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

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 2, 1886.

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> For the SABBATH RECORDER. MUSINGS BY THE SEA.

BY ANNIE L. HOLBERTON.

sit once more beside the grand old ocean, Where foaming billows break upon the shore, And watch the dashing waves in restless motion, Whose moaning voices murmur o'er and o'er.

How free and wild and wide the waters rushing, In torrent upon torrent flecked with foam; The great heart of the mighty deep is gushing With life that peoples the vast ocean home.

And watch the distant ships that dot the sea; I fancy that the water nymphs are laughing
At secrets which the blue depths hide from me.

I love to sit the strong sea breezes quaffing,

But oh, how awful, mid the waste of water, When shipwrecked, helpless human lives ar While tempest's rage and surging billows' slaughter

Rave merciless o'er forms forever lost. And yet what matter where our lives are ended, If but their days are spent in serving God;

Our grave 'neath ocean depths or valley's sod? Life is itself a surging, restless ocean, Its journey but a voyage from shore to shore, Mid tranquil seas or billows of commotion, The same Almighty presence watches o'er.

Whether with sea or land our dust is blended

To trust and follow where his beacon lightens, Be ours, though tempests toss and dangers thrall Through deepest gloom the path of duty brightens, If shipwrecked souls but heed the Master's call.

Dark waters roll beneath, but heaven is o'er us, Our life boat surely can the gale withstand; Above its moan resounds the angel chorus, Whence shines the golden light from Eden's land.

RIGHT ABOUT FACE!

To the Editor of the SABBATH RECORDER.

If not too late to be of use in the present that at its coming I was tempted and tried; Martha like, "troubled" about little things.

AUGUST 19. 1886. 2. Dear Christian Sister, -I have long felt drawn to write you in regard to the subject which so burdens our hearts as a people, the want of means to worthily carry forward the great work which God in his providence is thrusting upon us. Repeatedly, suggestions have been made through the RECORDER in regard, especially, to the renouncing of worldly adornments and turning the avails over to the Lord's treasury. Some of these, indeed, have come from humble sources nevertheless they are so in accordance with be received as though we heard the divine Voice speaking to us. And while self-denial is the first condition specified in Christ's proclamation of the principle of his kingdom, it seems unaccountable that it is so generally ignored in this respect. It is a very lamentable fact that many of our dear sisters, and even the less vain brethren, have indulged in that divinely forbidden adorning which is positively a violation of Scripture precept, as is Sabbath-breaking or any other transgression. I do not say as great because I know of no scale by which to weigh or measure sins, but suppose that there are no small sins. I have no remembrance whether you are of those above mentioned. If so, would it not be a privilege to bear the cross of publicly declaring the intention to "right about face" in this matter, and inviting the fraternity generally to do the same; or if you are already in the right way to try to prevail on the others? It might be a great relief to many who are trembling under a sense of duty, but have not quite courage to step out alone in an advance position which subjects one to the reproach not only of a frowning world, but still worse of a frowning church, which of course would be very hard to bear, were it not that it is better to look upward and meet an approving smile than to have the applause of all the multitude around. 1 trust you will pardon the liberty I have taken. I could not feel clear to neglect this impression which follows me everywhere. My greatest cross is to contribute so little to flowing from the shoulders, and confined our church work as my limited means compels, even with rigid economy. But if could only prevail upon those who have it in their power to make large sacrifices for Christ and his cause it would amount to more than would the meager savings of many image of God.

for all future life. Anxiously your sister in Christ."

Surely if we had each the spirit and mind of our self-sacrificing Saviour, who had no place to lay his head and in all humility not only washed his disciples feet, but bowed his

have and give to the poor?

Such a letter from a sister whom I know to be sacrificing for the truth of God more than I who claim to have given my life a living sacrifice to God, causes me to wonder where indeed is the cross of Jesus in my life. which is surely made up of roses, if not thornless ones, while scarcely a breath of life's perfume is wafted to her (one of many such, I know), excepting such as rises heavenward in an incense of love, and earthward, as well, in a life of service.

Let me thank her for the aroma which has been sent to me, and assure her that it shall not be lost on desert air. If in the past I have failed to be a careful steward of what God gives it shall not be said in the future, regretting that I must plead guilty to-day.

Fortunately I shall not have to "right about face" entirely in this matter. Some time ago I made a beginning in the dress reform, and last spring when I attended a district convention of the Ill. W. C. T. U. (comprising four counties well represented), I was confirmed in a growing suspicion that I must go a step further. Never before was it my privilege to meet such uniformly formed to this world, but "living epistles" of self-abnegation "known and read of all

Plano, Ill., State Superintendent of the Ill. Y. W. C. T. U., in her plain, inexpensive attire, moving hearts whenever she spoke, she who has been the guest of Mrs. Lucy Hayes, and is the friend of the present lady in the White House, with an influence second in power for good to that of no lady of her age in America, I said with her: "Girls, ter, together with my answer. The letter has for us than simply to make ourselves look has resulted to the morals of young people From this it was his purpose to rescue men this study he is no longer in the training; caused me to very deeply feel the responsibilibeautiful. They've made us believe that's through their associations at the skating. They've made us believe that's priving them a new source of joy in hole or in the station of joy in hole or in the skating. caused me to very deeply feel the responsibili- beautiful. They've made us believe that's trink cannot be estimated. All classes attend ty of being a co-worker with God, the more so our mission long enough. Let's rise and them, including many whose chief purpose living. If we take Jesus with us we cannot days abundantly sufficed. But can one be makes women whose influence for all good in all time shall be felt everywhere we go."

