PRESS WORKS Builders of Printing Presses. er, Jr., Proprietor.

PLANING A. Blinds, Doors, Mouldings, de

STILLMAN, ATTURNEY AT LAW. preme Court Commissioner, etc.

Daytona, Florida.

L. T. ROCERA ogers. ROGERS & BROTHER, Civil Engineers

Alfred, N. Y.

WATCHMAKER and ENGRAVER URORA WATCHES A SPECIALTY.

D MACHINE WORKS

Berlin, N. Y.

Green & Bon, DEALERS IN GENERAL MERCHANDISE Drugs and Paints.

Manufacturer of White Shirts. RLIN CHAMPION SHIRTS" TO ORDER

New York City.

ABCOCK & WILCOX CO. atent Water-tube Steam Boilers. 30 Cortlandt St. BABCOCK, Pres.

TITSWORTH, MANUFACTURER OF **B** CLOTHING. Custom Work a Specialty

TTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. JR. H. W. Fish. Jos. M. Titsworth.

Leonardsville, N. Y.

RONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. NG HEATER Co., Leonardsville, N. Y.

Adams Centre, N. Y. Y PACKAGE DYE COMPANY.

Best and Cheapest, for Domestic Use. Send for Circular.

Westerly, R. I.

ARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

TILLMAN & SON. ANUPACTURERS OF FINE CARRIAGES Orders for Shipment Solicited.

DENISON & CO., JEWELERS. BLIABLE GOODS AT FAIR PRICES. pairing Solicited. Please try us. EVENTH-DAY BAPTIST MISSION

ARY SOCIETY REENMAN, President, Mystic Bridge, Ot. ETFORD, Recording Secretary, Westerly,

Corresponding Secretary, Ashaway, R.1. CHESTER. Treasurer, Westerly, R. I.

Chicago, Ill.

AY & CO., ERCHANT TAILORS 205 West Madison St.

D. ROGERS, M. D. YSICIAN AND PHARMACIST. Prairie av. Store, 2406 Cottage Grove av

TTRELL & SONS, CYLINDER PRINTING RESELS, for Hand and Steam Power. Westerly, R. I. 112 Monroe S 119 Monroe St.

Milton. Wis.

CLARKE, DEALER IN BOOKS tionery, Jewelry, Musical Instruments

CLARKE, REGISTERED PHARMACIST. Building,

Milton Junction, Wis.

tOGERS, ary Public, Conceyancer, and Town Clerk. at residence, Milton Junction, Wis.

Sabbath Becorder, PUBLISHED WERKLY

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

MYRACO......

TERMS OF SUBSCRIPTION.

reign countries will be charged issount of postage.

issountinued until arrearages are paid, except of the publisher.

ements will be inserted for 75 cents an adverthements will be inserted for 75 cents an first insertion; subsequent insertions in successes per inch. Special contracts made with riting extensively, or for long terms, riting extensively, or for long terms, riting and the subsequents of chief advertisements changed thout extra charge. extra charge, is of objectionable character will be ad

JOB PRINTING. farnished with a supply of jobbing material, it be added as the business may demand, so in that line can be executed with neatment

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

Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLI.-NO 42.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 15, 1885.

WHOLE NO. 2123.

The Sabbath Recorder.

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

"WITH THY MIGHT."

BY ANNIE L. HOLBERTON.

Time is uncertain and fleeting. Quickly falls the night: "Whatsoever thy hand findeth Do it with thy might.

Thou may'st not linger or loiter There's no time to wait. Do what is needful in season; Soon 'twill be too late.

Life has its work for the millions, Idle hours for none; He who shall heedlessly waste it One day must atone.

With thy hand and soul, work ever Nobly for the right, And God will vouchsafe his blessing To increase thy might.

CHRISTIANITY THE BELIGION OF PROGRESS

Opening address, before the Seventh-day Baptist General Conference at Alfred Centre, N Y, Sept. 23, 1885, by the President, Wm. L. Clarke, of Ashaway, R. I.

Brothers and Sisters of the General Conference,-We have assembled as a Christian people, for the purpose of strengthening our reverence and love for the religion we profess; of reporting the work accomplished during the past year; and of advancing our denominational interests by approving such undertakings and methods of work as we may deem best.

We welcome all to this our annual gathering, desiring that each, and especially the young, shall lend a helping hand to our denominational enterprises.

If truly we are a Christian people, we shall aspire to better and holier work than has yet been accomplished, for of all religions, Chris tianity is the religion of progress. 'That Father's house with its many mansions. creed is best which most completely estab lishes within its advocates a fixed purpose to live righteously, and the most stead(ast hope of immortality.

As a sure foundation for vigorous and ennobling creeds, our Bible is without a The religions of Buddha, of Brama, and of Mohammed, still have their millions of votaries, but from them all emanates no light at all comparable with that of Christianity. Buddhism, with onethird of the human race still holding it as their highest ideal of excellence, has very generally degenerated into base idolatry while Mohammedism is a darkness into which the true light but dimly shines. I recognizes the one true God, the immortality of the soul, and many of the fundamental doctrines of our religion, for its prophet used precepts and knowledge drawn from our Scriptures as a foundation upon which to build a religious faith that should bring glory and honor to himself. But he cast the fullness of glory and power that abide in Christ out of it, assuming for himself the the loftier position, as the one great prophet, who was co-laborer with God, in the work of creating and controlling the world. He was more forcibly impelled by worldly ambition, than by the desire to turn his people from their sins, or to seek for himself the perfection of that God whose prophet he claimed to be. The stream can rise no higher than its fountain, and the prophet's religion, though it may have brought comfort and joy to hundreds of millions of hungry souls, has failed to place its disciples in the front ranks of the present age with those whose influence is greatest in advancing the

best and noblest undertakings of the age. Christ, in the words "Be ye therefore perfect, even as your Father which is in heaven is perfect," has announced the progressive sentiment in absolute fullness. If we strive to experimentally test these words, we soon learn that Christianity can lead us through innumerable stages of progression, ever onward and upward till the annals of earth-life shall end, and do this with a constantly increasing exhibit of resources. These words point to the Infinite Jehovah as our model, and teach us in thought, word and deed to reach out after him, whose every attribute is absolute perfection. Imagination cannot picture a position, attainable by mortal man, so exalted and holy that it shall be more than the first stepping stone toward the unattained glories that lie beyond it. It

man, the things that God hath prepared for and the time of the final ascension of our those that love him." But is there not a Lord, the ages of eternity alone can reveal dim foreshadowing of these things revealed to us. In every aspect he is more than the to those who seek earnestly after God? Vic- realization of our highest ideal. Have we tor Hugo, an acknowledged prince among hopes of immortality, of meeting again the modern authors, while upon his death bed loved ones who have gone before us, of finding said: "I am not sleeping; I am listening with them a home in the sweet by and by, to what is going on around me, and also to which shall never be disturbed by the sighs what is going on above me. Everything is and moans of sorrow; in Christ and in him bright about me; the earth, generously, still | alone is their fulfillment. Because he lives, offers me strength, but heaven opens up to we shall live also, and at the place prepared for my view half hidden worlds. You believe us is neither death, nor crying nor sorrow, nor that the soul is only the expression of bodily pain. As a teacher, declaring our relations with forces. Why, then, does my soul see more God, he is infinitely above all others, and we clearly as my corporal powers grow weaker? Winter has settled on my head, but eternal help to establish us in ways of truth and Spring is in my soul, where I breath the righteousness than from any other teacher odor of roses, lilies and violets, as I did | that has yet come into the world. For at twenty. The more I approach the end, the more I listen to the immortal symphonics | intellects of the world been trying to fathom of the worlds that call me. It is wonderful the significance of his teachings, and now is and yet simple. It is a fairy tale, but it is a the conviction more general than ever betrue story. For more than a half-century I | fore that these teachings comprehend so have been writing my thoughts in prose and | much of the infinite Jehovah that the comverse. History, philosophy, drama, ro- bined researches of all disciples can never mance, legend, satire, ode, song-I have exhaust them. Some of them are so far be tried everything; but I feel that I have ex- | yond us as to be veiled in mystery, but expressed only the thousandth part of what is | perience teaches us that these utterances in me. When I shall have lain down in the | shall, one after another, reveal their stores of tomb, I may say, like so many others, I have | wisdom and light to us, as we advance upon finished my day's work. But I shall not say, the way. He has given to us the privilege I have finished my life. My labor will begin of aiding in the onward march of this reagain on the morrow. The tomb is not a ligion, which ere long shall illumine the blind alley; it is an avenue. It closes at darkest realms of earth, making glad the twilight but opens at the aurora." Having | souls of men. attained such renown that the civilized world sorrowed reverently when he died, he discerned so clearly the unattained glories that lay before him, as to regard the attainments of his long and earnest life as the fruits of

a day's work, rather than the acquired treas-

ures of a life time. From this first stepping-

Observation and experience teach us con-

vincingly that time and space are illimitable. Let these and kindred truths serve as our starting point in the study of the Infinite. God feeds those most abundantly who most earnestly and presistently reach out after him, and thereby comes spiritual growth. The astronomer, who weighs the stars, measures their distances, ascertains their orbits, makes a study of the planets and their satellites, of the solar system as a unit, then of the fixed stars, parts of a system so extended that he is lost in contemplation of how distant and vast must be the grand central orb about which all others revolve; such an one has a much broader and better estimate of the universe than he who regards the stars merely as the lesser lights of heaven. So he. who, remembering that the Creator made him in his own likeness, aspires ever after the perfection that pertains to his Creator alone, will out-speed his indifferent brother and rise to the highest excellence attainable by man. Christianity, with its outreaching spirit, irresistably urges us to the front ranks in all fields of worthy enterprise. It gives a constant and nourishing inspiration to mental and moral culture, and in every phase is completely adapted to the needs of humanity. In its purity, it disarms criticism and generously grants unrecognized favors to those who scoff at its claims. Where, outside its realms, could they have obtained the tithe of the knowledge they now possess? Who, from beyond its benign influence, has greatly helped in the wonderful progress of the present century? It owns a risen Christ, who lives and leads his followers. "Upward and Onward," for our leader is far beyond us, is a fitting cry for the Christian soldier. We rejoice that the world is moving toward the light, and in this onward march, he ultimately will be followed by all people who most truly has taken the lead in bringing the world nearer to truth, to purity, to holiness, to God. We discover such a leader in the Lord Jesus Christ. The best thought and life of the world are following him as Teacher and Guide, because in his earth-life he pressed forward to its extreme end in the only path by which any one can advance toward light, toward holiness, toward God. He walked in the path of perfect obedience, of loving service, of complete surrender of self to the good of others. After this, as Saviour and Redeemer, he traced the path of thorns alone for humanity's sake, and the

heard, neither have entered into the heart of | hour of the agony of Gethsemane's garden, can learn vastly more from him that shall almost nineteen centuries have the brightest

(Concluded next week.)

IN THE WAY OF DUTY AND YET STORMS

"And straightway Jesus constrained his disciples to get into a ship to go before him unto the other side. " Certainly these dis ciples, getting into the boat and pulling for stone he has journeyed heavenward to the the shore yonder, were in the way of duty if men ever were—they were doing precisely storm, which, with all their seamen's craft. they could make no head against until Christ came to make it quiet for them.

> A very real and deep lesson for life here, have often thought viz., that storms are are in the way of duty.

> learning. We are very apt to forget it. I do not know a commoner practical heresy than the forgetting of it. We all the time associate blue skies and smooth seas and whist winds with the way of duty, and are so constantly smitten with great surprise if we do not always find them going together.

> In a profound inner sense the way of duty s that of sunny skies and pleasant seas and whist winds. The way of duty is the way of a quiet conscience, and there is no sun. shine so radiant and there are no seas so un nigh, holy, secret sense.

But it does not follow that the track of uneven. duty will never lead you into external storm, craft to its wariest and wisest use. It does not follow that God will not, in his best time and way, set storms to making a man of you, even though you are precisely and con-

sciously in the way of duty. to be found together.

Abraham was certainly in the way of duty exactly right. when he got out of his country, and from his father's house, into the land that God should show him, as God had ordered him. And yet how he met the storm of famine, and the storm of Lot's selfishness, and the storm of the long delay about the promised birth of Isaac, and the storm of the sacrifice and to their effectiveness. of Isaac upon Mt. Moriah!

Egypt. And yet how he met the storm of sagging toward the middle. The Greek the hard-heartedness of Pharaoh; and the architect corrected this fault by making his storm of the murmuring of the people, even lines rise a little. The front of the Partheafter he had led through the Red Sca and | non, at Athens, is one hundred and one feet they had seen Pharaoh overswept by the three and a half inches long, and, in this, The loan, it is said, was effected in order to returning waters; and the storm of the idol. the rise from the horizontal is about two and meet the necessary expenses for the defensive atary of the people when even Aaron set one eighth inches. In other words, there is operations in view of the possibility of the them to dancing round a golden calf; and a curvature upward that makes it a little Roumelian difficulty spreading. The Chamthe storm of the pitiable faithlessness of the more than two inches higher in the centre ber of deputies has been convoked to meet is written: "Eye hath not seen, nor ear full measure of what transpired between the people when he had; brought them to the than at the ends, and the effect of this swell- on the 23d inst.

with the sons of Anak !

den !

voice, and declared the crucified Messiah to | Arlo Bates, in St. Nicholas for October. the Sanhedrim. And yet how he met the

whelming storm of his marrydrom! And Paul was certainly in the way of duty when he passed restlessly to Jerusalem, to Autioch, to Lystra, to Derbe, to Ephesus, to Corinth, to Athens, to Rome, preaching | Many a poor struggling Christian, to whom the Lord Jesus. And yet what storms did life has been a long battle with poverty and he not meet! How they raged against him! privation, will gladly realize that in the He tells us how the tempests howled and | "Father's house" there is bread enough, and with strain of strength he had to row against to sp re. Many a sad-hearted Christian who them. "Of the Jews five times received I thought he had labored in vain and spent forty stripes save one; thrice was I beaten his strength for nought, will have to with rods, once was I stoned, thrice I suf- rejoice in a glorious harvest. The first shall fered shipwreck, a night and a day I have be last, and the last first. Men who thought been in the deep in journeyings often, in that a great burst of acclamation and rejoicing perils of waters, in perils of robbers, in perils | would welcome them, that all heaven would be by mine own countrymen, in perils by the moved at their coming, will have to begin with heathen, in perils in the city, in perils in the shame to take the lowest place; while others wilderness, in perils in the sea, in perils who scarcely thought themselves servants among false brethren; in weariness and pain of Christ, at all, will hear a voice bidfulness, in watching often, in hunger and thirst, in fastings often, in cold and naked

Storms often strike in the way of luty. Even the Master met the storm of the cross in the way of the Father's will.

Yes, it is surely true; though you are in the way of duty you must meet storms. Not always waters lying still beneath the sunlight and the moonlight; not always easy rowing not always the quick reaching of the desired | no slums, no wretched hovels, good enough

God the best you know and keeping the down upon; that the dividing line between prow of your boat of life pointed along the what we call rich and poor is gone forever. line of the divine command, you find your | Those who thought the kingdom of God was what Christ had commanded them; and yet self smitten by the storms—take this for only "a little flock," themselves and just a against them came hurtling and baffling the your comfort: there is for you a Vision and | few others, will realize that the inhabitants a Presence! I think those are most sweet words which Mark, in his graphic way, has gathered out of every nation, kindred, tribe, not forgotten to tell us about this storm, and tongue; professing Christians will grasp "And he saw them toiling in rowing." No | the hands of many who never joined the storm flares and plunges outside the circle | ranks of the visible church on earth, and all very apt to break upon us even though we of the divine vision. "It is I; be not afraid;" the divine One is with you in the This is a lesson we have constant need of storm.—Wayland Hoyt, D. D., in Christian thee on earth, we esteemed it our highest

If you turn a book upside down and look at the letters, every s will seem much smaller at the bottom than at the top, although when the book is properly held, both halves appear the same size to the eye.

The upper part of the type that prints the letter s is made smaller than the lower half vexed by storms as are the inner sun and sea | to correct the fault of the eye, which always of an approving conscience, of the recogni- slightly exaggerates the former. When the species. In most cases this mimicry is held tion and practice of the right. The ways of letter is turned over, this same trick of the to be a protective feature, but in others this wisdom are ways of pleasantness and her sight makes the difference seem greater than paths are paths of peace in this spiritual, it really is; and of course, were it of the case. One can easily understand that the same width all the way, it would still look

that the tempest of opposition will never eye is greater. If a tapering monument, beat, that the waves of trial will never rise like that on Bunker Hill or like the Obelisk but in the case of the resemblance of the and threaten, and dash their bewildering in Central Park, were made with perfectly bee orchis to the insect of which it bears the crests into your boat of life, that the be straight sides, it would look to us—for, you name this can only be regarded purely and steadings of a difficult discipline must not see, we really can not trust our own eyes—as put you to your oars and call out your if it were hollowed in a little; or, as we and vegetable kingdoms curiously interstrength and summon your skill and sea should say in more scientific language, its change their forms, and while on the one sides would appear concave.

What was true of these disciples, that have never been able to improve on

calculated with the greatest nicety, and was afford beautiful illustrations of the mimicry detected by delicate measurements; but it closely resemble t rigs, and many of our readadded greatly to the beauty of the columns ers will remember to have seen specimens in

Then the lines which were to look horn-Moses was certainly in the way of duty | zontal had to receive attention. If you look when, according to the command of God, at a long, perfectly level line, as the edge of he went to lead forth the Israelites from a roof, for instance, it has the appearance of

very edge of the promised land and they ing upward is to make the lines appear perwould not go in, because, they said, they feetly level. Indeed this same Parthenonwere nothing but grasshoppers compared the most beautiful building in the worldwhen delicately and carefully measured was Daniel was certainly in the way of duty found to be everywhere made a little incorrect. when he administered the Persian kingdom so that it may oppear right, which is cerwith such questionless integrity that not | tainly what may be called an architectural even the dogs of envy could get scent of the paradox. The graceful columns, which least wrong, and when, as his wont was, he seem to stand so straight, are made to opened his window toward. Jerusalem three lean inward a little, since, if they were pertimes a day, and kneeled upon his knees and | feetly true and plumb, they would have the prayed and give thanks before his God. | effect of leaning outward. The pillars at And yet how he met the storm of the lions' | the corners slant inward more than the others, and everywhere the corners are made Stephen was certainly in the path of duty to look square by being in truth a little when he stood forth, with never the least | broader angled, and lines are curved in order blanching on his cheek or a quiver on his | that they shall appear straight to the eve-

SURPRISES IN HEAVEN.

There will be many surprises in heaven. ding them "Come up higher," and shall have worship in the presence of them that sit at meat! Multitudes who, like the Pharisee, have thanked God that they were "not like other men," will find that they are not only saved so as by fire, while many a humble, diffident Christian will have an "abundant entrance" into the kingdom. Poor men and women will find that there are many mansions in the Father's house, but for the lower orders; rich men will discover Take this for your comfort when, serving | that there are no poor to patronize and look are a great and innumerable multitude. will exclaim with glad surprise and joyous rapture, "Lord, we thought it good to serve joy to hold communion with thee then; we looked for gladness and blessedness in thy bright home; but thou hast exceeded all our brightest expectations, and hast kept the good wine until now!"—Christian Common-

MIMICRY IN NATURE.

Nature contains many curious examples of what has been termed mimicry; the reproduction of certain forms in some wholly different theory does not meet the requirements of the resemblance of the curious clear winged moths, such as the Sphecia apiformis, to bees. In great matters, the false report of the wasps, hornets, and such like well-armed insects, often saves them from being captured. simply as a freak of Nature. The animal hand we have a plant having its flowers Those clever Greeks, who did so many strongly suggestive of a bee, on the other we marvelous things in art, thought all this out, | find the wonderful leaf insect of the tropics and made their architecture upon principles so similar in its marking to the coloring. so subtle and so comprehensive that we veining, from, and texture of some leaves that it becomes extremly difficult to detect doing the right they were set against by them since. They found that their beauti its presence when motionless amongst the storms, has been always true of all the saints ful Doric columns, if made with straight surrounding foliage. The upper surface of of God. It is worth noticing how thoroughly sides, had the concave effect of which I have the wings of many moths, and the under the Bible is against this so usual practical spoken; and so, with the most delicate art surfaces of the wings of most butterfliesheresy of ours -that duty and storms are not in the world, they made the pillar swell a those parts, in fact in each that are most little at the middle, and then it appeared | visible when the insect is at rest—are beautifully mottled and shaded with greys and This swelling of the column at its middle browns resembling the tints of bark and was called entusis. Of course it had to be lichens. The Lappet and Bufftip moths actually so very slight that it can only be of foliage and dead sticks. Some caterpillars our museums of the eccentric stick insects of the Eastern Archipelago. It would be easy multiply to almost any extent additional examples of this curious mimicry, protective or otherwise.

> THE Greek Government has obtained an advance of £500,000 from the national bank.

Illissions.

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

ANNUAL SERMON.

