

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder.

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AT THE MASTER'S FEET.

I cannot toil; the day is done;
The work I was so glad to do
Looks poor and pale at set of sun.
Forgive it, Lord, and for the few
Days following let me but repeat
Some simple lesson at thy feet.

I cannot climb; the day is done;
The morn was bright, the hills were fair,
The path wound upward to the sun;
But now the peaks look bleak and bare,
And I am weary; it is sweet
To rest a little at thy feet.

I cannot sing; my day is done;
Old songs, old hopes, are hushed and still.
If any murmur linger on
It is the echo of thy will.
Some low strain of the Master's feet,
Which only thou shalt own as sweet.
—Emily S. Oakley.

CHRISTIANITY THE RELIGION 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.

(Concluded from last week.)

Considered as a denomination, we are as a small star in the broad heavens, and only by having a worthy governing purpose, may we justify our separation from other Christian people. If indeed, God cares for his Sabbath, remembers the commands given unto Moses, then ultimately his will shall triumph, and there shall be for us a denominational future. Like others, we take the Bible, and that alone, as authority for our rule of faith and practice. The Old Testament Scriptures foretold a Coming One, who should reveal to humanity the ways of eternal life. The later Scriptures recognize that One in Jesus of Nazareth, who with his apostles and immediate followers, constitute God's best revelation of himself to man, and we wisely regard them as our best religious teachers. If they fail us, there is no revealed hope beyond, for there is no other name given, than that of Christ whereby we must be saved. Bible students generally know that Christ and his immediate followers remembered the Seventh-day Sabbath to keep it holy, the Sabbath that God had blessed and sanctified as the closing act of creation's week, without instruction or even suggestion on their part concerning its abrogation or change. This is the distinguishing tenet that separates us from other Christian workers. Remembering that God sustains right, and that our views of the Sabbath are assuredly Scriptural, it is not well to remember also that one with God is an overwhelming majority, though the universe beside stands in opposition, and therein find justification for our denominational existence, and contentment with our lot?

Not only is Christianity the religion of progress, but of all the centuries that make up the Christian era, the present far excels all others in the developments of science, in the maturing of systematic plans for the evangelization of the world, in benevolence that responds to the needs of the poor, the sick and the afflicted of every class, in the employment of wise means for the prevention of crimes and reforming of criminals, in the education of the masses and especially of women, in proffered facilities for the acquisition of knowledge, and in almost every aspect that tends to make life valuable. From the best of our daily papers, we may learn far better what were the deeds of yesterday throughout the world, than the closest student of one century ago could have learned during a whole year concerning the events of the day on which that year began. Thus wonderful is the progressive spirit that pervades all Christian lands. Have we so partaken of this marvelous inspiration as to keep pace with this progressive age? If important denominational truths have been entrusted to us, we should not only keep abreast with others, but we should become leaders. The promulgation of these special truths is emphatically the work of our Tract Society, and most loyally has its Board planned and endeavored to do this work.

From every quarter comes the Macedonian cry, "Come over and help us," and whether there shall be a generous and Christian response thereto, depends far more upon the spirit and sentiment that pervade our individual homes than upon the efforts of our

Board of Managers. When the people are interested in leading the world to Christ, and have a mind to work, then God shall prosper us. But if we refrain from effort, if we fail to adopt the wisest methods of work, or to consider carefully the importance of our Christian obligations, we shall speedily fall to the rear in the Christian race. We greatly need an improved method of procuring funds for Christian work. This part of our labor is often so accomplished as to produce a friction that alienates many who should help in this common cause. How to obviate this is a problem that many good people desire to see practically solved. Is there any more hopeful plan yet devised than that of systematic contributions? It is a simple matter, but if thoroughly understood and adhered to by all our people, it would soon advance our position all along the line.

Let each, old and young alike, as God has prospered him, discreetly, but with a keen Christian conscience, determine to give a specified amount each week for the church work at home; and a specified sum also for Christian work outside and beyond the home church, and the plan is completed. Carry it persistently forward, making up promptly all arrears, by whatsoever cause occasioned, and the good work is being steadily accomplished. Let us try it, and the consciousness of taking an active part in Christian work may serve as a wise incentive to persistent action. A good deed for Christ's sake is a living epistle, known and read of all men. Its measure of worth is beyond our reach, trending far out toward the Infinite. Even the Master said, "He that giveth a cup of cold water in the name of a disciple shall in no wise lose his reward."

It is fitting that we heed and respond to the demands of education, of temperance, and of missionary work. Failure in either of these points betokens the lack of a proper recognition of our Christian obligations. For fifty years we have been awakening to the importance of education, and our immediate surroundings this day prove conclusively that good work has been done; but the approaching session of our Education Society will soon make plain the fact that the Christianized spirit of the age permeates this department of our labor, and that the demand for more and better work is quite as urgent as at any time in our past history.

But what shall we say of those terrible sins that flourish in the very heart of Christian nations? Chief among them is the manufacture, sale and use of intoxicating beverages. Fostered on the one hand by the desire of gain, and on the other by the cravings of depraved appetite, it is our most relentless foe. It trends toward wickedness, and that continually. It is the polluted fountain whence flow unnumbered loathsomeness streams. Irreverence toward God, the worship of mammon, profanity, Sabbath-desecration, dishonoring of parents, murder, adultery, theft, lying and covetousness are ever welling forth from its turbid depths. We are so familiar with this vice that we disregard its enormity, its untold tendencies to evil, and excuse conscience until we lose sight of duty. It is a deliberate sinning against light, and thereby becomes a more formidable foe than the darkness of idolatry. It has no respect for anything that God approves, and thoroughly organizes for the purpose of antagonizing every sentiment of Christianity. Its aims are all destructive, and the Christian graces flee from its presence. It thwarts our efforts at home and abroad. The daily papers informed us a few days since, that a vessel sailed from Boston with 132,000 gallons of ardent spirits for distribution among the natives of western Africa; and also that about the same time, from the same port, a ship sailed for the Congo country with Christian missionaries in the cabin, and thousands of gallons of rum in the hold below. Already this Congo country, which the Christian church so truly desires to evangelize, is so flooded by intoxicants brought from Christian lands, that many of its people welcome the white race only when it brings this demon as an offering.

Considering these things, and how terrible is the scourge to our home churches, we exclaim, How long, Oh God, how long shall we, to whom thy light is given, thus curse our fellowmen? From thee alone we seek for wisdom to guide aright, as we battle with this giant evil. From center to circumference our beloved

country is filled with organizations for the protection of this business. Organization betokens important enterprises, and justly belongs to that which is essentially good. Crime has no right to these benefits, and how to prevent its gaining possession of such strong holds is one of the gravest problems of the age. If the staid moral sentiment of the Christian church is not brought to the fore-front in this contest, we shall many, many times trip and fall before our foe. We must depend upon mental and moral culture, upon our schools, and upon our churches, as our most reliable and efficient aids. Prohibitory enactments, without a moral sentiment to sustain and enforce them, are of trifling worth. Public opinion is not thoroughly Christianized concerning temperance work. It wavers between right and wrong, as if it believed that God could look upon presumptuous sin with allowance, while it knows that of all crimes this is most productive of evil.

Our hopes are staid upon the outreaching and ennobling spirit of Christianity, through its schools and its churches, as the only power that can conquer the persistent tendency of avarice and appetite to destroy our fellowmen. After waiting for almost 2,000 years, the Christian church has begun to comprehend the meaning of the words of the risen Christ, "Go ye unto all the world, and preach the gospel to every creature;" and to-day the barriers of darkness are fast receding before the gospel's infallible light. No holier privilege is granted us, outside our individual homes, than to aid in this glorious work. We are trying to do this in China, Germany, and in our own land.

The past year has been one of business depression, especially in manufacturing localities, and the treasuries of our societies have felt its force. But the demands for labor have been more numerous, urgent and promising than ever before, and the lesson of the hour is, that the church must respond as never before to these words of the risen Christ, or dishonor its Lord by disobeying his commands. He knows what is best for us, and loving obedience will enhance our highest good. We are not excused from doing the little we can because our gifts are necessarily small, and the poor widow who cast two mites into the treasury, was more richly commended than all they who cast in of their abundance.

Everywhere, between right and wrong, the combat deepens. Upon the one side stands the living Christ, the world's light and hope. He has made plain the path of duty, by having walked therein, and bids us follow him. We may scan the whole world, and far above and beyond all other leaders we discern the glory of our Christ. In opposition, stand the hosts of sin; they are vigilant and daring, and will disturb us, will steal the brightest germs from our home circles, will blight our hopes, will distract our joys, will reproach our religion before the world, until the whole church, Protestant and Catholic alike, shall arise in the majesty of the irrepressible Christ life within it, and, standing fearlessly for truth and righteousness, shall herald the day when the Father's will shall be done in earth as it is in heaven.

HOLINESS.

BY J. B.

We could never understand why holiness should be made a separate profession, as some people are doing at the present day. But it is in itself a great profession, and without it, a profession of religion, or of the Christian doctrine, will avail but little. And they who do set themselves apart for godly lives, the Lord will set them apart for himself, and he will hear when they call unto him. Psal. 4:3. Paul also writes to the Hebrew brethren, that "without holiness no man shall see the Lord," and the exhortation comes from the Lord, "Be ye holy, for I am holy."

But holiness is something more than the profession of it, or to say that we are holy. Holiness consists of holy action, or holy living. Whether one is or not, depends upon the standard which determines it; for without its standard different persons professing holiness would conduct themselves in different manners; and without living up to the standard, it only gives occasion to the world to scoff at religion, and to call hypocrites those who profess holiness and do not live up to its standard. The world sets a high standard for religion, none too high,

perhaps; and this is an acknowledgement of the standard of righteousness given to the world by its Author. But if the world condemn us for a false profession, what must be his opinion whose esteem is of more importance than the opinions of the world? The world and the people with whom we come in contact, have a right to demand of us and all professors of holiness, that we live up to the divine standard. If our fellow-beings, who take knowledge of us, have this right, how much greater right has our heavenly Father to expect us to live up to our high profession; for it is of him that we expect the very highest bequest that can come to us, even an eternity in the kingdom of heaven.

A few years ago this separate profession of holiness was called sanctification. It is the same thing; the being set apart to the service of God. To sanctify is to set apart. Bible sanctification is to be set apart to live according to its teachings—to the service of God, and this is holiness also. In all this we see that it runs unto a standard, and if we profess sanctification or holiness, there must be a standard by which it may be known, both by the individual himself, and by those who take knowledge of or observe us. Every professor of holiness should look well to himself that he find the standard, by which his sanctification or holiness may stand the test not only of human criticism, but also of divine discernment.

We find sanctification, as a Bible subject, spoken of many times in the Scriptures. That which relates to personal sanctification is most prominently mentioned by our Saviour, when he prayed to the Father to "sanctify them through the truth." Then the truth, which means a knowledge of it and a carrying out of it, is the principal thing in sanctification or holiness. What is the truth? It is a right understanding of God and his Son, whom to know is life eternal. John 17:3. This comprises a knowledge of God's holy law, and the plan of salvation. They who also have the truth on the Christian's hope, the home of the saints in the kingdom of God, have a sanctifying truth; then, too, the coming of Christ to reward his saints and raise the dead is sanctifying truth, and should bring a purifying hope. These are indeed grand truths, and the living out of them will certainly give one a sanctified life.

The profession of holiness does certainly depend upon living a holy life, and the holy Word of God is certainly the best authority for what such a life is, and what it consists of; and those requirements and commandments given in the Bible, which can be observed, and from which we can get character, are the best qualifications of holiness, and by which such a character may be known. Peter and Paul both write of a holy commandment; and John writes that "he that doeth righteousness is righteous." To be righteous is to be holy; and here it is mentioned as something to be done, a state to be attained by the doing of something. David says, "All thy commandments are righteousness," and "in keeping them there is great reward." We see by this that the commandments of God, the keeping of them, is a very prominent feature in a righteous or holy life. Most certainly they are, for they are the standard of righteousness, of right doing.

The keeping of the Sabbath (the seventh day) is a prominent feature of a holy life. It is called holy in several places (Ex. 16:23; 1:14), and we are told to keep it holy. Then, as it is holy, and is to be kept holy, the keeping of it does certainly go far in making up a holy or sanctified life. In ancient times, the keeping of the Sabbath was a sign between God and his people, that they were holy and sanctified unto him. The keeping of the Sabbath day in sacred devotion to God, together with a consistent and godly life, goes far in making up a holy life. Our characters are made up of what we do and the inclination of our minds, and in the sight of God and the keeping of his holy day and its devotion to him will be accepted of him as holy obedience. The prophet Isaiah writes, after a "thus saith the Lord," "Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." This blessing is an important thing in the sanctified life.

The profession of the religion of Jesus Christ is a holy profession, and so soon as the profession is made to renounce the world, and to take up the cross of Christ, that is a consecration of oneself to the holy religion of Jesus; how faithfully, depends upon the course of the individual's after life. They who set themselves apart to this holy religion, are in a world of temptation, a world of evil, where the tendency is downward, and they are not beyond the power of temptation, and many persons have fallen from their high and holy calling. There is constant danger, which requires constant watchfulness and a life of prayer. The Holy Spirit is sent from God to assist these holy heirs of glory, to walk uprightly before the God of all grace, to be faithful to him who has called them, and to pursue that strait and narrow way.

As God is holy, and our Saviour is holy, and divine truth is holy, so should we be "holy in all manner of conversation" and

daily walk, growing in grace and in the knowledge of the truth. So walk as that ye shall not have received the grace of God in vain, but add to your faith all the graces of the Christian character, manifesting the fruits of the Spirit in your lives, and it will be known by men and God, that you have consecrated yourselves to him, and that holiness is a part of your religion, without its being a separate profession, and that the righteousness which we receive through Christ, is also supplemented and continued by our own lives of obedience to truth, and righteousness of God's ways and commandments.—Tract, C. De Vos.

(For the Sabbath Recorder.)

A KINDRED HEART.

Affectionately inscribed to Mrs. M. L. H. by ANNIE L. HOLBERTON.

We met when my soul was laden
With the weight of death's chilling gloom;
While the form my life had cherished
Was enrobed for the silent tomb.
I knew not the words you uttered,
But I felt that their secret power
Was balm to my wounded bosom
In that sad, sorrow-darkened hour.

Again, when you sat a mourner
By the shrine of your sacred dead,
My heart felt its pulses throbbing,
While in silence my tears were shed.
And now, after years have vanished,
I rue more felt the tender clasp
Of that hand, in friendly greeting,
I have often so longed to grasp.

I have found the inspiration
That is sweeter by far than fame,
Some one feels a ray of comfort
In the pearly beams of my name.
Write? Yes, though my pen may falter,
It will gain fresh courage when
I recall your kindly accents
And the earnest words, "Write again!"

Yes, dear sister in Christ Jesus,
We have both felt affliction's rod,
But one precious faith unites us,
While we bow to the will of God.
Our paths on earth may be parted,
But invisible hands will twine
A garland of love immortal
To encircle your heart and mine.

GOOD ADVICE FROM A HUMORIST.

To young men Bob Burdette says: You take a basin of water, place your finger in it for twenty five or thirty seconds, take it out and look at the hole that is left. The size of that hole represents about the impression that advice makes on a young man's mind.

Don't depend too much on your family—the dead part I mean. The world wants live men; it has no use for dead ones. Queen Victoria can trace her ancestors back in a direct line to William the Conqueror. If you cannot get further back than your father you are better off. Your father was a better man than old William. He had better clothes to wear, better food to eat, and was better housed.

If you are a diamond, be sure that you will be found. Cheek, brass, or gall never gets ahead of merit.