> How I could re-echo such a sentiment! How I rejoiced that such as she lived! Wha power with God and men it gives to be lifted out of pride and vanity! What other adorning does woman need than to be made all glorious within—a true daughter of the "Be not deceived; evil company doth cor-

Time and space forbid that I tell all I saw and heard of the self-denial of these women, from Frances Willard down to the least of the divine Word, it seems as if they ought to I those who work for "God and home and native land." Suffice it to say the evidence state worker, particularly in Mrs. Rounds, State Lecturer, and Mrs. Kirk Patrick, Superintendent of Railroad work; and they pride themselves in it.

number of the SABBATH RECORDER an excellent article on dress reform; for the health side of this question is no less important in my estimation than that of expense and time. For some time past my friends have heard me saying I was ready for a sensible dress reform. I do not wish to be a fanatic

Hail to a dress reform which would give to American women the form and grace of with her brother lectured on the customs of Palestine in costume. Her audiences last summer at lakes Chautauqua and Monona and in the large cities unanimously declared her a perfect specimen of symmetry and

And why not? With her undraped robe loosely with a cash, surely there was nothing to hinder the natural, and hence beautiful development of form. No modern invention made or marred the form created in the

nature reigned supreme.

ling letter addressed to her (or him) and no lo

spond as in the presence of the Judge of the kingdoms of the earth.

face," one and all?

Your sister in Christ,

AMUSEMENTS.

L. V. P. C.

BY GEO. B. HOPKINS.

Some of the most practical questions of the day are connected with the subject of amusements. Many find considerable difficulty in deciding as to the rightness or wrongness of certain amusements. Some go so far as to pronounce nearly all amusements wrong, while more are too apt to indulge themselves in things contrary to the spirit of Christ's teachings.

Our Lord laid down no arbitrary rules in regard to this subject. No lists of holy and unholy amusements are given in the New Testament. In the nature of the case there could not be. Many things that are not in themselves wrong are wrong because of their associations and influence. Christ and his apostles do, however, give certain principles by which we can test an amusement. These principles are not derived from superstition or morbid ideas of life and religion. In usspiritually-minded ladies, utterly uncon- ing these principles all will not come to the same conclusion in regard to certain amusements, hence a large charity must be exercised towards those who differ with us. will give certain rules which I think will When I beheld Miss Mary McDowell, of meet the approbation of the candid reader, though possibly all my deductions from them may not.

1. Amusements that lead to evil associations should be shunned. We cannot habitually associate with the vile without ourselves becoming contaminated. Let fruit be ever so beautiful and wholesome, if you place it in proximity to that which is decayed it will soon be spoiled. For this reason if for no other, public dances, skating-rinks, and them, including many whose chief purpose show that we have in us the 'stuff' that is to ruin character. They often appear well. They are polite, but beneath their outward polish is malal corruption which will appear when their victims are secured. It is right to associate with the wicked for the purpose of doing them good. Jesus ate with publicans and sinners. But if you are not making your associates better be sure that they are making you worse. "My son, if sinners entice thee, consent thou, not.

rupt good manners." 1 Cor. 15:33, R. V. 2. Such amusements as involve dishonest rrinciples cannot be righteously patronized. Many games are played for money or some other reward. The principle of the gospel is that we should earn what we receive unless, ling than this; all seemed to be at home, perchance, some friend may wish to make us of economy was seen in the dress of every a gift. Churches which encourage lottery schemes for the sake of obtaining money to carry on their work are not free from guilt. The Christian cannot consistently attend a horse-race where gambling is its chief pro- recitations by the young people and children moter. Base ball, which may be the means It gave me pleasure to see in a recent of needed recreation, has become, in many places, the cause of much gambling and attendant evils. When this is the case it should be given up. Even the pleasant game | for by older ones. of croquet is often made a teacher of dishonesty, destroying both its use and enjoyment. As soon as dishonesty is detected in a game the Christian should refuse to play. It may not be necessary for him to give up the recreation entirely; for on the same principle, though I am peculiar enough to admire a if he is a farmer, he might have to give up Quaker garb. These heavily draped skirts selling apples because some do it dishonestly. are uncomfortable, ungraceful and injurious Yet if the temptation to use dishonest means in a game is a strong one it is better to family gathering.

