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# The Sabbath

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### The Sabbath Recorder

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

> For the SABBATH RECORDER, OUR LIFE.

BY MRS. SARAH D. EOCWELL.

A wreath of thin blue smoke Dissolving softly into viewless air-Such is the life we bear.

A tender, fragile flower. Bending and torn before the wind's rude strife— Such is our mortal life.

A waving blade of grass, Bruised by the storm and withering in the sun-Such is the life we run.

The shadow of a cloud. Fleeting away before 'tis clearly seen-Such is our life, I ween.

But hid with Christ, in God, There is a life, enduring as his throne-Let this life be mine own.

> CHINESE VIEW OF DEATH And Ceremonies Connected Therewith.

By Rev. D. H. Davis, of China, and read at a pub lic session of the Albion (Wis.) Mission Band.

[Concluded from last week.] The coffin after being sealed remains in the house a greater or less length of time In case of high officials the time is usually seven weeks, or forty-nine days, during all this time, upon every seventh day, are performed special ceremonies, in which various offerings are made to the departed. There may an occasion occur when the body of the deceased is kept in the house for many years, as in the case of a wife dying before her husband; she is kept until he dies, and then they are taken to the grave together. It is not thus in case of the prior death of the husband. When the time has arrived for the burial, food is prepared and set before the deceased, whose spirit is urged to partake, and at the same time informed of the intended interment of the body. The spirit is solicited to accompany the corpse to the grave. The funeral procession is usually headed by several persons bearing lanterns, which are occasionally lighted, even in the day time, next perhaps will be several persons bearing bundles of paper money, which they scatter along the road, now and then at a turn in the path, or a crossing of a bridge, a pile of this money is burned; all this is done to purchase the right of way for the following spirit of the dead; by appeasing the evil spirit. Frequently will be seen long torches which appear like a large rope composed of braided strands of bamboo wood. This is to shed light on the pathway of the approaching spirit. Then there i also in the advance portion of the cortege a number of persons with gongs, piped instruments and cymbals; as they advance the gongs are constanty beaten and the musicians discourse a very sonorous kind of music, which is supposed to charm the spirit on its way. Now will be seen the general procession bearing various ensigns and offerings. Then follow the priests whose services have been secured for the occasion. It is not uncommon to see both Taouist and Buddhist priest officiating at the same occasion. Next come the relatives, the males in front and the females behind the corpse. All are dressed in mourning. The striking feature is the wearing of the soul cloth, or white turbans and sashes. The oldest and nearest male relative is often seen dressed in sackcloth, and supported on either side by an assistant, indicative of the great weight of his grief. He is seen frequently prostrating himself in the way, as now and then the procession halts to rest. The ancestral tablets and the tablet of the deceased are also borne, either in sedan chairs, or in the hand of some servant, in advance of the coffin. Following the relatives are those (I have never seen any other than women) who have volunteered their services as mourners for the occasion. These are veiled with the white soul cloth. They continue a strain of wild lamentations as they are borne along in their chairs through the streets and road leading to the grave. The coffin is suspended and carried on the shoulders of men by

great show. And indeed some of the fune- on our way toward Woosung. rals are very expensive, costing thousands of dollars. The coffins are very thick and heavy, being made from planks of small trees; the various pieces are fitted and fastened together by doweling them, the outer surface is hewn and planed smooth, colored coffins in readiness many years before their graves are of various construction. The poor can scarcely be said to have a grave; those that are left with nothing save ty to our eyes. some rice straw bound about the outside to protect it from the bleaching rains buildings made especially for putting away the dead. These buildings are called Way Quas, and they provide for the dead of a certain guild or the people of some distant province or town. There are many of these buildings in Shanghai, and thousands of dead are resting in them where they remain until a convenient time to remove them to their native place. I have seen only one instance of cremation, and this was the body of a priest. His body was burned in the funeral pile, and the ashes deposited within a stone tower built for the purpose, located in view from our dwelling. I was informed that only those priests that were regarded especially holy had this honor conferred upon them. I have not learned what the special advantage of cremation may be considered to be. Infants and small children are supposed to be not worth a burial in the ordinary way, and for these are erected what are called baby towers, into which they are thrown through an opening in the walls. There are many other strange customs con nected with the way in which the Chinese dispose of their dead and the beliefs they entertain regarding their future existence. Time will not allow us to continue the subject.

Let us pray that the light of the gospel of Christ may illumine these dark minds and thus dispel the horror of death and the gloom of the grave, and lead them to look beyond this life with a hope of a glorious immortality with the saints on high.

A TRIP TO PEKING AND THE GREAT WALL,

BY MRS. LIZZIE NELSON FRYER.

On BOARD STEAM SHIP HAEAN. CHEFOO HARBOR, Oct. 5, 1885.

It is scarcely a fortnight since the subject of taking a trip to the north of China was first mentioned to my husband, and it has not yet been a week since it was decided that I should accompany him in his journey thitherward. He comes because the great Viceroy, Li-hung-chang, and some other high officials, have requested his presence north, where they may consult with him ing and enlightening of China. One reason of our hope lies in the fact that this call comes from the Chinese themselves without

any foreign suggestions whatever. Our preparations for the journey were hurried. We arranged for the two children to remain at Mrs. Lambuth's school in the settlement at Shanghai, locked up our house, leaving all our servants but one on the premises to watch and take care of things. We reached the steamer by coming down the river in a little steam launch, thus saving the jolting of jin-rickshas for ourselves and barrows for our luggage which we must otherwise have had as our home is more. means of bamboo poles and ropes, or it is placed than a mile distant from the carriage road in a catafalque and borne in the same way, only this requires a greater number of men. Some of these catafalqua are exceedinly fine, being elaborately ornamented and decorated

Thus far our passage has been delightfully smooth and, for the first time in my life, I have enjoyed being on the sea. There is but one foreign passenger on board besides ourselves-a young missionary who is on his way out from America to the north of China. and varnished; some are carved on the ends | He is fresh from Oberlin College, and is sent and figured with gold leaf. It is quite a out by the American Board. At daylight common custom for individuals to have their this morning we found that we were anchored in this port for a few hours, and death. There are also companies formed have improved the time by going on shore into which a member pays an annual fee, so and making a pleasant call on our friends, as to insure a coffin at his death. The Dr. and Mrs. Yates, who gave us a warm welcome to their new and beautiful summer home situated on the top of the promonthe coffins, or mere boxes, are put into the tory. From their house we had a magnifipotters field with scarcely any covering. | cent view of this lovely harbor with all its But the graves of the better classes are often shipping, of the native city below, at the well made. They are usually made of brick | back, and the hills beyond. Chefoo lies in work, and then the earth is piled up about an ampitheater of hills with its high promthis until a high mound is formed. Then ontory jutting out into the sea in front. there is a stile of brick work much in shape It was here we came more than three years of the coffin and above the ground being ago for our honeymoon trip, so it may be roofed with tiling; and again there are that the place has more than a natural beau-

Chefoo is about 500 miles north of Shanghai, and is the favorite summer resort for and the burning sun. Then there are large foreigners from all parts of China, and affords better facilities for sea-bathing than any other port in the empire. Oh, the clear, beautiful, calm sea that lies spread out before us! Oh, this azure sea with the depths of the sky reflected in it, and not a ripple on its surface!

There are three of the "China mer chant's" ships in the harbor, and our Haean is largest of all. Their flag is a red ground with a round yellow spot in the center. Such a feast of fruits as we had this morn ing! apples, grapes, peaches and pears, and all the best of their kind. This part of China is noted for its fruits, and our breakfast on shore gave us a good foretaste of them. We stayed until nine o'clock, and then Dr. Yates came with us down the steep, rocky bank to where we took the boat to come back to our ship. On the way he called our attention to a large boulder split in half with one part facing the sea, and the apex of the other part resting on a high rock overhanging the cliff. He said hundreds of Chinese came there every month to see this wonderful rock, and to read the four large characters that are engraven on the part that lies with its broken surface perpendicular to the sea. The natives say that the great god of a temple not far distant once spoke and this boulder was split, and these characters appeared there of themselves. They also say this fact is mentioned in books three thousand years old. The characters mean "Behold the wonders of Creation." Mr. Fryer says, however, that they cannot be anything like so old, as they do not belong to the most ancient style of

Chinese characters. When we reached the ship we found some friends had called in our absence, and left an invitation for us to visit them on our return. It is now eleven o'clock, our anchor has been drawn up, and we are again on our journey.

On the Steamer, near Taku, Oct. 6th. Early this morning we found ourselves anchored near the famous sand-bar before the entrance to the Pelho river, and not far from the Taku Ports. All the forenoon we business. Many were coming in from the were at rest there, with the strong wind about enlarging and extending the transla- blowing the yellow, muddy waters of the tion work. In this movement we hope we gulf of Pechili into foam and high waves see a new stride in the means for the uplift- about us. The calm. clear blue waters of vesterday had transformed themselves into these muddy ones during our slumbers.

to add several thicknesses to our clothing before we could walk the deck comfortably. We lost little time, however, in extra preparations, but were out nearly all the forenoon watching the ships anchored around us, awaiting, like ourselves, the rising of the tide that would carry them over the bar. Just after tiffin we passed over, and soon came to the famous Taku Forts, that command the entrance to the river, and which. though nearly 200 miles distant, form one of the main defenses to the great city of Peking. These forts are strongly fortified with forleading into Shanghai. It was nine o'clock eign guns, and it would doubtless be no at night when we came on board, and the easy task for any nation to take them now. men were not expecting us, but arrange- They are memorable in history, on account a loose gravelly loam of a dark brown color,

loss, by the combined forces of the English this season, is full of dust, and doubtless and French troops under command of Sir this first day's experience has scarcely taught James Hope. They were held for two or me the a b c of its discomforts. At Tienmore years until after Tientsin and Peking tsin people said that we would learn to smell. were opened to the commerce of the world.

distance along the right bank of the river, and is built, as far as I can see, entirely of mud houses, roofs and all. These dwellings are small and low, but many of them have a warm, comfortable look about them. They come close down to the river's edge, where hundreds of men, women and chil-lown. Several have been filled with students dren are out to see us as we pass along, just returning from the recent triennial ex-These people look far better than one would suppose, considering the country is for many mile or more this morning, and to-night. miles a vast, flat mud plain.

Since leaving Taku we have passed the native salt works, said to be the most extensive in China. The wind mills used there made the sight an interesting one to us. A little farther on, the country was covered with tall, green reeds which are used for fuel in winter. They seem to be the same kind that are grown upon and around the grave mounds about Shanghai, and also in many places along the banks of the Suez Canal, and are doubtless the same variety of "flags" as those in which the little child Moses was hidden in the long, long ago. As we proceed we are coming to green trees and pretty gardens and fields, but the houses are still made of mud.

The river is narrow and winding, but it is full of junks and boats, and it seems marvelous that we do not come in contact with some of them. Our captain says they are anxious to be run down by the large steamers. and so claim heavy damages of the steamship companies, as they have been successful in several cases of late. Who can measure John Chinaman's subtle mind?

ON THE PEIHO RIVER.

A day's journey beyond Tientsin, Oct. 9th. ? Here we are about 25 miles from Tientsin. on our journey to Peking. We had a pleasant stay of two days in Tientsin with Mr. Lees' family, during which time Mr. Fryer made an official visit to the Tastai (governor of the city) and found that some time must elapse before the Chinese officials can devote any time to the subject for which we came, so we decided to set out at once, during the interval of waiting, for the capital city. Mr. Lees' people are old friends of my husband. They belong to the London Mission, and have a large work. One day went with some of the ladies to a native female prayer-meeting, where several of the women took an active part, and seemed deeply in earnest. I could understand but little of what they said, as the language is so different from that spoken in Shanghai. We came down to this funny, flat-bottomed

boat last evening, in order to get an early start this morning. In this we were successful, as our boat was making her way along the outskirts of the city soon after daybreak, and before our servants had be gun to lav our breakfast we were passing the first bridge of boats, and we both sat on the kang, watching from our tiny window how that busy bridge could cease its traffic long enough to allow us to pass through. It was early, but scores of men and boys were crossing to and fro over the bridge as we came up, all intent and earnest with their country with their loads of vegetables or fruit, each person generally carrying large baskets suspended from either end of the bamboo pole that crossed his shoulders at right angles. Some had baskets of fowls. while now and then was one seen driving a The morning was cold, so we were obliged cow or pig across, and carefully stepping from boat to boat as he followed on behind Just at the last a drove of horses walked over, then our men poled us close up to one of the boats forming the bridge, threw a small string of cash to the keeper who stood on one of them, and suddenly, as if by magic, the bridge, with all its busy traffic, was broken, and we passed through the open place, soon leaving the reconstructed bridge in the rear.

To-day we have seen hundreds of boats on this river, and all have been flat-bottomed and those that form the bridges are flat on the top also. All day we have been passing through a great alluvial plain. The soil is with costly coverings. These are used only ments were soon made for our accommoda- of several naval engagements that have and the least breeze sets it flying, so that run up and down. by persons of high position. The procestion, and on awaking the next morning we taken place here. In 1860, they were taken, even here on the water everything is covered

sions are frequently very long and present a found ourselves moving out from the harbor after being severely repulsed with great with dust. We were told that Peking, at breathe and eat dust before our return. At The village of Taku extends for some this moment my eyes are suffering from its

> I have spent much time to-day watching other boats and the people, and things that they carry. Some have had cotton bales piled high upon them, but for the most part they have been house-boats like our aminations held at Peking. We walked a when our boat-men stopped to take us on. they said we had walked ten li, or over three miles. Just at this season, the country is not very interesting, as most of the crops have been gathered. Here and there is field of cotton still unpicked, and another of indian corn, or of koa-liang, a species of sorghum, from which the Chinese spirituous liquor is made. In many places the men and boys were pulling the stalks and roots of the maize, or cane, shaking the dust from the roots and piling them in bundles to be taken to their homes for fuel. The Chinese seem to waste nothing, and many of our farmers at home could learn valuable lessons of economy from them.

Almost without exception, the inhabitants here live in hamlets or villages, and must often walk long distances to the fields which they cultivate. The houses are covered with mud both on the roofs and sides, and appear of the same color as the country round about. I notice there is no turf even in the uncultivated parts. Here and there are groves of bright green trees; these have mostly been planted around villages or burial grounds, and greatly relieve the monotony of the landscape. The grave mounds are not scattered promiscuously all over the country as in the south, but are usually in places by themselves. Now and then we see patches of green cabbage or radishes, but gardening does not seem so successful as farther south.

The cart road and the telegraph line to Peking extend along the river on our left. cutting off, of course, the numerous bends that we are continually winding around. The telegraphic communication with Peking has. I think, been established about three vears. Whenever we have come in sight of its wires to day, it has seemed to link us with the outer world, and to cheer us with the thought that Christian civilization is surely making its way into this great superstitious empire.

The Peiho river is not as wide as the Whangpo at Shanghai, and is navigable for steamers only as far as Tientsin. Its waters are of a brown, muddy color, and its windings are sudden and numerous. Our boatmen tell us there are ninety-nine bends between Tientsin and Toong-chow, where we are to leave our boat and continue our journey overland. This river, narrow as it s, affords, however, a great means of communication with the north, and is one of the most important in all China. The current is rapid, and, with contrary winds, traveling is slow. On the return the journey is much more quickly made.

Our boat is a good one for the kind, and very comfortable when we close our eyes to the dirt and can manage to keep ourselves free from the bites of cockroaches, and the companionship of other smart insectivora. for any considerable time. It is divided into several compartments: first, the little deck upon which we step on entering it, and under which our five boatmen stow their cooking utensils, and sleep at night; then we descend two high steps into our little dining room. This is furnished with a small, square table (at which I am writing), a long seat that we call our sofa, and two benches, all of which are black with age and dirt. The floor is of the same color, but smooth and tight. Next comes our bedroom, consisting of a platform over two feet higher than the floor, and is large enough to spread our mattresses upon. This is called a kang. Beyond this is the servant's little room, and farther on his place for cooking our food. The roof is of matting, and the partitions between the rooms are carved and painted black and gold, with tablets of Chinese motioes at regular intervals. The windows are of delicate glass with a framing of red paper over the latice work around them, there being only a tiny pane of glass in each window. At night they are covered with boards on the outside. and give us a feeling of safety. Our beat is about 40 feet long, and carries a large sail which the men hoist whenever the wind is favorable, otherwise we move against the current by being either towed or poled: that is, the men put their long bamboo poles in the water on each side the boat, and then run the whole length of it before taking them up. There is a platform something more than a foot in width on each side of our little house, and it is upon this that they

[To be continued.]

### **M**issions.

"Go ye into all the world; and preach the gospel

OUR readers will be interested in the article by Miss Adele M. Fielde, on Medical sion. Missionary Ladies in China, which is clipped from an exchange. It will be seen that our own medical mission receives favorable mention. The Dr. Mary M. Niles, spoken of as having charge of the Woman's Department in the hospital of the Northern Presbyterian Board, in Canton, is a daughter of Rev. Dr. W. A. Niles, of Hornellsville, N. Y.

THE SEVENTH-DAY BAPTIST MISSIONARY SO-

NUMBER I.

Prominent brethren had come to feel that new measures must be adopted for the cultivation of the missionary spirit and the promotion of missionary work among our people; and, Sept. 4, 1843, at Berlin, N. Y., members of the General Conference met for the consideration of a new missionary organization that had been recommended at the Conference of 1842.

After a statement of the object of the meeting by Thos. B. Brown, Chairman, and the reading of reports from the churches upon the subject, it was decided to organize a society to be known as the Seventh-day Baptist Missionary Association. A constitution was adopted declaring the object of the society to be the dissemination of the gospel in America; and the following brethren became members by paying five dollars or more: Daniel Lewis, Azor Estee, T. B. Brown, T. B. Stillman, Alfred Stillman, F. W. Stillman, T. S. Greenman, Clark Greenman, George Greenman, T. M. Clarke, William Potter, Lucius Crandall and Daniel Babcock, Jr. The Piscataway, Plainfield and Berlin Churches became auxiliaries by the German Seventh-day Baptists in Penncontributing to the funds of the new organi- sylvania. By the circulation of tracts, zation.

The following officers were chosen: President, Thos. B. Brown; Vice Presidents, Azor Estee, Clark Greenman, T. B. Still- In passing from town to town he called upon Corresponding Secretary, Lucius Crandall, Newport, R. I.; Treasurer, Daniel Babcock, Jr.; Directors, William Potter, F. W. Stillman, Randolph Dunham, John Whitford, David Dunn.

