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Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH-DAY IS THE SABBATH OR THE LORD THY GOD."

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 12, 1886.

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WOMAN'S WORK.

Published by request of the North-Western Associ

To the Women of Garwin.

VOL. XLII.-NO. 32.

Dear sisters, wives, mothers, daughters, it is because I am a woman, with my heart in woman's work, that I am willing to stand hefore you to-day to ask you to take a more decided stand for that work. It is not because I have either a responsibility (in any official sense), or any special fitness which distinguishes me in any way from the most modest woman in God's presence this hour; but the words of Miss Mary Bailey, our efficient Secretary of the Womans' Executive Board, for this Association, and the letter from Sister Davis which you have heard read, and most of all, the love of Christ constraineth me. It is because I am beginning to realize the power of woman in God's hand, and because I see grand possibilities in you, sisters of Garwin, that I cannot leave you without telling you what I see and hope, for methinks you have not yet felt your own power. Do you know how many of God's co-laborers have awakened to their possibilities because some one saw a promise of usefulness in them and told them so? Dr. Williams told us touchingly how a child's "I love you" worked in a desperate prisoner a sense of his own power to become worthy of even the pure love of a child; so has many a man, toiling in the imprisoned human nature, been aroused to action by the word of one who saw, and caused them to see, better things for them. I can never cease to tremble as I think whither my own life was drifting, even after I became a Christian, when I was arrested by one who efficient service for the Master." I have read of a lady missionary in Japan who told the story of the cross to a dying woman. Hers had been a lingering illness and her homely, but necessary, work of darning. It life an unhappy one; she felt the power of God to save to the uttermost, and said to this work which every girl and woman would the missionary in her latest breath: "Now I can go to God. He kept me waiting for you." O, to think what may be "waiting" for you, for me, sisters! Think how "many believed for the saving of the woman" whom Jesus taught at the well! Only let us go forth as from the very presence of Christ and we shall find much work "waiting"

When I was a girl I mourned that I was destined to become a woman, for her field seemed such a narrow one to me, but now that I am a woman the field seems to have broadened, as objects which seem small at a distance appear greater to the eye when we approach them. In fact the field of labor in the past was like a one-reeded organ of which our brother spoke in a sermon yesterday, making sound humdrum and monotonous. But to-day the many-reeded organ of life touched by woman's hand makes harmonies which shall echo to all eternity. It may not be ours to touch the first chord as one of whom Dr. Williams spoke, who was instrumental in the conversion of a Sandwich Islander who made the first garments for the king and queen of the island; but we may add a golden thread to a robe of righteousness which shall clothe an immortal soul, and make it fit to sit at the right hand of the King of kings clad in that glorious apparel.

Several of you have kindly said to me that you are glad I am interesting myself in a society for woman's work in Garwin, but that there has never seemed to be any interest in such work here. Do you know why? How can one expect to feel warm on a cold day who holds himself aloof from the fire? Bestir yourselves and draw near the furnace of love to fellow-men and you will grow warm enough,—too warm perhaps, as I am at this moment, who stand here in the name of him who "so loved." Little did I dream when I suggested this hour for a woman's meeting that I should grow so uncomfortsbly warm on this subject as I am at this moment! Who will volunteer to stand between me and the fire? I assure you that an equal distribution of heat is gratifying to Come and warm your hands in this service of love and be welcomed by all the sisterhood now encircled around the fire.

in attempting to get home? One who had but little more life than his brother, began rubbing him vigorously, and in so doing, saved his own life and his brother's also. So shall we, in striving to benefit others, be blessed ourselves, increasing in strength as we use the little we have.

Some say they have no interest in the

neathen. Was there ever a person in whom you took no interest, whom you simply cared nothing about? Did you ever sacrifice a little to do something kind for that one? If not, try it. See if it does not beget an interest, if not love, for that one. If you have no particular interest in the heathen, try to do something for them, denying yourselves to do it, and in one year let me know how you feel. I cannot think you will say "we have heathen at home," or, "we cannot support a pastor; what can we do for others?" I read yesterday of a deacon who always reminded the church, when asked to give, that they ought not to give as long as they were in debt for "that new stove," but when not asked to give, not a thing was done to pay for the stove. Generally, those who never aid heathen abroad because of those at home, trouble themselves little, if any, about those at home, unless reminded of them by a call to aid those abroad. Here is a great field of work for the women of Garwin, and a great deal of machinery with which to do it. Here are these scores of young ladies with which to run musical and literary entertainments. Here is a friendly neighborhood to aid in disposing of the labor of your hands. You will recieve suggestions as you

near of the work of other societies in which you will take more interest, as you become one of the sisterhood. Ladies' societies in the country succeed best by needlework. In the one of which I am a member, our best success has been in the sale of darning-bags, made of cretonne in a design which is convenient and attractive, as a deposit for the would give me pleasure to see you started in enjoy, by sending you a bag and pattern as a sort of right hand of fellowship.

In belonging to the Woman's Executive Board, no society is restricted as to the use of its funds, though urged to aid in foreignwork as well as home benevolence, and no society ought to be content not to do so. If it were your wish to aid in the support of a pastor, perhaps one-tenth of your proceeds would not be a meager gift into the treasury abroad, but I am sure you could not be satisfied to do less.

We often hear women and women's societies criticised for talking unkindly about neighbors, which we all admit to be injurious in more than one sense. It lowers ourselves, and takes away our power to do good to the erring, if so they be, to cherish unkind thoughts. Charity, you know, "thinketh o evil." "Take heed," as Bro. Sherman said in his sermon, lest "words" come in to mar the harmony and usefulness of your

> The words we say, Into still air they seem to fleet. We count them ever past, But they shall last.
> In the dread judgment they
> And we shall meet."

In our society, we have a by-law stating that no person shall be spoken of unkindly, and from my own pleasant experience, I can recommend it to you.

Young and old may be best drawn into the work, by dividing office equally between them, the young occupying positions on a Social Committee, for the purpose of getting up festivals, missionary concerts, socials. musical concerts and the like; and a Benevolent Committee to visit the sick, call on strangers, and distribute our denominational literature, and look out for the poor. Many churches are built to accommodate the woman's meeting. At West Hallock, the social interests have been greatly cemented by meeting at each other's homes in the alphabetical order of our names, or when there

Another thing about feeling. Did you or families are widely scattered, it is more dained to the work of the gospel ministry, read of the two brothers in the great Dako- common to have refreshments, sufficiently and became the pastor of the Baptist Church ta blizzard of 1880, who fell nearly frozen plain not to be a burden to the woman of of Howlett Hill, in Onondaga county, where many cares or of few resources. A by-law he remained for a term of about three years. of such Rules for Supper should be carefully His next pastorate was at Pompey Hill, considered in every society, and a fine made for every disregard of such rules, lest some hospitable person overreach the possibility of of DeRuyter, with which he continued four another, and rivalry, or unnecessary labor and expense arise. The amount of the supper mite, if any, should be small enough to | tion. The result of his investigation of this | at which was gathered the largest concourse tax no one beyond her means, and the membership fee equally so. No one need feel restricted in giving liberally under such a

> No society can succeed in the truest sense, unless full of prayer. In some instances, the spirit of prayer has so developed, that a woman's prayer-meeting has been organized, and what Dr. Williams said of the heart to heart meetings of our theological students, is true of a woman's meeting. There are still waters running deeply in souls around you, of which you may never know, unless you meet in such an hour as this. Mrs. Rounds, state lecturer of the Illinois W. C. T. U., says when she cannot put her hard in her sisters' and kneel before God, she must give up the work. So, my sisters, go into his presence together, and come forth endowed with power. The success in which God's hand is visible is the success worth living for. As the Creator looked upon the labor of his will and said: "It is lived so long, should pass from earth unno good," so will he say of yours, if you go hand in hand with him. Do not think he | Christian virtues should be unwritten will despise the smallness of your gift. What were the loaves and fishes in the hand of Christ? Suppose the lad had withheld them? The great glory of God would not have been seen that day or way. Do not think you will rob yourselves by giving to others. Don't you think the lad had all he wanted when Christ fed the multitude? Yet he gave his all. Will not the story of the widow's mite be an inspiration and memorial kings were of religious books and papers, the in all time?

this Association by your deacon, the spirit of which ought to inspire every woman to likewise do "what she could" for her be-

"Enclosed find one dollar for the Mission ary Society. Wish I had the means to give one thousand dollars to each of our Societies | to his familiarity with the Scriptures, as three in one which should recieve the hearty co-operation of the denomination. Please do not report my name. I send my mite to be put in the Association collection for missions. I have set something apart for the Tract Society. Fondly trusting that the debts will be paid, and a large surplus in the treasury, I pray earnestly."

Truly, it is not "how much," but "how with God, who taught us to pray, "Ou Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven." May we each dear sisters, do our part in bringing about L. V. P. COTTRELL.

GARWIN, IOWA, June 27, 1886.

ELD. THOMAS FISHER.

Thomas Fisher was born May 23, 1816, in the parish of Bishop Nympton, county of Devon, England.

He was a son of John and Grace Fisher and the youngest of five children. His par ents died when he was about four years of age, at which time he went to live with ar uncle, William Nott, where he remained until about the age of 14 years, when he was indentured to one James Tassel for the term of seven years to learn the business of tailor

When sixteen years of age, he experience religion and became an active member of the Methodist Church, by which he was licensed to preach at the age of 20. December 16 1838, he was married to Grace H. Williams, a young widow having three daughters. In April, 1839, he, with his family, sailed from Barnstable for America, and, after a peril ous voyage of five weeks, they landed at New York. Thence by packet they came to Syracuse, where he went to work at his trade. In the autumn following, he with are several of one name or initial, in the his family, removed to Throopsville. Cavuga order of their age, which they usually tell county, where his attention was drawn to honestly, reports to the contrary notwith- the subject of baptism. In 1840, he and standing. In some societies, the ladies his estimable wife, were baptized into the felreturn home to supper, but in the country, lowship of the Baptist Church of that place. became too much affected to allow recovery. withhold not thine hand." where social privileges are necessarily rare. On the 2nd day of June, 1842, he was or He gradually declined in strength and vitality | Nonwice, N. Y., July, 1868.

where he remained till the fall of 1846, when he accepted a call from the Baptist Church | the dead who die in the Lord." or five years. While so connected, the subject of the Bible Sabbath received his attensubject was that he became a convert to the of people, to attest their respect for the detrue Sabbath, which he conscientiously and faithfully observed during the remainder of in this place. His widow and a host of his life. He became a member of the Seventh-day Baptist Church of DeRuyter in the year 1856, and has been its pastor at different periods for several years since that time. He has also been pastor of the Seventh-day Baptist Church of Lincklaen for several years, and also of the Cuyler Hill Church, of which he was a member and its minister at the time of his decease.

Elder Fisher was a man of extraordinary modesty and meekness. More than once during his sickness he expressed a wish that in the event of his death very little should be said at his funeral in the way of eulogy, since he was a poor, unworthy sinner, saved only by the grace of God. But to the writer it seems hardly proper that a man so extensively known, respected and loved for his good works in the vicinity in which he has ticed, or that a character so replete with though the silent influences of such a life may be written on so many hearts.

But a better pen than mine is required to do him justice. An intimate acquaintance with him for a term of almost 40 years has given me opportunity to know him well; and hence I speak with assurance.

He read much, and the most of his read

Holy Scriptures being to him the most im-Let me read you a letter received during portant and interesting. Emphatically, may say, he was a thorough student of the Bible. When at work at his trade he always had a small volume of that book within his reach, which evinces by its appearance that it has not been neglected. His readings and meditations at such times contributed much -Missionary, Tract and Education—the shown by the sermons he preached. He fully accepted and conscientiously observed their teachings in all his intercourse with men. He was affable in his manners, courteous towards all, quick to appreciate any act of kindness, however trivial, and always manifested his gratitude for favors shown. Habitually a man of prayer, he never allowed the grass to grow in the path leading to the sacred retreat. In his ministerial work he was untiring and faithful, though often wearied from overwork; always carefully preparing his sermons and frequently writing them in full, and yet delivering them with a power and pathos that showed that they were in his heart, as well as in his head He was peculiar in that he never set a price on his labors in the gospel, accepting what was freely and voluntarily given him for his sur port, and seldom, if ever, did he lack the common comforts of life, making him therewith But he could say with another, "These

hands have ministered to my necessities and to those who were with me." He was also scrupulous to obey the Scripture injunction "Owe no man anything" but love. He espoused with alacrity and with a becoming zeal the reforms of his day, being an early and consistent champion of the anti-slavery cause and the temperance reform. He was too radical on these questions to be popular with the masses, and yet his services as a minister were in great demand by all classes, having been called to attend more funerals, to officiate at more weddings, for thirty years past, than probably all other resident ministers during this time. One year ago last winter he experienced

recovered, though he has attended several like "Lois" of old, planted it in this opening funerals, and has filled his appointments mind; and the result is this earnest struggle since that time. Early in the month of May to obey. As Susie says, sadly and yet hopelast, he was again prostrated with what fully, "Papa won't let me now, but if ever seemed to be billious fever. He rallied some. I am of age I shall keep the Sabbath." In what after the fever subsided; but his lungs the morning sow thy seed, and in the evening.

till the morning of June 30th, when his life went out without a struggle, and he entered peacefully and quietly into rest, ready like a sheaf of grain fully matured and ready for the garner of the Lord when he comes to gather in the golden grain. "Blessed are

Funeral services were held at the Seventhday Baptist church of DeRuyter, conducted by Eld. Poole, assisted by Eld. Joshua Clarke, ceased, that was ever convened for a funeral friends are left to mourn his loss.

J. B. WELLS.

THE SABBATH REMEMBERED IN A CHILD'S

Before me, on the table where I am writing, stands the grandest church bouquet I ever saw, not in size or rareness of flowers, but be cause of its being a heart-offering to God and his people, in honor of his holy Sabbath. As it is from a child, my first thought was to give its history in the Sabbath Visitor, to which she is warmly attached; but thinking older ones, too, may be interested I will give it in this way, asking them to tell the children.

Within a few steps of the home of the

sister where our meetings are usually held, lives her little granddaughter of seven years, whose sunny face, and lively interest in the Bible lessons were to us, for two years, a source of much cheer. One of her favorite Golden Texts, was "It is better to trust in the Lord, than to put confidence in princes." A most appropriate sentiment for her to cherish, for the bitter hatred of the carnal heart toward God's truth has to be felt even by this innocent child. Her father, though not a professor of religion, became very zealous for the Sunday, and removed her from our school to the Sunday-school of the most popular church in town. It was thought the extra attractions of the large school would wean her from ours, but she said, "No, I like the Sabbath-school best, because it is right." Still she is deprived of her choice. Last Sabbath we found this neat little bouquet on the table. Susie had gone quite a distance the day before to gather wild flowers, which she arranged with the more choice ones of the garden, and then, to crown all, plucked the only blossom on a plant that had been given her, her precious 'mite," which she gladly brought, saying, "I want to have these in the meeting tomorrow, that they may know that I remember the Sabbath."

I have heard many most eloquent appeals for the observance of God's holy day, but here was a sermon that touched the tenderest depths of the heart, and I gratefully accepted it to bring away as a choice treasure, that it might speak to those who resist every incentive to obedience. Costly floral offerings give rare perfumes in gorgeous temples, but can their richness yield more choice fragrance than this humble token of the sincere devetion of a child? While this earnest desire to obey God has to be guarded by the greatestsecrecy through fear of that parental authority which so arrogates itself above the divine. what must be the account required of those over whom no such cruel restraint exists. who yet deliberately defy God's claims! Recently a family pleasure trip was planned for Sabbath day, and at once this dear little one proved her self-denying conscientiousness by inquiring if it would be right for her to go, a pleasure which too many, alas, even of mature years would unhesitatingly seize upon. "Except ye be converted and become as little children."

Dear Christian kindred, do not fail to recognize this fresh encouragement. Seven years ago you sent out the light of God's Sabbath truth, both by the living preacher and the printed page, with many prayers and, doubtless, some fears. This one, then a more infant, could not of course receive the message. But the gospel seed found "good" severe sickness, from which he never fully ground" in the heart of an aged sister, who

Missions.

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

WE wish to express our hearty thanks to members were present and such as were the Editor of the RECORDER and others, for their earnest efforts in behalf of lifting the debt from the Missionary Society.

WE feel sure that our readers share in our appreciation of the communications we are publishing from the pens of Rev. Mr. Davis and Dr. Swinney, of Shanghai. The lives they lead and the work they do are, in so many respects, different from our own, that the details have an interest and value for the cause in this country which the writers themselves may not realize, because they write of experiences with which they have become familiar.

FROM J. F. SHAW.

TEXARKANA, Ark., June 1, 1886.

Dear Brother,—Another quarter has passed, and another report is due. The labors performed have been very irksome, and I come to its close feeling, more than usual, very much worn. Not the least tiresome was the travel of near two thousand miles by rail, and about two hundred by private conveyance and on foot.

I spent most of March with our church at

home. My experience convinces me more

than ever that the pastorate is indispensable to the activity and usefulness of our churchfaith, so far as conviction of truth is concerned; but there is not that planning and energy in carrying out plans as there would be if I could be with them all the time. There is no doubt that here, where the cause is newly planted, the pastor's labors are more needful than in older, more settled churches. Again the necessities of missionary work are so great through scarcity of laborers that I am compelled to heed the constant calls to go and preach as far as I can possibly do so. I am not adequate to the demands of the field I am expected to cultivate. I intend to go to estimable family. Bro. Bishop is firmly Bulcher, Texas, next week. I cannot exwhat will be necessary. I am pressed by yet connected himself with the church. I etc., distributed. both Bro. Mayes, of Mesquite, and Bro. | believe that, if he would only unite with the D. S. Allen, of Arlington, Texas, to go church and become a co-worker with the there and assist two weeks in a meeting. brethren, there is a sphere of great use-Then I have already promised to go to Love- fullness for him. I also met Bro. R. S. lady and hold a meeting, and then to Hill | Bruce and family. Bro. Bruce has been, to county, Texas. Again I have promised to hold a meeting in Clarke county, Ark. The brethren at DeWitt must be looked after. There are other points that ought to ed two sermons at Attalla, and on Sabbath be looked to, but I am utterly powerless to morning went over to meet the brethren of look to all. I am longing for some young | Flatwoods. I found a good congregation in brother minister, with a soul brimful of love | waiting, mostly Sabbath-keepers. I preachfor Jesus and the truth of God's Word, who ed to them at eleven, and again at night, at would be willing to endure a hard life for a Bro. Thos. Willson's residence. On Firstnot wish any one who would expect an easy to the prospective pastorate. Bro. Willson time to come, but one who will be willing has been exercising his gift to some extent to suffer many things to build up the cause and elevate the membership in the line of the church and respect of the people gener- hour.

duty. On the 18th of March I made a trip into paration for the work, which he is anxious Bowie county, Texas, to visit sister Dollie and disposed to do. He contemplates at-Matthou, one of our members. I found her tending school next fall, which I think comhusband very ill with pneumonia, and on mendable. The brethren have been longing the following Sabbath he died, leaving Sister for some minister to come and settle among Matthou bereaved of a kind and most affect them, and labor for them. While this would tionate husband, to battle with the difficul- be nice and convenient, I felt constrained to ties of widowhood, and the responsibility of admonish and encourage them rather to detaking care of a child. While there I called Bro. Hibbs is a thorough Sabbatarian in his their own efforts by the aid of the Holy convictions, but has never taken up the cross to keep it. He was brought to a knowledge | Sabbath-keepers, but a number of them are of the Sabbath through Bro. F. F. Johnson. whom he very much admires. Bro. Hibbs its influence against the Sabbath cause. I that God will give him courage to do his that there will be a closer union, and earnest in that state. duty, and prove an instrument of useful- effort to build up the cause. This being so, ness in this country in the Sabbath cause.

