

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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WOMAN'S WORK.

Published by request of the North-Western Association to the Women of Garwin.

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 before 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 said: "You ought to be engaged in more 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 life an unhappy one; she felt the power of God to save to the uttermost, and said to 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 saying 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" for us.

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 uncomfortably 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 all. Come and warm your hands in this service of love and be welcomed by all the sisterhood now encircled around the fire.

Another thing about feeling. Did you read of the two brothers in the great Dakota blizzard of 1880, who fell nearly frozen 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 heathen. 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 receive suggestions as you hear 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 homely, but necessary, work of darning. It would give me pleasure to see you started in this work which every girl and woman would 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 foreign work 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 no evil." "Take heed," as Bro. Sherman said in his sermon, lest "words" come in to mar the harmony and usefulness of your band.

"The words we say, into still air they seem to fleet, We count them never 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 are several of one name or initial, in the order of their age, which they usually tell honestly, reports to the contrary notwithstanding. In some societies, the ladies return home to supper, but in the country, where social privileges are necessarily rare,

or families are widely scattered, it is more common to have refreshments, sufficiently plain not to be a burden to the woman of many cares or of few resources. A by-law of such *Rules for Supper* should be carefully considered in every society, and a fine made for every disregard of such rules, lest some hospitable person overreach the possibility of another, and rivalry, or unnecessary labor and expense arise. The amount of the supper mite, if any, should be small enough to tax no one beyond her means, and the membership fee equally so. No one need feel restricted in giving liberally under such a rule.

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. O. T. U., says when she cannot put her hand 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 good," so will he say of yours if you go hand in hand with him. Do not think he 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 in all time?

Let me read you a letter received during this Association by your deacon, the spirit of which ought to inspire every woman to likewise do "what she could" for her beloved Lord:

"Enclosed find one dollar for the Missionary Society. Wish I had the means to give one thousand dollars to each of our Societies—Missionary, Tract and Education—the three in one which should receive 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, "Our 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 this end. 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 parents died when he was about four years of age, at which time he went to live with an 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 tailoring.

When sixteen years of age, he experienced 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 perilous 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 his family, removed to Thioppsville, Cayuga county, where his attention was drawn to the subject of baptism. In 1840, he and his estimable wife, were baptized into the fellowship of the Baptist Church of that place. On the 2nd day of June, 1842, he was or-

dained to the work of the gospel ministry, and became the pastor of the Baptist Church of Howlett Hill, in Onondaga county, where he remained for a term of about three years. His next pastorate was at Pompey Hill, where he remained till the fall of 1846, when he accepted a call from the Baptist Church of DeRuyter, with which he continued four or five years. While so connected, the subject of the Bible Sabbath received his attention. The result of his investigation of this subject was that he became a convert to the true Sabbath, which he conscientiously and faithfully observed during the remainder 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 lived so long, should pass from earth unnoticed, or that a character so replete with Christian virtues should be unwritten; 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 readings were of religious books and papers, the Holy Scriptures being to him the most important and interesting. Emphatically, I 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 to his familiarity with the Scriptures, as 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 support, and seldom, if ever, did he lack the common comforts of life, making him therewith content.

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 was equipped 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 a severe sickness, from which he never fully recovered, though he has attended several funerals, and has filled his appointments since that time. Early in the month of May last, he was again prostrated with what seemed to be bilious fever. He rallied somewhat after the fever subsided; but his lungs became too much affected to allow recovery. He gradually declined in strength and vitality

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 the dead who die in the Lord."

Funeral services were held at the Seventh-day Baptist church of DeRuyter, conducted by Eld. Poole, assisted by Eld. Joshua Clarke, at which was gathered the largest concourse of people, to attest their respect for the deceased, that was ever convened for a funeral in this place. His widow and a host of friends are left to mourn his loss.

J. B. WELLS.

THE SABBATH REMEMBERED IN A CHILD'S OFFERING.

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 because 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 wear 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 devotion of a child? While this earnest desire to obey God has to be guarded by the greatest secrecy 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 mere infant, could not of course receive the message. But the gospel seed found "good ground" in the heart of an aged sister, who, like "Lois" of old, planted it in this opening mind; and the result is this earnest struggle to obey. As Susie says, sadly and yet hopefully, "Papa won't let me now, but if ever I am of age I shall keep the Sabbath." In the morning sow thy seed, and in the evening withhold not thine hand." A. W. A.

Nonwoc, N. Y., July, 1886.

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Missions.

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

We wish to express our hearty thanks to 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 churches. Our membership is firm enough in the faith, 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 Bulcher, Texas, next week. I cannot expect to be there less than two weeks and do what will be necessary. I am pressed by both Bro. Mayes, of Mesquite, and Bro. D. S. Allen, of Arlington, Texas, to go there and assist two weeks in a meeting. Then I have already promised to go to Lovelady and hold a meeting, and then to Hill 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 be looked to, but I am utterly powerless to look to all. I am longing for some young brother minister, with a soul brimful of love for Jesus and the truth of God's Word, who would be willing to endure a hard life for a year or two, working, if need be, with his own hands some of the time to aid in his support, to come and help me on this field. I believe that God will reward him. I would not wish any one who would expect an easy time to come, but one who will be willing to suffer many things to build up the cause and elevate the membership in the line of duty.

On the 18th of March I made a trip into Bowie county, Texas, to visit sister Dollie Matthon, one of our members. I found her husband very ill with pneumonia, and on the following Sabbath he died, leaving Sister Matthon bereaved of a kind and most affectionate husband, to battle with the difficulties of widowhood, and the responsibility of taking care of a child. While there I called on a Bro. B. T. Hibbs, formerly of Illinois. Bro. Hibbs is a thorough Sabbatarian in his convictions, but has never taken up the cross to keep it. He was brought to a knowledge of the Sabbath through Bro. F. F. Johnson, whom he very much admires. Bro. Hibbs is a scholar and an excellent teacher, and has an interesting family. I have been praying that God will give him courage to do his duty, and prove an instrument of usefulness 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 place. Her pleasant manner of expressing her views, commands respect for her among her neighbors. Thence I went seven miles west of De Kalb—forty miles from Texarkana—and visited a Bro. Strain and his family, who are Sabbath-keepers. He has a son-in-law who is a member of the Seventh-day Adventist church. None of the rest, however, are members of any church. He lives in a rather sparsely settled country, where lands, which are very fair, can be purchased at a fair valuation. I hope and design to procure the settlement of a colony of