T. B. Brown was appointed to preach a missionary discourse at the next annual

In 1844, at Verona, N. Y., the most important changes made in the list of officers was the appointment of Samuel Davison as Corresponding Secretary, and Abram D. Titsworth as Treasurer.

Nathan V. Hull was chosen to preach the introductory sermon in 1845.

mission of the Christian church, the constitution, after considerable discussion, was unanimously amended so as to declare the object of the society to be the dissemination of the gospel in America and other parts of the world.

Five missionaries had been employed during the year: one in Newport, R. I., and adjacent places; one in New York and Pennsylvania; one in Virginia and adjacent parts of Ohio and Pennsylvania; and one in Illinois and Wisconsin. Their labors had been blessed to the adding of new members to the churches, and the awakening of attention to the subject of the Sabbath "unprecedented in the history of the Sabbath cause in this country."

The Executive Board exhorted the churches to cultivate an earnest spirit of prayer and enlarged liberality, in order that the new Board might send out a large number of laborers into the whitening fields.

Attention was called to the moral condition and needs of a vast number of observers of the Sabbath in Eastern Africa; and it was deemed important that the Board seek to ascertain what opportunities there were for establishing a mission among them.

The Treasurer reported receipts amounting \$879 62, and expenditures of \$549 18. Nearly or quite all the balance was needed to pay what was due the missionaries.

The third anniversary was held in Plainfield, N. J., May 14, 1845. The meeting hours after her arrival, and has since had was not largely attended, but was one of great interest and unanimity. In the absence of N. V. Hull, the opening sermon was preached by Solomon Carpenter, of Shiloh, N. J., from Matt. 28: 19-20.

Resolutions were presented and discussed setting forth great principles, as true and important now as then: The spirit of missionary

do our part to extend the ministry of reconcilation towards the recovery of a lost world; a system of theology in harmony with the true doctrine of the Sabbath is the one, above all others, calculated to bless mankind, and increased effort ought to be made for its diffu-

We would call special attention to the deep and far-reaching meaning of these last words-words of power. A system of theology, a systematic doctrine of God, is needed. A theological system is needed that includes Sabbath truth. This is best calculated to bring blessings to mankind. We ought, therefore, to increase our efforts to spread such a systematic knowledge of God and his Word. This third resolution was offered by Thos. B. Brown and seconded by Solomon Carpenter.

During the eight months covered by the report, four missionaries had labored in the states of Rhode Island, New York, New Jersey, Pennsylvania and Virginia. Besides these, the Central Association had had three missionaries under appointment, and the churches in Ohio and Indiana one.

Richard C. Bond had labored in Virginia (now West Virginia). As the results of continued efforts, hoping against hope, the fire burned, upwards of thirty were baptized, and a number embraced the Sabbath.

Lucius Crandall reported from Newport, R. I., that several had recently turned to the Sabbath, a few united with the church by letter, six had been baptized, and the prospects were quite encouraging.

Thomas E. Babcock labored in Persia, Cattaraugus Co., N. Y., and a few weeks in Hayfield, Pa., distributing tracts, preaching upon the claims of the Bible Sabbath, and caring for souls. He reported two converts to the Sabbath and four baptisms.

Azor Estee made a missionary tour through parts of New York, New Jersey, Pennsylvania and Maryland, the longest and most interesting portion of his labors being among preaching and personal conversation, he sought the promotion of Sabbath truth, and, in nearly every instance, was well received. ing with them and furnishing them with our

He was cordially received by the German Seventh-day Baptists; and the Board expressed the hope that a permanent union of denominational interests might take place.

Reference was made in the report to missionary work by the Central Association, and the organization of a church at Richland, N. Y., the members being mostly recent converts to the Sabbath, among them a worthy Baptist minister.

With enlarged and correct views of the appeal to the churches. "Let there be but a willing mind, and we believe that we are able, as a people, to do ten times what we are now doing to advance this blessed cause." O, brethren, would it not be glorious if we should do ten times what we are now doing for the advancement of our Redeemer's king-

> The Treasurer reported receipts of \$515 89. and expenditures of \$382 46.

A special meeting of the Board was held May 18th, when it was unanimously resolved to open a subscription for the purpose of establishing a foreign mission, and to look for one or more laborers. The sum of \$120 was at once subscribed by those present. It was also resolved to prepare an address to the opportunities for communicating interesting information to all the denomination.

Thus earnestly did the brethren, forty years ago, bring their hands and hearts to anatomy, and in their surgical performances the work of the Lord.

MEDICAL MISSIONARY LADIES IN CHINA.

ADELE M. FIELDE.

Away up near the Great Wall at Kalgan, five days' journey by mule-litter from Peand many Russian tea-traders as foreign res- can touch. idents among 20,000 Mongols and Chinese. There, Dr. Virginia C. Murdock has been working since 1881. She had patients two practice among all classes in the city, and from villages as far as 200 miles away. Two ceived from her patients.

miles from Peking, Dr. Mariana Holbrook, appeal to all our friends to do their utmost, also of the Congregational Society, has, since | during these closing weeks of our financial 1882, been treating about 2,000 cases a year. | year, to averta large deficiency.

1878. This is an out-growth of the first | us," will surely be disloyalty to Christ. hospital opened for Chinese women, by that | Six new missionary brethren are waiting pioneer physician, Dr. Lucinda Combs, who for funds to send them out. began her work in Peking in 1873. Dr. Howard, the successor of Dr. Combs, was Africa, from circumference to center, is longcalled to Tientsin to attend Lady Li, the ing for the light. India, as never before, her stay permanent. The opening for medi- vest just at hand. cal work was even more than ordinarily prom-America, a Baltimore lady gave \$5,000 toward erecting the hospital. In 1881, the buildings were dedicated. In 1885, some The Master's words are—"If ye love me, 5,000 prescriptions were issued to patients

in all grades of society. A lady, having charge of the evangelistic work among women, accompanies the physican, and gives religious instruction to many who would be otherwise inaccessible.

Baptist Mission arrived in China. She is to live in the interior of the Shantung Province, 240 miles from Chefoo, and is to have the care of the women's department in a hospital where her husband has charge of the men's department. Dr. Watson is the only English medical lady in China, all the dozen other medical ladies being American.

In Chinkiang, on the Yangtsze River, Dr. Lucy H. Hoag of the Methodist mission opened a dispensary in 1884. She treated over two thousand patients during the first year.

At Soochow, Dr. Mildred M. Philips of the Southern Methodist Society is beginning | mainly the results of not a little trying exher work, and is building a hospital with forty six beds and ample accessories.

At Shanghai, there are two hospitals for mission, and is under the care of Dr. Ella F. Swinney, who began her work in 1883. the first year. The other hospital is in the are not independent officers, but deeply deof Dr. E. Reifsnyder, who began her work | wait on him. in 1884. Dr. Reifsnyder's fame has been spread among the Chinese by successful sur- have made up my mind to this 'great sacri-Dr. Ruth McCown has recently arrived in | most gone, and worldliness will have no Shanghai to establish medical work in the power over me." As a matter of fact temp-Southern Baptist mission.

In Foothow, the medical work among 3. Beware of thinking when they get out dist mission, in 1875, by Dr. Trask. It is walk with God. now under the care of Dr. Kate A. Cory, 4. Let them beware of thinking that the who makes recent record of having within body is nothing at all, and not to be cared now under the care of Dr. Kate A. Cory, 130 visits to bedside patients. Medical field is not the place for him. work is also to be done in Foochow by Dr. | 5. Unless in the foreign field they are pre- Theological School at Frankford the students China to the study of the language.

of the Woman's Department in the old and famous hospital of the Northern Presbyterian

In this greatest city of Southern China. medical work has been carried on by men for fifty years. Dr. M. H. Fulton of the same mission has lately gone with her brother to Kwai Peng, in the Kwang Sai province, to do medical work at a frontier station.

There is dire need and limitless opportunity for the work of medical missionary ladies in China. Doubtless the ideal scheme is The report closes with earnest and stirring | that which includes a hospital and itinerat- | dinary study a man can do most useful work words respecting the importance of work in | ing work, with two correllated departments, | in putting the main facts of the gospel bethe "Western states and territories," and of one for men under the charge of a man, and fore the people. one for women under the charge of a womman. This plan among the people holding get used to it. Donkey, mule, horse, sedan, such notions of propriety as do the Chinese wheelbarrow and boat, are all used. As rewould probably secure the highest success in gards food, take away beef and butter, and a medical enterprise. Physicians of either you have as good plain living as you could sex can treat persons of the opposite sex for get in England. many diseases; but they can treat only those of their own sex for all diseases.

Knowledge of the vernacular is indespen- fer it to English. On the coast stations they sable to the medical missionary, as well as to do not wear it. those engaged in evangelistic work, and it is a 5. The people, at any rate here in North wise to spend one or two years in the study | China, are extremely well disposed, conof the local dialect before beginning medi-stantly asking you to drink tea; in two or cal work among the people. When once three provinces, however, it is not so. the help of a physician is known to be within reach, the demand for it is so constant as to leave no time for study.

Thorough training is especially necessary for this service in pagandom, because the physician is usually isolated from others of his profession and is unable to call a specialchurches upon the subject, and to improve ist, or to secure consultation in difficult

Skill in surgery is of importance, because the native practitioners, who are often learned in the use of herbs, are ignorant of make the most harmful mistakes. Moreover, the good efforts of skillful surgery are so evident that they quickly win confidence and give prestige to the foreign physician. All the insight, the preparation and the appliances which are needful for sterling work in America are requisite here. Having these, the lady medical missionary has a sphere all her own, in which she may relieve king, there is a missionary station of the Con- human suffering that no one else can reach, gregationalists, with four American families and give an uplift to hearts that no one else

SWATOW, China.

eived from her patients.

At Tungchow, on the Peiho River, fifteen | last year, Yet we need an increase of five | unknown toilet appliance in the Island Emthousand pounds. Very earnestly would we | pire.—Heathen Woman's Friend.

children, begun by Dr. Lucretia Howard in loud, unceasing wail, "come over and help

Ohina has thrown open her many gates. wife of the Viceroy, and was urged to make gives unmistakable evidences of golden har-

"Opportunities to the Christian," wrote ising, and, an appeal for help being made in David Livingstone, in almost the last letter

> keep my commandments." "Go ve therefore and teach all nations."

"And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred-fold, and shall In 1885, Dr. A. R. Watson of the English inherit everlasting life."—The Missionary Herald (English).

LETTER FROM CHINA TO INTENDING MISSION

ABRIDGED FROM CHURCH MISSIONARY GLEANER.

PING-YANG-FU, Shansi, Nov. 3, 1885.

We thought we would send some warnings and hints for others who may be thinking of coming out to the foreign field. These are our humble but candid opinions, and are

1. Let Christians wait on the Lord to know his mind and will as to where he would women. One is in the Seventh-day Baptist have them go. It is true the master says, "Go into all the world," but that is "all the world," and may not mean England or France She had nearly six thousand patients during to some, or Asia or Africa to others. We Woman's Union Mission, and is in the charge pendent soldiers. God will guide those who

2. Let them beware of thinking, "Now I gical operations for ovarian tumor, cancer of fice' in going out to the heathen, I shall grow the breast, and other important maladies. in grace very easily, temptations will be altations are far stronger and far more subtle.

women is next in age to that in Peking, a that "learning the language," or later on hospital with accommodations for eighteen even "preaching" is the great thing. The \$1 09. Isn't this a foul stain on our civilipatients having been opened in the Metho- great thing is to maintain a close personal

one month prescribed for 350 dispensary for; while on the other hand, if a man is patients, treated 33 ward patients, and made very particular about his food, the foreign

man; Recording Secretary, W. B. Gillette; more than one hundred ministers, convers- Kate C. Woodhull of the Congregationalist pared to find their-joy and satisfaction in the are working for God with great earnestness. mission, who has devoted her first year in living God, and not in circumstances (neither being discouraged by failure, nor puffed In Canton, Dr. Mary M. Niles has charge up by success), they will not have with them the weapon which is "their strength," namely, "the joy of the Lord."

6. Let them beware of riding one side of truth to death. Take the whole Word. Beware of the devil, who is strong here; and beware of unbalanced truths.

Blessed be God, all dangers are avoided by

abiding in Christ. And, now, let us state a few facts as regards

possibilities of services here. 1. The language is not so hard as often represented. After three or four months' or-

2. Traveling in carts is novel, but you soon

3. Houses are comfortable.

6. Lastly, as regards opportunities, they are simply innumerable. Doors open on all hands. In the street you can always get an attentive congregation. Around here, in adds the following remarkable statement: Shansi, a blessed work is going on. want laborers who know God and believe in the Holy Ghost.—Stanley P. Smith and C. T. Studd, in The Friend of Missions.

THERE are few things just now more fascinating to an observer of the times than the progressive course of Japan. One day we see a statement that English is to be taught in her common schools, and that the teachers of such schools will next year be expected to pass an examination sufficiently helper, and the town was occasionally visited strict to show that they are equal to giving by missionaries of the Church of England. thorough elementary instruction in this language. Soon after, we read of an order to an American publisher for several thousand copies of Webster's spelling-book and school readers. Then we hear of numbers of English books already republished in Japan. Now and then there is an amusing development, a "touch of nature" that "makes death followed death in quick succession. the whole world kin." It is recently re- The terror-stricken people fled to their gods; ported that the foreign fashion of hair- but the one Christian besought them to dressing finds favor with the government come to the true God, who could hear their At the time of going to press the receipts are desired to substitute it for their own wild white horses are included among the of the Society to date are many hundreds of more picturesque style. This has created in asking God to stay the plague; and God expressions of gratitude that she has re- pounds less than the receipts to the same date an active market for hair-pins, a hitherto honored their faith, imperfect though it

portant now as then: The spirit of missionary At Tientsin, near the mouth of the Peiho, To draw back, or recall, when the whole in Iowa amounts to "twenty-five cents, since, the majority remain steadfast, and back of the Methodist mission world lies open to us, as it never did in his which," he writes, "is one-tenth of my gar-indispensable to prosperity; we are bound to has the care of the hospital for women and tory, and when from all parts is heard the den money."

LUTHERAN STATISTICS.

Stall's Lutheran Year Book for 1886 is filled with statistics and other useful infor-

On page 8 he says: "The Lutheran Church in the United States and Canada at present embraces 57 synods, 3,717 ministers. 7,037 congregations, and 893,202 communicants." "The Lutheran Church in the world comprises 25,452 ministers, 33,693 congregations, 47,451,136 members and ad.

Of the 893,202 Lutherans in this country not more than one third now worship in the English language. When we pause and consider that the language of the courts, of our schools and of the country is Anglo. Saxon, and when we remember that many of the children of those now worshiping in their mother tongue will seek church homes with English-worshiping people or be lost to the church, is not the hour fraught with grave responsibilities to the American Lu. theran churches? We must save and help provide church homes for our own. If we fail, others will do the work that in an espe. cial manner belongs to us.—Lutheran Mis. sionary Journal.

EARL SHAFTSBURY said. "One city missionary is worth a hundred police as a moral force in society." The French government said to Mr. McAll that his mission stations have proven better than police stations in preserving order.

CONNECTICUT could be contained in Mich. igan say twelve times, in Kansas eighteen, in Oregon twenty, in Dakota thirty, in California forty, in Texas sixty, in Alaska one hundred and twenty, in the whole country from six to eight hundred times.

THE real value a man puts on a thing is the amount of self-sacrifice he will undergo for the purpose of obtaining it. Now see how the case stands: Drink first, tobacco second, dogs third, the education of your children fourth, and religion fifth, last, and least. Drink per capita, \$22; tobacco, \$11; dogs, \$2 02; education, \$1 60; and religion, zation, our manhood, and our holy religion?

THE following item from over the water gives gratifying evidence of a growing piety and spirituality among students for the ministry in Germany. It is said that "in the In small companies they go to villages, sing, pray, and sometimes preach. They often gather congregations of 500, and their efforts have met with good results." This statement, so far as it goes, confirms the recent report that rationalism is visibly on the decline in the various educational institutions of Europe. Earnest piety and zeal for the cause of Christ cannot co-exist with rationalism, which is simply semi-infidelity.—Missionary Record.

A Moslem called on the husband of a native Christian woman, who has been engaged in teaching Mohammedan girls. He called expressly to give his thanks to her for having "trained his wife so well." Said he: "I wish to tell you that I am a rough man; have been in all kinds of iniquity. When I married, I expected to beat and abuse my wife, and then to divorce her. But, sir, this girl won my love. Our three children are the best behaved in the neighborhood. I have no other wife. I want your wife to come 4. Native dress is a matter of taste; we pre- | and visit her, and renew her former words of instruction. I thank you and your wife for what you have done for me."

The man's character had been notoriously bad and violent. He had threatened beforehand to torment the girl and then divorce her. But she was so different from what he expected that she won his confidence and

Dr. Jessup, in writing of this instance, "A large number of Moslem girls taught in these schools during the last fifteen years have married, and Mrs. K. says that not one of them has been divorced, and, as far as known, not one of the husbands has taken an additional wife."—The Foreign Missionary.

• THE Chinese Recorder states that a town of five hundred inhabitants near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native Last summer the people became so angry with all foreigners on account of the troubles between France and China, that the missionaries were obliged to discontinue their visits, but the native preacher kept on his work earnestly and faithfully. Cholera came to the village in a virulent form, and authorities, and that Japanese school girls prayers and save them. Because of their despair they listened, and joined with him was, and the plague was stayed that day. The people then held a conference, and as a town they resolved to accept the new 16ligion, and worship the God who helped A THANKSGIVING offering of a little boy them. Although some have fallen away

Six days shalt thou labor, and the seventh day is the Sabbath o THE following letter is ad Threlkeld, at the suggestion It was addressed to the chu writer was a member. It

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Sabbath

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relative to the Sabbath of th

Our confession of faith

teach that the first day of Sabbath. I did believe it v until lately. I cannot now keep holy the seventh day keeping the first. In the y tention was called to the S especially. After this I res prayerful search, thinking find all the texts necessary day of the week to be the S been taught, praying God to fully to understand his will pointed. I could find in E text used to prove the first Sabbath, but it said "se time; and all other texts bea ject seem to carry the sam brethren, I am forced to the the fourth commandment but the keeping of the seven not find any change from th first; every text to which I proof, seemed to fail in th most wanted, a certain test of the institution of a Chi Never did Rachel mourn for seemed to me, more earnest! ed for one text, but like her comforted because it was no at this critical moment all So forsaking me, while every in which I could set my foo under me. The truth has else has failed. May God teach you his will. I have baths, and I feel that God May truth forever prevail. Yours in hope

BOYCOTTING SUNDAY NE

BY REV. A. H. LEWI

One of the leading propo one class of religious men, of opposing the Sunday n refuse them support. Gran papers involve sin in their pr would be reason for this or individual duty to God. the work to be sinful, is bo science to refuse participa As a practical measure, in of view, the proceedure is a foolish. Thus far, the law powerless in the matter of pers. If public opinion, has no influence, and the la any combination of individu

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"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 following letter is sent us by Brother Threlkeld, at the suggestion of the writer. It was addressed to the church of which the writer was a member. It would be interesting to know what reply, if any, was made to it. The letter sufficiently explains itself.