I love a young man who is straightforward. Ask for what you want. If you want to marry a rich man's daughter or borrow \$500 from him, ask him for it; it amounts to the same thing in the end. It is always better to astonish a man than to bore him.

Remember that in the morning of life come the hard working days. Hard work never killed a man. It's fun, recreation, relaxation, holidays that kill. The fun that results in a head the next morning so big that a tub could hardly cover it is what kills. Hard work never does.

Those who come after us have to work just as hard as we do. When I shovel the snow off my sidewalk, if perchance I take a three-quarter piece off my neighbor's walk, I put it back, because if I didn't I should be doing him an injustice.

You can't afford to do anything but what is good. You are on dress parade all the time.

Don't be afraid of pounding persistently at one thing. Don't be afraid of being called a one idea man or a crank. If you have one idea, you have more than most men have. It takes a smart man to be a crank.

A WREATH OF PROMISES.

This morning I have been among the promises, and it has occurred to me that I required very little ingenuity to weave them into wreaths. Here is a simple specimen: "I will establish my covenant, to be a God unto thee." Genesis 17:7.

"Fear thou not, for I am with thee: be not dismayed, for I am thy God." Isa. 41:10.

"I will walk among you and will be your God." Lev. 26:12.

"This God is our God forever and ever; He will be our guide even unto death." Psal. 48:14.

See: "A God"—Thy God, "to each individual—"Your God," to us all—"Our God," the united shout of the hosts of this God's people.—Church Union.

Plainfield, N. J.
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Missions.

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

THE IOWA YEARLY MEETING.

At the suggestion of the writer, the four Yearly Meetings in the Northwest are to be held in weekly succession. The first, that of the Iowa churches, was held at Garwin, Tama Co., where Eld. Hamilton Hull is laboring as temporary pastor. The opening discourse was preached by S. H. Babcock, of Albion, Wis., on Sixth day afternoon, Oct. 2d. After that there was preaching by Bro. Babcock, Bro. J. T. Davis of Welton, Iowa, and the writer, besides prayer, praise and conference meetings. The weather was favorable, and there seemed to be a steadily increasing spiritual interest in the meetings. Some expressed their purpose to enter upon the service of the Lord, and professing Christians rededicated themselves to the Master's cause. The meetings are to be continued by brethren Babcock and Hull; and many prayers will be offered for the coming of the salvation of God among the people and homes of Garwin.

Not least among the good results of this Yearly Meeting we wish to mention a better understanding of the real spirit, plans, purposes, and work of the Board of Managers of our Missionary Society.

There is a good day school at Garwin, a good Sabbath school, a neat and comfortable meeting-house, and a very interesting and excellent class of young people. On the evening after the Sabbath, the Sabbath-school, under the superintendence of a brother Brinkerhoff, gave a pleasant and creditable literary and musical entertainment.

There is a desire among the people for greater growth in general religious and denominational interest; and to this end they need and wish for the help and leadership of an efficient, earnest and wise pastor, permanently located among them. Garwin Church, with several points in that part of Iowa for missionary work, offers an interesting and promising field of labor. Is there not some young man to say, Here am I, send me?

THE GREEK CHURCH.

The following extract from an article in the Gospel in All Lands upon "Religious Life in Russia," by a lay missionary will reveal some of the superstitions held by the Roman Orthodox Church:

The Russian peasant may be described as St. Paul described the Athenians, in either the more or less favorable translations of the original (Acts 17: 22). It must be owned, too, that there is a good deal of superstition in the over-religiousness to which he is prone, and which takes the form of macerating his not-too-well-supported body by lengthened abstinence, not only from animal food, but from milk, butter, eggs, and even sugar prepared in the ordinary way.

About the Lenten season, small, oblong cakes of sugar, prepared from honey, are sold to sweeten the tea, and at the same time to pacify the scrupulous conscience of the tea drinker. The new crop of apples must not be eaten until they have been taken to the church and duly blessed by the priest.

A well known festival on the 6th of January is the blessing of the waters of the Neva, a public ceremony in which the Emperor and other high officials take part; a ceremony which is repeated at the interval of half a year.

Loaves of bread are, at certain seasons, taken to church and consecrated, and many other such forms of dedication are observed. One strange ceremony is crowding to the cemeteries on a certain day of the year and feasting around the graves of the departed. This is, indeed, the survival of a pagan superstition, and it degenerates in many cases into the old pagan orgies.

While such is the state of the people, it cannot be said that the church does much to help them. The church is itself too much in leading strings, bound down under rule and authority, to be of service. Before a priest can preach a sermon, it must be censored by the bishop.

Then the clergy are paid in such a way as to make their services as mercenary as possible. Their dues are very small, and they are collected going around amongst the peasants, and often drinking with them, so that it is by no means uncommon for the poor priest and his deacon to reach their homes in the evening the worse for liquor. Then, any other service they may render is rewarded by fees paid on the spot. If a priest be called in to pray he is paid for the prayer.

All are obliged by law to take the sacrament once a year, and then they must confess to the priest and give a fee. Baptism, marriage and death are all connected with fees, so that the priest's service for his people is made to wear the most mercenary possible form. This degrading system prevails also amongst the Lutherans.

On the continent, generally, the relation of pastor to people, as a spiritual father and adviser, is by law converted into a rendering

service in a series of legal ceremonies which goes on under the sanction of the police.

Confirmation, a ceremony which occupies a high place, has thus become a kind of secular examination previous to the young persons, who are to be confirmed, entering upon the active duties of life. No doubt in some parts of Northern Europe greater stress is laid upon the ceremony than with others. The clergyman who prepares young people for confirmation does make an effort to impress them religiously, though not always, I am afraid, with a great measure of success. The disbelief in conversion as a change in the life, save of the most gradual description; the objection of the clergy to urge conversions - which are commonly objected to as American and English methods, such for example as those made use of by Mr. Moody, etc. - has this result: that as conversion is not expected or urged, it seldom takes place.

In the Greek Church, as in the Roman Catholic, the opus operatum is emphasized, though perhaps to a less extent, and salvation by works, followed by the usual results, is taught.

AN OLD MEDICINE MAN.

The children may not all know that the wild Indians believe that sickness is the effect of some evil spirit that has taken possession of the sick person; and the art of the medicine man is to drive out the evil spirit. A missionary in the far Northwest gives the following account of such an attempt:

The old doctor was dressed in a leather girdle, his head being adorned with a corona of bear's claws, and his right cheek was painted black. He was kneeling on one knee, his hands resting on the body of the sick girl. Around the patient were standing a man with a woman, each having a tambourine like drum in her hands, whilst little boys and girls were kneeling before dry boards with sticks in their hands. To cure their patient the men and women beat the drums, the children beat the boards with their sticks, and the old doctor sings a weird song. We tried to reason with them against their heathen practices; but their hearts were too proud to listen to our words. The poor sick child seemed distracted, and longed for something better. Soon after we had an opportunity to speak to her; we directed her mind to the Lord Jesus Christ, and told her of a better way to cure disease. The old conjuror told us afterwards that he well knew that he could not cure his patient, but then he said, "I am a doctor, and I must practice my profession." Could the children see the brightened condition of those little aborigines we had met on our journey they would feel deep sympathy for those children of the wilds, and they would deny themselves many a luxury that they might help to send the gospel to those people perishing for the lack of knowledge. - Presb. Home Missionary.

The following extracts from a letter published in the Missionary Herald will help our readers to understand something of work in Japan:

"You will see by the Annual Report of the O-saka station that the membership of the churches covered by this report has increased during the past year fifty per cent. Important as this item is, it is less important than the fact that these four civ churches are exerting themselves to a remarkable degree to reach the people in the city and surrounding villages. This is the way the First Church does it: The pastor looks over his male members and decides that at least ten of them ought to be speaking for the Master somewhere. A house is opened in one part of the city, where the older and more experienced members preach every week in turn. In another part of the city is a shoe manufacturing company, the treasurer of which has opened his house for regular preaching to the hands. As this is rather an important place, the pastor himself takes charge and preaches every week. I am associated with him in this work. The first night eighty were present.

"The younger members of the preaching band fixed upon a village three or four miles distant and are trying to capture that place. At first a company of five or six went and, thinking that the small house would not contain the large audience which their enthusiasm assumed them must come together, they decided to arrange for 'overflow' meetings. Dividing into four parties they secured four houses, in which they held meetings at the same time. On another day three or four young men went into another village, and, as all the houses were shut against them, began preaching in the streets. The villagers greeted them with stones.

"A few weeks ago the school-teacher of a village five miles from the city became a Christian and united with the Third Church. This led the church to begin missionary work in that village. Wishing to confine my many blunders in using the language to some obscure place, I joined the band that went every week to this village. We held the place only a few weeks. The Buddhist priest was a relative of the head man of the village, and through his influence the teacher was dismissed and obliged to remove his family to the city. No other house will open its doors, and so we are shut out.

JOSEPH COOK, in one of his last Winter's Boston lectures paid the following handsome tribute to the enterprise of the Presbyterian Church in its pioneer work in Alaska:

"Look at Alaska! For twenty years a

frozen foundling on our Western borders, we did less for her than Russia accomplished. The Presbyterian Church, as represented by that heroic missionary, Dr. Sheldon Jackson, has reached out its powerful arms to the forbidding regions of the North. After most mischievous and inexcusable delays on the part of Congress, there has been secured, chiefly through Dr. Jackson's influence, a loose territorial organization for Alaska. Dr. Jackson assists in administering it. He has obtained a large appropriation for schools. At the present moment the Indians of Alaska, occupying a territory as large as that of the American Union east of the Mississippi and north of the Gulf States, are almost exclusively in the hands of the Presbyterian Church. Other denominations have done something in Alaska; but the greatest efforts have been made by the denomination I have named, and which I hope will be allowed to carry out its own enterprises without much rivalry."

How speedily the gospel can elevate those who, though born in the midst of paganism, have been in early life separated from its influences! Here is a sentence from a letter written by a girl of eighteen, whose parents, at the time of her birth, had probably never heard of a Christian preacher: "I wish," she says, "to be diligent in study, less in speech, high in virtue, and deep in faith, bearing the Christian charity and meekness as my ornament, and striving ever to labor as a faithful maid servant for his honor and glory."

CORRESPONDENCE.

NORFOLK, Neb.

Enclosed please find New York exchange for twenty-five dollars for the Missionary Society, and I would like to constitute myself a life member. My heart is burdened for the cause, and I most heartily wish I could send the same amount for every department of our work. Let the articles multiply on the doctrine of "tithing," until our people are fully aroused to the importance and privilege of making sacrifices to this end. I fully believe that one-tenth of all we receive belongs to the Lord, and that we have no right to withhold his own. Please remember the scattered ones in prayer. Most earnestly,

MRS. L. E. BLACKMAN.

SEMI-ANNUAL MEETING OF THE MINNESOTA CHURCHES.

The Seventh-day Baptist churches of Minnesota held their last semi-annual meeting at Dodge Centre, beginning on Saturday afternoon, October 9th. There were friends from different parts of the State in attendance, and the preachers were H. B. Lewis, the earnest pastor at Dodge Centre, J. L. Huffman, now on a visit to this State, A. G. Crofoot, the new missionary pastor and general missionary for Minnesota, C. J. Sindall, our Scandinavian missionary, and the writer. Each evening sermon was followed by an interesting conference meeting. The religious feeling seemed to steadily deepen, and some arose for prayers. Extra meetings were to be held after First-day night, when the semi-annual meeting, as such, closed. Among those who most enjoyed the meetings was a Swedish sister from St. Peter. Her already strong purpose to serve the Lord was strengthened, and her soul filled with satisfaction.

Earnest and effective discourses were preached; grateful testimony borne to the love of God; heartfelt words of exhortation spoken; and fervent prayers offered for revival at Dodge Centre, and for the cause and people in other places.

Bro. Sindall reported a recent interesting work in Polk County, Wis., where several Swedes declared their purpose to keep the Sabbath.

Bro. Geo. W. Hills, who is to occupy the "circuit" in Northern Wisconsin, according to the plan and arrangement of Bro. J. W. Morton, our general missionary, is an esteemed member of the Dodge Centre Church. He hopes at no distant day, to enter upon a course of theological study.

Bro. Crofoot, from the theological class at Alfred Centre, with his wife and two little boys, has come to this great western State for home mission work. He brings a heart warm with love for God and man, and hands consecrated to the Master's service. The field has for him and his family trials and toils. Otherwise it would be unlike other fields of Christian work. But we believe that earnest, wise and faithful labor, continued for several years, will accomplish, with the divine blessing, encouraging and grateful results.

If our friends in Minnesota feel that missionary help has been long in coming to them, let it not be forgotten that our Board has endeavored to secure the services of at least four different men before Bro. Crofoot, for permanent work in this field, be-

sides having sent two or three men there for short terms of service.

The presence of Bro. Huffman and his forcible preaching, and of Bro. Crofoot the new laborer on this field, added much to the interest of the meetings; and many bore witness to the spiritual blessing that had come to their souls, during this gathering of the Lord's people.

THE SWITZERLAND OF AFRICA.

Bishop Hannington, with Messrs. Hanford and Wray, of the Church Missionary Society, with a view of opening a new mission, have recently visited the magnificent region, called the "Switzerland of Africa," the chief feature of which is the lofty Mount Kilimanjaro, rising more than 18,000 feet above the level of the sea, and covered with perpetual snows, though only three degrees south of the equator. This region lies about two hundred and fifty miles northwest from Mombasa, on the eastern coast, and through it runs the natural road to the Victoria Nyanza. Travelers unite in describing the scenery as marvelously lovely, uniting the luxuriance of the tropics with the grandeur of Switzerland. The beautiful vale of Taveta is especially spoken of as a "very Arcadian bower of bliss." Lying some 2,400 feet above the sea, seven miles in length by one in breadth, skillfully irrigated with cool waters from the melting snows on the mountains, richly cultivated, surrounded by gigantic forest trees rising eighty to one hundred feet before branching into a luxuriant canopy, with a profusion of ferns and flowering shrubs of ever hue in the intervals, this lovely valley is a very "forest haven of refuge." It is entered through a narrow defile, across which are thrown thick barriers of wood, forming an impenetrable defense, jealously guarded, with a single opening for a gate. The inhabitants form a republic, are of mixed origin, are diligent agriculturists, raising in their fertile and carefully irrigated soil rich banana groves, sugar-cane, sweet potatoes, yams, and every variety of tropical vegetables, while also they are great bee-masters, with fat flocks of sheep and goats. They are described as honest, industrious, hospitable, manly, courteous, though grossly superstitious and terribly corrupt.

JAPAN AND AMERICA.

The Japan Weekly Mail has published an interesting article by an English pen, that, among other things says: "Moulded by her present representative, the policy of America has been to consummate the work which she began twenty-seven years ago. Having introduced this Empire to the community of nations, she has endeavored to secure for it the full privileges of international comity. She, above all the treaty powers, has been sincere and consistent? For while her associates, having forced Japan to enter their society, thenceforth persistently refused to admit her beyond its confines, America has shown herself willing to treat her as a friend and equal. With rare exceptions, to meet an American is to meet a man who avows himself a friend of Japan and whose friendship seems a reality in his life. That all this should produce some effect is inevitable. Like America like. The sentiment of Japan toward America is simply a reflection of the sentiment with which Japan believes herself to be regarded by America. We cannot pretend that to write this affords us, as Englishmen, any particular gratification. But the facts obtrude themselves perpetually upon our notice, and if they do not sound pleasant, that is an old attribute of the truth."

A HAPPY MAN.