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 members were present and such as were not present were heard from. As the church had had but one deacon since the death of Bro. Irby, it was deemed best to make choice of another. Accordingly the lot fell upon Bro. B. F. Granberry, who was ordained to that office. We have in Bro. Granberry, a good, zealous worker. On the 4th of April I left home for Alabama, and stopped over a week with the church and friends at DeWitt, Ark. I visited Mr. Miller and wife, a young couple lately from Stone Fort, Ill. Sister Miller is daughter of Eld. Bracewell. Our impression is that Bro. and Sister M. located too far from the brethren and church, and in a very unhealthy locality. Sister McCarty was in a low state of health, and she and Bro. McCarty were preparing for a visit to Wisconsin, and I suppose have reached there before this. I preached a few times at Bro. Hull's and Sister Stephens'. The brethren there were annoyed some by talk of prosecutions for working on Sunday, but have suffered no further. Bro. Davis 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 opinion, to secure the greatest amount of good to our cause. We ought to have him where we could establish an educational 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 sad visit after nearly ten years absence from the old home, yet I was glad to be present at the obsequies.

After only a week's stay with my mother, 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 estimable family. Bro. Bishop is firmly rooted in the Sabbath doctrine, but, on account of some breeze of doctrine, had not yet connected himself with the church. I believe that, if he would only unite with the church and become a co-worker with the brethren, there is a sphere of great usefulness for him. I also met Bro. R. S. Bruce and family. Bro. Bruce has been, to some extent, proscribed by the First-day people, and his lot, in some respects, made hard, but he remains firm in the cause. I preached two sermons at Attalla, and on Sabbath morning went over to meet the brethren of Flatwoods. I found a good congregation in waiting, mostly Sabbath-keepers. I preached to them at eleven, and again at night, at Bro. Thos. Willson's residence. On First-day the church held a business meeting and made choice of Bro. R. S. Bruce and John Willson to the deaconship of the church, and at the same time licensed Bro. R. S. Willson to the prospective pastorate. Bro. Willson has been exercising his gift to some extent in their meetings, and has the confidence of the church and respect of the people generally. He will need to apply himself to preparation for the work, which he is anxious and disposed to do. He contemplates attending school next fall, which I think commendable. The brethren have been longing for some minister to come and settle among them, and labor for them. While this would be nice and convenient, I felt constrained to admonish and encourage them rather to develop the talent among them, and assume the responsibility of furthering the cause by their own efforts by the aid of the Holy Comforter. There are eleven families of Sabbath-keepers, but a number of them are yet out of the church, which naturally has its influence against the Sabbath cause. I labored to impress this upon their minds, and I was very much encouraged to believe that there will be a closer union, and earnest effort to build up the cause. This being so, and having the prospect of two ministers in their bosom, gives promise to the work in Alabama, which I pray God to bless.

On the second Sabbath of my stay, the brothers, Bruce and Willson were examined 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 church at Flatwoods ever sat together in this solemn memorial service. On Second-day evening I preached again at Attalla, and on next day, accompanied by Brother Thos. Willson, J. N. Bishop, and Adolphus Willson, we ascended Sand Mountain and visited Albertville, twenty-five miles from Attalla, going in a spring wagon. Reach-

ing there about mid-evening, we stopped at Brother Green Willson's who resides here in the unenviable character of lone Sabbath-keeper. Brother Bishop, with his wonderful energy and perseverance, went out immediately and with the aid of Brother Green Willson, soon procured the use of the Baptist Church and had summoned a large audience to which we preached that evening, and the two evenings following. As a result of our visit, four or five informed Brother Bishop that they were convinced that Saturday was the Sabbath, and were determined to keep it. Quite an interest was manifested on the Sabbath, and a general demand for tracts was made. At this point we need missionary work. Indeed an investigation of the demands of the cause in 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 met the church on Sabbath-day and preached for them—though scarcely able to do so from clergyman's sore throat, contracted at Albertville. In the afternoon we met at Brother Bruce's, and joined in prayer and praise led by Brothers Willson and Bishop, 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 ordination of Brother Willson in autumn. I hope to be one of that presbytery, and if 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 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; 33 sermons at 3 churches and 4 other places; congregations from 20 to 300; 10 other meetings; 72 visits, and about 200 tracts etc., distributed.

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 occasion, which I did not have time to deliver in full. On the evening of Fifth-day, the time was chiefly devoted to a missionary conference, which I was requested to lead. As there were some of our missionaries in 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 hour.

Bro. Geo. J. Crandall gave an interesting 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 every evening in the week, if they had the power to endure the work. His own health has nearly broken down in the attempt to answer the numerous calls for preaching. At North Loup, our people are still in the ascendant, both in numbers and influence, though they are not so universally popular as they were some time ago; which is accounted for by the steady fight which they have made against the liquor business. Upon the whole, his report was encouraging, though more missionaries are greatly needed in that state.

Bro. A. G. Crofoot spoke of the interests in Minnesota. He has been trying to cultivate that wide field with a good measure of success. But there is urgent need of at least one more missionary, to work with the churches and scattered societies in the southern part of the state. Besides Trenton and Alden, where organized churches are kept up, there are members in Austin and Albert Lea, and scattered Sabbath-keepers in other places, whom it would be wise, he thinks, to visit frequently. There is also an interest in process of development at Minneapolis, which was reported by Bro. H. B. Lewis, who has visited there, and reported the results in part in the RECORDER. His recommendation is strong, that we send some English-speaking minister there to

cultivate that interest. I advised Bro. Crofoot to visit Minneapolis as soon as practicable.