3. Amusements that lead to sensualism should be discarded. This is usually the a Lydia Von Finklestine, of Jerusalem, who tendency of the dance and the theater. Said a professor in a Western college, "I have attended the theater a few times and I wish, to-day. I could get rid of the pictures that come up in my mind as the result of it." "These theaters were not of the lower class." yet their tendency was to breed impure thoughts." "Watch ye, stand fast in the faith, quit you like men, be strong," is an injunction of Paul that applies here as well

4. We are not at liberty to engage in any- of language, inasmuch as the Semitic group from the mouth of the Congo you can go up thing that will have a bad influence over of languages is so rich in ethnological and this river for 500 miles. This was thought others. If our course is likely to lead others | archæological associations. To offer this as downward we ought to deny ourselves for one of the advantages to be derived from the is not. There is a connection with rivers their good. The parler dance may not study of Hebrew, to many will seem like outalways have a direct influence for evil, but if ting the subject in a light not very prepos-The sight took one in imagination to the a select company of Christians may dance, sessing. At the best, but few comparatively land famous for art, because then and there will not others make it an excuse for them- have found enough attraction in Oriental lan- uninterrupted waterway into the very heart selves in different circumstances? Again, as guages to make the study of them one of of Africa. "We may," says the Freeman, But my correspondent may be alarmed there is no visible line between a respectable their main employments. It is even true expect the explorer to report that up the lest I go farther than she asked in this mat- company and a lower class, how will one that a great many believers in the Bible look | Kasai a little steamer like the Peace can ter of our adorning. As God gives light I know where to leave off? Doubtless, a game with a kind of contempt upon those who are make her way across the greater part of Conshall strive to walk in the light. This is of cards might be played with no direct evil absorbed in Semitic subjects, including He trai Africa, and that eastern coast and westkingly head to death on the cross, we could do no less than follow him in humble service for humanity. Do we indeed, like Paul, "glory" in nothing save the "cross" of the Lord Jesus? Who of us would sell all we have and give to the root?

Shall strive to walk in the light. It is influence and that eastern coast and weather than the cross, we could the growing purpose of several years.

I am asked to bear the cross of publicly where will it lead? "I meat declaring my intention to "right about face" and invite all erring ones to do the sugmented in the near future.

So short-sighted are these believers as one may thus be brought into intercommunity. The composition into intercommunity where will it lead? "I meat declaring my intention to "right about face" and invite all erring ones to do the sugmented in the near future.

To be sure, it must be admitted that only to our those will be the most likely to give them-less and weather than the declaring my intention to "right about face" and invite all erring ones to do the sugmented in the near future.

To be sure, it must be admitted that only those will be the most likely to give them-less and weather than the cross, and that eastern coast and weather than the cross of publicly where will it lead? "I meat not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not to see how deep is the read to see how deep is their debt to Semitic not to see how deep is the read to see how deep is their debt to Semitic not to see how deep is the read to see how deep is the read to see how deep is the read to see how deep is their debt to Semitic not to see how deep is their debt to Semitic not

ments that ought to be given to work or with some readiness can acquire a vocabula-Shall we cast into the Lord's treasury our study. Too many people live to be amused. ry, and who possess a faculty for appreciatoutward adornings? Shall we "right about | This is not the purpose of life. When one | ing linguistic laws. Indeed, it seems to be is wearied with mental or physical labor | quite a prevalent thought that they are the some amusement, like tennis or croquet, may only ones who ought to attempt to learn Hebe beneficial, but to be always engaged in brew. It is natural to suppose that they will amusements is to make a farce of life. It is | be the most certain to get returns which will too true that recreation is sought most by overbalance expenditures of time and labor those who need it least. We must work and money. And if they are the only ones while it is day for the night cometh.

prove of amusements that are physically in- Hebrew. But is it not already a foregone jurious. Many amusements that are pro- conclusion that, outside of this class who onged late at night are to be discarded for have in them the making of what are called this reason. Our physicians condemn skat- specialists, there is a great host who would

ing rinks on this ground.

ious things should be discarded. If any amusement draws us from the prayer-meet- one class of persons likely to read these lines ing or causes us to neglect our private devo- who, with any show of reason, might be distions, we may know that it is not of God. suaded from the study in question on the Unless we can ask God's blessing on our ground that they might not get back an course we should take a different one. We equivalent for what they would have to give should never go where we cannot take Jesus to become Hebraists. That class consists of with us and, as Jesus was no recluse while those who have always found the learning of here on earth, we may expect him now to go language overwhelmingly difficult. Every with us in spirit to all proper places. We college has a student, perhaps a man of strik-may invite him as did that family in Cana of ing ability in mathematics or the sciences, Galilee to the wedding, which he blessed by who, to all appearances, perpetually finds an his presence and miracle. Christ has an in- impregnable fortress beetling between himterest in our pleasures and social life. In self and all approaches to the meagerest acconsidering the sorrows of his life we are too | quaintance with Latin and Greek. But even apt to forget the bright and joyful opening he, if spurred on by zeal to increase in the of his ministry at Cana. His life was char- knowledge of God's Word, might obtain a acterized by sympathy with men, by gentle- decidedly helpful mastery of Hebrew, though nesr and affability. Men instinctively drew shut out from the other languages just mennear him. At the feast in Cana we have no tioned. For Hebrew is not anything like as reason to suppose that he was otherwise than | difficult to learn as Latin and Greek. Such cheerful. Long-faced religion does not find students might derive but little immediate its authority in him. He was not a dyspep- profit from the scientific investigation of Hetic. He enjoyed human society and it was brew as it stands related to Semitic tongues the earnest desire of his soul to make society in general and to ethnology and archæology. more cheerful and gladsome by infusing in- But there are other ways in which returns to it a new and purer life. We must not, to them would be considerable. God."—Morning Star.