It is the privilege of any one who cannot become a personal messenger to the perishing men and woman of heathen lands to consecrate his property to this definite work, living himself economically for this very purpose, that all he can thus save may be given to sustain those who do go as personal messengers. He can select, if he please, the missionary through whom his benefactions shall thus be bestowed or the mission through which the work shall be accomplished. Taking that missionary and that work definitely upon his heart and connecting with it his continuous gifts, he may become almost literally one of the associated laborers upon that missionary field. Most richly is such a consecration rewarded. More than one of the systematic, generous donors to the treasury of the American Board is acting upon this principle, and is sometimes surprised that the Lord is blessing him beyond his expectations. The following is an extract from a letter recently received from one of these surprised men: "There may seem to you to have been something like misrepresentation in my early statements to you of the small amounts I should only be able to invest in this work. None at all. I can only say: 'It is the Lord's doing, and is marvelous in my eyes,' and would be more so in yours if you knew. And yet it is just like God in his dealings with me ever since I gave myself to him, and especially since my adopted purpose, strong and deep-rooted, of preaching his Gospel in person went into the purpose to do it through others in the way I have been feebly endeavoring to do ever since." The gifts which have followed this purpose God has multiplied from tens to hundreds, and is now multiplying from hundreds to thousands, making the donor thereby one of the happiest men on earth, who rejoices every day in the fulfillment of the promise that

the Lord "is able to do exceeding abundantly above all we ask or think." Who will imitate this good example, and know, while he lives, the same blessedness and wide extended usefulness? - Missionary Herald.

IMPORTANT DISCOVERY ON THE CONGO.

Rev. George Grenfell of the English Baptist Mission on the Congo has just returned from a voyage of exploration in the mission steamer "Peace," up the Congo and the Mobangi, an affluent which enters the Congo from the north nearly opposite Equator Station, at between 26° and 42° south latitude. He traced the latter river east of north about four hundred miles to 4° 30' north latitude, and found it easily navigable all the way, and beyond his farthest point, where it was six hundred and seventy-three yards wide. This large river coming from the north adds to the known area of the Congo Valley an immense territory; and Mr. Grenfell supposes it is the Welle, which drains the country eastward to the Nile basin. "The London Times" says, "Since the discovery of the course of the Congo itself, no more important addition to our knowledge of the hydrography of the region has been made." The banks of the river are even more densely populated than those of the Congo; and this discovery increases vastly the commercial importance of the Congo, by making it appear that a considerable portion of the fertile Soudan territory is naturally tributary to the Congo. - Baptist Missionary Magazine.

A BAPTIST missionary in Spain thus describes A Perilous Adventure. Some weeks since, I went to the holy and famous mountain Montserrat, where I had a rare escape for my life. The monks and "high-priests' servants," taking me to be a Protestant known to them from former years, climbed secretly up the mountain, and commenced to throw stones from a fearful height down on the lone path where I was walking. Happily there were two gendarmes posted in the monastery court, where I found drinking, dancing, playing at cards, and any sin tolerated by the monks. Once in this holy enclosure, the abbot himself was to be the judge between me and his criminal servants; but instead of hearing what I, a perfect stranger to him, had to say, he rushed furiously against me; and without having seen me before, nor heard me utter a single word, he said I was a rascal, a scoundrel, etc., and ordered the gendarmes to take me prisoner, and tear in pieces what I had in my hand-bag. Having finished, he returned at once to his rooms. This happened before a good number of people. The gendarmes were more prudent than the holy man; so I went by the diligence down the mountain to Monistrol, where I had opportunity to preach Christ to some villagers in the hotel, or Jorda. Since my return from this escape from the monks, I have published a small book, or tract, about "The Monk who shook the World;" and also a very good tract I have translated from Italian, written by another converted monk, Dr. Desanctes. I have thought this the best way to take vengeance on the monks for the injury inflicted on me.

From 1870 to 1880, the number of Romish churches in the United States increased seventy-four per cent, while the number of evangelical churches increased only forty-nine per cent. The relative strength of Romanism is much greater in the West - whither seventy-five per cent of immigration is said to flow - than in the East. In the whole country the evangelical church-membership is nearly two thirds larger than the Romish communion; but in the Territories, excluding New Mexico and Arizona, the Roman Catholic membership is four times as large as that of all evangelical churches taken together; and including New Mexico and Arizona, the Romish communion outnumbered all Protestant denominations seventeen times over, in the Territories. Rome is concentrating her strength in the New West, because with characteristic foresight she perceives that the West is to wield the scepter of the nation. It is said, and truly, that Rome loses great numbers of adherents in the United States through the influence of our free schools, free institutions, and the strong pervasive spirit of independence, which is so hostile to priestly authority. But let us not congratulate ourselves too soon. The losses of Romanism in the United States are not to any extent the gains of Protestantism. Romanism is chiefly responsible for German and French infidelity, and the woes that have followed them. When a mind, to which thought and free inquiry have been forbidden as a crime, attains its intellectual majority, the largeness of liberty is not enough, it reacts into license and excess. Skepticism and infidelity are the legitimate children of unreasoning and superstitious credulity, and the grandchildren of Rome. Apostate Catholics are swelling our most dangerous classes. Unaccustomed to think for themselves, and having thrown off authority, they become the easy victims of Communists or Nihilists, or any other wild and dangerous propagandists.

ALTHOUGH Christianity is making such strides in Japan, Buddhism seems to have a strong grip yet. An immense temple, to cost over \$3,000,000, is being rebuilt at Kioto, where one was burned twenty years ago. It will be the Mecca for all the faithful of the kingdom.

Sabbath

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

"THE LIGHT OF

For some time the Board notwithstanding the great the Outlook, there was a division on the denomination, and an instrument, to send the Board east before the people. It reached nearly every minister in the United States and Canada, a great mass of the people were of the truth and its bearing if not the very existence of Christ. At the last anniversary was referred to under a provision the circulation of the Outlook but the consideration of the time led to the plan of a series adapted to general reading the arguments could be considered more readable to those to theological discussions, with strong encouragement, and a resolution was passed pledging means for its support. It was not, however, until that the Board saw the necessity of the work, and in fact are obliged to go ahead in pledge of the Society, and God whom we serve, rather any immediate prospect of the heavy expense.

Two numbers of the Light been printed, and the third press. It is sent to 100,000 among the religious people in its monthly visits we expect a knowledge of the truth to never before heard the sacred questioned, or suspected, than the God-given Sabbath for truth it may accomplish to God, in whose name we who has promised that he return unto him void, but that whereunto it is sent, us to spread the truth, and his hand.

At the last anniversary we undertook to furnish names of to send this paper. So far that more than three or four sent in. Under these our Board had to procure them and such other sources as reach, at a cost of \$469 15

The cost of this paper thousand dollars for the first belief of your Board that usefulness than any other undertaken. The magnitude difficult to conceive with calculation. One hundred sent out monthly calls for one, directing and mailing one-half tons of paper, even number, exclusive of advertisements and household to make it more acceptable contains matter equivalent our regular tracts (Typical we send out monthly the million pages of tracts, in they will be most likely to read and read.

"FRESH ENCROACHMENTS BY THE MAIL SERVICE."

"The wisdom and timely effort against the carriage Sabbath has been emphatically order issued last week General, relative to the service. Under this branch when a special stamp for ten cents, is placed be delivered immediately sender. In the order presently provided that letters are to be kept open continually and week days, and from midnight, for the receipt 'special delivery' letters be done without detention be delivered by the regular force of messenger boys to assist in the work. Every of mail matter by carriage has been successfully received. This order breaks down usage so far as these special concerned, and it will delivery of all mail matter Lord's-day.

Another clause of the that while post-offices are open, 'stamps of all kinds the public, and superintendents will keep themselves with a varied stock.' The tion of the Chicago post commended in these col-

Sabbath Reform.

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

"THE LIGHT OF HOME."

For some time the Board has felt that, notwithstanding the great work done by the Outlook, there was a duty devolving upon the denomination, and this Society as its instrument, to send the Bible truth broadcast before the people. The Outlook had reached nearly every minister of the gospel in the United States and Canada, but as yet the great mass of the people were entire y ignorant of the truth and its bearing upon the welfare, if not the very existence of the Church of Christ. At the last anniversary this subject was referred to under a proposition to extend the circulation of the Outlook to laymen, but the consideration of the subject at that time led to the plan of a separate paper better adapted to general reading, and in which the arguments could be condensed and rendered more readable to those not accustomed to theological discussions. This plan met with strong encouragement from the Society, and a resolution was passed approving it and pledging means for its support.

It was not, however, until the past Spring, that the Board saw the way clear to commence the work, and in fact, even now, they are obliged to go ahead relying upon the pledge of the Society, and in faith upon the God whom we serve, rather than in view of any immediate prospect of means, to meet the heavy expense.

Two numbers of the *Light of Home* have been printed, and the third is already in press. It is sent to 100,000 selected names among the religious people of the land, and in its monthly visits we expect it will bring a knowledge of the truth to many who have never before heard the sacredness of Sunday questioned, or suspected that it was other than the God-given Sabbath. What results for truth it may accomplish is known only to God, in whose name we send it forth, and who has promised that his word shall not return unto him void, but shall accomplish that whereunto it is sent. He calls upon us to spread the truth, and the results are in his hand.

At the last anniversary we asked for volunteers to furnish names of persons to whom to send this paper. So far we are not aware that more than three or four lists have been sent in. Under these circumstances the Board had to procure them from postmasters, and such other sources as were within their reach, at a cost of \$469 15 to date.

The cost of this paper will be about five thousand dollars for the first year. It is the belief of your Board that it promises more usefulness than any other thing we have undertaken. The magnitude of the work is difficult to conceive without some effort at calculation. One hundred thousand copies sent out monthly calls for the printing, folding, directing and mailing of about one and one-half tons of paper, every month. Each number, exclusive of advertisements, and the illustrations and household matters—added to make it more acceptable to its readers—contains matter equivalent to thirty pages of our regular tracts (Typical Series) and thus we send out monthly the equivalent of three million pages of tracts, in a form in which they will be most likely to be received, treasured and read.

"FRESH ENCROACHMENTS ON THE SABBATH BY THE MAIL SERVICE."

"The wisdom and timeliness of the present effort against the carriage of the mails on the Sabbath has been emphatically shown by the order issued last week by the Postmaster General, relative to the immediate delivery service. Under this branch of the service, when a special stamp for the purpose, costing ten cents, is placed on a letter, it is to be delivered immediately by a special messenger. In the order referred to, it is expressly provided that letter-carrier stations are to be kept open continually, 'on Sunday and week days,' and from seven A. M. till midnight, for the receiving and delivery of 'special delivery' letters. So far as it can be done without detention these letters are to be delivered by the regular carriers, but a special force of messenger boys is being organized to assist in the work. Hitherto the delivery of mail matter by carriers on the Sabbath has been successfully resisted in all our cities. This order breaks down the established usage so far as these special delivery letters are concerned, and it will be but a step to the delivery of all mail matter in cities on the Lord's day.

Another clause of the same order provides that while post-offices and sub-stations are open, 'stamps of all kinds will be sold to the public, and superintendents of all stations will keep themselves properly supplied with a varied stock.' This annuls the action of the Chicago postmaster last Summer commended in these columns at the time,

discontinuing the sale of stamps on the Sabbath.

It will be useless, we fear, to protest against this new encroachment upon the day of rest. A vigorous protest ought, of course, to be made wherever this new system of Sabbath-breaking is inaugurated. But the path which promises best results is that which seeks the discontinuance of the whole mail service—transportation, collection, delivery and all—on the Sabbath-day."—*Christian Statesman*.

The *Statesman* is persistent in its work of clubbing the fruit which hangs on the outer branches of the no-Sabbath tree, but very careful not to approach the trunk or root. No paper of which we have known is more loftily indifferent to the error of the churches out of which this tree has grown. The gospel lays the axe at the root of the tree; evidently the *Statesman* dare not. All which it calls "Sabbath-breaking" by the nation, by the railroads and the Sunday papers is the legitimate fruit of its own theories, which are essentially no-Sabbath, although it talks much about the law of God, and makes false use of the name of the Sabbath, while in fact it disregards the Sabbath law, and tramples on the Sabbath-day. When the fruit of its own planting is ripe, it hastens to condemn what its theories have wrought, and to berate the "government" for doing what the people, whom it and its compeers have educated, demand. The inconsistency of those who profess to be the followers of Christ, is now the strongest barrier in the way of Sabbath reform.

This appears in two ways:

1. In teaching that the Sabbath and the Fourth Commandment were "Jewish" and hence are obsolete. A minority seek to avoid this by claiming that the "essential elements" of the annulled law and the obsolete Sabbath are transferred to the new institution of Sunday, which men are therefore bound to observe. But while this is the nominal theory of the "Puritan" branch of the church, the people who profess to believe this inconsistent theory, falsify their theory by patronizing Sunday post-offices, trains, pleasure resorts, etc., until the great world outside smiles in derision at the pious talk of such as the *Statesman* about "Sabbath-breaking." Enthusiasm and fine rhetoric are good but consistent theories, and accordance with the facts are better. The *Statesman* better cease throwing clubs at the outer branches, put itself in accord with the Law of God and begin at the root of things. The unwillingness of the *Statesman* to accept the responsibility as it is, is seen in its remarks concerning the report of the Massachusetts Labor Bureau. In its issue for Sept. 17, 1885 it says:

"The sixteenth annual report of the Massachusetts Bureau of Statistics of Labor is summarized in a valuable article in the *United Presbyterian*. It contains a large amount of interesting information in relation to the various kinds of work done in that State on the Sabbath. For much of the desecration of the Sabbath by secular labor there is an apparent responsibility, if not complicity, on the part of Christians that is not pleasant to contemplate."

"Apparent responsibility" is good in view of the facts set forth in the report, that the railroad and street car service, employing 10,000 men, was begun and is continued at the request of Christian people. There is no wickedness in all this Sunday work or else professed Christians are leaders in the guilt. Even if, as we believe, there is no wickedness in the sight of God, the stultification of the profession of those who do this is no less, while their added disregard for God's Sabbath—the despised *Saturday*—makes the whole evil tenfold greater.

A. H. LEWIS.

Education.

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

At a meeting of the Trustees of the Peabody Educational Fund, the other day, in New York, the president in his address made touching mention of two members of the Board who had died during the year.—General Grant and Hon. Samuel Wetmore. The general agent read an elaborate report, dwelling at length upon the rapid advancement made during the past year in the educational methods in the Southern States. The following sums from the Peabody Educational Fund were paid out during the year in Southern States: At Alabama, \$5,300; Arkansas, \$3,100; Florida, \$2,375; Georgia, \$4,175; Louisiana, 1,800; Mississippi, \$2,250; North Carolina, \$5,430; South Carolina, \$5,000; Tennessee, \$11,850; Texas, \$7,150; Virginia, \$6,775; West Virginia, \$2,500; total, \$57,705.

The Fall term of the Alfred University commenced its last half Monday, Oct. 12th. It registers 284 students. Already rooms are being secured for the Winter term, which promises to be very full. Faithful and efficient work is being done by the most able corps of professors that have ever been employed in our University.

It is the aim of the Trustees to make the University in every way deserving of patronage. We want good buildings, better libraries and apparatus, and the best of teachers. To secure all these desirable things we must have more means. Let all friends of higher education keep our schools constantly in mind when praying, Lord what wilt thou have me to do with the money with which thou hast blessed me? L. E. L.

ABOUT WILLS.