At my request, Bro. J. L. Huffman spoke 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 other ministers to give a portion of their 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. Cottrell, of West Hallock, Ill., the letters were referred to the ladies of the Garwin 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 has preached for them the past year; but they want and need a settled pastor among them. They are, I believe, considering the propriety of calling Bro. H. D. Clarke, by 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 Humboldt, Neb., who arrived after the close of the missionary conference. Bro. Davis had not quite so encouraging a report to make as the others, though the outlook on his field is not really bad. The church at Harvard is reduced to two female members, and may, 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. 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 opinion seems to prevail, that this is the most important work in which we, as a denomination, 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 in my next financial report, with other moneys collected on the field. I may mention, that this collection followed an able sermon by Dr. T. R. Williams, which was, in the 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 less destitute than those in Wisconsin. Bro. F. F. Johnson is laboring at Stone Fort, and other points in Saline and Williamson counties, assisted by our venerable brother Kelly, and an arrangement was made, by which Bro. Ernst, of Farina, was to spend one sixth of his time at Villa Ridge. I presume he has done so. As I understand, he is about to leave Farina. I presume that arrangement will soon come to an end. I agree with Bro. Kelly, as he has expressed himself in the RECORDER, that there is no man among us who could, humanly speaking, do so much in Southern Illinois, as Bro. J. L. Huffman, and as he is now at liberty to go wherever Providence may call

him, I hope he will give a liberal share of his time to that field. If he cannot, I shall try to do something for them in the autumn, if I continue in my present relations with the Board.

2. Chicago. I have now been four months continuously in this city, except my short 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 churches who are living here, and others who keep 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 other reasons, it would probably be as well to continue for another year as in the past. 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. McLearn'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 way.

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 you 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 in proportion as they decline to do mission work."

Sabbath

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

HAVE WE A SABBATH?

BY C. D. POTTER,

The above is the title of a *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 *Tennessees* lead its readers from so day. Its reasons for keeping the week instead of the seventh so favorably entertained by Methodists under the lead, of the Rev. Peter Akers, D. McKendree College.

Seeing the necessity of a bath universal and perpetual and also that this Sabbath seventh day of the week and to accord with the fourth the *Tennessee Baptist* as we and Mede, and Jennings be show that Sunday is the seventh in regular succession. It builds its arguments up to be four facts.

1. At the completion of blessed the seventh day of sanctified it.

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

3. "It is an established fact, that the Sabbath was devoted to rest by all heathen nations, as well themselves, until the appearance of the Jewish Sabbath, which had giving of the law."

4. "It is a conceded fact, that heathen, Jew and Christian divisions of time and a heathen nations almost universally their principal deity, the sun, day, hence the term Sunday. "We are justified in the up to the giving of the Sabbath, and Gentiles equally day of the week, the seventh to our Sunday, as their they devoted to rest from religious worship."

At the exodus from Egypt that God appointed a new time for the Jews, making the week the Sabbath for them they came to Sinai, and God commanded, and said: "This is the Sabbath of the Lord, meant one day to the Jews, all the rest of the world, especially the Christians, continued to observe the resurrection of Christ, which had always observed."

Now this theory, in some agrees exactly with the Old Testament, that most of those who were not worshippers of God, worshiped the sun, time as long back as tradition and that many of these came into the Christian middle of the second century, continued to keep the same day, had always been accustomed. We are quite sure that his followers are right in.

Some of the conclusions of the *Tennessee Baptist*, he cannot accept.

1. It cannot accept that all the Jews and Gentiles the same day before the Sabbath, and that day was Sunday, that the children of Sunday as their Sabbath to idolatry, and many of worshippers.

2. The *Outlook* cannot accept that there was a change of the week at the exodus, any other time in the world is no Biblical, historical, or logical proof of any such evidence shows the contrary.

3. One must draw a line, one, indeed, too low, to him to believe it probable, when he told the people that the Sabbath, that the Jews and Sunday to much as it claimed that the Jews was, until with previous, also the seven

Sabbath Reform.

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

HAVE WE A SABBATH-DAY?

BY C. D. POTTER, M. D.

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

The writings of the Rev. Dr. Dobbs seem to have led many Baptists to the no-Sabbath doctrine, and the *Tennessee Baptist* tries to lead its readers from so dangerous a heresy. Its reasons for keeping the first day of the week instead of the seventh, are those once so favorably entertained by many of the Methodists under the lead, in this country, of the Rev. Peter Akers, D. D., president of McKendree College.

Seeing the necessity of making the Sabbath universal and perpetual in its obligation, and also that this Sabbath must be on the seventh day of the week and not on the first, to accord with the fourth commandment, the *Tennessee Baptist* as well as Dr. Akers, and Mede, and Jennings before him, tries to show that Sunday is the seventh day of the week in regular succession from the creation. It builds its arguments upon what it claims to be four facts.

1. At the completion of creation God 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 devoted 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 they came to Sinai, and God spake the ten commandments, and said: "The seventh day 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 worshippers 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 *Tennessee 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 sun-worshippers.

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 is claimed that the seventh day of the Jews was, until within about sixty days previous, also the seventh day of the Gen-

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 *Tennessee Baptist*. In order to induce the world to adopt this theory, we would recommend the *Baptist* and the *Banner* to begin by hereafter calling Sunday the seventh day of the week, and Saturday the sixth day. When this custom is universally adopted, then it will be easy to apply the fourth commandment to Sunday-observance. So long as people shall continue to all Sunday the first day of the week just so long do they show their disbelief of the theory of Dr. Akers and the *Tennessee Baptist*.

This renewed presentation of this old theory by the Baptist papers, as well as the Methodists, shows the tendency of the people to bring the Sabbath and the seventh day of the week into unison. Go on, dear friends, with the discussion, and soon you will agree 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.

Colorado had, originally, a general Sunday Law. The present state of the same is shown by the following letter:

DENVER, Colo., June 16, 1886.

A. H. Lewis, D. D., Dear Sir,—The only Sunday Law this state has prohibits the keeping open of saloons or tipping-houses on that day; and provides a fine of \$100 or imprisonment in county jail not exceeding six months. Very respectfully,

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 any property for sale, or engage in any sport or recreation on Sunday between sunrise and sunset; shall be fined not more than four dollars or less than one dollar, but haywards may perform their official duties on that day.

Persons present at any concert, dancing, 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 vehicles was repealed.

Revised Statutes of Conn. 1875, pp. 398, 581-23. Public Acts of 1883, p. 124. Public Acts of 1886, p. 17.

DAKOTA.

Dakota prohibits servile labor, public sports, trades, manufacturing and mechanical employments, public traffic, and legal processes, under a general penalty of one dollar 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. 788, 789. For Amendments see Revised Code, Vol. 2, 1884, pp. 1, 148 and 439.