FAULKNER, P. O., Ky.

Mu Dear Brethren, The mutual relationship existing between us as members of the same church, the glory of our common Lord, and the sacred regard for personal character, all require that the following statements men, may the Lord rebuke me and forgive, and let the righteous smite me, and it shall be a kindness. May the head of the church grant to you and all others a disposition to hear a narration of my recent experience relative to the Sabbath of the Lord.

Our confession of faith and standards teach that the first day of the week is the Sabbath. I did believe it with all my heart until lately. I cannot now see how we can keep holy the seventh day of the week by keeping the first. In the year 1884 my attention was called to the Sabbath question especially. After this I resolved to make a praverful search, thinking and expecting to and all the texts necessary to prove the first day of the week to be the Sabbath as I had been taught, praying God to enable me more fully to understand his will. I was disappointed. I could find in Exodus 20: 8, the text used to prove the first day to be the Sabbath, but it said "seventh" all the time; and all other texts bearing on the sub ject seem to carry the same proof. Now brethren, I am forced to the conclusion that the fourth commandment enjoins nothing but the keeping of the seventh day. I cannot find any change from the seventh to the first; every text to which I was referred for proof, seemed to fail in the very thing I most wanted, a certain testimony and proof of the institution of a Christian Sabbath. Never did Rachel mourn for her children, it seemed to me, more earnestly than I mourned for one text, but like her, I could not be comforted because it was not. Thus I saw at this critical moment all Scripture evidence | grounds. forsaking me, while every inch of ground on which I could set my foot was trembling under me. The truth has stood when all else has failed. May God bless you and teach you his will. I have kept seven Sabbaths, and I feel that God has blessed me. May truth forever prevail. Yours in hope,

JOHN T. FERREL.

#### BOYCOTTING SUNDAY NEWSPAPERS.

BY REV. A. H. LEWIS, D. D.

One of the leading propositions made by one class of religious men, as to the method of opposing the Sunday newspapers, is to refuse them support. Granting that such papers involve sin in their preparation, there would be reason for this on the ground of individual duty to God. He who believes the work to be sinful, is bound by his conscience to refuse participation in the sin. As a practical measure, in a business point of view, the proceedure is scarcely less than foolish. Thus far, the law has been wholly powerless in the matter of Sunday newspapers. If public opinion, thus crystalized, has no influence, and the law is inoperative, any combination of individuals to lessen the sale of the papers would be of little account.

But the worst feature of the case is found

in the very low conception which this puts upon the duty of Christian men. Granting the claim—for argument's sake—that Sunday labor is sinful, the remedy therefor must be found in a Christianized public opinion, rather than in civil law or boycotting efforts. That the whole Sunday question has been degraded by reliance upon the civil law is clearly shown in such propositions as the above. We have urged this fact in our columns, laboring to show the friends of Sunday that their own theories are self-destructive. Public opinion, in moral and religious matters, must be built upon religious teachings and religious conscience; in the absence of these, all other efforts do little except increase the trouble. The Sunday newspaper, although a modern affair in America, has have both failed to eradicate it from English society. Even those who propose to boyantagonism between those who regard Sun-

tion, which we commend to all friends of Sunday. It says:

"Other than by the simple refusal to purchase or advertise in them, it is childish to undertake to 'boycott' them; because that could only stimulate their proprietors, and the class which desires and supports such literature, to increased efforts for its maintenance. Nor do we believe that any endeavor-could one be plausibly contrivedto bring them under the ban of some special legislation would be a prudent thing. W have already far too much of that lazy philanthropy and that penny-wise and poundfoolish religion, which seek to get their own proper work done by the state, which want a law against this and a law against that, and, when those laws are gotten, sit still in querulous wonderment why things keep going to the bad just as they went before. As if a be made to you and to others. Brethren, if law against tippling or gambling, or worse I am not actuated herein by a desire to pro. | things-if there be any worse-will execute mote the glory of God and the salvation of itself, or will be executed by the proper officers, any further than they feel themselves borne irresistibly along to such execution upon the strong current of a wide-spread popular demand."

Those words touch the bottom. The whole question of Sabbath reform rests primarily in the hands of Christian people. The irreligious certainly will not lead in such a reform. neither will they be moved by threats or denunciations. The Sunday newspaper is already deeply rooted in the habits of American people. Efforts to boycott it will prove like the Pope's bull against the comet. No, brethren, friends of Sunday, if you desire to vindicate a religious institution, against the irreligious habits of the age, you can do it only on religious grounds. If the pulpit how few would dare to claim that the imand the religious press will tell the people pression made upon our dear ones by our why Sunday should be observed as a sacred | conduct is consistent with our words on the day, will point them to the divine authority for such observance and set the law of God over against the traditions of men, their plea will be consistent. Until this is done, it is useless to fulminate condemnation. If this cannot be done, every effort to agitate the public mind by other means will increase the weakness which now threatens the destruction of all Sunday observance. It is useless to fight God by attempting to settle the Sabbath question on other than Bible

#### THE SABBATH.

The institution of the holy Sabbath is one against its faithful observance the powers of hell and the machinations of wicked men will always be directed. But the more the blessed Sabbath is sanctified among men, the more earth will become like an Eden. The less also it is respected and observed the more feeble will be the hold the community has on all that is good and of good report. If the Sabbath is ever and surely lost out of our calendar, we will speedily be lost, as we would deserve to be, out of the nations of

"Remember the Sabbath-day to keep it holy." This, God's commandment, must be kept or man's best interests, physical and moral, cannot be secured or perpetuated. The Sabbath must be kept holy or it will soon cease to be kept at all. The more men observe the sanctity and obligation of the Sabbath, the more it will be for our prosperity, spiritual advancement and the perpetuity of all our Christian institutions. For if we keep and sanctify the holy Sabbath as God hath directed us, we will become a distinguished people, saved of the Lord and a praise in the ends of the earth. O let this sacred institution be preserved and perpetuated to the very close of all earthly things! Bless, O bless the Lord for a day of sacred

> "For a Sabbath well spent, Brings health and content, And strength for the morrow."

### Education.

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

#### THE UNCONSCIOUS EDUCATION OF A HOME.

BY MRS. MARGARET E. SANGSTER.

That a large and important part of home education is as much an affair of atmosphere and association, as of direct training, is a truism which needs no proof, being selfevident. Our little ones are taught etymology and syntax in the school-room; but the nice had an existence in Europe for half a century | use of language, the perfume of polite speech, or more. Public opinion and legislation is never really taught—it is absorbed. Every breakfast table with parents sitting together. every evening at home, every twilight talk with mamma, has, each in its own place, its cott the Sunday newspaper in America are influence on the child's development, as posforced to admit that it has come to stay. itive and determinate as the expensive les-Their efforts can do no more than to create sons given in the class room, and the lectures on science or art, uttered by distinguished end, may be beneficial, but only beneficial as one gauges accurately the sort of home, the She is fast outgrowing her old customs and it forces the friends of Sunday back toward style of people, from which the boy or girl the effete and false religions that have so

depended upon, and the acknowledging of oughly Christian teacher. their necessity is a confession of ignorance. Therefore, she who would have her children represent her gracefully abroad, and certify respectability to her training, will gently and constantly exact unselfish kindness and unfailing politeness in the home intercourse.

To this end, her own speech will be always sweet, low-toned and agreeable, her ways winning, her "If you please," and "I beg your pardon," and "Thank you, dear," invariably ready and as of course. A thousand reproofs and injunctions, however admirable, are less potential than one beautiful example continually asserting itself, until it seems as much a part of the order of nature as the daily rising of the sun.

But something far more vital in its effect upon our children's character, more momentous in its reference to their destiny, is in my mind, as I consider the unconscious education they receive at our hands in the family. You and I, dear friend, say and think that we are sincere in wishing and praying for the conversion of our little ones. Nothing else is of so much importance in our eyes, nor do our desires for their earthly advancement compare with our intensity of longing, that they may be the Lord's, in full, sweet and entire surrender, while still the dew of their youth glistens tremblingly upon

Our children have heard us, now and then, profess this yearning, perhaps at family prayers, perhaps in our talk with Christian friends; yet, if we were asked, and our replies were given honestly, and without reserve, subject. To use a frequent phrase, do we not need to look more than we do to our walk and

For instance, do we manifest the same solicitude about Minnie's private Bible reading that we show with regard to her daily piano practice? Are we as particular in ascertaining whether Dick and Harry say their prayers every morning as to whether they have prepared their examples? The school report comes home at the close of the week, and we scrutinize it with anxious fidelity, deeply regretful if the "excellent" of the last account has declined to "fair," sorrowful exceedingly if "poor" or "unsatisfactory" be entered in the record against any study, or if the minimum instead of the maximum has been registered with regard to conduct or punctuality. Too tenderly lovor woman growing up in our sight, we dep. | public schools, after having completed the | ruined offspring. recate any arrest in the school progress. Our intermediate courses would be prepared for congratulations stimulate, or our censures entrance to any Western university. A new condemn the child who has been diligent or | high school building will be erected on the child who has been idle. We care a great Grand avenue, at which others may comdeal about the matter, and our interest is so | plete their studies, so far as the junior year | Let Dr. Crosby beware lest in advocating genuine and so hearty that it affects its sub-

Is it thus in our feeling with regard to the conversion of our children, and is it usual for us to show this interest in anything like so marked a degree? The mother whose solicitude for the spiritual welfare of her children manifests itself in look and tone, in prayer with them alone, in tender bed-time talks, in the constant tenor of the home life cannot, in whatever else she may fail, but succeed in bringing them face to face with their duty. Her interest will kindle theirs. Almost insensibly they will be won to the Master. Each household has some central wheel which sets the rest of the machinery in motion, some pivotal point around which its ideas revolve. Here, all the aims converge toward material success; to add land to land, to increase the family wealth, to make money, as the main ambition. There. they care little for money, but much for culture, and the children grow up with ing that were so much in vogue centuries scholarly tastes and habits of thought, delighting in refined society, reveling in the glorious march of progress; and, if he is the world of books. In some homes not careful, he will be left far in the rear when there is reaching forth of sympathy and love, far and near, to the poor in the next lakes to the gulf, from the pine forests of street, to the missionary on the frontier, to | Maine to the Golden Gate. the heathen on the other side of the globe. In others, a selfish shutting of the heart's Chancellor, speaking of prohibition, says, door against all compassionate claims makes | "It means that no one shall sell, and hence a virtual pauper of every inmate.

Pride himself on independence as he may, not one of us is independent of climate. The cold wave sweeps retlentlessly eastward from the icy reservoirs of Manitoba, and we shiver and freeze. The torrid sunshine beats upon our head, and we haste to find a breath of cooler air, lest we die. If our plants are to the Saviour of the world.' thrive, we must give them the air and sunshine, the soil and nurture which they demand. For the little human plants, set in life's garden that we may tend their growth and train them in beauty, climate and soil are as indispensable as the watering-pot and the pruning knife. If we would bring them up for Jesus, the education which the home unconsciously shall give its children is worth serious consideration.—Congregation-

JAPAN is one of the most interesting of the question.

The Congregationalist of April 29, 1886, lass some pertinent thoughts upon this question.

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The Congregationalist of April 29, 1886, last courtesies, the knowledge or a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity, etter and point to his example in justification. Fermented liquors in moderation are liquors in moderation are thoughts upon this question.

The Congregationalist of April 29, 1886, last courtesies, the knowledge or a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage, in any, even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage in any even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage in any even the least, quantity. Standard provides a graduate of the Normal School in Tokio, a beverage in any even the least provides a graduate of the Normal Sc

indicate to what order of living a person has education and prepare herself to take charge been accustomed; and, therefore, the wise, of the normal schools of Japan. She is the far-seeing mother suffers no indifference to first lady thus sent abroad, is now attending the accepted standard of good manners in the Normal School of Salem, Mass., and exthe ordinary deportment of the children at pects to remain in the United States three home. "Company manners" are not to be years. We hope that she may return a thor-

#### CLIPPINGS.

Twenty-eight students of Brown University teach in the evening schools of the city upon a dangerous declivity, and was obliged and vicinity.

The University of Vermont had the oldest student on record. He was a member of | He nobly chose the former; and through a the class of '85 and was 83 years old.

Pilgrim Church, St. Louis, is about to erect a monument to the late Dr. Goodell, by endowing a professorship in Drury Col-

In his first lecture on "Evolution," Prof. Dana, of Yale, held that no student should doubt the truth of creation as related in the

Of the six successful competitors for the Townsend prizes, the highest literary honors at Yale College, this year, one is a captain of a base ball nine, and another is captain of the foot ball team.

The sons of William H. Vanderbilt have given \$250,000 to the College of Physicians and Surgeons, for the erection of a building | till the mortal was exchanged for immortalin honor of their father, who himself gave ity. half a million to the institution.

The students of Rensselaer Polytechnic Institute, Troy, N. Y., under the lead of a son of Gen. O. O. Howard, recently voted that no liquors should be furnished for grand marshal night by assessment on the students, as has usually been done, but that any one desiring them must furnish them for him-

The rapidity of the growth of Georgia 18 well set forth in the March number of Descriptive America. Among some statistics regarding the school system of the state, it is shown that while in 1871 there were only 42,914 white and 6,664 colored children enrolled in the public schools, in 1883 their numbers had increased to 175,668 white and 111,743 colored.

The University of the City of New York was organized and chartered in 1830-31, and has made progress from year to year, having now on its roll in the various departments, 75 instructors and 735 students. A reorganization in 1883, and the election of John Hall, D. D., LL.D., Chancellor, and Henry M. MacCracken, D. D., Vice Chancellor, mark a new era in the institution.

in any of our colleges. This raises the standard of our public schools to that of any

### Temperance.

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

#### WINE DRINKING.

BY PILGRIM.

It seems passing strange that one with the intelligence, mental acumen and Christian principle of Dr. Howard Crosby should retain opinions on the question of wine drinksince. He surely does not keep pace with the banner of reform shall wave from the

In The Homiletic Review for April, the no one buy, and hence no one use, wine as a beverage. It is this sweeping edict against which the common sense of the country revolts, and always will revolt." Again he says, "There is an honest and righteous drinking of wine from our Lord's day down." Again, "Prohibition is a reflection upon

Now, the much mooted question of two kinds of Bible wine I leave to wiser heads. Opinions differ, and doubtless always will differ, respecting the matter. But has it really anything to do with the question in death by alcoholism than from any other one hand? The question is, Is the use of wine now injurious, or is Dr. Crosby right in pronouncing it wholesome and helpful? If the latter be true, then let us by all means change our battle cry, and inscribe on our banner "Prohibition from all distilled liquors." Wine, cider, these fermented liquors, are God's good gifs; let us enjoy them. But if, as even a limited observation shows. the hermit nations. Her people are making these lighter stimulants are stepping stones professors. Almost at a glance; certainly rapid strides in the direction of the best to drunkenness and debauchery, let us conday and those who do not. This, in the after the conversation of a very few moments, modern civilization, and Christianity as well. tinue to raise the flag of total abstinence from everything that intoxicates.

Is it possible that the learned doctor does boys and the indulgence of a cigar by a fullthe Word of God for the final settlement of the governown young people, have come. Very slight ment has lately sent a lady, Miss Kin Kato,
the greation are permission and the indusgence of a cigar by a land
acquaintances, introduced to you by your long impeded her progress. The governown young people, have come. Very slight ment has lately sent a lady, Miss Kin Kato,
the greation are permissions are permissions as long impeded her progress. The governown young people, have come. Very slight ment has lately sent a lady, Miss Kin Kato,

healthfulness of the latter? Is it the alcohol contained in them? If so, why is a small quantity of distilled liquor so pernicious? Again, is it possible Dr. Crosby cannot see the danger of his position? Does he not know that, all over our land, hundreds, nav. thousands of our young men are walking straight to drunkards' graves through the fascinations of the wine-cup?

In our nation's capital is one high in official position, gifted with unusual mental endowments. When young, that man stood to choose between total abstinence from everything that intoxicates and certain ruin. long and prosperous career, mingling in society where scarely a dinner party is complete without rare and sparkling wines, where, but once in our nation's history, has even the White House been free from their contaminating presence, he has stood firm, and, to day, is not only in the front rank of our statesmen, but an outspoken prohibitionist. To him, as to many, the moderate use of this healthful beverage was simply impossible. Thus it was with the wonderful man for whom two continents are mourning to-day. One swallow of the wholesome stimulus, so lauded by Dr. Crosby, would have destroyed the work of years, would have aroused the slumbering demon within his breast—a demon never destroyed

Sometime since at a dinner party where several kinds of wine were among the beverages, a conversation ensued on the habit of wine-drinking. The host, who professed to be a temperance man, strongly advocated the moderate use of wine. His wines, he said, were imported, and could not harm any one.

"But," inquired a young lady, "what of the influence on the young by the introduction of wine into the home circle?"

"Ah!" replied the gentleman, "had I a family of boys, this use of wine on my table might not be quite safe."

But it is not the boys alone who are in danger. Sad as it is, it is no less sad than true, that in our large cities there are ladies, ladies of refinement and culture, who, by the habit of sipping the ruby wine are forging chains which shall bind them in a ruthless grasp, and eventually take from them every vestige of womanhood. And sadder still, young girls just budding into womanhood are entering upon the same ruinous path.