The making of wills in favor of benevolent objects is regarded by many as both a privilege and a duty. There are those who have accumulated enough of this world's goods to enable them to live comfortably by using the income of their property, but who cannot give largely while needing such income for their support. A will properly made, which provides for the permanent use of such property for God's cause after the decease of those to whom the Lord has temporarily loaned it, may greatly bless the world. With our people, this way of helping our educational and other benevolent interests is becoming more common than hitherto, and ought to be encouraged. No person possessing a few hundreds or thousands of dollars should be satisfied to live a day without a carefully written will disposing of his or her property for the good of those dependent upon it, and not forgetting to return a fair share to the Lord through his own appointed agencies.

But two or three points of law must be borne in mind by those who make such wills, especially in the State of New York.

1. The law of this State does not recognize the right of any person who has a wife, husband, children, father or mother, living to will to benevolent objects more than one half of his property.

2. Such will must be made at least two months before the decease of the testator, or its benevolent provision will be invalid.

Special care in this direction is important. Our benevolent societies having their chartered rights in this State have recently lost several thousand dollars by the decision of the Surrogate of Allegany County, simply because the testator, while living, neglected to make his will conform to the legal requirements.

A little care in this particular would have saved it to the objects which he desired to benefit.

In some cases we have lost large sums of money which were intended for our schools and other enterprises, and had been verbally promised; but death came so stealthily that his approach was not suspected until it was too late to save what a single hour of careful, conscientious work would have accomplished.

May the Lord help us all so to act in these important interests that we may receive the "Well done good and faithful servant."

L. E. L.

THE OPPORTUNITY FOR AMERICAN SCHOLARSHIP IN OLD TESTAMENT STUDY.

It requires no Hebrew spectacles to see that, at the present time, Old Testament and kindred studies command the large share of attention in theological circles. The multiplication of Reviews and Review Articles, the increased study of the Semitic languages, the eager interest with which old questions of this department in new form are discussed, the comparatively large amount of space given to their discussion, even in the newspapers both religious and secular, the patient industry of the many scholars who are now giving themselves to the careful reproduction of the best sources of information on Old Testament themes, all go to show that we have begun, but also only begun, a movement of immense proportions and one which is bound to be accompanied with significant and far reaching consequences. Now, have American scholars any thing to do in such a movement? or is it wise to leave to our brethren across the water the solution of questions of such moment, under the impression that they are better prepared, or have better opportunities, to prosecute the necessary investigations? In other words, shall young men be encouraged to become specialists in Old Testament study? Is there any field for them? Will there be an answer to such surpassing value that they cannot be ignored? We think they are, and, among other reasons, for the following:—

1. There was never a time when the tools needed for study of the Old Testament were so numerous, so valuable and so comprehensive.

2. There was never a time when a student

in the several lines of Old Testament work could so readily place himself under the direction of competent teachers. Time was when he must go abroad in order to prepare for advanced work in the department. That course is now simply advisable, not indispensable, to the higher training.

3. There was never a time when there was such a demand for men of superior and well trained minds as teachers. Some of the Seminaries have already seen that the field is too important and too vast to be left to the care solely of one professor, and have provided more to give instruction in it. New men will constantly be demanded, not only to succeed the present occupants of Old Testament chairs, but to fill new chairs in Seminaries and Colleges, and for these positions, in most cases, none but Americans of broad scholarship will be selected.

4. There was never a time when American scholarship could be put to better use in the collection and decipherment of original sources, and in the detection of forgeries. Such work demands skilled and practical scholarship.

5. There was never a time when the results of scholarship could be more readily applied to the main purpose—Biblical Interpretation. Did we have space, it would be easy to show how the accomplished results of the present century may be directly applied to the subjects of Israelitish History, Israelitish Theology, Israelitish Sociology, offering thus an open door for American biblical students.—*Old Testament Student*.

LEARNING AND PIETY.

Learning is inclined to despise piety, and piety pities the arrogance of scholarship. In the symbolic vestment of the Jewish priest both learning and piety were united. Ever and everywhere learning and piety should be wedded. Learning, divorced from piety, chisels with curious design and nobility of execution the character of individual or national greatness, but the character thus formed is its own tomb. Piety, divorced from learning, hacks and strikes at the beautiful marble of manhood, cutting it into forms ill-proportioned and grotesque. The culture of the intellect, without the culture of the heart, creates the individual learned, brilliant, polished, it is a temple whose intellectual magnificence is in peril of standing on the bog of moral weakness and viciousness—a temple ordained to sink and crumble, a hopeless ruin. The culture of the heart, without the culture of the brain, tends to form a character in which the false and the true, the good and the evil, the wise and unwise, are interwoven in despairing confusion. It is one glory of the present age that the demand and endeavor are to combine culture moral and culture intellectual. Education is Christian, finding its motive, impulse and ideal in Christ. Christianity is buttressed with learning, finding support in the achievements of the scholar, and the thinker. The oldest American college writing "Veritas" on its shield, also writes, "Christo et Ecclesia." The imprecation of old President Witherspoon, of Princeton, "Cursed be all that learning that is contrary to the Cross of Christ; cursed be all that learning that is not coincident with the Cross of Christ; cursed be all that learning that is not subservient to the Cross of Christ," is still worthy of utterance. Learning and religion, scholarship and the highest moral culture, should be joined in purpose, endeavor and achievement.—*Rev. Charles F. Thwing*.

Temperance.

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

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

P. A. BURDICK is holding temperance meetings at the Fitzhugh rink, in Rochester, N. Y. On Sunday, Oct. 4th, a vast crowd of people listened to his address on the Value of Personal Influence in the temperance work. He placed special emphasis on the duty of Christian people to give their influence to help those who have taken the pledge, to keep it. In speaking of the question of personal responsibility he urged that it was the duty of every good citizen to support the temperance cause, to sign the pledge and to abstain from liquor for the sake of the influence of example on others, who might be led to destruction by the influence of those whom they respect and follow.

During the week following he spoke upon the "Excise Law," explaining its provisions; "Temperance from a Business Standpoint," and other practical topics. A large and important meeting of the Woman's Christian Temperance Union was also held.

EFFECT OF ALCOHOL ON ARTERIES.

Dr. Loomis, of New York, on presenting a case of aneurism in his class, made the following pointed statement touching the causative relation of alcohol in this accident: A man can take two or three glasses of stimulants through the day as he may feel the inclination, and he may continue this habit for perhaps twenty years without any evident harm accruing from it; but, when this man reaches that period of life when the vital powers are on the decline, he suddenly feels himself old before his time, for he has

all these years been laying the foundation of a chronic endoarteritis. I believe, gentlemen, that fifty per cent of all these diseases arise from the use of alcoholic stimulants. The more I see of disease the more I am convinced that, as a rule, a man is young just in proportion as his arteries are healthy, and old as they are diseased.—*Health and Home*.

ITS OWN ACCUSER.

Guilt is ever an uneasy guest in the heart—a visitor unquiet and disquieting. In the consciousness of guilt is consciousness of misery. Here is an instance illustrative: Recently a college alumnus met a college classmate for the first time since their graduation parting, some years before. At that graduation parting, the classmate's last words had been, "Do I show that I have been drinking?" Having ended his college career disgracefully, the night before, in a round of dissipation, he was eagerly, desperately, anxious to be assured by a chance observer that his face and breath were bearing no evidence of his deep sinning to those whom he loved at home. Recently the alumnus and classmate met again, and, strangely enough, almost the first words of the classmate were the same uneasy, nervous query: "Do I show that I have been drinking?" The same old terror of himself; the same old guilty apprehension of others' notice; the same old weak will, and strong dread, working out the same old torture in the same soul through many years. While such constant, torturing, apprehensive uneasiness follows the wrong-doer, who shall say that wrong-doing escapes punishment, even so far as this present life is concerned? If God were not, and there were no hereafter—no heaven to be sought, no hell to be shunned—and yet this sinful apprehensiveness remained, in that apprehension sin would still find punishment. God only knows to what future misery guilty lives tend. We can see for ourselves that even now a consciousness of guilt is an ever-present, a painful, an unyielding—though perhaps an unacknowledged—unhappiness.

THE ODDS AGAINST US.

The *Bridgeton* (N. J.) *News* says there are five hundred thousand persons dealing out death according to law in our country. Sanctioned and protected by a Christian nation, that is in partnership with them for so much of the proceeds of a business that sends 60,000 to drunkards' graves every year. And there are only about 90,000 ministers preaching the gospel of life! What an awful grip the demon has upon the very life of the nation.

With such fearful odds against them, as that indicated by the above item, the duty of every minister to array himself openly and boldly against the rum-traffic is so apparent as to need no argument. The pulpit is largely responsible for the moral tone of society. This will never rise in the rank and file much beyond that which exists in the leaders. It seems to me that the day has passed, when the pulpit shall question its right and duty to speak out upon each and every phase of the temperance question. To me it seems as plain as is the duty to preach Christ. And he can not preach Christ fully who does not preach against so great an evil as the rum-traffic.

If all the ministers in this land were as true as steel against the curse, revolution would come speedily, the demon would die.

SELECTED ITEMS.

It is estimated that the ten thousand saloons of New York City take in \$220,000 per day, or \$75,000,000 per year.

The friends of temperance in Mississippi will work this year for "local option by counties," and scientific instruction in public schools.

The local option plan is working so successfully in Georgia that it is predicted that in three years at the longest, there will not be a single retail shop in the state.—*Signal Notes*.

According to recent statistics, it is ascertained that in New York ninety-three per cent of the inmates of the House of Industry were sent there for liquor crimes, while of the 8,000 liquor sellers of the metropolis, 6,438 have been confined in jail or in prison.—*Signal Notes*.

The rapid growth of beer-drinking in France is illustrated by a late privilege granted by the Bavarian railway administration. It allows the brewers of Munich to run special beer trains to the French borders for supplying the demand in Paris, Havre and other leading French cities.

The *Philadelphia Ledger* says that the cause of temperance is making its way conspicuously among the women of the South. "Many are becoming its advocates and are exciting enthusiasm as public speakers. Not even the war itself, with its overwhelming sentiment, brought the Southern women to the platform more effectively than the temperance cause is doing."

Reports from the elections in fifty-nine cities and towns in Wisconsin on the license question show that twenty-two carried \$500 license, thirty-six carried \$200, and in only one town was the \$350 fee adopted. The low license majority in Milwaukee is nearly fifteen thousand. The result of elections through the State is a great surprise to brewers, as it was not thought that a dozen places would adopt the maximum figure.—*Western Christian Advocate*.

"is able to do exceeding abundant work for us." Who will his good example, and know, while the same blessedness and wide usefulness?—*Missionary Herald*.

RECENT DISCOVERY ON THE CONGO.

George Grenfell of the English Bapton on the Congo has just returned with a discovery of exploration in the mission 'Peace' up the Congo and the affluent which enters the Congo north nearly opposite Equator at between 26° and 42° south latitude traced the latter river east of out four hundred miles to 4° 30' latitude, and found it easily navigable day, and beyond his farthest point, was six hundred and seventy-three miles. This large river coming from the north adds to the known area of the valley an immense territory; and fell supposed it is the Welle, which the country eastward to the Nile. The *London Times* says, "Since the discovery of the course of the Congo more important addition to our knowledge of the hydrography of the region made." The banks of the river more densely populated than those of the Congo; and this discovery increases the commercial importance of the region making it appear that a consideration of the fertile Soudan territory tributary to the Congo.—*Baptist Magazine*.

missionary in Spain thus describes a Perilous Adventure. Some weeks ago I went to the holy and famous mountain of Montserrat, where I had a rare escape. The monks and 'high-priests' taking me to be a Protestant from former years, climbed up the mountain, and commenced to throw stones from a fearful height down one path where I was walking. There were two gendarmes posted at the monastery court, where I found dancing, playing at cards, and any other amusement. Once in this leisure, the abbot himself was to be seen between me and his criminal servant instead of hearing what I, a stranger to him, had to say, he rushed against me; and without having before nor heard me utter a single word said I was a rascal, a scoundrel, ordered the gendarmes to take me and tear in pieces what I had in my bag. Having finished, he returned to his rooms. This happened before the number of people. The gendarmes were prudent than the holy man; so I fled the diligence down the mountain to the village, where I had opportunity to preach to some villagers in the hotel, or since my return from this escape among monks, I have published a small tract, about "The Monk who shook me," and also a very good tract translated from Italian, written by a converted monk, Dr. Desanctis. I might this the best way to take vengeance upon the monks for the injury inflicted

1870 to 1880, the number of Roman churches in the United States increased one per cent, while the number of Protestant churches increased only forty per cent. The relative strength of the two is much greater in the West—seventy-five per cent of immigration low—than in the East. In the whole of the evangelical church-membership two thirds larger than the Roman; but in the Territories, excluding Mexico and Arizona, the Roman membership is four times as large as all evangelical churches taken together including New Mexico and Arizona. Roman communion outnumbers Protestant denominations seventeen times in the Territories. Rome is concentrating strength in the New West, with characteristic foresight she that the West is to wield the power of the nation. It is said, and at Rome loses great numbers of adherents in the United States through the influence of free schools, free institutions, and the pervasive spirit of independence. This is so hostile to priestly authority, not to congratulate ourselves too soon of Romanism in the United States any extent the gains of Protestantism is chiefly responsible for the French infidelity, and the woes followed them. When a mind, to thought and free inquiry have been as a crime, attains its intellectual largeness of liberty is not reacts into license and excess. Infidelity and infidelity are the legitimate offspring of unreasoning and superstitious and the grandchildren of Rome. Catholics are swelling our most numerous classes. Unaccustomed to think for themselves, and having thrown off authority, become the easy victims of Communists, or any other wild and dangerous propagandists.

Christianity is making such headway in Japan; Buddhism seems to have a nip yet. An immense temple, to \$5,000,000, is being rebuilt at Kioto, and was burned twenty years ago. The Mecca for all the faithful of the world.

et unsevered; and we feel very thank-provisions have been made for more...

TRACT SOCIETY.

The following are the names of the donors published in the RECORDER of Oct. 8th, under "Names not received":

Gandencia Burdick, Milton Junction, Wis., \$1 00

Mrs. Orson Garthwait, " 50

Zina Gilbert, " 5 00

Mr. and Mrs. Carl Parker, " 4 00

Emma E. Osborn, " 2 00

Judson Wells, " 2 00

Frank Burdick, " 1 00

Mrs. Adda Saunders, " 5 00

F. C. Maryott, " 5 00

Ezekiel P. Frink, " 2 00

Oran Vincent, " 5 00

\$83 50

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 16, 1885.

As the touch of frost clothes the streets and parks of Washington in Autumnal hues, the city begins to assume a livelier and gay appearance.

Few people realize what a worthless specimen of the genus homo the average Congressman is. Not every Member of Congress is as truly good a man as that paragon of eloquence and benevolence who represents the reader's district.

When two years have almost elapsed, and he realizes that his term of office is about to expire, he rouses himself from his lethargy, and, disliking to relinquish his role in the great drama of history, he gets one of the many "literary fellows" who are always hanging around to write him a speech, which he reads to empty chairs in Congress, and sends several hundred copies of the Congressional Record in which it is printed to his constituents.

This is not an exaggerated type of statesmanship in Washington. The idea that the mission of leadership is past is a mistake. There are a few prominent men on both sides who direct legislation, and the rest are but followers.

But it is not strange that legislation lags and that bills are sent forth half made up, when so many of the people's agents are unqualified by mind, education or aspiration for the work of legislation.

Much has been said and written recently about the reform of Civil Service. A radical reform in the legislative service is most urgent.

Home News.

New York.

ALFRED CENTRE.

Eld. Leman Andrus was visiting friends here a few days last week. Elds. I. L. Cottrell and Horace Stillman from Rhode Island are also visiting relatives and friends in town.