DELAWARE.

Delaware prohibits all worldly employment, labor or business, under penalty of four dollars fine; failure to pay which, with costs, subjects to imprisonment for twenty-four 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, cock-fighting, 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 in all cases.

It permits works of necessity and mercy.

Revised Code of Delaware, of 1884, pp. 882-3, 263.

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 justify selling comforts and necessities of life, without keeping open doors. General penalty, twenty to fifty dollars. Employment of apprentices or servants illegally incurs a penalty of ten dollars. The use of fire-arms for hunting or target-shooting is prohibited under penalty of five to twenty-five dollars. Fishing for shad within the state, between sundown on Saturday and sunrise on Monday is forbidden.

McLellan's Digest (Official) of 1881, pp. 425 and 438.

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 question, and write in a very different strain from that in which those quoted below write. But even that is encouraging, for men must needs be stirred up before they will give heed, and it sometimes makes men cross to be awakened from a sound sleep. They usually feel better after awhile. The majority of the letters received, however, are of the class quoted below.

GLEATON, Orangeburg 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 was able to pay for them I would distribute 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 God. Yours fraternally,
J. F. PACKARD,
Pastor Baptist Church, Carver, Mass.

HERMITAGE, Wyoming Co., N. Y., July 1, 1886.

REV. A. H. LEWIS, D. D.:

My Dear Brother,—A copy of the *Outlook* addressed to Rev. D. C. Harrell, my predecessor here, has been handed me; after reading it, I am sending it to Bro. Herrell, at

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 the Seventh-day Baptists; intended calling 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. I 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 so? I think not. With kind wishes, I am,
Yours in Jesus,
WALTER L. MAYO.

LENEX, IOWA, April 9, 1886.

To the "*Outlook*," Alfred Centre, N. Y.

Pardon the liberty I take in sending you a clipping from the *Central Christian Advocate*, (St. Louis, Mo.). I am sorry your zeal 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 without long-continued and far-reaching investigation. 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 your zeal is not directed to the promotion of some useful end" you touch another line of criticism, with which we are familiar. Few of the friends of Sunday have studied its 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 futile.

Here, too, we must be content to wait until such superficial consideration of the question is forced to give way before accumulated evidence. All Sabbathism is dying; it 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 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 vital, that, painful as it may be, we are yet 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 over and the line of battle is formed you will find that the fundamental issue will be around the authority of God's law, and the plain teachings of Christ. All other considerations will give way to these. It is on these we have planted ourselves, and concerning these we make the issue.

We shall deem it a kindness if you will favor us with anything which may come under 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.

Temperance.

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

A PROCLAMATION AGAINST LIQUOR-SELLING.

Governor Larabee, of Iowa, is probably the first governor in the United States who has issued a proclamation against liquor-selling, and calling upon all "judges, attorneys, sheriffs, and upon other officers, upon all priests, ministers and teachers," upon all temperance societies and other good citizens, to unite in enforcing this law against liquor-selling 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 and tell them well. When he was in Chicago with President Arthur, he, with a number of other gentlemen, was enjoying an after-dinner chat, when he told this story illustrative of the praze 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, anticipating his arrest, quickly said: 'He struck me first.'—*Chicago News*."

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-saloon-keepers asked for compensation, she replied: 'Compensate those you have wronged, and I will pay the balance.'—*N. Y. Sun*."

A Catholic legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and he committed the other two.

We have now the opinion of Judge McCoy, 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 an investment, and he cannot complain. But Senator Blair, author of the proposed amendment to the Constitution of the United States prohibiting the manufacture and sale of intoxicants, holds the contrary view. The matter will finally be decided by the Supreme Court, and that will end the doubts and controversies.

The Sabbath Recorder.

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., Missionary Editor.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y. 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 a 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 put it into the hearts of all his children to give as they are able, is the prayer 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 the disciples' feet; also, in this number of the RECORDER, Bro. H. D. Clarke writes upon this subject. It may, therefore, be an appropriate time for the relation of a little personal experience, which may serve to illustrate our views upon this question. About fourteen years ago, we visited West Virginia for the first time. One day, after a long ride over the hills, filling an appointment to preach in the evening, and riding several miles after the meeting, we reached the house of a friend after the family had retired. A severe cold added something to our discomforts, and we were glad enough to retire at once. The next morning, our host said, "I am sorry that I did not think,

until after you had retired last night, that a tub of warm water for your feet would have 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 feet-washing." 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 repeated her request in a manner which plainly showed that she was not joking. We accordingly took them off and she took them out of the room. Presently, she returned them 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 sand, 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 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.

RETRENCHMENT.

This word has a very unpleasant sound when connected with our own denominational enterprises. How can we "strengthen the things which remain" by planning to retrench? Let us remember that we, as a 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 all the trying changes the church of Christ has been called to pass, there has been in all 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 gospel-bread 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 years 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 fainter voice from over the Rockies on the Pacific slope? And still on, from over Pacific's trackless, heaving breast, comes a murmuring sound, not of mighty waters, but of a mighty nation calling from the dim distance for light.

Shall we, can we turn a deaf ear to these calls? Then let us turn toward the rising sun, we hear from the midst of Europe, the battle fields of the Reformation, the same pleading voice. What mean all these varied calls? "Simply this and nothing more."—It is God's call to us, as a people, to go up and possess the land, to adopt aggressive measures and to do aggressive work. Our duty is plain. The command is On. There is

no such thing as retrenchment in our Master's service. He said, "Go into all the world," it means onward and upward.

But there seems to be a great hindrance to this onward movement; it is a lack of funds crippling our Societies. Shall all these hungry, yearning souls go unfed and pine away and perish, because of our withholding? How many times have we witnessed the extinction 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 own ministers for years and, after sending repeated petitions for help in our destitution of soul, to at last receive the answer, "We are in debt, no money in the treasury, we must retrench."