Hall, D. D., LL.D., Chancellor, and Henry M. MacCracken, D. D., Vice Chancellor, mark a new era in the institution.

The St. Louis school board, at its last rant folly." Many a man has said the same meeting, resolved to establish three interme- thing, who, in after years, has wept tears of ing to be indifferent to the character-building diate schools in the city having a course of blood as he has witnessed the legitimate which is deciding the style of the future man | two years. Then those desiring to quit the | fruit of his teaching and example in his

"Am I my brother's keeper?" was a question asked far back among the ages, when the race was young. Through all the centuries has that question been ringing. his dangerous sentiments he bring upon himself the solemn answer, "The voice of thy brother's blood calleth to thee from the ground."—Morning Star.

"Young man, that is the gateway to hell." said the earnest Christian woman to a young man loitering on a tayern step. He started, turned, and went off; began to reflect, to pray, to be a Christian. The saloon door is the gate to perdition. For your life, for your soul, don't go in! It is the top of that inclined plane which is smooth as glass, slippery as ice, and ends in the blackness of darkness. In there are bad company, vulgar talk, the idle game, the drink of fire, the beginning of the horrible. treacherous, deadly appetite, which will bind your soul with fetters of brass and hooks of steel.

John B. Talman, of Lynn, Mass., has lately given \$30,000 for the enforcement of the liquor laws, and trustees of the fund are now pushing prosecutions.

A writer in a Western paper tells of a wealthy wholesale whisky dealer who for twenty years has drank nothing stronger than ginger ale, because, as he states it, he "found that drinking hurt him."

The National Temperance Society has published a memorial pamphlet of John B. Gough. The pamphlet contains three anniversary addresses of Mr. Gough for the Society and a sketch of his life by Theodore L. Cuyler, D. D.

The vice-president of an equitable life insurance company makes this deliberate statement: "I suppose that, next to pulmonary diseases, more persons come to their

License is the state endorsing and fostering a system that broods poverty, suffering, misery and crimes. It is revenue from the ruins of humanity; and for every dollar the state receives for revenue, it must pay \$10 to repair the ruins.

The Rev. R. R. Meredith, the well-known Boston preacher, thoroughly enjoys a good cigar, and does not care who knows it. But there is, he says, "a great difference between the use of vile, drugged cigarettes by growing Alfred Contro, N. Y., Fifth-day, May 20, 1886

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission-

TERMS: \$2 per year in advance.

Communications designed for the Missionary

Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

" Nor what we wish, but what we want, O, let thy grace supply; The good unasked, in mercy grant; The ill, though asked, deny.

WE begin this week a series of papers by Mrs. Lizzie Nelson Fryer, account of a trip into North China, which will run through several numbers.

In the item of news from Milton, Wisconsin, concerning the Milton College endowments, published in the RECORDER of May 6th, the correspondent gave C. H. Greenman, Minn., credit for \$500. It should have been Clark Greenman, of Mystic, Conn. The subscription was made and secured some time ago.

THE following anecdote from the Central Baptist will bear repeating:

A good story is told of a certain Presbyterian professor in a college who was also a minister, who labored hard in the pulpit to prove that "baptizo" meant to pour, not to plunge. In the class of the professor there was a wag who was called upon to luxuries (to put it mildly) of whisky and authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and "ebaptize eis ophthalmon." Newlet, the wag. with a mischievous twinkle of the eye, but with a seized a red-hot poker and 'sprinkled' it into his eye." "How is that?" said the profes-"He 'sprinkled' it into his eye," repeated Newlet. "But," said the doctor, 'sprinkle' on last Sunday night," replied mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: "You may translate it 'plunge' here, sir."

BROTHER J. W. MORTON, of Chicago, writing of the mission in that city, says: "I have been thinking that the Light of Home would be a good paper for us to use here as a means of introducing our principles among strangers. If you would send me one hundred copies of the next issue, I would see that they were all placed in families that would promise to receive them. This would for the want of funds to continue it. Ten realize that the organic truth which is found be all I should like to promise for the first month. Afterwards we might be able to place more than that number. I am trying to work up an interest in the Sabbath cause here. How I may succeed I cannot yet tell. There is a good deal to discourage, and much also that is encouraging. I am finding people that were brought up to keep the Sabbath, every few weeks, and I am trying to win them back. In some cases I fear they not to say disgrace, of having begun a good shadowed, or overthrown the truths of revhave laid aside their religion with their Sabbath-keeping. I think we shall soon have additions to our little church, and perhaps a few baptisms." The papers asked for have be, for another generation to reap the harvests. been sent, and we doubt not many prayers will be offered for the success of Bro. Mor- There are already promising signs of interest ton's work. There are people enough in Chicago who know the truth respecting the efforts instead of retrenching them. For Lord's Sabbath to make a good sized church, if only they would obey it. May the Lord give them the spirit of obedience. Amid all used in his work, believing he can make the discouragements of the field, we rejoice them efficient aids to that work. There are in the signs of promise. Good will certainly at this office about five hundred letters excome from the Sabbath-school work, so faithfully performed by the little church in that city.

name naturally suggests, proposes a local parliament for Irish affairs, at Dublin, keeping Ireland as a province of Great Britain. were received during the month of April, Two principal objections are made to the bill, the one political and the other religious. The bill does not provide for any Irish representation in the National British Parliament. The extreme loyalist party looks upon this as the first step, and a long one, toward a final separation of Ireland from Great Britain. The fact that Irishmen themselves are more than satisfied with this arfrom some parts of Ireland herself, particu- lous reforms and abandon them almost as begin, the Congressmen nearly all desert

land means, therefore, Catholic rule; and and intolerance of Roman Catholicism. Whether the bill can be so modified as to obviate these real or imaginary evils, and whether such modifications can be made to satisfy the present enthusiastic supporters of the bill remain to be seen. Meanwhile the author of the bill devotes his masterly energy to the defense and explanation of the document which is the product of his large experience and a credit to his vigorous mind and noble heart.

strations, it may be worth while to stop and inquire into some of the causes of the "hard elations of the Bible, it is doubly gratifying times" which make laborers feel so keenly when a Christian scholar is thus honored. any cessation of the industries by which they obtain their daily subsistence. We venture the assertion that it is not primarily any over demands on the part of the employer or that he under pays his laborers; but because of extravagant expenditure on the part of the wage receiver. We speak, of course, on general principles. There are, no doubt, items of liquor and tobacco alone. As a what are called the laboring classes; certain- American and Oriental topics. ly, it will not be denied, they consume their full proportion of these articles. Now, statistics show that the people of this country | that there are archæologists and geologists spend about \$250,000,000 more for liquor in this country who are defending the and tobacco than for bread, meal, woolen Scriptures, and yet are following scientific and cotton goods. That is, the money lines of study with as much liberty and spent during a single year for the harmful translate a passage from one of the Greek | tobacco, if saved up, would afford food and | clothing for another year of idleness, with \$250,000,000 for spending money. Or, to put the case in still another way, if the people of the country would dispense at once grave manner translated it thus:-"He and forever with the expensive habits of strong drink and tobacco, they could afford to be idle more than half of their time, year after year, and still live better than they do "the word 'ebaptize' does not mean to now, without any changes in prices received 'sprinkle.'" "Well, sir, it did mean for work actually performed. These are not the wild statements of a temperance man. But if infallibility means that our fanatic; they are the plain figures of official statistics. We do not claim, of course, that the whole difficulty is summed up in these statements, but, surely, a very large factor of the problem is here.

#### SHALL IT BE SUSPENDED!

It will be seen by the resolution of the Board of the Tract Society, published in another column, that that body has felt constrained to suspend the publication of the vitalizing element and, so far as the spirit Light of Home at the close of the volume lays hold of our spirit, we are assured and numbers have now been issued, leaving but | in the Scripture springs from God, the two more numbers to follow. Brethren. there is time in these two months to reverse this decision, if we will do so. We are sure that the Board has come to it with much the hearts of men bringing all who received pain of heart, but it is a decision which could it up to the higher life. The truths of not be avoided except by a refilled treasury. That is the issue. Will we not meet it and which have been growing so rapidly for squarely, and save ourselves the misfortune, a few years, have not yet supplanted, overwork only to drop it almost as soon as begun? | elation." We are too impatient to see results, not willing enough to sow the seed and wait, if need But have we given this matter a fair trial? which ought to stimulate us to renew our example, one of our own missionaries has just sent for a large supply of these papers to be pressing, in one way and another, a personal interest in the work of this little paper, and good wishes for its further continuance and long these letters will continue to come. priated to defray the expense of congres-Actual count shows that about fifty of these | sional funerals.

larly from the county of Ulster, and is, in soon as inaugurated because they are consubstance, that the majority of the Irish stantly calling for means to carry them on, people are Catholics, and Irish rule in Ire- and do not bring immediately the results we wish to see. We know the times are hard, the Protestant Irish prefer the present but we can meet this demand if we will, and English rule to the prospective domination | save this promising enterprise from suspension in its infancy. Why not do it?

#### AMERICAN SCHOLARSHIP HONORED.

It has not been many years since it was thought that scholarship in almost every department of science or literature was the exclusive product of the old world. It is, therefore, gratifying when an American is honored for his workmanship as a scholar and a writer in a field of much deep and earnest thought. When we remember that In these days of strikes and labor demon- so many scientists of different names have arrayed their scholarship against the rev

The Victoria Institute, or Philosophical Society of Great Britain, whose object is the reconciliation of science and religion, has invited the Rev. S. D. Peet, editor of the American Antiquarian, to prepare a paper on the subject implied in the object of the Society. This paper is to be in a separate its existence is being printed. If it has a individual exceptions. Let us take the two for popular reading. Mr. Peet is an archæologist of marked ability, and has previous-

Writing of this subject, Mr. Peet says:

"I should be glad to have it understood thoroughness and honesty and success as those who have set themselves to oppose the Scripture views. We do not pretend to have worked all the problems out, and do not consider that the ultimatum of science has been reached. The reconciliation of science and revelation is to come in the future, when science is better known. For the present, we expect discrepancies, owing to the limitations of knowledge and the primitive condition of science. We would ascribe infallibility to Scripture much sooner than we would to the scientific utterances of any present understanding of Scripture is not to be modified by the progress of thought and study, we should hesitate to ascribe infallibility even to that. Our reverence is so great that we are held in suspense until we know exactly the meaning hidden beneath the words. The inspired writers have, in the letter and the spirit, revealed the truth. The letter contains only the frame-work (bones), so to speak. Science fills up the frame-work. The spirit is, however, the source of all truth. The truth, planted by God's Spirit in the Word, grew through many centuries, and has been growing in science, which have taken such a new start

### Communications.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 14, 1866. The present session of Congress is far advanced and thousands of measures have been presented that cannot have a chance of being passed or even considered. Still new bills pour in every week, and others will continue to come until the session expires. Among the latest new entries is one for imposing a usefulness, and all these from First-day | fine of \$100 on our law-makers for absence at THE absorbing topic in English politics is people. These good wishes are usually cer- roll call without leave. It has been sugthe Home Rule Bill for Ireland, proposed | tified by the enclosure of the price of a year's | gested also that the fund thus accruing from by Mr. Gladstone. The bill, as its popular subscription. Of course we cannot say how congressional derelictions shall be appro-

It was Representative Beach, of New York, and they still come. It is too soon to look who proposed this penalty for absence. It for conversions to the Sabbath truth, but was also he, who, some weeks ago, introwhile people are willing to read, ought we duced a resolution to have the rules of the not to use the opportunity to send the truth House so amended that all eulogies of deand trust God for the fruits? Brethren, it ceased members should be delivered in the is not a wise business policy to establish a House on Sundays, and that on such occalarge business at a good deal of labor and sions the public shall be admitted to the expense, and then abandon it at the end of floor of the House as well as to the galleries. the first year because it has not paid hand- This is to provide an audience for the eulo- the South-Eastern, Eastern and Central Asrangement seems to confirm this apprehen- some dividends; no more is it wisdom to un- gists. One of the features of the present sociations, soon to assemble. sion. The other objection to the bill comes dertake large measures for moral and relig- plan is, that as soon as the memorial services

their seats and leave the orators to talk in an empty hall.

Speaking of bills reminds me that up to this date 8,740 measures, besides 171 resolutions have been introduced in the House of Representatives alone this session. Of these, the House has passed 174 public, and 655 private bills. This seems to be very slow work, but a frequenter of the galleries who knows that almost every unimportant question gives rise to a protracted debate, does not wonder that legislation lags.

The bills already introduced exceed by several hundred the whole number presented during both sessions of the last Congress And do you know what a bill goes through? I mean the routine through which each one of these thousands of bills passes? The experience of a House bill is varied. Some of them have come to be old veterans by serving in many Congresses, and are sallowed and shriveled with age.

After a bill is introduced it is read by title at the clerk's desk. It then has numerous hieroglyphics put in blue pencil upon its back to show where it is to be consigned. Then it is numbered and registered in a book and printed. The most active part of pamphlet form for general distribution and full run it is printed six times. It is printed when first introduced, when it is reported from the committee it is printed, when it is general rule these articles are consumed by ly written papers for the Society, both on passed by the House—if it ever is—it is again printed. Then the Senate prints it. When it is reported by the Senate Committee it is again printed, and again when it becomes a law. After that it has to be printed in the statute books. Meanwhile it has been stowed away in the document room and on the calendar of the committee, has been discussed and probably abused and cut to pieces; has been objected to and threat ened in the House, and solemnly sat upon in the Senate. This is the experience of the simplest and most unimportant bill. The appropriation bills suffer more at the hands of the printer than this. They are first printed as estimates, then as unofficial forms of the bill, then the bill as adopted by the committee is printed. When it passes the House it is printed, and again when it reaches the Senate. It is next printed as it passes the Senate. When it comes out of conference-if it goes to conference—it is printed as an act, and after that it is printed in the statute

A bill that has never been in Congress before and is fresh and new, has generally come in the pocket of a member as fresh and new as itself, or has been written by some insinuating person outside, and introduced by request. The average member of Congress, although he delights in introducing as many bills as possible, does not like to write them. He will frequently take a bill that has done service in many different causes, and will chop and slash and interline it, and patch it together as a new bill. Many of the private bills have done service through many Congresses and for many persons, merely the name in it being changed every time it was introduced. It has been suggested as a means of preventing the House's being flooded with so many bills, that every bill introduced must be in the hand-writing of the man who

#### OUR SABBATH VISITOR.

There has been received to May 10, 1886, to pay

the \$600 pledged by Conference, from: Martha Coon, Villa Ridge, Ill.... Sabbath school, Bradford, Pa..... Church, Dodge Centre, Minn...... 10 00 

 Sabbath-school, Adams Centre.
 25 00

 '' North Loup, Neb.
 4 05

 '' 2d Brookfield.
 13 00

 Church, West Hallock, Ill..... Sabrath school, Nortonville, Kan...... Church, Y. P. S. C. E., 1st Hopkinton, R.I. 40 00 Miss Eliza Burdick, 1st Hopkinton, R. I... 1 00 Mrs. Lydia Burdick, Alden, Minn..... Mrs. Susan Church..... 2d Alfred..... Mrs. Nathan Rogers, Oxford, N. Y..... Sabbath-school, Farina, Ill.

Quarterly Meeting, New Market, N. J.

Sabbath-school, Walworth, Wis

Independence..... Church and Society, Mystic Bridge, Conn... H. Washburn. 15
Sabbath-school, Nile. 15 00

'' Richburg (Pledge). 20 00 Total...

Treasurer of Sabbath school Beard.

### NOTICE.

Both the delegate of the Western Association to Sister Associations and his alternate being unable to attend to the duties of their appointment, the Executive Committee has appointed Eld. J. E. N. Backus to attend

L. A. PLATTS. Cor. Sec. ALFRED CENTRE, May 10, 1886.

#### LIGHT OF HOME.

THE following action was taken at the last meeting of the Board of the American Sabbath Tract Society, May 9, 1886.

Whereas the Light of Home was originally started by direction of the Society, at the session of 1884, and was commended and adopted by the session at Alfred Centre, in 1885, with pledge of support, and Whereas the promised support has not been received, and the heart of the denomination does not seem to be in this portion of our work; and

WHEREAS a considerable indebtedness has accrued in consequence of the publication of the Light of Home; therefore,

Resolved, That the publication of the Light of Home be discontinued at the close of the first vol.

WHEREAS, we have sustained a great loss by the death of our beloved sister, Sarah S. Babcock; there.

Resolved, That this society has sustained an irreparable loss, and the Sabbath-school an efficient

Resolved, That we extend to the bereaved family of our deceased sister our sincere sympathy, and that we commend them for consolation to him who orders all things for the best.

Resolved, That this testimonial of our sympathy and sorrow be forwarded to the family of our departed sister.

" Life is a span, a fleeting hour, How soon the vapor flies; Man is a tender, transient flower, That e'en while blooming dies.

Hope looks beyond the bounds of time When what we now deplore Shall rise in full, immortal prime And bloom to fade no more."

> SUSAN M. HURLEY. ALMA E. BOND, ROEWA M. BABCOCK.

## Home Rews.

### New York.

The Second Church Sabbath-school has elected the following officers for the ensuing year: Horatio S. West, Superintendent; George T. Hunt, Assistant; George Satterlee, Secretary and Treasurer; Eva Witter, Organist; Nellie C. Satterlee, Assistant Or-

The interest is good, and the officers enter upon the work with commendable zeal.

The Sabbath-school of the First Verona Church elected Mrs. Flora Palmiter, Superintendent; J. F. Stilson, Assistant Superintendent; Mrs. Ada C. Perry, Secretary; C. M. Green, Treasurer; Zilla Warner, Organist: Nora K. Perry, Assistant; Henry Warner, Librarian.

#### New Jersey. NEW MARKET.

It was our privilege to speak to the New York City Church last Sabbath May 1st. We enjoyed the service very much. It seems to us that what is needed there is one of the strongest and best men we have, to build up that interest.

In our own church, we are in the midst of much needed repairs upon our church edifice. We are praying for spiritual strength to come to us from the June meetings. Arrangements are being perfected for reduced fares on the Lehigh Valley railroad to all delegates coming from South Jersey and through New York City. Further announcement will be made.

#### Wisconsin. ALBION.

Sabbath-day, April 24th, was a happy day for Albion. Fourteen willing converts followed their Lord in the ordinance of baptism, thus testifying to the large audience that gathered along the banks of the little Jordan their death to sin and resurrection to a new life. In addition to these there are

more to follow soon and we have reason to

hope for others still.