BY E. M. DUNN.

Preached before the Missionary Society, at the General Conference at Alfred Centre, N. Y., Sept. 24th, 1885, and published by request. (Concluded from last week.)

II. The second thought implied in our text is that the Gospel will prevail.

A missionary, who had been sent to India, became discouraged on seeing so little progress made in the conversion of the people, and remarked to the Duke of Wellington, "Will it pay to send the Gospel to the heathen?" The Duke replied, "You have no right to ask the question 'will it pay or not?'-mind your marching orders, 'Go ye into all the world and preach the Gospel to every creature." And so we find many a professing Christian at the present day him." "Of the increase of his government raising the same question in view of the difficulty and slowness of progress in reaching the heathen mind. Such persons lose sight of the many promises and assurances in Scripture that the Gospel will ultimately prevail. We have such an assurance in the words of our text where Christ says, "Lo! I am with you alway, even unto the end of the world." What greater assurance can we ask that the Gospel will prevail than the promise of our Lord, that he will be with his preachers unto the end of the world? The declared design of the preaching of the Gospel, as implied by the words of our text, is the conversion of the world. The Scriptures teach that the vast majority of mankind will accept Christ. In proof of this, we offer the following Scriptural proofs: John 12: 32, 33, "And I if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." By which he meant that his sufferings, death, resurrection, ascension, his intercession and the preaching of the Gospel with the accompanying power of the Holy Spirit, would all seeds, but when it is grown, it is the greatconspire to bring about a universal reign of righteousness upon the earth.

Again in Romans 11th chapter, Paul says, "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Here Paul affirms what he says was a mystery to them, but a divine revelation to him, that "blindness," or, as it is in the margin, "hardness, in part has happened to Israel:" so we see now it is among the Jews, and will remain so until the great body of the Gentiles is converted. And in the next verse the evangelization of the Gentile world.

says, "Whom the heaven must recieve, until | spired declaration concerning the moral con-By this latter phrase Dr. Hackett says is meant "the restitution of all things to a state of primeval order, purity and happi-Kingdom at the end of the world.

Old Testament prophets predicted in symbol the prevalence of Christ's Kingdom upon the earth. We read in the 2nd chapter of Daniel, verses 34, 35, and 44, "Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold broken in pieces together and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was left for them; and the stone that smote the image became a great mountain and filled the whole earth and in the days of those kings shall the God of Heaven set up a Kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here we have a prophecy uttered twenty-five hundred years ago of five kingdoms that should arise—the Babylonian, the Medo-Persian, the Macedonian, the Roman, the Kingdom of our Lord and his Christ—the second should destroy the first, the third the second, the fourth the third, the fifth the fourth and the last shall endure forever. We have already seen the prophecy fulfilled with reference to the first three of these Kingdoms, and we see it being fulfilled with reference to the fourth and fifth. The pow-

"many a system of philosophy has been subut Christianity is as fresh and vigorous as it meets each coming generation as it ever was; and the past has demonstrated that the pass away, and his kingdom that which shall not be destroyed." The doctrine of Christ's world-wide dominion does not depend alone on the language of one, or a few Scriptures are full of it? "All kings shall fall down before him; all nations shall serve Lord shall be king over all the earth: in that day shall there be one Lord and his name one." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "For he must reign, till he hath put all enemies under his feet." "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." "For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles, and in every place | Christian churches of foreign lands. It is incense shall be offered to my name and a pure offering." "The earth shall be full done in China in the last forty years, that of the knowledge of the Lord, as the waters in about thirty years more there will be cover the sea."

With these statements agree the following | gelical churches there, and one hundred mil- | ous, delighting in blood. No traveler could well known parables of our Lord: "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all est among herbs and becometh a tree so that the hirds of the air come and lodge in the branches thereof." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." As though the great teacher had said, fix your thought on the most striking examples of extension, from small beginnings even to universal prevalence, and you have before you the fit emblems of my growing empire.

We do not say that the Scriptures teach that there will be a time when holiness will be absolutely universal upon the earth, when the Apostle teaches that the great mass of every individual, man woman and child the Jewish people shall be converted, after | will be a child of God. In our judgment, a state in which the present relative num-Again in Acts 3: 21, we find the words of bers of the regenerate and unregenerate Peter recorded where, speaking of Christ, he | should be reversed would satisfy every inthe times of the restitution of all things." dition of the world in the time of the millen nium. I have heard it said that Rev. Dr. Hodge, now deceased, formerly of Princeton, made a statement to this effect, that in his ness;" the reference is to the Messianic judgment the trend of Old and New Testament prophecy indicates that Christianity will come to prevail so extensively upon the earth that the number of the unregenerate as compared with the regenerate will be somewhat in the proportion of those who are now confined in our prisons and penitentiaries compared to those who enjoy their lib-

> We find, too, that these prophecies of Scripture are corroborated by an historic view of the past hundred years or less. It is only about five hundred years since the Bible was first translated into the English language and what do we see now? Doctor Dorchester says, "At the beginning of the century, the Bible existed in some fifty translations in the languages of one-fourth of the earth's population; now it exists in ers. the languages of over four fifths of the inhabitants of the world, in 250 languages and and dialects, thirty-nine of which had no written form until the Protestant missiona ries created it." The Bible is now read by more people in the English language than i was by the whole world fifty years ago.

Such has been the accelerated progress in our time, in supplying the unevangelized world with Scriptural knowledge.

cieties existed in Europe and none in Amer- | called by them "foreign devils." Said one

over 70 foreign boards, besides numerous for." And but little faith was exercised by that hour Congregationalism in New Enger of Rome is yielding more and more to subsidiary organizations. Sixteen woman's Christendom in general, that the Chinaman the power of Christ and this last kingdom foreign missionary boards have been organ. or the Hindoo could be converted. Skeptics set up by the God of heaven shall never be ized in the United States since 1861, and all would have it for their challenge "Show me destroyed; it shall stand forever. It has but one of these since 1868." Of course a Chinaman who has been converted, and I

and more, through periods of the world in several missions, and we shall get some idea from India who has been converted and I darkest in the history of Protestantism; that which there have been constant changes in of the growth of missions and the work will believe the Bible." Now we can point the arts, in the sciences, in manners, in phil-accomplished in the last fifty years if we them to hundreds of thousands. Within a osophy, in forms of government." The fail- compare reliable statistics of the year 1830 few years, more than a hundred thousand ure of the attempts made to destroy it, by with the year 1880. In the year 1830 the have been converted among the Burmese. force and violence, by argument and ridicule, | Protestant Foreign Missionary societies of Last year in the Protestant churches | show that this cannot be done by any hu- | Europe and America sustained 122 missions | of India, there were seven times more man power. During the period of its existence at 502 principal stations. In the year conversions according to their church mem-1880 Europe and America sustained 504 | bership, than in this country. You ask perceded, and many a kingdom has fallen, protestant missions at 5,817 principal stations. In the year 1830 these societies employed 656 ordained foreign and native mis- of India at the present moment?" and what sionaries; in the year 1880, 6,747, besides answer do you receive in reply? I will give enemies of the Gospel have no reason to hope | these ordained missionaries there were about | you their answer in the very words of one of that it will become weak by age, and will fall | five times as many lay assistants. In the | their chief men, Baboo Keshub Chunder Sen, by its own decrepitude," for "his dominion | year 1830 there were 70,289 communicants is an everlasting dominion, which shall not | in the foreign churches at these foreign mis- | which died in the act of its birth. He says: sion stations; in the year 1880 there were \ "You are mistaken if you think it is Lord 887,480. In the year 1830 there were less | Lytton in the Cabinet, or the military genthan 194 millio s of people living under Protestant government; in the year 1876, texts of Scripture. May we not say the forty-six years later, there were over 408 millions living under Protestant rule. Of the fourteen hundred millions of people estimated to be living upon the earth at the presand peace there shall be no end." "The ent time, one-half are living under Christian government, if we allow Roman and Greek Catholicism to be a form of Christianity. (The foregoing statistics are taken from Doctor Dorchester's "tables.")

> An evidence of the growth of interest in the cause of missions is seen in the enlarged contributions. From 1870 to 1880, twentyfive millions of dollars were contributed in the United States alone for foreign missions, and just about this amount only was contributed in all the years prior to 1870. What have we to show for all this outlay? Why | bright, this precious diadem-India; and | more than a million communicants in the | Christ shall have it." estimated that in the ratio of what has been twenty-six millions of members in the evan- anas, a fierce, warlike race, cruel, treacherlions of Christian adherents, and China will go among them with safety; they refused then have become a Christian nation as the even to trade with strangers. They had no United States of America is to day.

> "Some of the largest local churches in greater than themselves, no idea of a future the world are mission churches on some of life . . . Christianity is now almost unithe islands of the Pacific, not sixty years removed from utter barbarism, and now send- rapidly extending; natives are being trained ing out missionaries to other Pacific islands.

> On the Fiji Islands, whose inhabitants less ers; Christianity is spreading out among the than fifty years ago feasted on human flesh, | neighboring tribes. The Bechuanas have more than one hundred thousand hearers assemble for Christian worship, and twenty-five orderly, industrious people, who cultivate thousand are enrolled communicants."

> The Sandwich Islands are Christian com- eigners a mutually beneficial traffic." Such munities, and are sending missionaries are but a few instances of the transformaabroad to other peoples, so that it has come tions wrought by the work of missions. I to pass that we have greater hopes now of the evangelization of the world from the labors of Christian natives than from the missionaries who have been sent to teach them. In looking over the statistics of contributions, we find, that during one year recently hundred gods that had been worshiped in the most benevolent church of the Sandwich | his native land in his father's time. Now Islands contributed \$4 10 per member, and all such worship had passed away, displaced the same year the best paying church in the by the worship of the true God, and his Methodist Conference, which gave most lib- father's gods were to him as ancient relics. erally, contributed but \$2 53-\$1 57 per All this activity and increase in missions has member in favor of the Sandwich Island been attended with greater increase in relig-Church. The American Board of Commis- | ious interest at home, improvement in morsions for foreign missions under the control als, etc., so that the pessimistic view is not of the Congregationalists, the oldest foreign the correct one. The world is not growing missionary organization in this country, worse, but better, and that through the have no more ordained foreign missionaries world-wide extension of the Gospel. In 1853, in the field than they had thirty years ago; at Harvard College, only one man in ten was but several times as much real work is ac- a professor of religion, now one in five; at complished, through the labors of a largely Brown, in 1853, only one in five, now three increased number of converted natives; and in five; in 1853, at Williams, one in two there is economy in it, because it does not now four in five; and of the twenty thousand require nearly as much to support a native students who are now pursuing regular colas a foreign laborer. And I repeat, the lege courses in this country, almost one-half chief reliance of those interested in missions | are Christians. It was far different thirty is upon the work of Christian native laborers, | years ago. It has come to be a universally and this is why the various Boards are appeal- recognized fact, that those churches and ing for money to carry on the higher education in college courses, and the theological siminaries on heathen soil, and thus to fit the native Christians for becoming efficient labor-

Within the recollection of many of us, prayer was frequently offered at our monthly concerts, that God would open up heathen the great defection in that body which oclands to the reception of the Gospel; now all lands are accessible, and Christian men are invited to come and labor among them. The misssionary is coming to be more and more respected on heathen soil. It was not so at the beginning of the century. How difficult of approach was China regarded! The In 1790 only three foreign missionary so- | first two missionaries sent to them, were native to another "Two foreign devils landed In the year 1880 Protestantism numbered here yesterday, and we do not know what

the Hindoo "who rules India to-day?"— "What power is it that sways the destinies the founder of one of their Pagan creeds, ius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy, that has laid a firm hold of the Indian heart. It is not the glittering bayonet, nor the fiery cannon that influences us. Armies never conquered the heart of the nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising a spiritual and moral influence. You cannot deny that our hearts have been touched, conquered, and subjugated by a superior power. That power is Christ! Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus, none but Jesus, none but Jesus ever deserved this

What is true of India, is true to a greater or less extent of other nations. Mr. Mac-Kenzie says of the missions of South Africa: "South Africa was the home of the Bechu-

trace of a religion, no belief in any being

versal among the Bechuanas. Education is

in adequate numbers for teachers and preach-

been changed by Christian missions into an their fields in peace, and maintain with forwas reading the other day of an incident generation. A youth of eighteen, a native of one of the South Sea Islands, saw in the bodies of Christians who are most active in promoting the cause of missions are most prospered; so well known is this, that the statement seems too trite for utterance, but you have a marked illustration of its truth in the history of the Congregational denomination of this country. You will remember curred in the early part of this century.

entirely. The Unitarian element had the wealth, they took the houses of worship, and the orthodox element had to resort to halls and school-houses for worship. In 1812, five young men, members of the Congregational Society, graduates of Andover, conceived the project of going out as foreign missionaries. money!" but they did send them, and from land received a new impulse, and flourished

as it had never done before.

And so in general, it is safe to say that the modern missions was one of the darkest in ful servant, enter thou into the joy of thy lived now through eighteen hundred years | nearly all of these Missionary Societies sustain | will believe the Bible; ""Show me a man | the history of the Christian church, and the Lord!"

Unitarianism by degrees crept in until it |

threatened to crush out the denomination

was the day when millions upon millions of volumes of the works of Voltaire, Rousseau and other infidel writers, besides countless tracts of a like order were circulated broadcast, and at a time when they had none of the modern appliances for printing or mail distribution, when railroads were unknown, and all means of communication and interchange were attended with hardship and difficulty-now when facilities of transportation are abundant, these works creep around in the dark, under the ban of all healthy moral, not to say Christian sentiment. So much has been done-we have only hinted at it,—but how much more remains to be accomplished! Look at a missionary map: true, the world over, it is dotted with missionary stations everywhere, but when you look at the whole area, how few and far apart these stations are! The church in its activity, growth and accomplishment, is only in its infancy—there is so much remaining to be done. What share, dear brethren and sisters, will you and I have in it? Are there not some young men and young women here to-night who will give their lives to this work? Does the conviction press upon you that you ought? Then follow that conviction. The good that you may thus accomplish by your personal labor may be of great moment, but the influence of your example. the self-denial involved and manifested may be of far greater moment. In illustration of this I call your attention to an incident which happened recently, during the last Winter and since.

Last December several students of Cambridge University were about to leave for China, as missionaries, in connection with the China Inland Mission, and two of them went to Edinburg to hold a meeting with the students there, and explain to them the reasons why they had thus devoted their lives. One of these two men had been captain of the Cambridge cricket club of eleven; and the other had been the leading oaisman or strokesman of the Cambridge eight-technically his title in this rowing club was stroke oar. They told their experience, how they had been convicted converted and led to give their lives and fortunes to service in the mission field. They were requested to come again. They repeated their visits, and as a result of these two young men giving themselves to missionary labor in China, hundreds of the students were converted, scores of men in the University gave themselves up to mission work, and are now engaged in medical courses preparatory to it. They go out as physicians and teachers after the manner of our blessed Lord.

The work did not stop there. As Cambridge had sent these men to Edinburg, Edinburg sent other deputations to Aberdeen. to Glasgow and to Saint Andrews and in all these Universities, work as real and as extensive sprang up as at Edinburg. And the work did not stop there. Edinburg sent out other deputations and scattered them throughout the whole of Scotland and in several parts of England, and from all these quarters, with very few exceptions, there have come reports of most wonderful work, and all this because of the example of the showing the changes wrought within a single | captain of the cricket club, and the strokeoar at Cambridge, giving themselves up to

I repeat my question, Are there not young British Museum for the first time one of the men and young women here to night, who will give themselves up to this work? If you feel pressed to do so, cherish rather than resist your convictions. Scarcely anything is more certain than that failure in life is sure to follow stiffed convictions of duty. But all cannot go, yet all can contribute as God has given them opportunity. "Go ye into all the world and preach the gospel to every creature." What our churches need is more of this missionary spirit. We need it for the prosperity of our churches at home. We are too much disposed to be satisfied in serving God with closed doors. We do not even invite, as cordially as we ought, the outside world to come in and partake of the gospel feast. Now and then a church will open its doors, some of its members will stand outside, and bid the visitor or passer by a hearty welcome. These are the churches that prosper. Only a few have come up to this point. But the Lord's command is not simply "welcome," but "go." "Go ye into the by-lanes and hedges and compel them to

come in." "Go ye into all the world." Some excuse themselves from doing anything in the cause of missions, because they cannot believe that the great mass of the heathen at the present time, who have not received the gospel, will finally be lost; and so they are ever raising the question, "What is to become of the heathen who never have the gospel preached to them? The question is not, "What will become of the heathen in such an event?" hut "What will become of professing Christians, who refuse to obey Christ's command 'Go ye into all the world and preach the gospel to every creature?'" We do go when we give largely of our means and prayers to this end; and we are blessed in the giving. Some of you have grown rich, and as it seems to me, it is for this very purpose, of being enabled to give largely for the extension of God's kingdom. And God continues you in your prosperity, because of your benefactions in the past and your willingness for the present and the future. May They applied to the churches for help. The churches replied, "We cannot send you, our crease your gifts. But it is by the systematic organizations are broken up; we have no contributions of the many, that we are to expect the greatest blessing to our churches at home, and the greatest prosperity in the evangelization of the world. May God help us to be faithful in the day of our opportunity, that at the last we may not fail of receiving period preceding the full inauguration of the welcome, "Well done, good and faithSabbath Be

Remember the Sabbath-da Bix days shalt thou labor, and de the seventh day is the Sabbath of

THE article on the Outle this column, this week is report of the Executive Bo Society. We shall publish, other paragraphs from the to time.

THE OUTLOOK

The Outlook and Subbat

been continued during the bers having been published tion of over 50,000 per quar which have appeared alread fluence of the Outlook have the wisdom of the enterprise call attention to one feature escaped the notice of the mor namely, the thoroughness w vestigations have been carried publications, as tracts, news azine articles, etc., could not research, hence our own li years had not attempted minute survey of the field o ble. The opposers of the S accustomed to assert that appeared at an early day in t Church, and that the Sunda To meet these and many's statements, the Outlook und and detailed examination of of early Church history. It the survey of Egyptian and nian, Assyrian, and Accadi order to find the source of cult, the origin of the week, the Sabbath outside the line tory and before the time of writers on the Sabbath que Europe or the United States any careful survey of these of the territory was a Terre those portions which had surveyed, many ultimate fac known, or were sadly perv was more difficult in some at the whole truth than it if no previous investigation taken. Under such circums of the Outlook have cost ar tient, careful, and presisten those unacquainted with scarcely appreciate.

The Outlook has never ta ories at second hand. It ha the fountain head, and veri ments by the original author umes of the Outlook already many times their cost for per literature.

The cost of the Outlook has been \$3,652 68, of wh been received from subsc from contributions for this balance from the general fu

CHRIST'S RESURRECTION AN

H. C. Dike, Dear Sir :- 1 Sept. 25th, has been handed of The Outlook, and as mainly to the proofs I addu to Chicago Ministers," as Christ's crucifixion and res great pleasure in writing y with the sole object of assist to a more correct apprehen as to the great question of In my "Letter to the Chica aimed to be as simple and a ture and importance of the admit, and hence I referred ratives of the first two evans the time of the resurrection the women to the sepulchi any ordinary Bible studer discern that Luke and John refer to different visits, and different facts from those of

Now let us carefully exam once more, and here let me and I do so with all the em ble of imparting to my wo no importance whatever, visits which either the wo any one else paid to the se insist upon it, that Matthew place in the obe, or the or "late on the Sabbath, or while the other evangelist most assuredly refer to whi πρωί, or fourth night sun rise on the following n my point, and upon this I In Matt. 28: 1. the Holy C it was "in the end of the the Revised Version puts

the history of Protestantism; that my when millions upon millions of of the works of Voltaire, Rousseau r infidel writers, besides countless like order were circulated broadat a time when they had none of en appliances for printing or mail on, when railroads were unknown. eans of communication and intervere attended with hardship and now when facilities of transports. bundant, these works creep around ark, under the ban of all healthy t to say Christian sentiment. So been done-we have only hinted it how much more remains to be aced! Look at a missionary map: world over, it is dotted with misations everywhere, but when you

growth and accomplishment, is only incy—there is so much remaining to What share, dear brethren and ill you and I have in it? Are there young men and young women here who will give their lives to this loes the conviction press upon you ought? Then follow that conviche good that you may thus accomfour personal labor may be of great but the influence of your example. enial involved and manifested may greater moment. In illustration call your attention to an incident ppened recently, during the last

the whole area, how few and far

se stations are! The church in its

cember several students of Camniversity were about to leave for missionaries, in connection with Inland Mission, and two of them Edinburg to hold a meeting with the there, and explain to them the reathey had thus devoted their lives. iese two men had been captain of bridge cricket club of eleven; and had been the leading oa:sman or an of the Cambridge eight-techis title in this rowing club was r. They told their experience, how been convicted converted and led heir lives and fortunes to service in ion field. They were requested to in. They repeated their visits, and It of these two young men giving es to missionary labor in China. of the students were converted. men in the University gave themto mission work, and are now enmedical courses preparatory to it. out as physicians and teachers after per of our blessed Lord.

work did not stop there. As Camad sent these men to Edinburg, Edent other deputations to Aberdeen, ow and to Saint Andrews and in all ilversities, work as real and as exprang up as at Edinburg. And the not stop there. Edinburg sent out eputations and scattered them out the whole of Scotland and in arts of England, and from all these with very few exceptions, there ne reports of most wonderful work. this because of the example of the of the cricket club, and the strokeambridge, giving themselves up to

it my question, Are there not young young women here to night, who themselves up to this work? If pressed to do so, cherish rather than ur convictions. Scarcely anything ertain than that failure in life is follow stiff d convictions of duty. annot go, yet all can contribute as given them opportunity. "Go ye he world and preach the gospel to ature." What our churches need is this missionary spirit. We need it resperity of our churches at home. oo much disposed to be satisfied in lod with closed doors. We do not te, as cordially as we ought, the outd to come in and partake of the gos-Now and then a church will open some of its members will stand outbid the visitor or passer-by a hearty These are the churches that prosly a few have come up to this

But the Lord's command is not sim-

lcome," but "go." "Go ye into nes and hedges and compel them to "Go ve into all the world." xcuse themselves from doing anythe cause of missions, because they elieve that the great mass of the at the present time, who have not the gospel, will finally be lost; and re ever raising the question, "What me of the heathen who never have I preached to them? The question What will become of the heathen in vent?" but "What will become of g Christians, who refuse to obey command 'Go ye into all the world ch the gospel to every creature?' when we give largely of our means ers to this end; and we are blessed ving. Some of you have grown rich, seems to me, it is for this very purbeing enabled to give largely for the of God's kingdom. And God conou in your prosperity, because of efactions in the past and your willon the present and the future. May case your riches, that you may inurgifts. But it is by the systematic tions of the many, that we are to exgreatest blessing to our churches at d the greatest prosperity in the evanof the world. May God help us hful in the day of our opportunity, he last we may not fail of receiving ome, "Well done, good and faithit, enter thou into the joy of thy

Sabbath Beform.