A very pleasant social musical was given at the rooms of Prof. N. Wardner Williams, in the University Hall, last Thursday evening. The entertainment consisted of piano recitals by Prof. Williams and Miss Jessie L. Brown, and a vocal solo by Mrs. Ida F.

Kenyon. Prof. Williams also gave a brief sketch of the life and work of some of the old musical masters, which was interesting and instructive.

Frequent rains have made the fields look as green as in Spring-time. It is, however, proving something of a detriment to the potato crop, the tuber, in some cases, having rotted so badly that the crop will hardly pay the labor of harvesting.

Apples are very abundant and unusually fair.

E. R.

SCIO.

Brother Ronayne came here October 7th, and has held gospel meetings and Bible readings most of the time until the 19th. On the 11th, he preached the funeral of a Mrs. Mills, who usually attended church among the Disciples.

The meetings have been generally well attended, the preaching has been earnest and Biblical, and we hope much good has been accomplished.

Connecticut.

GREENMANVILLE.

Next to the church, on the banks of the Mystic River, Dr. E. Congden, formerly of Hoboken, N. J., has resided for a number of years. His family has consisted of himself, wife, mother, and two children—Lora and Ethel—aged eleven and nine years.

Ethel was a bright and beautiful child. Conscientious in heart, sweet in disposition, and very winning in manners, attentive to all duties, and remarkably quick to learn and retain knowledge. She was a favorite with her teachers and classmates, both in the day and Sabbath-schools.

Illinois.

FARINA.

Since the last writing, several incidents have occurred that, possibly, might be of some interest to non-residents interested in our affairs. The German Evangelical church has been completed, a large bell placed in its tower, and a little later it was struck by lightning—damage estimated at two hundred dollars; but it is now whole again.

Quite recently the Methodist church was dedicated, after being in use six or eight years.

The Seventh-day Baptist church has never been formally set apart to sacred use; however, a faithful service of eighteen years might be considered a consecration equivalent to any formal recognition of the original design in its construction.

The weekly associations are looked forward to with delight, and, as they have done in the past, so they will in the future exert a molding power for good to many young lives. The building has been much improved inside of late. The yard fence, in front, has been removed and the fine maples, set years ago at intervals, on three sides of the lot afford ample and refreshing shade and seem to make the surroundings inviting.

On the 1st and 2d ult. the County S. S.

Convention, of Fayette county, was held in our church. It was led by W. B. Jacobs, of Chicago, the State S. S. Secretary; the music was conducted by Prof. E. O. Exeol, also of Chicago.

A few weeks since the Soldiers' Union of Southern Illinois held a three days' encampment at Centrahs. Five thousand old soldiers were there and registered. The whole number of people in attendance was estimated at from twenty-five to thirty thousand.

On the evening of the 10th inst., Hon. Geo. R. Wendling, the popular lecturer, spoke in Switzer's Hall to a crowded house. Subject, "Beyond, or is death the end?" It was a masterly production, an intellectual feast. Receipts, seventy dollars.

Wisconsin.

MILTON.

Monday morning, Oct. 5th, the failure of A. W. Cary, general merchandise, became known to the public. Rumor had reported such an issue, but nothing was known definitely until Monday, when the creditors took charge of the store and closed its doors.

Wednesday evening, Oct. 7th, the old friends and pupils of Miss Jennie Bond gave a reception to Rev. and Mrs. J. W. Morton. The friends met in the chapel and dispatched a messenger for Mr. and Mrs. Morton, who reached the chapel without having their suspicions aroused.

In the line of building, a new tobacco warehouse, forty-eight by ninety-six feet and three stories high, is in process of erection. Verily, tobacco is becoming king in Wisconsin.

Henry F. Clarke has sold his home in Milton, and returns to his former home in Berlin, Wis. C. W. Crumb and family, of Walworth, came into town to keep the balance good.

The Rev. Mr. Crofoot and family made Milton a short visit on their way to their mission field in Minnesota.

Dr. J. M. Stillman has large classes in both elementary and advanced singing, and of course is very popular as a teacher.

Iowa.

GARWIN.

The late session of the Yearly Meeting of the Iowa Churches, held with us, was one of unusual interest and power. This was due, so far as human agencies are concerned, to the presence of several ministers not usually present on these occasions.

The meeting instructed the Secretary to return our thanks to the Missionary Board for sending Eld. Main to our meeting, whose labors, we believe, will be as bread cast upon the waters, seen and gathered after many days.

The meeting has continued every night and is still in progress. Eld. S. H. Babcock remaining with us. Sinners are being converted and backsliders reclaimed. We believe a brighter day is at hand, and desire the prayers of all our brethren for our success in maintaining the cause in this place.

Condensed News.

Domestic.

The first Hebrew Christian church in America was dedicated in New York, with appropriate services, Oct. 11th.

A diver reports that Flood Rock is full of fissures and seams. The rock has settled five or six feet, and it is becoming more evident that the explosion was a success.

H. W. Shaw, better known as "Josh Billings," died in Monterey, Cal., Oct. 14th, of apoplexy. His body will be embalmed and sent East.

The largest natural gas well in Washington county, Pa., and the second in size in this country, was struck Oct. 12th, on the Horton farm near Cannonsburg.

A syndicate of Philadelphia gentlemen, Oct. 13th, bought the extensive print works at Gloucester, N. J., which are said to form the largest establishment of the kind in the State.

Sylvester Johnson, a distiller at New Haven, Ky., has given \$42,000 to Catholic institutions in the State, to be distributed as follows: St. Mary and Elizabeth Hospital, \$12,000; to Nazareth Academy, \$15,000; to the Little Sisters of the Poor, \$10,000; and to St. Joseph's Infirmary, \$5,000.

The values of the exports of breadstuffs from the United States in September were \$9,067,000; September, 1884, \$13,631,000; nine months ending in September, \$102,344,000; same period in 1884, \$110,696,000. The exports of cotton in September were valued at \$257,000; September, 1884, \$555,000.

It is announced that a competitive civil service examination will be held on the 30th instant to fill the position of chief weigher of the Brooklyn district, in place of Barnard Fielding.

The report of the agricultural board for September estimates the total wheat yield of the State (Kan.) at 11,000,000 bushels, about one-third of a crop. This will about all be needed for home consumption and seed. The corn yield is placed at 194,000,000 bushels, an increase of 51,000,000 over the past five years' average.

Foreign.

A severe shock of earthquake was felt Oct. 13th at Granada, Spain.

Lord Salisbury officially announces that Parliament will be dissolved on November 17th.

It is believed that Turkey will recognize the Union of Roumelia and Bulgaria as an accomplished fact.

Herbert Gladstone, in an address recently, declared that his father was in favor of excluding bishops from the House of Lords.

It is rumored that a marriage is meditated between Princess Eulalia, King Alfonso's youngest sister, and Prince Carlos, heir apparent to the throne of Portugal.

The municipal authorities propose to ask the Government to expel the Orleans Princes from France, and declare that an attempt to restore the monarchy is treason and the penalty death.

The dispatch stating that Germany acknowledged the Spanish occupation of Yap, and that Spain granted Germany the privilege of free navigation and commerce in the waters of the Carolines and the right of establishing a coaling station on one of the islands, is officially confirmed.

The appeal of Louis Riel, the leader of the half-breed insurrection in the Northwest Territory, came up Oct. 13th, for argument. Francis Henry Jenne asked for a postponement of the case until the arrival of Mr. Fitzpatrick, Riel's Canadian counsel, who was bringing with him an important document. Mr. Webster, the Attorney-General, opposed the request. The court, however, agreed to postpone the case until October 21st. Riel has further respite to October 26th.

Books and Magazines.

OUR LITTLE MEN AND WOMEN for November is a bright number. There are six full-page illustrations, and numerous other pictures. Under "Favorite Authors," a good likeness of William Cullen Bryant is given, and in "Kings and Queens," King Alfonso and Queen Maria Christina, of Spain, are the subject of article and illustration. D. Lothrop & Co., Boston.

The November number of the Harper's Magazine completes Volume 71 of that excellent monthly. The principal article of the number is a description of the New York Stock Exchange, with views of the building and portraits of the principal men. The serials of the number maintain their interest, and the Biography, Art, Poetry, Literature, and the usual, well-written editorial departments combine to make an excellent number.

One of the latest achievements in the photographic art is the "Autotype," which is a transfer from the negative direct to paper in print's ink. It gives a life-like photograph which will not fade. We have received a portrait of the late Gen. Grant executed in this style, from the publisher, E. B. Treat, 771 Broadway, New York. It is 19 x 24 inches, and is sold at \$1 per copy.

EDWIN ALDEN & BROS.' "AMERICAN NEWSPAPER CATALOGUE" FOR 1885.—The value of the "American Newspaper Catalogue" as the standard, recognized authority among all advertisers, cannot be questioned. It is found on the table of every Advertiser, in the Library of nearly every Newspaper Publisher, in all the Public Libraries, Reading Rooms of Hotels, etc., and is consulted in preference to any other work of the kind on account of the large, clear type used, and readiness with which information may be obtained. Each year that this publication has been issued, it has been the aim to render the work more accurate and reliable in all its details, and modify and improve its arrangements in every way, that it may be of the highest value to advertiser and publisher. A comparison of last year's Catalogue with this shows an increase in the total number of papers in the United States and Canada of 1,808. This increase is shared by nearly all the States and Territories, Georgia, Mississippi, North Carolina, and Utah alone showing any falling off in the number. New York leads the list with 284 new papers, Michigan follows with 183, Ohio with 128, Dakota Territory with 88, and Pennsylvania with 88. In comparison with the populations

of the various States we find the increase to be greatest in Florida, Kansas, Massachusetts, Michigan, Nebraska, Texas and the Territories, particularly in Dakota. All classes of newspapers and magazines are represented in this total increase of 1,908. In the large cities the number of new trade papers has been most marked, while in Dakota and the Northwest the number of new local papers is noticeable. Edwin Alden & Bro. congratulate themselves on being able to present to the advertising fraternity their Ninth Annual Catalogue, which they are confident will prove as invaluable in the future as in the past. Sent prepaid on receipt of \$1 50. Address Edwin Alden & Bro., Cincinnati, Ohio.

IRVING SAUNDERS expects to be at his Friendship Studio from Oct. 22d to 28th, inclusive.

SPECIAL NOTICES.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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

The next Quarterly Meeting of the Otseck, Lincklaen, DeRuyter, Cuyler, and Scott Churches will be held with the Lincklaen Church, beginning on Sixth day evening, Nov. 4, 1885. The following is the programme:

Sixth-day evening, preaching by Eld. L. C. Rogers.

Sabbath, 10.30 A. M., a missionary sermon by Eld. F. O. Burdick, followed by a collection for missions. Communion conducted by Eld. T. Fisher. 1.30 P. M., sermon by Eld. J. Clarke. Praise service led by H. C. Coon.

Sabbath evening, 7 o'clock, preaching by Eld. P. F. Randolph.

First day, 9.30 A. M., business meeting. 10.30 A. M., preaching by Eld. L. C. Rogers. 1.30 P. M., preaching by Eld. Thomas Fisher. First-day evening, preaching by Eld. F. O. Burdick. By order of Committee.

There will also be, on Sixth-day, Nov. 6, 1885, at 1 o'clock P. M., re-opening services, conducted by P. F. Randolph, Pastor.

H. D. BURDICK, Clerk.

LINCKLAEN, Oct. 11, 1885.

The next regular communion service of the West Genesee Church will occur Oct. 31st, at which time the roll of the church will be called, and all the membership of the church, whether present or absent, are earnestly requested to respond to the call of their names, either by letter or by word of mouth. Dear brethren, in view of the fact that so long a time has elapsed since this church has enjoyed the service of the Lord's Supper, let us come to his table with devoted hearts; let it be a time when we shall each and all be renewedly consecrated in heart unto the service of the Master.

E. A. WITTER, Pastor.

PROGRAMME for the session of the Ministerial Conference of the Western Association, to be held at Shingle House, Pa., beginning on the evening of the third Tuesday in November, the 17th: Introductory Sermon, A. A. Place. Is it our duty, as a denomination, to direct missionary efforts toward the conversion of the Jew? J. Summerbell. The probable future of the Roman Catholic Church. L. A. Platts. Ought our churches to require of candidates for the ministry a theological education? L. H. Kenyon.

How shall we set young people to work, so that they may come into the activities of Christian life? W. E. Wells. Principles of Scripture interpretation. D. E. Maxson. Committee to report programme for next session: J. Summerbell, W. C. Titworth, A. G. Crofoot. O. S. MILLS, Secretary.

LETTERS.

F. F. Randolph, Sarah E. Prosser, A. E. Main, H. M. Maxson, A. H. Lewis, J. F. Hubbard, H. E. Babcock, Mrs. G. L. Green, E. Ronayne, L. M. Ehret, Mrs. M. L. Maxson, A. B. Prentice, C. L. Walters, G. W. Stillman, Mrs. T. T. Burdick, W. M. Simpson, Julia M. B. Ambler, O. E. Voss, W. F. Place, S. Burdick, Almon Hall, P. L. Clarke, W. R. Potter, E. B. Bivina, P. H. Ehret, Mrs. G. T. Brown, C. D. Potter, I. Clawson, E. B. Clarke.

RECEIPTS.

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

Table with columns: Name, Amount. Includes Mrs. A. S. Briggs, Ashaway, R. I., \$3 00; Frank Cottrell, " 5 00; Mrs. E. B. Bivins, Red Bank, N. J., 2 00; Mrs. H. S. Ambler, Chatham, N. Y., 2 00; A. O. H. Whitford, Adams Centre, 2 00; Roswell Clarke, " 3 00; Wm. Utter, Leonardville, " 35 41; Giles G. Williams, " 5 00 old acct; Mrs. Geo. Coon, West Edmeston, 35 41; Calvin Birch, Unadilla Forks, 35 41; Mrs. S. Crumb, " 2 00; Mrs. Jared Clarke, " 2 00; Mrs. Nancy Burdick, No. Brookfield, 2 00; Wait Clarke, Brookfield, 2 00; Mrs. U. M. Clarke, Cazenovia, 2 00; W. O. Burdick, Alfred Centre, 2 00; Mrs. Esther Lanphear, Andover, 2 00; Mrs. E. W. Sullivan, Wellsville, 1 00; Mrs. A. Crandall, Corry, Pa., 2 00; Mrs. Sarah Sterns, Coudersport, 1 00; L. M. Ehret, Adison, W. Va., 2 00; E. A. Crossley, Farina, Ill., 2 00; A. S. Coon, " 2 00; S. A. Irish, " 63 41; S. J. Carlisle, " 1 53; W. R. Potter, " 2 00; Mrs. A. E. Irish, " 2 00; R. W. Burdick, " 2 00; W. F. Satterlee, " 2 00; B. C. Babcock, Garwin, Iowa, 2 00; Mrs. Louisa Green, New Helena, Neb., 2 00; Mrs. H. P. Lawton, Orleans, 5 00.

HELPING HAND.

Harvey Backus, Independence, N. Y., 25c; Mrs. A. W. Graham, Leonardville, 25; Horace Stillman, Ashaway, R. I., 49.

Selected Miscellany.

KING REDWALD'S ALTARS.

When Edwin reigned in Britain, And Redwald reigned in Kent, The news of Christ's religion Throughout the country went.

Edwin embraced it warmly, Unquestioning, content, "I will not be too hasty" Said the canny King of Kent.

"It may be Christ is strongest, And the Devil safely pent, But till I am quite certain," Said Redwald King of Kent,

"I'll give to neither worship Unqualified assent, My temple has two altars, (Oh, canny King of Kent):—

"The foremost and the biggest To Christ henceforth is lent; But the small one in the corner," Said Redwald King of Kent,

"I'll keep burning to the Devil, That he may see I mean To do him no dishonor," Said the canny King of Kent.