Our evening meetings, of which there are three each week, including the "Young People's Society of Christian Endeavor," still continue with much less abatement in either interest or attendance than we had anticipated would occur when the busy season should set in. The Young People's Society, which was organized in January of this year with sixteen active and associate members, now numbers about forty, and their meetings, held each week, have already proven a source of real profit to the community.

Our Sabbath-school is in the most promising condition that it has been for years. Our efficient superintendent, Bro. R. B. Thomas, ably assisted by his co-workers, is awakening a new interest in Sabbath-school work. Quite a number of accessions to the weekly attendance have been made since the beginning of the year. More of the young men are being enlisted and gathered in than formerly; new additions have been made nearly every Sabbath for several weeks.

School work in the Academy has been all that could have been expected, and even more. The relations between teachers and pupils have been most cordial and pleasant during the entire year and, but for the "hard times " which have affected it somewhat, the year would ha the most prosperous for a pe We regard ourselves very fo taining the services of so efficient teachers; not simply because in school work, which it would overestimate, but for the add religious influence they have church and society.

Spring has come much ear for this locality. The health is quite good.

MILTON.

Though we recently appear umns, several items seem wo in the interest of a fuller acq each other's lives, which the is intended to foster.

Sunday evening, May 2d school held its annual meet music and literary items wer the Excel Band. Of these by Miss M. F. Bailey, "The the mission ship—ships we bought by the Sabbath-scho worthy of special mention.

After the literary program of the officers were made a were elected. Pres. W. C. V elected Superintendent.

The Excel Band has forme band for the very young Sabbath-school, in which adapted to them and calcu them in Christian life, givin pursued.

Wednesday evening, May Williams, for ten years a mem of Representatives from th tured in the chapel on the " Congress." The lecture was ing and instructive. It is tion that the lecturer paid I a very high compliment for h ence in the White House.

May 6th, our sister villag tion, sent forth the first Milton Junction News, an at paper, which announces tha

The riots in Milwaukee, special interest to us, from iment which was called out It is to be hoped that they d innocent man who was kil yard. It is said that the gr are practicing "When John ing Home."

Brother C. Eugene Crand gan Park, known to many o been offered, and has accep of first assistant to Dr. He the Professorship of Orient Yale College and transfers there at the beginning of vear. The position is of proves that there are places Baptist young men if they themselves indispensable. gain as honored stations don't mean all of us—as th

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tennis seems safer to us. Dr. Geo. W. Post is buil on Albion street. The bui was promised has not begun account of hard times, as a were intending to build thi

MAY 9, 1886

### Minnesota.

DODGE CENT

Pursuant to a vote of th Elds. A. G. Crofoot and C in council with the pastor others, for the examination of brethren E. S. Ellis and to the office of descon of council met at the church April 23d. After devotion Crofoot was appointed to ination. Eld. Sindall wa the examination, which wa cil and church decided un ceed to ordain these breth

On Sabbath morning Eld the ordination sermon, qualifications and duties o close of the sermon the ca ward, and the consecrating by the pastor; the charge given was given by Eld. hand of fellowship and ch by the pestor.

Eld. Orofgot presched

#### LIGHT OF HOME.

ollowing action was taken at the ing of the Board of the American Tract Society, May 9, 1886.

as the Light of Home was originally started on of the Society, at the session of 1884. ommended and adopted by the session at atre, in 1885, with pledge of support, and As the promised support has not been red the heart of the denomination does not s in this portion of our work; and

a considerable indebtedness has accrued wence of the publication of the Light of erefore.

That the publication of the Light of discontinued at the close of the first vol-

#### BESOLUTIONS.

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taining the services of so efficient a corps of

teachers; not simply because of their worth

in school work, which it would be difficult to

overestimate, but for the added moral and

religious influence they have brought to the

for this locality. The health of the society

Though we recently appeared in your col-

nmns, several items seem worth mentioning

in the interest of a fuller acquaintance with

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Sunday evening, May 2d, the Sabbath-

school held its annual meeting, at which

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the Excel Band. Of these items a paper,

the mission ship-ships we should say-

of the officers were made and new officers

were elected. Pres. W. C. Whitford was re-

The Excel Band has formed a subordinate

Sabbath-school, in which work especially

adapted to them and calculated to train

Wednesday evening, May 5th, Hon. C. G.

Williams, for ten years a member of the House

of Representatives from this district, lec-

tured in the chapel on the "Ins and Outs of

Congress." The lecture was very entertain-

ing and instructive. It is worthy of men-

tion that the lecturer paid Mrs. Lucy Hayes

a very high compliment for her life and influ-

May 6th, our sister village, Milton Junc-

tion, sent forth the first number of the

iment which was called out to quell the riot.

It is to be hoped that they did not shoot the

innocent man who was killed in his door-

vard. It is said that the girls in Janesville

are practicing "When Johnny Comes March-

Brother C. Eugene Crandall, now of Mor-

gan Park, known to many of our people, has

been offered, and has accepted, the position

of first assistant to Dr. Harper, who takes

the Professorship of Oriental Languages in

Yale College and transfers his Hebrew work

there at the beginning of the next school

year. The position is of importance, and

proves that there are places for Seventh-day

Baptist young men if they will only make

themselves indispensable. Why cannot we

gain as honored stations for ourselves-I

don't mean all of us—as the Jews, the hated

Lawn tennis and base ball are contestants

for the favor of students this term. Both

are being pushed with great energy and en-

thusiasm. As a disinterested observer, lawn

Dr. Geo. W. Post is building him a house

on Albion street. The building boom which

was promised has not begun yet; probably on

account of hard times, as a number of people

Minnesota.

DODGE CENTRE.

Pursuant to a vote of this church inviting

Elds. A. G. Crofoot and C. J. Sindall to sit

in council with the pastor of this church and

of brethren E. S. Ellis and A. A. Whitford

the examination, which was public, the coun-

cil and church decided unanimously to pro-

the ordination sermon, setting forth the

by the pastor; the charge to the deacons was

ceed to ordain these brethren.

by the pastor.

W. F. P.

were intending to build this summer.

Jews, have gained for themselves?

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MAY 9, 1886.

ence in the White House.

stay.

ing Home."

church and society.

is intended to foster.

worthy of special mention.

elected Superintendent.

is quite good.

Condensed

Domestic.

slowly. He drives out every fair day with Spring has come much earlier than usual | Mrs. Manning.

Terrific storms of wind, hail and rain visited portions of Missouri, Illinois and Ohio on successive days last week, doing immense damage to property, and causing the loss of

Labor troubles have continued without much change to date. Some troubles have been settled and others have broken out. On the whole, the cause of the strikers is manifestly declining.

The Ohio senate and assembly has re-enacted the Scott liquor tax law, which provides for a tax of \$100 and \$300 straight. It has the lien clause and Sunday closing feature in its provisions.

by Miss M. F. Bailey, "The Morning Star," It is said on good authority that the Rev. Dr. Phillips Brooks, of Boston, will decline bought by the Sabbath-school children, is the appointment of assistant bishop of the diocese of Pennsylvania, which was tendered After the literary programme, the reports him by the Protestant Episcopal convention.

The twenty-first annual meeting of the National Temperance Society was held in New York, May 11th. The annual report showed an increase in popularity. The total receipts from publications for the year amounted to band for the very young members of the

Reports received from all parts of Northumberland, Columbia and Lycoming count them in Christian life, giving, etc., is to be lies, Pa., show that the spring corps are in excellent condition. The trees, with the exception of the peach, will bear the largest fruitage of many years.

Mineral Point, Mo., was visited by a most terrific hail storm, May 11th. There was no serious damage done at that place, but it is feared that the country immediately south suffered severely. Hailstones measuring eleven inches in circumference were picked up. A colt was killed by one of those masses of ice.

Governor Swineford, of Alaska, deliverted an address before the House committee on territories, May 12th, on the resources, climate and laws of Alaska. Alaska he said, could at once furnish the fish supply of the Milton Junction News, an attractive and neat world. It had valuable gold mines, yielding paper, which announces that it has come to as much as \$16 per ton of ore at an expense of but \$1. 20. The governor urged that additional legislation be enacted granting The riots in Milwaukee, recently, were of Alaska the same judicial security as existed special interest to us, from the fact that two in other territories. of our members were present in the first reg-

#### Foreign.

Severe storms were reported from Spain and England last week.

Thirty times the amount of the new French loan was subscribed in one day.

A royal decree has been promulgated at Madrid, authorizing the issue of a Cuban loan of £24,800,000 at six per cent.

The Freeman's Journal says that Sir Frederick Roberts, commander of the Indian army, will be recalled from India to take the chief command of the army in Ireland. The Journal says the garrisons in Ulster will be

The threatening attitude of the Ulster loyalists is beginning to disturb the government. It is stated that many families are preparing to quit the province. Many that rebellion is certain.

A petition 371 yards long, and signed by 30,000 women of Ulster has been handed in 24:16. the home office. It is addressed to the Queen, and beseeches her to withhold the assent of the crown from any home rule bill which may be passed. The first three signatures to the petition are those of the dutchess of Abercorn, the wife of Bishop Knox and Mrs. Henderson, of Wormwood, Lower Belfast, and they represent respectively the nobility, the church and the people of that county.

Curtain Materials.

In window shades we have the most beautiful and varied assortment to be found. In Draperies we she rests. have the new choice things, also Nottingham, Madras and Turkoman curtains, poles, chains, etc. J. HARRIS, Hornellsville,

### A BEAUTIFUL PASSAGE.

I cannot believe that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float at moments to the office of deacon of this church, the tions which leap like angels from the temcouncil met at the church on Sixth-day, about unsatisfied? Why is it that the rain-April 23d. After devotional exercises, Eld. bow and clouds come over us with a beauty Crofoot was appointed to lead in the exam- that is not of earth, and pass off and leave us to muse upon their favored loveliness? ination. Eld. Sindall was absent. After Why is it that the stars who hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright On Sabbath morning Eld. Crofoot preached forms of human beauty are presented to our life. view, and then taken from us, leaving the qualifications and duties of deacons. At the thousand streams of affection to flow back in Alpine torrents upon our hearts? We are bern close of the sermon the candidates came forward, and the consecrating prayer was offered for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will spread before us given was given by Eld. Crofoet, and the like islands that slumber on the ocean; and where the beings that pass before us like cy embreideries, dress robes. Also materials in hand of fellowship and charge to the church shadows shall stay in our presence forever .- piece with Hamburg to match, at Eld. Crofoot preached two other interest- Prenties.

It is usless to teach a soft religion. It is trifling with reason as well as with revelation to assume that anything less than de liverance from the love of sin and from the guilt of it can be an adequate round of spiritual peace. From the rapidity with which character crystalizes, it follows inexorably that whatever we do to secure this double deliverance must be done quickly. care little for science or philosophy. I should Secretary Manning continues to improve care little for revelation itself, if they did not answer, and answer in harmony with reputation the magazine has made for itself as an each other, the supreme question. What saves men and why? and what must I do to be saved? Science, philosophy, revelation, all give emphasis to the word "now."-

> Inving Saunders expects to be at his Friendship Studio from May 25th to May 31st inclusive.

#### Specialties in Gloves

Just opened: Ladies' Black Silk Jersey Glove at 25c. per pair; fine quality lisle frame made Jersey 25c.; undressed kid Mousquetaire, in popular shades, at 58c.; excellent quality button kid glove at 77c. Our line of gloves is unequalled in extent and values. Also just received, new shipments of those popular novelties in fine grade undressed kid gloves; not found elsewhere. J. HARRIS, Hornellsville.

#### Special.

We have just placed on sale our surplus stock of Ladies' and Misses' Jerseys, in all qualities, colors, black and combination colors. Most desirable goods at lowest prices ever made. They cannot last long, as the goods are of extraordinary values.

### MARRIED.

J. HARRIS, Hornellsville.

At Adams Centre, N. Y., May 11, 1886, by Rev. A. B. Prentice, ALLIE J. UTTER, of Hounsfield, and ELLA G. PATRICK, of Limerick.

At Adams Centre, N. Y., May 11, 1886, by Rev. A. B. Prentice, Lewis A. Greene, of Brownville, and ELLA M. GREENE, of Adams Centre. In Hopkinton, R I., May 9, 1886, by Rev. L. F.

Randolph, Mr. DAVID T. KENYON and Miss LIBBIE BILLSON, all of Richmond. At Chicago, Ill., May 6, 1886, by Rev. J. W. Morton, Mr. George Reynolds and Miss Lena

Schori, both of Chicago.

Mrs. HARRIET STILLMAN JAQUES Was born in DeRuyter. N. Y., Sept. 12, 1828, and died in Little Genesee, May 12, 1886. When about twelve years of age, upon the breaking up of her father's family occasioned by the death of her mother, she found a home in the family of her uncle, Pardon Cottrell, in Almond, Allegany county, where she remained several years. She returned to DeRuyter and worked for a time in the family of Rev. J. R. Irish. In 1846 she again came to Allegany county, and in September, 1848, was married to Asa Jaques and has since resided in Little Genesee. About fifteen years ago she submitted to several severe surgical operations in the removal of a cancer, and has not been free from pain since until released by death. For the last three years she was a great sufferer becoming? helpless. She was tenderly cared for by her husband, who remained constantly at her hed-side the last few months, and by her sister, Mrs. E. P. Burdick, who has resided in this place the last two years. Sister Jaques gave her heart to the Saviour in her youth, and, while blessed with strength, was actively engaged in the Master's work. She was among the foremost in all worthy Christian and benevolent enterprises. During her long and painful illness she manifested unusual Christian fortitude and submission to the will of her Master Her influence was potent for strengthening faith in the hearts of others. She gave evidence of the power of religion to sustain under the most trying circum-

In the town of Hounsfield, N. Y., May 11, 1886, Mrs. Lucy Brundinge, aged 74 years, 8 months and The deceased was a daughter of Ethan Green, one of the two Seventh-day Baptists who first settled in Northern New York. She made a agents of landlords are resigning under fear | public profession of religion many years ago, and was a member of the Hounsfield Seventh day Baptist Church at the time of her death. She die 1 sud denly of heart disease. Funeral sermon from Ezek.

In Watson, N. Y., May 5, 1886, of pneumonia and heart affection, ELIZA ANN, wife of Daniel Davis, aged 62 years and 10 months. Sister Davis was the daughter of Gardner Eldred, of Watson, but formerly of Petersburgh, N.Y. She has, for nearly thirty years, suffered greatly by a complication of diseases, yet always cheerful and patient, for she was a child of God, having in early life given her heart to his keeping. She was a faithful wife and a devoted mother to her only child. Her funeral was held on the 7th inst., the writer preaching from 2 Kings 20: 1, "Set thine house in order; for thou shalt die, and not live." She was a Sabbath keeper, but had never united with our church, but in heart and in faith she was one of our denomination, and when death came her house was found in order, and

In Hebron, Pa., April 8, 1886, of an internal tumor, ZIPPORAH E. F. RANDOLPH, in the 42d year of her age. For several years she had been in poor health, but was confined to the house only about three months. At twelve years of age she professed faith in Christ, and united with the Seventh day Baptist Church of Salem, W. Va. At the time of her death she was a member of the Seventh-day Baptist Church of Hebron. Her trials in life were many, but she endured them, trusting in God. She had been a member of her brother in law's family, others, for the examination and ordination upon its waves, and then sink into nothing- L. R. Burdick, for twelve years, and was kindly ness; else why is it that the glorious aspira- cared for by them until she went to her rest. Her funeral was held Sabbath-day, May 8th.

In Stokes township, Logan county, Ohio, May 6, 1886, MYRTIE L., daughter of J. A. and N. E. Babcock, aged 12 years, 7 months and 26 days. Myrtie was, from a child, religiously inclined. Before her sickness she expressed herself as having a hope in the Saviour. She realized that death had come and said she was anxious to go.

In Bloomfield township, Logan county, Ohio, ULYSSES GRANT SUTTON, in the 28d year of his age. Ulysses was afflicted through life, but had learned to trust in Jesus. In death he gave evidence of a triumphant faith in Christ, who is the resurrection and

LARGEST line of all kinds of domestic cotton goods, and lowest prices ever made, at J. HARRIS', Hornellsville.

ELEGANT assortment white ecru, colored and fan J. HARRIS', Hornellsville.

#### Books and Magazines.

An interesting magazine of floriculture and do mestic arts is the Ladies' Floral Cabinet, the May number of which is before us, as bright and pleasant as the month whose name it bears. Its price, \$1 25 per year, places it within reach of all. 22 Vesey St., N. Y.

D. LOTHROP & Co., of Boston, are prompt, as usual, in the issue of the June number of Our Little Men and Women. This number well sustains the entertaining and instructive monthly for the little people. \$1 a year.

#### Carpets.

No such line of carpets as ours has ever before been shown in this section; largest and cleanest ine, best patterns, and most advantageous prices. Don't fail to see them.

· J. HARRIS, Hornellsville.

#### SPECIAL NOTICES.

THE following is the programme for the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, which is to convene with the church at Utica, on Sixth-day, May 28th, at 10 A. M.:

Exegesis of Matt. 18: 41, 42. W. F. Place. Do the Scriptures admit of a second probation? J. W. Morton. What is the New Testament idea of justification?

Which are preferable, long or short pastorates, and is the annual balloting for the pastor advisable. E. M. Dunn. What is the work of the Holy Spirit in connection

with man's salvation? E. Ronavne. Is it right for a minister of the gospel to accept money for his salary that is obtained by questionable means?

S. H. Babcock. S. H. BABCOCK, Secretary.

THE next Quarterly meeting of the churches of Southern Wisconsin will occur with the Utica Church, commencing Sixth-day evening, May 28,

The following programme has been arranged: Sixth-day evening, prayer-meeting, conducted by Rev. A. McLearn.

Sabbath morning, at 10 o'clock, preaching by Rev. N. Wardner, to be followed by the communion administered by Rev. J. C. Rogers and Rev. J.