Brothers and sisters, are we doing with our might what our hands find to do? Our Boards cannot do all this Herculean work alone; they are simply our agents. How can our agents carry out our enterprises without our support? We must give it. Let us feel that it is our work, and that on us rests the responsibility. The first step to be taken is to blot out, and that forever, the word retrench from our denominational vocabulary; the second, send to our Boards money to pay our indebtedness and replenish our treasury, and then, third, say to them, Go on, as God 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 foggyish. 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, is very natural; and, when it leads to the cultivation of vicious habits, and the adoption of Christian principles, it is worthy of all commendation; but when these individuals or families indulge, either in extraordinarily fine houses, fine furniture, fine equipage, not infrequently leaving just debts unpaid, or, even admitting that not to 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 Sabbath 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 of 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 reaping in a bountiful harvest, even now being garnered, we yet feel the weight of perplexity and sorrow. In the death of our Bro. "Uncle Luther Davis," as he was familiarly called, the church has sustained a great loss. Only those who have had one cheerful, faithful brother come among them, Sabbath after Sabbath, through storm and sunshine, for over forty years, can know how much we miss the cheering

"—touch of his washed hand. And the sound of his feet that is still." Our Bro., J. L. [Name], has decided on leaving his position [Name] here, in order that he may take up his abode of evangelical ministry in our [Name]. In thus deciding, he is not [Name] any lack of love and appreciation for the part or ours, but he feels [Name] accomplish more good in this [Name]. During the four [Name] here, he has been a [Name] having, in that [Name] four hundred [Name].

sons, attended fifteen funerals, and officiated at ten marriages. Eighteen persons have embraced the Sabbath and united with the church. He has preached a number of times, and held one public discussion of four days, upon the Sabbath question. We very much regret to have him leave us, and can only pray that what we lose as a church, God will restore to us four-fold as a denomination, through his efforts in the field of labor to which he is going.

But we feel that this brief mention of Bro. Huffman would be incomplete, did we not add a few words as a slight tribute of respect to the many good works, gentle words, and kindly deeds of his wife while among us. Cultured and earnest in her convictions of right, and with those peculiar graces of character which Christianity alone can give, Sister Huffman's influence is felt in the higher aims, and purer aspirations of all who have known her.

After much consideration as to what step we should take towards securing the services of a pastor, by a unanimous vote of the church, a call to act as pastor has been extended to our licentiate minister, Bro. -L. D. Seagar; and though he has not yet made us any decided answer, we are hoping he will accept. Bro. Seagar has done a great deal of able, efficient work here, in the past. Under his leadership, our Sabbath-school has steadily grown in interest, and prospered as never before, and the young people of the church certainly owe him a vote of thanks, at least, for his efforts in cultivating their 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 teaching-meetings and Bible-readings of our Bro., Rev. E. Ronayne, 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 visit from any of our ministers is quite a treat, and especially so from such a genial, pleasant gentleman as Bro. Clarke. He preached two very excellent discourses while here. The RECORDER is highly appreciated here; apart from the truth which it teaches, the general literary tone is equal to the best. May God prosper it. M.

ON THE WING.

Dear Editor,—We left DeRuyter, N. Y., at 10.34 A. M., July 26, 1886, and at 3 P. M., the 28th, after fifty-two hours' travel, we landed in Windom, Cottonwood county, Minnesota, the home of my daughter, Mrs. Dr. C. A. Greene.

Our occasion of gratitude to the dear heavenly Father, who keeps us as safely in the peril of the journey as in the quiet of home, we sense most deeply.

Our trip has been made in the season of wheat harvest; and while oats and barley are short, the abounding wheat harvest is so abundant and grand, especially in the Northwest, along our line of travel, as to inspire one with thanksgiving to the God of the harvest. And, although the drought in southwestern Minnesota and elsewhere, has been a calamity to those who suffer, yet all find occasion for thanksgiving, that the calamity is so small, compared with what it might have been, and especially, that the God of the field has bestowed his rain so abundantly upon the greater portion of it, as to provide supply for all.

I have written this, thinking that many of my friends who are readers of the RECORDER, might be interested to see an occasional note from me. Fraternaly, J. CLARKE.

WINDOM, Minn., July 29, 1886.

SOME SUGGESTIONS.

The appeals that have been made to our people through the RECORDER, and by the Corresponding Secretary of the Missionary Society, have come with a great deal of force to us here, as I trust also elsewhere. Some three weeks ago, the attention of our people was called to the subject, and some have already responded with their dollar, and others will on the second Sabbath in the month, if not before. And I am very sorry to say that some, who are deeply interested in the cause, will not be able because of the stringent times. Some, I fear, are greatly in need of a deeper interest in the work of the divine Master. I wish to suggest, kindly, a few thoughts for the consideration of our people.

1. Will it not be better, for very many of

us to stay at home from the coming Conference at Milton, and pay into the treasury of the Societies the money that it would cost us to go?

2. While I am far from being a cynic, I kindly suggest that somebody at the coming General Conference, ascertain, as nearly as can be done, how many ministers have gold watches and chains, how many wear other jewelry, including gold rings, bosom studs, carry gold-headed canes, etc., etc.

3. Will it not be well to extend the inquiry to the entire delegation of brethren and sisters present?

4. In the distress that is upon us, I propose that, on the morning of the second Sabbath in August, one of the chapters we read and consider be the third chapter of the prophecy of Isaiah, and especially, the last part of the chapter.

5. And my last suggestion is, that if any one thinks that these suggestive thoughts would better never have been written, please remember that these things are being spoken of, at least in some places, and I fear that they are stumblingblocks in the way of the onward march of truth. But what I intended to say is this, if you feel a little irritated toward the writer, of these suggestions, please read and reflect upon the first chapter of first Corinthians.

May the "Lord give us help from trouble, for vain is the help of man." Hoping and praying that God will bring us the needed help in ways that we know not of, and greatly increase our interest in the work, I am, 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 say that, with the present light, I cannot see the force of argument in favor of a church ordinance, and yet it cannot be denied that what little Scripture is found respecting it has some plausibility in favor of the practice in at least some cases. That 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 humiliation it brings.

What, then, are the facts as they seem to both parties? Here is the emphatic statement of Christ: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14, 15. "Now," say our friends, "an example is something to be imitated." Who can deny that in respect to such words as the above, coming from our Lord and Master? When Jesus says, "ye ought," duty is certainly implied. No honest inquirer will doubt that statement. In the 17th verse, Christ says: "If ye knew these things, happy are ye if ye do them." Real happiness comes from obedience to God. Doing brings his blessing. No quibbling, then, will avail us anything in this discussion. Here is Christ's "example," and the "ye ought to do." The question narrows down to this. Does this "example" make it a church ordinance any more than the example of suffering? "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 humility?