'A BBUNION.

The reunion of the Wallace and Young families was held at the home of Horace Warfield, in Andover, N. Y., on Wednesday, August 25, 1886. These families have become so interwoven with each other that they are regarded as one great family. never met a more pleasant and social gathereach striving to make the occasion a pleasant who performed their parts well; after which a very nice dinner was served, the little folks having a table by themselves, and being cared

After dinner a short speech was had, with a suggestion that all deaths and marriages which may occur during the next year be reported at the next meeting, and, we add, births also. A business meeting was held in which it was voted to hold the next reunion with Palmer Warfield, on the last Wednesday in August in 1887. Committees were appointed, and then closed a very happy

Our prayer is that there may be a larger and happier family gathering by and by, where death can break no ties.

DOES IT PAY TO STUDY HEBREW!

Rev. J. W. Payne, in the Pulpit Treasury.

What now are some of the profits which the study of Hebrew pays? I mention as the first, it opens the way to an intensely interesting and prolific field of scientific study to the Kasai, Stanley Pool and Stanley Falls those who are attracted by the phenomena are avoided. Mr. Grenfell now reports that

5. It is not proper to devote time to amuse- natural facility for learning language, who for whom those returns are in store, then 6. It is evident that Christ would not ap- they are the only ones who ought to study be richly reimbursed for all that they might 7. Amusements that diminish our spirit- perseveringly do towards an acquaintance uality or cause us to lose our taste for relig- with Hebrew?

I think it is safe to say that there is but

however, suppose that he approved of all Another profit which Hebrew pays its stuthat was done at the feast in Cana. He dents is the training which it affords them. could not go anywhere without meeting sin. It may be objected that when one reaches err. "Whether therefore ye eat, or drink, said ever to have graduated from the necesor whatsoever ye do, do all to the glory of sity of training? If one would perpetuate the benefits of college drills, he must needs keep up some measure of its practice. The advantage of Hebrew in this regard, as it is now coming to be taught, is, that it not only keeps us in the army, but it introduces us to a new arm of the service. It is language still, the embodiment of thought and emotion and life in words and sentences. In so far it holds us to certain general methods of mental concentration which perhaps have been followed for years. But he who enrolls himself in any of the schools of the Ameri-There were 140 at this gathering, and we can Institute of Hebrew does his work inductively, and so is put through a series of movements which to many are a delightful novelty and to all a most valuable exercise. Moreover, there is the exhibitanting sense of one. The company having been called to doing a thing right, and being at one with order by the young Mr. Warfield, prayer the great principle which underlies the genewas offered, then followed dialogues and ral progress of the age. Not to be ignored also is the continuation of the minute, painstaking accuracy which we learned was sonecessary in the study of Greek, and which still holds us down to business in the Hebrew. But how different the one from the other in the refinements which demand this accuracy! In the Greek there were the refinements of rigid logical consection of thought. In the Hebrew there are the refinements of outer form, leaving the thought wonderfully free. Thus we seem to be divinely taught that the duty of seeing aright is just as impressive as the duty of thinking aright. The seer's province is no less important than the logician's.

MORE ABOUT AFRICA.

No missionary since Livingstone died has done so much in the way of exploration as the Rev. George Grenfell, of the English Baptist Missionary Society. He has lately made fresh discoveries concerning the River Kasai, showing that it is of much greater importance than was supposed. Stanley Falls block the way of the navigator. The cataracts and broken water in that neighborhood warn off the traveler. But by way of to be the terminus of the waterway. But it "from the southeast and east, which altogether afford not less than 1,500 miles of navigable chanels." Evidently there is an

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

ONE of our pastors writes: "As to the special effort to discharge the debt, preached a missionary sermon, the next Sabbath after the appeal came in the RECORDER, on an average, and called attention to the see them all, or nearly all, personally, before the first of September, and wished them to | Universalists and Spiritualists. have their money ready or their minds made the young people, boys and girls, to try to earn the money themselves within the time. And I have called attention to the matter them individually they are ready to respond. The boys and girls report that they have earned their dollar by picking berries, and by working out in haying.

FRUM JOS. W. MORTON.

CHICAGO, 439 Ogden Ave., Aug. 5, 1886. According to a promise in my last, I shall give you an account of my late trip on the Berlin field, in company with Bro. A. Mcpastor.

July 7th, I joined Bro. McLearn at Berlin, he having arrived there a few days before, and preached several times. We remained over the next Sabbath, during which time we held ren there are a good deal stirred up, and are | ual advantages. One young married woman years past. One family have commenced ther was hopefully converted during Bro. ventist church at Poy Sippi, are making arrangements to move to Berlin, and are exto accept the "visions" of Mrs. White. I place very good indeed, and shall not be surprised if the church should double her membership within a few months.

