-17. Mov. 14. Effect of Jonah's Preaching. Jonah 3:-1-10. Hov. 21. Hezekiah's Good Reign 2 Kings 18: 1-12.

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

LESSON III.—JEHU'S FALSE ZEAL.

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

For Sabbath-day, Oct. 17.

SCRIPTURE LESSON:-2 Kings 10: 15-31.

SCRIPTURE LESSON:—2 Kings 10: 15-31.

36. And when he was departed thence, he lighted on Jenonadab 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 be, give me thine hand. And he gave him his hand: and he took him up to him into the chariot. 16. And he said, Come with ine, and see my zeal for the Lord. So they made him ride in his chariot. 17. And when he came to Samaria, he smoe all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah. 18. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. 19. Now therefore call unto me all the prophets of Baal, all his worshipers, and all his priests; let none be wanting: for I have a great sacrifice to to Haal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshipers of Baal. 20. And Jehu said, Sanctify a solemn assembly for Baal. And they proclaimed it. 21.

And Jehu sent through all Israel: and all the worshipers of Baal was filled from one end to another. 22. And he said unto him that was over the vestry, Bring forth vestments for all the worshipers of Baal. And he brought them forth vestments. 23. And Jehu went, and Jehonadab the son of Rechab. into the house of Baal: and he said unto the worshipers of Baal. Search, and look that there be here with you none of the servants of the Lord, but the worshipers of Baal only. 24. And they went in to offer sacrifices and beaut offerings. Now Jehu had appointed him fourscore you none of the servants of the Lord, but the worshipers of Baal only. 24. 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 letteth him go, his life shall be for the life of him. 25. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; the near come forth. And they smote them with the edge said to the guard 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 captains cast them out, and went to the city of the house of Baal. 26. And they brought forth the pillars that were in the house of Baal, and burned them. 27. And they brake down the pillar of Baal, and brake down the house of Baal, and made it a draught house, unto this day. 28. Thus Jehu destroyed Baal out of Israel. 29. Howbelt, from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin, Jehu demarted not from after them, to wit, the golden calves that parted not from after them, to wit, the golden calves that were in Bethel, and that were in Dan. 30. And the Lord said unte 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. 31. But Jehu took no heed to walk in the law of the Lorn, 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." -Psa 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 wor shipers 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 Byria, Hazael kills his master, Benhadad II. and becomes king. In Judah, Ahaz ah succeeds his father Jehoram. In Israel, Elisha sends a son of the prophet to anoint Jehu the general, king. Jehu alays 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 at 2 o'clock P. M., and continue through the Sabchildren were slain at Samaria. On his way hither, Jehu had met forty-two of Ahaziah's brethren and whether resident or non-resident, is earnestly reput 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: 6, 9, and 21: 16; 22: 1. He lighted on. Came to; found. Coming to meet him. Perhaps to acknowledge his allegiance. Salured him. Original "Blessed him." It is. My heart is with you in putting down idolstry. He gave him his hand. A pledge. Ezra 10: 19. Took him . . . into the chariot. Honored him; and Jehu was honored by his presence.

considered boasting (Prov. 27: 2); but hear Paul: 1 Cor. 15: 10: 2 Cor. 1: 12.

cording to the word of the Lord. See 1 Kings 21: Mrs. C. E. Burch, J. D. Washburn, A. Whitford 19, 23, 24, 28, 29; 2 Kings 9: 80-37, and 10: 7,

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 A. A. Almy, Wellsville, for the worshipers. Ezek. 42: 14. Vestments for Harriet Swift, Whitesville, all the worshipers. That the slayers may easily rec-J. Duane Washburn South Hamilton, 200 42 ognize them.