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

THE article on the Outlook published in this column, this week is from the annual report of the Executive Board of the Tract Society. We shall publish, in this same way. other paragraphs from the report from time to time.

THE OUTLOOK.

The Outlook and Subbath Quarterly has been continued during the year, four numbers having been published, with a circulation of over 50,000 per quarter. The results which have appeared already from the influence of the Outlook have fully vindicated the wisdom of the enterprise. We desire to call attention to one feature which may have escaped the notice of the more general reader, namely, the thoroughness with which its investigations have been carried forward. Brief publications, as tracts, newspapers and magazine articles, etc., could not enter upon such research, hence our own literature of other years had not attempted a complete and minute survey of the field outside of the Bible. The opposers of the Sabbath had been accustomed to assert that the Sabbath disappeared at an early day in the history of the Church, and that the Sunday took its place. To meet these and many similar erroneous statements, the Outlook undertook a careful and detailed examination of the whole field of early Church history. It also undertook the survey of Egyptian and Asiatic—Babylonian, Assyrian, and Accadian—history, in order to find the source of the sun worship cult, the origin of the week, the existence of the Sabbath outside the line of Hebrew history and before the time of Moses. Few of the territory was a Terra incognita. In those portions which had been partially surveyed, many ultimate facts were still untaken. Under such circumstances the pages of the Outlook have cost an amount of patient, careful, and presistent labor, which those unacquainted with such work can scarcely appreciate.

The Outlook has never taken facts or the ories at second hand. It has traced them to the fountain head, and verified all its statements by the original authorities. The volmany times their cost for permanent Sabbath literature.

The cost of the Outlook for the past year has been \$3.652 68, of which \$132 54 has been received from subscriptions, \$20 75 from contributions for this purpose, and the balance from the general fund.

CHRIST'S RESURRECTION AND THE SABBATH.

H. C. Dike, Dear Sir :- Your letter, dated Sept. 25th, has been handed me by the editor of The Outlook, and as it has reference mainly to the proofs I adduce in my "Letter to Chicago Ministers," as to the time of Christ's crucifixion and resurrection, I take great pleasure in writing you in reply, and with the sole object of assisting you, if I can, to a more correct apprehension of the truth as to the great question of God's Sabbath. In my "Letter to the Chicago Ministers" aimed to be as simple and as brief as the nature and importance of the question would admit, and hence I referred only to the narratives of the first two evangelists concerning the time of the resurrection and the visits of the women to the sepulchre, assuming that any ordinary Bible student could at once discern that Luke and John, as well as Mark refer to different visits, and relate altogether different facts from those of Matthew.

Now let us carefully examine this question once more, and here let me remark at once, and I do so with all the emphasis I am capable of imparting to my words, that I attach no importance whatever, to the number of visits which either the women or Peter or any one else paid to the sepulchre, only I do insist upon it, that Matthew relates what took place in the $\dot{\phi}\psi\dot{\varepsilon}$, or the first night watch, or "late on the Sabbath, or about sun-down, while the other evangelists—all of them most assuredly refer to what occurred in the $\pi \rho \omega i$, or fourth night watch, or about sun-rise on the following morning. This is my point, and upon this I stand immovable. In Matt. 28: 1, the Holy Ghost tells us that

in relation to this visit of these women you the Holy Ghost. make two great and grave mistakes: you asthe light of the following day began, that is at daybreak next morning. Both of these Scripture, but directly contrary to its plain and simple teaching. By referring to Matthew 28: 1-6 again we can easily learn the true facts as to the first point. "In the end of the Sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there had been a great earthquake (margin), for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it," etc. But there is not a single intimation given here that either or both of the Marys saw the angel roll the stone back; but on the contrary, the Holy Ghost is relating what had occurred before they came, and the condition of things as they found them when they arrived at the sepulchre.

And now for your second point. In the

account of creation given to us by the Spirit of God, in Genesis, it is by no means stated that God made light; but on the other hand we are distinctly told that God commanded the light to shine. "Let light be, and light was" (Gen. 1:3), and this particular verse is fully explained by the same divine Spirit who uttered these words, in 2 Cor. 4:6, where it is expressly stated that "God commanded the light to shine out of darkness. "Darkness was upon the face of the deep." Gen. 1: 2. Light also existed; but now, as the first act of creation, God commanded writers on the Sabbath question, either in | that light to shine and it did shine. And Europe or the United States, had attempted | thus there was darkness first and then light, any careful survey of these fields, and much or as the Holy Ghost explains it, "The evening was and the morning was." He is very careful not to say, the morning was and the evening was, but he puts "the evening" as known, or were sadly perverted, so that it the first part of the day, that part of the was more difficult in some instances to get | twenty-four hour day which begins with the at the whole truth than it would have been | darkness, and he puts the morning as the if no previous investigation had been under- second part of the twenty-four hour day, or that part which begins with light. And as it was in the old creation so also it is in the new creation. There is darkness in the soul the darkness of sin and separation from God, but the Holy Ghost, through the Word, reveal Christ to that dark soul, as dying for poor, guilty, hell-deserving sinners, and at once there is Life and Light in the heart, a soul is "born again,"—"born of God"umes of the Outlook already issued are worth | there is a "new creation." 2 Cor. 5: 17. These are the real facts, my dear friend, as attested by the unchanging Word of God; darkness in the old creation and then light, darkness in the new creation and then light. namely, "the light of the knowledge of the

glory of God in the face of Jesus Christ.

But now once more as to the time when the Sabbath ended and the first day of the week betells us as to the duration of God's Sabbath, rest your Sabbath" (margin). Now let us God's people, and if it was strictly enforced of Judah and said unto them, what evil thing is this which ye do and profane the Sabbath day? . . . And it came to pass, that when the gates of Jerusalem began to be dark be-

Having this question settled then, and about sunset on the Sabbath, and the other sert, 1st, that they "saw the angel roll back the | having it settled beyond successful denial or stone," and 2d, that the Sabbath ended when contradiction, let us now once more take a next morning, to anoint the body. We now statements are positively incorrect, and not the end of the Sabbath to see the sepulchre." only without the slightest foundation in And here you will notice three very impor- early morn," one version has it, "while it stone. tant facts in relation to the visit of these two was yet dark" the Revised Version states,

First, they were unquestionably bewildered and frightened at both what they saw and heard. This is plainly gathered from the evident tenor of the entire narrative, but more especially from verses 5 and 8.

Second, they did not come to anoint, but to see the sepulchre. v. 1. This point is mportant; and

Third, they had not the slightest conception of Christ coming out bodily, a real living man again from the tomb, no more to return to death; and you may add to all this if you will, that their minds were so confused that they hardly knew what they were doing or saying.

Now then, bearing carefully in mind all these facts and circumstances as to the Sabbath. and the mental state of the two Marys, let us turn to Mark 16 and see what the Holy Ghost says there. One thing, however, is absolutely certain, namely, that there is "no variableness nor shadow of turning" with God, and hence, it is not a mere verbal variation we find between Matthew and Mark.

In Mark 16 we read: "And when the Sab-

bath was past, Mary Magdalene, and Mary the

mother of James, and Salome, bought spi-

ces, that they might come and anoint him.

And very early on the first day of the week

they come to the tomb, when the sun was

risen." Who came to the tomb? Mark says

three women came. When did they come?

When the sun was risen. Are these the

same women, and is the same visit recorded by Matthew? Surely not. Matthew's two women went to see the sepulchre in the $\dot{\phi}\psi\dot{\epsilon}$ or first night watch, just about sun-set, while Mark's three women went to anoint the body of Jesus in the $\pi\rho\omega i$, or fourth night watch, or about sun-rise. One visit was in the evening at the close of the Sabbath, and the other visit was in the morning about the rising of the sun. One visit was by two women to see the sepulchre, the other visit was by three or more women to anoint the body. In the one visit. the two women saw one angel sitting on the stone outside, and consequenty, did not venture near the sepulchre, while in the other visit, next morning, the three women saw clearly the stone rolled away, entered the sepulchre, and saw two angels inside. It is clearly manifest then, from every point of view, that the records of Matthew and Mark are concerning two distinct and different events. But now we come in the next place to Mark 16:9. "Now when he was risen, early the first day of the week he appeared to Mary Magdalene," etc. Now gan. In Lev. 23: 32, to which you loosely and | what have we here? 1st. That Jesus was carelessly refer, the spirit of God distinctly risen. 2d. That he appeared to Mary Magdalene on the first day of the week. 3d and the precise time when it was to begin That he appeared to her the very first of all and end. "From even unto even shall ye others on that particular day. In a word celebrate your Sabbath," not from morn unto this plain, simple passage of God's Word tells morn, but "from even unto even shall ye us in plain, simple language, what Jesus did when he was risen from the dead, and when see if this was the universal custom among and how he did it. It simply states that after Jesus' resurrection he appeared on the by those whom God set over them as rulers first day of the week, first of all, to Mary and instructors. In Neh. 13: 19 we read as | Magdalene; and this agrees exactly with follows: Then I contended with the nobles | what the other evangelists say concerning this particular appearance. He appeared to several other persons on the same first day of the week, as may be seen from Luke 23 and John 20, but he appeared to Mary Magdafore the Sabbath, I commanded that the lene on that particular day, before he apgates should be shut," &c. Now, according | peared to any one else. He appeared to her to your "thoughts," instead of the Sabbath | early in the morning, and first of all others. beginning with darkness it begins with light, | And when did this take place? When Jesus but you see, "God's thoughts are not as your | was risen. That is to say the risen Jesus thoughts, neither are your ways his ways." appeared on the first day the week first of all Isa. 55: 8. Would you say of the beginning to Mary Magdalene. That is simply what of the day, according to your notion of reck- the passage tells us and that is all it tells us. oning time, that it "begins to be dark," or Now take Luke's narrative. The Holy Ghost would you not rather say that it begins to be in Luke 24 tells us that "upon the first day light? Surely you would say the latter, but of the week, very early in the morning, they God does not say so concerning his Sabbath, came unto the sepulchre, bringing the spices but, on the contrary, he clearly teaches that they had prepared and certain others with the beginning of his Sabbath is dark. When them." Now who are those spoken of here then does God's Sabbath begin? Most as- as going to the sepulchre with the spices suredly where he says it does, namely, in the which they had prepared? In verse 10 we evening. What the children of Israel did in | find the answer. "It was Mary Magdalene gathering quails to which you refer in Num. | and Joanna, and Mary the mother of James, 11: 32, or what they did in surrounding the and others with them," who came thus to walls of doomed Jericho, in Josh. 6: 15, does | the tomb in the early morning. You will see not touch in the slightest degree the express | then, that these are precisely the same womand positive command which Jehovah gives en, coming at the same time, and for preit was "in the end of the Sabbath," or as in Lev. 23:32, in relation to the beginning cisely the same purpose, as we find in Mark the Revised Version puts it, "late on the and ending of his Sabbath. And so the very 16. Mark and Luke then describe the self- John, the unbelief of all and the gracious of these ignorant persons are voters.

ulchre," and found it empty, the Lord Jesus | when the day of the Sabbath begins and | and for the selfsame object. And hence, | resurrection in the same body he had before, visit by several women, about sunrise the and she finds the stone rolled away from the sepulchre. Without going into the tomb she runs off in fright and bewilderment to tell Peter and John that the Lord's body has been stolen by some unknown persons, and she knows not where it is. These two disciples immediately start for the tomb, and entering in see the linen clothes lie where Jesus left them as he arose from the dead, and without the slightest conception of what had really occurred, they return to their home again. But Mary is all this time in the garden outside the tomb, in a state of excitement and grief, and there, after Peter and John had left, Jesus himself appeared to her. This agrees exactly with Mark 16: 9, where we are told that after Jesus had risen, he appeared on the first day of the week, first of all to Mary Magdalene. And so Mark, Luke and John relate with great distinctness and minuteness, what occurred in the morning about sun-rise, while Matthew relates what occurred on the evening before about sun-set. And thus there is neither variation nor discrepancy, but God, as always and everywhere, is consistent with himself, and manifests the greatest jealousy and care in guarding the resurrection of his blessed Son from the slightest shadow of doubt or disputation. In the gospel by Matthew we have the Holy Ghost writing to Jews and declaring to them that Jesus, their Messiah, the One who in his spotless life and ignominious death was the substance and antitype of all their sacrifices, as well as the subject of all their promises and prophecies—had risen from the dead on the Sabbath-the second Man, the las Adam, the Head of the new creation, "the first begotten from the dead, and the Prince of the Kings of the earth." (Rev. 1). While Mark, Luke and John are very careful to relate how his resurrection was verified by stating with such minute exactness what occurred on the following day. In all this discussion, however, the question of the Sabbath remains untouched. The seventh day of the week, and no other, is especially declared to be the rest of the holy Sabbath, and while the Spirit of God most distinctly assures us that the Lord Jesus was raised from the dead on the Sabbath, as in Matt. 20: 1, and while the other evangelists, by the same blessed spirit, furnish infallible and incontrovertible proofs of his resurrection by narrating with such minute exactness what occurred on the day following, yet in no single instance do we find God's Sabbath disturbed or altered. There is one other point, however, before I close, to which attention needs to be called, namely, that in Luke 24, in relation to the statement of the two disciples on their way to Emmaus. It will be seen on reading the entire narrative, that Cleopas, in verse 21, uses these significant words: "And beside all this to-day is the third day since these things were done." That was unquestionably the first day of the week, when these disciples were going to Emmaus, and that day was the third day since the things they had been relating to the supposed "stranger" "were done." Now what things were these? Let us turn once more to Matt. 27: 62, 66. The Lord Jesus had been crucified on a preparation day. He had been hurriedly laid in the tomb by Jo seph and Nicodemus, and now on the fol- has 9,500 university students; that Gerlowing day the chief priests and Pharisees come to Pilate and insist upon it, that the tomb be made more secure, and that a guard be set to watch until the third day from that time, lest his disciples should come and steal the body of Jesus away, and then proclaim one of the radical cries in the coming elecabroad that he was risen from the dead. The chief priests and Pharisees secured his condemnation and crucifixion, but not having any direct part in his burial they now come to have the "great stone" sealed and the guard set so that there could be no possibility of Jesus leaving the tomb if they could prevent it. "These things were done" on the day following his crucifixion, that is, on the 15th day of the first month, on Thursday, and Sunday was the third from that day, as the Sabbath was the third from the day of his burial. And thus every little, minute

circumstance in relation to Christ's resurrec-

tion, is related with the most strict accuracy.

The resurrection on the Sabbath, the visits

of the women at different times and for dif-

ferent objects, the perplexity of Peter and

Sabbath," that the two women, "Mary Mag- day of the Sabbath is not only determined by same visit; by the very same women, at the condescension of the Lord himself, in seeking dalene and the other Mary, came to the sep- divine appointment, but the actual time same hour in the \pi\rho\infty, or fourth night watch, to convince them of the truth of his actual having risen before their arrival. Now, in when it ends, is most distinctly set forth by thus far we have not three visits but simply are all stated so simply and plainly that one two. One by two Marys, to see the sepulchre, | is utterly astonished that any person should fail to understand it. But enough has been said. The true time of the burial and the resurrection of Christ, is beyond any reasonlook at Mary Magdalene and the other Mary | turn to John 20. Here we find the Holy | able doubt, and the Sabbath of God is yet as they came "late on the Sabbath" or "in | Ghost telling us that Mary Magdalene came | where God himself fixed it when he engraved early on the first day of the week, "in the it as a part of his divine law on two tables of

> I am, dear sir, yours in our coming Lord, E. RONAYNE, 104 MILTON AVE., Chicago, Ill.

Education.

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

OVER sixty students of Cornell University recently entered the contest for nine scholarships of \$200 each, and each good for four years. Three of these were for women only, and, of course, were taken by women. The remaining six were open to all competitors, and five of them were taken by men, the sixth, that in the classical course, being taken by a lady. It is fair to state that the gentlemen in the contest were largely in the majority, as to numbers.

THE place which our people have held and do hold as educators, is one of which we have some reason to be proud. This is true with respect to our position denominationally, and with respect to those whom we send out into the world from time to time as teachers. For five years past Henry M. Maxson, a valuable member of our Church in Westesly, R. I., has been principal of the High School in North Attleboro, Mass. He expected to continue in that capacity, until his return from his vacation in the early Autumn, when he was waited upon by a committee and asked to assume the duties of Superintendent of the Public Schools of the town which he has consented to do. It is not the least gratifying feature of this case that the man was sought out for the promo-

CLIPPINGS.

There are 157 professors in German universities who are between the ages of 70 and 90, and 122 of them still deliver lect-

The town of Fair Haven, Conn., is rejoicing in the gift of a magnificent new school building from Mr. Henry H. Rogers. It cost \$100,000.

Prof. Dwight told the graduates of the Columbia Law School that lawyers were divided into four classes—the jurist, the advocate, the toiling lawyer, and the shyster.

The king of Belgium is to open an African Seminary at the university of Leyden. Holland, where young men can prepare for missionary work in the newly opened portion of Central Africa.

There is some significance in the fact that the men who carried off the honors in the graduating class at Yale this year were not the athletes, but the young men who had been prominent in the Young Men's Christian Association of the college.

Eighty-nine Americans and eleven Englishmen are in attendance at the Berlin University. There are in all 4.465 matriculated students, besides 1.295 unmatriculated "hearers." The philosophic faculty embraces 1,858 students; the medical 1,072; the juristic, 937; and the theological, 600.

The Harvard Crimson notes that England, with a population of 25,000,000, sends 5, 000 students to her two universities; that Scotland, with a population of 4,000,000, many, with a population of 48,000,000, sends 25,500 to her numerous universities: and that New England, with a population of 4, 100,000, has 4,000 students in her eighteen universities and colleges.

"Free schools," it is said, is likely to be tions in England. Through the active influence of Miss Helen Taylor, a lady whose opinions on social questions have won attention, the London school board has declared in favor of free education, and has passed a resolution petitioning Parliament "to open all the elementary schools free to children of school age, " and urging that steps be taken "to provide the necessary funds out of the imperial taxation."

There are in the United States over 6, 000,000 of persons, over ten years of age, who can neither read nor write. This class produces twenty-two times its proportion of paupers, and ten times its proportion of criminals, as compared with the rest of the population. It is estimated that they furnish thirty per cent more than their proportion of the drunkards of our land. If this is an argument in favor of secular education it is still more an argument in favor of moral and religious education. Nearly 2,000,000

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, October 15, 1885.

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

REV. E. P. SAUNDERS, Business Agent.

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

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

"Were a star quenched on high For ages would its light, Still traveling downward from the sky, Shine on our mortal sight.

So when a great man dies, For years beyond our ken The light he leaves behind him lies Upon the paths of men."

THE New York Tribune speaks of the of fering of prayer for the dying Cardinal, Mc Closkey, in the Baptist Association in New York, as "a noteworthy proceeding, indicating the progress of religious liberty, and the growth of the spirit of toleration." The offering of prayer in a Catholic Convocation for some eminent Baptist would, we think, be a better indication of such progress.