I next visited Sister Stewart, at New Boston, who is a widow with four children, and who stands as a lone Sabbath-keeper in that her neighbors. Thence I went seven miles west of De Kalb-forty miles from Texarkana—and visited a Bro. Strain and his famson-in-law who is a member of the Seventhday Adventist church. None of the rest,

Sabbath-keepers somewhere in that country this year and next. I promised Bro. Strain to hold a meeting there during the season. The first Sabbath in April was our church

quarterly conference. The most of the

not present were heard from. As the church of another. Accordingly the lot fell upon | ning, and the two evenings following. As a good, zealous worker. On the 4th of April I left home for Alabama, and stopped wife, a young couple lately from Stone Fort, Ill. Sister Miller is daughter of Eld. Brace-M. located too far from the brethen and church, and in a very unhealthy locality. Sister McCartey was in a low state of health, for a visit to Wisconsin, and I suppose have for them—though scarcely able to do so times at Bro. Hull's and Sister Stephens'. talk of prosecutions for working on Sunday, was sick and I did not see him, as he lives seven miles from the rest of the brethren. Bro. Davis' ability as an educator is acknowledged everywhere through his country, but his location is not such as, in my es. Our membership is firm enough in the center for Seventh-day Baptists in the Southwest. From DeWitt I went to Franklin county, Ala., to visit my parents. I found my father in his last illness, and on the third day after my arrival he died. This was a a sad visit after nearly ten years absence from the old home, yet I was glad to be present at the obsequies.

I went to Attalla to visit our brethren there. I reached there Fifth-day before the 3d Sabbath in April. I found Bro. Bishop's place first, and soon made the acquaintance of his rooted in the Sabbath doctrine, but, on acsome extent, proscribed by the First-day people, and his lot, in some respects, made hard, but he remains firm in the cause. I preachin their meetings, and has the confidence of ally. He will need to apply himself to prevelop the talent among them, and assume yet out of the church, which naturally has

their bosom, gives promise to the work in Alabama, which I pray God to bless. On the second Sabbath of my stay, the place. Her pleasant manner of expressing brothers, Bruce and Willson were examined her views, commands respect for her among and ordained to the work of the deaconship, and on the same day the church commemorated the sufferings and death of the Lord, in the supper,—being the first time the Albert Lea, and scattered Sabbath-keepers presume he has done so. As I understand. ily. who are Sabbath-keepers. He has a church at Flatwoods ever sat together in in other places, whom it would be wise, he he is about to leave Farina. I presume that this solemn memorial service. On Second- thinks, to visit frequently. There is also an arrangement will soon come to an end. I day evening I preached again at Attalla, interest in process of development at Minne-lagree with Bro. Kelly, as he has expressed however, are members of any church. He and on next day, accompanied by Brother apolis, which was reported by Bro. H. B. himself in the RECORDER, that there is no lives in a rather sparsely settled country, Thos. Willson, J. N. Bishop, and Adolphus Lewis, who has visited there, and reported man among us who could, humanly speakwhere lands, which are very fair, can be pur- | Willson, we ascended Sand Mountain and | the results in part in the RECORDER. His | ing, do so much in Southern Illinois, as chased at a fair valuation. I hope and de- visited Albertville, twenty-five miles from recommendation is strong, that we send Bro. J. L. Huffman, and as he is now at

ing there about mid-evening, we stopped at cultivate that interest. I advised Bro. Cro- him, I hope he will give a liberal share of Brother Green Willson's who resides here in foot to visit Minneapolis as soon as prac- his time to that field. If he cannot. I the unenviable character of lone Sabbathkeeper. Brother Bishop, with his wonderful energy and perserverance, went out immediately and with the aid of Brother Green Willson, soon procured the use of the had had but one deacon since the death of Baptist Church and had summoned a large Bro. Irby, it was deemed best to make choice andience to which we preached that eve-Bro. B. F. Granberry, who was ordained to a result of our visit, four or five informed that office. We have in Bro. Granberry, Brother Bishop that they were convinced that Saturday was the Sabbath, and were determined to keep it. Quite an interest over a week with the church and friends at was manifested on the Sabbath, and a gen-DeWitt, Ark. I visited Mr. Miller and eral demand for tracts was made. At this point we need missionary work. Indeed an investigation of the demands of the cause in well. Our impression is that Bro. and Sister | Alabama and Western Georgia plainly shows a call for the labors of an efficient missionary, at least three or four months or more.

On Sixth-day we returned to Attalla, and and she and Bro. McCartey were preparing | met the church on Sabbath-day and preached reached there before this. I preached a few | from clergyman's sore throat, contracted at Albertville. In the afternoon we met at The brethren there were annoyed some by Brother Bruce's, and joined in prayer and praise led by Brothers Willson and Bishop, but have suffered no further. Bro. Davis at the close of which we bade them farewell and took the train at 10 o'clock P. M., via., New Orleans for home, being cut off from our usual route of travel by the-Mississippi floods. The necessities of the case will require a visit of a presbytery to look after the opinion, to secure the greatest amount of ordination of Brother Willson in autumn. good to our cause. We ought to have him I hope to be one of that presbytery, and if where we could establish an educational possible to labor two or three months in those parts. I feel hopeful for the cause at Albertville, as does also Brother Green Willson, and his wife, who is at present a member of the Baptist church. As I have already over-written myself, I will close, and in future endeavor to note in shorter letters the progress of the cause in our Southern field. The Sabbath question, in Sunday After only a week's stay with my mother, | dress, is being deeply stirred by Sunday people on account of Sunday excursions, both in the newspapers and pulpits of Texarkana. More anon.

> —Brother Shaw reports 13 weeks of labor: congregations from 20 to 300; 10 other

FROM J. W. MORTON.

439 OGDEN AVE., Chicago., July 4, 1886.

Dear Bro. Main,—Yours of June 29th is before me. I shall first give some account of that part of the proceedings of the North-Western Association that refer especially to the missionary work.

As you had asked me to represent yourself and the Board at that meeting, I prepared a sermon on the subject of "Giving," for the boldt, Neb., who arrived after the close of occasion, which I did not have time to de- the missionary conference. Bro. Davis had liver in full. On the evening of Fifth-day, not quite so encouraging a report to make year or two, working, if need be, with his day the church held a business meeting and the time was chiefly devoted to a missionary as the others, though the outlook on his own hands some of the time to aid in his made choice of Bro. R. S. Bruce and John conference, which I was requested to lead. I field is not really bad. The church at Harsupport, to come and help me on this field. Willson to the deaconship of the church, and As there were some of our missionaries in vard is reduced to two female members, and I believe that God will reward him. I would at the same time licensed Bro. R. S. Willson attendance, I thought it best to invite them, and others equally interested, to give some account of their respective fields of labor, their methods of work, and the needs of the

account of the work in Nebraska, from which it appeared that the harvest there is more than the laborers can possibly gather. He assured us that several laborers could find congregations of interested hearers ion seems to prevail, that this is the mest every evening in the week, if they had the important work in which we, as a denomipower to endure the work. His own health has nearly broken down in the attempt to answer the numerous calls for preaching. on a Bro. B. T. Hibbs, formerly of Illinois. the responsibility of furthering the cause by At North Loup, our people are still in the ascendant, both in numbers and influence, Comforter. There are eleven families of though they are not so universally popular in my next financial report, with other monas they were some time ago; which is accounted for by the steady fight which they that this collection followed an able sermon have made against the liquor business. Upon | by Dr. T. R. Williams, which was, in the is a scholar and an excellent teacher, and has labored to impress this upon their minds, the whole, his report was encouraging, an interesting family. I have been praying and I was very much encouraged to believe though more missionaries are greatly needed

Bro. A. G. Crofoot spoke of the interests and having the prospect of two ministers in in Minnesota. He has been trying to cultivate that wide field with a good measure of less destitute than those in Wisconsin. Bro. one more missionary, to work with the and other points in Saline and Williamson churches and scattered societies in the counties, assisted by our venerable brother and Alden, where organized churches are kept up, there are members in Austin and one sixth of his time at Villa Ridge.

at length of the home mission work in general. He urged churches to give part of the time of their pastors, and the pastors and time to the mission work.

At the close of Bro. Huffman's remarks, the Association, by vote, appointed 10 A. M. of the next day (Friday) for the continuation of the conference. At that hour Bro. E. M. Dunn read a letter from sister Mary F. Bailey, Secretary of the Woman's Missionary Board; also a letter from sister Sarah G. Davis, of Shanghai, China, addressed to Sister Bailey, in reference to the work of that Board. Among other things, Sister Bailey recommended the organization of an auxiliary society among the ladies of Garwin. On the suggestion of sister L. V. Church and the lady members of the Association, for consideration and action, at 2.15 P. M., on First-day. Sister Cottrell was appointed to preside at that conference.

Bro. O. D. Sherman then spoke on the general subject of missions, and especially on present and prospective needs of the China Mission, as well as on the depleted condition of our missionary treasury. At the close of his remarks, which were intensely interesting, I read a portion of the sermon above mentioned, when, the hour having expired, I yielded to the order of the day. I had not time to say anything about my own field, but I considered the time well occupied by others.

Bro. J. T. Davis then, in a few brief remarks, commended the interests of the Garwin Church, which, with several isolated points within striking distance, he considered a good mission field, to the prayerful consideration of the members of the Association. This church appears to be in tolerably good working order, but they do not feel able, alone, to support a pastor. Bro. Hamilton Hull is their nominal pastor, and 33 sermons at 3 churches and 4 other places; has preached for them the past year; but and with the advice, consent and aid of the Board. They have also thought some of calling Bro. Chas. B. Hull, as their preacher, he having some prospect of settling at Garwin, as principal of the graded school. What they may decide to do, I know not Bro. Clarke was to remain and preach for them last Sabbath.

First-day, at the noon hour, I held a private conference with the missionaries present, including Bro. D. K. Davis, from Hummay, therefore, be considered as extinct. In my opinion, it would be well if that field could be visited by one of the secretaries. or some member of the Board. "The things that remain" appear to need strengthening. Bro. Geo. J. Crandall gave an interesting | Nothing new in relation to the other fields was brought out in this private conference.

The attitude of this Association toward the Missionary Society, and the cause in general, is friendly and hearty. The opinnation, are engaged. The collection on Sabbath morning, for the benefit of the Society, amounted to \$16 27, which I received and for which I gave the treasurer of the Association my receipt. I shall include it eys collected on the field. I may mention, main, a missionary sermon.

As to my particular field, or fields: 1. Illinois. I have not visited any of the

small churches in this state during the past year. The reason is, that I considered them success. But there is urgent need of at least F. F. Johnson is laboring at Stone Fort. southern part of the state. Besides Trenton | Kelly, and an arrangement was made, by which Bro. Ernst, of Farina, was to spend sign to procure the settlement of a colony of Attalla, going in a spring wagon. Reach- some English-speaking minister there to liberty to go wherever Providence may call work."

shall try to do something for them in the At my request, Bro. J. L. Huffman spoke autumn, if I continue in my present rela. tions with the Board.

2. Chicago. I have now been four months

continuously in this city, except my short other ministers to give a portion of their trips to the Quarterly Meeting, at Utica. Wis., and to the Association, at Garwin. My work has consisted of the visitation of families, holding conversations on the Sabbath question with leading men and women in the Christian churches, endeavoring to increase the attendance at our meetings and the mission-school, and at our evening prayer-meetings, helping in the school, and preaching on the Sabbath. I have also tried to hunt up scattered 'Sabbath-keepers, and those who have, in great measure, laid aside Sabbath-observance, and to persuade them to return to their allegiance. I have earnestly invited those members of other church-Cottrell, of West Hallock, Ill., the letters | es who are living here, and others who keep were referred to the ladies of the Garwin the Sabbath, but belong to no church organization, to come in and unite with us. So far, only one has joined us; but at least two others have promised to do so as soon as the customary letters shall have been received. One sister will join us as soon as she can obtain the full and free consent of her husband to do so, which she hopes will not be long withheld. Others are considering the question, as I trust, prayerfully. We have just organized, in connection with our mission school, what we call "The Mission School Literary Society." It is to meet once a week, and is designed for literary, social, mental and spiritual culture. By means of this semi-religious association, we hope to hold a measure of influence over the older children, who have fallen out of the Sabbath-school, and over young men and women connected with them. We also hope to enlist some of these young people in reformatory and other work. God only knows what may be the influence, for good, of this organization upon those who may become connected with it. In regard to the propriety of establishing a "Chicago Mission," at this time, I have only to say, that, considering the low state of our funds, and for they want and need a settled pastor among other reasons, it would probably be as well pect to be there less than two weeks and do | count of some breeze of doctrine, had not | meetings; 72 visits, and about 200 tracts | them. They are, I believe, considering the | to continue for another year as in the past. propriety of calling Bro. H. D. Clarke, by I still believe that there will be such a mission in the near future; but I doubt if the time is come for it.

3. Wisconsin. As my reports have shown, I have spent the greater part of this present Conference year in this state. You are aware that I have been trying, for nearly a year past, to get a pastor for what I call the "Berlin Circuit." I am happy to say that Bro. A. McLearn has promised to go on that field. I thought it best to go with him, and introduce him to the people, and give him all the information in regard to the people and their circumstances that I had acquired on my several visits to them. We are to commence our round on next Sabbath (July 10th). I can but feel grateful to God that he has put it into the heart of this good and able brother, who, with all his talents and education, is, in the prime of his manhood, to go to this long-neglected part of the vineyard. I sincerely pray, and I trust all our friends will pray, for the complete success of this undertaking. Bro. McLearn is to take the risk of his support on this field, the brethren consenting that the subscription that was first made for Bro. Hills, shall go to Bro. McLearn.

Of course, I hope to do a good deal more work before it will be necessary for you to make up your annual report. I shall write you again in reference to the work in Chicago, and my trip with Bro. McLearn on the Berlin Circuit, as early as Aug. 1st. I shall take the liberty of applying as much of the money that was raised for Bro. Coon's expenses, as may be needed to pay Bro. Mc-Learn's expenses from Walworth to Berlin. This, I am sure, will be in accordance with the wishes of the donors. If you have no objections, I can apply the rest of it, or so much as may be needed to pay my own expenses from here to Berlin and back. If you prefer it, however, I will credit the balance to the Board, and charge my expenses to them. Perhaps that would be the better

I think I have covered the whole ground. I suppose it will not be necessary for me to repeat any of the above facts in my annual report. Hoping to hear good news from you, and that God may speedily restore you to health, and give yo much success in your work, I am, dear Brother,

Yours in the bonds of the gospel.

"The churches are certainly the bodies appointed to evangelize the world, and, in my judgment, cease to be Christian churches Sabbath 🐉

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

> HAVE WE A SABBAT BY C. D. POTTER.

The above is the title of Baptist Banner, of Benton, of July 7th, and copied from Baptist.

The writings of the Rev. to have led many Baptists to doctrine, and the Tenneses lead its readers from so dan Its reasons for keeping the week instead of the seventh so favorably entertained b Methodists under the lead, of the Rev. Peter Akers, D. McKendree College.

Seeing the necessity of m bath universal and perpetual and also that this Sabbath seventh day of the week and to accord with the fourth the Tennesce Baptist as w and Mede, and Jennings bei show that Sunday is the sev week in regular succession for It builds its arguments upo to be four facts. 1. At the completion o

blessed the seventh day o sanctified it.

2. That the sanctification part of time unto the Lord to rest and to the worship o known to, and enjoined upo

3. "It is an established f enth day was devoted to r by all heathen nations, as w themselves, until the app Jewish Sabbath, which had giving of the law."

4. "It is a conceded fact heathen, Jew and Christian divisions of time and a s heathen nations almost univ their principal deity, the s day, hence the term Sunda

"We are justified in the up to the giving of the S Jews and Gentiles equally o day of the week, the sevent to our Sunday, as their they devoted to rest from ligious worship."

At the exodus from Eg that God appointed a ne time for the Jews, making the week the Sabbath for they came to Sinai, and G commandments, and said: is the Sabbath of the Lor meant one day to the Jew all the rest of the world. world, especially the Chr tinued to observe the resurrection of Christ, w had always observed.

Now this theory, in s agrees exactly with the O for instance, that most of those who were not work God, worshiped the sun time as long back as trad and that many of these came into the Christian middle of the second cen tinued to keep the same d had always been accuston deed we are quite sure th his followers are right in

Some of the conclusion the Tenneses Baptist, ho cannot accept.

1. It cannot accept th all the Jews and Gentile the same day before the and that day was Sunday tain that the children of Sunday as their Sabbath to idolatry, and many o worshipers.

2. The Outlook canno ment that there was a chi of the week at the exod any other time in the w is no Biblical, historical ological proof of any su dence shows the contra

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with the Board. Jhicago. I have now been four months mously in this city, except my short to the Quarterly Meeting, at Utica, and to the Association, at Garwin, My has consisted of the visitation of famiolding conversations on the Sabbath on with leading men and women in hristian churches, endeavoring to inthe attendance at our meetings and mission-school, and at our evening -meetings, helping in the school, and ning on the Sabbath. I have also tried at up scattered Sabbath-keepers, and who have, in great measure, laid aside th-observance, and to persuade them urn to their allegiance. I have earinvited those members of other churcho are living here, and others who keep abbath, but belong to no church organn, to come in and unite with us. So nly one has joined us; but at least two have promised to do so as soon as the mary letters shall have been received. ister will join us as soon as she can the full and free consent of her husto do so, which she hopes will not be withheld. Others are considering the ion, as I trust, prayerfully. We have rganized, in connection with our mischool, what we call "The Mission I Literary Society." It is to meet once k, and is designed for literary, social, l and spiritual culture. By means of emi-religious association, we hope to a measure of influence over the older ren, who have fallen out of the Sabschool, and over young men and women cted with them. We also hope to enme of these young people in reformaand other work. God only knows may be the influence, for good, of this ization upon those who may become

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Yours in the bonds of the gospel.

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Sabbath Beform.

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

HAVE WE A SABBATH-DAY?