Of the celebration of the Lord's Supper and of baptism, we have Scriptural accounts; of feet-washing, no mention is made of the church's adopting it. Widows are commended for the act as having been hospitable. 1 Tim. 5: 10.

Look at the circumstances connected with this feet-washing by Jesus. As the disciples were about to recline for the supper, they disputed as to who should be the greatest. Each, probably, wanted the first and best place in Christ's kingdom. They then had reference to an earthly kingdom. Such a spirit needed rebuke, and this symbolical act taught them humility, and true service, or true greatness. Coming in from the dusty street, and removing their sandals, no one had performed this menial act. It should have been done, at least, by some servant. Whose duty was it? Some one

needed a merited rebuke. Jesus, from the supper, girds himself on the ordinary habit of a servant's work, and sets them the example that is not spoken of as commemoating the ordinances. It is not as "ought" and "example" are no doubt, the command was generally obeyed whenever circum-

stances demanded it. There may be other thought sections, but it seems that the real position of the opposing each draw conclusions from the made, not, however, without praying for the spirit of obedient submission to whatever may be God's will. H. I. NEW LONDON, N. Y.

THOSE REPORTS.

The writer's attention was attracted last issue of the RECORDER, by "reminders" to church clerks to send in to the corresponding secretary, "prompt and complete" their several churches, so that up a faithful exhibit, summary Conference. Of the importance of reports, it is not my purpose to wish, however, to mention any difficulties which have seemed way of such early reports, even who would gladly respond to. In the first place, the Confessions furnished the churches statistics to September, while generally hold their annual receipts and expenditures about either January or April. It would be a simple matter to statistics asked for by the Conference to divide the financial year not so easy a thing to do, as it may necessitate consulting the church, the trustees, the subscription committee, and etc., and it will probably be before the average church official trouble to do this, unless they see its importance more fully at present seem to see it.

Then it is not usually customary for church clerks to make to the Conference such reports in direction and approval of their service.

Most churches hold their meetings not oftener than once six months, and unless the meeting falls on the first of a not possible for them to report in accuracy up to that calling a special meeting, there would be the same difficulty able to send in their report, as they are urged to. If they report from a meeting to that time, the probability urea would be materially changed end of the year. Thus far, possible for Conference reports completed before that body could difficult to see how it can be, although the Conference committee may be equal to a remedy be found, it would relief to committees, secretaries, and would help very much in dispatching the work in hand.

If it is from indifference that fail to make their reports comfortable, and they should made to realize how they are of the Conference. There is a pious lack somewhere, a responding secretary feels obliged to put into his report the fact to be regretted that so many failed to make any report to and that so many which have done it so tardily and imperfectly in making up the quired.

And now, must this "imperfectly" done work year? Not necessarily, as is now getting short. If these responsibilities rest on faithful stewards, we as people, at the approaching of statistics that shall be detailed. May it not be done

WOMAN'S CHRISTIAN TEMPERANCE.

The seventh annual meeting of the U. of Allegany Co. of the Baptist church of [Name] 29-1886, commencing at [Name] President, Mrs. V. A. [Name] reading of Scripture [Name] A. K. Witter, the Co-

Miscellany.

"ABIDE WITH US."

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

JOHNNY'S MESSAGE.

BY SALLY CAMPBELL.

Little Dottie Mayfair, who was spending the summer at her aunt's, came running down the broad, sunshiny walk, swinging a crimson tulip slowly to and fro in her hand.

By this time she had reached the gate, and, pushing it open, stood still a moment, looking up and down the road.

But the butterflies floated off in another direction, so Dottie had to go alone.

"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.

"I wonder could he be a preacher making up his sermon?" said this small daughter of a clergyman to herself.

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

"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 admiration for them the other day. May I give it to him now?"

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

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

"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 expects us to be giving 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 believe 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 I don't keer wot happens."

"I can't explain 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 you?"

"There'll be two of 'em there, then, 'cause she was allers a-talkin' that sort, and livin' it, too, for the matter o' that. 'Twarn't no sham business with her, and she had hard enough luck to go agin her. Ef there is such a place, she'll be there, and so'll the boy; but where'll I be?"

"You must get ready to go, too," said Dottie, earnestly. "Maybe our Father saw you were forgetting to love him, and so he sent Johnny to remind you. I guess that was just all the message Johnny had. And you will listen to it, won't you, 'cause Jesus'll be very disappointed if you don't 'cept his invitation?"

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 at the garden gate, and crossed the street to the village cemetery.

Let the bright radiance 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.

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 fiery 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 behind." We are inclined to think there is much more depth and breadth of meaning to be given to this sentiment of Paul than it usually receives.

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 dishearten 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.

"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.

There is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian heights; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls

CHRISTIAN ENDURANCE.

that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right has equaled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope, full of immortality, which has never for a moment forsaken them.

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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.

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ble, hopeless tramp, begging like the coverless beggar in the streets.

Lead me not into temptation! O young man, thinking within yourself "I am so strong, there is no fear about me," I tell you you make the most dreadful mistake.

LIGHT AT NIGHT.

The day had been long and gloomy, Weary with heat and rain, A day for the mist to brood on Sorrow and loss and pain; But then 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 what the democracy makes it. There was a time when the sovereign made or marred the nation. The condition of the country was determined by the character of the monarch.

LEAD US NOT INTO TEMPTATION.

One of the most impressive spectacles that I ever saw is many a time present to my mind. I was a young student at college, not above fourteen years, not even quite that.

ANTIQUITY OF THE SCRIPTURES.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men."

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing, twenty-five hundred years before the invention of printing.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can, are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexan-

der has no modern sound to us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than that of the name of Alexander is now.

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 were written five hundred years after the death of Moses.

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.

The apparent remarkable filament of an electric lamp on becoming white hot, the fact that when some of the retina of the eye are excited, the excitement extends to the neighboring nerves.

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.

The radiant amount of a considerable amount of heat has been devoted, during recent years, to the study of the radiant surface of the sun.

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 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.

A writer in an exchange says: "In one gutter I saw a pig; in the other the semblance of a man. The pig was sober; the man 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; and the pig heard me and walked away, ashamed to be seen in the company of a drunken man.'"