Christians rule now in Britain, And Christians rule in Kent; And men suppose the Devil Is dead, or safely pent;

But in some secret corner The most of them consent To give him one small altar, Like Redwald King of Kent. —Helen Jackson, in The Century.

ONE WAY TO MIND.

The Red-streak tree had a way of getting bright color into its fruit, even when it was only half ripe. Other apples betrayed how acid and unfit they were by their pale green complexions, showing in that way how little use they had made of the hot sunshine. But when the Red-streaks were no bigger than walnuts they poured out tempting signs to all the boys in the neighborhood. This tree grew in the Mallory orchard, and Ned and Phil were much sought after by reason of it. It was sheltered from view of the house by trees of wider branches, and was, besides, easy to climb. But this year there had been much sickness among children, and mothers had given particular charges to their boys against the "Mallory Red-streaks." So the fruit had been left to grow in peace.

In spite of warnings, however, Mrs. Mallory one day found Ned with an apple half eaten. She was distressed, and calling him in, cut it open to the core to show him how white the seeds still were.

"You must not eat them," she said, "until the seeds are black. However fair they look they are not suitable until then."

"But it's mellow," argued Ned. "I pounded it against a stone, and it's just as soft as can be."

"It is this way every year," worried Mrs. Mallory. "I think I shall have that tree cut down. It is impossible to make the children understand the apples are green as long as they are so pretty to look at."

"Taste it, and see how sweet it is," urged Ned persuasively.

"Ned," said his mother, with a great deal of firmness, "I shall have to be severe with you. Neither you nor Phil must pick a single apple from that tree until I give you permission. Do you understand me? Phil, come here. Remember what I say. Neither of you is to pick a single Red-streak until such time as I feel it safe. Do you promise me?"

"Y-e-s, ma'am," replied both boys reluctantly.

Mrs. Mallory, knowing her sons to be very obedient, as a rule, gave the subject no further thought. But it was not so easy for them to forget the attractive fruit, especially as the hailing cry of their comrades was quite apt to be, "Are the Red-streaks ripe?"

The weather held cold, and the season was backward. But "old Red-streak" appropriated all the red there was in the watery sunshine and made the most of the chill rains. Perhaps it felt the desertion of its boy friends, and hung out its alluring signals to tempt them back. Mrs. Mallory had been called from home to the care of a sick relative. This left Ned and Phil quite to themselves. The house was lonely, and after school they kept out of doors as much as possible. One afternoon a mis-sent ball fell, crashing through "old Red-streak's" branches, and in its fall knocked off an apple. That did not come within the prohibition. They were not to pick an apple without permission, but this already on the ground was their lawful property. They divided it, and ate it with the relish that makes stolen pleasures so very sweet.

"See," cried Ned, exultingly, "the seeds are almost black. We can pick them now, Phil. They are fit."

"No, we can't," said Phil. "Mamma said we weren't to pick one without permission. And we promised, you know."

"But she is away," sulked Ned, "and how can we get permission? I know she wouldn't care. She meant we weren't to pick them until they were ripe. And they are ripe."

Phil was very literal, and he held out stoutly against this. The "real and truly promise," he averred, was "not without permission."

"But she may be gone all summer," grumbled Ned, "and these apples will just spoil. See this one." Right in front of his face was a fair, ruddy apple which he took in his hand.

"Don't pick it," cried Phil nervously.

"Oh, don't you fret!" replied Ned con-

temptuously. "Wait till I have picked it." It was a beauty, and hung low as if on purpose to put Ned to the severest possible test. Ned felt that to be held to this strict use of words in a promise when he knew what his mother intended, was very unreasonable, and he became suddenly angry.

"There!" he said. And he bit out of the side of the rosy apple a great bite almost to the core. Two black seeds were revealed.

"It's good," he said. "Try it, Phil." Phil could not help laughing, and a step ping up, he took a good sized mouthful. Ned laughed in turn. "That isn't picking it, Phil. Let's eat all around the core, and leave it hanging to the stem."

So, with great merriment, first one and then the other nibbled, nibbled, until the closely eaten core was all that was left.

There was great zest in this novel way of doing things. They selected another low-hanging apple, and disposed of it in the same way. They were quite ripe enough to suit a boy's stomach, and they did not stop until a half dozen had been devoured.

"See," cried Ned, "we haven't picked one. Mother won't care. We haven't disobeyed her."

Even Phil's tender conscience did not demur. He agreed with Ned that they had not disobeyed. Their mother was gone nearly a week longer, and the first thing on their return from school in the afternoon each day was to go to the old Red-streak and eat until they were satisfied. The tree looked very funny as the apples disappeared, and the dried and shriveled cores grew more numerous. The boys felt sure their mother would find it as amusing as they did, and imagined how merrily she would laugh at their harmless trick. All sense of wrong-doing had quite vanished.

The day of her return was rainy. In their delight at having her back they forgot all about "old Red-streak" and its shabby condition. Her presence in the house was so pleasant they realized in the contrast how dismal it had been to have her away. She unfolded a plan to them which opened a delightful field for discussion. An old friend of hers had come from the city with her young daughter to spend the summer at a resort under the shadow of Mount Tulip, some ten miles away. Mrs. Mallory proposed that they three take gray Jess and drive across country to the mountain, and pay a visit to this dearly loved friend. Violet, the daughter, was the jolliest, most homelike girl Ned and Phil had ever seen. Her ingenuity for mischief was so great, and her enjoyment out-of-doors so hearty, that her annual visits to the country made a most exciting period in their usually quiet lives. They were to get an early start, so as to have as much of the day as possible for their visit.

"Ned, you harness Jess and hitch her to the buggy, while Phil feeds his chickens, and I will go out to old Red-streak and see if I can't find enough ripe apples to fill a little basket for Violet. She is so fond of them, you know."

Ned and Phil exchanged abashed glances. They ought to have told their story before. Mrs. Mallory went briskly into a closet and came out with a pretty basket in her hand.

"Be quick, Ned," she said, as he lingered, trying to find words to tell her about the apples. "The sooner we are off the longer the visit."

They had counted on nothing but being with her when she should discover their old habit of feasting. But she was out of the house and on the way to the orchard before they could interpose. Ned's face grew hot as he went to the stable, and Phil moved in another direction to his task as if his feet weighed a pound or two more than common. Here was a day of promise suddenly overclouded. They had gone on from day to day in a certain line of conduct, maintaining it to be proper and justifiable. And now, why were both so shame-faced and heavy-hearted over its discovery? Ned fussed a good deal with Jess's harness, tugged at the straps, undid and refastened buckles, inspected the buggy, dusted and brushed the cushions, all in the hope that Phil, his task being lighter, would get to the house first, but Phil was equally busy over his chicken coops. He scattered the food, rearranged the water dishes, loitered and prolonged his work, until both heard their mother's voice calling, "Ned! Phil!" There was no help for it now. By this time their mother had found them out. Ned led Jess to the carriage block, and tied her halter to the post, and Phil came shambling toward the house.

"Why, Ned," began Mrs. Mallory, holding up the empty basket, "the birds have nearly destroyed Red-streak. I never saw a tree so strangely stripped. We shall not be able even to fill this basket for Violet. The only apples left are those out of reach, at the very top of the tree." Neither spoke. "And what seems strangest of all," continued Mrs. Mallory, "is that the lowest branches are the ones that have suffered most. Birds usually peck at the higher fruit first."

Phil tried to speak, and Ned tried to laugh. Their mother noticed the embarrassment of the effort in both.

"Do you know anything about it, my sons?" she asked.

"It wasn't the birds, mother," stammered Ned. "We meant to tell you all about it the first thing. But I forgot it, and I know Phil did, too." Mrs. Mallory was puzzled, and looked very grave.

"You see," faltered Ned, "an apple got knocked off by my ball, and when I found it was ripe I wanted to pick some. But Phil wouldn't let me. I thought he was silly, and got mad about it, and bit a piece out of an apple that hung right before my face."

"You don't know how funny it seemed," put in Phil, with a desire to help Ned out, "to eat apples that way. And it wasn't really disobeying, was it, mother?"

"We didn't pick one, you know," urged Ned, "not one. What you said was that we weren't to pick them; but you didn't say we weren't to eat them."

"You must have known what I meant, children," said Mrs. Mallory, sadly.

"But we minded, didn't we?" asked Phil, wistfully.

"Yes, in one way. You minded the letter of my wish, but not the spirit. Take the basket, Phil, and put it away. Are you ready? If so, we will start at once."

The boys expected their mother to say more. She had not given them half the opportunity to justify themselves as they expected. But the simple words of "letter" and "spirit" made the whole affair clear to them as it had not been before. The "funny" part of it disappeared, and a sense of shame overwhelmed them in its place. Throughout their drive no reference was made to the subject, although it was really uppermost in their minds. They had a gay greeting from Violet.

"Oh, cousin Phil, are the apples ripe?" she cried.

"Yes—nearly."

"Why didn't you bring me some?"

"I thought of it," said Mrs. Mallory, to save Phil the trial of an explanation, "but was disappointed."

"How disappointed?" asked Violet wonderingly. "Ah! I see, those boys had eaten them all."

"Let them tell you," said Mrs. Mallory, "if they wish."

This set Violet on to tease, but they were naturally loth to repeat a story so much to their discredit. But compelled to it, as it were, by her insistence, they at last told her all about it. Violet looked very sober, and she said she thought it was the meanest way in the world to disobey, because it wasn't fair and square and open.

"Did their mother rebuke them any further, or punish them?"

No, the rebuke came from within, and obedience after that meant obedience both in letter and in spirit.—Advance.

AN OPEN DOOR.

BY E. R. CHAMPLIN.

O soul that moanest o'er thy fate, And longest to be free, Before thee is an open gate To perfect liberty.

And if thou wilt be wholly free— Not bound by hate or pride, Or any of thy company— Thou needst not stay outside.

But not by moan, but prayer and song, By will to be and do, By love of right and hate of wrong, Wilt thou be waited through.

—S. S. Times.

RAILROAD MEN.

They should receive particular mention in the prayers of the church.

1. They are a numerous class. In the United States there are nearly two million persons employed directly or indirectly by railroad companies. Probably one half of these are employed in different capacities in connection with the trains.

2. A large portion of this class are greatly exposed to accidents and sudden death. Life and limb are in constant peril. Especially is this the case with those in charge of coal and freight trains, numbers of whom are injured or killed every day. These accidents do not reach the papers. Like a sailor who drops overboard, no account is made of it generally in the journals. He is replaced by another immediately. The howling wind drives the snow or sleet against our windows. We may think of the mariner approaching the coast, but seldom do our thoughts and pity bring to heart the railroad hands who are battling with the storm in ice and darkness, compelled to run over slippery platforms, or, maybe, who are snowed in with little or no fuel and scarcely anything to eat.

3. These are public servants. More than half of the commerce and the travel of the country is carried on by them. Millions every year commit themselves to the care and watchfulness of conductors, engineers and brakemen. We lie down in the sleeper to pass the night, but are at the mercy of the men on the engine. What a responsibility rests on them! So many lives are intrusted to them. So many helpless passengers are in their hands. Certainly our prayers should ascend for them, that in the emergency, which at any moment may be precipitated upon them, they may have cool heads and calm nerves, and that the prompt action which is required may secure the safety of the train. And then if we include the men who tend the switches and walk the tracks, we see how much depends on the vigilance and sobriety of all these employes. The man at the wheel and the man on the lookout of the steamer do not occupy a more responsible post.

4. Large numbers of railroad men live mostly away from home. Many of the trains are run so that they must be out all night. Many more can be with their families only a part of the week. They are thus exposed to those peculiar temptations which men encounter who congregate together away from the safeguards and restraints which exist on the farm, in the factory or in the store. Many of them are deprived of the Sabbath and means of grace.

These considerations have weighed with such force upon the minds of thoughtful

Christian men that measures have been taken to bring them within the reach of those moral and religious influences which all men need. The first attempt was the establishment of a library by officers of the Pennsylvania Railroad Company at St. Johnsbury, Vt., in 1850; another by officials of the Vermont Central Railroad Company at Northfield, Vt., in 1852, and another by Messrs. Peto, Betts & Brassey, contractors, while building the Victoria Bridge at Montreal, in 1854. Others were established in different parts of the country. But the first effort of a religious character was at Cleveland, O., in April, 1872, when a room was opened in the Union Depot, where religious services were held, and a person was employed to visit the men on the engine, in the caboose, in the shop, yard and switch-house. They were invited to come to the pleasant rooms when off duty. If sick or injured, or homeless, they received such attention and care as was necessary. The results were most encouraging. Immediately the work was taken up in different sections of the country. In Columbus, Chicago, St. Louis, Detroit, Louisville, Toledo, Indianapolis, and other cities, similar efforts were made with great success. Here in the East, the New York Central road has been foremost in advancing this work. Some of these associations number 160 active members, all railroad employes. Frequent cottage meetings are held at their homes. Bible classes are held frequently during the week. At some of the Sunday-afternoon meetings, in great railroad centers, where hundreds are employed, as in Altoona, Pa., the average attendance is 700 to 800. In some places small meetings are held, composed exclusively of men, who attend in their overalls. Some of these are on Sunday, at an hour when the men who work on that day can attend. Thus this work has ramified and extended until now it embraces reading-room, entertainments, visitation of sick and injured employes, cottage and Sunday meetings. It has now become a department of the Young Men's Christian Association, and is called their "Railroad Department." And a most important department of work it is. Railroad managers have recognized the value of this scheme. They have seen its effects in the improvement of their men. A large part of the expense is defrayed by the companies. The N. Y. Central devotes \$50,000 to the different associations connected with its system of roads. The officials of the railroads declare that it pays them financially. In Chicago eleven presidents, vice presidents and general managers compose the Advisory Committee of the Railroad Department of the Young Men's Christian Association.

It is not an uncommon thing for the engineer of an express train to offer a prayer before he starts his engine. Pocket-Bibles have taken the place of pocket-flasks. The men have their own prayer-meetings, conducted by themselves. In the Lehigh Valley, of Pennsylvania, for six years a day of prayer has been annually observed for the railroad men of that valley, on which they offer petitions not alone for themselves, but also for the directors and managers of that road.—Rev. G. S. Mott, D. D., in the Observer.

IN A MINUTE.

"In a minute!" This was Bessy Arnold's stereotyped answer. Whatever anyone wished her to do, she would always be ready to do it "in a minute." She would get up "in a minute." She would be ready for breakfast "in a minute." When the other children started for school, she would come "in a minute." If her mother wished an errand done, she would do it "in a minute." She would practice her piano lesson "in a minute." She would take care of the baby "in a minute." You will readily guess that Bessy's "minute" was often a very long one, sometimes so long that she forgot what she had been asked to do. One day a poor child came to the door to beg for something to eat.

"Here, Bessy," said her mother, "carry the little girl a bowl of bread and milk."

"In a minute!" said Bessy. She was reading a story-book, and the story was so interesting that she forgot all about the hungry child. Every one else in the house was busy; and the little beggar went away crying, to beg at the next house, which was a mile off. As Bessy considered herself a very benevolent child, she felt very much ashamed of her forgetfulness.

At another time, Bessy had invited a company of little folks to a tea-party. She had thimble biscuits, and cranberry tarts, baked in doll's pie plates, and little scalloped cup cakes, and real coffee and cream. The table was all ready, and the company were playing on the lawn. Whitefoot, the pet cat, was prowling about, with an eye to the goodies on the table.

"You had better bring your friends in to supper now," said Mrs. Arnold.

"In a minute," said Bessy, "just as soon as we finish this play."