BY C. D. POTTER, M. D.

The above is the title of an article in the Bantist Banner, of Benton, Ill., in its issue of July 7th, and copied from the Tennesee Baptist.

The writings of the Rev. Dr. Dobbs seem to have led many Baptists to the no-Sabbath doctrine, and the Tennesee Baptist tries to lead its readers from so dangerous a heresy. week instead of the seventh, are those once McKendree College.

to accord with the fourth commandment, of Dr. Akers and the Tennesee Baptist. the Tennesee Baptist as well as Dr. Akers, and Mede, and Jennings before him, tries to ory by the Baptist papers, as well as the show that Sunday is the seventh day of the week in regular succession from the creation. It builds its arguments upon what it claims the week into unison. Go on, dear friends, to be four facts.

- blessed the seventh day of the week and sanctified it.
- 2. That the sanctification of the seventh part of time unto the Lord, by devoting it to rest and to the worship of God, was made known to, and enjoined upon, all the race.
- 3. "It is an established fact that the seventh day was deveted to religious worship by all heathen nations, as well as by the Jews themselves, until the appointment of the Jewish Sabbath, which had its origin at the giving of the law."
- 4. "It is a conceded fact that all nations, heathen, Jew and Christian, had septennial divisions of time and a sacred day. The heathen nations almost universally worshiped their principal deity, the sun, on a certain day, hence the term Sunday."

"We are justified in the conclusion that, up to the giving of the Sinaitic law, that, Jews and Gentiles equally observed the same day of the week, the seventh, corresponding to our Sunday, as their sacred day, which they devoted to rest from labor and to religious worship."

At the exodus from Egypt it is claimed that God appointed a new computation of time for the Jews, making the sixth day of the week the Sabbath for them, hence when that day; and provides a fine of \$100 or imthey came to Sinai, and God spake the ten commandments, and said: "The seventh day months. Very respectfully, is the Sabbath of the Lord thy God," he meant one day to the Jews and another to all the rest of the world. The rest of the world, especially the Christian world, continued to observe the same day after the resurrection of Christ, which the Gentiles had always observed.

Now this theory, in some of its parts, agrees exactly with the Outlook. It believes, for instance, that most of the Gentile world, those who were not worshipers of the true God, worshiped the sun on Sunday, from a time as long back as tradition can lead us, and that many of these Gentiles, when they came into the Christian church, about the middle of the second century and after, continued to keep the same day of the week they had always been accustomed to observe. Indeed we are quite sure that Dr. Akers and his followers are right in this belief.

Some of the conclusions of Dr. Akers and the Tennesee Baptist, however, the Outlook cannot accept.

- 1. It cannot accept the assumption that all the Jews and Gentiles observed one and the same day before the giving of the law, and that day was Sunday. It is quite certain that the children of Israel never kept Sunday as their Sabbath until they went into idolatry, and many of them became sunworshipers.
- 2. The Outlook cannot accept the statement that there was a change of the beginning of the week at the exodus from Egypt, or at any other time in the world's history. There is no Biblical, historical, traditional, or philological proof of any such change. All evidence shows the contrary.
- 3. One must draw a very laborious inference, one, indeed, too far-fetched to enable him to believe it probable that the Lord, when he told the people the seventh day was the Sabbath, that he meant Saturday to the Jews and Sunday to the Gentiles. Inasmuch as it claimed that the seventh day of the Jews was, until within about sixty days previous, also the seventh day of the Gen- 1883, p. 17.

tiles, how was it possible, when God spoke these words, for the Jews to understand without some explanation, whether he meant the seventh day which they had observed but a short time before, or the one which they were to observe thenceforth? As the needed explanation for such an inference is not in the commandment, the inference is hardly deducible.

4. One fatal objection to this theory is, that both the Jewish and Gentile history and chronology still call Sunday the first day of the week and not the seventh. If the people of the present generation had always heard Sunday spoken of as the seventh day of the week, there would be much force to some of the arguments of the Tennesee Baptist. In Its reasons for keeping the first day of the order to induce the world to adopt this theory, we would recommend the Baptist and the so favorably entertained by many of the Banner to begin by hereafter calling Sunday Methodists under the lead, in this country, the seventh day of the week, and Saturday of the Rev. Peter Akers, D. D., president of the sixth day. When this custom is universally adopted, then it will be easy to apply Seeing the necessity of making the Sab. the fourth commandment to Sunday-observbath universal and perpetual in its obligation, ance. So long as people shall continue to and also that this Sabbath must be on the all Sunday the first day of the week just so seventh day of the week and not on the first, | long do they show their disbelief of the theory

This renewed presentation of this old the-Methodists, shows the tendency of the people to bring the Sabbath and the seventh day of with the discussion, and soon you will agree 1. At the completion of creation God | with the Outlook, the Bible and all history, that the seventh day, and not Sunday, is the Sabbath of the Lord.

PRESENT SUNDAY LAWS

Of the States and Territories of the United States.

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

CALIFORNIA.

The Sunday Law of California was wholly repealed in 1883. The following letter shows the situation at the present writing:

SACRAMENTO, Cal., June 16, 1886. A. H. Lewis, D. D., Rev. and Dear Sir,—No attempt has been made to re-enact a Sunday Law since the repeal of same by

the Legislature in 1883. Yours truly

J. J. Tobin, Private Sec'y. COLORADO.

by the following letter:

DENVER, Colo., June 16, 1886. Sunday Law this state has prohibits the day is forbidden. keeping open of saloons or tippling-houses on prisonment in county jail not exceeding six

Jos. T. Boyd, Private Sec'y.

CONNECTICUT.

Every person who shall do any secular business or labor except works of necessity or mercy, or keep open any shop, warehouse or manufacturing establishment, or expose

or other public diversion, day or evening, 'shall be fined four dollars."

Prosecutions for the foregoing, "shall be exhibited within one month after the offense charged." \

Any person who keeps open any place, of any kind, where "it is reputed that intoxicating liquors are exposed for sale, or that any sports or games of chance are carried on or allowed, between twelve o'clock on Saturday night and twelve on the following Sunday night, shall be fined forty dollars, or imprisoned thirty days, or both."

"Every proprietor or driver of any vehicle, not employed in carrying the United States mail, who shall allow any person to travel thereon on Sunday between sunrise and sunset, is subject to a fine of twenty dollars."

"Sabbatarians who conscientiously observe Saturday, and disturb no other person while attending public worship on Sunday, are free from the penalties of this law."

A civil process served between sunrise and sunset on Sunday is void.

Any Justice of the Peace may arraign for trial and condemnation on his own personal knowledge. In 1883, the act against the letting of ve-

hicles was repealed. Revised Statutes of Conn, 1875, pp. 398, 521-22, DAKOTA.

Dakota prohibits servile labor, public sports, trades, manufacturing and mechanidollar for each offense.

This law permits works of necessity and mercy. It also allows the sale of milk, meats and fish, before 9 A. M., or food to be eaten on the premises at any time, drugs, medicines and surgical appliances. Legal processes may be served in case of a breach of the peace.

Any service of a civil process upon those who keep the Seventh-day, is held to be a misdemeanor. Sunday is reckoned from midnight to midnight. Justices of the peace may receive complaints, issue processes and take bail on Sunday.

Revised Code of Dakota, 1874, pp. 738, 789. For Amendments see Revised Code. Vol. 2, 1884, pp. ,143 and 439.

DELAWARE.

Delaware prohibits all worldly employfour dollars fine: failure to pay which, with costs, subjects to imprisonment for twentyfour hours, or less. All kinds of traveling and the exposure of any kind of goods, for sale, incurs a penalty of eight dollars, with imprisonment for twenty-four hours in default of payment. Any justice of the peace may arrest and detain any one found traveling. Fishing, fowling, horse-racing, cockfighting, hunting, engaging in any game, play or dance, incurs a fine of four dollars, and imprisonment as above.

All forms of liquor-selling are prohibited. Justices of the peace have full jurisdiction n all cases.

It permits works of necessity and mercy. Revised Code of Delaware, of 1884, pp. 882-3,

FLORIDA.

Florida prohibits all forms of business trade, or manual labor, with animals or mechanical power, except works of necessity, or which are justified by "accident or circumstance of the occasion," all disposing of goods of any kind, by sale or barter, except in emergencies or necessity, which may jusalty, twenty to fifty dollars. Employment of apprentices or servants illegally incurs a Colorado had, originally, a general Sunday | penalty of ten dollars. The use of fire-arms Law. The present state of the same is shown | for hunting or target-shooting is prohibited under penalty of five to twenty-five dollars. Fishing for shad within the state, between A. H. Lewis, D. D., Dear Sir,—The only | sundown on Saturday and sunrise on Mon-

McLellan's Digest (Official) of 1881, pp. 425 and

OUTLOOK CORRESPONDENCE.

The following letters are a few of the many which are being received at this office, besides many which are sent directly to the editors. Of course some are disturbed by the interest the Outlook is awakening in the Sabbath any property for sale, or engage in any sport | question, and write in a very different strain or recreation on Sunday between sunrise and from that in which those quoted below write. sunset; shall be fined not more than four | But even that is encouraging, for men must dollars or less than one dollar, but havwards | needs be stirred up before they will give heed, may perform their official duties on that and it sometimes makes men cross to be awakened from a sound sleep. They usually Persons present at any concert, dancing, | feel better after awhile. The majority of the letters received, however, are of the class quoted below.

> GLEATON, Urangeburg Co., S. C. EDITORS OUTLOOK:

Dear Brethren,—I have the three numbers of the Outlook that you sent me, before me, which I have read and re-read, and herewith return my thanks for your kindness. If I 100 copies. Wishing you much success, and asking God's blessing on your labor, I am, Fraternally yours,

J. P. Bohn, M. G.

EAST CARVER, Mass., July 12, 1886. REV. A. H. LEWIS, D. D.:

Dear Sir.—I have received three numbers of the Outlook. I have looked them over, and find them full of interesting matter. While I am not prepared to say that I agree with you in all its statements, still I feel that your agitation of the Sabbath question can but result in good. Christians are not half awake on the subject of Sabbath-desecration. In too many instances they help to make the day a mere holiday, by their own careless regard of its obligations. I do not tell you that you are mad and had better desist. Go on: do all you can to arouse a nation of Sabbath-breakers, to the necessity of obeying Yours fraternally,

J. F. PACKARD. Pastor Baptist Church, Carver, Mass. HERMITAGE, Wyoming Co., N. Y., July 1, 1898.

REV. A. H. LEWIS, D. D. ! My Dear Brother, - A copy of the Outlook

addressed to Rev. D. O. Herrell, my prede-

Pavilion. I am deeply interested in the subject of which you treat; have been for some years. Have not been in this country a year; left England last July. Should like to know chal employments, public traffic, and legal the Seventh-day Baptists; intended calling processes, under a general penalty of one on Rev. W. M. Jones, of Whitechapel, London, when in that city, but never succeeded in carrying into effect my intention. Have you any pamphlet, or report giving a sketch of your organization? I shall send you 25 cents so as to pay the cost of the Outlook. As I have read this number will you kindly mail a copy to a brother of mine, Rev. Wm. Mayo, 2 Egerton Brow, Bishopton, Bristol, England, subsequent issues I will send him. would like to ask Rev. J. R. Latimer if he shrinks from the term "Sunday," how will he use Woden's day, Thor's day, &c. There are many terms in common use that would be very objectionable, if in using them their origin were always suggested to us, but is it

> Yours in Jesus, WALTER L. MAYO.

LENOX, IOWA, April 9, 1886. To the "Outlook," Alfred Centre, N. Y.

so? I think not. With kind wishes, I am,

Pardon the liberty I take in sending you a clipping from the Central Christian Advocate, (St. Louis, Mo). I am sorry your ment, labor or business, under penalty of seal is not directed to the promotion of some useful end. Yours etc.,

J. F. CAMPBELL.

PLAINFIELD, N. J., April 15, 1886. REV. J. F. CAMPBELL, Lenox, Iowa.

Dear Brother,—Yours of April 9th at hand. Thanks for the clipping enclosed therein. The character of Mr. McStuart's article does not surprise me. When popular prejudice is as strong in any mind as his article shows it to be in his, it is nearly or quite impossible for that mind to understand an unpopular view, or to treat it fairly. The entire article, so far as it attempts any argument, is upon a point concerning which we have repeatedly said that we do not deem it as having any connection with the Sabbath question. Popular theory has associated it with the observance of Sunday, and our effort is only to correct an imperfect exegesis. In the criticism of Mr. McStuart the central point, namely, Christ's prophecy, Matt. 12:40, is left practically untouched.

I have no inclination or time to enter into discussion of articles like Mr. McStuart's The position we have taken has not been hastily assumed, nor determined upon withtify selling comforts and necessaries of life, out long-continued and far-reaching inveswithout keeping open doors. General pen- tigation. We are content that it should stand the examination of real scholarship. but we cannot shield it from misuse and misunderstanding at the hands of prejudice. It is the fate of every new idea that the earlier stages of its existence are beset by the lofty assurance and ex cathedra treatment in which Mr. McStuart is well versed.

When you say more kindly "I am sorry criticism, with which we are familiar. Few history, and its future prospect carefully enough to understand how deeply significant the present symptoms of its decline are. They, like yourself, seem to think its foundation is secure, and that somehow its future is assured. Its more thoughtful friends see exactly the contrary. This hasty and imperfect conception of all the facts leads many to suppose that our efforts to recall men to the Sabbath are both foolish and

Here, too, we must be content to wait until such superficial consideration of the question is forced to give way before accumulattion is forced to give way before accumulating evidence. All Sabbathism is dying; it me first."—Chicago News. is dying because there is no deep religious conscience in regard to Sunday; that conscience cannot be renewed or created except on the basis of divine authority; that divine authority cannot be claimed for Sunday; therefore the future of Sunday, instead was able to pay for them I would distribute of being assured, presents rather the certainty of continued decline.

> We are seeking to prepare for the church, solid ground to which she may flee out of the wreck of holidayism.

The work is so great and the interest so willing to be misunderstood, and to be sneered at, for the sake of the good which will eventually come.

The agitation of the question is steadily increasing, and yet it is in its infancy. The type of criticism which you send us, is already being laid aside by the more thoughtful, in favor of more candid consideration of the question. There is some desultory work in all skirmishing. The struggle concerning the Sabbath question will be no exception to this rule. When the skirmishing is plain teachings of Christ. All other con-528. Public Acts of 1882, p. 124. Public Acts of cessor here, has been handed me; after read. these we have planted ourselves, and con- Supreme Court, and that will end the doubts

We shall deem it a kindness if you will favor us with anything which may come urder your eye relative to our own work, or any phase of the question. Do not fear to offend us by sending criticisms. We may be sad because men are superficial in their investigations, and sometimes apparently bitter in their criticisms. We cannot be disturbed in spirit nor made angry. We are anxious to know all that can be said against our position, or in favor of any other.

> Yours truly, A. H. Lewis.

Lemperance.

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

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

A PROCLAMATION AGAINST LIQUOR-SELLING.

Governor Larabee, of Iowa, is probably the first governor in the United States who has issued a proclamation against liquorselling, and calling upon all "judges, attornevs, sheriffs, and upon other offcers, upon all priests, ministers and teachers," upon all temperance societies and other good citizens, to unite in enforcing this law against liquorselling throughout the state. After calling attention to the prohibitory legislation of the state, the governor says:

"Now, therefore, I, William Larabee, governor of the state of Iowa, relying with confidence upon the loyalty and true Christian spirit of our people to sustain all measures adopted for the promotion of the general welfare, do, under the pains and penalties of the law, warn all persons engaged in the illegal sale of intoxicating liquors, to desist from such unlawful practice, and I do hereby give notice that willful violators will hereafter have no claim on executive clemency. And I call most earnestly upon all the good people of the state to aid, to the best of their ability, in the enforcement of the law. Especially do I call upon all temperance societies, and other bodies organized for kindred purposes, to realize the necessity for new energy in their labors. Let the priests, ministers, teachers and the press use their best efforts to enlist the moral forces of the state in this cause. Let the judges, attorneys and other officers of the courts be painstaking and persistent in enforcing the law, both in letter and in spirit. Let the sheriffs and peace officers be fearless and vigilant, and let the mayors and other municipal officers awaken to new zeal in their efforts to secure its observance. I exhort all citizens to lay aside partisan differences. and by united and determined efforts banish the dram-shop from Iowa.—Baptist Weekly.

· "HE STRUCK ME FIRST."

Robert Lincoln has enough of his father's nature to enable him to make good stories your zeal is not directed to the promotion of and tell them well. When he was in Chisome useful end" you touch another line of cago with President Arthur, he, with a number of other gentlemen, was enjoying an after-dinner chat, when he told this story illusof the friends of Sunday have studied its trative of the craze in Chicago for entering the plea of self-defense: "Three men quarreled in a room above a saloon, where one of them fell dead from heart disease. The others were fearful that they would be charged with murder, so one went to the saloon and enticed the bar-tender out, while the other carried the corpse down and placed it in a chair, with its head on a table, as if sleeping off a drunk. When the bar-tender returned two men took a drink, saying the drunken man in the chair would pay for it, and went away. The bar-tender soon shook his customer and demanded pay. The corpse fell over on the floor, and as the bar-tender stood trembling with fear the two men returned with an officer. The bar-tender, an-

BREVITIES.

In the bottle discontent seeks for comfort. cowardice for courage, and bashfulness for confidence.

"When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloonkeepers asked for compensation, she replied: Compensate those you have wronged, and will pay the balance."—N. Y. Sun.

A Catholic legend says that the devil gave a hermit the choice of three great vices, one vital, that, painful as it may be, we are yet of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and he committed the other

We have now the opinion of Judge Mo-Cov. of Georgia, on the question of compensation to brewers under the prohibitory amendments and laws. He holds that such property is not protected by the Constitution of the United States, and that such claims as brewers and others make "must yield however costly and devastating may be the evil, to the will of the legislature in its passage of laws in their judgment for the public good. It is one of the risks that every man takes in entering a business or making over and the line of battle is formed you an investment, and he cannot complain. will find that the fundamental issue will be But Senator Blair, author of the proposed around the authority of God's law, and the amendment to the Constitution of the United States prohibiting the manufacture and sale of intoxicants, holds the contrary view. siderations will give way to these. It is on The matter will finally be decided by the

The Zabbath Becorder

Alfred Centre, N. Y., Fifth-day, Aug. 12, 1886.

REV. L. A. PLATTS, D. D., 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. I 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.

> "God bless the little children, Wherever they may be! Far out on the silent prairie, Down by the sounding sea-Like flowers in the crowded city. Like birds in the forest free-God bless the little children, Wherever they may be !"

WE publish two articles this week under the head of Retrenchment—one advocating it and the other opposing it. This is not a controversy, for the writers agree perfectly. One advocates retrenchment in the matter of unnecessary individual or family expenses, and the other opposes retrenchment in our benevolent and reform work. The two positions most beautifully supplement each other. Let us retrench that we may not retrench.