Sabbath afternoon, at 3.30 o'clock, praise service conducted by S. H. Babcock. Evening after the Sabbath, conference-meeting

led by Rev. E. M. Dunn. First-day morning, at 10.80 o'clock, preaching by

Rev. J. W. Morton. WM. B. WEST, Clerk of the Utica Church

The next semi annual meeting of Seventh-day Baptist churches of Minnesota will convene with welcomed. the church at New Auburn, on Sixth-day before the second Sabbath in June, 1886. Introductory sermon by Rev. A. G. Crofoot. By notifying J. H. Crosby, New Auburn, of the time of their arrival. visiting brethren attending by rail will be conveyed from Sumpter, the nearest station on the Hastings | keepers in the city, over the Sabbath, are cordially and Dakota division of the St. Paul and Milwaukee

THE Seventh day Baptist Eastern Association will hold its next session with the church at New Market, N. J., beginning June 3, 1886. The following programme has been prepared:

#### Fifth-day-Forenoon.

10.30. Praise service, conducted by Abel S. Tits Joshua Clarke. 11.00. Introductory Sermon, Appointment of Standing Committees.

12.00. Adjournment.

Afternoon.

UTICA, Wis., May 10, 1886.

2.00. Devotional exercises. 2.30. Letters from churches.

Reports of delegates to sister Associations. 4.00. Miscellaneous business.

4.80. Adjournment. Evening.

730. Praise service, conducted by J. G. Bnrdick. 8.00. Sermon,

Sixth day-Forenoon. 9.30. Devotional exercises.

10.00. Reports of Committees.

Miscellaneons business.

Presentation of the interests of the Woman's Executive Board of the General Conference, by Mrs. O. U. Whitford.

Missionary Society's hour, conducted by O. U. Whitford.

12.00. Adjournment.

2.00. Devotional exercises.

2.30. Education Society's hour. 3.00. Tract Society's hour, conducted by A. H. Lewis. 4.00. Miscellaneous business.

7.30. Praise service, conducted by D. E. Tits. 8.00. Prayer and Conference meeting, conducted

by T. L. Gardiner. Sabbath Morning.

10.30. Sermon, Joint collection for the Missionary and Tract Societies. Afternoon.

3.00. Sabbath-school exercises, conducted by C. T. Rogers, Superintendent of New Market school.

8.00. Praise service. 8.15. Sermon, First day-Morning.

10.30. Sermon, Joint collection for the Missionary and Tract Societies. Adjournment at the discretion of the Associa-

> J. D. SPICER, Secretary Executive Committee.

Delegate.

PERSONS intending to attend the appreaching session of the Eastern Association are requested to send their names at an early day, to Rev. J. G. Burdick, New Market, N. J., that they may be assigned to places for entertainment. MAY 18, 1866.

The South-Eastern Association will meet with the Middle Island Church on Fifth day, May

27, 1886, at 10 A. M. The following programme has been prepared by the Executive Committee, subject to amendment

Fifth-day-Morning Session,

10 o'clock. Introductory Sermon. L. R. Swinney.

Report of the Executive Committee. Letters from the churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of Standing Committees.

Afternoon.

Report of Annual and Special Committees. Report of Committee on Resolutions. Sixth-day-Morning.

Report of the Standing Committees. Essays: "Bible instruction in the family." Elsie B. Bond. 'How can we best glorify God with the means he Levi B. Davis, Jr. has placed in our hands."

Unfinished business. Bible institute work.

Religious services

Sabbath morning.

10 o'clock. Bibla-school. 11 o'clock. Sermon by delegate from the Central Association, communion conducted by James B.

#### Afternoon.

2.80 o'clock. Sermon by delegate from the Eastern Association, followed by conference meeting conducted by S. D. Davis.

First day—Morning.

Unfinished business. 11 o'clock. Sermon by delegate from the Western Association.

Afternoon.

Unfinished business. 3 o'clock. Sermon by delegate from North-western Association.

MINUTES WANTED.—The Western Association, at its last anniversary, instructed its clerk to obtain, if possble, a complete file of the records of the Association from its organization to the presenttime. Persons having copies of the printed minu tes of this Association for any year between 1889 and 1884, which they can spare, will confer a favor on the Association by sending one copy for each year to the Rev. J. E. N. Backus, Independence, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially

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 Sabbathinvited to attend.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M C. A. Building, corner 4th Avenue and 28d St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders

or registered letters to A. C. BURDICK, Treasurer.

ALFRED CENTRE, N. Y.

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.

Parasols.

New shipment Parasols just at hand, at J. HARRIS', Hornellsville.

DRAWING OF JURORS. STATE OF NEW YORK, ) ALLEGANY COUNTY.

CLERK'S OFFICE. Notice is hereby given that on Wednesday, May 28, 1886, at 10 o'clock A. M., a panel of Grand and Trial Jurors will be drawn at this office to serve at a Circuit Court and Court of Over and Terminer to be held at the Court House in the village of Beimont in and for the County of Allegany. Commencing on Monday, June 14, 1886.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$35 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Oo., Nebrasks.

W. E. SMITH, Olerk.

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

The regular Winter Session (twenty-second year) will commence October 9, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMEPATHIC HOSPITAL (weekly) are open for all studies in The Control of the Cont

219 West 38d Street, New York City.

PITAL (weekly) are open for all students. For further particulars and circular, address, Mrs. BARY A. BRINKMAN, M. D., Sooy,

## Selected Miscellany.

#### DEPENDING UPON GOD.

I know not what the day may bring Of sorrow or of sweetness, I only know that God must give Its measures of completeness. I reach for wisdom in the dark, And God fills up the measure, Sometimes with tears, sometimes with cares, Sometimes with peace and pleasure.

For hours of grief and saddened face True wealth of heart I borrow; And heavenly wisdom oftenest comes Clad in the guise of sorrow. I know not which is best for me Of all his mercy bringeth; I know his praises every day My willing spirit singeth.

I know not what my life may yield Of fruit that will not perish I know God gives both seed and oil. And all the growth may cherish. How great his work! How small my part! I wonder at my weakness And his great patience fills my heart With gratitude and meekness.

I know not what even heaven can give To blessed souls who gain it; I know God's goodness it must show, For earth cannot contain it. And if eternity but rings With love the same sweet story That earth is telling every day, Thine, Lord, shall be the glory.

#### A CASE OF SOLITUDE CURE.

BY MRS. M. F. BUTTS.

"I have had such a happy day!" said Mrs. Green. Her tones were soft and clear, and her eyes overflowed with heartlight. "Well, I congratulate John!" said her

sister, her tones pointed with sarcasm. Mrs. Green had the reputation among her friends of being a good woman, but not the most agreeable companion that might be imagined. Little things disturbed her unduly. She had a long face most of the time.

I wish my mamma would smile like your mamma," said Mrs. Green's little daughter one day to a playmate; and the baby boy pointed out the wrinkles on her face with his tiny finger, and said, "You's an old woman like ganma."

She looked at herself critically in the glass after that. Yes, she was actually getting to be an old woman. Her lips were set and hard. The corners drooped in a sour way. bitterly at the remembrance. How had or sickness, or death? No. Only little common, incessant cares and worries had drawn these ungentle lines.

A friend said to her one day: "You are too conscientious. You might as well be an Indian widow burning on her husband's dead body. You are losing yourself. Is that

Mrs. Green had a logical mind. "A bright, quick girl," she was called at school. She could trace cause and sequence as well as anybody. Even John had no better intellect than this "cross" wife of his.

Her friend's words were like a seed dropped into her mind. She looked back over the years of her married life. How far they had fallen short of their promise? How and drinking and wearing; the coming and going—the outside of living!

wives.'

As the upshot of these thoughts, Mrs.

had given you up long ago."

"Yes, they all have," said Mrs. Green wearily.

Aunt Lois wisely abstained from questions. She was aware of the situation. She brought the traveler a cup of tea and advised her to lie down, at the same time showwas not very hungry yet. She nibbled at personal traffic. the toast and ate the delicious raspberries, as if she were in a dream.

"Isn't it dreadful?" she said, presently. "But it is the truth, Aunt Lois. I am remedy? Read it again in the words before positively glad to be rid of John and the us. Religion holds out that curative to every

ions about her niece's troubles. For suc- the tongue from the leprosy of slander; cestive years she had begged her to leave her cleanse the life from the vitiating influences

from my own children?" truth is, Emma, you've been insane for the last two or three years."

"And this is my asylum?" asked Mrs. Green, laughing.

"Yes, if you like to call it so. If you will agree to stay here three months, I will send you home cured."

Mrs. Green gasped in astonishment. "You shall make yourself at home here, and I will go and look out for the babies. I have invited your old school friend and bridesmaid to come and keep you company."

Another gasp from the "lunatic," who said, as soon as she could speak, "What made you think of that, Aunt Lois?"

"I have been studying your case for a good while," was the answer. "As soon as I induced you to leave home I began to plan for keeping you. Your husband and children shall have the best of care if you will remain here, and I promise you that they will be glad to see you when you get home.

Mrs. Green's sense of relief, when she at last persuaded herself that she might stay, and that she might lawfully regard herself as sick instead of "ngly" and be permitted to be cured like other sick persons, was something tremendous. She settled down to the happiness of being alone. She walked on the beach; she lay on the sand watching the breakers; she sat among the rocks, book in hand, for quiet, delicious hours; she rowed, drifting about in shady inlets and pretty coves at her own will; she read, and crocheted, and slept, and ate, and, when she chose, sat with folded hands.

The friend whom Aunt Lois had invited found, at the last minute, that she could not leave home. So much the better for Mrs. Green, as it turned out. What she needed was solitude, quiet, silence. Oh, the sweetness of silence to a bruised soul! How our tired, spirit-sick mother reveled in the delicious stillness!

Of course she longed to see her children as soon as she was a little rested. At the end of a week of absence she felt as if she must fly." But she heard from home every day, and, at the end of a fortnight. knowing that they were well and happy without her, she "gave up" and let herself be cut off from them. It was a little humiliating to feel that they were happier without her than with her. But that was her reward for too much devotion.

It is true, though a sad truth, that none of us appreciate a sour, fretful benefactor. If a mother wishes to keep her children's They used to be kissable lips. "Rosebud" love and respect, let her keep herself lovable lips, John used to call them. She smiled and respectable. A smile and a clean collar will do far more than an unnecessary act of those soft, sweet lips hardened? By losses, self-denial. All this Mrs. Green saw plainly in her quiet retreat. To make a long story short, she got well. At the end of three months her husband came for a week's vacation, and they had their courtship over again. It was after Mrs. Green had been home a month that she made the remark with which our sketch begins. It is not every mother, perhaps, that can stay away from home for three months; but many stay away forever for the lack of timely rest; and many, less fortunate, drag out lives of misery.—Congrega-

#### THE MORAL LEPROSY OF THE TIMES.

Rabbi Jacobs, at the Madison Avenue little inspiration, how little soul, how little | Synagogue, New York, recently, gave uttermental work and development, and spiritual ance to the following plain and pertinent regrowth! How much thought for the eating | marks: Is it not noticeable that there is a growing dissatisfaction with a sturdy simplicity of life—a dissatisfaction which is religious meetings, do what they can to in-"If I could be alone once, and think it all | tempting men to seek success by extraordin- | duce young converts as well as experienced over, I could see my way perhaps," said the ary and hazardous methods? They cannot | Christians to "witness for Christ," in the tired woman. "I know I'm not fit com- seemingly be made to believe that the public assembly. It is thought by many to pany for husband or children. Everybody straight road is the shortest and best whereis tired of the sight of me. I'm just a worn- by to reach the goal of prosperity, and that | verted to become Christians. This is espeout dowdy. Think of John wishing that I every deflection from integrity and plain were more like Mrs. O'Neal—that empty- | dealing is not only a crime but a senseless | declare that God has forgiven him and headed gad-about. But she smiles and I blunder. Hence we read and hear so much blessed his soul, is supposed to be a very infrown. Husbands don't like rainy-day of the shattered reputations of those who fluential way of recommending the power of the shattered reputations of those who fluential way of recommending the power It is faith that spans the great gulf bestood high in our community, but who and utility of the gospel. Well, there is tween the known and the unknown, the viscould not resist the burning demand of the something to be said in favor of this practice. | ible and the invisible, the present and the Green got leave of absence for a week. She | itching palm of corruption in offices of trust; chose a seaside farm where a dear old auntie of men placed in authority on whom public lived, who received her with a warm wel- responsibilities rested who have basely yielded cast a lot of raving devils, "Go home to thy fro of the faithful soul, like the angels asup integrity and principle; of men who friends and tell them how great things the cending and descending upon Jacob's ladder. "I didn't suppose we should ever have stand charged before the world that they another visit from you," said Aunt Lois, as | " contaminate their fingers with base bribes she kissed the pale cheek of her niece. "I and sell the mighty space of their large honors for so much trash as might be grasped

You ask why so many have trespassed. Look below the surface and you find the reason. It is because there has grown up manhood would "tell," as nothing else the sense of seeing.—Cheever. with the growth of our country a mania for could, that Jesus was able to do "great" riotous extravagance, a disposition to dazzle things" for one whose case was hopeless uning her to her room. The advice was fol- the eye with lavish expenditure, a love for der the treatment of every merely human exlowed, and when Mrs. Green appeared at the | meretricious display to be maintained at any | pedient. Such a man's verbal testimony was tes-table, two hours later—the dust of travel and every cost. This is the corroding leprosy particularly valuable because it was supported washed away, her pretty hair in order, which is destroying principle and honesty. by a thoroughly changed character, and dressed in a cambric costume—she already | The public trust is thus made to minister to seemed to herself to be a new woman. She private greed, and office becomes a thing of

one, as it bids us "cleanse" the bosom of Aunt Lois smiled. She had her own opin- the perilous stuff which defiles it. Cleanse husband and children. Don't be shocked. of debasing passions. Are you wise enough

"isn't it awful for me to be glad to get away heavenly gift, with healing on its wings. The Word of God is still speaking to you "Fiddle-de dee!" said Aunt Lois. "The with admonitory accent. If it had bidden thee to do any great thing, wouldst thou not | Christianity rather than his mere assertion have done it? How much rather this, when | that he possesses it. And really this is what it saith unto thee, "Bathe and become clean?"—Christian Standard.

#### FACE YOUR TROUBLE.

"I had plowed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by-and-by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles squarely in the face.

Imagine the farmer plowing around that rock for five years, praying all the while, "O, Lord, remove that rock!" when he didn't know whether it was a big rock or a

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble, because it makes it seem so real, not even knowing what we wish the Lord to do about it, when, if we would face the trouble, and call it by its name, one-half its terror would

The trouble that lies down with us at night, and confronts us on first waking in the morn ing, is not the trouble that we have faced but the trouble whose proportions we do not know.—The Advance.

#### SOWING AND REAPING.

BY S. D. PHELPS.

She saw and drank the living water, And went at once to tell The glorious truths the Saviour taught her, And how from sin to faith he brought her, While talking at the well.

She hastes with joyous feet and willing, The city streets around And tells the story new and thrilling, All ears and hearts with wonder filling, Of Christ whom she has found.

The man, their inmost hearts discerning: And truth and life from Jesus learning, Received the gracious word. 'Tis sweet for those the Saviour knowing

Some souls believed, for pardon yearning,

To speak his blessed name. To waiting fields with gladness going, Seed of the kingdom broadcast sowing, And reap erelong the same.

O whitening harvest! matchless wages! Treasures without alloy: All whom this grateful work engages, Win souls to Christ for endless ages, Eternal life and joy!

-Christian Secretary.

#### WITNESSES FOR CHRIST.

We hear people very frequently speak of witnessing for Christ, and especially during revivals. l'astors, evangelists and leaders of be one of the best means to lead the unconcially so during a revival. For one to publicly shade, trees, rocks, hills, vales, rills, lakes Lord hath done for thee, and how he had Without faith, indeed, as deep a night broods mercy on thee." Christ knew that the man's over the soul and its pathway into eternity born demeanor caused by a reconstructed fore the rayless eyes of a man that has lost hence by a new and true life. Such witness- "They fainted and were as sheep having no ing for Christ is of the most convincing shepherd. Then saith he unto his disciples, character. It impressively sets forth the The harvest truly is plenteous," remarks, Human character is liable to be disfigured undeniable truth that a power other than So looked Christ at the masses, so he spoke one by one, and sipped at her glass of milk by spots and blemishes. Sin pollutes and human has had a vitalizing and transforming of them. How has the world looked at gangrenes our very nature and renders us effect upon the soul. But when a person them and spoke of them? The world has "unclean" in the sight of God. What is the arises in public and says a few words in always found the increase of its own masses praise of Christ and his religion, or affirms to be its last invincible difficulty. Ancient that he loves the Lord, there is a desire on kings invented monstrous tasks for them to the part of sagacious and well disposed people to compare the professor's words with his daily life. This is particularly true with regard to young converts. They stand before the world very much as an ordinary witness ernment by them was a mere transition to She did not advise a divorce or infanticide to recognize the foul blemishes which dis- stands before a jury. The world is a despotism. Even priests in a holy land ex--only a vacation. Mrs. Green had literally figure your life and character, destroying jury and it expects that the Christian never passed a night alone since she was mar- your honor, slaying your hopes of happiness witness will testify to the truth, not ried. There were eight of the little Greens, and contentment, and are you brave enough only by word of mouth, but by a life The Roman empire, whose brute force was and one or another was always with mamma to wash away the evil and become pure before | which is in conformity to his utterances. If | for centuries sufficient for anything, kept

entirely void of good effect. The fact is the world insists more than ever before upon receiving the practical evidences of a person's best recommends the gospel of Christ.—Central Baptist.

#### A BESETTING SIN.

I remember some years ago that a man presented himself for admission to this church, who had been addicted to the use of profane language; in fact, he could hardly speak without an oath. 'He said that he had given his heart to the Saviour, that his trust for salvation was in his atoning blood; and, though he was nearly sixty years of age, he seemed as a little child sitting at Jesus' feet. But he acknowledged frankly his besetting sin, and the difficulty which he knew he would experience in overcoming it. Did the session bid him wait outside the church door until he had broken that chain of bondage which sixty years had been riveting upon his character? Would this have been Christ-like? No; we received him with the full knowledge of his infirmity, and we threw around him the arms of Christian fellowship.