"Well," called mamma, as she went up stairs, "you must shut up Whitefoot, if you are not coming right off."

"In a minute," said Bessy, going on with her game.

Of course she forgot all about Whitefoot, much to the cat's delight; for she jumped upon the table, and made free with the nicest of the eatables, including the cream.

When Bessy and the little company went gaily in to supper, the jelly and the cream were running together, like a little pink river, along the dainty cloth. The little platter of cold tongue was cleared and licked clean, and Whitefoot's tracks were left up-

on the fresh linen. Bessy's "minute" was such a long one that Whitefoot had plenty of time to spoil the table. When the children came in at last the naughty cat had disappeared, leaving ruin behind. When Bessy ran up-stairs with the sad story, Mrs. Arnold said:

"You can't have another supper, Bessy. O mamma, we are almost starved!" pleaded the child. "It would be mean to send the children home without anything to eat."

"They may have some cake and milk on the piazza," said Mrs. Arnold; and Bessy had to content herself with that.

Bessy was not cured of her fault till it got her into very serious trouble.

The family all went to the seaside in August, after Whitefoot's feast, and lived in a cottage. The coast was very rocky; and Bessy delighted to walk long distances, stepping from stone to stone. One morning, her mother noticed that the facing of Bessy's dress was torn.

"Go up-stairs and mend your dress," said mamma, after breakfast.

"In a minute!" said Bessy.

As usual, Bessy forgot, and went to the shore with her facing hanging. She had a fancy for a lonely walk that day; and, taking her staff, she climbed and ran and leaped to her heart's content. But, in the midst of her good time, she came to grief. As she was stepping from one cliff to another, she caught her heel in the torn facing, and fell fully ten feet between the sharp, rough rocks. Alas! when she tried to move, there was a terrible pain in her right arm. She began to scream for help. Luckily, a gentleman fishing near by came to her assistance. He carried her home in his arms, and a doctor was called. Poor Bessy's arm was pronounced broken. Then followed long, weary days of pain, and many a night of sleeplessness. Not only Bessy suffered, but father and mother and friends were obliged to bear the consequences of her fault.

I have not heard from Bessy since she recovered; but let us hope that she is cured of saying, "In a minute."—Mrs. M. F. Bull, in Christian Register.

"WHILE WE HAVE TIME."

Once there was a man who had been made a minister, and he wanted to go as a missionary to a far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he; "for in seven years, by God's help, I may do much work for him!"

So he went; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time; but now he felt it to be still more precious.

In those seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus; and he wrote the prayer book and the New Testament in their language, so that they could read and understand it.

People wondered that he could do so much. It was because his heart was full of love to God and love to the poor heathen and he remembered that "the time is short."

Let us pray God to-day "to stir up the wills of His faithful people," that we may all "plentifully bring forth the fruit of good works," now, while we have time.—Young Christian Soldier.

REMARKABLE MEMORIES.

There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat in the reversed order without making a single mistake.

A physician, about sixty years ago, could repeat the whole of "Paradise Lost," without a mistake, although he had not read it for twenty years.

Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and the last line on every page of the particular edition which he had been accustomed to read before he became blind.

One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or to memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggarman at Stirling, known about fifty years as "Blind Alick," afforded an instance of this.

He knew the whole of the Bible by heart, inasmuch that, if a sentence was read to him, he could name the book, chapter and verse; or, if the book, chapter and verse were named, he could give the exact words. A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetyeth verse of the seventh chapter of the Book of Numbers. Alick almost instantly replied: "There is no such verse. The chapter has only eighty-nine verses."

Popular Sci

A CURIOUS use for the telegraph discovered. It is for measuring trees at a distance. Suppose two connected by two wires one of silver soldered, but with a distance at each end. A thermo electric circuit through the wires will difference of temperature at the introducing a telephone and into the circuit the telephone long as the current flows, but or cooling the joint at one end until its temperature is as high as the other; the current ceases, phone becomes silent.

Sense of Color in Animals.—investigated the sense of color in animals. To decide whether had a sense of color or light them in a box so arranged that and quantitative rays fell on one of its two divisions, which c with one another. Five man birds, two reptiles, three am fishes, three mollusca, twenty-two spiders, and two worms w ed with. It was found that color, as well as the power light, was much more wide among animals than has been posed. The variations in the in various animals are very grea greater number of observations made before a definite solution lem can be obtained.

PETRIFIED WOOD.—The p which is so abundant in the Territories of Arizona and Wyo Rocky Mountain regions, is r ing utilized by the practical A San Francisco there is now a fa ting and polishing these petr mantel-pieces, tiles, tablets, ar itural parts for which ma commonly used. Petrified w be susceptible of a finer polish or even onyx, the latter of wh ing from the market. The raw ployed comes mostly from the f field wood along the line of the Pacific railway. Several other c also been found to be of con ferent portions of these forest will regret the destruction of ing primeval remains, and som to be taken to preserve certain original state.—Engineering.

DUTY OF COAL.—N. Y. with well known imperfections in for utilizing the full amount of is due to the combustion of land and water, the great im that direction which have been the last quarter of a century markable. A single example, is afforded in the case of the gos, built especially to carry ca at a low speed, and which lef China with a cargo weigh pounds. During the first pa tage, from Plymouth to Alexu sumption of coal was 282,24 distance being 3,380 miles; tion per mile was, therefore, on and the consumption per to mile, 0.028 pound; in other ource of coal propelled one to mile. It is further stated th comotive performance in this a consumption of about two per ton of freight hauld of rate of 13 miles an hour, includ on lines having grades of fro per mile, the consumption of or more ounces.—N. Y. Sun.

THE RECESSION OF NIAGARA. Lyell, in 1841 and 1842, estim ational recession of Niagara Fall mining of its brink at the foot per annum. R cent in the subject by a commission ment of a State reservation have, however, shown that estimates are more or less man, based on surveys of the 1883 by Mr. Thomas Eversh York State Surveyor, has sh forty-one years ending 1883 maximum recession has been the eight years ending 18 given as 16 1/2 feet, so that the sion has been higher of 14 e. were obtained from the Cana the American Fall was found at the rate of 10 inches per the forty-one years ending falls were once united; and the rate of recession to contin gorge will be cut through years. Lyell's estimate was Of course these attempts at cutting of the entire gorge nates at the heights near L some that the hardness of the rocks, volume of water, and fall, continue, much the a now.—Scientific American.

Popular Science.

A CURIOUS use for the telephone has been discovered. It is for measuring temperatures at a distance. Suppose two stations are connected by two wires one of iron and one of silver soldered, but with a different solder, at each end. A thermo electric current circulates through the wires when there is a difference of temperature at their ends. On introducing a telephone and an interrupter into the circuit the telephone will sound so long as the current flows, but by warming or cooling the joint at one end of the line until its temperature is the same as that of the other, the current ceases, and the telephone becomes silent.

Sense of Color in Animals.—J. Graber has investigated the sense of color and illumination in animals. To decide whether animals had a sense of color or of light, he placed them in a box so arranged that qualitative and quantitative rays fell on one or the other of its two divisions, which communicated with one another. Five mammals, seven birds, three reptiles, three amphibians, two fishes, three mollusca, twenty-seven insects, two spiders, and two worms were experimented with. It was found that the sense of color, as well as the power of perceiving light, was much more widely distributed among animals than has been generally supposed. The variations in the sense of color in various animals are very great, but a much greater number of observations must be made before a definite solution of the problem can be obtained.

PETRIFIED WOOD.—The petrified wood which is so abundant in the United States Territories of Arizona and Wyoming, and the Rocky Mountain regions, is rapidly becoming utilized by the practical American. In San Francisco there is now a factory for cutting and polishing these petrifications into mantel-pieces, tiles, tablets, and other architectural parts for which marble or slate is commonly used. Petrified wood is said to be susceptible of a finer polish than marble, or even onyx, the latter of which it is driving from the market. The raw material employed comes mostly from the forests of petrified wood along the line of the Atlantic and Pacific railway. Several other companies have also been formed to obtain concessions of different portions of these forests. Geologists will regret the destruction of such interesting primeval remains, and some steps ought to be taken to preserve certain tracts in their original state.—Engineering.

WHILE WE HAVE TIME.—There was a man who had been made miser, and he wanted to go as a miser to a far-off country, that he might poor heathen people about the Lord Christ.

He went; and as he knew that his time was short, he tried to spend every moment in serving God.

He went; and as he knew that his time was short, he tried to spend every moment in serving God. He went; and as he knew that his time was short, he tried to spend every moment in serving God.

REMARKABLE MEMORIES.—There was a Corsican boy who could recite forty thousand words, whether sense or nonsense, as they were dictated, and then in the reversed order without making a mistake.

THE RECESSION OF NIAGARA.—Sir Charles Lyell, in 1841 and 1842, estimated the gradual recession of Niagara Falls by the undermining of its brink at the rate of about 1 foot per annum. Recent investigations of the subject by a commission for the establishment of a State reservation at the Falls have, however, shown that this and other estimates are more or less erroneous. A man, based on surveys of the Falls made in 1883 by Mr. Thomas Evershed for the New York State Surveyor, has shown that in the forty-one years ending 1883 the annual rate of maximum recession has been 6 1/2 feet. For the eight years ending 1883 this rate is given as 16 1/2 feet, so that the rate of recession has been higher of late. These results were obtained from the Canadian Fall, while the American Fall was found to have receded at the rate of 10 inches per annum during the forty-one years ending 1883. It has been shown by the surveys that these two falls were once united; and that, supposing the rate of recession to continue, the Niagara gorge will be cut through in some 10,000 years. Lyell's estimate was 35,000 years. Of course these attempts to calculate the cutting of the entire gorge, which terminates at the heights near Lake Ontario, assume that the hardness of the shale and lime rocks, volume of water, and height of the fall, continue much the same as they are now.—Scientific American.

CHILDREN.

Be wise with a rare tenderness— Be not so rude of touch When thou art walking through God's garden, I think that over-much

We tear, and prune, and bind God's flowers. I found this girl in tears— Chided with taint for girlish ways— The outcome of her years.

Chide thoughtfully! "The girl" will have Her smiles that ray her round With grace and sweetness! Thou shouldst let Pure charity abound! —Adelaide Stout, in Christian Advocate.

PROVIDENCES.

"I always like to hear people say that they believe in special providences," said Aunt Ruth, on one occasion, when she came in with her knitting work to sit a little while.

"It gives me a world of comfort to think that God takes thought of me, it is proof that I am accepted as his child. I have had several experiences that could be accounted for in no other way, that are remarkable enough, it seems to me, to strengthen any one's faith. The first time such an interposition came directly home to my heart was when I was quite a young woman. I was driving with my husband and my sister-in-law in a lonely country way. We had a lively stable team; and the horse was decidedly skittish, and as we went tearing down a long hill I caught a glimpse of an old man standing with his back toward us in a peculiar, shrinking, cowering attitude in the brush beside the road. Acting upon an uncontrollable impulse, I seized the reins, pulling up the horse with all my strength and crying out, "I want to speak to him!" in such an excited voice that my husband commanded the horse to stop. The old man turned a white face toward us, and just at that moment, without warning of bell or whistle, a locomotive went flying across the road in front of us. The horse reared; the old man caught him by the bridle, saying brokenly, "Thank God, you are saved!"

"We were all paralyzed for the moment; then my husband found voice to say: "What railroad is that? I had no idea there was a railway within miles of this place."

"It's the new Mill River Branch," explained the old man. "They have just put down the rails, and the engines of the construction trains have been running wild here for two or three days. I saw one of them coming the very moment I caught sight of you with this horse, that we consider hereabouts to be almost unmanageable. I was sure I could not stop him, and I turned my back to escape seeing you crushed or thrown into the air by the engine."

"What possessed you to desire to speak to that old man?" said my husband. "I never knew you to be so actuated before. Indeed, you are always decidedly averse to my accosting any chance wayfarer."

"I cannot explain it in any natural way," I replied. "It was a sudden, uncontrollable impulse that did not allow me to wait for an instant's consideration."

"It was a thought from the Lord," said the old man. "No Christian can doubt that it was a direct interposition of Divine Providence to save you from a certain death."

"There is great comfort in the thought," said Grandma Beals. "The incident reminds me of an experience of my own some years ago. One frosty winter's day my son John and I were driving quite rapidly along the beaten snow path between two large manufacturing villages. A little way from the road, at one point, we came upon a man who was cutting down a large oak tree. As soon as I caught sight of his shining axe glistening in the sun, and realized what he was doing, I was seized with sudden alarm, and exclaimed: "Stop, John! We must wait until it is down!"

"It will fall away from the road," said John. "Don't you see that he is cutting it with that object in view?"

"But I was not reassured; and although I am not at all a nervous woman, I called out in a sharp, quick voice to the horse: "Whoa, Major!"

"The well trained animal came to a standstill, and the man who was chopping arrested his blows, stepped back and shouted, 'Go ahead; this tree will not fall your way.'"

"Even as the words reached us there was a crushing sound, a tremble in the boughs of the great tree, and, behold! it was falling directly towards the road, and so near to us as it crashed down that some of the twigs of the wide spreading branches brushed old Major's head."

"No one spoke a word. Son John handed me the reins silently as he stepped from the sleigh, and, taking the woodman's extra axe, helped to clear a way for us to pass. A half-hour later, as our horse was led carefully under some of the huge limbs from which the branches had been cut, the woodman said reverently and humbly: 'The tree was rotten to the core. I did not suspect that I think, ma'am, the Lord told you to cry, 'Whoa!' in that sharp voice, for, don't you see, if you had not I should have been crushed as well as you, for the tree went over so sudden and so unexpected that there would have been no chance for me to dodge. All the time I have been trimming out a way for you, I have been saying over to myself, 'Fear ye not, therefore, ye are of more value than many sparrows.' And not one of the two sold, for a farthing fell to the ground without the Father's knowledge, you know."

The old lady wiped her eyes and her glasses, and then added slowly as she tied on

her gingham sun-bonnet, "I think that incident was what made a believer of John."—Christian Weekly.

SIGNIFICANT.

The privilege of selling beer on the grounds of the New York Agricultural Fair has been sold for fourteen hundred and seventy-five dollars. The privilege of keeping the "first dining hall" brought only \$110, and two other dining halls went for \$90 and \$85. The three eating places went for \$285, and the lager beer business \$1,475. Probably the lager-beer seller has the best bargain of the four, though he pays more than five times as much as the other three together. The fact is full of meaning, and we commend it to the thoughtful. The agriculturists and their friends who attend fairs are probably better than an average of the whole community. Does the privilege of selling beer to the American people yield five times as much profit as the privilege of feeding them? The question suggests the vast money power of the "beer interest" and the facts are not complimentary to us as a people.—N. Y. Christian Advocate.

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INTERNATIONAL LESSONS, 1885.

FOURTH QUARTER.

- Oct. 3. Elisha at Dothan. 2 Kings 6: 8-23. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-31. Oct. 24. The Temple Repaired. 2 Kings 12: 1-15. Oct. 31. Death of Elisha. 2 Kings 13: 14-25. Nov. 7. The Story of Jonah. Jonah 4: 1-17. Nov. 14. Effect of Jonah's Preaching. Jonah 3: 1-10. Nov. 21. Hezekiah's Good Reign. 2 Kings 18: 1-19. 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 V.—DEATH OF ELISHA.

For Sabbath-day, Oct. 31.

SCRIPTURE LESSON.—2 Kings 13: 14-25.