A LONG pull, a strong pull and a pull all together is always sure to tell. If we can have a strong pull and a pull all together, even though it be a short one, we think it will tell a tale respecting our society debts that we shall all be glad to hear. And just this, according to present indications, we are likely to have. Encouraging reports come in from many quarters. We say this to encourage all and to stimulate the doubting. Let no one say, "It can be done without me." Every dollar will be needed, and every member will want to have some part in the song of victory.

THE paper on Woman's Work, by Mrs. L V. P. Cottrell, printed in another part of this paper, was read before the ladies of the North-Western Association, at Garwin, Iowa. with special reference to the organization of woman's society in that church. It is. hence, somewhat local and personal in some of its parts, and the writer sent it for publication, against her own judgment, on that account, as to its fitness for the public prints. only at the earnest request of the Association. The result of the effort was the organization of a strong society. We print the paper just as it was read, hoping that the ladies of a good many churches will consider it as personally addressed to them, and go and do likewise.

THE good work of trying to raise the debt of our two Societies is going on. We hear of united efforts being made by other churches to raise the one dollar apiece, and the isolated or lone Sabbath-keepers are, many of them, doing well their part. Out of what is reported to us, in this matter, perhaps this, from a lone Sabbath-keeping family, may be interesting and encouraging to others. "I see a statement in the RECORDER that if each resident member of your churches would contribute the sum of one dollar, your Society would be clear of debt. I am not a member, but I am with you, heart and soul, in the work of Sabbath reform, and, for fear that you may lack two dollars, my wife and myself send one dollar each. My two daughters, who are members of the Lost Creek Church, West Virginia, each send one dollar, making \$4 00 in all. That the Lord of the Sabbath may out it into the hearts of all his children to give as they are able, is the praver of your brother in Christ." If all others will do as well, we shall not lack when the first of September comes.

In the international Bible lesson for this week, occurs the account of Jesus' washing upon this subject. It may, therefore, be an appropriate time for the relation of a to illustrate our views upon this question. About fourteen years ago, we visited West Virginia for the first time. One day, after mercial miles after the meeting, we reached

rested you, and relieved your cold, and I should have been glad to have bathed them for you, for that is just my idea of feetwashing." There can be no possible doubt of this brother's sincerity, and, if we mistake not. he is an advocate of the so-called ordinance of feet-washing. On the same visit, but in another county, in company with a traveling companion, we reached the house of another friend about noon, after a long journey on foot, under a hot sun, and over a dusty road. We had barely passed the customary greetings, and taken our seats in the best room, when the good woman of the house asked us to take off our boots. Seeing that we hesitated, she reshowed that she was not joking. We acthem as neatly blackened as they had been for some time. When she set them down, she said, "And thus I have fulfilled my Lord's command to wash the disciples' feet." And who shall say that she had not done so? We have mentioned these two incidents to say that it seems to us that such services, performed in the evident spirit of those two dear friends of whom we have spoken, are very much nearer to a fulfillment of the Lord's command than any church ordinance of feet-washing could possibly be. When the disciples came in from a long foot-journey, the removal of the loose sandal, and the washing of the hot sand and dust from the feet was a necessity for the comfort of the weary traveler. With this condition and necessity, the conditions described in the above incidents more nearly correspond than almost anything else that can be imagined. Performed in the true spirit of the real disciple of Christ, it partakes of the elements of humility and of genuine Christian service. This, no doubt, is the spirit of of our Lord's "ought," in the passage under consideration. Performed as a church ordinance, it certainly would lack the element of real service, and might easily lose the element of real humility.

Communications.

BETRENCHMENT.

This word has a very unpleasant soun when connected with our own denomina tional enterprises. How can we "strengther the things which remain" by planning to retrench? Let us remember that we, as people, came from only a remnant which was not absorbed in the great Roman sun-day world, and have for these ages been cared for under the oversight of God. Through al the trying changes the church of Christ has been called to pass, there has been in al the long struggle a faithful few who have been firm, true, aggressive.

We, to-day, the Seventh-day Baptists represent this minority, and our life hopes and success, as a people, depend and are based upon the principles which found and support missions, which send the gospelbread of life to the famine-stricken souls in distress, from whom come to us the petitions which only such destitute ones can send.

Shall we, after passing through all the past vears of trial, and dark days of persecution. after being hidden away for years in the mountain fastnesses of Walacia, and being hunted, like fugitives, in several countries of Europe, now, after becoming so firmly planted and rooted in free America, begin to take backward steps? Shall we retrench! Have we so far forgotten our high calling, and become so absorbed in our own personal interests, as to forget that the same omnipotent Being who watched over, and cared for, the persecuted few of the past is now bidding us go onward to higher and grander victories?

What mean the calls from the sunny South and South-west, the pleading voice from the great plains of the far West, and still the the disciples' feet; also, in this number of fainter voice from over the Rockies on the the RECORDER, Bro. H. D. Clarke writes | Pacific slope? And still on, from over Pacific's trackless, heaving breast, comes a murmuring sound, not of mighty waters, but of little personal experience, which may serve a mighty nation calling from the dim distance for light.

calls? Then let us turn toward the rising ministry in our a long ride over the hills, filling an appoint sun, we hear from the midst of Europe, the deciding, he is not ment to preach in the evening, and riding battle fields of the Reformation, the same love and appreciate pleading voice. What mean all these varied ours, but he feels calls? "Simply this and nothing more,"— more good in this the house of a friend after the family had calls? "Simply this and nothing more,"retired. A severe cold added something to It is God's call to us, as a people, to go up During the four our discomforts, and we were glad enough and possess the land, to adopt aggressive he has been a very to retire at once. The next morning, our measures and to do aggressive work. Our having, in that host said, "I am sorry that I did not think, duty is plain. The command is On. There is bundled as most

until after you had retired last night, that a no such thing as retrenchment in our Masworld," it means onward and upward.

tinction of little, isolated settlements of commandment-lovers from sheer neglect, which, under proper treatment, should have been as the leaven in the measure of meal, and which should have caused others to have seen the beauty of obeying God. Let us imagine ourselves, if possible, in the condition of some of our isolated ones, with souls hungry for the Word, not hearing the voice of one of our peated her request in a manner which plainly own ministers for years and, after sending graces of character which Christianity alone prophecy of Isaiah, and especially, the last repeated petitions for help in our destitution cordingly took them off and she took them of soul, to at last receive the answer, "We in the higher aims, and purer aspirations of out of the room. Presently, she returned are in debt, no money in the treasury. we must retrench."

to blot out, and that forever, the word retrench from our denominational vocabulary; would have you, and you shall have our support and prayers. GEO. W. HILLS.

RETRENCHMENT.

This subject is one about which much can be said, and on which great difference of opinion may exist in regard to the necessity for curtailing expenses, and also as to the point where extravagance begins.

The word used at the head of this article implies a curtailing of unnecessary and frivolous expenses. The writer, while he would avoid being hypercritical, nevertheless would present a thought on this subject at the risk of being considered old fogyish. He has had opportunities, not only about home, but also in other localities amongst our own people, to observe the influence of one individual over another and of one family over another. This indeed it were usual and when it leads to the cultivation of virtuous habits, and the adoption of Thristian principles, it is worthy of all commendation; but when these individuals or samilies indulge, either in extraordinarily fine houses, fine furniture. fine equipage, not unfrequently leaving just be the case, the question still remains, are our brethren and sisters justifiable in setting such examples to those around them, particularly to the rising generation? In the light of common sense, and in the light of religion, let each judge for himself or herself.

It does appear to me, that a reform in this particular is one of the greatest needs now pressing upon the Christian church, and I would that our little denomination would have the courage to take the lead. G. T. SHILOH, N. J.

JACKSON CENTRE CORRESPONDENCE.

To the Editor of the SABBATE RECORDER:

Allow us, through your columns, to send a kindly greeting into all the houses which you enter, and especially to the faithful ones, who, though alone, are trying to hold up the light of truth in the midst or error. Dear friends, lone Sabbath-keepers, the brethren of this "lone church." in the great state of Ohio, do not forget to pray that you may walk in the grace and truth of our blessed Lord.

Though we are restoing in a bountiful harvest, even now being garnered, we yet feel the weight of persiently and sorrow. In the death of our Brow Uncle Luther Davis," as he was familiarly called, the church has sustained a great ten. Only those who have had one cheering thithful brother come among them, Sabbattanter Sabbath, through storm and sunshine, were over forty years, can know how much miss the cheering

"—touck of manished hand.

And the sound of a sum that is still:"

mighty nation calling from the dim dis-ance for light.

Shall we, can we turn a deaf ear to these that he may take up to be a evangelical In thus mpy lack of part or omplish four

tub of warm water for your feet would have ter's service. He said, "Go into all the at ten marriages. Eighteen persons have ence at Milton, and pay into the treasury of embraced the Sabbath and united with the the Societies the money that it would cost But there seems to be a great hinderance church. He has preached a number of us to go? to this onward movement; it is a lack of times, and held one public discussion of funds crippling our Societies. Shall all these four days, upon the Sabbath question. We kindly suggest that somebody at the coming hungry, yearning souls go unfed and pine very much regret to have him leave us, and General Conference, ascertain, as nearly as away and perish, because of our withholding? can only pray that what we lose as a church. How many times have we witnessed the ex- God will restore to us four-fold as a denomlabor to which he is going.

> not add a few words as a slight tribute of sisters present? respect to the many good works, gentle words, and kindly deeds of his wife while pose that, on the morning of the second among us. Cultured and earnest in her Sabbath in August, one of the chapters we convictions of right, and with those peculiar | read and consider be the third chapter of the can give, Sister Huffman's influence is felt | part of the chapter. all who have known her.

responsibility. The first step to be taken is of able, efficient work here, in the past. of first Corinthians. Under his leadership, our Sabbath-school the second, send to our Boards money to pay as never before, and the young people of the musical talent.

> In a deeper knowledge of spiritual truth, and a closer separation of Christ's own from the world, many of our people are showing the good effects of the series of teachingmeetings and Bible-readings of our Bro., Rev. E. Ronavne, while he was with us in December last. We are hoping to have him with us again in the near future.

Rev. H. D. Clarke, of Verona, N. Y. stopped here on his return journey from the North-Western Association, remaining with us over the Sabbath. Isolated as we are from other churches of our denomination, a treat, and especially so from such a genial, see the force of argument in favor of a pleasant gentleman as Bro. Clarke. He church ordinance, and yet it cannot be depreached two very excellent discourses while | nied that what little Scripture is found rehere. The RECORDER is highly appreciated here; apart from the truth which it teaches the practice in at least some manner in the the general literary tone is equal to the best. May God prosper it.

ON THE WING.

Dear Editor,-We left DeRuyter, N. Y., at 10.34 A. M., July 26, 1886, and at 3 P. | humiliation it brings. debts unpaid, or, even admitting that not to M., the 28th, after fifty-two hours' travel, we landed in Windom, Cottonwood county, both parties? Here is the empatic statement Minnesota, the home of my daughter, Mrs. of Christ: "If I, then, your Lord and. Dr. C. A. Greene.

> enly Father, who keeps us as safely in the en you an example, that ye should do as I peril of the journey as in the quiet of home, have done to you." John 13: 14, 15. we sense most deeply.

> wheat harvest; and while oats and barley are that in respect to such words as the above, short, the abounding wheat harvest is so coming from our Lord and Master? When abundant and grand, especially in the North- Jesus says, "ye ought," duty is certainly west, along our line of travel, as to inspire implied. No honest inquirer will doubt one with thanksgiving to the God of the that statement. In the 17th verse, Christ harvest. And, although the drought in south- says: "If ye knew these things, happy are western Minnesota and elsewhere, has been a | ye if ye do them." Real happiness comes calamity to those who suffer, yet all find oc- from obedience to God. Doing brings his casion for thanksgiving, that the calamity is | blessing. No quibbling, then, will avail us so small, compared with what it might have anything in this discussion. Here is Christ's been, and especially, that the God of the "example," and the "ye ought to do." field has bestowed his rain so abundantly The question narrows down to this. Does upon the greater portion of it, as to provide | this "example" make it a church ordinance supply for all.

my friends who are readers of the RECORDER. might be interested to sees an occasional note from me. Fraternally.

J. CLARKE. WINDOM, Minn., July 29, 1886.

SOME SUGGESTIONS.

Society, have come with a great deal of force | ble. 1 Tim. 5: 10. to us here, as I trust also elsewhere. Some three weeks ago, the attention of our people this feet-washing by Jesus. As the disciples was called to the subject, and some have al- were about to recline for the supper, they ready responded with their dollar, and others disputed as to who should be the greatest. will on the second Sabbath in the month, if | Each, probably, wanted the first and best not before. And I am very sorry to say that place in Christ's kingdom. They then had some, who are deeply interested in the reference to an earthly kingdom. Such a cause, will not be able because of the strin-spirit needed rebuke, and this symbolical gent times. Some, I fear, are greatly in act taught them humility, and true service, need of a deeper interest in the work of the or true greatness. Coming in from the divine Master. I wish to suggest, kindly, a dusty street, and removing their sandals, no few thoughts for the consideration of our one had performed this menial act. It our people.

sons, attended fifteen funerals, and officiated us to stay at home from the coming Confer-

2. While I am far from being a cynic, I can be done, how many ministers have gold watches and chains, how many wear other ination, through his efforts in the field of jewelry, including gold rings, bosom studs. carry gold-headed canes, etc., etc.

But we feel that this brief mention of | 3. Will it not be well to extend the inqui-Bro. Huffman would be incomplete, did we ry to the entire delegation of brethren and

4. In the distress that is upon us, I pro-

5. And my last suggestion is, that if any one thinks that these suggestive thoughts After much consideration as to what step | would better never have been written, please Brothers and sisters, are we doing with | we should take towards securing the services | remember that these things are being spoken our might what our hands find to do? Our of a pastor, by a unanimous vote of the of, at least in some places, and I fear that Boards cannot do all this Herculean work church, a call to act as pastor has been ex- they are stumblingblocks in the way of the alone; they are simply our agents. How can | tended to our licentiate minister, Bro.-L. onward march of truth. But what I intendour agents carry out our enterprises without D. Seagar; and though he has not yet made ed to say is this, if you feel a little irritated our support? We must give it. Let us feel us any decided answer, we are hoping he will toward the writer. of tilese suggestions. that it is our work, and that on us rests the accept. Bro. Seagar has done a great deal please read and reflect upon the first chapter

May the "Lord give us help from trouble, has steadily grown in interest, and prospered | for vain is the help of man." Hoping and praying that God will bring us the needed our indebtedness and replenish our treasury, church certainly owe him a vote of thanks, help in ways that we know not of, and and then, third, say to them, Go on, as God at least, for his efforts in cultivating their greatly increase our interest in the work, I Your brother in Christ.

J. M. Todd.

FEET-WASHING.

Much has been written and said concerning this subject, and, I am sorry to say, it has generally been treated in a light and joking manner, ignoring the fact that some of our dear brethren, who are as sensitive as we, are conscientiously adhering to the belief that Jesus instituted the practice as a church ordinance.

With all due respect to such, I desire to vssit from any of our ministers is quite a say that, with the present light. I cannot specting it has some plausibility in favor of it is only mentioned by John is no argument that it is not an ordinance. If it were a fact, once said would make it as valid as though the account were recorded a hundred times. It is also true that, were it a fact, many churches would reject it because of the

What, then, are the facts as they seem to Master, have washed your feet, ye also ought Our occasion of gratitude to the dear heav- to wash one another's feet. For I have giv-"Now," say our friends, "an example is Our trip has been made in the season of something to be imitated." Who can deny any more than the example of suffering? I have written this, thinking that many of "Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21. May not feet-washing be a family ordinance? Or, after all, what perversion of truth is there in the claim that it was only an act of hospitality as well as humili-

Of the celebration of the Lord's Supper and of baptism, we have Scriptural accounts; The appeals that have been made to our of feet-washing, no mention is made of the people through the RECORDER, and by the church's adopting it. Widows are com-Corresponding Secretary of the Missionary mended for the act as having been hospita-

Look at the circumstances connected with should have been done, at least, by some 1. Will it not in tester for very many of servent. Whose duty was it? Some one needed a merited rebuke. Ja from the supper, girds himsel on the ordinary habit of a ser vant's work, and sets them the is not spoken of as commemor the ordinances. It is not an brated by the apostolic c "ought" and "example" are no doubt, the command was erally obeyed whenever circu manded it.

There may be other thought nection, but it seems that the real position of the opposing each draw conclusions from t made, not, however, without praying for the spirit of obedi submission to whatever may NEW LONDON, N. Y.

The writer's attention was at

last issue of the RECORDER.

THOSE REPORTS.

"reminders" to church clerks to send in to the correspond tary, "prompt and complete their several churches, so that up a faithful exhibit, summar Conference. Of the import reports, it is not my purpose wish, however, to mention one difficulties which have seeme way of such early reports, eve who would gladly respond m In the first place, the Confe blanks furnished the churches tistics to September, while generally hold their annual make up their annual repo receipts and expenditures abo either January or April. At would be a simple matter to statistics asked for by the Co to divide the financial year. not so easy a thing to do, e it may necessitate consulting the church, the trustees, the subscription committees, aux etc., and it will probably be fore the average church offici trouble to do this, unless they to see its importance more for at present seem to see it. Then it is not usually custo

able, for church clerks to ma to the Conference such repor direction and approval of t they serve.