Elisha Johnson, about four miles below Berlin City, where I presched in the evening. | church there. This family consists of Bro. J. and his two sisters, Miss J. and Mrs. Brown—all elderly will join us soon. Bro. J. gave us a liberal contribution towards Eld. McLearn's salary.

The next day we went to English Island. where a few English-speaking families are surrounded by foreigners. We have one sister, Mrs. Cockerel, liging there. Bro. McLearn preached in the school-house, in the evening, to a small but appreciative audience. I hope he will have a stated appointment at are much more hopeful and prosperous in this school-house, as the people have no other preaching and are well-disposed toward us.

The next day, the 14th, we reached Princeton, where Bro. W. D. Ticknor lives, and where Bro. Clement H. West and family have exciting school-meeting to be held that night.

ant interview with the brethren. The next day we went to Marquette. Here our arrival. The pastor of the church was won one of the others to his side, which turned the scales against us. The third trustee. Bro. Wheelock, offered us the free use of his hall (over the principal store in the place), and we accepted the offer with thanks. So strong was his sympathy with us that he would not take pay even for lighting the hall. He also invited us to his house. and manifested his sympathy in other ways. The reason assigned for refusing the house was that we had no other object in coming there than to tear down the Methodist church. How the trustees got this impression I can not imagine, for, in all my preaching in Marquette, during my former visits, I never made any attack upon any denominashowed that the real enemies of that church

conceded that we had at least three times as many hearers as we should have had if the The next evening. Bro. McLearn related, house had been granted us. Besides, the after preaching a short discourse, a part of world's people, and the citizens generally, took the matter up, and the excitement became general and intense, absorbing everything else for the time being. The citizens Madison, Wis., to come and answer us, and generally agreed in the statement, that the gave notice that he would be there on Thurshouse was built by contributions from everysuggesting the raising of a dollar a member | body, with the distinct understanding that | much more excited than they need have been, all denominations were to have the use of it, plan proposed. I told them I should try to when not in use by the Methodists, and that it had always been freely granted, even to

On Sunday morning a committee of the up as to what they would do. I suggested to citizens called on us and said that they had procured the key that the Good Templars had used when they occupied the house, that they were determined to open it and ring the preach. After consulting the trustees and and trying to get their consent, we concluded to accept the invitation. The house was almost full. There were some present who had not been inside of a church for yearsment for the following evening, and Bro. Mc-Learn went to a place called Sandy Hollow, where one of our families live. We both had good congregations that night.

There are certainly quite a number of peo-Learn, who has taken charge of that field as | ple in Marquette who feel a much deeper interest in the subject of religion, and in the This ended the controversy, though Eld. Sabbath cause, than they did a month ago. Some of them are wicked men of the world; some of them are backsliders from God and truth; and some are interesting young peosix meetings, all well attended. The breth- | ple, who have not enjoyed the best of spiritby far more hopeful than at any time for professed conviction. I am told that there was once at Marquette a society of about keeping the Sabbath. The husband and fa- fifty Sabbath-keepers. They were Adventists. In process of time, Mrs. White's "vis-Ronayne's visit to Berlin. A brother, and ions" and "testimonies" were presented to his wife, now members of a Seventh day Ad- | them, and urged upon them as the very word of the Lord. A few were induced to accept them, while the great majority rejectpected to join us; they having recently refused | ed them. Division resulted; and now there is but one "visionist" left, and most of the consider the prospect for increase at that others have either died, or moved, or abandoned the Sabbath. Some of the last-named class are still there, and I have great hopes that they may return to their allegiance. I July 12th, we visited the family of brother | trust that Bro. McLearn will soon be called upon to organize a Seventh-day Baptist of the Dakota Church, and will resume his nothing in this world harder to bear than

On Tuesday, July 20th, we returned to Princeton, where we preached in the evening. people. They are not members of any church, Bro. McLearn taking the lead. The Methbut are all active Christians, and I hope they odist minister here, Bro. McHenry, treated us as if we had been brothers. His kindness was in striking contrast to the reception we had met at Marquette.

The next day we proceeded to Dakota, where we held services in the evening. We found Dea. Crandall in very poor health, but, with his excellent companion, rejoicing in the Lord. The good friends at Dakota spiritual things than they were last winter.

The next day we went to Coloma, and found the brethren there in reasonably good spirits. They have been faithful in keeping | No doubt he will have to endure some bitter have been two conversions to the Sabbath | this will, in the end, result in good. been living for some time. As there was an | since my last visit—a mother and a son—the latter being one of two who were converted Bro. Ticknor did not think it best to appoint | during Bro. Ronayne's visit. We had a warm a meeting for us. We had, however, a pleas- reception at this place, and good congregations. We held six meetings.