V. 23. John went, and Jehonadab. The latter Mrs. Mary Allen, Vernon, doubtless gave his sanction, in general. None of the A. Starr Stanton, Econk Hill, Ct., servants of the Lord. Jehu gave them a fair chance

V. 24. Fourscore men without. To guard against their escape.

V. 25. As soon as he. Jehu represented as mak- A. M. Main, Madison. ing the offering, perhaps, because he provided for H. C. Severence, Flandreau, Minn., and appointed it. Verse 24 says They went in to of A. G. Randolph, Wells, for, etc. To the guard and to the captains Possibly | J. G. Beard, Higginson, Ark., 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 | L. E. Livermore, Wellsville,

V. 26. The pillars. Statues, all the little images. O. Maxson, Waterford, Conn. V. 27. Pillar of Baol. Perhaps a large image of D. C. Coon, New Auburn. Minn., him. A draught house. A place of refuse and filth.

V. 28. Destroyed Baal. His power was effectually | G. T. Collins, Westerly, R. I., V. 29. Jehu departed not. From the sin of wor-

Ezra 6: 11. Dan. 2: 5, and 3: 29.

shiping the golden calves, to which he had been ac customed from his youth. 1 Kings 12: 26-33. V. 80. 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

V. 31. Sins of Jeroboam. Concerning the idolatry of the golden calves.

DOCTRINES.

1. The wicked of en 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 calles which was much like idol worship. v. 18, 19.

4. The wicked excuse fraud if it is for a good purpose. ▼. 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. 81.

1: To seek the companionship of the good v. 15. 2. To seek the approval of God rather than man

3. Not to do evil that good may come. Rom. 8

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 nvited to attend.

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

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. Un. had things nearly their own way this week and adion Co., D. T., who will meet them at the C. & N. | var ced prices fully 1c. per lb. on all finest Septem-W. R. R. Station, Alcaster. A cordial invitation is | ber makes. 94c. was top, and good to fine factories | C. SWENDSEN. extended to all.

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A REGULAR meeting of the Board of Managers terly, 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, bath following. Every member of the Church, quested to report either in person or by letter to the Covenant Meeting on Sixth-day afternoon. Minis ters 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. Thorngate, A. H. V. 16. Come, . . . and see my zeal. Generally Lewis 4, Mrs. E. J. Estes, A. B. Lawton, Alimo considered boasting (Prov. 27: 2); but hear Paul: 1 Hayes. J. B. Clarke 2, J. D. Childs, M. M. Hevener. Mrs. Willis L. Colton, Mrs. A. S. Bartlett, V. 17. He smote all. Of Ahab's family. AcMrs. T. S. Rogers, Lydia C. Davis, M. Sindall,
John L. Hibbard, Jas. F. Brennan, H. J. Bazzel, Mrs C. Peckham, Morning Star, H. N. Brown, D W. Nash, Music Stephenson, L. S Crossland, A. F. Randolph, C. M. Starffer, J. J. Jackson, Hender V. 18. Jehu shall serve him [Baal] much. If son Borders, J. S. Rock, C E. Lytle, Mrs. L. H. judged by the sacrifice made, but used to deceive and destroy his worshippers.

If son Borders, J. S. Rock, C E. Lytle, Mrs. L. H. Bailey, Mrs. Eliza Evans, Geo. W. Hills, Charles G. Beard, Henry Harris.

BECEIPTS.

All payments for the SARBATH 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

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bid fair to become as famous for their upright pianos as they have long been for their world re-nowned cabinet organs. The distinguishing feature about the "Muson & Hamlin Upright" is an important improvement in the method of holding the string of the piano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the friction of pins set in wood. as has been the case and the advantages resulting are numerous and highly important. Among them are the following: Wonderful beauty and musical quality of tone; far less liability of geiting out of tune; greater reliability in trying climates; and greater solidity of construction and durability. Mason & Hamlin have made 150, 00 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon for a very large number. Indeed, their piano department is now running to its utmost capacity, and the company is behind orders. So great is the demand that the company is now arranging for a large additional factory build

MASON & HAMLIN PIANOS.—Mason & Hamlin

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 | CLOCKS, JEWELRY,

BUTTER.—Receipts for the week, 31.870 packages; exports, 6,502 packages. The weather was warm and summery, and a dull trade generally, and all early butter unsaleable 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 ove unsold. 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. Firins more plentiful at 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 buy, rs' favor. We quote:

Fancy. Fine. Faulty Creamery make..... 21@22 18@20 12@17 New State dairy fresh. -@20 10@15 Summer firkins..... —@19

CHEESE.—Receipts for the week, 65,630 boxes; exports, 84,674 boxes. Receivers of fancy cheese sold at 9@94c. for September make, and 8@84c. for hest August goods. Night milk skims s ld at 6@7c. for firest, while off flavored ones went to exporters at 4@5c. We quote:

Fancy. Fine, Faulty Factory, full cream.. 91@ 91 8109 607 3 @41 1 @ 21 Skimmed..... 6 @ 7

Eggs.-Receipts for the week, 9,550 barrels, and of the Seventh-day Baptist Missionary Society will 8,467 boxes. Near-by marks fresh laid stock have be held in the Seventh day Baptist parsonage, Wes- held their own, while stale and long-held goods were very slow sale at a decline of 1@2c. per doz. We

> Near by marks, fresh laid, per doz......201@211 Southern and Western, fresh laid, per doz. .18 @19 Ice house stock......14 @ 15 GREEN APPLES are in fair demand. We quote:

Common grades...... 50@

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

To the above named defendants: You are hereby summered to prevent the complaint in this action, and to serve moned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within eight exhibits.

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 Aftorney.

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

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

To the above named defendants Barton W. Millard, Eunice Millard and Susie Crandall, take notice that the forego ng summons is served upon you by publication pursuant to an order of Hon. Clarence A. Farnum, Allegany county Judge, dated the 12 day of September, 1885, and filed with the complaint in the office of the Clerk of Allegany county at the village of Belmont and State of New York.

Dated the 11th day of September 1885.

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



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VOL. XLI.—NO 42.

The Sabbath

Entered as second-class mai office at Alfred Centre, N. Y. "WITH THY MIG

> BY ANNIE L. HOLBE Time is uncertain and fl Quickly falls the night

Do it with thy might. Thou may'st not linger of There's no time to was Do what is needful in se Soon 'twill be too late.

Life has its work for the Idle hours 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 Se General Conference at Alfred Co 23, 1885, by the President, W. Ashaway, R. I.

Brothers and Sisters of the

ference,-We have assemble people, for the purpose of str reverence and love for the r fess; of reporting the worl during the past year; and of denominational interests by undertakings and methods may deem best. We welcome all to this our

ing, desiring that each, and young, shall lend a helping nominational enterprises. If truly we are a Christian

sepire to better and holier wo been accomplished, for of all tianity is the religion of creed is best which most co lishes within its advocates a f live righteously, and the mos of immortality.

As a sure foundation for v

nobling creeds, our Bible peer. The religions of-Brama, and of Mohamme their millions of votaries, but emanates no light at all co that of Christianity. Buddh third of the human race stil their highest ideal of excelle generally degenerated into while Mohammedism is a which the true light but di recognizes the one true God, of the soul, and many of t doctrines of our religion, i need precepts and knowled our Scriptures as a foundat to build a religious faith the glory and honor to himself. the fullness of glory and po in Christ out of it, assuming the loftier position, as the one who was co-laborer with Go of creating and controlling t was more forcibly impelled bition, than by the desire to from their sins, or to seek fe perfection of that God who claimed to be. The stream c er than its fountain, and th ligion, though it may have b and joy to hundreds of mill

Christ, in the words "F perfect, even as your Fathe heaven is perfect," has anno gressive sentiment in absolut we strive to experimentally to we soon learn that Christian through innumerable stages ever onward and upward till earth-life shall end, and do t stantly increasing exhibit of re words point to the Infinite model, and teach us in thou deed to reach out after him, tribute is absolute perfection. cannot picture a position, atta tal man, so exalted and holy be more than the first steppin the unattained glories that lie

is written: "Eye hath not

soule, has failed to place its

front ranks of the present

whose influence is greatest in

best and noblest undertakin