Most churches hold their meetings not oftener than six months, and unless the t meeting falls on the first of not possible for them to repo gree of accuracy up to that calling a special meeting, there would be the same diffi ing able to send in their lett tember, as they are urged e If they report from a meetin to that time, the probability ures would be materially cha end of the year. Thus far, possible for Conference re pleted before that body con difficult to see how it can be although the Conference committee may be equal to a remedy be found, it would lief to committees, secretari cerned, and would help ve

dispatching the work in ha If it is from indifference t fail to make their reports o mentable, and they should made to realize how they of the Conference. There is plorable lack somewhere, sponding secretary feels obli to put into his report the to be regretted that so man failed to make any report to and that so many which has done it so tardily and impediationality in making up the

quired And now, must this sen imperfectly" done work year? Not necessarily, al is now gotting short. If them reponsibilities rest people, at the approaching of societies that shall be o detail. May it not be done

VOLETE CERISTIAN TEN

The seventh annual self T. U. of Allogany Co. the Barrier obtrok of Barr To the commencing as THE PARTY OF THE P And I william of Carina

by at home from the coming Contact Milton, and pay into the trespury of meties the money that it would cont

bile I am far from being a cynic, I aggest that somebody at the coming Conference, ascertain, as nearly lone, how many ministers have gold and chains, how many wear other including gold rings, bosom stude Nd-headed canes, etc., etc.

ill it not be well to extend the inquientire delegation of brethren and

the distress that is upon us, I proist, on the morning of the second in August, one of the chapters we d consider be the third chapter of the y of Imiah, and especially, the last the chapter.

aid my last suggestion is, that if any aks that these suggestive thoughts jetter never have been written, please per that these things are being spoken sest in some places, and I fear that stumblingblocks in the way of the march of truth. But what I intendby is this, if you feel a little irritated the writer of these suggestions read and reflect upon the first chapter Corinthians.

the "Lord give us help from trouble, is the help of man." Hoping and that God will bring us the needed ways that we know not of, and increase our interest in the work. I Your brother in Christ,

J. M. Todd.

FEET-WASHING.

h has been written and said concernsubject, and, I am sorry to say, it merally been treated in a light and manner, ignoring the fact that some dear brethren, who are as sensitive as e conscientiously adhering to the be-Jesus instituted the practice as a ordinance.

all due respect to such, I desire to at, with the present light, I cannot e force of argument in favor of a ordinance, and yet it cannot be dehat what little Scripture is found reif it has some plausibility in favor of mice in at least some nonby mentioned by John is no argument not an ordinance. If it were a ance said would make it as valid as the account were recorded a hundred It is also true that, were it a fact, churches would reject it because of the

ction it brings. t, then, are the facts as they seem to erties? Here is the empatic statement ist: "If I, then, your Lord and , have washed your feet, ye also ought one another's feet. For I have givan example, that ye should do as I done to you." John 13: 14, 15. my our friends, "an example in ting to be imitated." Who can deay respect to such words as the above. from our Lord and Master? When mys, "ye ought," duty is certainly No honest inquirer will doubt fement. In the 17th verse, Christ If ye knew these things, happy are do them." Real happiness comes hadience to God. Doing brings his No quibbling, then, will avail us in this discussion. Here is Christ's ple," and the "ye ought to do." estion narrows down to this. Does manaple "make it a church ordinance than the example of suffering? also author for us, leaving us an that ye should follow his steps." 2:21. May not feet-washing be a

he colchestion of the Lord's Suppor Line and Bernstein Contract realize se maries is made of the Marine it Visions are one in the sat as having been bearing **Fig. 5: 10.**

erdinance? Or, after all, what perver-

fresh is there in the claim that it was

act of hospitality as well as hamily

To by James As the disappear and the shall be the same

needed a merited rebuke. Jesus now rises from the supper, girds himself, i. e., puts on the ordinary habit of a servant for a servant's work, and sets them the example. It is not spoken of as commemorative, as are the ordinances. It is not afterward celebrated by the apostolic church. The "ought" and "example" are forcible, and. no doubt, the command was afterwards literally obeyed whenever circumstances de-

manded it. There may be other thoughts in this connection, but it seems that the above is the real position of the opposing parties. Let each draw conclusions from the statements made, not, however, without first humbly praying for the spirit of obedience and loyal anbmission to whatever may be the will of H. D. CLARKE.

NEW LONDON, N. Y.

THOSE REPORTS.

The writer's attention was attracted, in the last issue of the RECORDER, to the annual "reminders" to church clerks, urging them to send in to the corresponding secretary, "prompt and complete reports" from their several churches, so that he may make up a faithful exhibit, summary, etc., to the Conference. Of the importance of these reports, it is not my purpose to write. I wish, however, to mention one or two of the difficulties which have seemed to lie in the way of such early reports, even from those who would gladly respond more promptly. In the first place, the Conference, in its blanks furnished the churches, calls for statistics to September, while our churches generally hold their annual meetings, and make up their annual reports of financial receipts and expenditures about the first of either January or April. At such time it would be a simple matter to make up the statistics asked for by the Conference; but to divide the financial year in August, is not so easy a thing to do, especially when it may necessitate consulting the books of the church, the trustees, the treasurer, the subscription committees, auxiliary societies, etc., and it will probably be a long time before the average church official will take the trouble to do this, unless they can be brought to see its importance more forcibly than they at present seem to see it.

Then it is not usually customary or allowable, for church clerks to make up and send to the Conference such reports, without the direction and approval of the body which they serve.

Most churches hold their regular business meetings not oftener than once in three or six months, and unless the time for such a meeting falls on the first of September, it is not possible for them to report with any degree of accuracy up to that date, without calling a special meeting, and even then, there would be the same difficulty of not being able to send in their letters before September, as they are urged every year to do. If they report from a meeting held previous to that time, the probability is that the figures would be materially changed before the end of the year. Thusfar, it has been impossible for Conference reports to be completed before that body convenes, and it is difficult to see how it can be made otherwise; although the Conference or its executive committee may be equal to the task. Could a remedy be found, it would be a great relief to committees, secretaries and all concerned, and would help very materially in dispatching the work in hand.

If it is from indifference that any churches fail to make their reports complete, it is lamentable, and they should in some way be made to realize how they hinder the work of the Conference. There is a shameful, deplorable lack somewhere, when the corresponding secretary feels obliged, as last year, to put into his report the following: "It is to be regretted that so many churches have failed to make any report to the Conference, and that so many which have reported, have done it so tardily and imperfectly as to cause difficulty in making up the summaries required.'

And now, must this same "tardy" and "imperfectly" done work be repeated this year? Not necessarily, although the time is now getting short. If all upon whom these responsibilities rest will do their duty as faithful stewards, we may present to our people, at the approaching Conference, a se of statistics that shall be complete in every detail. May it not be done?

J. D. SPICER.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

The seventh annual session of the W. C. T. U. of Allegany Co., N. Y., was held in the Baptist church of Belmont, July 28 and ²⁹, 1886, commencing at 2 P. M., with the President. Mrs. V. A. Willard, in the chair.

cordially welcomed by Mrs. Mattoni.

The President addressed the convention for a few moments concerning the work already done, together with suggestions of new branches of work for the future, which resulted in the creating of several new departments of temperance work.

The exercises of the temperance school were very cheering, showing that good work is being done among the children.

The roll-call of local unions showed that five new unions had been organized during the year; two of them being young ladies' unions; and we look hopefully for many more of the latter, not far in the future.

A most excellent paper on Hygiene, from the pen of Mrs. Dr. Kellogg, Battle Creek. Mich.. was read by the Corresponding Secretary, Miss M. E. Bowler.

We were cheered and encouraged with the presence and timely words of some of our Prohibition brethren, among whom were Revs. Summerbell and Harvey, also Rev. J. L. Davis and wife, from Lima, and Mrs. R. A. Emmons, of New York, who delivered the evening lecture.

Judging from the verbal reports from the ocal unions, and from the questions which followed the opening of the question box, and also the resolutions discussed and adopted, we are fully persuaded that the interest in the woman's temperance work is not in the least abated.

WHEREAS, The financial, educational and moral improvements of this country depend largely on the prohibition of the liquor traffic, and

WHEREAS, In the organization of that trinity of infamy, the brewery, the distillery and the saloon, for political power and control, we see the thickening conflict which is obviously impending, and welcome the crisis, and

WHEREAS, The developments of the drink traffic are such that one great need of effort is in the line of interesting the young in all ways whereby men and women may be made better and purer; there-

Resolved, That, as wives and mothers and sisters, we promise to do all in our power to assist in creating a public sentiment that will oppose the sale and use of intoxicating liquors as a beverage; therefore, we regard it as our duty to favor and encourage every moral, social, or political organization that will pledge itself to the glorious gospel of total annihilation of the liquor traffic; and that, as members of the W. C. T. U., we will do all in our power to secure the enforcement of the law requiring "Scientral Committee or the law requiring "Scientral C tific Temperance Instruction" in our schools; by attending school meetings, by the appointment of committees to visit schools and teacher's examina

Cross Army movement.

Resolved, That, as far as is possible, we, the W. C.
T. U., will withdraw our support and patronage from every person or place countenancing the sale or use of spirituous liquors in any form as a beverage.

The election of officers resulted as follows Mrs. V. A. Willard, President; I. B. Bradley, Vice-President; S. M. Bliss, Recordin Secretary: L. A. Hull. Corresponding Secretary and Treasurer.

S. M. BLISS, Rec. Sec.

IN MEMORIAM.

At a business session of the Quarterl Meeting of the Central New York churches, Elder F. O. Burdick presiding, the following preamble and resolutions. in memoriam. were offered by Elder L. C. Rogers, and, after a few remarks, were unanimously adopt-

WHEREAS God has been pleased, since our last Quarterly Meeting, to remove one of our beloved Elders, Thomas Fisher, of De Ruyter, and pastor of the Cuyler Hill Church, who expired on the 30th of June last, in the 71st year of his age; therefore. Resolved, That we hereby record our appreciation of his excellency of character, as a Christian man and minister of the gospel of Christ, one who was much beloved and respected by all who knew him,

Resolved. That we extend our Christian sympathy to the widow of our deceased brother, and to the surviving members of his bereaved family, and

Resolved. That while we bow in meek submission to this stroke of divine Providence, we seek a new Master, and pray that he will send forth laborers into his vineyard, and

Resolved, That a copy of this action be sent to the family of the deceased, and that a copy be forwarded for publication in the SABBATH RECORDER. F. O. BURDICK, Moderator,

L. C. ROGERS, Secretary pro tem.

Home Hews.

New York.

WELLSVILLE.

This little church has been organized not quite a year, but it is, nevertheless. alive to general religious interests. It is, thus far, streets. self-supporting, though not composed of wealthy members. Its membership numbers only twenty, but the congregations are often double that number.

We were very sorry to part with our esteemed friends and efficient workers, Mr. and Mrs. A. W. Sullivan, who have removed to Ashaway, R. I.; but we are confident the for them, and, we trust, mutually helpful in religious work, with the First Hopkinton Church, and in the school.

member to meet the demands of our Societies' indebtedness, which will soon be forwarded to the respective Treasurers. Besides this, we have a little "Nimble Finger Society," composed of the children, who have already earned several dollars, which they propose to give toward helping the China

It will be a source of great satisfaction to many who formerly knew Henry L. Jones, Esq., as a Sabbath-keeper, to learn that he has recently severed his connection with the First-day Baptist Church with which he has been connected for several years past, and returned to the observance of the Sabbath.

Our services are held in the lecture room of the Baptist Church, at present, on Sixthday evening, and Sabbath-day at 11 o'clock, with a Sabbath-school immediately following. We shall be pleased to see any of our friends who may be in Wellsville or vicinity on the

PRESTON.

In the view of the General Missionary. the religious interest on this field is, at present, somewhat more encouraging than for some time past. This improvement has been prayerfully looked for by the faithful ones. God will not fail to respond to the work and trust of those who take him at his word. The communion on Sabbath, 10th inst., was generally partaken of, and was a refresh-The following are the resolutions adopted: | ing time. Several young people are hopefully under some religious awakening, and one has expressed a desire to be baptized and unite with the church. JULY 27, 1886.

New Jersey. NEW MARKET.

Last Sabbath the subject of giving was the theme of the sermon, and following this an effort is to be made to raise our proportion of the "special fund," that Conference may rejoice over the fact that its societies are free from debt.

Our Sabbath services are well attended We are expecting another family of Sabbathfered to our young ladies who want work and want to keep the Sabbath, to get it. Mr. C. T. Rogers has an advertisement in the RECORDER for such help, but gets no response to it. The work is light and the pay fairly remunerative. Mr. Rogers is in sympathy with the efforts we are making to build up our church, and our practical way to this occurrence, the sky lowered, and is in the line of his advertisement. We have fine church buildings and a fine country for fruit and truck raising, splendid railroad facilities for shipping goods. Why, with such a nucleus around which to build, our people will run after new settlements with not one-half the facilities for manufacturing and commerce this one has, I am unable to ascertain.

We went fishing last Sunday but it was almost impossible to keep the fact in mind that it was Sunday. The morning train from New York City brought out hundreds who ran and scrambled to see who should have the first boats and catch the first fish. We should estimate that there were 200 men fishing nearly all day and not one arrested for catching Sunday fish. The wheels of commerce were very busy, and immense floating pleasure palaces, tugged along by a puffing tuz, made the scene gay and lively. On one of these floating pleasure boats, we estimated consecration for ourselves to the work of the divine | that there were forty set of dancers keeping step to the lively tunes of a brass and reed band. Sunday is fast becoming, is now, the great holiday of the East.

Condensed Aews.

Ex-Govenor Samuel J. Tilden died suddenly at his country residence at Greystone near Yonkers, New York, August 4th. Much excitement was created in the north-

ern suburb of Lake View, near Chicago, by the announcement that petroleum flowing in large quantities had been discovered on the prarie near the corner of Terry and Noble

Editor Schewitch of the Volks Zeitung was arrested in New York, Aug. 2, as one of the defendants in the Paul Bowers suit to recover \$50,000 from the paper named because of recent publications in the paper declaring a boycott on Bowers's place of business at Conev Island.

A terrible prarie fire which has been raging for several days near Forest City, Potter change, in some respects, will be more pleasant county, Dak, has just died out. The fire extended twenty miles along the Missouri River bottom and came near destroying Forest City. Hundreds of farmers lost their all. It is stated that some days ago a well-

building that if the jury should bring in a verdict of guilty against the anarchists the building would be blown up. Precautions against anything of this kind occurring have been taken.

It is reported from Massachusetts that four years ago Mrs. Hattie Sutherland saw a little child in the road about to be run over by a team. She tried to scream but her tongue clave to the roof of her mouth and she could not articulate a word till a few days ago a friend told her she would probably regain her voice as suddenly as she lost it. Mrs Sutherland's effort to reply was successful and she has since entirely recovered.

There were flakes of snow in the air at Utica, N. Y., Aug. 3d. Snow is also reported in Rome and several other places in that vicinity. At Mt. Washington, N. H., it began to snow at an early hour and the fall continued for some time, the ground being covered to the depth of one and a half inches. Windows were thickly coated with frost, and the mercury stood at 28°.

Foreign.

Advices from Porto Plata (Santo Domingo) state that there has been a revolt in the interior of the Republic.

Herbert Spencer is seriously ill in London from nervous prostration and insomnia. Sir Andrew Clark is in daily attendance upon

Colonel Robert Allen, who was a quartermaster-general in the United States army during the war of the rebellion, has died at

Abbe Liszt died in Beyruth, in Herr Fralich's house, near Wagner's villa. The Abbe was ill when he went there to attend the Wagner festival.

M. De Lesseps has issued a new circular addressed to the shareholders in the Panama canal. He states that over 100,000 share- none. We believe it will have a large sale. holders have subscribed for 458,802 shares in the new loan.

The difference which has prevented the British and Russian members of the Afghan boundary commission from arriving at an agreement has been settled, and the work of the committee is drawing to a close.

The members of the Gladstone ministry surrendered their seals of office to the new ministers Aug. 4th. The members of the two ministries lunched with the Queen. We are having some hot days. The crops | Lord Salisbury remained for a day or two a

The London Daily News suggests that a committee be formed of the leading statesmen of the tory, whig, radical and nationalist parties to discuss the best form of home tions, also by encouraging the adoption of the White keepers here before many months; and this rule for Ireland, which the News says no tee will, if possible, arrange in accordance with such reminds me that an opportunity is now of reasonable person doubts will soon be con- desire. eded in some form or other.

At Valcartier, Quebec, Aug. 5th, a blazing meteor, probably ten feet in circumference. descended from the sky. After touching the earth it assumed a strange appearance, creating terror in the minds of the country people, many of them conjuring up the worst fears and looking forward to the speedy dissolution of the universe. Just previous cattle set up distressing cries, bringing crednlous people to their knees. For a few days previous, the lightning was very severe and earthquake shocks were frequent.

MISSIONARY SOCIETY.

MINDIONIBI NOOLETT	~ 1	
Receipts in July.		٠.
1st Genesee Church, G. F., S. S. Clark, Independence, N. Y.,	\$ 20	00
E. A. Cottrell. " "	5	00
Ladies' Aid Society, Hartsville. Scio Church, toward L. M. of A.E. Rogers, "		00
A Frend, Plainfield, N. J., Hol. M.,		00 50
Waterford Church, G. F.,		00
Ladies' Aid Society Pawcatuck Church,		
to complete L. M. to be named,	12	00
1st Brookfield Church, \$ 7.75 M. M. 25-	_ 0	00
Ladies of Waterford Church		ŏ
Receipts per A. E. Main:		
Clarissa A. Crandall, Ashaway, B. I., G. F., 10 00	1	
Jennie M. Cherry, Altoona Pa., " 5 00		
Jennie Crandau, Rockvine, R. I.,		00
Mrs. Wm. G. Quipell, Adams Cen., N Y., " 1st Alfred Church,"		97
C. E. Crandall, Chicago, Ill., C. M.,		00
Receipts through RECORDER office:		
J. A. Baldwin, Beach Pond, Pa., G. F., 150		
Jennie L. Stillman, Potter Hill, R. I., "100-		50
Dea.E.R.Crandall, Little Genesee, N.Y., "	- 0	00
	\$156	
Cash balance June 30th,	169	84
	\$826	81
Disbursements in July,		50
Balance cash this date,	8299	21
Received from bequest of Abel G. Burdick,	Фесов	91
Milton Junction, Wis., through L. T. Rog-	12.5	t Ç
ers, Executor, for Ministerial Fund, inter-		
est only to be used,	\$200	
E. & O. E. A. L. CHESTER,	17608	١.
Westerly, R. I., July 8, 1886.		
	To go tall	1, 4,

TRACT ROCIETY

TKAUT SUCIBII.	•
Receipts in July, 1886.	
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"Boodschapper 1	00
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	00
Mrs. Ruth Maxson, " 8 Mrs. J. C. Maxson, " 1	75 00
A Friend,	50
O. B. Curtis	50
Mrs. John M. Crumb, " 1	00
	00
	00
Mrs. M. W. Burdick, "	00
	00
	50
Eunice and Abbie Willard.	50
	00
lst Brookfield Church, Leonardsville 9	88
W. A. Babcock,	00
	00
	00
Miss S. E. Ayers, Adams Centre	50 00
	00.
Missionary and Tract Society, Richburg.	
making Mrs. J. A. Lyon, L. M 20	00
	00

-			
1	E. A. Witter, West Genesee	1	
ı	L. A. Wiver, West Geneses	1	
I	Mrs. H. A. Place,	1	
1	Stephen S. Clarke, Andover	5	
I	G. D. Rosedush, Independence	4.	
1	Mrs. Ruel Hamilton, David Livermore, on pledges.,	1	
١	David Livermore, on pledges.	15	
۱	Mr. and Mrs. S. E. Irons, Welton, Iowa	1.	
1	Eleanor Dorwood, Milton Junction, Wis	5	
ı	Mrs. C. M. Garthwait, "	1	
I	Frank fox,	2	
١	Albertus Clarke,	8	-1-413
١	R. Ford, Garwin, Iowa	1	
1	Collection, North-Western Association	15	
1	Mrs. Mary Lanphear, Berlin, N. Y		25
ł	Woman's Benevolent Society, Albion, Wis	5	
١	D. J. Green, Outlook and L. of H., Church, Waterford, Conn.		55
1	Church, Waterford, Conn	8	
1	C. Potter, Jr., Plainfield, N. J. Bequest, Matilda Saunders, Adams, N. Y	500	C 100
1	Bequest, Matilda Saunders, Adams, N. Y	100	
١	W. B. Stillman, Saginaw, Mich	้	200
۱	Stephen C. Burdick, Alfred Centre N. Y	. 1	
١	Church, "	34	
ŀ	T. J. Burdick, "	2.	00
1	Ladies' Evangelical Soc'y, "	18	87
1	Ladies' Evangelical Soc'y, 'J. A. Baldwin, Beach Pond, Pa	1	50
١	Phebe A. Stillman, Oswego, N. Y	1	00
١	W. L. West, Utica, Wis., on L. M	្ន	00
١	Mary E. Fifield, Otselic Centre, N. Y	1	00
	Eliza A. Burdick, Ashaway, R. I	1	00
	Eliza A. Burdick, Ashaway, R. I	5	00
-	Charles Saunders, Newport, R. I., L. of H.	i i	50
.	6 mos, interest. New Berlin town bond	3	50
	Book Sales, 27 S. and S., Vol. 2	82	75
1	13 Quarterlies	6	50
	" 2 S. and S., Vol. 1		90
	" 2 sketches, E. S. Bailey	1	50
	" History of Conference	. ī	00
	" Light of Home		50
•			- 6
Ĺ		\$943	61
			~ -

J. F. HUBBARD, Treas. E. & O. E. PLAINFIELD, N. J., Aug. 1, 1886.

WE are pleased to see that our merchants are offering the celebrated "T. J. O." flour for sale. This flour, made in Hornellsville, by a new process, in a new mill, has the reputation of being second to

SPECIAL NOTICES.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818. A. E. MAIN.