On Monday, July 26th, we went to Deer we found the doors of the Methodist church | field, Waushara county, where are two famibarred against us. I was not at all surprised lies of our people. Here there is a small at this, as I had an intimation of it before church of Seventh-day Adventists, some of ing, till Conference. whose members are, I think, the most fanatnot at home, having gone to Canada in quest | ical "visionists" I ever met. They have been, of health. One of the trustees is a preacher, | for months, using every known means to who was opposed to our having the house persuade our friends to join them. Bro. when I was there before, but was then over- Greene, who with his wife has recently emruled by the other two. By this time he had | braced religion, had written me, requesting me to come on as soon as I could, and instruct them in our doctrines, and especially man." When we arrived, and I may say before our arrival, we learned that the Adventist Elder who last visited that neighborhood had warned the people of our coming, and especially had cautioned them to beware of Elder McLearn, whom he described as "Satan in his worst form." He also represented us both as "wolves" who were coming to scatter the flock. Under these cirdefend ourselves.

On Monday evening, after preaching a short discourse, I gave my reasons for not tion, and referred to the Sabbath question only being a Seventh-day Adventist; chief among once or twice in a casual way. The result which were, their acceptance of Mrs. White's spurious visions, their claims of infallibility, were these trustees who by this one act of their hierarchical government, and their in- here, there and extra where, wherever needed. illiberal exclusiveness, had done more to in- tolerance. My remarks caused a good deal more often resulting over and over the sim-

afterwards made—and bitter complaints. Adventism at Battle Creek. The Adventday evening for that purpose. They were my ability to care for them. as they afterwards learned.

on the "Conscious State of the Dead," basother passages. Elder Breed was present, but did not respond to an invitation to speak.

best that Elder McLearn should go on and so we were informed. I made an appoint- | did not deem it necessary to put off his appointments. Well, Thursday evening came, and Eld. Breed preached. He controverted a few of the less important of my statements, but scarcely attempted to deny anything that Bro. McLearn had said. I had no difficulty whatever in meeting all his objections. Breed promised to inform himself on the Battle Creek matters, and reply to Eld. Mc-Learn at another time.

preached three times in the school house in Oasis, and once, on the Sabbath question, in the Deerfield school-house, after Bro. Mc-Learn left. We also held a prayer-meeting | to come again. We could not forget her and Bible-school at Bro. Hamel's on Sabbath afternoon.

Sunday afternoon we repaired to Fish Lake, three miles distant, where I immersed five young converts—three sons and a married daughter, and a daughter-in-law of Bro. Peter Hamel. Three of these are not only in a backslidden state, and has not kept the able to walk about her house and care for Sabbath, has been reclaimed and is keeping her little ones, she said, with a true mother's sire to treat him also without further wait-God's holy day. He was formerly a member | heart, and with tears in her eyes, there was | ing, irrespective of his number, when all represents. Libing and a number of but a chair can pass along the narrow streets ment than many would have in a like den join us. There are now ten baptized adher- obliged to take one, being unable to walk. ents to our cause if Deerfield; a few weeks

had full houses all the time. This was largely due to the opposition of the Adventists. But, however unworthy the cause, we had a grand opportunity to preach Christ.

ago there were but two. To God be the

Bro. McLearn enters upon the Berlin field, under very favorable auspices. The people are. I believe, pleased with him without exception. Several have thanked me most cordially for bringing them so good a preacher. up their meetings on the Sabbath. There opposition from the Adventists, but I trust Did they but know it, they can well afford to let him alone. He is the pastor of those little churches and societies, and is content to take whatever they may raise for his sup-

> I returned to Chicago last Monday, Aug. 2d. and expect to remain here, with the exception of attendance at our Quarterly Meet-

> Please accept this as a part of my Annual Report, which I shall finish about Sept. 1st.

FROM ... SWINNEY.

From the veranda this morning, I could see the many sick thering at the Dispento preach on the "nature and destiny of sary; so we went over soon after eight o'clock to commence our day's work among them.

SHANGHAI, June 7, 1886.

posts and everything in working order. The blind preacher was talking to them about prayer, and how the should express our gratitude to God for his goodness. Though all could not hear, yet those near him were listening attentively. In the other waitingroom I was obliged to call the Bible-woman cumstances, we both felt called upon to from her talk among the women, to assist me in the dispensing room. The gate man was sitting by the incide door to pass the patients in one by one accepting to their numbers.

My teacher were busy in the hall taking their names, ages to,, as they came through to my room; when the little office boy was jure their cause than we could have done by of excitement; accompanied by some disor- ple directions taking of the medicine, a month's preaching against them. It was derly remarks for which apologies were or seeing that them passed out the door of

exit properly, without tarrying or returning to block up the way.

The extra gate man that I hire when the what he knew of the practical workings of numbers are large kept his place steadily by the gate after I ordered it closed, to open and ists telegraphed for Eld. A. J. Breed, of close it after those going out, that the ones outside, begging to come in, might not slip in unawares, and thus swell the numbers beyond

It is one of the most distressing things to hear those shut out calling my name, telling The next evening, Wednesday, I preached | how far they have come and how much they want medicine. They will not go away for ing my remarks on Luke 16: 19-31, and a long time, but sit down by groups in the road, with their faces toward the gate, anxiously hoping it may be opened to them; and, The next day, Thursday, we thought it if I pass from one room to another to see if everything is going on correctly in all parts fill the appointments, while I remained to of the building, and if they should catch each Sabbath since. So far as I have seen | bell that evening, and that they wanted us to | see the matter through. It required no little | sight of me through the bamboo fence, they | self-denial to take this course, as the Ad-| immediately start up and all in a chorus ventists loudly proclaimed, that, if he did | shout their aches and pains and beg to enter. not stay, it was because he was afraid to meet | This is very hard to bear, especially if I rec-Eld. Breed. Bro. McLearn was so confident ognize their faces; yet they can never realthat the Elder could not answer him, that he lize that the many within are almost more than I can properly treat, so I quickly retreat to the dispensing room, beyond the sound of their distressing cries.