Popular Science.

Cork is almost or quite elastic. Corks which have been compressed state, in champagne ten years, immediately increase in volume on being removed.

The rays of the sun do not come from the same angle upon the earth at all places. It has been ascertained that the elevation corresponds to the temperature.

The apparent remarkable filament of an electric lamp on becoming white hot, the fact that when some of the retina of the eye are excited, the excitement extends to the neighboring nerves.

LICHENS are found in all the coldest to the warmest mountains they are abundant in desert. They are found in buildings; living and dead rocks, and upon the ground often cover for several inches.

THE RADIANT SURFACE. A considerable amount of heat has been devoted, during recent years, to the study of the radiant surface of the sun.

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Popular Science.

CORK is almost or quite permanently 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 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.

ALPINE TUNNELS.

The Simplon tunnel, which will very soon be completed, is another, and the most formidable, of the gigantic railway tunnels 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 being pierced by three remarkably long tunnels, one in Italy from France, Switzerland and Austrian Tyrol, respectively, and called, according to the mountain chains that are crossed, the Mont Cenis, St. Gothard, and Simplon Tunnels. Of these, the Mont Cenis, which connects Chambray with Turin, is a three-quarter mile in length, and cost 3,000,000 francs. The St. Gothard tunnel, which connects the Simplon tunnel, by which the existing line from Geneva to Martigni and Brieg will be carried through the mountain to Domodossola, and so on to Pallanza or Strona on Lake Maggiore.

THE RADIANT SURFACE OF THE SUN.

A considerable amount of scientific labor has been devoted, during recent years, to form some reliable estimate as to the temperature of the radiant surface of the sun. The investigation, however, is so subtle and difficult that no absolute conclusions have yet been arrived at in regard to it. Sir Isaac Newton thought that the heat of the sun was at least 2,000 times greater than the temperature of red-hot iron. Pouillet calculated that the solar heat which falls on a square centimeter (nearly a seventh part of a square inch) of the terrestrial surface is sufficient to raise 17,633 grams (nearly a troy pennyweight) of water one degree Centigrade every minute; and, having adopted this as what he termed a "caloric," or constant unit of solar heat, he, estimating backward, inferred that the heat issuing from a similar measure of the sun would serve to melt a layer of ice 11.80 meters (36 feet 1 inch) thick every minute. Pouillet spoke of a temperature somewhere between 2,630 degrees and 3,170 degrees Fahrenheit as the probable amount of the sun. Herison assumed the enormously higher quantity of 4,000,000 Fahrenheit. Prof. Langley, from observations made with his recently constructed bolometer, or ray measurer—a very sensitive instrument, in which caloric vibrations are converted into electric currents—gives as a probably exact result from 1,800 degrees to 2,000 degree Centigrade, and, by a very beautiful series of experiments of an altogether independent nature, he satisfies himself that the sun's hemisphere radiates eighty seven times as much heat and 5,300 times as much light as an equal area of incandescent steel in a Bessemer converter, in which the air blast has been sustained for about twenty minutes. This may perhaps be fairly looked upon as the most trustworthy approximation to any definite conclusion that has yet been found possible in this very difficult branch of human knowledge. Its large amount, at any rate, very satisfactorily accounts for the enormous quantity of work that is done upon the terrestrial surface by solar heat after its journey of 93,000,000 miles across the gap which separates its source from the earth.—Edinburgh Review.

A LIVING SACRIFICE.

"Is not conversion enough?" is a question asked sometimes. "Why all this pleading 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 friends:

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 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 forbidding fields of labor among the heathen. There, at last, he succeeded in his hard, stern exaction of the utmost sacrifice of his life.

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 the shame, when a Brahmin of the highest caste happened to enter the chapel. The 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 despised the shame. His service was a living sacrifice; and, by the mercies of God, my friend was led at length to offer his body a living sacrifice to God, which is his reasonable 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 joyous, free, acceptable service; is not this God's idea of the Christian life?—Methodist Times.

SHOE-MAKING BY THE CONFEDERATES.

In the last Atlantic, David Dodge gives an entertaining account of some of the makeshifts to which the Southern Confederacy restored during the war to secure the comforts of life. Concerning the attempts at shoe-making, he writes as follows:

The dearth of leather also drove the people to all sorts of grotesque expedients. Sole leather especially, owing to the difficulty which the small tanneries experienced in its production, was extremely scarce. Wood, which had long been worn to a very limited extent by the slaves in some localities, now came into general use in the making of shoes. A wooden shoe was among the very first inventions patented under the Confederate government. In the beginning a considerable variety of shapes prevailed. Some could do no better than dig out a rude wooden receptacle for the foot, a travesty on the sabot worn by the French peasants; a strip of leather being attached to the top, by means of which the clog was secured to the ankle. But by far the best and most comfortable style, and one which was adopted whenever the additional leather required was to be had, was a simple sole of ash, willow, or some light wood, to which full leather uppers were fastened with tacks. At first these were made so thick, in order to insure durability, that among their various other effects was that of adding very sensibly to the stature of the community. Later on it was found better to make the soles thinner, and protect them from wear by nailing on their bottoms light irons, similar in shape to horsehoes. They were necessarily the noisiest ever worn, always announcing the approach of their wearers at a good round distance. When the air was clear and the ground frozen, one was by this means kept well apprised of the movements of his immediate neighbors. Especially did their tell-tale clatter make them the abomination of the negro in his nocturnal rambles. The dismay of nervous people and careful housewives, their effect indoors was indeed something terrific, though after irons came into vogue and lessened the impacting surface, the clatter was toned down to something under the tramp of a horse. Nor were they much less destructive to floors, while carpets simply did not exist in their homes. Despite the scrubbing and scouring of a quarter-century, their marks are yet to be seen in some houses. Uppers were made of such random pieces

of leather, or of anything bearing the faintest 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 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 had forestalled such an act by appropriating them to that end himself.—Congregationalist.

ROWLAND HILL AND LADY ERSKINE.

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 herself to be disturbed by her presence, Rowland exclaimed:

"My friends, here comes a soul which is to be put up for auction."