Now Elisha was fallen sick of his sickness whereof he died; and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel, and the horsemen thereof! And Elisha said unto him, Take bow and arrows; and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow; and he put his hand upon it. And Elisha laid his hands upon the king's hands. And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot; and he shot. And he said, My father, the Lord's arrow of victory, even the arrow of victory over Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20. And Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, behold, they spied a band; and they cast the man into the sepulchre of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet. 22. And Hazael king of Syria oppressed Israel all the days of Jehoahaz. 23. But the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. 24. And Hazael died, and Jehoahaz son of his father reigned in his stead. 25. And Jehoahaz the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.

GOLDEN TEXT.—"He, being dead, yet speaketh."—Heb. 11: 4.

TIME.—About 838 B. C. PLACE.—Samaria, the capital of Israel. RULERS.—Joash, king of Israel; Hazael, king of Judah; Benhadad III., son of Hazael, king of Syria. OUTLINE. I. Elisha's last sickness. v. 14. II. Visit of the king to Elisha. v. 14-19. III. The deliverance of Israel from the Syrians predicted. v. 15-19. IV. Elisha's death. v. 20. V. A strange miracle. v. 21. VI. The prophecy fulfilled. v. 22-25.

INTRODUCTION. In to-day's lesson we have the closing scenes in the life of Elisha, the man of God. His death occurred eighteen years after the repairing of the temple, and shortly after the death of Joash, king of Judah, and at the beginning of the reign of Jehoash over Israel.

EXPLANATORY NOTES.

V. 14. Elisha was... sick. Nothing has been heard of Elisha in history since he appointed Jehu to be king, some forty five years previous, until now. Joash... came down unto him. Joash, or Jehoahaz, was the son of Jehoahaz, and grandson of Jehu. He was a young man, and when he became sole ruler (having reigned two years with his father before his death) he sought counsel of Elisha. When Elisha was taken sick, he came down from his palace to the home of Elisha, to see him. Wept over him. He realized the extent of the loss he would sustain in case of Elisha's death. My father. Elisha had indeed been a father to the young king, and Joash acknowledged the fact. The chariots of Israel, and the horsemen thereof. The Syrians had so far devastated Israel, and reduced the resources that the king had left only ten chariots and fifty horsemen in his army, and he considered Elisha in his kingdom was of more value as a defense of Israel, than these.

V. 15. Take bow and arrows. "It was an ancient custom to shoot an arrow or cast a spear into the country which an enemy intended to invade. This was a symbolic action, by which the prophet intended to represent the victory which he was about to promise the king of Israel against the Syrians."—Peloubet.

V. 16. Put thine hand upon the bow. Try it; bend it; prepare to shoot with it. He was the one that was to defeat the Syrians. Elisha laid his hands upon the king's hands. "To signify that it was divine power operating through the king, which was to be the real cause of his success."—Todd.

V. 17. Open the window eastward. Looking to ward Syria of Damascus, the scene of Joash's victories. Shoot. A declaration of war. See Note on v. 15. The Lord's arrow of victory. Explaining the meaning of the symbol. Aphek. This was a town six miles east of the Sea of Galilee, on the road to Damascus, and had been taken by the Syrians from Israel, but was to be the place of victory.

V. 18. Take the arrows. Those that were left, after the shooting from the window. Smite upon the ground. Smote them into the ground. He smote thrice, and stayed. Instead of shooting until Elisha told him to stop, or until he had shot away all his arrows, he shot three times and stopped.

V. 19. The man of God was wroth with him. "He was indignant that when such blessings were offered, when such deliverance for his native land was almost thrust upon him, such a noble and splendid career was opened before him, the young king should be so weak, so blind, so wicked, as to throw away his opportunity."—Peloubet. Thou shouldst have smitten five or six times. You should have shot more than three times; you should have been more earnest, and kept shooting until told to stop. He should, by showing this lack of zeal, gain only three victories, whereby if he had shot five or

six times, he should have utterly consumed the Syrians.

V. 20. Elisha died. His father or master, Elijah, did not die, but was translated, while Elisha sickened and died, and was buried. The bands of the Moabites. Descendants of Moab. Invaded the land. Not in force, but by marauding parties, for plunder.

V. 21. As the Israelites were carrying the corpse of a man for burial, they saw a marauding band of men, and through fear, they cast the man into the sepulchre of Elisha. The sepulchres of those times were cells cut in the side of a rock, and happening to be near Elisha's sepulchre, they hurriedly cast the corpse into it. As soon as the man touched the bones of Elisha, he revived. Coffins were not used, but the bodies were wrapped in winding sheets. This miracle was to show that "even in the grave testimony was borne to his [Elisha's] character as a prophet and servant of God, and in a manner which corresponds exactly to the form of activity of this prophet, who was a preserver, saviour, and life-giver."—Lange.

V. 22. Hazael... oppressed Israel. Mention is made in this verse to what had been all the days previous to Joash's reign.

V. 23. The Lord was gracious unto them, etc. The Israelites were God's chosen people; his promises were made to them. Although they forgot God at times, yet he continually called after them, and strove with them to bring them back to him. He was long-suffering.

V. 24. Hazael... died. The beginning of the deliverance of Israel. Benhadad, his son, reigned. Benhadad III. He was not so cruel a man as his father.

V. 25. Jehoash, or Joash, took again the cities taken from Israel by Hazael, king of Syria, and, in fulfillment of the promise of Elisha, beat the Syrians three times, and no more.

PRACTICAL THOUGHTS.

- 1. We should avoid doing anything that God cannot sanction and smile upon. v. 16. 2. Our blessings are limited by our want of faith and zeal. v. 18, 19. 3. We must not weary in well-doing, but continue to work for God and his cause as long as life lasts. v. 18, 25. 4. Our influence does not die with us. v. 21.

J. M. M.

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At the residence of Foster M. Dealing, Adams Centre, N. Y., Oct. 15, 1885, by Rev. A. B. Prentice, CHARLES H. LINDSEY and K. GRACE DEALING; also, BERT D. GREEN and ERTIE MAY WRIGHT, all of Adams Centre.

At the home of the bride's parents, Lost Creek, W. Va., Oct. 1, 1885, by Rev. L. R. Swinney, Mr. W. F. RANDOLPH and Miss LENA V., oldest daughter of Mr. Levi B. Davis.

At the home of the bride's father, Lost Creek, W. Va., Oct. 2, 1885, by Rev. L. R. Swinney, Mr. EDWARD D. COTTRELL and Miss MARY E., old daughter of Deacon Levi Bond.

Near Good Hope, W. Va., Oct. 8, 1885, by Rev. L. R. Swinney, Mr. CALVIN COTTRELL, of Lost Creek, and Miss COBA A. WHITE, of Good Hope.

At the residence of the bride's parents, on Alembank Run, Sept. 28, 1885, by Rev. S. D. Davis, Mr. ADOLPHUS A. DAVIS and Miss MARTHA C. DAVIS, both of Doddridge county, W. Va.

At the residence of the bride's parents, on Cove Creek, Oct. 4, 1885, by Rev. S. D. Davis, Mr. ANDREW J. LAURE and Miss EMILY SPURGEON, both of Doddridge county, W. Va.

DIED.

In Friendship, N. Y., Sept. 26, 1885, JULIA CLARINDA, wife of Joseph Hamilton, in the 59th year of her age. A humble Christian, a faithful and devoted wife, a fond and indulgent mother, and a kind and loving sister, she has left behind her a memory fragrant with pleasant words and gentle deeds, which will be cherished in the hearts of her many friends while life lasts. Her funeral was held in the Seventh-day Baptist church in Portville, and her remains were laid to rest among her kindred in that place. Her funeral sermon was preached by W. J. Haight, from the words, "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." The theme of the discourse was "The triumph of the spiritual over the material." The large congregation which had assembled to pay the last tribute of respect seemed to catch the inspiration of the text, and as the choir sang the beautiful words "Over that Jasper Sea," all could but feel that it is "better to go to the house of mourning than the house of feasting." L. M. M.

In Wellsville, N. Y., Oct. 11, 1885, WILLIAM A. SHERWOOD, aged 62 years. He is spoken of as having been an excellent man. He has left a wife and nine children. J. K.

In Brookfield, N. Y., Sept. 23, 1885, Mrs. LUCY A. LANGWORTHY, aged nearly 77 years. She was the daughter of Rev. Thomas and Lucy Dye, of this town. Her husband, Nathan Langworthy, died in 1868. Six children survive her. She was kindly cared for during her sickness, by her two daughters, they receiving occasional assistance from the other members of the family. She was a firm believer in the gospel of Christ, and was one of the living members of the Second Seventh-day Baptist Church of Brookfield. Our loss is her gain. She was abundant in good works, full of faith and the Holy Ghost. "Rest, weary heart." J. M. T.

In the town of Hounsfield, N. Y., Oct. 6, 1885, Mrs. ROSALINA SPICKES, aged 78 years. The deceased was formerly a member of the Hounsfield Seventh-day Baptist Church, and died in the hope of a blessed eternal future through faith in Christ. A. B. P.

In Richland Township, Pratt Co., Kan., LOREN A. infant son of James K. and Susie K. Crandall, aged 2 months and 6 days. "Safe in the arms of Jesus."

At Quiet Dell, W. Va., Sept. 10, 1885, Mrs. SARAH W. SULLIVAN, aged 68 years, 6 months, and 13 days. In her early years she attended the earnest preaching of the pioneer Methodists in the log cabins, and there laid the foundation of moral principle, and Christ-like sacrifice, which she afterwards aimed to impress upon her children. Amid her large family she labored and sacrificed as only a mother can, for the good of those whom God had given her; and when her husband died, her life seemed more than ever a sacrifice for her children. But love delights in sacrifice, and the mother's joy seems complete when, two years ago, her son, A. W. Sullivan, returned from Alfred, and her children gathered around her as in former years. Her last days were days of suffering, but she gave assurance of her faith in Christ, and quietly passed into the better life. L. R. S.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending October 17th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 31,614 packages; exports, 7,680 packages. Exports from 1st May to 1st October this year, were 104,421 packages of 100 pounds each, valued at, say \$1,600,000. For the corresponding period of last year, there were exported 119,000 packages, of 100 pounds each, of an estimated value of, say \$1,900,000. The market this week has been active for receipts of finest last week's creamery make, but without change on any early made stock which continues dull and unsaleable unless at a low range of prices, say 15@18c. for good, early, well made butter. New York State half-firkin tubs, season's make, firsts, were offered on 'Change at 17c. Welch tubs, firsts, had 18c. bid. Western factory firsts were offered at 12c., and had 10c. bid. We quote:

Table with columns: Fancy, Pns., Family. Creamery make... 20@23 12@17. New State dairy fresh... 21@23 18@20. Summer firkins... 19@20 16@18 12@5.

CHEESE.—Receipts for the week, 53,119 boxes; exports, 19,862 boxes. Exports from 1st May to 1st October this year, were 1,233,500 boxes of 50 pounds each, at an estimated value of, say, about \$5,000,000, as against for the same period of last year, 1,561,700 boxes at an estimated value of, say about \$7,500,000. The cable this week closes at 50s., and the market here has advanced on fancy Septembers 1c. At the higher prices the market is dull and hesitant, and considerable stock is carried over unsold. We quote:

Table with columns: Fancy, Pns., Family. Factory, full cream... 10@10 9@9 7@8. Skimmed... 8@8 5@6 1@4.

Eggs.—Receipts for the week, 15,610 barrels. All fresh laid eggs are wanted at full prices. A very large proportion of the receipts were long held fresh eggs, with good sprinkling of limed. On 'Change there were sales of 10 barrels Indiana firsts at 22c.; 22c. was bid for Red B., and limed eggs were offered at 18c., with 16c. bid. We quote:

Table with columns: Southern and Western, fresh laid, per doz. 23. Ice-house stock... 17. Lined eggs... 17@17.

GREEN APPLES.—Exports continue free, and prices are firm and better for all prime stock. We quote: Western New York, mixed lots... \$1 50@1 75. King, per bbl... 1 75@2 25. Common grades... nominal.

DRESSED POULTRY.—There was large supply and good demand. We quote: Chickens, per lb... 10@12. Poultry... 9@11. Turkeys... 10@14. Ducks... 10@13.

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The September number of the American Anti-quearian and Oriental Journal comes to our table a little late, but replete with interest. "Pre historic cities of Central America," "The Origin of the Utes," "Ancient Canals on the Southwest Coast of Florida," "The Dogs of Æsculapius," form some of the leading topics of the number. The correspondence, Editorials, Literary Notes, and Book Reviews combine with the regular articles to make a valuable number. Bi-monthly, \$4 per year. F. H. Revell, 150 Madison St., Chicago.

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SUPREME COURT.—COUNTY OF ALLEGANY. Joseph C. Eaton against Elisha B. Green, Selma Green, Barton W. Millard, Eunice Millard, Phoebe M. Stebbins, Phoebe M. Stebbins as administratrix, etc., of E. A. Green, Susie Crandall, Ass. C. Burdick and Wm. Thompson. To the above-named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plainiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or

answer, judgment will be taken against you by default for the relief demanded in the complaint. Trial desired in the County of Allegany. Dated the 11th day of September, 1885. D. A. STEBBINS, Plaintiff's Attorney, Allegany county, N. Y. Office and post office address, Almond, Allegany county, N. Y. To the above named defendants Barton W. Millard, Eunice Millard and Susie Crandall, take notice that the foregoing summons is served upon you by publication pursuant to an order of Hon. Clarence A. Farnum, Allegany county Judge, dated the 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 Co.



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LOYALTY TO TRUTH BY B. F. ROGERS.

A Sermon preached before the Seventh-day Baptist General Conference at Alfred Centre, N. Y., 1885.

TEXT.—"Let God be true, but every man a liar." The Apostle Paul had a favor of introducing into his discourses moral truths, short pithy quotations, fetching his hearers face to face with new truths made new by vividness of presentation, his sentences seem a little pointedness of application. In times, his sentences seem a little with meanings other than those on the surface, speaking, as Paul said, "Brother Paul says some things understood," often requiring some of intellectual and spiritual power one can grasp them in their fullness. But to aid in this underground has sunk a large number of shallow which light from above streams the hidden is revealed, the shrouded concrete, the difficult hard things to be understood to the comprehension. The light are in the form of incisive, sententious utterances, which attention, rivet the gaze, and flood of discussion with superhuman No man need wander long in intricate sentences, or linger in light of truth, if he be willing to attend helps that his style affords. If before the hearer there lies the yawning gulf of is cautioned, yea forbidden to placards of warning as this: "make void the law through faith; yea we establish the law; man become lost in the abyss of lawlessness, with such an ark to reach as this, who is to blame? the Apostle Paul. So, here, in with which we are dealing, if the lines of God's truth obliterate men are unfaithful to it, let them undeceived by this thrilling revelation get up over their pathway: More than a simple interrogation, a clamor of surprise, that an moment harbor such a thought, if some did not believe, shall make the faith of God without forbid; yea let God be true, but a liar." No statue of liberty torch so high or luminous, down the narrows, and across over the city, as God has here set in the Scriptures, and through the narrows of man's defilement bay of his unfaithfulness, and of his known vices. While it that the Apostle had before him utterance of this language, which might be stated in these words: "That since God's had rejected the Messiah as and future ground of safety truth God had already revealed them and their destiny, does his declared purposes, in the not all be accomplished? But, rather, his truthfulness the medium of their unbelief; at last, find a method itself. The truth must stand men are false. Their presence the Messiah shall be instrumental of the Gentiles, which shall be equally effective in the action. This as a matter of will and be the final outcome. Fair exegesis may require a this, but at the same time the passage and its connection fatally strained if to them wider scope of application. I of God, as mentioned in the entire Old Testament referred to, as I suppose them Apostle must have had in revelation of God; and what where revealed therein was to be accomplished, whatever man