FLOOD ROCK in East River was successful ly blown up, October 10, at 11.14 A. M This removes what has always been one o the greatest dangers in the navigation of this river and Long Island Sound. It is esti mated that three months will be required to removed the debris, but no more difficulty is expected in the way of accomplishing this long desired result.

OUR Methodist brethren are persistent in their warfare against the use of tobacco. A the Central New York Conference, held as Syracuse, last week, it was voted not to advance any preacher to the position of Presiding Elder who is in any way addicted to its use. Seven probationers were admitted to the conference as preachers, and Bishop Merrill cautioned them above all things to avoid the use of tobacco.

French 15,000 lives and about \$2,000,000. What has she gained by the costly sacrifice? | principle in morals, we have advocated it and Her standing as a military power is not must continue to do so; as a political quesheightened, and she is poorer by vast sums | tion we have not opened these column to it, of money and by the loss of many of her bravest and best men. But nations are slow | the exalted privilege and the sacred duty of to learn the better ways of peace; and many | the religious journal to raise its voice against men act not more wisely. There is evident | every evil, demanding its total suppression, need in the world of more of the spirit of him who was, and is the Prince of Peace.

IT will be seen by reference to reports relating to the subject and by the article of C. A. B., in the last RECORDER, that there is a debt of about \$600 against Our Sabbath Visitor to the present time; and that if the schools and churches will, in some way, raise this sum, satisfactory arrangements have been made, by which such an incumbrance shall not again be made. We understand that, next week, the Sabbath-school Board will have some plan to propose for raising this sum. It is hoped that all will be ready to respond to it.

A CARD from A. E. Main, at Garwin, Iowa says: "The Yearly Meeting here is one of low that we are sounding the praises of any great interest." It may not be known to all our readers that there are now four of these yearly meetings in the northwest,--one each in Iowa, Minnesota, Dakota and Kansas and Nebraska. The time of meeting is arranged so that they shall occur on successive Sabbaths beginning in Iowa on the first Sabbath in October. It is of this first meeting that Bro. Main speaks. Those whose experience takes in the old yearly meetings of Hopkinton, and of the New Jersey churches, the latter being still kept up, will readily see how these yearly gatherings may be a source of much good to these frontier churches. May God bless them abundantly.

DURING the past few years, there has been much discussing of theological questions, and some recasting of theological molds. | dinner table," and quote it here in full: Some good people have thought they have Christless theology. Whatever ground there

of papers which more uniformly magnified Christianity as the basis of all right think- classes of mankind if they undertook to play pends on knowledge and experience. There ing and all right living-Christianity centering in the life, teaching and death of Christ the Son of God.

PROHIBITION.

An esteemed friend asks us to republish somewhat lengthy article on some objections to the "Third Party," written by Bishop Merrill of the M. E. Church, and published in the Central Christian Advocate. Our more than fair that we should do this since have, from time to time, been accorded the party movement."

Now, we are not aware that any such | hope. privilege has been accorded to anyone. We have our own opinions on the questions involved, but we have not considered or through correspondents. We have al liquors as a beverage is evil and only evil—a crime against society and a sin against God. less than its entire prohibition, believing that in so doing we were following the rpect to all wrong doing. We have been glad to know that, among our brethren we wish to discuss those views on the broad son why they should not be permitted to do so. But whether a third party, or the Re-

think it best to raise it now.

wide diversity of honest opinion. As a just and do not wish to do so. We deem it both seeking to educate the people up to its own high moral plain, with reference to the evil in question. The methods by which the evil shall be suppressed, and the vicious the community may be a question for the legislator or the jurist.

The term by which the desired suppression of the liquor evil has long been known, and is now best described is prohibition. That this term has been made the rallying cry of a political party, on the one hand, and a political foot-ball on the other, cannot in any sense change the attitude of the religious teacher toward this evil, nor abate one jot from his duty to demand its ultimate and complete suppression. When, therefore, we advocate the principles of prohibition in these columns, or elsewhere, it does not folpolitical party.

THE BEST RELIGION.

faith in the old religion which was the solace are practically obliterated. and support of our fathers and which, re-

discovered in it all a sure drifting toward a the amusement of going without a religion, thing new. With respect to what is right we are not, perhaps, aware how much we and wrong we tread at once on the most cermay be for such a fear in general, we think are sustained at present by an enormous tain and uncertain ground. It is said that Greek philosophical spiders, spin webs from the papers, presented, upon the wide range | mass all about us of religious feeling and re- | the principles of ethics are few and fixed: of topics treated, at the recent Conference, ligious convictions, so that, whatever it may that they are perceived intuitively; that they terials to his theories; but, like bees storing must have convinced the careful listener be safe for us to think—for us who have had are not the result of experience. The most the fragrant sweets of the whole garden in that there is no such tendency among the great advantages, and have been brought up uncultured man is on a par with the most well arranged cells, he must gather truths teachers and leaders of our people. We do in such a way that a certain moral direction highly educated, so far as the essentials of from all sources and arrange them in logical, not remember ever to have listened to a set has been given to our character. I do not ethics are concerned. And yet much in the as well as Biblical harmony.

know what would become of the less favored application of these intuitive principles dethe same game.

attach to a few points of the doctrinal system of Calvin-the bulk of which was simply | education. But further, it is likewise af that Colvinism, or any other ism which schools the foundations of which were laid human experience. Now here we have two "Several correspondents of the RECORDER by men of faith and piety, now turn and kick down the ladder by which they have and on neither theory can we afford to ig-

The worst kind of religion is no religion at all, and these men living in ease and lux ury, indulging themselves in 'the amusethe SABBATH RECORDER the proper place ment of going without religion,' may be generalization must include the ethical hisin which to discuss party politics of any thankful that they live in lands where the tory of the race so far as it can be ascershade or complexion, either editorially gospel they neglect has tamed the beastliness and ferocity of the men who, but for Chrisways held that the traffic in intoxicating tianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides As such we have never demanded anything like the monsters of the French Revolution. When the microscopic search of skepticism, which had hunted the heavens and sounded "Thou shalt not" of Jehovah God with re-1 the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten do not stand alone in these views of the miles square where a decent man can live in subject. If there are those whose views are | decency, comfort and security, supporting different and who, in the interest of truth. | and educating his children unspoiled and unpolluted; a place where age is reverenced, ground of principle, we can see no good real infancy protected, manhood respected, wo manhood honored, and human life held in due regard; when skeptics can find such a publican party, or the Democratic party, or no | place ten miles square on this globe, where party at all is the best way to secure the pro- | the gospel of Christ has not gone and cleared hibition of this evil, is a question we have the way and laid the foundation and made never raised in these columns, and do not decency and security possible, it will then be in order for the skeptical literati to move Prohibition, as a principle in relation to thither and there ventilate their views. But the rum evil, has been advocated by our peo- so long as these men are dependent upon ple for more than a quarter of a century; as the religion which they discard for every the watch-word of a national political party, it | privilege they enjoy, they may well hesitate is scarcely three years old. As a principle ap | a little before they seek to rob the Christian | wildering. The "data of ethics" from that | under the same conditions could and would plied to this great and growing evil, there is of his hope and humanity of its faith in that side are no nearer than they ever were, and have used the same forms of thought and scarcely room for two opinions concerning | Saviour who alone has given to man that It is said that the Tonquin war cost the it; as a party measure there is room for a hope of life eternal which makes life tolera ble and society possible, and robs death of its terrors and the grave of its gloom."

Communications.

OUR ETHICAL DEBT TO THE PAST.

BY W. C. PALAND.

Our Saviour once said that every scribe instructed in the kingdom of heaven is like a man bringing forth from his treasure compelled to respect the better sentiment of "things new and old." This distinction between old and new meets us at every turn We are ever casting aside what is old and reaching out toward what is new. We live in the future rather than the past. We are apt to despise the past and glory in the future. Progress, according to Guizot, is what makes civilization, and of all civilizations, ours to-day is the most progressive. It is our constant boast that progress is its distinctive feature. Now, many fancy that progress is the abandonment of the past for the future, the exchange of the old for the new, while it is rather the development of the new from the old. At the first hint of a new friend we are ready to give the cold shoulder to the one who has been our support and comfort. Men to-day, like the Athenians of old to whom Paul preached, are ever eager for some new thing. We see Some of our readers will not soon forget | this illustrated continually from the latest with what marks of favor certain quotations advertised core for malaria to the New Thefrom a late after-dinner speech by James ology. There is much talk nowadays of a Russell Lowell, made by one of the speakers progressive orthodoxy and of advanced him. at our late Conference, were received. At thought in the church, and there are in a time when so many men of letters affect, or | many quarters, suggestions of New Ethics in really indulge in unbelief, it is pleasant to which right and wrong are made so very hear such earnest, reverent expressions of subjective that the distinctions between them | conscience, little spirituality, little faith,

ceived into the faith and lives of their sons, | natural theology nor revealed religion is "of | symmetrically on theology. would bring to them truest manhood. We the nature of a progressive science." Just "I fear that when we indulge ourselves in try to shake off what is old and find some-

is a high and low moral culture as well as a Whatever defects and imperfections may varying intellectual or physical culture. Conscience is, to a great extent, a matter of what all Christians believe—it will be found | firmed that even the principles of right and wrong are not yet fixed. The one man of claims an open Bible and proclaims a cruci- our time who has projected an all-comprefied and risen Christ, is infinitely preferable hensive system of philosophy, based on the to any form of polite and polished skepti- broadest generalizations makes it the last cism, which gathers as its votaries the degen- work of the philosopher to determine the erate sons of heroic ancestors, who, having | "data of ethics." The very first principles correspondent thinks that it would be no been trained in a society and educated in of right and wrong are the last product of opposite views of the principles of morality, privilege of sounding the praises of the third | climbed up, and persuade men to live with- | nore the past. If the moral principles are out God, and leave them to die without intuitive, then the intuitions of the race in all movements from the divine hights of the all ages must be compared that we may be | Christ view. sure they are true intuitions. If, on the other hand, they are to be the last consummate flower of human experience, a broad

This much on the human side; now as to the relation of God to right and wrong. Upon this those who speculate have always been divided. In the Middle Ages certain doctors held that what is right is so because God commands it; others claimed that God commands certain things because they are right. Each of these opinions stands for half of men. of a mighty truth. There is an absolute right as eternal and immutable as God himself, though his will is supreme. To the Bible we must turn for what is right in the eyes of Jehovah.

In view of the apparent contradictions both on the human and divine side, we are dependent on the past. We must look at the moral intuitions of the race; we must consult human experience as to the result of certain courses of action; and above all, as Christians, as progressive Christians, from our new vantage-ground we must nevertheless turn back to the old Book of God which, alone can be our rule of life while human nature remains as it is. Our moral intuitions are not enough of themselves to be a safe guide. The world's experience is bethe last attempt at a complete philosophy, apart from Revelation is still confessedly a pyramid without its cap-stone. In God's as trustworthy theologians, and to test all Word alone can we rest secure. That old | theologies, especially our own, by at least book, which alone of all books goes back to all these tests? the infancy of the race and records its lapse from perfect moral rectitude, has gently led children with their clear intuitions into the presence of Jesus above; it has been the stay of many an aged sage about to meet his

Thus the newest and best ethics will be that comprised in the clear truths inborn in the minds of all men from the beginning, the world's rich experience, and the Bible, God's revelation of his will to men. This is the debt of ethics to the past. If it owes anything to the present it is only as the present is gone from us, swallowed up in the past. What the future has for morals we need not seek to divine. When we reach the existence beyond, we shall know "even as we are

Let us then beware how we destroy old and-marks; let us antagonize the tendency to give up our veneration for the old counselors. In the past is rooted all our morality. When we cut loose from the past we are in danger.

A SCIENTIFIC BIBLICAL THEOLOGY.

If we are to have such a thing as a Scien tific Biblical Theology, it must be formulated by a Christian scholar. But this is broad generalization. There are severa specifications which must be predicable of

1. He must be well balanced, and trained in moral and religious intuitions. An erratic, unbalanced man, with little reverence, little little love, little sense of law, or uncultivated Macaulay very justly observes that neither | piety, obedience and patience, cannot think

2. He must have a comprehensive knowl have just happened upon a longer extract of so is it with the essential principles of ethics, edge of the history of Christian doctrines, that worthy speech made at a "skeptical In these there can be no progress. And yet especially as shaped by imperfect philosoeven in religion and morals, men are led to phics, and as shaped by, and, in reaction, as shaping, the practical life of the church.

3. He needs the true, modern, inductive, scientific spirit. He must not, like the old his own fancies, selecting and shaping ma-

4. He needs to be, by nature and training. a conscientious, thorough, self-criticising

5. He must become thoroughly familiar with the Scriptures as a whole, and be able to critically study each age, each school of thought and culture, and each sacred writer, with all their fashioning, or modify. ing surroundings and influences.

6. While well cultured in the world-wide humanities and literature, in the religious life of the ages and in the range of true science in natural history, history, anthropology, ethics and natural theology, he must devoutly recognize the reliability and authority of the Word of God.

7. He must be no partisan. He must look upon all ages, upon all schools, and upon

A Scientific Biblical Theology will then have, among others, these characteristics:

1. Truth is unconquerable. Mathematics, ethics, the elements of universal human thought, history, natural science, archeology, all have truthe, and no theology from the divine thoughts can contradict any

2. A Biblical Theology will undoubtedly be, like the revelation which supplies its elements, richly common sense, commending itself even more readily to universal instincts than to the imperfect metaphysical theories

3. Especially will it be welcomed by men of the noblest and purest hearts and most useful lives.

4. So, its influence on the receiver of it and its proved historical tendencies will be to produce Christ-like characters and lives. Test many past theologies by their fruits! 5. It will be preachable and will carry its

own credentials. Truth finds us. By the bad it may be hated, but it cannot easily be dodged. 6. In its development it will naturally be chronologically exegetic.

7. Finally, in the light of a true Biblical Theology, every inspired utterance of apparent, approximate, representative, partial or fuller truth will be seen to be suitable and natural in its place. The holder of such a theology, like the Spirit of Light,

Is it not wisdom and duty to test ourselves

SEVENTY-FIRST BIRTHDAY

On the afternoon of August 26, 1885, a company of friends assembled to celebrate the seventy first birthday of Mrs. Eliza Swinney, widow of the late Ethan B. Swinnev and mother of Dr. Ella F. Swinney, of our Shanghai Medical Mission.

Her home is in Shiloh, N. J., with her son Dr. J. G. Swinney, where she is kindly cared for in her declining years.

The occasion was one of social enjoyment to all, and there were many expressions of interest in the welfare of this aged sister, who is so deeply interested in the Master's work. Tea being over, Mrs Swinney brought forward some communications from her absent children which were read by her pastor, as part of a programme of her own arranging, including Scripture reading, prayer, and

The first communication read was a poem copied from Good Words entitled

"THE BORDER LAND,"

and sent from China by her daughter Ella. The poem was especially precious to Mrs. Swinney, because the sentiment of it was adopted by herself during what she supposed to be her last sickness, some years ago, in Smyrna, Delaware, and placed in Dr. Ella's hands to keep. It now has a double interest because it comes back from China, and is in the handwriting of Dr. Ella's teacher, a Chinese who writes nicely in English.

The second item was a poem by Grace H. Duffield, entitled

"THE SWING OF THOUGHT,"

and copied by her son Dr. C. O. Swinney, of Smyrna, in which the "long ago," the 'now" and "the future" were beautifully joined, and the wish expressed that there may be no darkness over our lives when our 'future" is become "long ago."

The letter from her son, Rev. L. R. Swinney, did not arrive in time for the occasion, and I present it in full, as follows.

LOST CREEK, W. Va., Aug. 26, 1885. Dear Mother.—Our Heavenly Father has graciously spared you to see your seventy-first birthday. It seems to me that your life has been prolonged far beyond our expectation for two good reasons. 1st. That while a blessing to those at home, you might

also write letters of counsel Smyrna and Lost Creek and 2d. I believe you have been your prayers might ascend mo ning in our behalf. And now, I and pray that our Heavenly spare and bless you many mother's letters will continue going across mountains and r mighty deep, and mother's pra seconding that God would blee Your affectionate

The company joined in Songs of Redeeming Love the "Is not this the Land of then after many wishes expres aged sister might live to see pleasant birthdays, departed with the evening's interview.

QUESTIONS ANSWERE

HORNELLSVILLE, N. Y., O To the Editor of the SABBATH RECORDER Please let me say through yo the many who have responded regard to a colony of Sabbath Andrews Biv: 1. In regard to the excu

None will be furnished excel shall first procure a deed to at 2. Rates East, North, and W

nati are not yet settled, but are be as low, or lower than one-had

3. The first excursion will the 15th of November, and one 15 days thereafter, through Tickets will be good 20 days, lege of extension to such as wis

4. The promise from the con us a so'id block of lots, both i the city, as stated in last we only for the month of October, necessary that money reach He early as the 20th of October, location. It may be possible have no promise.

5. Speculators are not invited colony. We very much prefe want homes in a pleasant and h and will help to build the place and happy city of homes, to the only to hold lands for the incre by our improvement.

Let me add that the presen that we shall secure 30 or m move on to their lots within Jos. 1

WASHINGTON LETTER

(From our Regular Correspon

WASHINGTON, D. C., Political matters were ne Washington than they are at t it is the quiet that precedes t in one short month, the city w with the throng that gather winter attracted by politics, b by the thousand and one mag the only American capital.

The coming social season one of considerable activity The changes in official circles and many of the old rallying have been obliterated, but business prosperity in the co growing popularity of Washin center, as well as a center for a religious, scientific, literary character will continue to m of every "ism" conspicuous the Western World.

With regard to social ma depend upon the example House and the Cabinet. The dent is anything but a society none of the suaviter in modo ease, the savoir faire, that effective in mixed society. O day the uncouthness of his at manners was all the more cor the fact that he was in such with the most elegant of presi beside him. He is perhaps and a little more at ease no on the 4th of March, but Mr never attain that distinction that ease of address which of Chesterfield. He is, he society in a mild form. He be in a crowd, and he cons seeker a crowd. His prefe society of well known friend can talk without fear that i

distorted and published. The crowd at the President yesterday was not as large were not more than two women and children, presen form of the President appoint Room. A careful calculate that the Presidentmoans di seeds to be, by nature and training, entious, - thorough, self-criticising

must become thoroughly familiar Scriptures as a whole, and be able illy study each age, each school of and culture, and each sacred ith all their fashioning, or modifyundings and influences.

le well cultured in the world-wide. es and literature, in the religious he ages and in the range of true natural history, history, anthrothics and natural theology, he must recognize the reliability and authe Word of God.

must be no partisan. He must look ages, upon all schools, and upon ents from the divine hights of the

ntific Biblical Theology will then ong others, these characteristics:

th is unconquerable. Mathematics. e elements of universal human history, natural science, archmolowe truths, and no theology from ne thoughts can contradict any

iblical Theology will undoubtedly ne revelation which supplies itselechly common sense, commending more readily to universal instincts e imperfect metaphysical theories

cially will it be welcomed by men of st and purest hearts and most use-

its influence on the receiver of it oved historical tendencies will be to Christ-like characters and lives. y past theologies by their fruits! ill be preachable and will carry its ntials. Truth finds us. By the bad it ted, but it cannot easily be dodged. s development it will naturally be ically exegetic.

lly, in the light of a true Biblical every inspired utterance of appproximate, representative, partial truth will be seen to be suitable ral in its place. The holder of neology, like the Spirit of Light, same conditions could and would d the same forms of thought and

t wisdom and duty to test ourselves orthy theologians, and to test all , especially our own, by at least CRITICUS.

SEVENTY-FIRST BIRTHDAY

afternoon of August 26, 1885, a of friends assembled to celebrate nty first birthday of Mrs. Eliza widow of the late Ethan B. Swinnother of Dr. Ella F. Swinney, of hai Medical Mission.

ne is in Shiloh, N. J., with her son Swinney, where she is kindly cared declining years.

asion was one of social enjoyment there were many expressions of inne welfare of this aged sister, who interested in the Master's work. over, Mrs Swinney brought forcommunications from her absent hich were read by her pastor, as rogramme of her own arranging, Scripture reading, prayer, and

communication read was a poem Good Words entitled THE BORDER LAND,"

rom China by her daughter Ellawas especially precious to Mrs. pecause the sentiment of it was herself during what she supposed last sickness, some years ago, in elaware, and placed in Dr. Ella's ep. It now has a double interest comes back from China, and is in riting of Dr. Ella's teacher, a o writes nicely in English.

nd item was a poem by Grace H. ntitled

E SWING OF THOUGHT,"

by her son Dr. C. O. Swinney, in which the "long ago," the d"the future" were beautifully the wish expressed that there darkness over our lives when our become "long ago." at at sonly

from her son, Rev. L. R. Swinarrive in time for the occasion, ntit in full, as follows, stusse 1:000

oer Creek, W. Va., Aug. 28, 1885. ther. Our Heavenly Father has spared you to see your seventy y. It seems to me that your prolonged far beyond our exr two good reasons. 1st. That hig to those at home, you might

Smyrna and Lost Creek and far off China. 2d. I believe you have been spared so that your prayers might ascend morning and evening in our behalf. And now, Mother, I hope pray that our Heavenly Father will spare and bless you many days so that mother's letters will continue coming and going across mountains and rivers and the mighty deep, and mother's prayers continue ascending that God would bless us and our Your affectionate son,

L. R. SWINNEY.

The company joined in singing from Songs of Redeeming Love the song entitled, "Is not this the Land of Beulah?" and then after many wishes expressed that our aged sister might live to see many more pleasant birthdays, departed well pleased with the evening's interview. T. L. G.