ASHAWAY, R. I.

ALL PERSONS expecting to attend the General Conference at Milton, in September, are requested to send in their names as early as possible, so that the entertainment committee may be able to provide a place for each. Persons having friends with whom they wish to make their home during Conference, will please state the same, and the commit-

Address all communications concerning entertainment to the Clerk of the church. F. C. DUNN.

Milton, Rock Co., Wis.

THE committee to procure reduction of fare to the Conference are prepared to report progress. Arrangements have been made with the "Erie System." which embraces the New York, Lake Erie and Western, the New York, Pennsylvania and Ohio, and the Chicago and Atlantic lines, to take passengers from all points on those lines to Chicago and return, for one and one-third fare. Arrangements have also been made with the Chicago and North-Western road to take passengers from all points on that line to Milton and return, for one and one-fifth fare. Other announcements will be

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 welcomed.

made in due time.

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 Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

THE Treasurer of the General Conference would respectful y 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 Musionary Society, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Contre, N. Y.

FOR SALE OR RENT.—In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash. doors, blinds, moldings, etc. A very desirable location for a job shop. No other shop of the kind in the village. Address,

J. G. BURDICK, Alfred Centre, N. Y.

REPORTS OF THE CHURCHES.—Blanks have been sent to the churches for reports to Conference. It is hoped that the churches which have not reported for some time will report their exact condition and that some member of the church will all out the blank, in case there is no clerk. Any church overlooked, if there be such a case is invited to send to the Corresponding Secretary for blanks. W. F. PLACE, Cor. Sec.

Miscellany.

"ARIDE WITH US."

I come to thee, dear Lord, and plead Thy love a share, And pray that thou would'st safely lead Through coming care.

I will not shrink from labors hard In this brief life. If from thy love I'm not debarred Through all its strife.

Let the bright raliance of thy face My faith renew, And give me largely of thy grace My journey through

Help me to feel each hour That thou art near, And in each trial feel thy power, My heart to cheer.

Then every trial I can meet And ne'er despair, But find my happiness complete

When in thy care.

-M. A. C. C.

JOHNNY'S MESSAGE.

BY SALLY CAMPBELL.

Little Dottie Mayfair, who was spending the summer at her aunt's, came running crimson tulip slowly to and fro in her hand. "Here's another big, lovely day," she said, stretching her arms out to the blue sky, "and what shall I do with it?"

By this time she had reached the gate, and, pushing it open, stood still a moment, looking up and down the road. "Nobody coming, nobody at all 'cept just two yellow butterflies and an old fat bee. I can't stay to play with you. I'm going for a visit to that brown house over there. Come with me, pretty butterflies."

But the butterflies floated off in another direction, so Dottie had to go alone. Everything was very quiet about the brown house, and when she knocked at the half-open door there was no answer.

"They couldn't be so lazy as to be asleep now, when everything else is so much awake everywhere. I guess I'll peep in."

At first she thought the darkened room was empty, but presently she saw a man sitting by the bed with his face buried in his hands. She coughed a little, but he did not

I wonder could he be a preacher making up his sermon?" said this small daughter of a clergyman to herself. "Then I wouldn't like to 'sturb him; but I don't b'lieve he is, cause it was Sunday yesterday, and he hind." We are inclined to think there is wouldn't be beginning so soon again. I'll just ask him where Johnny is, and then run

She opened the door wider, and let in a broad band of sunlight which streamed across the floor, and full on the face of a little dimpled baby lying on the bed. The man lifted his heavy head, and said roughly, though in a whisper: "Keep away, will you? There ain't nuthin' you kin say as'll be any good. Then when he saw who the visitor was, "Oh, is it you? This ain't no place for the likes o' you, miss."

"What is it?" said Dottie in an awed voice, touching the little face on the pillow, so familiar and yet so strange. #Is heasleep?"

"He's dead," said the man, dropping his head back in its old place.

Dottie was silent for a while, and then said

softly, "I was bringing him this beautiful red flower, 'cause he was in such admirations for them the other day. May I give it to

The man watched her put it in the chub by hands, and then bend over and kiss him, while her tears fell fast on his white frockmuch whiter than it had often been in his lifetime, dear little fellow.

"He got through giving his message soon. didn't he?" she said. "What?"

"Why, you know, the preacher said yesterday that God had a message for everybody to give; big men like you, and children like me, and even tiny ones like Johnny. Every day when we're alive he 'spects us to be giving new man created in Jesus Christ unto good his message, and by and by he'll send for us when he's ready for us to stop."

"I tell yer I don't b'lieve none o' that there ain't no God-leastways, if there is he don't care nuthin' for folks like me."

"Oh, he does! He loves you dearly. "Then wot did he take away all I had fur? Lord knows I'm wild and wicked enough, and the only thing as kep' me straight a bit was thinkin' as the little lad mustn't be ashamed of his father. Now] don't keer wot happens."

"I can't 'splain it very well," said Dottie, with a sigh. "But wouldn't you rather God would lend him to you for a little while than never at all?"

He hesitated. "I guess so." "Specially when you can be with him for ever an'ever by and by. I think it will be nice to have quaintances in heaven, don't vou?"

sham business with her, and she had hard unclouded day; those, too, who knew all the get a little money. "You don't know me," sation of Socrates, in his Memorabilia, seems enough luck to go agin her. Ef there is such gladness of life, but for whom the sun was he said, and then he proceeded to tell me an old book to us, yet similar topics were

Dottie, earnestly. 'Maybe our Father saw seemed to make life precious; those who have sions in India. He had been led into temptation. As to the book of Job, its age is beyond chronic disease, and can never hope for a And he had become a pitiable, helpless drunkwas just all the message Johnny had. And painless waking hour or a night of restful ard. It became necessary for the Presby- as they can, are compelled to place its origin you will listen to it, won't you, 'cause Je- sleep; those whose penury has been absolute tery to send him home. Charity had put at least one thousand years before Homer. and the pig heard me and walked away,

There was a long silence in the room, after that; then the man rose to his feet, and, laying his big brown hand on the baby's soft hair, said slowly, "I will I promise ye."

Ten times the grass had grown green on Johnny's grave, and now it was a grown woman who went down the broad path and out | could render constant thanks to God for the | at the garden gate, and crossed the street to heavenly manna which has fed them, for the opens up the way for the devil and his inthe village cemetery. Her hands were filled | living waters of which they have drunk deep | with crimson tulips, and she wound slowly draughts, for the hope, full of immortality, aside! Come to the Lord's side and pledge were written five hundred years after the in and out among the graves until she found which has never for a moment forsaken them. a little one under the shadow of a tree, where the birds sang and the flowers bloomed all the glad summer through. As she drew near, she saw that some one was there already. He looked up before she could get away, so that, after a moment's hesitation, she went forward, and, holding out her hand, said: "I am Dorothy Mayfair, and you are—Johnny's father?"

"Is it you, at last?" said the man, a great light breaking over his face. "I've been a little un—and the Almighty blessed it," he added solemnly, lifting his hand toward the bright sky. "I'm ready now whenever he calls fur me; I've been a-tryin' to give the message ever sence. And it gits lovelier to me every day, and he gits lovelier, too. Ain't it so with you, miss?"

"Yes," answered the girl softly, stooping down the broad, sunshiny walk, swinging a to put the flowers on the grave. - Congrega-

STAND LIKE AN ANVIL.

"Stand like an anvil," when the strokes Of stalwart strength fall thick and fast, Storms but more deeply root the oaks, Where brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a flery shower; Virtue and truth must still be marks Where malice proves its want of power.

"Stand like an anvil," when the bar Lies red and glowing on its breast; Duty shall be life's guiding star, And conscious innocence its rest.

"Stand like an anvil," when the sound Of ponderous hammers pains the ear; Thine but the still and stern rebound, Of the great heart that cannot fear.

"Stand like an anvil," noise and heat Are born of earth, and die with time; The soul, like God, its source and seat, Is solemn, still, serene, sublime.

-Bishop Doane.

PRESSING ON.

"Forgetting those things which are bemuch more depth and breadth of meaning to be given to this sentiment of Paul than it usually receives. There are many things in the life of all earnest, active individuals they like to forget, but cannot—many mistakes. indiscretions, follies, so unwise, so foolish; of which they are ashamed, and in view of which they are disgusted, that they would forget or obilerate them forever: but they cannot do either. "The deeds of reasonable men written as with a pen of iron grain, upon the various pages of the past, they stand unchanged: if good, in characters of love; if bad, in characters of vindictive fire. God may forgive, but cannot blot them out."

In the former life of Paul, the apostle of Jesus Christ, from his stand-point, with renewed affections and heavenly aspirations. how much there was to humble and disheart en him-so much that was inconsiderate. hateful, wicked, in his course of persecuting the innocent disciples of our Lord that he might have hid himself in shame not daring to lift up his head among noble Christian men. But no! Forgetting, or as it may be rendered, disregarding the things that are behind, and reaching forth unto those things which are before, I press onward toward the goal for the prize of the high calling of God in Christ Jesus. That is manly, noble, godlike. "Born by a new celestial birth," why should I allow these things to dishearten me. Miserable, hateful, sinful, indeed are these acts of the old man; but I will disregard them. I stand not in my own righteousness but in the righteousness of Christ. I am a works. Away, forever away, then, with the old man of sin, and put on the new man, which after God is created in righteousness and true holiness. This I will do. This one thing I will do. Disregarding the things which are behind, I will reach forward to those things which are before. Christ is the captain of my salvation. His merits I plead. Clothed in the spotless robe of his righteous ness, I may look upward and heavenward and joyfully exclaim, "It is God that justifleth; who is he that shall condemn? It is Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh-intercession for us." -Christian Secretary.

CHRISTIAN ENDURANCE.

to me that no emergency of outward action, less beggar in the streets. not even the foremost of the sacramental of the truth and the right has equaled theirs, which could endure without murmuring, and -Peabody.

SECRETARY STANTON'S KINDNESS.

Still, with all his gruffness, Stanton had a very tender heart. A wounded soldier never got rough words from him, and a soldier's widow or a soldier's mother seldom went away without getting what she wanted. A story has been told of a little wounded waitin' fur yer these ten years back. I've | drummer boy who was disabled in the army been a-wantin' to tell you that you guy your and came here to Washington, having been message good that day, though you was such discharged for disability. He worked about the town in different ways as far as his bealth would permit, and waited there for papers by which he could get his pay and transportation home. Day after day he called at headquarters, but the army was on the move, and the papers did not come. The official in charge said he could do nothing until the papers came, and the ragged, barefooted, sick drummer-boy would walk slowly away with a heart like lead and with tears rolling down his face. At last a man to whom he told his story advised him to go and see the Secretary of War himself. The boy was suffering and desperate. He went to Mr. Stanton's house and rang the door bell. The servant told him he could not come in, and that he must go to the war department. The boy replied that he had been there, but could get no one to listen to him. Just at drove up, and Stanton got out. The boy a time when the sovereign made or marred approached him, and Secretary Stanton list- the nation. The condition of the country ened to his sad story. He was doing so was determined by the character of the when Senator Sherman came up and was monarch. Under William I. there was prosabout to address Secretary Stanton, when perity, under John adversity. When Marv Mr. Stanton said: "Senator Sherman, I reigned England was under a cloud, but have no time to attend to you now. See Elizabeth made her respected the world over. condition for weeks. He has no money, no fear the power of this realm. James II. reclothing. He has been discharged from the duced England to the position of a thirdservice and he has been waiting here for his rate kingdom. Now the people decide. once and that he should be sent' home, and then asked the boy to give his (the Secretative democracy. The multitude pass final ry's) regards to his mother, and to all good judgment. The democracy rules. mothers who had sons like him in the army,

"LEAD US NOT INTO TEMPTATION."

him good-bye.—Cleveland Leader.

One of the most impressive spectacles that mind. I was a young student at college, not On a week day one of the largest churches in embodiment of "fanatic madness," which the city where the college was placed was how it impressed the people that had never the Low Countries, in Germany, in Engseen a thing of that kind before. I sat, as it were, upon the end of that gallery, and I looked down, and I tell you, as I saw those young men kneel down upon the platform, and saw the Presbyters lay their hands together upon their heads, and then invoke ice, as a monarchy, or aristocracy, or oli the blessing of God Almighty upon them as they went into heathendom to preach the ing upon the most brilliant and noble career | Nero for the Roman Empire. - Freeman. of which I could well conceive. And they

I suppose it was about twenty years after, when I was a minister myself in the capital of the country. I had a Bible-class in the lecture room of the church every Saturday. Bible is. Yet "the Scriptures are believed Saturday, as I was conducting the class, the forms of truth now known to men." With sexton came to me and apologized for dis- the aid of chronoligical tables, any one may turbing me, and said, "There is a man easily make profitable comparisons between here, sir, that I don't know. He looks as if the antiquity of the Book and that of other he had been a gentleman once, but he is very writings and events. The Scriptures contain poor now, and I can't get rid of him. He the only authentic history of the world besays he must see you, and I was afraid to fore the flood. We find in the Pentateuch make any disturbance and I have come to one or two stanzas of poetry composed in the you." I arranged for the class as well as I antediluvian period. The Hebrew statues could for the little while that I was to be ab- were enacted a thousand years before Justinsent, and went out into the passage. There ian reformed the Roman jurisprudence. In was a man with clothing that had once been the Bible we have the record of chartered respectable, speaking in such a way as to rights secured to the people more than two show that he had been well educated. It thousand years before Magna Charta. was a very rainy day; he had no overcoat, What a sensation would be produced if the and he had that look of misery that you see first chapter of Genesis should appear for the upon a man dripping all over with rain. His first time in one of our newspapers to-mor-There is no greater strength ever mani- shoes, I could see, had no stockings within row! Yet there can be no doubt that that

a place, she'll be there, and so'll the boy; darkened long before it had climbed to its but where'll I be?"

A writer in an exchange says: "In one but where'll I be?"

The works of Tacitus, Plutarch and gutter I saw a pig; in the other the semhave involved the loss of everything that as he was sent forth to do the work of mis
Quintilian are not modern, yet the books of blance of a man. The pig was sober; the man

that I have ever known; and it has seemed | ble, hopeless tramp, begging like the cover-

host, in waging the great conflicts in behalf man, thinking within yourself "I am so of an author more time-honored then than strong, there is no fear about me," I tell you the name of Alexander is now. you make the most dreadful mistake. The very fact that you think yourself so strong sidious attacks. Fling the temptation yourself to him and be his; and when you death of Moses. The Koran is a book fresh say, "Lead us not into temptation," move in from the press compared with the Scriptthe direction of your prayer, and God will ures.—Dr. Upson. give you the strength in which alone you shall be able to conquer the tempter. Then you will be delivered from evil, and then you will look up to God, not taking credit to yourself, not magnifying yourself, but saying, "Thine is the kingdom, and the power, and the glory."—Dr. John Hall.

LIGHT AT NIGHT.

The day had been long and gloomy, Weary with mist and rain, A day for the heart to brood on Sorrow and loss and pain; But there came with the light of evening A wind that swept away All the shadow of darkness Out of the winter day.,

Is thy life, O pilgrim, weary,

Veiled from the cheering light? Perhaps for thee is the promise Of joy with the waning light. Fairer than a noonday splendor, Richer than beams of stars. The lustrous glory of sunset May burn through the golden bars. -Margaret Sangster.

DEMOCRACY IN ENGLAND.

The future of the British nation will be this moment Secretary Stanton's carriage | what the democracy makes it. There was this poor drummer-boy. He has been in this | Oliver Cromwell compelled foreign powers to pay and transportation to get home to his Sovereignity is not with the queen upon the mother. He says that the officials at the throne, not with rival statesmen, nor with war department won't give it to him." He Parliament, but with the people. Peers have then took the boy and went with his carriage | no place in this High Court of Appeal, but back to the war department. He wrote an every householder is a judge. Practically order that the boy's money should be paid at | the queen submits the question of Home Need I remind you of the power of the

and then with a "God bless you," he bade people? Each individual man may be like a drop of water. But myriads of such drops make up the resistless torrent; the rising and incoming tide which sweeps all before it; the swelling flood which overwhelms and destroys the proudest and mightiest works of man Demos is not always generous, or considerate, ever saw is many a time present to my or just, or even sane. Thomas Carlyle was right in describing the democracy at above fourteen years, not even quite that. | late period of the French Revolution as the "rushes on, impelled and impelling, and becrowded with people. It was a very unusual | comes a blind, brute force," in its fury "deservice. A large platform was filled with vouring its own children," destroying and the ministers of the Presbytery and of the self-destructive. In ancient Athens the deneighborhood. They were to do something | mocracy condemned Socrates to drink the that had never been done before. They were | cup of poison because he rejected some of the to designate a group of young men to go superstitions of the Greeks, and taught youth from the Irish General assembly as mission- to choose the wisest men as counselors and aries to Gujarat, in India. You can fancy guides. In many a peasant insurrection in land, the democracy has shown blindness in its rage, and has acted in a manner which no just man can approve. I sorrowfully admit that the democracy can be as wicked, as cruel, as ungrateful, as reckless in its malgarchy, or a plutocracy. If every householder were a Nero, the people's rule would be as gospel—as a boy, I thought they were enter- disastrous for this country as was the rule of

ANTIQUITY OF THE SCRIPTURES.