In bearing these burdens for their bodies and souls, in managing the crowds, in directing all those helping me, and added to this the mental strain and responsibility of diagnosing and treating such a variety of diseases in as rapid a manner as possiblethrough it all I have one thought constantly abiding with me, that of thankfulness to I remained there until Sunday night, and our heavenly Father for the health and strength thus far given me.

This morning the eleventh patient came in with a smile, telling me how glad she was first visit, in such a pitiable plight, with many wounds and bruises where her cruel husband had struck her. The ugly-looking but I saw a woman who was too ill to wait one on her ankle prevented her from walk- her turn, so I turned to the many sick, and ing, while another deep one on the side of said, "I would like first to see this woman the face and neck would probably cause as she is too ill to wait," and they all replied much trouble before it would heal. She has at once, "That is good." Also I saw the converts to Christ, but also to Sabbath-ob- five little children, the oldest not yet quite servance. The daughter-in-law's husband, | eight years old. She said she could bear her | Bro. Frank Hamel, who has been for years husband's cruelty; but now that she was not church relations as soon as an opportunity the cries of her little children. As nothing man has more confidence in foreign treatothers in that neighborhood who will soon of the native city where her home is, she is

At her first visit her sister was kind enough to pay her chair hire; but the husband of her sister became so angry because Though the har set was at its height, we she spent the money that she dared not do the same again. So when the remedies external and internal were all gone, she was in a great trouble and perplexity to know how to get 300 cash again to pay the chair men. After much worriment she finally concluded to part with her ear rings—so dear to every Chinese woman's heart,—and thus raise the money. She sold them at a sacrifice, receiving only 400 cash, but enough to bring | those waiting in the Chapel. The Bibleher once more. So she came in this morning with a smile, saying how glad she was to come again.

> Her wounds are healing very nicely, for which she expresses many thanks. Dressing them once more for her with care, and giv- I have mentioned before, came to-day with ing extra bandages and all things necessary, with full instructions to follow the same plan each day, she finally went on her way | self to be the last one.

It is easier to explain the good tidings to such a woman as this, when her heart is touched by kindness. Knowing full well the griefs and sorrows of this world, such can listen with greater interest to the story of a brighter world above, and the way to reach that happy place by belief in Christ, who can cleanse us from all sin.

Quite a number now followed with various disease, until a pleasant lady, who was waiting for her prescription to be filled. spoke of something that had just occurred I went through see that all were at their in the waiting-room, saying that there came in immediately after her a very poor woman with three little children, but without even the trifling cash to pay for medicine, which she, with others, immediately gave her out of pity. So, true enough, at the next bell tap there came in a young beggar woman, who, with two little ones holding on to her ragged clothing and one in her arms, was all covered with scabies in a most aggravated

"How long have you had this disease?" "Since the ninth month of last year."

"Have you not had any medicine?"

"Not any."

"Why did you not come sooner?" "I have just heard of this place."

"Have you brought any cup so that I can give you an application to use?"

"Yes, I have," she said, at the same time drawing out a bundle from beneath her mis. erable clothing.

When, taking off an old handkerchief she showed me a good-sized bowl, which had within four fresh eggs, saying she had no money to pay me, but she had brought me these for her thanks.

"But I cannot take these eggs; you must keep them for your little children. Perhaps sometimes they have not enough to eat."

"Yes, sometimes they are hungry; but to. day we have some rice," she said, and urged me with the utmost earnestness to receive

My refusals were constant, until all those helping me, said it was better to accept them. or the woman would be greatly distressed.

Seeing her great joy when they were fi. nally put down on the table, I thought, here is a poor woman ready to divide her own and her children's food, out of gratitude for relief from mere physical distress.

My mind instantly turned to the home land, where many who love the Lord are laboring for his cause both night and day; and then of the many more who want to do some. thing for the gracious Saviour, but whose hearts are not yet so filled with his presence that they can offer their lives and their all to him, whose gratitude for the greatest of all blessings—a knowledge of his love—is not sufficient to cause them to put forth any exertions to give of their means, that his Word may be proclaimed to those dwelling in darkness. Surely this poor woman's offering could put many to shame. It was like the widow's mite, given with a willing

After treating a number of others, I went into the waiting room to see if there were many there and who they were. Several arose immediately to show me their numbers; young man with phthisis, whom I have mentioned several times before, sitting upright on one of the benches, the easy chairs all being occupied by others. I signified my deplied as before. "It is good." This young gerous condition, and I hope his frequent coming may turn especially to his spiritual good. After this we followed the numbers

One woman asked particularly after more tracts and books, saying she and her husband were greatly interested in what I gave her before. I said, "Here is John's Gospel," "Oh, yes," she said, "now my husband and I can read this together."