QUESTIONS ANSWERED.

HORNELLSVILLE, N. Y., Oct. 10th, 1885. To the Editor of the SABBATH RECORDER:

Please let me say through your columns to the many who have responded to the item in regard to a colony of Sabbath keepers at St. Andrews Bay:

- 1. In regard to the excursion tickets. None will be furnished except to such as shall first produre a deed to at least one \$5
- 2. Rates East, North, and West of Cincinnati are not yet settled, but are expected to be as low, or lower than one-half fare.
- 3. The first excursion will be run about the 15th of November, and one every 10 or 15 days thereafter, through the winter. Tickets will be good 20 days, with the privilege of extension to such as wish to stay and oughly acquainted with its social life. work.
- 4. The promise from the company to give the city, as stated in last week's paper, is only for the month of October, and it will be necessary that money reach Hornellsville as early as the 20th of October, to insure such location. It may be possible later, but we have no promise.

5. Speculators are not invited to join this colony. We very much prefer those who want homes in a pleasant and healthy place and will help to build the place into a thrifty and happy city of homes, to those who want only to hold lands for the increase of value, by our improvement.

Let me add that the present promise is that we shall secure 30 or more who will move on to their lots within the coming Jos. N. Forbes.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Oct. 9, 1885.

Political matters were never quieter in Washington than they are at this time, but it is the quiet that precedes the storm, for, in one short month, the city will be crowded with the throng that gathers here every winter attracted by politics, by society, and by the thousand and one magnetic forces of the only American capital.

The coming social season promises to be one of considerable activity and interest. The changes in official circles will be marked, and many of the old rallying points will be, have been obliterated, but the renewal of business prosperity in the country, and the growing popularity of Washington as a social center, as well as a center for conventions of a religious, scientific, literary or commercial character will continue to make this arena of every "ism" conspicuous in the eyes of the Western World.

With regard to social matters much will depend upon the example of the White House and the Cabinet. The bachelor president is anything but a society man. He has distorted and published.

yesterday was not as large as usual. There | many kindly greetings and partings, and exwomen and children, present when the big ion, which shall know no partings. form of the President appeared in the East Room. A careful calculator has estimated gather interest. Three wells, supposed to

on hand. A coup d'oeil showed that the who evidently means business. crowd was not large and there being no occasion for haste, Mr. Cleveland took it lei- ence have spent some time in our place, a surely and was nine minutes and fifteen sec- number remaining over the Sabbath, among of the battalion of visitors was a stout, | ter, from Westerly, R. I. loudly dressed woman who held a little girl baby by the hand. She had brought it to be kissed by the President of the United States. As she grasped the President's hand she remarked, "This is my baby." "And one of the quarries in our village one day a very pretty child it is, madam" replied last week. James Dolan, ten years old and the head of the nation. "And it is only James Gourley, went into a disused granite two years old. Won't you kiss it?" said pit to drink from a cool pool at the bottom. the mother. The President looked at the After drinking, the Dolan boy placed his crowd, looked at the baby, and the smile | hand on an overhanging boulder and said, faded from his face. He whispered some- | One more good rain shower, and that rock thing to the mother and she gave place to will tumble down. The words had scarcely the next in line.

at the entrance of which she saw Mr. Atch- legs, one arm and five ribs were broken. He ison, the doorkeeper, who is always on hand lived but an hour. Young Gourley escaped at these receptions and who is a much hand- with severe bruises. somer man than the President. At least the young lady thought so, for she seized him by the hand and shook it heartily. The doorkeeper looked happy but confused as he explained to the young lady that he was not President and pointed out Mr. Cleveland. Mr. Atchison says similar mistakes often occur, and that one day an old lady kissed his hand and declared that he was the first President she had seen in twenty years.

Mr. Bayard is the only member of the Cabinet who has been a long resident of Washington. He and his family are thor-

Mr. Lamar's residence here dates from before the war, but there was an interrupus a so'id block of lots, both in and out of tion of about four years during which time he lived in the Confederate States of America. He is, however, a widower and will take little part in social affairs. The secretary has quite as much society as he can handle in the mob that calls on him each day at his office in the Interior Department. Speaking of the crowds that hang around his door one of the attendents remarked "I see the same faces that I used to see about here last spring. They seem to have come back with clothes and now that the weather is cold they wear them back again."

Home Mews.

New York.

ALFRED CENTRE.

was the marriage of Frank Hill, cashier of the Ashaway (R. I.) National Bank, and Miss Sarah Emma Green, daughter of M. J. Green, a life long citizen of Alfred. Both these young people during their school life and residence in Alfred have greatly endeared themselves to all who knew them. Many hearty good wishes follow them to Rhode Is-

On Wednesday night, Oct. 7th, about 9 o'clock, many of our citizens were startled by a sudden, heavy, rumbling noise, which severely shook the buildings in some parts of the village. All the steam boilers in town were examined but no signs of explosions could be discovered. Various conjectures have been put forward, but as yet the cause of the strange disturbance remains a mys-

The home of D. C. Gardiner, of Nile, was lately the scene of a pleasant gathering. On the 14th of next month, should they live till none of the suaviter in modo, the grace, the then, Mr. and Mrs. Gardiner will celebrate ease, the savoir faire, that makes a man the 35th anniversary of their marriage. So effective in mixed society. On inauguration | many of their friends having come to Alleday the uncouthness of his appearance and | gany to attend the late session of the Genmanners was all the more conspicuous from eral Conference, it was decided to have the the fact that he was in such sharp contrast home gathering at an earlier date. The with the most elegant of presidents who stood | children were all at home, except Mrs. beside him. He is perhaps less awkward | D. H. Davis, missionary in Shanghai. These and a little more at ease now than he was were Rev. T. L. Gardiner, of Shiloh, N. J. on the 4th of March, but Mr. Cleveland will | wife and two daughters; Mrs. Paul B. Clarke, never attain that distinction of bearing and of Farina, Ill., and daughter; Mrs. Horace that ease of address which was the religion | Stillman, of Ashaway, R. I., husband and | change of heart, the regeneration of the soul, of Chesterfield. He is, however, fond of daughter; Mrs. W. H. Rogers, of Plainfield, society in a mild form. He does not like to N. J.; Charles R. Gardiner, of Alfred Cenbe in a crowd, and he considers one office | tre; and Miss Eva Gardiner, living at home. seeker a crowd. His preference is for the Other relatives and friends were present to society of well known friends with whom he the number of about sixty. Under the lead can talk without fear that his words will be of the pastor of the Church, C. A. Burdick, some very pleasant religious exercises were The crowd at the President's reception enjoyed, and the company dispersed, with were not more than two hundred, men pressed hopes of joining in the grand reun-

The oil business about Nile continues to that the President can dispatch just forty be good, are now down: Mr. W. W. Gardi- is quoted by this Review writer, is well ex- ter slone on the housetop in prayer when end in a European war.

also write letters of counsel and love to persons per minute when he has a large crowd ner, has recently sold his farm to an oil man,

Several visitors from the General Conferonds in getting through. About the center them Rev, O. U. Whitford, wife and daugh-

Rhode Island.

WESTERLY.

A strange and sad accident occurred at left his lips when the huge rock fell, knock-About half the crowd had shaken hands ing over both boys. The Dolan boy was when a pretty girl came into the East Room | caught by the rock and his back bone, both

CATHOLIC BAPTISM.

The Freeman's Journal, edited by James A. McMaster, in its issue of August 15, 1885, has an editorial article in which the writer

"Children are not born Christians: they are made Christians by baptism. But the faith received through that sacrament must be nurtured and enlightened, or it will die."

The July number of the Catholic Quarterly Review has an elaborate article on the "Catholic Doctrine of Baptism," in which the

"Baptism by water is properly the sacrament. . . . He that only believes is not the of the work performed by women is unneces one to be saved. Faith alone suffices not. He must also be baptized. 'He that believeth | as well without it. It is like the ottoman and is baptized shall be saved.' Mark 16: cover I once saw a lady work. She was all 16. The Catholic Church teaches that Bap- | bent up, and was putting her eyes out count tism cleanses from original sin, as well as ing stitches. "I don't get any time for from actual sin previously committed, de-leading," she said, plaintively, as she picked stroys even the temporal punishment due to up some beads on a needle. "You must it, confers grace by its own intrinsic efficacy, have a great deal of leisure." And yet she and imprints on the soul a spiritual character, | had spent more time embroidering a ridicuwhich can never be destroyed.'

There appears to be no material difference in the views of these writers, as here expressed, except as to whether the grace of baptism is new energy. I suppose they stayed around | permanent or perishable. One says, if it is here as long as they could stand their winter not nurtured and enlightened, "it will die." two covers. A friend of mine tells of sce-The other says, "it can never be destroyed. Which of these writers speaks in accord with the teachings of the church I will not under-

The idea that new born babes are made subjects of faith in Christ by baptism, seems to me like dogmatism, which an amiable writer once styled, "a matter of personal opinion without reason." It is certainly a human dogma, unsupported by any divine revelation. But when I come to the doctrine The social event of the past week at Alfred | that he who only believes, without being baptized, cannot be saved; while he who is baptized, without believing, is saved, I am amazed at the spectacle! Learned men, assuming to speak in the name of religion for "the infallible church," the infall ble custodian of the matter and form of the sacraments, claiming the right to interpret them and modify them! at the same time perverting the first principles of salvation,

and corrupting the very primer of the gospel. Why, look at it. According to this doctrine all the children of the Catholic Church, are, by baptism, at the very outset of life cleansed from all sin, exempted from all punishment due to sin, invested with divine grace, and endowed with a spiritual character, which can never be destroyed? Although some of them grow up in sin, plunge into the vortex of infidelity, live in the constant practice of vice, and die without giving the least evidence of repentance toward God, and faith in our Lord Jesus Christ; yet they are saved by virtue of an indestructible, spir itual character, imprinted on their souls by infant baptism; while others, not in the Catholic Church, repent, believe, and by good works bring forth fruit meet for repent ance throughout a long life, and finally die in the fai h of Christ, with a full assurance of pardon and acceptance before God in the life everlasting; yet they are lost forever, because they were never baptized!

To justify this doctrine the Scripture partially quoted above, has to be interpreted not the gospel of the grace of God.

If baptism is spoken of in the Scriptures, as being, in any manner, a condition es ential to salvation, it means, not the material act, the burial of the body in water, but the the death and burial of the old man and the resurrection of the new man, which the material act of baptism represents; as when it when God communes with him from the is said: "The sceptre shall not depart from rod or staff, which a Sovereign holds in the angel of the covenant comes to him as an thority, but the regal power, which that tributable only to the inward, spiritual essence | same, each is alone pleading with God! in therefore, lead to error.

plained by Olshausen. He says: "The Christian sacrament of baptism was not to the Gentiles; one John alone in the wilderbe merely a baptism of repentance, but rather | ness, and another in Patmos, when God is a symbol of the second birth, coincident with especially near to them. And in every age the external ordinance. Comp. John 3:5, it is found that when God's children are Hence, as at John 3: 3, salvation is made wrestling with him in the closet they seem dependent on regeneration, so in the parallel to draw nearest to him, and to recieve the (Mark 16: 16) could it be made dependent richest blessings from on high both for on 'baptism' and the 'faith' which it themselves and others. necessarily presupposes. The second half of the verse, which merely opposes to 'believe h' 'believeth not' (without adding 'and is not or the housetop as with Peter, or the lion's baptized') serves to indicate that the internal | den as with Daniel; but so it be a place process of regeneration is essentially necessary | where the soul goes out in earnest and longo salvation; but that in certain cases the ing personal communion with God, there he external ordinance of baptism, which, accord | will meet the suppliant and grant specing to the original in-titution, coincides with | ial blessings to the soul that thus waits on it, may be dispensed with."

According to this view, regeneration and baptism are both necessary to salvation, but not in the same sense, or to the same extent; the former is a sine qua non, an essential, indispensable condition, without which salvation is from the nature of the case impos sible; the latter as an external ordinance, is made obligatory and necessary only by a special command, which it is not always in the power of man to obey; (as was the case with the penitent believer on the cross;) and which is in such cases subjected to an implied dispensation, that annuls the obligation, and puts an end to the necessity, which otherwise would continue in full force. Hence, while salvation is promised here only to one who believes and is bapt zed, damnation is no where denounced against one who is not baptized but only against one who believes not; and in no case is the promise of salva tion conditioned solely on baptism, as an ex ternal ordinance; but wherever baptism is spoken of as a condition of salvation it is coupled with faith, or with what involves or implies the regeneration of the soul.—Bap tist Weekly.

UNNECESSARY WORK OF WOMEN.

I am convinced that at least one quarter sary, and that the world would ge on quite lous dog on a piece of broad cloth than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the materials would have bought enough handsome damask for ing a squaw seat herself by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on, and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beauti fully. I would not have women reduce their sewing to quite so simple a performance, but a good deal would be gained if they thought more about living and less about its acci

The transcendent fact is what we are, not what we accumulate or possess. Ever knowledge may be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession, and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest work that makes home a lovely, sacred place is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brain something more than a mere filling for her skull, is but busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the "column for ladies" printed in some of our papers, and which tells with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely, if they have 22. time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at two cents a yard, they may, if they will, find a few moments in which to read a book.—Elizabeth Cummings.

SECRET AND PERSONAL PRAYER.

. Enter into thy closet," says the Saviour, "and when thou hast shut thy door, pray to as if it were written thus: "He that is bap- thy Father which is in secret; and thy Fathtized shall be saved; but he that is not bap- | er which seeth in secret shall reward thee tized shall be damned." Such, however, is openly." And how wonderfully in the history of the Bible has this gracious promise been fulfilled! How multiplied the examples of those who prevailed in prayer when they were alone with God!

Abraham is alone with God when he pleads for Sodom, and when so far as he failed, it was "because he ceased to ask before God ceased to grant." Moses is alone burning bush and appoints him the deliv-Judah," "sceptre" signifies, not the gilded erer of Israel. Joshua is alone when the hand, as a visible ensign of royalty and au- armed man; and Gideon and Jephtha, are each alone when commissioned to deliver Isensign represents. Whenever, therefore, rael. When Elijah raises a child from the anything is affirmed of baptism, which is at- dead, and when afterward Elisha does the of the rite, it should not be interpreted with prayer. Daniel was alone praying in his sole reference to the external form; for of chamber, and calone when his soul went up that alone it would not be true, and would, in supplication from the den of lions, from which he was divinely delivered. Cornelius for Salonica, and possibly for Constanting-The passage in Mark, of which a part only is alone when the angel appears to him; Pe- ple, causing a blaze in Russia which would

divinely taught to make known the gospel to

The closet may be the upper chamber as with Elijah, or the open air as with Jacob, and pleads with him.

> To thy father come and wait: He will answer every prayer, God is present everywhere!"

"Then, my soul in every strait

-American Messenger.

Condensed Aews.

Domestic.

Cardinal McCloskey, of New York, is

The strike among the St. Louis street car drives has resulted in several dangerous riots, causing some loss of life, and the destruction of much property.

The nail mill of Kimberly & Co., at Sharon, Penn., has resumed operations at last year's wages, giving employment to several hun-

Mrs. Bulla has completed the fifty-eighth day of her fast. A strange feature of the case is that the woman has stretched several inches in length since her fast began. She is growing weaker and recognizes no one but her daughter.

An epidemic of diptheria is overrunning Saxton and parts of Huntingdon and Bedford counties. Pa. The number-of cases has greatly increased within the last few days. The public schools have been closed and the churches and Sunday-schools will not be opened until the danger subsides.

A cable dispatch was received at the Harvard College Observatory Oct. 4, announcing the discovery by Palissa of an asteroid of the fourteenth magnitude in right ascension 20// and declination south 70 5' with a daily motion of minus 40' and 5" in declination. It is thought to be the planet Eudora.

A live stock rate war is in progress between Fort Wayne and Baltimore and Ohio railroads. Drovers from surrounding counties report shipments of cattle from Chicago and Pittsburg at fifty cents a head, and complain that the low rates and increased western shipments are ruining their business.

There was a light frost in Alabama Oct. 4, and on the same night Brunswick County in Virginia was visited by a tornado which did an immense amount of damage to buildings and fences. With the storm came a heavy fall of hail, and the tobacco and cotton crops were much hurt. In localities where the largest quantity of tobacco is raised the crop in many instances is com-

Two years ago the Pine Woods, near Lisbon, Me., could have been bought for \$5 an To day \$25.000 an acre is its estimated value. It is owned, The Lewiston Journal states, by E. N. Chamberlain, who leased it a few months ago to E. H. Caylor, of Columbus, Ohio. The earth of the tract is yellow, and has been pronounced by Professor Stanley, of Bates College, to be a variety of sienna. An expert pronounces it equal to the best Italian sienna. In the tract owned by Mr. Chamberlain there are 100 acres, and the deposit, which lies from one foot to three feet deep, covers an estimated area of sixty

Foreign.

France has asked for the postponement of the date of convening the Latin Moneta y Conference. The date fixed was October

Direct telegraphic communication with Buenos Ayres by the Government wires is opened. This promises increased excellence Sir H. F. Ponsonby, the Queen's private

secretary, writes, denying that the queen is worth £1,000,000 or that she has insisted on ground rents in the city of London. The Temps has a despatch from Tonquin that General Jamais's division is prepar-

ing to occupy Thanquan, and fighting is expected there. Black Flags have been reorganized under a Chinese General and occupy strong positions. The Grecian Government is much annoyed at the decision of the Powers to recognize

the union of Bulgaria and Roumelia. The Government has decided to gradually mobilze the army. Three more classes of the reserves will be called out shortly.

The report published on October 3, that Germany and Spain have effected a settlement of the Carolines difficulty is confirmed. Prince Bismark has written a friendly letter o the Pope, thanking him in the name of Germany, for the interest he has taken in the question.

The result of the recent interview between M. De Giers, the Russian Prime Minister. and Prince Bismark, will be to restrain Servia, Greece, and Montenegro from attacking Turkey, otherwise Austria would. it is thought, certainly make a bold stroke

Selected Miscellany.

I SAW THEE.

I saw thee when, as twilight fell And evening lit her fairest star. Thy footsteps sought you quiet dell, The world's confusion left afar.

I saw thee when thou stood'st alone Where drooping branches thick o'erhung. Thy still retreat to all unknown. Hid in deep shadows darkly flung,

I saw thee then, as died each sound Of bleating flock or woodland bird, Kneeling as if on holy ground, Thy voice the listening silence heard.

I saw thy calm, uplifted eyes, And marked the heaving of thy breast, When rose to heaven thy heartfelt sighs For purer life, for perfect rest.

I saw the light that o'er thy face Stole with a soft suffusing glow, As if within celestial grace Breathed the same bliss that angels know,

I saw—what thou didst not—above Thy lonely head an open heaven, And tokens of thy Father's love With smiles to thy rapt spirit given.

I saw thee from that sacred spot, With firm and peaceful soul depart; I. Jesus, saw thee—doubt it not— And read the secrets of thy heart. -Ray Palmer.

"THE LITTLE COLONEL."

military precision when he was spoken to.

are four new cases, and some of the other sympathy. men are sinking.'

with distressful scrutiny.

the doctor now, Burns?"

"In the second ward, sir."

in a few minutes he hurried away, leaving tired to go at all. his little son and a huge Newfoundland dog | When the doctor saw him he shook his to finish their breakfast at their leisure. "Nilus," said the little fellow, resting his

expressed in his beautiful eyes, but he could not think of anything to suggest.

fallen for want of water. Then the boy had his white bed. come to the rescue, and with pitying heart | But his father had not seen the angels, and from that day to this, had followed him | regiment. night and day.

For two years they had been in Bermuda, and the change from the exhausting climate of Egypt had done much for the boy's health. him all the long day and night, he lay down But still the pale face and tiny form would | beside the grave, and no one could get him never be ruddy and strong as the soldiers away. But the next morning at the same would fain like to see them. For, even more | hour that Jerome always went to the hospithan to his busy father, it was to them that | tal, Nilus was seen gravely wending his way | little Jerome Maitland owed his bringing up there, and walking into the common fanity that I ever heard. When he stopped

ing his babyhood he had been carried about endearment, but he seemed to take all their Thee is railing at the wrong person altofirst in one pair of strong arms, then in an- advances very quietly. In about an hour's gether.'

and carry him off, he would cry most pite seemed to the men that, unseen to them, the here interfering with our business and getously for his rough nurses, until they were spirit of the boy still lingered among them. ting our customers to stop patronizing us." obliged to call in one favorite young subal. And old Nilus did much toward keeping "'Friend,' I replied, 'I was sent over tern to pacify him.

watched beside him in his childish illness, for him with some clever device!