For a few months after I was continually hearing from his impenitent business companions of his profanity, for as soon as he made a profession of a new life they began to cast stones. But I was sure that he was one of God's dear babes, and that the Shepherd would enable him to come off conqueror. After awhile he never used profane language in his own home-one victory gained. Then the oaths were less frequent in his

business, until at length even the workmen in | tary. his employ began to remark that only under great provocation did he fall into his old habit; and the time came when he said to me (and I shall never forget his beaming face as he spoke): "Thank God, I have got my old enemy under my feet, and now profanity is positively hateful to me." Did we make a mistake in admitting him to church membership? Why, it was this very stand which he took on the Lord's side, and the remembrance of Christ in the Supper, and the communion with God's children, which were to this profane man, who had a flickering spark of spiritual life, what the rich soil is to the tiny seed, helping and hastening his growth up from weakness to strength, and from the bondage of sin into the full bloom of spiritual liberty.—Dr. A. E. Kittredge.

#### FAITH THE ORGAN OF INWARD SEEING.

Faith, in its complex character as an exercise of the intellect and heart, the reason and will, a joint product of the whole man, intelligential and sentient, is the main-spring | and father of all the graces. By rendering the apprehensions of eternal things vivid and tenacious, through them it impresses the affections and sensibilities, determines the will, and governs the conduct and life.

In reference to God and divine things, faith stands for sight, being itself, as it were, the spiritual organ of inward seeing, so that what seeing is to those that walk naturally, faith is to those that walk spiritually. Faith is to a man, in his navigation for eternity, what sight is in the daily walks of life -a pilot, a lookout, a guide.

Faith, therefore, may be called the soul's sense, whereby it perceives and apprehends spiritual realities, just as the eye is the bodily sense by which acquaintance is made with what is visible; the one being to things unseen and eternal what the other is to the seen and temporal. The eye is the inlet of the soul to the natural world. Faith is the inlet of the soul to the spiritual world. It transmits, so to speak, to our conscious being the truths of God and eternity, heaven and hell, eternal life and eternal death, just as the eye informs the mind of light and and seas, and moving forms, sun, moon and

stars, and human face divine. We find it commended in the words of Christ future, with a bold bridge over whose when he said to the man out of whom he springing arches there is a walking to and friends would see a very great change in him, as that which hangs like a pall before the eyes and this in itself would be a mightier wit- of the blind. And all the torches of philosoness for Christ's power to save and bless phy and reason will be as vain to enlighten it than the mere words of the man. His new- as to set an electric or a Drummond light be-

### CHRIST AND THE MASSES.

In a recent charge, the Archbishop of Canterbury, under the lead of the text, perform, or monstrous wars to wage. Some ancient states held periodical massacres of them. Philosophers taught that their freedom was their destruction, and that any govclaimed in profane despair, "This multitude which knoweth not the laws is cursed." if the husband's absence left a vacant place. God? Religion offers you the blessed curative. there be a wide discrepancy between the the masses in order at least by the daily dis"But," said the "unnatural" mother, Will you not gladly accept it? It is a two, then the witness of the lips is rendered tributions of food and tickets for the circus,

and after all perished under masses with which it could not deal.

In all heathen and heathen-like times the road to ruin was begun the moment the masses began to multiply beyond the point which they served as mere producers for the ruling classes.

First contempt and then fear were the emotions with which the multitude had been regarded universally.

Was there one person in all the world of the year of our Lord thirty-one, except the Lord himself, who, looking over the multitude, could have said, "This is God's harvest," "The harvest is plenteous."

This despised, rambling, shifting popu. lace, uncared for at home, trampled and tortured and mocked abroad, is God's golden corn, the wealth of his garner, the seed which he sowed his wide fields withal, now grown up and ripe. All their crushing, all their commonplace helplessness, all their wretched habits, all that you are pleased to despise, cannot make them anything else. I and mine have to find the spirit and the mus. cle to reap them and bind them and garner them. We cannot allow the harvest to rot on the ground.

And then into that particular harvestfield, the Master sent out all the laborers there were—every one. And he gave them power-power to expel the unclean spirits of the crowd, and to tend all their suffering back to health. He gave them the present gift of doing rapidly (by way of illustration or of parable, as it were) what he was laying it on us to do by patience and devotion, but always by the same power.—Christian Secre-

#### BIBLE STUDY.

Congregations do not like a regular and

systematic and thorough Biblical exposi-

tion. They like to be surprised as so many

children by the novelty of the text. They do not bend themselves strongly and lovingly to the study of the Book, saying, Let us have Bible, nothing but Bible, for the Word of the Lord alone endureth forever. And I would also accuse the pulpit of yielding to the foolish desire of congregations in this matter. The use of texts has been most disastrous in Christian history. I know of nothing more perilous, sometimes more wicked, than to take a text, to detach a line from the current of its meaning, to make a motto of a revelation, to tear a limb from a body and speak of it as a unity. In these matters we have much to answer for. On the other hand, never was the Bible so elucidated as it is to-day; never was it so pictorially illustrated as it is now: never was it so cheap as it is at this moment. The best commentary upon the Bible is experience. The man who can stand up and say: I have been in affliction, sorrow, darkness, weakness, poverty, and the Bible has proved itself to be counselor, and light, and guide, and friend, is one of the best annotators the Bible ever had. As for those who wish to understand the Book, let me say, Begin where you can; begin at a parable, begin at a beatitude, begin at any accessible point. and work your way from the known to the unknown-not fitfully, spasmodically, but steadily, constantly, patiently. Blessed Book, bright as heaven when the sun has dissolved the clouds; beautiful as earth when the summer has clothed it with flowers; wondrous book-now all music, now all judgment-a fountain in the wilderness, a shade as of a great rock in a weary land—an infinite provision for the soul's infinite hungernot a man-made Book at all, but quite full of God, throbbing with God, burning with God, awful, solemn, sublime with God. Other books come and go, but this Book stands forever, because the world for ever needs it.—J. Parker, D. D.

ONE of the old tally sticks used by the Bank of England to keep account of loans, before the present system of banking was invented, has recently been acquired by the Museum. This specimen bears the date of 1776, and represents £100,000 of a loan made at that time. The stick is about four feet in length, and notches are cut on both sides of it. The stick is then split, the Government holding one-half and the creditor the other; it is impossible to make any change in the condition of the loan by either party, because the notches on the two sticks would no longer fit, and thus fraud would be de-

#### TRUE SYMPATHY.

If you have a friend worth loving, Love him-yes, and let him know That you love him, e're life's evening Tinge his brow with sunset glow. Why should good words ne'er be said Of a friend, till he is dead?

If you hear a song that thrills you, Sung by any child of song, Praise it—do not let the singer Wait deserved praises long. Why should one that thrills your heart Lack the joy you may impart?

If you hear a prayer that moves you By its humble, pleading tone, Join it—do not let the seeker Bow before his God alone. Why should not your brother share The strength of two or three in prayer?

If you see the hot tears falling,
Falling from a brother's eyes,
Share them—and thus by the sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

## Moyular L

THE TRANSFER of matte stance to another through atoms, set into active mot phenomenon first brought blackening of the globes electric lamps, and lately en by M. Blondlot. According cation to the French Acad he found that when two di and one of platinum, about ameter, were fixed verticall of an inch spart, and both a porcelain bell, open belov cation of a red heat for thre of the platinum was black of copper, though there ha al current detected by a eter. By repeating the different gases he found it nitrogen of the air, acting tween the two discs. Prof. Crooks has demo

very low tensions, as in a millionths of an atmospher atoms is greatly lengthened reactions when set into v heat developed visible m known as "Crooks' Mill. collision of these atoms in forth flight with the incar and the interior of the glol lamps," as the English v them, in time carry away carbon and deposit it upor render it quite dark. In I periment this same action place under atmospheric pi tances as great as one-sixth millionths).

THE possibility of phot dark has been shown by A experimenter. He has su paring plates which are set lying beyond the red end o the dark heat rays—and used with a rock salt lens i ble to photograph bodies h perature, although that ter far below that necessary to luminous.

IT SEEMS that Mr. Edison that even electricity is the scientific discovery. Hear years I have been at work I force, traces of which I have in my study of electrical ar a force which is constantly forms and places, but has a ured, named, or brought a have devised dozens of ma unknown force and ascerta tics; and I have now plan may, within a few months, proof of its existence, and the trail by which I can capture it."

HINTS FOR HOUSE CLE. nickel stove trimmings an and hinges of doors with k ing, and polish with a dry worth of oxalic acid, dissol hot water, will remove pair windows. Pour a little in ply to the spots with a swa to allow the acid to to Brasses may be quickly Great care must be exercis bottle, and putting out of dren, as it is a deadly pois nished furniture are rem them with essence of pepp of camphor, and afterware polish or cold linseed oil. furniture use salt and water a coarse brush, and dry t Health.

A CHEAP CONGRETE. made without cement is into favor with Parisian composed of 8 parts of san bles, 1 part of burnt and earth, 1 part of pulverized ders, and 11 parts of un lime. These materials a corporated while dry int mixture, which is then we beaten. The result of t solid mass, which sets s becoming exceedingly days. It may be made sti addition of a small propor of cement. Among other which this material has bee as an example a house 6 three stories high, stand which has a retaining wa 20 feet high. Every part was made of the hard, so including foundations, taining wall, and all ext walls, together with the ings, string courses, bala pets. No bond iron was and no wood lintels, be required. It is claimed that it is not liable to on externally cheap, at it can wholly from materials t

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nd then into that particular harvest. the Master sent out all the laborers e were—every one. And he gave them er—power to expel the unclean spirits e crowd, and to tend all their suffering to health. He gave them the present of doing rapidly (by way of illustration parable, as it were) what he was laving us to do by patience and devotion, but ys by the same power.—Christian Secre-

#### BIBLE STUDY.

ongregations do not like a regular and ematic and thorough Biblical exposi-They like to be surprised as so many dren by the novelty of the text. They not bend themselves strongly and lovingly he study of the Book, saying, Let us e Bible, nothing but Bible, for the Word he Lord alone endureth forever. And I ld also accuse the pulpit of yielding to foolish desire of congregations in this ter. The use of texts has been most disous in Christian history. I know of hing more perilous, sometimes more ked, than to take a text, to detach a line n the current of its meaning, to make a to of a revelation, to tear a limb from a y and speak of it as a unity. In these tters we have much to answer for. On other hand, never was the Bible so elucied as it is to-day; never was it so pictoly illustrated as it is now: never was it so ap as it is at this moment. The best nmentary upon the Bible is experience. e man who can stand up and say: I have n in affliction, sorrow, darkness, weaks, poverty, and the Bible has proved itto be counselor, and light, and guide, friend, is one of the best annotators the ble ever had. As for those who wish to derstand the Book, let me say, Begin ere you can; begin at a parable, begin at eatitude, begin at any accessible point, work your way from the known to the known—not fitfully, spasmodically, but adily, constantly, patiently. Blessed ok, bright as heaven when the sun has solved the clouds: beautiful as earth when summer has clothed it with flowers; wonous book—now all music, now all judgnt—a fountain in the wilderness, a shade of a great rock in a weary land—an infie provision for the soul's infinite hunger a man-made Book at all, but quite full God, throbbing with God, burning with d, awful, solemn, sublime with God.

ONE of the old tally sticks used by the nk of England to keep account of loans, ore the present system of banking was inated, has recently been acquired by the seum. This specimen bears the date of 6, and represents £100,000 of a loan made that time. The stick is about four feet length, and notches are cut on both sides it. The stick is then split, the Governnt holding one-half and the creditor the her; it is impossible to make any change in condition of the loan by either party, beuse the notches on the two sticks would longer fit, and thus fraud would be de-

her books come and go, but this Book

nds forever, because the world for ever

eds it.—J. Parker, D. D.

#### TRUE SYMPATHY.

If you have a friend worth loving. Love him-yes, and let him know That you love him, e're life's evening Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend, till he is dead?

If you hear a song that thrills you, Sung by any child of song, Praise it—do not let the singer Wait deserved praises long. Why should one that thrills your heart Lack the joy you may impart?

If you hear a prayer that moves you.

By its humble, pleading tone,

Join it—do not let the seeker Bow before his God alone. Why should not your brother share The strength of two or three in prayer?

If you see the hot tears falling, Palling from a brother's eyes.
Share them—and thus by the sharing
Own your kinship with the skies. Why should any one be glad When a brother sheert is sed?

Hoyular Science.

THE TRANSFER of matter from one sub-

stance to another through the agency of gas atoms, set into active motion by heat, is a phenomenon first brought to notice by the blackening of the globes of incandescent by M. Blondlot. According to a communication to the French Academy of Sciences, he found that when two discs, one of copper and one of platinum, about a of an inch in diameter, were fixed vertically about one sixth of an inch apart, and both were enclosed in a porcelain bell, open below, upon the application of a red heat for three hours, the face of the platinum was blackened by a deposit al current detected by a delicate electrometer. By repeating the experiment in

different gases he found it was due to the

nitrogen of the air, acting as a carrier be-

tween the two discs. Prof. Crooks has demonstrated that in very low tensions, as in a vacuum of four millionths of an atmosphere, the path of the heat developed visible motion in what is collision of these atoms in their back and forth flight with the incandescent carbons, and the interior of the globes of the "glowlamps," as the English very prettily call them, in time carry away so much of the place under atmospheric pressure at the distances as great as one-sixth of an inch (four |nal|). millionths).

THE possibility of photographing in the dark has been shown by Abney, an English experimenter. He has succeeding in pre- know all the Scriptures teach about God, paring plates which are sensitive to the rays | and yet be utterly destitute of that "life" the dark heat rays—and with such plates of his character. "This is life eternal," used with a rock salt lens it should be possi- said Jesus, "to know thee, the only true ble to photograph bodies having a high tem. God. and Jesus Christ whom thou hast

IT SEEMS that Mr. Edison does not believe that even electricity is the ultima Thule of scientific discovery. Hear him: "For some years I have been at work looking for a new force, traces of which I have often observed in my study of electrical and other action a force which is constantly present in many forms and places, but has never been measured, named, or brought under control. have devised dozens of machines to test this unknown force and ascertain its characteristics; and I have now planned a test which may, within a few months, give me a clear proof of its existence, and may put me on the trail by which I can follow it up and capture it."

HINTS FOR HOUSE CLEANING.—Rub the nickel stove trimmings and plated handles and hinges of doors with kerosene and whiting, and polish with a dry cloth. Ten cents' worth of oxalic acid, dissolved in a pint of windows. Pour a little into a cup and apply to the spots with a swab, but be sure not | service. to allow the acid to touch the hands. Brasses may be quickly cleaned with it. Great care must be exercised in labeling the furniture use salt and water, and apply with

made without cement is said to be coming to accept the responsibility of children, except into favor with Parisian architects. It is for some other reason than convenience or composed of 8 parts of sand, gravel and peb- appearance. Every man is more truly a bles, 1 part of burnt and powdered common man for being a father, and every woman earth, I part of pulverized clinkers and cin- more truly a woman for being a mother. ders, and 11 parts of unslacked hydraulic lime. These materials are thoroughly in- the world. They are born through no fault corporated while dry into a homogeneous or wish or desire of their own. Those who mixture, which is then wetted up and well | bring them into the world are responsible beaten. The result of this is a hard and for them. The law of the state recognizes solid mass, which sets almost immeditely, this when it requires parents to furnish food, becoming exceedingly strong after a few clothing and education for their children up days. It may be made still stronger by the to a certain age. But the law cannot (at addition of a small proportion—say 1 part— least does not) go so far as to make parents of cement. Among other constructions to responsible for the moral and religious trainwhich this material has been applied is named | ing of their children. It sometimes seems a as an example a house 65 feet by 45 feet, three stories high, standing on a terrace a child's profanity as well as for his nakedwhich has a retaining wall 200 feet long and ness or hunger. The very highest responsi-20 feet high. Every part of this structure bility consists in their moral and religious was made of the hard, economical concrete, condition. Fathers and mothers are retaining wall, and all exterior and internal walls, together with their cornices, moldings, string courses, balustrades, and parapets. No bond iron was used in the walls, and no wood lintels, beams, or posts were required. It is claimed for this material that it is not liable to crack or scale, and is extremely chesp, as it can be made almost wholly from materials to be found every—

sponsible for their children's child. This is hard, but it seems to be true.

sponsible for their children's disposition and tendencies, because they give these to them.

A bent for swearing, drinking, rowdyism, often comes from father, mother, or both; often they are accountable for their children's characters. If a boy is a bad boy, the chances are that his parents are dentile?

This four-page series is also published in the German landaring stores. including foundations, cellar vaulting, re- sponsible for their childen's disposition and wholly from materials to be found every- true.

where. Doubtless a further economy could be realized by employing simple machinery for mixing the materials in both the dry and wet stages.—Scientific American.

#### THE VERDICT ON THE REVISED BIBLE.

Dr. Philip Schaff, in The Independent, expresses the verdict upon the Revised Verelectric lamps, and lately experimented upon sion of the Bible thus: Overdone, say the people; well done, say the scholars, in regard to the revised New Testament. Underdone, say scholars; well done, say the people, in regard to the revised Old Testament. Had the matter been left to the decision of the mass of Bible readers, Dr. Schaff thinks, any scheme for revision would have been voted down. After the first flush of enthusiasm over the revised New Testament in 1881, it was violently assailed by the leading conservative organs for its radicalism. It is in rendering was discovered. On the contrary, the revision was charged with an excess of fidelity to the original Greek at the expense of idiomatic English. The great objection was to the change of the text in conformity with the latest discoveries and advances in textual criticism. The revision of the Old Testament has been censured for the opposite error, for an excess of conservatism. The material for textual reconstrucatoms is greatly lengthened, and that their tion was not available for practical use except reactions when set into violent motion by on a very limited scale. The Old Testament position by the outcry against the alleged known as "Crooks' Mill." The repeated radicalism of the New Testament revision, and they were especially tender to the archaic English of the old versions and retained a number of words which have ceased to be intelligible to the ordinary reader. Quite a number of changes which were made by the committee, under the majority vote of the carbon and deposit it upon the glass as to first revision, were abandoned in the final render it quite dark. In M. Blondlot's ex- revision under the two-thirds vote. The periment this same action is shown to take great majority of Bible readers are better satisfied with the revised Old Testament than with the New, especially in England.—Jour-

#### TRUE KNOWLEDGE.

There is a great gulf between knowing about God and knowing God. One may lying beyond the red end of the spectrum— which results from a spiritual perception manifested in Christ; it includes, with this surrender of one's affections in response to his love and a sacrifice of one's self to his service. When the free love, the tender mercy, the righteousness of God. are thus seen by the mind and thus embraced by the heart, a new glad life—the "life eternal" is born in the man, who then feels as did the prodigal son when his loving father embraced him and impressed the kiss of forgiveness on his lips. Reposing in the open arms of the Father, love to him, the infinitely loving One, becomes the principle of all his actions. His ideas of God, instead of lying dead in his thoughts, become quickening forces in his affections, constanty feeding the flame of that holy love which is "the religion of eternity." This experience is the everlasting life begun on earth perpetuated and perfected in heaven.-Baptist Weekly.