The people were startled, and some laughed. This rich, grand lady to be sold by Rowland! 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 expected no less of thee, oh Lord! What, then, dost thou bid for this soul? 'My peace in this life, and after it eternal bliss!' Take her, Lord, take her! She is thine, for a higher price no one can offer!"

Lady Erskine was so affected by these words that she made them a prophecy of the truth; she abandoned her worldly life of vanity, and became one of the principal supporters of the English church.

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 herself if there was any change left, but she had been obliged to spend all but five cents, and was naturally just a little disappointed. She sat in the car with the fare in her hand waiting for the conductor to come for it.

He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car, then stepped off the front platform, and waiting a moment, jumped on the rear again.

"He's forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't, it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride, and ought to pay for it," whispered conscience.

"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 way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know, and you profess to be a little Christian."

"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.

Mrs. Vinton opened her purse, and taking out a twenty-five cent piece put it in Stella's hand.

"This is for my honest little girl," she said, kissing her.

So Stella had double reason to be glad that she had gained the victory.—Christian Secretary.

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 men like myself would become Christians."—Dr. Pentecost.

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INTERNATIONAL LESSONS, 1886.

THIRD QUARTER.

- 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: 7-44.
July 31. Jesus Honored. John 12: 1-16.
Aug. 7. Gentiles Seeking Jesus. John 12: 20-35.
Aug. 14. Jesus Teaching Humility. John 13: 1-17.
Aug. 21. Warning to Judas and Peter. John 13: 21-34.
Aug. 28. Jesus Comforting his Disciples. John 14: 1-18.
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: 8

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.

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

24. Simon Peter therefore beckoned 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?

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 spake 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 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.

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

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, Will 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. 1 Cor. 10: 12.

TIME AND PLACE.—Same as last lesson.

OUTLINE.

I. Pointing out the traitor. v. 21-30.

II. The new commandment. v. 31-35.

III. Peter's rash promise. v. 36-38.

INTRODUCTION.

Having taught the example of humility by washing 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.—Ebersheim. 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.

V. 21. When Jesus had thus said, he was troubled in 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 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 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.

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 bride's sister, Mrs. Byron Crumb, by Rev. E. M. Dunn, Mr. GEORGE R. GREENE, of Milton, and Miss ELIZABETH L. CARLTON, 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, and LUCY L. CHOASY, of Adams Centre.

DIED.

In the town of Almond, N. Y., Aug. 6, 1886, suddenly, of heart disease, MILO SWEET, son of Eld. Spencer Sweet, aged 66 years.

In the town of Alfred, N. Y., near Vandermark Creek, July 30, 1886, Mrs. SALLY A. widow of the late Dea. D. B. Stillman, of Nile, aged 64 years. Sister Stillman's maiden name was Ryno, and she was formerly a member of the Seventh-day Baptist Church of Richburg. A few years ago she, with

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. C. A. B.

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 address 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 ransomed under the white throne,

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. SATTLELER TRAVIS, daughter of the late David B. and Ellen Sattlerle, and wife of 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 clergymen 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 no wise 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 sorrow to a mother, a sister, and a brother, with other relatives and friends, and brings, with solemn emphasis, the words of the ancient preacher, "Remember now thy Creator in the days of thy youth." J. M. T.

Books and Magazines.

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 "Algiers and its Suburbs," which is followed by an account of the "Town, Castle, and University of Heidelberg." This paper carries some interest from the fact that, during this year the University celebrates its 500th anniversary. Literature, art, fiction and poetry, are well represented in the number. Washington Gladden discusses the "Labor Question" and the war series is long enough and full enough to satisfy the most bellicose taste. The editorial departments are well sustained. Century Company, New York.

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 Continent, 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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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 6,298 packages. During the present week there were some special creameries sold up to 21c @ 21c., and positive, pronounced, fine flavored fresh butter still sells at these prices. We quote:
Fancy creamery..... 21 @ 21 1/2
" dairy (selections)..... 18 @ 19
Good to fine..... 14 @ 17
Poor to common..... 9 @ 12 1/2

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@8 1/2c., and good useful fall creams sold at 7@7 1/2c. Night milk skims sold at 5 1/2@7c., and full skimmed were hardly sale ble at any price. We quote:
Factory, white, full-cream, finest..... 8 @ 8 1/2
" colored..... 8 @ 8 1/2
" good to fine..... 7 @ 7 1/2
" night milk skims..... 5 @ 7
" 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. 15 1/2 @ 16
Western and Canada eggs..... 13 @ 14

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The Sabbath Recorder,

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THE WORK OF THE SABBATH SCHOOL.

A sermon, preached at the Mission at Garwin, Iowa, by Rev. J. H. Rogers, and furnished for publication, by the author.

"Help those women who are in the gospel." Phil.

The Apostle Paul received his co-laborers in the gospel, the saints of the different churches. He calls them his "brethren," and speaks of different ways of their bestowment. Speaking of certain of them servants of the church, he says, "I beseech you, to assist them in whatever they do." Others he said labored in the last chapter of Romans about a dozen different ways or another had been one, at least, who had been er. It is thought and argued that women are to have no part in the gospel, because Paul at Corinth to, "Keep silent," but if they understood and the reasons for his giving them would see that the command there, because of their tonness, and lack of moral command was not of unbelief. The church at Corinth state in many respects, was first letter to them, and condemn some of their language; but when he wrote letters were written, he men and women.

As the curse of sin hung over the world, so the curse of Christ is doing more for man. One of the reasons on woman because of her sin shall be to thy husband over thee." This curse fell all the history of the world, the slave of man, subject to his appetites. The Christ is bringing woman to a plane to which she had and its consequences, to ity with man where God beginning. God made equal, in many respects, and it was not until a man was given authority, authority has been greatly in heathen lands, women with less respect than to receive. Even in semi-civilized countries, it is made to do all the work out-doors as well as in some places they are treating a woman by the side of the field.

My Christian sisters, I see why I ask you to "I will endeavor to show some of them to-night, please, into China, wretched when they are see their intended husbanding day. The betrothal 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 takes place when the bride. She leaves her father to live with her husband. From this time she is in-law and a servant here of the household, and she is to be a part of a good many things. She is to go to live by the husband's home with their wives, to be wives in other ways. She depends more upon her husband than upon her father. There is any feeling of independence, and she is to be a part of the household.

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