Few of us ever stop to think how old the I remember very well, in one gloomy, rainy by candid critics to contain the most ancient

der has no modern sound to us, yet when Al. exander invaded Syria, the book of Job Lead me not into temptation! O young might have been read before him as the work

> The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they

THE WORTH OF PURPOSE.

Not only shall we think wiser and grander

purposes when we mature them in advance. there is also a solidifying and invigorating power in a long purpose, clearly defined. You can generaly tell from a man's gait whether he has a purpose. Plan intensifies. pursuance of a purpose makes our work solid and consecutive. Plan concentrates energy as a burning-glass does sunbeams. Shiftlessness is mostly only another name for aimlessness. Purpose directs energy, and purpose makes energy. When we see the target, we stretch the bow. Light in the eye is tension in the arm. We can, because we think we can. Power is with a good deal of accuracy measured by purpose. A man may draw inspiration from the grandeur of his own aims, as a firefly shapes its flight by its own flashes. To-morrow will depend upon today, yet at the same time to-day in a sense depends upon to-morrow. What to-morrow is in my purpose, to-day will, to some extent, be in my act. In architecture, the spire is anticipated in the foundation, and so determines the foundation. It is very slovenly living that is not controlled by anticipation as well as by memory. We can not do to-morrow's work to-day, but we can have to-day's work shaped and buttressed by what we are intending to do to-morrow. In a life which has meaning in it, past and future sustain each other. In an arch, the stones on this side are kept in place by the stones on the other. When we step upon a bridge, we are upheld as well by the abutment at the farther end as by that at the hither end. We have to acknowledge that our plans do often get thwarted; but, if you will interpet the words carefully, there is not so much hazard in framing long purposes as short ones. The longer will be less endangered by opposing circumstances. It is something in this respect as it is with a long keel at sea, which will easily cut the waves by which a shorter craft would be foundered.—Dr. Parkhurst.

ALPINE TUNNELS.

The Simplon tunnel, which will very shortly be completed, is another, and the most formidable, of the gigantic railway connections undertaken of late years to facilitate the communications between Italy and the rest of Europe; and the project suggests a comparative note on the existing Alpine tunnels. At the present time the Alps are pierced by three remarkably long tunnels, entering Italy from France, Switzerland and the Austrian Tyrol, respectively, and called, according to the mountain chains that are traversed, the Mont Cenis, St. Gothard, and Arlberg Tunnels. Of these, the Mont Cenis, which connects Chamberry with Turin, is seven and three-quarter miles in length, and between 3,000 and 4,000 feet above the sea. Its cost was 75,000,000 francs.

The St. Gothard tunnel, which connects Lucerne directly with lakes Maggiore and Como, and so to Milan, is nine miles and a quarter in length, and cost 57,000,000 francs, the diminution in expense being owing partly to the softer strata, but principally to the more rapid progress of the work by improvements in the drilling machines. The Arlberg is shorter than either Mont Cenis or St. Gothard, being only six miles and a half, its summit level is nearly one thousand feet higher. By this tunnel a communication is given between Innspruck, in the Austrian Tyrol, and Zurich.

The last and most formidable rival will be the Simplon tunnel, by which the existing line from Geneva to Martigni and Brieg will be carried through the mountain to Domo d'Ossola, and so on to Pallanza or Stresa on the Lake Maggiore.

As this tunnel will be commenced at a much lower level than any of the others, it will necessarily be longer, the rough estimate being twenty kilometers, or twelve miles and a half, and the estimated cost somewhere about 100.000,000 francs. The difficulties of ventilating so long a tunnel, which were once thought insuperable, have been pretty well disposed of by the experiences of St. Gothard, which is lighted by lamps placed at intervals of 1,150 yards; and although the temperature is certainly somewhat high (about seventy-five degrees Fahrenheit) the traveler feels no discomfort, while the freedom from smoke is far greater than the shorter tunnels. There are thirty-six of these latter, extending over an aggregate of twenty-five miles, and some of them are so peculiarly spiral that the traveler performs an uncon-"There'll be two of 'em there, then, 'cause | fested on earth than that of quiet endurance. | them; they were broken in places, so clearly | chapter contains the oldest writing, twenty- | scious corkscrew course under ground, emergshe was allers a talkin' that sort, and livin' I have known, and so have you, those on that one could see the naked feet. And he five hundred years before the invention of ing in an entirely opposite part of the it, too, for the matter o' that. 'Twarn't no whom for years there has not risen a single began to tell me that he had come dow: to printing. Xenophon's record of the conver- defile to that at which he entered .- Christian at Work.

was drunk. The pig had a ring in his nose; the man had one on his finger. The pig grunted; so did the man. And I said aloud. 'We are known by the company we keep;' sus'll be very disappointed if you don't 'cept and entire, with no prospect of relief. Among forth its hand in his favor again and again, when Priam was king of Troy, Job was ashamed to be seen in the company of a these have been the bravest, strongest souls and there he was, a poor, wretched, despice of remote antiquity. The name of Alexan-drunken man." Hoyalar Se

CORK is almost or quite

elastic. Corks which have compressed state, in champag ten years, immediately incre in volume on being removed in hot water they have been i ue the expansion to three tir pressed volume. Cork is liquids, but is quite porous to it is necessary to seal bottles wines. A pretty experiment showing the readiness with pass through a cork. When as air and hydrogen, are sepa rous medium, they immed mingle, by each passing thre rating substance, but the lig the more rapidly. So, if a filled with hydrogen, one end with a cork, and the other en water, the hydrogen will the cork so much more rapid can enter, that a partial formed in the tube, which w the rising of the water there

THE rays of the sun do n same angle upon the earth a places. It has been ascertai is raised four and a half feet This elevation corresponds to temperature. The pressure also decreases. This is the Gulf Stream, which exercise an influence upon the climat and western continents.

THE apparent remarkable the filament of an electri lamp on becoming white hot the fact that when some of of the retina of the eye are e the excitement extends, to the neighboring nerves. white-hot wire or thread at from a distance, more ner retina than really receive the the sensation is that of a lar is the phenomenon called irr LICHENS are found in al

the coldest to the warmest mountains they are abund desert. They are found i buildings; living and de rocks, and upon the grou often cover for several inche ing so abundant vou may use are they. In the great lichens play an important where no other plants can, on air, they, by their decay, on which other plants and t order can grow. Lichens co kind of starch, and some of as food, being very nutrition Iceland moss. The black E de Roche, of the French. very useful as food by Arcti Reindeer moss is the sole for deer for a large part of the lichens yield a beautiful and are used in the arts, a dicinal. - American Agricu

THE RADIANT SURFACE

A considerable amount of

been devoted, during recen some reliable estimate as to of the radiant surface of the tigation, however, is so sul that no absolute conclusion arrived at in regard to it. thought that the heat of th 2,000 times greater than th red-hot iron. Pouillet cal solar heat which falls on a (nearly a seventh part of the terrestrial surface is suff 633 grams (nearly a troy water one degree of Centigra and, having adopted this a a "caloric," or constant u he, estimating backward, heat issuing from a similar sun would serve to melt a meters (36 feet 1 inch) thi Pouillet spoke of a temper between 2,630 degrees a Fahrenheit as the probabl sun. herison assumed higher quantity of 4,000 Prof. Langley, from observ his recently constructed measurer—a very sensitiv which caloric vibrations a electric currents—gives as result from 1,800 degrees Centigrade, and, by a ver of experiments of an altog nature, he satisfies hims hemisphere radiates eigh much heat and 5,300 time an equal area of incent Bessemer converter, in w has been sustained for a utes. This may perhaps be on as the most trustwork to any definite conclusion found possible in this ve Of human knowledge: It any take very satimacori

Mormons quantity of wor

on the contract of 98 000 000

no modern sound to us, yet when Alder invaded Syria, the book of Joh thave been read before him as the work author more time-honored then then mme of Alexander is now.

writings of Confucius are modern ared with most of the Bible; and the that the Hindoos can justly claim for mered books, the Vedas, is that they written five hundred years after the of Moses. The Koran is a book fresh the press compared with the Script -Dr. Upson.

THE WORTH OF PURPOSE.

t only shall we think wiser and grander ness when we mature them in advance. is also a solidifying and invigorating r in a long purpose, clearly defined can generaly tell from a man's gait her he has a purpose. Plan intensifies ance of a purpose makes our work sold onsecutive. Plan concentrates energy urning-glass does sunbeams. Shiftle s mostly only another name for simless Purpose directs energy, and purpose s energy. When we see the target, we h the bow. Light in the eye is tension sarm. We can, because we think we Power is with a good deal of accuracy nred by purpose. A man may draw ration from the grandeur of his own as a firefly shapes its flight by its own To-morrow will depend upon to-vet at the same time to-day in a sense ids upon to-morrow. What to-morrow my purpose, to-day will, to some exbe in my act. In architecture, the is anticipated in the foundation, and termines the foundation. It is very nly living that is net controlled by antion as well as by memory. We can o to-morrow's work to-day, but we can to-day's work shaped and buttressed by we are intending to do to-morrow. ife which has meaning in it, past and sustain each other. In an arch, the s on this side are kept in place by the on the other. When we step upon a e, we are upheld as well by the abutat the farther end as by that at ither end. We have to acknowledge our plans do often get thwarted; but, will interpet the words carefully, there so much hazard in framing long pur-as short ones. The longer will be less

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distant in an exchange mys : "It can I now a pig; in the other the man

Hopular Science.

elastic. Corks which have remained in a compressed state, in champagne bottles, for ten years, immediately increase 75 per cent in volume on being removed. By steeping in hot water they have been made to continue the expansion to three times their compressed volume. Cork is impervious to liquids, but is quite porous to gases, so that it is necessary to seal bottles of effervescing wines. A pretty experiment may be made, showing the readiness with which a gas will pass through a cork. When two gases, such as air and hydrogen, are separated by a porous medium, they immediately begin to mingle, by each passing through the separating substance, but the lighter gas passes the more rapidly. So, if a glass tube be filled with hydrogen, one end being stopped with a cork, and the other end immersed in water, the hydrogen will escape through the cork so much more rapidly than the air can enter, that a partial vacuum will be formed in the tube, which will be shown by the rising of the water therein.

THE rays of the sun do not strike at the same angle upon the earth at all times and places. It has been ascertained that water is raised four and a half feet at the equator. This elevation corresponds to the increase of temperature. The pressure at the bottom also decreases. This is the source of the Gulf Stream, which exercises so important an influence upon the climate of the eastern and western continents.

THE apparent remarkable enlargement of the filament of an electric incandescent lamp on becoming white hot is explained by the fact that when some of the nerve ends of the retina of the eye are excited by light, the excitement extends, to some degree, to the neighboring nerves. Thus a narrow, white-hot wire or thread affects, especially from a distance, more nerve fibres of the retina than really receive the light rays, and the sensation is that of a large wire. This is the phenomenon called irradiation.

LICHENS are found in all localities, from the coldest to the warmest; on the highest mountains they are abundant, and in the desert. They are found upon fences and buildings; living and dead trees; upon rocks, and upon the ground, which they spised the shame. His service was a living words that she made them a prophecy of the often cover for several inches in depth. Being so abundant you may well ask of what use are they. In the great order of nature, lichens play an important part; growing where no other plants can, and thriving upon air, they, by their decay, prepare soil upon which other plants and those of a higher order can grow. Lichens contain a peculiar kind of starch, and some of them are used as food, being very nutritious—such as the Iceland moss. The black Rock-tripe, Tripe de Roche, of the French, has been found very useful as food by Arctic explorers. The Reindeer moss is the sole forage of the reindeer for a large part of the year. Several lichens yield a beautiful coloring matter, and are used in the arts, and some are medicinal.—American Agriculturist.

THE RADIANT SURFACE OF THE SUN.-A considerable amount of scientific labor has its journey of 93,000,000 miles across the tury, their marks are ret to be seen in some gap which separate its source from the earth. houses. -Edinburgh Review.

A LIVING SACRIFICE.

"Is not conversion enough?" is a question asked sometimes. "Why all this plead-COBK is almost or quite permanently ing for full consecration?" The answer may be found in acts: Are all Christians fully devoted? has conversion brought all they expected it would bring? There is a lesson taught in the following account of a missionary to India, as told by one of his

One of my college friends made a sacrifice which deeply impressed the whole class. He was a brilliant fellow. He had succeeded in every ambition of his life. Just as he was crowned with the highest honors of the university he was suddenly arrested by the voice ist. of God calling him to repentance. His life had been so vain and supremely selfish that he knew there could be no conversion for him which was not sudden, perpendicular and revolutionary. After a fierce struggle, which almost unseated his reason, he made the complete surrender. A near relative, who held a commanding position at the bar and in political life, was waiting to receive him into his office, and push him rapidly into the arena of public life. He let the glittering prize slip from his hands, and with a heavy heart turned to theological studies, for which he had no taste. He was repudiated by the woman he loved, because she had set her heart upon a gay and glorious career. He refused calls to one or two of the first pulpits in the country, and commenced his gospel labors in a mission chapel among the tenements of a great city. After a few years he went away alone to one of the most for- to be put up for auction." bidding fields of labor among the heathen. There, at last, he succeeded in his hard, stern exaction of the utmost sacrifice of his

It was a noble sacrifice. But on that altar was a lifeless victim. The vitality was burned out of his life at the beginning. He buried his political ambition alive. He was unable to forget what he had given up. His hands and thought were in his work, but his heart was in the grave of his past. He could not leave the dead to bury the dead. He was performing an unreasonable service, and toiling for an impossible crown. He kept trying for ten years to offer a dead sacrifice to a living God.

Then, at last, he was led into the light by a heathen whom he was trying to lead out of the darkness. He was preaching about the Saviour, who endured the cross, despising man was instantly pricked to the heart. He gave up his caste, and soon became a fervent preacher of righteousness. The missionary was astonished to find that his new convert was the happiest man he ever knew. He dethe shame, when a Brahmin of the highest sacrifice; and, by the mercies of God, my living sacrifice to God, which is his reasona. ers of the English church. ble service. He mourns no more over the dead works of the past. The Lord has restored to him the joys of his salvation.

Absolute surrender, to the Lord Jesus, followed by ioyous, free, acceptable service; is not this God's idea of the Christian life?-Methodist Times.

SHUE-MAKING BY THE CONFEDERATES.

shifts to which the Southern Confederacy waiting for the conductor to come for it. restored during the war to secure the comforts of life. Concerning the attempts at out toward him, but he did not see it, and shoe-making, he writes as follows:

been devoted, during recent years, to form | ple to all sorts of grotesque expedients. Sole | ment, jumped on the rear again. some reliable estimate as to the temperature leather especially, owing to the difficulty of the radiant surface of the sun. The inves- | which the small tanneries experienced in its | for my fare. I shall have to give it to him tigation, however, is so subtle and difficult production, was extremely scarce. Wood, when I get out," she thought. that no absolute conclusions have yet been which had long been worn to a very limited "No, I wouldn't, it is his place to come arrived at in regard to it. Sir Isaac Newton extent by the slaves in some localities, now for it," the tempter suggested. thought that the heat of the sun was at least | came into general use in the making of shoes. 2,000 times greater than the temperature of A wooden shoe was among the very first in- your ride, and ought to pay for it," whispered red-hot iron. Pouillet calculated that the ventions patented under the Confederate conscience. solar heat which falls on a square centimeter government. In the beginning a considera-(nearly a seventh part of a square inch) of ble variety of shapes prevailed. Some could the terrestrial surface is sufficient to raise 17,- do no better than dig out a rude wooden re-633 grams (nearly a troy pennyweight) of ceptacle for the foot, a travesty on the sabot water one degree of Centigrade every minute; worn by the French peasants; a strip of and, having adopted this as what he termed leather being attached to the top, by means a "caloric," or constant unit of solar heat, of which the clog was secured to the ankle. he, estimating backward, inferred that the But by far the best and most comfortable her." heat issuing from a similar measure of the style, and one which was adopted whenever sun would serve to melt a layer of ice 11.80 the additional leather required was to be know, and you profess to be a little Chrismeters (36 feet 1 inch) thick every minute. | had, was a simple sole of ash, willow, or some | tian.' Pouillet spoke of a temperature somewhere light wood, to which full leathern uppers between 2,630 degrees and 3,170 degrees were fastened with tacks. At first these Fahrenheit as the probable amount of the were made so thick, in order to insure durasun. Ecrison assumed the enormously bility, that among their various other effects higher quantity of 4,000,000 Fahrenheit. | was that of adding very sensibly to the stat-Prof. Langley, from observations made with ure of the community. Later on it was his recently constructed bolometer, or ray found better to make the soles thinner, and measurer—a very sensitive instrument, in protect them from wear by nailing on their which caloric vibrations are converted into bottoms light irons, similar in shape to electric currents—gives as a probably exact horseshoes. They were necessarily the noisresult from 1,800 degrees to 2,000 degree lest ever worn, always announcing the ap- hand. Centigrade, and, by a very beautiful series | proach of their wearers at a good round disof experiments of an altogether independent tance. When the air was clear and the nature, he satisfies himself that the sun's ground frozen, one was by this means kept hemisphere radiates eighty seven times as well apprised of the movements of his imme- she had gained the victory.—Christian Secmuch heat and 5,300 times as much light as | diate neighbors. Especially did their tell- | retary. an equal area of incandescent steel in a tale clatter make them the abomination of the Bessemer converter, in which the air blast negro in his nocturnal rambles. The dismay has been sustained for about twenty min- of nervous people and careful housewives, on as the most trustworthy approximation | terrific, though after irons came into vogue

est semblance to leather, as could be lighted on. Carriage curtains and buggy tops were acceptable. In some cases old morocco pocket-books were converted into children's The senator bowed and said: "I honor you; shoes, while many ladies managed to fashion themselves a sort of moccasin out of the most heterogeneous and unpromising materials. Woe to the careless wight who suffered his saddle horse to stand out near church, store, or post office after nightfall! The chances were that when he went to mount he would find that some one had appropriated his saddle skirts for sole leather, unless indeed he

BOWLAND HILL AND LADY ERSKINE.

had forestalled such an act by appropriating

them to that end himself.—Congregational-

One day the rich and worldly Lady Erskine came driving in her carriage across the very market-place where Rowland Hill was preaching. Seeing the crowd assembled round him, she ordered her carriage to stop, and enquired what was going forward, and was told that it was Rowland Hill, who was preaching to the people. She had heard of him, and curious to hear him to herself, she alighted from her carriage, and accompanied by her attendants, made her way into the crowd, which immediately opened for the elegant lady. At once, without allowing himself to be disturbed by her presence, Rowland exclaimed:

"My friends, here comes a soul which is

The people were startled, and some laughed. This rich, grand lady to be sold by auction! Lady Erskine advanced nearer, and Rowland Hill continued: "I see three buyers to bid for her. The first is called The World. Well, what wilt thou give, oh world, for this soul? The world replies, 'Pleasures, ornaments, flatteries, festivities, for every day of her life.' All pleasures, flatteries, and festivities will come to an end, whilst this soul will last on because it is immortal! It is too little which thou offerest, oh world, and thou canst not have her! Now comes the second bidder; it is The Devil. How much, Satan, wilt thou bid for this soul? 'All the power of the world and the glory thereof.' But all the power of the world and its glory will pass away, whilst this soul will last on. Thou canst not have her, Satan, for thou offerest too little! The third bidder presents himself. Ah, that is the Lord Jesus. I ex-

truth; she abandoned her worldly life of vanfriend was led at length to offer his body a ity, and became one of the principal support-

STELLA'S VICTORY.