### OUR HOMES-WHAT MAKES THEM?

It is not paint on our houses, nor beautihot water, will remove paint spots from the | ful lawns and surroundings; nor is it fine decorations, furniture, carpetings, and table-

A home usually begins with a wedding (though we are sorry to say that a wedding does not always mean a home), and a wedbottle, and putting out of the reach of chil ding means love and confidence. One perdren, as it is a deadly poison. Spots in var- | son cannot well make a home, though he or nished furniture are removed by rubbing she may make a pleasant place to stay in them with essence of peppermint or spirits | nights, and during leisure hours; neither of camphor, and afterward using furniture can two men or two women by themselves polish or cold linseed oil. To clean willow make a home. To make the ideal home it takes father and mother, and children, who a coarse brush, and dry thoroughly.—Good | are the natural fruit of all true conjugal af-

If there were to be no children, there would have been no marriage; and no two peo-A CHEAP CONGRETE.—A kind of concrete | ple have the right to wed who are not willing

Children are not to blame for coming into pity that a father could not be punished for

is accountable for the religious training of They feel quiet because they are tired; one children. If they do not become Christians | part seems fit for work because the other is | EQUAL PRIVILEGES FOR YOUNG LADIES AND it is commonly considered the pastor's fault, too weary to protest. A recourse, to tea, because he does not talk enough to them about | coffee or alcohol helps the mind for a time, their souls. But certainly it can be no more; but the effect of these stimuli upon the natural or proper for any one to look after | wearied organism is only to increase the penthe souls of children than their parents. If alty that must sooner or later be paid in the a child learns obedience, self-control, and form of sleeplessness and other evidences of ing year. the idea of his personal responsibility to nervous disturbance. Morning is the time God, he has learned all there is in religion; for work.—The Fortnightly Review. and home is the place, and parents are the persons, to teach these. This is not primarily the duty of the church in preaching service, or Sabbath-school. There may be distinguished Senators of the United States those who are able to "talk religion" better | rose in his seat and thanked God that we than a child's parents, but there is no one should never have reason to fear invasion address,

Expenses \$100 to \$900 per year. For further particulars, than a child's parents, but there is no one should never have reason to fear invasion address, who can teach him these fundamental prin- from the west, because Providence had ciples as can the parents. The father may protected us on that side by a wall of rocks think the mother is just the one to do this; which no invading army could pass over or but it is the duty of the father to help make demolish. On taking his seat another Senthe home and teach and train the children. ator rose and remarked that he agreed with of copper, though there had been no electric- remarkable, however, that not a single error In fact the primary responsibility rests upon all that the honorable gentleman had said him, because he is the source, the head, of the family.—Good Words.

#### WHEN TO WORK.

revisers were confirmed in their conservative is freedom from disturbance. When they ton, and that five trans-continental railways better fitted for work they are, as a general | cific.

The common opinion is that the church rule, misinterpreting their own sensations.

ABOUT forty years ago one of the most about the natural and impassable fortifications of the Rocky Mountains, and added that he was willing that the heathen hordes of China or the half-civilized Mexicans should have all the country lying beyond, because he did not think it worth a pinch Most people allow that early rising is ad- of snuff. How little knowledge had the vantageous; but there are, it is to be feared, most sagacious men of our nation fifty years comparatively few brain-workers who adopt ago of the territory west of the Mississippi the habit. They allege, and with some rea- river? To-day the school-boy knows that son, that they can work best at night, be- | two-thirds of our country lies beyond the cause the surroundings are quiet and there rocky boundary referred to by Thomas Benstate, however, that they themselves feel run over it to the Golden Gate of the Pa-

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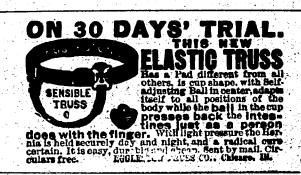
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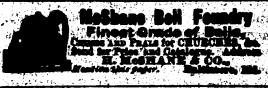
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SECOND QUARTER. April 8. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemns. John 8: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Resping, John 4: 27-42. May 15. The Nobleman's Son. John 4: 43-54. May 22. Jesus at Bethseda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John

Gal. 5: 19-21.

June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 87-52. June 19. Jesus and Abraham. John 8: 81-88. 44-59. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20, Isa. 5: 11, 12: 28: 7. 8

LESSON IX.-JESUS FEEDING FIVE THOU SAND.

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

For Sabbath-day, May 29th.

SCRIPTURE LESSON .-- John 6: 1-21.

1. After these things Jesus went over the sea of Găl'i-lee, which is the sea of Ti-be'ri-as.
2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went, up into a mountain, and there he sat with his disciples.
4. And the passover, a feast of the Jews, was nigh.
5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Phil'ip, Whence shall we buy bread, that these may eat?
6. And this he said to prove him: for he himself knew what he would do.

what he would do.
7. Phil'ip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may

take a little.
8. One of his disciples, An'drew, Si'mon Pē'ter's brother, saith unto him,

saith unto him.

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that 14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should

come into the world.

15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 16. And when even was now come, his disciples went down

nnto the sea,
17. And entered into a ship, and went over the sea toward
Ca-pêr'na-um. And it was now dark, and Jesus was not come to them.

18. And the sea arose by reason of a great wind that

19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20. But he saith unto them, It is I; be not afraid.

21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

GOLDEN TEXT.—" Jesus said unto them, I am the bread of life."—John 6: 35.

TIME.—April, 29 A. D.

PLACE.—At a desert place on the north-east side of the Sea of Galilee.

### OUTLINE.

I. The journey to the place. v. 1-4. II. The trial of faith. v. 5-9.

III. The miracle and its effects. v. 10-15.

IV. The night storm on the deep. v. 16-21.

INTRODUCTION. From the preceding lesson the Evangelist passes over in silence one of the longest and busiest periods in the ministry of Christ, the events of which are detailed by the first three Evangelists. Dr. Robinson places these events in the following order. The plucking of ears of grain on the Sabbath (Matt. 12: 1-8), the healing of the withered hand on the Sab bath (Matt. 12: 9-14), Christ's arrival at the Sea of Tiberias, followed by multitudes (Matt. 12: 15-21), his withdrawal to a mountain and choice of the twelve (Mark 8: 13-19), his termon on the Mount (Matt. 5, etc.), healing of the centurion's servant (Matt. 8: 5-18), raising to life of the widow's son (Luke 7: 11-17), deputation from the imprisoned Baptist to Jesus (Matt. 11: 2-19), Jesus anointed by a woman who had been a sinner (Luke 7: 36-50), second circuit in Galilee with his disciples (Luke 8: 1-3), healing of a demoniac (Mark 3: 19-30), the Scribes and Pharisees seeking a sign (Matt. 12:38-45). Christ declaring his disciples to be his nearest kindred(Matt. 12:46-50), denouncing woes upon the Pharisees and others (Luke 11: 34-54), discoursing to his disciples and the multitude (Luke 12: 1-59), slaughter of certain Galileans and parable of the barren fig tree (Luke 13: 1-9), parable of the sower (Matt. 13: 1-23), parable of the tares and other parables (Matt. 13: 24-53), stilling the tempest on the lake (Matt. 8: 18-27), the demoniac of Gadara healed (Matt. 8: 28-34), Levi's feast (Matt. 9: 10-17), raising of Jairus's daughter (Matt. 9:18-26), healing of the two blind men (Matt. 9: 27-34), Jesus rejected a second time at Nazareth (Matt. 18: 54-58), third circuit in Galilee, the twelve sent forth (Matt. 9: 35-38). Herod thinks Jesus to be John the Baptist risen from the dead (Matt. 14: 1, 2, 6-12). It seems probable that a large part, if not all of these events, occurred during this period passed over by John in silence. But the above enumeration of events occupying nearly a year in our Lord's ministry, brings us to the events of our lesson.

#### EXPLANATORY NOTES.

V. 1-4. Jesus went over the Sea of Galiles. It is probable that he went from his own city, Capernaum, as indicated by the parallel accounts in the first three Gospels. It seems likely that he crossed the northern part of the lake to the nearest convenient resting place outside of Herod's jurisdiction. John the Baptist had just been beheaded by Herod ples went down unto the sea. This they were conwould be much fear among his disciples if he remained in Galilee. By moving across the lake he derful events of the day were now closed. And en followed him. The word followed is in the imperfect disciples entered the same boat in which they had has new locality. While Jesus passed over with his they kept near the northern shore in hope of receiv on foot around the head of the lake, receiving ac- 7

cessions to their number from the villages near the disciples were lingering along the shere with the which they passed. Matt. 14: 13, Mark 6: 32. As expectation of taking in Jesus, but night had fallthe boat kept near the shore the people could follow en and he had not come to them." In some sealong by keeping it in sight and thus come to the place | cluded place of the mountain he was engaged in where Jesus and his disciples should land. Because prayer (Matt. 14: 23). The darkness troubled him they saw his miracles which de did on them that were not, but he saw a moral darkness in the hearts of diseased. This explains the intense interest which prompted them to follow him to this retired place. They had witnessed, or otherwise come to the knowledge of, many of his miracles and wonderful works. A brief summary of some of these miracles referred to here may be seen in Matt. 11: 2-6. And Jesus went up into a mountain (rather the mountain). This probably means a little way up the mountain. There are many beautiful spots on the gentle slope of the mountain about half a mile from the shore, which would be perfectly adapted for such a scene as is here described. Thomson says: "From the four narrations of this miracle we gather, 1st, that the place belonged to Bethsaida, 2d, that it was a desert place, 3d, that it was near the shore of the lake, for they came to it by boat, 4th, that there was a mountain close at hand, 5th, that it was a smooth, grassy spot, capable of seating many thousand people. Now all these requisites are found in this exact locality." "In this little cove just below the ships were anchored. On this beautiful sward, at the base of the rocky hill, the people were seated to receive from the hands of the Son of God, the miraculous bread, emblematic of his body, which represents the true bread from heaven." And there he sat with his disciples. From the narratives of Mark and Luke, it appears that some of the people reached the landing place before the boat itself, and that Jesus spent a part of the day in speaking to them of the kingdom of God, and in healing those that had need of healing. And the Passover, a feast of the Jews, was nigh. This | sarily a miracle, but they were so absorbed that they clearly indicates the season of the year, about the middle of April. Some suppose that there were Jews in the assembly who were on their way to Jerusalem to celebrate this feast. Others have supposed that it had some connection in the mind of the Evangelist with Christ's discourse respectinghimself as the bread from heaven.

V. 5-9. Whence shall we buy bread, that these may eat? Here was a test question for Philip, how they should feed this great company of men who had left their homes to hear the words of Jesus and were still anxious to hear more and see more of his works. According to the other Evangelists, the disciples first suggested the difficulty about food. See Matt. 14: 15, Mark 6: 35, 36, Luke 9: 12. Then Jesus lifted up his eyes and saw a great multitude come unto him. He did not wish to send them away for food, but how should they be fed? This he said to prove him, for he . . . knew. He needed not to take counsel with Philip. His purpose was formed, and his question was only asked to test and, in the end. strengthen the faith of Philip. Philip answered him, Two hundred pennyworth of bread is not sufficient for them. A penny of the time of Christ was worth about fifteen cents of our money, and is supposed to have been the usual compensation for a day's labor in the field. Matt. 20: 2. The sum mentioned by Philip was therefore about thirty dollars. According to the other Evangelists Jesus said to Philip, "They need not depart" (Matt.) "Give ve them to eat" (Matt., Mark, Luke). The disciple said: "Shall we go and puy two hundred pennyworth of bread, and give them to eat?" The Saviour said: "How many loaves have ye? Go and see." There is a lad here, which hath five barley loaves, and two small fishes. Andrew had carefully inquired, or he could not have told this fact and also that he was a small boy. But what are these among so many? They bore no appreciable relation to the wants of such a multitude.

V. 10-15. Make the men sit down. Here our Lord prescribes order in preparation for feeding the multitude, and the place was very suitable as there was much grass there. So the men sat down, in number about five thousand. Mark testifies that they "sat down in ranks by hundreds and fifties." The number of women and children must have been considerable, though they were not counted. And Jesus took the loaves; and when he had given thanks, he distributed . . . to them that were set down. The distribution was undoubtedly made through the disciples. The other Gospels state also that Jesus broke the bread. And likewise of the fishes, as much as they would. But when was the miracle wrought? When the tood was in the hands of Jesus? or in those of his disciples? or in those of the multitude? Meyer says, "The Lord blessed and gave the loaves and fishes as they were to the disciples, and then during the distribution of them the miraculous increase took place so that they broke and distributed enough for all." When they were filled, he said unto his disciples, Gather up the fragments that remain. The supply was found to be abundant after all had been satisfied, there were twelve baskets with the fragments of the five barley loaves. This is of a truth that Prophet that should come into the world. This great feast from this supply had the effect to convince the people that this Jesus of Nazareth was truly the Messiah; for they knew that a great miracle had been performed in supplying the food. When Jesus therefore perceived that they would come and take him by force, to make him a king. Their conception of the Messiah was that he should be a king, and of course now they were ready to make him their king unless he should prevent it. As many of them were doubtless on their way to Jerusalem, their first impulse was to take him along with them and proclaim him the king of the Jews. He departed again into a mountain himself alone. Understanding their purposes Jesus took himself out of their sight and even from the presence of his disciples. Thus he avoided what might otherwise

have been a scene of discord and confusion. V. 16-21. And when even was now come, his disci-Antipas, who was tetrarch of Galilee, and there strained to do by Jesus himself before he sent away the people and retired into the mountain. The wonwould find a retired place where he could instruct | tored into a ship, and went (or were going) over the his disciples unmolested. And a great multitude sea toward Capernaum. We may suppose that the tense, and signifies a continuous ceming to him in come over to the desert place. It is probable that disciples in a small ship, the people were lastening ing Jesus on board. And it was now derk, and quality property.

men which he longed to dispel, hence he prayed. And the sea arose by reason of a great wind that blew. Matthew says that the ship was "tossed with the waves, for the wind was contrary" (14:24), and Mark, then Jesus "saw them toiling in rowing, for the wind was contrary." Two or three hours of hearty labor at the oar might have carried them over to Capernaum. But the adverse tempest was too strong for them. So when they had rowed about five and twenty or thirty furlongs. That is about three and a half miles, so that the ship was now in the midst of the sea. They see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. This occurred in the fourth watch of the night (Matt. and Mark), a little before the dawn of day. Gazing through the dusky atmosphere at the human form which could be indistinctly seen moving towards them over the agitated sea, they imagined it to be a phantom or specter, and were terrified. But he saith unto them, It is I; be not afraid. There was no mistaking that voice. These words instantly changed their fear into courage. Matthew adds an incident showing their wonderful effect upon Peter, the most impulsive and daring (14: 28-32). Then they willingly received him into the ship. Their fear was now gone for they recognized the one who had come to them in so wonderful a manner as their Lord. Matthew says they that were in the ship came and worshiped him saying, "Of a truth thou art a Son of God." And immediately the ship was at the land whither they went. This fact is not necesdrew near to the shore before they were aware of it

#### LETTERS.

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#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending May 15, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, \$2,631 packages; exports 138 pks. The first flush of feed is on through New England and New Jersey, and arrivals of fresh made butter have been plentiful and prices dropped Sa4c. on the week, closing at 20a21c. for the best N. Y. state creamery makes, with any hay made butter very low and slow. The season is early and the drop is early to correspand with it. We anote:

CHEESE. - Receipts for the week, 14,815 boxes ; ex-

ports, 11,132 boxes. The old stock has been mostly sold and any odds and ends of it that are left are re jections, the finest qualities having been very closely taken. The early flush of feed has the same influence upon the cheese market as upon the butter, and prices are lower, closing at 81c. as the top. Skimmed cheese are practically worthless, the price nere hardly paying for freight and boxes. We

Eggs.-Receipts for the week, 15,851 barrels 12.890 cases. The receipts keep in excess of immediate wants and refrigerators are receiving stock.

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A trust that is firm in Jes A faith that is true and A hope which no fears ca A heart to reject the wi To act with a sure reliance On him for whose help Aye, this is the Christian

That must win God's ca

We must boldly front the We know in whose stre While we hear the fire ar Of the foe on every ha On, on, with a holy purp For God and his sacred Defeat to the vast domin That would desecrate h

To the front, then, Christ Though humble may be My pen would indite the That is written on my l

A TRIP TO PEKING AND TI

BY MRS. LIZZIE NELS This morning we were ou

fore seven. The sky was so we were not obliged to li until nearly nine o'clock. it was to walk in the open elear, bracing air! We nev like it in Shanghai. The f plowing and sowing, or were last of their crops. We i with a large load of kao-lia barrow, and stopped to talk Chinese make brooms of plant; from the seeds they sam-shu as it is called; th to their donkeys and horse are used as fuel. In one p and watched some men at t one came driving a tiny de rude plow made of poles tie strings. An iron point was bottom, and the furrow in was perfectly turned; anoth after with a basket of whe sowing in the very furrou came still another man d which was drawing a fun stone roller, about a foot i pressed the seed just sown earth. This done, the furr and the men proceeded to and roll another one. In passed to-day, the wheat bright green rows give the appearance.

Nearly all this day we hav ing, and to-night we feel res we have had. He must ha move nearly all last night boatmen poling much of th dusk we went ashore for a twilight of this northern cl the boat passed around so bends, we cut across the found ourselves far in advi when we reached the rive some very pretty groves Fish must be very plentif Several times to-day I have men draw up their nets w as fast as they could put the water. In one place we a little hamlet, and saw, in many bushels of indian coi dry. I have never seen so in Chins.

We are now nearing th chow, where we are to lea proceed overland to Peking a strong, favorable wind h sail and made us speed alon against the current of the reach our destination a da thought. To-day we ha hundreds of tribute-rice b parts of China for Imper use of the Emperor and th him. The town is in sigh above the city walls; it is have seen in the north. upon the missionaries to-n

Soon after writing the might have been seen stan