"We must do someting about it, Nilus," he repeated, with a dry little sob, "but what purer for the memory of the child life that was done with the business, forever, and can we do?"

He stood at the door and looked wistfully

at the barrack hospital. Just then Lieutenant Fearing passed with

two or three books under his arm. He watched him as he went by with slow, grave step, and suddenly a idea came into his tering lips, to be treasured up in the hearts head. He knew what Fearing was going to of many who had never known him.—New do-read to the men; and why could he not | York Observer. do the same thing.

No sooner did the thought occur to him than he started off to take a look at his collection of books. They were not many or particularly choice. There was "The Boy's Own Book," one or two "Annuals," some thing, even if it be ignorance, that can prove his arm said, 'Friend, if I will pay for that He could not answer. Silenced on this arvolumes of fairy tales and a beautifully illus- a barrier to sectional feelings. The experi- glass will thee let me have it? trated edition of "Jack the Giant Killer." ence of the Yankee, who tells the following He lingered over this. Perhaps they would story, was that in spite of the prejudice tonishment. 'A respectable lady like you like to see the pictures, and it was such a against the part of the country to which he large clear print he could read it easily. So owed his origin, he actually suffered less inchoosing this at length he and Nilus started | convenience from confessing his nativity | me have the glass? for the tever hospital.

Before he reached the door, however, he was stopped by the officer of the day.

"My orders don't admit of your going in there, sir," he said decidedly.

"Oh please, Frith," pleaded Jerome: "I

"They're too knocked up to pay much at

tention, even to you, sir. But there are a lot of fellows in the convalescent hospital. P,raps you might go there."

and this time met with no obstacle.

The men were all seated or lying around Johnson, of Main street?" in diffierent attitudes in the common room, some of them playing cards. But when they looked up and saw the slight, boyish form standing in the doorway, the cards were pushed aside, and a chorus of welcome to their "little Colonel" was heard on al. sides.

"I thought perhaps you might be kind of dull, observed Jerome, after a little, "so I brought one of my picture books to read to you," and he settled himself on one of the high wooden chairs and opened the book.

"All right, little Colonel, fire away," said | the men cheerily, and as soon as the clear, childish voice commenced, not a sound was heard in the room, the great burly fellows following with almost boyish interest, and respect the varied fortunes of "Jack the Giant Killer."

At the conclusion the child, said a little timidly: "Lieuteuant Fearing always reads a little prayer when he gets through. I haven't any book to read it out of, but we can say one."

Then knelling down on the stone floor, to the utter astonishment of the men he reve rently repeated the Lord's Prayer.

One by one they joined in, and when the little fellow rose from his knees with a ra diant countenance and trotted off with Nilus there were many requests for him to "come again" and "give us another reading."

it all the convalescent ward kept pretty full. Day after day, no matter how hot or windy, Jerome would climb up the steep hill came, and for a day or two preached, not "Well, my man," asked the Colonel some- leading to the hospital and there read his only from the Temple platform, but by the what anxiously as he slowly stirred his little, simple stories and repeat his daily simple power of her character, and by her breakfast coffee, "what news this morn- prayer. He wanted so much to do some | conversation in the parlor and dining room thing for them, these rough nurses and play-The orderly stood straight as an arrow be- fellows of his, whom he loved, and this was avenues. Several bits of her experience may fore his superior officer, and saluted with all he could think of. The rough men knew and appreciated the feeling and welcomed "Very bad, sir," he answered. "There their "little Colonel" with ready love and

The Colonel's little son put down what he beginning to grow. A hot sirocco blew conwas eating, and scanned the orderly's face stantly from the southern seas, making all the foliage but the Pride of India trees look "Dear me! Dear me!" said his kind heart- dead and drooping. Even the ocean beat on streets, wherever she found one who needed ed father, hastily swallowing a few more the cliffs below the barracks at Prospect help. "Two thousand one hundred and mouthfuls. "This is a bad business. Where is with a dull, sullen sound. Each morning it forty liquor saloons have I entered," she seemed to be harder than the last for Jerome said, "and preached Jesus in every one of to climb up that sunny incline to the hospi- them." Several years ago she visited Eng-"Tell him I will be there directly." And tal, and at length one morning he was too land and left behind her a good work begun

head.

"He has got a slight attack of the fever," hand on the dog's shaggy head, "what shall he said, "but I am afraid there is not much to their customers liquors for the table, just strength to carry it off."

much better, until one night when the stars to induce many families to banish liquors were shining gloriously and the sea was very | from their tables, and of course I made my Four years before, when the regiment was still, the angels came down from the throne self quite unpopular with the men engaged crossing a stretch of desert in Egypt the of God and carried Jerome back with them, in the business. One day when one of these good dog following after had fainted and leaving only his little tired body sleeping on men called as was his custom at a house

knelt down on the hot sand, and gave the neither had the soldiers. So when they animal his share. Nilus looking up into the came to lay him to rest in the soldiers cemilittle white face bending over him, licked | etery, and fire a parting salute over the tiny the child's hand with rapturous grititude, | mound, there was not a dry eye in all that

Poor Nilus! He could not tell what it all meant. And when they went away and left his little master with only the sea to talk to room, took his usual place. The men gath- at length for want of breath, I said quietly, His mother had died at his birth, and durered around him with many expressions of the is very much mistaken.

There is railing at the wrong person altotime he got up and went away, but each day When the officers' wives would interfere the same thing was repeated. It almost you not that Yankee preacher who is over or made the tedious days of camp life bright | was kept sacred to their little Colonel. Not of his servants. an oath or an unkind word did Nılus ever hear in his presence and the men were better and soon the man was crying, then he said he had gone out from their midst.

"Tell us the story about the little Colonel and Nilus," the soldiers' children would there in the street of the great city. I killed say in after years as they climbed on their fathers' knees.

So the oft-told tale was repeated with fal

TELL THE TRUTH.

than from trying to conceal it.

Traveling in Alabama soon after the war. he met a man upon the road, who accosted him as follows:

"Whar are yer from, stranger?"

The traveler, knowing the prejudices of wont stop long," but the soldier shook his the Southern people against the "Yankees," although he had never been in Richmond in all his life, replied:

"From Richmond."

At this answer the man said:

"I once knowed a heap o' people in Rich- willing, come along.' So we went along to- of our creed, only that I believe one side of

So Nilus and Jerome started off again, mond, and I've got right smart o' kinfolks gether, and the man was a repentant and the question and you believe the other?

swer in the negative.

Brown, on Broad street?"

The traveler said he had not the pleasure of this gentleman's acquaintance either. Several other interrogatories about Richmond were made and answered in a similar manner, greatly to the confusion of the gentleman, who, notwithstanding the Southern prejudices against New Englanders, resolved the next time he was questioned to tell the truth.

He soon after met another man, who said

"Whar did yer come from, stranger?" "I came from Connecticut, sir."

"Whar did vou say?" "From Connecticut."

"Connecticut? Connecticut?" repeated the man, with a puzzled look. "Waal, now, stranger, I don't mind hearin' o' that thar town afore, I'll be bless'd ef I do."

CABOLINE TALBOT AND "MORAL SUASION."

BY IDA HAZELTON.

One of the most interesting women whom I have had the good fortune to meet of late. is Mrs. Caroline Talbot, the Quaker preach-The fever waxed and waned, but through | er of Ohio. Invited at the close of a busy week's work in Portland. Me., to visit the Assembly at Ocean Park, last month, she of her seaside home as well as along the Park interest the reader as they certainly did all who heard them from her own eloquent lips.

For forty years, if I remember correctly Mrs. Talbot has been at work trying to lift But dear me! How warm the days were up the fallen. Her sympathies have been enlisted mainly in the temperance cause, and much of her preachir g and praying has been done in the drinking saloons and on the in the cause of temperance. The following incidents of her experience occurred there:

"Over there," she said, "men go about the streets with carts, conveying every day as here your milkman and iceman make their The dog looked up with deep sympathy A week passed, but he did not seem to get daily rounds. Under God, I had been able where I was stopping, the lady told him that he need not call any more, as she had concluded not to have any more liquors on her table. Then the man swore roundly and wanted to know if 'that Yankee woman preacher who was making all this trouble? was in the house.

"'An American lady, Mrs. Talbot, is stopping with me at present, said my friend. "Well, I want to see her, and give her a piece of my mind,' said he.

"My good friend objected, but I said, 'I will go down, and I will kill him.'

"The moment the man saw me, he began a stream of the most horrid abuse and pro-

". What!' said he in astonishment, 'are

warm and bright in their hearts the recol- here by my Master to do a little of his work, And now these men whom he loved, and lection of his little master's gentle, loving and I have tried to do my duty. Now if is not demonstrable, capable of proof, like with whom he had spent all his little life, ways. As often as they saw the faithful dog | thee has any quarrel to make with anybody, facts of science." were dying. How many times had they approaching their usual avocations were put thee must go to headquarters and make thy aside, and that hour for many long months quarrel with the Master, and not with any

"Then I knelt down and prayed. Pretty then he left the cart and knelt down with me and began to beg God for mercy right him with the Gospel of Jesus Christ."
"One night," she continued, "I was

walking down the street to attend a prayermeeting, when a young man in front of me stepped into a drinking saloon. 'Perhaps there is some work for thee to do before go tic. ing to the prayer-meeting,' was suggested to me. I did not know the young man, but I thought of his mother and followed him.

""What does this mean?' he said in asin such a place as this after a glass of liquor?? "'Come,' I only repeated, 'will thee let

"He consented, I took the glass, paid for it, and then walked to the door and poured the contents out into the street.

"'There,' I said, 'that is a much better place for it than in thy poor stomach and brain. Now I am going down to a prayermeeting, will thee accompany me?"

thar, too. Maybe ye mought know Jim pardoned sinner before the meeting closed. I didn't know what kind of work the Lord have just as much creed on your side as I To this the gentleman was obliged to an- had for me to do when I started out to go to have on mine; but you want the right to adthat prayer-meeting. But he showed me "Waal, now, stranger, do you know Jake just what he wanted of me before the evening was done."

Perhaps these "little incidents" will be quite as convincing as some of the recent newspaper arguments in regard to the propriety of woman's preaching.

A PLEA FOR FAITH.

Oh, why not trust the Lord of light, To bring things right. That bother you so? For sure he has the power and might To put from sight. What troubles you so. We can not turn the black to white, As he did write. Why worry you so?

For now we walk by faith, not sight, Sometime in light We hope to go: Nor let us once distrust his might To rule aright, This earth below:

Our heavy cares, when passed the night, Shall then seem light, God grant it so. -Christian Secretary.

AN UNSPENT FORCE.

Christianity gives proof of its divinity in its power to transmit itself from age to age, from individual to individual, without losing one whit of its original force. Christianity is subjected to no law of inertia. The momentum given it by the omnipotent hand of its Founder is never overcome. It moves straight on, gathering in its progress a new power of development, multiplying new forces of life at each onward stage. The old original energy with which the gospel spread through Samaria was operative years after in conconquering the Roman world, and later still in diffusing itself through Europe. And today, here in America, the seed cast by Christ into the soil of Judea grows with the same potency and effect. It is something marvelous how vital is this germinating quality in Christianity. A seed of gospel truth, waited by some wayward wind to some desert spot, takes root, and wide waste soon blooms like a rose. In some lone farm house a mother at twilight hour gathers her child to her knees and teaches him to lisp the name of Jesus in prayer. The mother dies, and lies buried, and by the world forgotten; but the child of her prayers, grown into a Christian manhood, in the great city is drawing mul titudes to Christ. The seed, planted with tears in the boy's heart, may have been long in catching root; but the seed burst at last into the warm, moist soil of his great, tender nature, and the plant, grown vigorous, has been shedding its fructifying seeds in thousands on thousands of other heartsthemselves producing seed for the salvation of an innumerable number. Christ took the leaven and put it into the lump of the world, and he gave promise that the leaven should work there until the whole was leavened. It is a dull eye that cannot see all through the time past, and on every side in the world to-day, the sure fulfillment of the promises of our Lord. Let minister and teacher and mother and every Christian work on. The word, the prayer, the holy life shall not return unto God void; they shall germinate, and shall bear and scatter the seeds through coming generations, giving everywhere promise of the final harvest which shall cover the earth. - The Vermont Chronicle.

THE SKEPTIC ANSWERED.

"I don't believe in a personal God," remarked a skeptic to Rev. R. F. Jones, a Welsh Presbyterian minister, who was a fellow-traveler in a railroad train between Toledo and Cleveland some time ago.

"Why no?" asked the minister. "Because I can't see him. His existence

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered.

"Why do you believe it?"

"Because I can see you move." "Well," said the minister, "the locomotive that is drawing this train also moves—is

"No," he answered, "but the engineer who runs it is alive." "Please tell me," said the minister.

"whether the engineer is a part of the machinery or a living 1 erson?" "He is a living person," replied the skep-

"Now sir," retorted the minister, "consistency is a jewel-please tell me why you attribute the movement of the locomotive to He stepped up to the bar and ordered a glass a living person, but deny that God, who sets He could not answer. Silenced on this argument, he branched off into another objection against Christianity.

"What I hate," said he, "in orthodoxy is this endless talk about creed, creed, creed, thrust upon us everwhere and at all times." "What do you mean by a man's creed?"

asked his opponent. "I understand by a creed that which a man believes."

have just as much creed as I have. I believe mer gums the back, and, having counted, there is a personal Gou; you believe in the gives it to the perforator, who divides the opposite doctrine. I believe in the incarna- stamps by rows of little holes, not forgetting "'What, are you willing to walk in the tion of the Son of God for our redemption; to count. It is surprising how quickly and street with a wretched, drinking man like you believe the opposite. I believe in the accurately the hands can work. Seven hun-

Now, sir, when we come to that point you vocate your sentiments, but wish to deny me the right on my side."

He was silenced again.

"But," said the skeptic, resuming the attack by another argument, common at this day, "Christianity is not capable of scientific demonstration. When we take the sciences, all truths are capable of demonstration, by experiments which prove them. You can put them to the test. I take peculiar pleasure in the study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," he answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal and the diamond are the same in their moleculesnamely, carbon. Now can you take a moiecule out of the charcoal and put it into the diamond and get a perfect thing of it?" He acknowledged he could not.

"Where, then," said the minister, "is you demonstration in chemistry? But 80 far as Christianity is concerned, your objection is not valid, for it is capable of spiritual demonstration. You can try it and find it all that God has represented it to be. God says to all, 'Oh taste and see.' Try it, and experience will attest its truth. Millions have put it to the test of their experience. and have found it 'the power of God unto

salvation to every one that believeth." The skeptic, then, in a somewhat conciliatory spirit acknowledged that his father and mother were orthodox, Christian people.

The minister inquired, "Were they good

people?"
"Yes, excellent; my father was an excellent, good man."

"Well," inquired the minister, "what practical benefit do you get by changing the religion of your parents for skepticism? Does it make you a better man? Are you a better husband to your wife, a better father to your children, a better citizen in the community in which you live?"

He frankly acknowledged he was not. "Have you a watch?" inquired the min-

"Yes, an excellent timepiece," he said, taking it out and displaying a fine gold

"It keeps good time, does it?"

"Well, how would you trade it off? Would it not be for a better timepiece and more valuable, rather then for an inferior "Yes, certainly." "Here, again," retorted the minister,

"you are not acting consistently with rea-

son; for you have changed the creed of your parents for one that, by your own confession, does not benefit you at all!" He had no reply to make. "Now, my brother," concluded the minister, "why do you embrace infidelity in preference to the faith of your parents? Is it not only because you love sin, and the

first principle of Christianity is holiness opposition to sin? Is it not so?" He was speechless.—The Presbyterian.

THE VICTOR.

. To be silenced is not always to have the worst of an argument. When Hananiah, in the name of Jehovah, by eloquent speech and no less eloquent symbol, demonstrated that Jeremiah's prophecies were all wrong, we read that the prophet Jeremiah quietly "went his way," leaving his opponent to exult as a victor among the priests and the people who thronged the temple. A man who knew that he was on the Lord's side, and that he had spoken the truth of the Lord, could afford to do that. The bitter sequel showed whether Hananiah or Jeremiah was right. There are occasions when it is the part of a wise man to follow this precedent of Jeremiah. When one is in the midst of sc ffers who have demonstrated to their own satisfaction that there is no God, that the Bible is a fiction, and that immortality is a dream, it is sometimes better, having once delivered one's testimony, quietly to go one's way, rather than to spend precious time in fruitless parleying. What does it matter if the enemies of God's truth enjoy an occasional cheap triumph? The truth itself is sure beyond the reach of arguments. however brilliant-of sneers, however cutting-of jibes, however witty. Knowing that, the Christian can afford to go upon his way, even though, for a time, it seems as if he were silenced, and to wait quietly for the time which will justify all truth, and put to shame all falsehood.—S. S. Times.

Ir takes eighty men and women to make a postage stamp. First the white paper is cut into sheets, each large enough for a hundred stamps. The stamps on each sheet are counted twenty-six times, to make sure the number is correct. The printer counts and "Well sir," rejoined the minister, "you passes the sheet to the gummer, the gum ruined estate of man; you believe the oppodred million postage stamps are made every silling come along? So we along? So we will be site. What difference is there in the bulk year in the United States. New York City

Hoyular Sci THE potential energy dev combustion of one pound of c that of a pound of gunpowder carbon contained in a quantity if separated and burned alone. more power than the burning itself. The value of gunpow

its ability to concentrate its

very short space of time.

A FRENCHMAN has recent telephone, by means of which the heart and lungs can be degree of precision and ease tained. It is believed that m will be gained by this addition tific means of physical diagno

EXPERIMENTS recently mad possibility that sailors may be icebergs when in dangerous ship, by means of an echo. consisting of a musket, to the n a speaking trumpet is attache vented for this purpose.

In Norway and Sweden, ac moss, often more than a foot decomposed, serve to make p board as hard as wood, bloc formed by the hydraulic press turned in the lathe and polish stance is said to possess the go wood without its defects, suc and splitting, so that it is sui ing doors and windows. A phas been laid down in Swed up these deposits of a hither stance into a useful material.

COAL-TAR AND WATER LI Roofs.—This is recommend Kedzie, of the Michigan Ag: lege. The coal-tar alone fa on account of the hot sun n from the eaves; and by reas ing the cistern water. To p dryer is needed; and he di the tar with benzine, one of the tar; "then stir in go (free from lumps by sifting) the consistency of a strong pa on the leaky roof, covering e filling all cracks. Apply a dusting of water-lime to this before it dries. The water-lin running of the tar, forms a h the action of water, and con disagreeable color of the course, fire must be kept a paint, lest the inflammable start a combustion difficul The benzine reduces the st tar, enables it to combine or r with the water-lime, and ma spread on the shingles, and rates, leaving a firm and even o paint can be applied by a mo erately warm when applied."

LIGHT FROM WATER POWI tiful falls of Montmorency, or points of interest to the touris bee, are to be utilized for a that of generating electricit Quebec. The water is led f above the falls, through a slu edge of a precipice 165 feet l here through a tube to the be three-fourths of this tube is n inch boiler plate iron, the u three inch plank. The treme exerted by this column of high and 24 inches in diame will turn a turbine wheel at revolutions a minute, giving horse power. This is transm rect to eight dynamos on th and from these sufficient ele generated to light 800 arc las seven miles distant. The ap ingenious and extremely st

probably be a great success. There is only one other pla Ottawa-where anything of the Even now the process is in u rency, in Mr. Hall's lumber m lights are run by a turbine 8 eter, having a force of 60 hor tremendous pressure is shown turns on a hydraut, letting or of water with a deafening ro led all through the lumber y water can be turned at a mo and flood the entire place. T themselves are run by power i Scientific American.