Stella Vinton had been down town all alone for the first time in all her life to make some purchases for her mother. She walked down, and was riding home. Mrs. Vinton had told her that she might have five cents for her. self if there was any change left, but she had been obliged to spend all but five cents, and In the last Atlantic, David Dodge gives an | was naturally just a little disappointed. She entertaining account of some of the make- sat in the car with the fare in her hand

He came along presently, and she held it went on to the front of the car, then stepped

"He's forgotten me. He is not coming

"That would be cheating. You have had

"Of course, but it's not my business to

make the conductor take it.' "It is everybody's business to be honest."

"Ma promised me five cents, too"

"But she would not like you to get it this "She need never know. I would not tell

"But you would know, and Jesus would

"So do I, and I will be, and I won't cheat." Just then the conductor called out Baker street, and Stella Vinton rose to leave the car. As she did so she put the five cents into the conductor's hand.

"Thank you," he said smiling. Stella went home and told her mother of the temptation. Mrs. Vinton opened her purse, and taking

out a twenty-five cent piece put it in Stella's "This is for my honest little girl," she

said, kissing her. So Stella had double reason to be glad that

A DISTINGUISHED Christian lady was reutes. This may perhaps be fairly looked up- their effect indoors was indeed something cently spending a few weeks in a hotel at Long Branch, and an attempt was made to to any definite conclusion that has yet been and lessened the impacting surface, the clat- induce her to attend a dance, in order that found possible in this very difficult branch of human knowledge. Its large amount, at tramp of a horse. Ner wire they much less by her presence, as she stood high in society. Any rate, very satisfactorily accounts for the destructive to floors, while carpets simply the large amount and destructive to floors, while carpets simply the large amount and finally the large amount and the large amount are the presence, as she stood high in society. enormous quantity of work that is done up-on the terrestrial surface by solar heat after scrubbings and scouring of a quarter-cen-tried to persuade her to attend, saying: "But this is quite a harmless affair, and we want to have the exceptional honor of your presence." "Senator," said the lady, "I who do not take this paper will please send them to this office, that sample copies may be furnished.

of leather, or of anything bearing the faint- cannot do it; I am a Christian; I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sunday-school class."

The senator bowed and said: "I honor you; if there were more Christians like you; more sall orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. men like myself would become Christians." -Dr. Pentecost.

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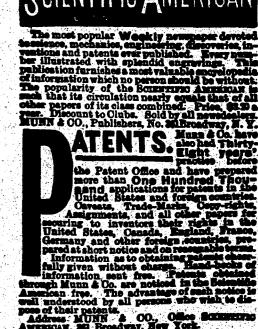
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July 3. Jesus and the Blind Man. John 9: 1-17. July 10. Jesus the Good Shepherd. John 10: 1-18. July 17. The Death of Lazarus. John 11: 1-16, July 24. The Resurrection of Lazarus. John 11:1 7-44. July 81. Jesus Honored. John 12: 1-16, Aug. 7. Gentiles Seeking Jesus. John 12: 20-35. Aug 14. Jesus Teaching Humility. John 18: 1-17. Aug. 21. Warning to Judas and Peter. John 18:21-88 Aug. 28. Jesus Comforting his Disciples. John 14: 1-14. Sept. 4. Jesus the True Vine. John 15: 1-16. Sept. 11. The Mission of the Spirit. John 16: 5-20. Sept. 18. Jesus Interceding. John 17: 1-26. Sept. 25. Review; or, The Sabbath. Gen. 2: 2-4, Ex. 20:

LESSON VIII.—WARNING TO JUDAS AND PETER

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

For Sabbath-day, Aug. 21st.

SCRIPTURE LESSON.—John 13: 21-38.

21. When Jesus had thus said, he was troubled in spirit and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

whom he spake.

23. Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.

25. He then, lying on Jesus' breast, saith unto him, Lord, who is it?

who is it?

26. Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he restet this nuto him.

spage this unto him.
29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something

need of against the least; or, that he should give something to the poor.

30. He then, having received the sop, went immediately out: and it was night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

other. 35. By this shall all men know that ye are my disciples, i 35. By this shall all men know that ye are my disciples, if ye have love one to another.

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him. Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall.

OUTLINE.

TIME AND PLACE.—Same as last lesson.

I. Pointing out the traitor. v. 21-30. II. The new commandment. v. 81-35. III. Peter's rash promise. v. 86-38.

INTRODUCTION.

Having taught the example of humility by wash ing the disciples' feet, Jesus takes his place again at the head of the table, and the Passover meal continues. The Lord's Supper was not instituted till the close of the Passover supper, later in the evening. After the captivity, the Jews lay at table, following the Persian custom. The persons eating reclined around three sides of a table arranged by placing two of them parallel to each other, and one uniting them at one end, thus forming an opening in the midst of the tables for the attendants. They reclined on their left side upon divans or pillows under the left arms, and with their feet extending at right angles to the table.-Edersheim. Meyer describes it as follows: "The custom was to lie with the left arm supported on the cushions, and the feet stretched out behind, so that the right hand remained free for eating. The one who lay next, reached, with the back of his head, to the girdle of the first, and had the feet of the first at his back; in like manner the third, in the lap of the second. John lay in the lap or bosom of Jesus, lying close upon the Master, because he was the disciple whom Jesus loved."

EXPLANATORY NOTES.

spirit. He saw much in his disciples, their slowness to understand him, and their want of true humility. to trouble him. And now, after he had performed I say unto thee. The cock shall not crow, till thou hast this service of great humility, and had also spoken of his betrayal, and of his crucifixion which was soon to take place, some of the disciples were apparently unmoved. This was especially true of Judas. And testified, and said, Verily, verily, I say unto you, that one of you shall betray me. This testimony was given that they might know, afterwards, that he was fully aware of the events before they took place and distinctly knew the heart of his betrayer, before self, however courageous and assured he might feel the act was consummated. Conscious of his deep love and of his self-sacrifice for them and for the world, he was deeply grieved at their ingratitude and want of sympathy. V. 22. Then the disciples looked one on another,

doubling of whom he spake. They were somewhat alarmed at the fearful announcement, and could not at once determine which of them it could be.

V. 28. Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved. This disciple was evidently John, as above mentioned.

V. 24. Simon Peter therefore beckoned to him, that he should ask spho it should be of whom he spake. Peter was evidently reclining over on the opposite side from John. Impatient and eager to know, he made a signal to John, who was reclining so very close to Jesus, to ask who it was. He seemed to suppose that John could ask Jesus unheard by the others, and communicate the answer without others knowing who was implicated.

V. 25. He then, lying on Jesus' breast, easth unto him, Lord, who is it? This is a very exact picture of the scene. John, leaning his head backward so as to touch the breast of Jesus, is able, unobserved by others except Peter, to whisper in his ear the question which had been asked by his fellow-disciple. V. 28. Jesus unswered, He it is to whom I shall

give a sop, when I have dipped it. Both the question of John and the answer of Jesus were probably uttered in a low voice. The sop was a morsel, or small piece of bread, probably unleavened bread, dipped in the broth made of bitter herbs. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. In this way he revealed to John who the betrayer was.

V. 27. And after the sop Satan entered into him. That is, after Jesus had given him the morsel, the spirit, under the influence of Satan, was turned against the Lord with a final and unalterable ourpose to deliver him up. But this was not an instance of demoniacal possession. Judas was as free and as truly responsible as ever. Then said Jesus unto him, That thou doest, do quickly. Jesus, distinctly knowing what was the purpose of Judas, commanded him to do it without hesitation. Judas was evidently lingering in his purpose, and our Lord, knowing that his time was fully come, seemed to bid him proceed in his wicked plans.

V. 29. Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast. This interpretation, on the part of the disciples, shows conclusively that they did not understand the answer that Jesus had given to John, signifying to him that Judas was the betrayer.

V. 31. Therefore, when he was gone out, Jesus said Now is the Son of man glorified, and God is glorified in him. Jesus, now left alone with his true disciples, began to address them as not before. To glo rify signifies to manifest or reveal in his true and full character. Jesus had been glorified continually before, and God had been glorified or revealed in him; but now he is to be glorified in a special man ner, and God is to be revealed in and through him in a special manner.

V. 32. If God be glorified in him, God shall also glorify him in himself, etc. This verse speaks of a mutual glorifying, which results from the great and eternal truth that Jesus is the Son of God, and, being the Son of God, he is glorified in God, and God is glorified in him.

V. 33. Little children, yet a little while I am with you. This expression betrays great tenderness, and at the same time announces his near departure. Y_e shall seek me, . . . Whither I go, ye cannot come. His departure was to be a temporary separation from his disciples, as it would separate him eternally from his foes. In view of this impending separation, he proceeds to enjoin upon them love to one another, making his own love to them the example and mo tive and standard of that love.

V. 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. Many scholars hold that the new commandment here spoken of was the institution of the Lord's Supper. But the more reasonable interpretation is, that they should love one another. He had just before referred to the mutual love existing between himself and the Father, and now he insists upon mutual love existing between themselves as his | Century Company, New York. true disciples; and again, as he had loved them, he commands them to love each other.

V. 85. By this shall all men know that ye are my disciples, if ye have love one to another. Here is given an unmistakable sign of true discipleship. Every disciple can test his own heart, and determine the question whether he is a true disciple or not.

V. 36. Whither goest thou? Peter here refers to the statement of Jesus: "Whither I go, ye cannot come." Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me after ward. Thus the Master answered the thought of the disciple, though not his question. Peter evidently supposed that Jesus was going to some place too difficult for the disciples to follow him. But Jesus referred to a separation temporarily, in which he himself should go directly to the Father; but after a while Peter would be prepared to follow him

V. 37. Lord, why cannot I follow thee now? I will lay down my life for thy sake. Peter does not yet seem to understand that there is a divine plan which requires the separation of his Lord, by means of death, from the circle of his disciples. If separated at all, he imagines that it must be for the want of courage, or of fortitude to endure suffering, and hence he assures his Master that one, at least, of his disciples is ready to die for him.

V. 38. Jesus answered him, Wilt thou lay down thy life for my sake? Here the Master repeats the very V. 21. When Jesus had thus said, he was troubled in words of the confident Peter, so that the contrast between them and his prediction of Peter's conduct in the hour of trial, may be complete. Verily, verily denied me thrice. This was a fearful answer to Peter: Before the dawn of another day, Peter would disown his Master again and again. Peter was a very emphatic man, and hence our Lord uses very emphatic terms in addressing him; otherwise he would not impress him with his thought. The design of this prophecy was to reveal to Peter his utter weakness when dependent simply upon himin his own heart.

MARRIED.

In Nile, N. Y., July 29, 1886, by Rev. C. A. Burdick, Mr. LEGRAND VARS and Miss Ann JENETTE CLARKE, both of Nile.

In Nile, N. Y., Aug. 2, 1886, by Rev. C. A. Burdick, Mr. Lorenzo E. Newton and Miss Hattie M. AXTELL, both of Nile.

At Whitewater, Wis., July 28, 1886, at the house of the blide's sister. Mrs. Byron Crumb, by Rev. E. M. Dunn, Mr. GEORGE R. GREBNE, of Milton, and Miss Elsie L. Castle, of Whitewater.

At the residence of the bride's father, E. C. Crosby, Adams Centre, N. Y., Aug. 5, 1886, by Rev. A. B. Prentice, Charles E. Harrington, of Rodman, D. C. Coon, and Lucy L. Crossy, of Adams Centre.

In the town of Almond, N. Y., Aug. 6, 1886, sud- K. Muncy denly, of heart disease, MILO SWEET, son of Eld. Geo. F. Randolph, Spencer Sweet, aged 69 years.

In the town of Alfred, N. Y., near Vandermark Creek, July 80, 1886, Mrs. SALLY A., widow of the late Des. D. B. Stillman, of Nile, aged 64 years.
Sister Stillman's maiden name was Ryno, and she D.R. Stillman, Alfred Centre, N. Y.,
was formerly a member of the Seventh day Baptist Mrs. G. H. Johnson, Nortonville, Kan,
Church of Richburg, A few years ago, she, with Miss E. F. Randolph.

her husband, moved to Nile, and united with the Friendship Seventh day Baptist Church, of which she was a worthy member at the time of her death.

In Plainfield, N. J., Aug. 6, 1886, of marasmus, HERMANN E., infant son of Geo. H. and E. Lua Babcock, aged four weeks. The following lines from the last number of the Light of Home come home to the editress with added power:

Enthroned in our hearts; a monarch, God-given, To link our earth-life to the life that's in heaven! And there with the ransoned around the white

When Christ the Redeemer gives crowns to his own Amid the great choir who his praises shall sing May baby be king!"

In Andover, N. Y., Aug. 5, 1886, of disease of the heart, SARAH A. SATTERLEE TRAVIS, daughter of the late David B. and Ellen Satterlee, and wife o John A. Travis, in the 43d year of her age. Some years ago this sister, with her husband, made public confession of Christ, during a revival meeting at the Second Alfred Church, under the ministry of Bro. A. H. Lewis. Though not uniting with the church, she has lived a faithful, Christian life, and, though much away from home, has remained a faithful Sabbath-keeper. A fond husband, with whom she had lived nearly twenty five years, and a large circle of friends are sadly bereaved by her departure. Funeral services were conducted by L. A. Platts, assisted by the Methodist and Presbyterian clergy men of Andover, and the remains were buried in the cemetery at Alfred, on Sabbath, Aug. 7th.

In Brookfield, N. Y., July 22, 1886, Miss Annie M. Beebe, in the 17th year of her age. This young woman took a severe cold from exposure, which resulted in typhoid fever, which did its work of death on the sixth day from its first attack. All that kind friends and the physician could do was done, but the disease was in nowise stayed in its course, and with quick steps soon brought the dear youth to the end of life. She had, during the last few months, shown considerable interest in religious subjects, and told the writer, in whose family she lived last winter, that she trusted in Christ, and believed that her sins were forgiven, but she failed to put on Christ in baptism, and union with the church. Annie was one of our Sabbath school scholars, and the school has passed resolutions of respect. The death of this young person, so sudden, brings sor-row to a mother, a sister, and a brother, with other relatives and friends, and brings, with solemn em phasis, the words of the ancient preacher, "Remember now thy Creator in the days of thy youth."

J. M. T.

THE August Century, the "midsummer holiday" number is rich in its illustrations of its well-written articles, stories and poems. The opening paper is a description of "Aigiers and its Suburbs," which is followed by an account of the "Town, Castle, and University of Heidelberg." This paper derives some interest from the fact that, during this year the University celebrates its 500th anniversary. Lit's erature, art, fiction and poetry, are well represented in the number. Washington Gladden discusses the 'Labor Questi on," and the war series is long enough and full enough to satisfy the most bellicose taste. The editorial departments are well sustained.

Books and Magazines.

WITH the August number, the Forum completes its first volume (six numbers). Its table of contents presents a list of subjects of practical interest, and the names of the writers are sufficient to justify high expectations as to the merits of the articles. A careful reading will not disappoint such expectations. The contents of this number are: The Revolt of the Majority, Confessions of a Roman Catholic, Newspaper Espionage, Results of the Labor Struggle, How I was Educated (W. T. Harris), Our African Contingent, Poisons in Food and Drink, What we Know about the Weather, Jugglery in Art. The New Total Abstinence Creed. The Forum Pub. Co., 97 Fifth Avenue, New York.

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42

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Aug. 7, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 36,378 packages; exports 6,293 packages. During the present week there were some special creameries sold up to 21@ 211c., and positive, pronounced, fine flavored fresh butter still sells at these prices. We quote:

Fancy creamery......21 @211 Poor to common..... 9 @121

CHEESE.—Receipts for the week, 71,177 boxes; exports 49,241 boxes. The market ruled steady all the week, and at the close a trifle more price was made. Fancy factories sold at 8@81c., and good useful fall creams sold at 7@74c. Night milk skims sold at 51@7c., and full skimmed were hardly sala ble at any price. We quote:

Factory, white, full-cream, finest...... 8 @ 81 colored...... 8 @ 8 good to fine...... 7 @ 7 night milk skims...... 5 @ skims...... 1 @ 3 Eggs.—Receipts for the week, 15,189 barrels.

The market is dull and languid, and old eggs, even if well kept, are not wanted only at very low prices. A good many of State eggs arriving this week are too long held and are poor and show big loss. Strictly fresh laid eggs have plenty of friends, and sell readily at our extreme quotations. We quote: Near-by marks, strictly fresh-laid, per doz. 151@16 Western and Canada eggs...... 13 @14

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The Sabbath

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office at Alfred Centre, N. THE WORK OF

A sermon, preached at the N tion at Garwin, Iowa, by Refurnished for publication, by "Help those women w me in the gospel." Phil. The Apostle Paul rec his co-laborers in the gos

the saints of the different them. He calls them his Jesus," and speaks of diff telling how they bestow him. Speaking of certain them servants of the cl them to the church, com to assist them in whateve Others he said labored In the last chapter of Re about a dozen different w way or another had been one, at least, who had be er. It is thought and ar women are to have no pa ing the gospel, because P at Corinth to, "Keep sile es:" but if they understoo and the reasons for his g they would see that the them there, because of t tonness, and lack of mod command was not of un The church at Corinth state in many respects, w first letter to them, and condemn some of their language; but when he letters were written, he

As the curse of sin hu it did man, so the re Christ is doing more for for man. One of the cu on woman because of he sire shall be to thy husb over thee." This curse to all the history of the wo the slave of man, subject sions and appetites. The Christ is bringing woma plane to which she had and its consequences, to ity with man where Go beginning. God mad equal, in many respects and it was not until a man was given authorit thority has been greatly in heathen lands, won with less respect than ceive. Even in semi-ci is made to do all the work out-doors as well s In some places they th ing a woman by the sid the field.

men and women.

My Christian sisters, see why I ask you to " I will endeavor to show some of them to-night. please, into China, w trothed when they are see their intended hust ding day. The betrot the parents or by a " call them, without the of the ones who are betrothal is considered and there is no escape the man, to whom the an idiot or a cripple. takes place when the b age. She leaves her fo to live with her hus From this time she is d'in-law and a servani bers of the household. siets of a good many; go to live by themsely home with their wive to be vive in other be nes depends more to Mer and the author Charles Land Carling Of