Boxwood, which is almost for wood engraving, is become more scarce. The largest we the countries bordering on t The quantity exported from England is immense; beside 000 to 7,000 tons of the brought from Southern Russi through Constantinople. smaller kind of wood, sup neighborhood of Samsoun, is Constantinople to the extent tons annually. With regard forests of Turkey, the Bri Constantinople reports that exausted, and that very lit wood can be obtained from sia, however, where some li care has been bestowed upon

sestion and you believe the other? mir, when we come to that point you ust as much creed on your side as I mine; but you want the right to adyour sentiments, but wish to deny me tht on my side."

was silenced again. at," said the skeptic, resuming the aty another argument, common at this Christianity is not capable of scienlemonstration. When we take the es, all truths are capable of demonstraby experiments which prove them. an put them to the test. I take pecueasure in the study of chemistry. Its itions are plain and capable of proof ta and experiments which appeal to

on have studied chemistry, have you?" ed the minister.

es, sir," he answered. ell," resumed the minister, "if you tudent of chemistry you are acquainted he fact that charcoal, coal and the diaare the same in their moleculesy, carbon. Now can you take a moiecule the charcoal and put it into the diaand get a perfect thing of it?" Wat the are scknowledged he could not. A sample

here, then," said the minister. "is emonstration in chemistry? But so Christianity is concerned, your objecnot valid, for it is capable of spiritual stration. You can try it and find it t God has represented it to be! God! all, Oh taste and see. Try it, and ence will attest its truth. Millions. out it to the test of their experience. ve found it 'the power of God'unto on to every one that believe h. ? "!!

skeptic, then, in a somewhat conciliapirit acknowledged that his father and r were orthodox, Christian people. minister inquired, "Were they good

es, excellent; my father was an excelood man.

ell," inquired the minister, "what cal benefit do you get by changing the n of your parents for skepticism? t make you a better man? Are you a husband to your wife, a better father r children, a better citizen in the comvin which you live?"

rankly acknowledged he was not. ave you a watch?" inquired the min-

es, an excellent timepiece," he said, it out and displaying a fine gold

keeps good time, does it?"

ell, how would you trade it off? it not be for a better timepiece and raluable, rather then for an inferior

es, certainly." ere, again," retorted the minister, are not acting consistently with rear you have changed the creed of your for one that, by your own confession, ot benefit you at all!"

ad no reply to make. w, my brother," concluded the minwhy do you embrace infidelity in nce to the faith of your parents? Is only because you love sin, and the rinciple of Christianity is holiness ion to sin? Is it not so?"

as speechless.—The Presbyterian.

THE VICTOR. Stored pools of the

e silenced is not always to have the an argument. When Hananiah, in me of Jehovah, by eloquent speech less eloquent symbol, demonstrated remish's prophecies were all wrong. that the prophet Jeremiah quietly. his way," leaving his opponent, to a victor among the priests and the who thronged the temple. A man new that he was on the Lord's side, at he had spoken the truth of the ould afford to do that. The hitter. howed whether Hansnish or Jeremiah it. There are occasions when it is t of a wise man to follow this prece-Jeremiah. When one is in the midst ere who have demonstrated to their disfaction that there is no God, that le is a fiction, and that immortality sem, it is sometimes better, having livered one's testimony, quietly to go ray, rather than to spend precious fruitless parleying. What does it if the enemies of God's truth enjoy sional cheap triumph? The truth sure beyond the reach of arguments. brilliant-of sneers, however cutjibes, however witty. Knowing e Chris.ian can afford to go upon his en though, for a time, it seems as if nilenced, and to wait quietly for the hich will justify all truth, and put to Il falsehood.—S. S. Times.

kes eighty men and women to make stamp. First the white paper is sheets, each large enough for a hunamps. The stamps on each sheet are twenty-six times, to make sure the is correct. The printer counts and he sheet to the gummer, the gumms the back and, having counted, to the perforator, who divides the by rows of little holes, not forgetting It is surprising how quickly and ely the hands can work. Seven hunlion postage stamps are made every the United States. New York City ht millions a month.

Moyular Science.

THE potential energy developed by the combustion of one pound of coal is ten times that of a pound of gunpowder. In fact, the more power than the burning of the powder itself. The value of gunpowder consists in its ability to concentrate its energy into a very short space of time.

A FRENCHMAN has recently invented a telephone, by means of which the action of the heart and lungs can be studied with a degree of precision and ease hitherto unattained. It is believed that much advantage will be gained by this addition to the scientific means of physical diagnosis.

EXPERIMENTS recently made, indicate the possibility that sailors may be able to discover icebergs when in dangerous proximity to a ship, by means of an echo. An apparatus, consisting of a musket, to the muzzle of which a speaking trumpet is attached, has been invented for this purpose.

decomposed, serve to make paper and millstance is said to possess the good qualities of wood without its defects, such as warping and splitting, so that it is suitable for making doors and windows. A plant, it is said, has been laid down in Sweden for working up these deposits of a hitherto waste substance into a useful material.

COAL-TAR AND WATER LIME FOR LEAKY Roofs.—This is recommended by Prof. Kedzie, of the Michigan Agricultural College. The coal-tar alone fails, he states, on account of the hot sun making it drip from the eaves; and by reason of its injuring the cistern water. To prevent both a dryer is needed; and he directs to thin the tar with benzine one part to twelve advice his privilege to give advice his privilege to get times to go in the sabbath, 24 pp. the consistency of a strong paint, and paint hearty men not half his age. The benzine reduces the stickiness of the world. tar, enables it to combine or mix more easily with the water-lime, and makes it easier to spread on the shingles, and it soon evaporates, leaving a firm and even covering. The paint can be applied by a mop if it is moderately warm when applied."

LIGHT FROM WATER POWER.—The beau-Quebec. The water is led from the river above the falls, through a sluiceway, to the the pasture, as the falling of sunlight on a edge of a precipice 165 feet high, and from shadowy place.—Philadelphia Call. here through a tube to the base. The lower three-fourths of this tube is made of quarter inch boiler plate iron, the upper fourth of three inch plank. The tremendous pressure exerted by this column of water, 165 feet high and 24 inches in diameter at its base, will turn a turbine wheel at the rate of 600 revolutions a minute, giving a force of 900 horse power. This is transmitted almost direct to eight dynamos on the floor above, and from these sufficient electricity will be generated to light 800 arc lamps in Quebec, seven miles distant. The apparatus is very ingenious and extremely strong, and will

probably be a great success. There is only one other place in Canada— Ottawa-where anything of the kind is in use. Even now the process is in use at Montmorency, in Mr. Hall's lumber mills, where nine lights are run by a turbine 8 inches in diameter, having a force of 60 horse power. The tremendous pressure is shown when Mr. Hall turns on a hydraut, letting out a huge stream of water with a deafening roar. Pipes are led all through the lumber yard, into which water can be turned at a moment's warning and flood the entire place. The lumber mills themselves are run by power from the falls.— Scientific American.

Boxwood, which is almost exclusively used for wood engraving, is becoming more and more scarce. The largest wood comes from the countries bordering on the Black Sea. The quantity exported from Poti direct to England is immense; besides this, from 5,000 to 7,000 tons of the finest quality,
brought from Southern Russia, annually pass
through Constantinople. An inferior and smaller kind of wood, supplied from the neighborhood of Samsoun, is also shipped at neighborhood of Samsoun, is also shipped at | ters, seemingly sees not what was done to Constantinople to the extent of about 1,500 please him more than if he were a blind tons annually. With regard to the boxwood | man, and has nothing more to say about it | USICAL DEPARTMENT forests of Turkey, the British Consul at than if he were dumb. Many a loving wife Constantinople reports that they are nearly has borne in her heart an abiding sorrow,

siderable quantity of choice wood still exists: but even there it can only be obtained at an ever-increasing cost, as the forests near the sea have been denuded of their best trees. The trade is now in English hands, although formerly. Greek merchants exclusively exported the wood. In the province of Trebicarbon contained in a quantity of gunpowder, zonde the wood is generally of an inferior if separated and burned alone, would develop quality; nevertheless, from 25,000 to 30,000 cwt. are annually shipped, chiefly to the United Kingdom.—The Garden.

THE HOME I LOVE.

Since all that is not heaven must fade Light be the hand of ruin laid Upon the home I love: With lulling spell let soft decay Steal on, and spare the giant sway The crash of tower and grove.

Far opening down some woodland deep In their own quiet glade shall sleep The relics dear to thought, And wild flower wreaths from side to side Their waving tracery hang, to hide What ruthless Time has wrought.

THE RESTLESSNESS OF OLD AGE.

Those who have been much with the aged have observed in them a chafing against the infirmities of their years, which expresses it-In Norway and Sweden, accumulations of | self in restlessness and a desire for change. moss, often more than a foot thick, and half | They grow weary of the inactivity which has succeeded the busy time when they bore the board as hard as wood, blocks of which, heat and burden of the day, and so someformed by the hydraulic press, may even be times they wander here and there, dropping turned in the lathe and polished. This sub | in to visit a friend or talking with a chance acquaintance, trying thus to while away the tedious hours. In mistaken kindness and unkind affection we often oppress dear, aged people by our very care. They dislike supervision. The tender watchfulness which to us seems due to their physical feebleness, as well as for a fit return for their care for us in earlier days, is by them resented as restraint. It annoys them. Then, too, we try to take all the work out of their hands. and that they don't like. Nobody who has been active and useful enjoys the feeling of being laid on the shelf.

the tar with benzine, one part to twelve advice; his privilege, too, at times to go inof the tar; "then stir in good water-lime to the work with the youngest, renewing (free from lumps by sifting) until you have his youth as he keeps bravely up with the

on the leaky roof, covering every part, and | Grandmother does not want to be left out filling all cracks. Apply at once a good of the household work. When the days dusting of water-lime to this painted surface | come around for pickling and preserving; before it dries. The water-lime retards the and the domestic force is pressed into serrunning of the tar, forms a hard coating by vice, who so eager and full of interest as the action of water, and conceals the very she? It is cruel to overrule her decisions, guage. disagreeable color of the coal-tar. Of to put her aside because "she will be tired." course, fire must be kept away from this Of course she will be tired; but she enjoys paint, lest the inflammable benzine should | the fatigue, and rests the sooner for the start a combustion difficult to control. | thought that she is still of some use in the

To those whose homes are honored by the presence of an aged parent, we should say, deal very gently with those who are on the down-hill of life. Your own time is coming to be where they are now. You, too, are "stepping westward." Soothe the restlessness of age by amusement, by consideration, by non-interference, and allowing plenty of occupation to fall into the hands that long tiful falls of Montmorency, one of the chief | for it. Only let it be of their choosing, and points of interest to the tourist visiting Que | cease to order them as if they were chilbec, are to be utilized for a novel purpose, dren. A hoary head at a fireside is a crown that of generating electricity for lighting of glory to the house in which it dwells.

The blessing of the aged is as a dew on

BEGIN WHERE YOU ARE.

The man who has really resolved to live the best life he can, must begin right where he is-begin where his failures, his false education, his errors, and his sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are. If we could only begin at some lofty height which our moral dreams picture for us, it seems to us that there would be inus, it seems to us that there would be inspiration in going still further; but we can EQUAL PRIVILEGES FOR YOUNG LADIES AND not substitute in a moment the dream-life for the real one. We are surrounded on every side by hard and tangible realities. We must begin where we are. One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is, and do that which lies in his power. Every day of life brings its own task; each task is an opportunity; each task accepted, each opportuity fulfilled, may be a step toward a higher life. Jacob's old dream was not an unreasonable one. His angels did not fly to heaven; they went patiently up each round of the ladder, and they began at the bottom. -Christian Register.

UNOBSERVANT HUSBANDS.

A sore trial to his wife is the unobservant exausted, and that very little really good day after day, from cause like this, until, in wood can be obtained from them. In Rus- process of time, the fire and enthusiasm of sia, however, where some little government her original nature has burnt out, and incare has been bestowed upon forestry, a con- difference spreads over the household.

ATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in

three volumes under the general title of 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

Phoughts Suggested by the Perusal of Gilfillan_and OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 19 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

Communion, or Lord's Suppers. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp. THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag*. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 13 pp. Moral Nature and Scriptural Observance of the Sabbath.

Religious Liberty Endangered by Legislative Enactments.

An Appeal for the Restoration of the Bible Sabbath. The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the

FOUR PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?
The Lord's day, or Christian Sabbath.
Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?

Constantine and the Sunday.

The New Testament Sabbath.

Did Christ Abolish the Subbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

This four page series is also published in the German lan-

Why Sunday is observed as the Sabbath. By C. D. Pot-Apostolic Example. By C. D. Potter, M. D., 4 pp.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER Alfred Centre, N. Y.

VANGELII HAROLD, A FOUR-PAGE RELIGIOUS MONTHLY - FOR THE --

SWEDES OF AMERICA. Three copies, to one address, one year..... \$1 00

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N.Y. O.W. Prarson, Editor. L. K. Platts, Assistant Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.

HE ALFRED SUN. Published at

ALFRED CENTRE, ALLEGANY CO., N. Y.

DEVOTED TO UNIVERSITY AND LOCAL NEWS.

TERMS: \$1 per year.

A LFRED UNIVERSITY, ALFRED, N. Y.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study.

Better advantages than ever can be promised for the com-

CALENDAR. ~1885. Fall Term commences Wednesday, August 38.
Winter Term, Wednesday, December 9.

Spring Term commences Wednesday, March 31. Semi-Centennial Celebration, Wednesday, June 30. Semi-Centennial Commencement, Thursday, July 1. Expenses \$100 to \$200 per year. For further particulars ddress, J. ALLEN, President.

E BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY

HOLLAND LANGUAGE.

PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND

DALLAS, Texas, care of Mercury.

Brass and Orchestral Instruments.

ALFRED UNIVERSITY. Volce, Piano, Organ, Violin, Harmony, Theory Theory, Conducting.

SEND FOR CIRCULAR. N. WARDNER WILLIAMS. Address

It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and

every day in the year from one to three elegantly equipped through trains over its own tracks between Chicago and Denver, Chicago and Omana, Chicago and Council Bluffs,

Chicago and Topeka, Chicago and Cedar Rapids,

T. J. POTTER 1st V.P. & GEN. MGR., CHICAGO.
HENRY B. STONE, Asst. GEN. MGR., CHICAGO.
PERCEVAL LOWELL, GEN. PASS. AGT., CHICAGO.

OUR SABBATH VISITOR Is Published Weekly at

> ALFRED CENTRE, N. Y. TERMS.

Single Copies, per year..... 60 cents. Ten Copies and upwards, per copy............... 50 cents.

CORRESPONDENCE. All communications relating to business must be addressed to Our Sabbath Visitor.
All communications for the Editor should be addresed to MRS L T. STANTON. Alfred Centre, N. Y.

TTELPING HAND BIBLE SCHOOL WORK.

A 24-page quarterly, containing carefully prepared helps on the International Lessons Edited by A. E. M. in. Published at the RECORDER office. Price 25 cents a copy per year: 7 cents a quarter. Address all orders to the SABBATH RECORDER, Alfred Centre, N. Y.

ILTON OLLEGE, MILTON, WIS.

Two Departments: Preparatory, and Collegiate.
Three Courses of Study: Classical, Scientific. and Teachers'. CALENDAR.

Fall Term opens September, 2d. Winter Term opens December, 16th. Spring Term opens March, 31st.

Expenses from \$120 to \$200 per year.

Pianos on the

Highest Hon-ors at all Great World's Exhiteen years. One

154 Tremont St., Boston. 46 E.14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.



ASSAR COLLEGE, Poughkeepsie, N. Y. For the Liberal Education of Women, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application. J. RYLAND KENDRICK, D. D., Acting President.

A. B. C. STEAM COOKED A.B.C.Wheat, A.B.C. Barley, A. B.C. Maise,

Hulled, Steam-Cooked Desiccated.

merican Breakfast Gereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes.

Ask for A B. C. Brand only.

(Registered Trade Mark) PATENTED. FAIENIEU.
For sale by all Grocers. Send for circulars, etc., to THE CERKALS M'F'G CO., 83 Murray Street, N. Y. (Incorporated 1875.)

MADAME FOY'S CORSET Skirt Supporter. ELECANT FITTING CORSET
with a PERFECT
SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH

and COMFORT ever invented. It is particularly adapted to the present style of dress. For sale by all leading dealers. Price by mail \$1.50. FOY, HARMON & CHADWICK, New Haven, Cons.

THE LINE SELECTED BY THE U.S. GOV'T TO GARRY THE PAST MAIL.

Burlington Route C.B.& Q.R.R. It is the only line with its own track from

CHICAGO TO DENVER. Either by way of Omaha, Pacific Junc., St. Joseph,
Atchison or Kansas City.
It connects in Union Depots with through trains from
NEW YORK, PHILADELPHIA, BOSTON
and all Eastern points. It is the principal line to
SAN FRANCISCO, PORTLAND & CITY OF MEXICO from CHICAGO, PEORIA or ST. LOUIS, it runs

Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City,

Chicago and Cedar Rapids,
Chicago and Sioux City,
Peoria and Council Bluffs,
Peoria and Kansas City,
St. Louis and Omaha,
St. Louis and St. Paul,
Kansas City and Denver,
Kansas City and St. Paul,
Kansas City and Omaha,
For all points in Northwest, West and Southwest.
Its equipment is complete and first class in every particular, and at all important points interlocking Switches and Signals are used, thus insuring comfort and safety.

fort and safety.

For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address

ISTORY OF CONFERENCE. REV. JAKES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y

ATENTS obtained, and all business in the U.S. Patent Office, or in the Courts, attended to for Moderate fees. We are opposite the U.S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Superintendent of Money Order Division, and to officials of the U.S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, addressed. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming Rom. ix. 4; Iss. xi. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv 1; 1 Thess. v. 20, 21, 23; 1 Cor. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 120. each. Mention this naper. Address: each. Mention this paper. Address:
J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.

SITUATIONS FREE, To our subscribers only—can be obtained through

the School Bureau department of the **CHICAGO CORRESPONDENCE UNIVERSITY** An institution furnishing instruction to "any per-

son in any study."
THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal.

N. B.—Schools and families supplied with teach.

THE CORRESPONDENCE UNIVERSITY JOURNAL, (AGENTS WANTED.) 162 La Salle St., Chicago

New York Medical College and Hospital for Women No. 213 West 54th Street, New York City.

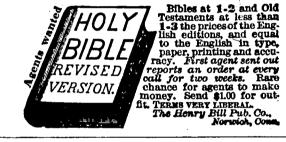
The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMCEPATHIC HOS-PITAL (weekly) are open for all students. For further particulars and circular, address,

Mrs. MARY A. BRINKMAN, M. D., Socy, 219 West 28d Street, New York City.

A BIG OFFER. To introduce them we will give Machines. If you want one send us your name, P. d. and express office at once. THE NATIONAL CO., 21 Day St., New York.



A GENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.



Man Wanted to \$100 for business

TOOK AGENTS WANTED LATFORM ECHOES, or LIVING TRUTHS for and and Heart." Now selling by thousands. A break populated by John B. Gough. The grandest book of the age. Ministers say "Godgoed it". Everyone laughs and cries over it. 640 pages. 2:7 splendid Engraving. Introduction by Rev. I.YMAN ABBUTT. D. B. C. It sells at sight. Send for Circulars. Extra Terms, etc., to A. D. WORTHINGTON & CO., Hartford, Com-

> BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT. Cincinnati. O.

MUNN & CO., of the SCIENTIVIC AMERICAN, continue to act as Solicitors for Patents, Cavests, Trade Marks, Copyrights, for the United States, Canada, England, France, Germany, etc. Hand Book about Patents obtained through MUNN & CO. are noticed in the SCIENTIVIC AMERICAN, the largest, best, and most widely sirculated scientific paper. \$1.30 a year, weekly. Splendid engravings and interesting theorems on the Scientific American September 1988. Became only of the Scientific American sent free. Address MUNN & CO., SCIENTIFIC AMERICAN Office, \$11 Broadway, Sew York.

SALARY & expenses to men and women ag'ts. J. E. Whitney. Nurseryman Rochester, N. Y.

Machines for THRESHING and CLEAN-A EASY DRAFT, DURABILITY. QUANTITY & QUALITY of Work. 48 page pamphlet A. W. GRAY'S SONS





ATLANTIC TEA COMPANY,

Denote Loans.
To stand as long as interest in kept up.
Personnel seem rity only for interest.
Bend 6 cents for particulars, Loan form, etc. Name this paper. T. S. Gardner,

"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. 8. Elisha at Dothan. 2 Kings 6: 8-28. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-81. Oct. 24 The Temple Repaired. 2 Kings 12: 1-15. Oct. 81. Death of Elisha. 2 Kings 18: 14-25.

Nov. 7. The Story of Jonah. Jonah 4: 1-17. Nov. 14. Effect of Jonah's Preaching. Jonah 3: 1-10. Nov. 21. Hezekiah's Good Reign 2 Kings 18: 1-12. Nov. 28. Hezekiah's Prayer Answered. 2 Kings 20: 1-17.

Dec. 5. The Sinful Nation. Isaiah 1; 1-18. Dec. 12. The Suffering Saviour. Isaiah 53: 1-12. Dec. 19 The Gracious Invitation. Isaiah 55: 1-11.

Dec. 26. Quarterly Review. LESSON III.—THE TEMPLE REPAIRED.

For Sabbath-day, Oct. 24.

SCRIPTURE LESSON.—2 Kings 12: 1-15.

. In the seventh year of Jehu began Jehoash to reign and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beersheba. 2. And Jehoash did that which was right in the eyes of the Lord all his days wherein Jehoiada the priest instructed him. 3. Powbeit the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4. And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of the Lord.

in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of the Lord, 5 let the man is rated, and all the money that it cometh into any man's heart to bring into the house of the Lord, 5. let the priests take it to them, every man from his acquaintance: and they shall repair the breaches of the house, wheresoever any breach shall be found. 6. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. 7. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money from your acquaintance, but deliver it for the breaches of the house. 8. And the priests consented that they should take no more money from the people, neither to repair the breaches of the house. 9. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, or the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord. 10. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and told the money that was found in the house of the Lord. 11. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of the Lord: and they paid it out to the carpenters and the builders, that wrought upon the house of the Lord: 12. and to the masons and the hewers of stone, and for buying timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house of the Lord, and for all that was laid out for the house of the Lord, and for all that was laid out for the house of the Lord, and for all that was laid out for the house of the Lord, and for all that was laid out for the house of the Lord, and for all that was laid out for the house of the Lord, and for all that was laid out for the house of the Lord, and for all the work, the mo

GOLDEN TEXT .- "I was glad when they said unto me, Let us go into the house of the CHE TER of Westerly. Lord."-Psa. 122: 1.

OUTLINE.

I. Beginning of Jehoash's reign. v. 1-3. II. Ordered repairs not made. v 4-8. III. A successful collection. v. 9-10.

IV. The temple repaired. v. 11-15.

[On account of the injuries received, some time | ago, Dr. Williams is not able yet to use his hand in wri ing the comments. Arrangements are being made whereby they will be furnished by another in a week or two; in the meantime they will be taken from the Helping Hand.]

INTRODUCTION.

Our lesson now takes up the history of Judah. Jehu slew Ahaziah, the sixth king of Judah. Athaliah, daughter of Ahab, and mother of Ahaziah. usurped the throne, and destroyed all the seed royal except the infant Jehoash, whom Jehosheba, his aunt, stole away, and secreted with his nurse in the | they departed from the sepulchre with fear and great house of the Lord, for six years, during the reign of | j.y." A att. 28: 8. his grandmother. Jehosheba was the wife of the high priest Jehoiada, who took Jehoash and, with the assistance of other men, crowned and anointed him king. Athaliah was then slain, and a l the people hailed with joy their young ruler. "Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people.' 11: 17. And they break down the house of Baal, his altars, and his images, and slew the priests of

EXPLANATORY NOTES.

V. 2. Did . . . right. Having been watched over all his days by the priest and his wife he continued in well doing as long as Jehorada lived, being under great obligations to him for his life and his crown. V. 3. The high places. See Num. 33: 52 and Lev. 26: 80. It was doubtless ve ynnstural for the people when the temple service fell into disuse to institute sacrifices in these places. Deut. 12:21. Were not tuken away. For want of a just sense of the sin of wershiping and sacrificing to Jehovah there (Deut. 12:5, 6, 11-15), or for fear of the people.

V, 4. All the money. Four sources of raising money are mentioned: (1) From dedicated things "firstlings not yet fit for sacrifice;" (2) the half shekel from those numbered, Ex. 30; 11-16; (3) perhaps the "singular vow," Ler. 27: 1-13; (4) the voluntary offering. Ex. 25: 1-9.

V. 5. Let the priests take it to them. To themselves. Repair the breaches. The temple had been built about one hundred and fifty years, and natu rally would have fallen into some decay. It als , had been robbed to enrich Baslim. 2 Chron. 24: 7.

V. 6. In the three and twentieth year. When the command was given is not known, perhaps some years before. The priests had not repaired. The col lections may not have been adequate after deducting eries, sell at 22@22c. So id. well made, well kept. their support, and the work was great.

V. 7. Then king Jehoash. Now thirty years old, ap pears for most in this undertaking. Why repair ye not the breaches? Jehoiada's excuse was perhaps the infirmities of his extreme age. Take no more money. The regular provision for the priests was not interfered with.

V. 9 Jehniada . . . took a chest. Under the di rection of the king. See 2 Chron. 24: 8 Beside the altar. The passage last cited says, "Without at the gate." It has been supposed our lesson describes what was first done, but this not giving satisfaction, later the chest was placed outside (2 Ch on. 24: 8, 10), and the people deposited their own con-

V. 10. Put up in bage and told the money. Weighed, placed in bags, and marked the amount. August makes were in good demand at 81@9c. | Co.

marked and sealed by a well known and reliable finest, and good ones at 6@7c. We quote: firm, it is accepted at the marked price.

V. 13. There were not made . . . cups, etc. This was not done at first, but the house repaired and paid for, that which still remained was used for this purpose. 2 Chron 24: 14.

V. 14. And repaired the house. If people have truly a mind and a heart to build for God, they can

V 15. They reckoned not. Exhibits the loyal zeal of the workmen.

DOCTRINES.

1. Early religious training gives the best results; but we never reach a point where it is safe to listen to wicked counselors. v. 1. 2 Chron. 24: 17-25.

2. Kings and leaders are largely responsible for the religious and moral state of the people. v. 4, 5, Ez. 8: 17-19.

3. Revivals of religion look up all the breaches of the house; not in the walls only but everywhere in the community. v. 5. John 14: 15, 23, 24.

4. When the pastors lack interest, the church work goes very slow. v. 7.

5. If the people love the work and have confi dence in the managers, contributions will be generous. v. 9, 10.

6. Religious work involves practical business cal culation. v. 9, 12.

7. Jehovah's house and service are robbed to sacrifice to the gods of this w rld. 2 Tim. 3: 1-4.

DUTIES.

1. To instruct the young in Christianity. v. 2. 2. Not to harbor the least sin. "At last it biteth like a serpent, and it stingeth like an adder." v. 3. 3. To support the church by contribution and at-

4. To set aside a portion for the church and benevolent purposes.

5. To deal faithfully; for God will reckon with us, Burdick. whether men do or not. v. 15.

MARRIED.

In Alfred Centre, N. Y., Oct. 6 1885, by Rev. W C. Tilsworth, Mr. FRANK HILL of Ashaway R. I., and Miss SARAH EMMA GREEN, daughter of M. J. Green, Alfred Centre.

In Westerly, R I. Sept 22, 1885, by Fld. C. C. Stillman, at his residence on High St., Mr. CHARLES John Corbett. West Edmeston, D LIVINGSTON and Miss MARY JANE PERRIN, both Mis. S. C. Clarke,

In Westerly, R. I., Sept. 5, 1885, by Eld. C. C. Stillman, at his residence on High St., Mr. George A. COLLINS, of Hepkinton and Miss Annie A.

On the evening of Oct. 2, 1885, by Eld. F. F Johnson at the residence of the oride's father, Dea. James M. Spain, Mr. H. P G ACE. of Emporta. Kan, and Miss Margaret B. Spain, of Williamson County, Illinois.

DIED.

CLARK LEWIS, aged. 74 years and 11 days, brother be better than the family physician. 18 Spruce St.,

In Scott, N. Y., Oct. 3, 1885, of typhoid fever, Mrs. FRANCES GERTRUDE (ROSBY, in the 28 h year of her age. Mrs. Crosby was born in the town of Moravia, Cayuga Co., N. Y., April 24, 1858. At the age of 20 years she was married to Myron H. Crosby, son of E. D. Crosby, of Scott. Sh: made a profession of religion about 10 years ago but did not unite with any church. She leaves a husband one child, fa ther, mother, one brother, and a few other near rel atives to mourn her loss The funeral was attended by a large number of sympathizing friends Her funeral permon was preached from the text: "And

In North Bingham, Pa., Oct. 2, 1885, of pneumo n'a, Addi-on Clarke, aged 54 years and 12 days For twenty seven years he had been an earnest Christian worker in the M. E. Church. It was said of him, "he as a Christian everywhere." and no one in his community could be missed more than he The large congregation at his funeral testified their appreciation of his worth. He has left a wife and

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 Lvited 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 Society, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Cen tre, N. Y.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending October 10th reported for the RECORDER, by David W. Lewis & Co. Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 36.769 packages; exports, 6.748 packages. The market is steady. Last week's creamery makes are in good demand, special makes sel ing at 24c. for the extreme top, and fair to good ones at 20@28c. Finest fresh pri vate dairy, good enough to compete with the creamdairy firkins are in fair demand at 18c. If old flavored, cheesey or sour, or if flavor, they go lower, and if ex ra fine, 1c. higher. There were sales to exporters of good June make, Western creameries at 16@18c., lines of dairy make at 12@ 14c., and several lots factory make at 9@12c. Market closes with better feeling on all fine makes butter.

Fine. Faulty Fancy. Creamery make..... -02420@23 12@17 New State dairy fresh. 21@22 18@20 12@15 Summer flikins..... —@19 16@18 12@ 5

CHEER.—Receipts for the week, 57.207 hoxes; exports. 35,598 boxes. Ex orters were liberal huyers of finest September make at an advance of 1c. over last week, and sales were at 91@10c. Finest

A common way of doing in the East. If the bag is | Night milk skims sold to home trade at 71@71c. for

Fine. Faulty Fancy. Factory, full cream.. 94@ 10 9@94 7 @ 84 Skimmed...... 74@ 74 5 @6 1 @ 4

Eggs.—Receipts for the week, 7,994 barrels, and 8,274 boxes. Favorable weather and light receipts caused an advance of 1c. per doz., and market closes firm with tendency to higher prices. We quote: Near by marks, fresh laid, per doz......22 @224 Southern and Western, fresh laid, per doz..2 @21

GREEN APPLES,-Exporters want prime stock at quotations. Common grades sell slow at low and irregular prices. We quote:

Common grades...... 50@\$1 00

BUTTER, CHEESE, EGGS, BRANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK.

This address is sufficient both for goods and letters.

LETTERS.

A. E Main John Beach, H. Steadman, Henrietta Tomlinson, O. W. Bahcock, Harry Shawson, J. A. Woodhull, C. L. Rhame, Mrs. J. W. Lamblin, W. A. Coalson J. P. Hunting, Mrs. J. E. T rrey, S. F. Randolph, Wm B. West, M. B. Kelley Mrs. Butler Gilbert, Mrs. W. M. Richardson, C. W. Church, Insley Ward, Mrs. G. F. Brown, S. P. Stillman, Mrs. John Gilbert, D. W. Kinney, Thos. Zinn, Thos. Wm. Richardson, A. H. Lewis, Mrs. tendance. Private worship alone is not sufficient. C. B. Ressegime, Mrs Reid, Nina Spelman, M. G. Deut. 12: 11-15.

Stillman, L. J. Walsworth C. E. Lythe, Thos. D. Day, Rodman Lovett, Miss Lott'e Baldwin, H. W. Coon, N. H. Bethune, W. F. Place, A. M. West 2. C. W. Church, H. D. Clarke, 'A. W. Coon, L. D.

RECEIPTS.

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

Pays to Vol. No M. G. Stillman, Rye, A. Y. \$5 00 43 42 Mrs. N R. Sprague, S. Brockfield, 40 41 52 40 41 52 40 41 52 D. W Kinney, Saginaw Mich., 5 00 43 13 B. F. Ensminger, Crab Orchard, Ill., 2 00 42 12 **\$1** 00

Wm. B. West, Utica, Wis., O. W. Baberck, Nortonville, Kan.. Mrs. Geo. Todd, Faulkner, Ky.,

Books and Magazines.

BABYHOOD for October is full of practical suggestions for the care of children, suited to the pecu liar dangers and necessities of the season. Such a magazine in every home carefully studied and wisely At Cassville, Oneida Co., N. Y., Oct. 8, 1885. followed, in the care of the little ones, would often New York.

> OCTOBER is the month of Golden Rod and Asters, about which something may be learned from the Ladies' Floral Cabinet, for October. In the same number may also be found much that is interesting about autum n plants and flowers, as well as valuable suggestions for kitchen and other household work. 22 Vesey St., New York.

> THE American Publication Society of Hebrew continues to do good service for the student of the Bible, in the publication of The Old Testament Stu dent. The study of the Old Testament may justly be regarded as a characteristic featu e of the religious thought of the present time. The publicationof this Society are contributing no small share to this wholesome tendency. The Student is \$1 50 a year in advance Morgan Park, Ill.



Absolutely Pure. This powder never varies. A marvel of purity,

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

UPRE IE COURT.—COUNTY OF ALLEGANY. Joseph C. Eaton against Elisha B. Green, Selina Green, Barton W Millard, Eunice Millard, Phebe 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 summined to answer the complaint in his action, and to serve a copy of your answer on the plan, of attorney within twenty days after the service of this summons, exclusive of the day of vervice; and in case of your failure to appear or the day of rervice, and in case of your faints to appear or answer, indgment will be taken against you by default for the relief demanded in the complaint.

Trial desired in the County of Allegany.

Dated the 11th day of September, 1885.

D. A. STEBBINS, Plaintiff's Attorney.

Office and post office address, Almond, Allegany county, N To the above named defendants Barton W. Millard, Eunice Millard and Susie Crandall, take notice that the foregoing summons is served upon you by publication pursuant to an order of Hon. Clarence A. Farnum, Allegany county Judge, dated the 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



The New! Aurora Watch!

Now in Stock a fine line of the different grades of the NEW QUICK TRAIN AURORA WATCHES.

The BEST MADE for the MONEY. In Solid Gold, Filled, or Silver Cases.

> And Sold VERY LOW. Has also a Complete Stock of

Every Watch WARRANTED to give satisfaction

CLOCKS, JEWELRY, SILVER WARE,

> SPECTACLES, etc., etc. Particular attention paid to

WATCH REPAIRING AND ENGRAVING

ALFRED, N. Y.

Call and Examine Goods and Prices. ALL ORDERS WILL RECEIVE PROMPT ATTENTION J. C. Burdick, Jeweler.

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

THE MAGIC INSECT EXTERMINATOR And MOSQUITO BITE CURE. We offer ONE THOUSAND DOLLARS FOR ITS EQUAL. circulars. SALLADE & CO., 8 East 18th Street. New York.



USE ONLY **BROOKLYN** WHITE LEAD CO.'S

Perfectly Pure White Lead. The WHITEST and BEST MADE LEAD. For sale by all dealers and made only by BROOKLYN WHITE LEAD CO. Office, 182 Front St., New York.

WANTED PIMMEDIATELY AND 100 SALESMEN. H J. B. W. EN & CO., Brighton, N. Y.

WANTED. Reliable Men to sell cur Goods. A ful shrubs, Grape Vines, Roses, &c Several hundred varieties in stock; also introducer and sole proprietor of MOORE'S DIAMOND Grape. Liberal terms to Agents.

J. F. Leclare, Brighton, N. Y.

AGENTS WANTED to canvass for the sale of our Nursery Stock. Unequaled facilities. One of the largest and oldest established Nurseries in the State. For terms, address W. & T. SMITH, Geneva, N. Y.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name. P. O. and express office at once. THE NATIONAL CO., 23 Dey St., New York.

Business Pirectory.

EEF It is desired to make this as complete a directory as possible, so that it may become a Denominational Disecrory. Price of Cards (2 lines), per annum, \$3.

Alfred Centre. N. Y.

INIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President. WILL. H. CRANDALL, Vice President,

E. E. HAMILTON, Cashier.

This Institution offers to the public absolute secur ity, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

BOURDON COTTRELL, DENTIST. FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-22d of each month.

SILAS C. BURDICK, Books, Stationery. Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

Implements, and Hardware. BUSINESS DEPARTMENT, ALFRED UNIVER SITY. A thorough Business Course for Ladies and Gentlemen For circular, address T. M. DAVIS

THE SEVENTH DAY BAPFIST QUARTER LY. A Repository of Biography, History, Literature, and Doctrine. 22 per year. Alfred Centre, N. Y.

CEVENTH-DAY BAPTIST EDUCATION SO E. P. LARKIN, President, Alfred Centre, N. Y.

D. E. Maxson, Corresponding Secretary, Alfred Amos C. Lewis, Recording Secretary, Alfred Centre, N. Y. W. C. Burdick, Treasurer, Alfred Centre, N. Y.

CABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. F. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss, Treasurer, Richburg, N. Y.

Andover, N. Y.

E. A. COTTRELL, Breeder of Percheron Horses, Six State Fair premiums out of COTTRELL, Breeder of Percheron eight exhibits.

Plainfield, A. J.

A MERICAN SABBATH TRACT SOCIETY EXECUTIVE BOARD. J. F. HUBBARD, Treas, G. H. BABCOCK, Cor. Sec. C. POTTER, JR., Pres., J. G. BUNDICK, Sec., New Market, N. J. Plainfield, N J Regular meeting of the Board, at Plainfield, N. J., the second First day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL CHAS. POTTER, JR., President, Plainfield, N. J., E. R. Pope, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited

Prompt payment of all obligations requested. **DOTTER PRESS WORKS.** Builders of Printing Presses.

C. POTTER, JR., Proprietor SPICER & HUBBARD,
PLANING MILL. Sash, Blinds, Doors, Mouldings, &c.

M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Baytona, Fierida.

D. D. ROGERS. L. T. ROGERS D. ROGERS & BROTHER Civil Engineers

Alfred, N. Y.

C. BURDICK WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTY.

LFRED MACHINE WORKS.

G. C. SHERMAN

Berlin, N. Y.

A Machine Repairing, Models, Emery Grinders, &c.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISE. Drugs and Paints.

R. GREEN, Manufacturer of White Shirts. THE "BERLIN CHAMPION SHIRTS" TO ORDER

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres.

M. TITSWORTH, MANUFACTURER OF M. TITSWORTH, Mark a Specialty FINE CLOTHING. Custom Work a Specialty A. L. TITSWORTH. C. POTTER, JR. & CO. PRESSES.

12 & 14 Spruce St.

C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTE

Leonardsville, N. Y.

A RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. Y.

Adams Centre, N. Y.

HANDY PACKAGE DYE COMPANY. Best and Cheapest, for Domestic Use. Send for Circular. Westerly, R. I.

L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block. F STILLMAN & SON,

MANUFACTURERS OF FINE CARRIAGES
Orders for Shipment Solicited. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES.

Finest Repairing Solicited. THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly,

A. E. MAIN, Corresponding Secretary, Ashaway, R.1. ALBERT L. CHESTER Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

PRED. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST, Office, 2334 Prairie av., Store, 2406 Cottage Grove av B. COTTRELL & SONS, CYLINDER PRINTING
PRESSES for Hand and State Printing

Factory at Westerly, R. I. Milton, Wis.

W. CLARKE, DEALER IN BOOKS.

Stationery, Jewelry, Musical Instruments

FARCY AND HOLIDAY GOODS. Milton, Wis. W. CLARKE, DEALER IN BOOKS.

W. P. CLARK REGISTA Post-Office Building, P. CLARKE.
REGISTERED PHARMACIST,

Milton Junction, Wis.

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

DURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural The Sabbath Recorder,

PUBLISHED WREKLY BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance...... \$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postuge. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents as

inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extrasively, or for long terms.

Legal advertisements inserted at legal rates.

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

No advertisements of objectionable character will be ad-

JOB PRINTING.

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

All communications, whether on business or for publica-tion, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. T."

PUBLISHED BY THE AMERI

VOL. XLI.-NO 43.

The Sabbath

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

AT THE MASTER'S

I cannot toil; the day is d The work I was so glad Looks poor and pale at se Forgive it, Lord, and for Days following let me but Some simple lesson at thy

I cannot climb; the day is The morn was bright, it The path wound upward But now the peaks look And I am weary; it is swe To rest a little at thy feet.

I cannot sing; my day is Old songs, old hopes, at If any murmur linger on It is the echo of thy wil Some low strain at the Ma Which only thou shalt ou

CHRISTIANITY THE RELIGIO

Opening address, before the S General Conference at Alfred 23, 1885, by the President, Ashaway, R. I.

(Concluded from last Considered as a denomina small star in the broad heav having a worthy governing justify our separation from people. If indeed, God car bath, remembers the comm Moses, then ultimately triumph, and there shall be inational future. Like other Bible, and that alone, as as rule of faith and practice. ment Scriptures foretold a C should reveal to humanity th life. The later Scriptures One in Jesus of Nazereth, apostles and immediate follo God's best revelation of him we wisely regard them as or teachers. If they fail us, the hope beyond, for there is given, than that of Christ v be saved. Bible students that Christ and his immedia membered the Seventh-day it holy, the Sabbath that and sanctified as the closing week, without instruction o on their part concerning it change. This is the dist that separates us from othe ers. Remembering that Ge

and that our views of the suredly Scriptural, is it not ber also that one with whelming majority, though side stands in opposition, justification for our dend ence, and contentment with Not only is Christianit progress, but of all the cen up the Christian era, the p all others in the developm the maturing of systemat evangelization of the world that responds to the need sick and the afflicted of employment of wise means tion of crimes and reform in the education of the ma of women, in proffered fac quisition of knowledge, ar aspect: that tends to m From the best of our dai learn far better what w yesterday throughout the closest student of one c have learned during a wh ing the events of the day began. Thus wonderful spirit that pervades all Have we so partaken of t spiration as to keep pace ive age? If important den have been entrusted to only keep abreast with ot become leaders. The pro special truths is emphati

work. From every quarter con cry, "Come over and hel there shall be a generous sponse thereto, depends i spirit and sentiment that vidual homes than upo

our Tract Society, and m

Board planned and ende