JUNE, 8th.

After seeing the usual number of sick this forenoon in the Dispensary, I went into the native city, at half past two o'clock, to meet woman was talking to a large number of women and children, many of whom I recognized as I passed through this room to the dispensing apartment beyond.

The young lady whose name is Tsu, whom her mother and two servants. She begged to assist me as at other times, desiring her-

The many eye and skin diseases, and suffering of various kinds, occupied my time until late to-day; but I thought, on my way home, that I would not mind any trouble or weariness, if the people could see their real condition and long to know more of the Saviour, and what he has done for us all.

Your fellow servant in the work.

FROM J. F. SHAW.

TEXARKANA, Ark., Aug. 1, 1886. I am just home from a five weeks' ab-

Bro. Whatley, of Falls Co., Texas, wishes me to visit him as soon as possible. Bro. Snell's wife and daughter are awaiting baptism, and they expect me to hold a meeting at Lovelady, Texas.

Our meeting at Arlington, Texas, was postponed to a later day on account of other meetings being in progress at the time ours was to be. DeKalb, Texas wants a meeting. DeWitt, Ark., needs a meeting. A methodist minister, named Johnson, in Logan Co., Ark., has embraced the Sabbath, and has led out several to embrace it along with him, and I should like to make him a visit soon. I have received several letters from Alabama, asking me to return there. I. cannot do all and devote all my time.

Yours Fraternally

Sabbath Be

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

PRESENT SUNDAY 1

of the States and Territories of

BY REV. A. H. LEWIS

MARYLAND.

All forms of bodily labor others are prohibited, excen charity; all gaming, fishing, ing, and unlawful pastimes under fine of five dollars. Se wise disposing of tobacco, cig or mineral waters, spirituous liquors of any kind, or any chattels, incurs a fine of from dollars for first offense; fo from fifty to five hundred d with imprisonment from ter and the loss of any license, w renewed for twelve months fending, or for the place wh been so committed.

Any person convicted m shall, for each occasion, suffe from thirty to sixty days ar double the sum last imposed cense for two years. Dealers and their customers, and a ting up bona fide prescription

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MASSACHUSETT

Massachusetts prohibits a work, labor or business, and business places—necessity cepted-and all attendance tion in, any sport, game or alty not to exceed ten dolla of traveling does not constit case of "tort or injury," traveling. No place of public enterts

tertain any except travele lodgers, nor allow any perso play, or do secular work or premises, under penalty of less, for each person so ent mitted; after second offen dollars, or less; and for thir rendered unable to hold a tion to the fine. Whoever public game or diversion, sa cepted, unless the same finable five dollars, or less. any place of public enterta tertain, or permit persons no ers or strangers, to drink a idleness on his premises, he

of five dollars for each person

The serving of a civil pro and the party attempting s ble for damages. Arrests malicious mischief, without may not open, but prisoner Indecent behavior in any worship on Sunday incurs f Sheriffs, grand jurors an bound to inquire after off Sunday law, and report the tions must be made within person keeping, or suffering plements for gaming, such hire, gain, or reward, shall offense not exceeding one or imprisonment in house exceeding six months; for offense, imprisonment, no year, together with require behavior. Discharging fire game, or for amusements, ten dollars; the same pen any way. All prosecution to be within thirty days. malt or spirituous, is forbi hours of 12 at night an that licensed inn-holders to guests. Railroad comi thorize such through tre to be a public necessity or

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Barriad Batutes of 1978.

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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."

PRESENT SUNDAY LAWS

of the States and Territories of the United States.

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

MARYLAND.

All forms of bodily labor by self or by others are prohibited, except necessity and charity; all gaming, fishing, fowling, hunting, and unlawful pastimes or recreations, under fine of five dollars. Selling, or otherwise disposing of tobacco, cigars, candy, soda or mineral waters, spirituous or fermented liquors of any kind, or any other goods or chattels, incurs a fine of from twenty to fifty dollars for first offense; for second offense from fifty to five hundred dollars, together with imprisonment from ten to thirty days, and the loss of any license, which cannot be renewed for twelve months to the party offending, or for the place where offense has been so committed.

Any person convicted more than twice shall, for each occasion, suffer imprisonment from thirty to sixty days and shall be fined double the sum last imposed and loss of license for two years. Dealers in milk and ice, and their customers, and apothecaries putting up bona fide prescriptions, are exempt.

It is also forbidden to open or use any dancing, or barber saloon, opera house, tenpin or ball alley, under penalty of fifty to one hundred dollars for first offense; and from one to five hundred for the second offense, with imprisonment from ten to thirty days; for each conviction after the second the fine is double the one last paid, with imprisonment from thirty to sixty days. In 1886 the permission to deliver ice was repealed. *

MASSACHUSETTS.

Massachusetts prohibits all traveling, all work, labor or business, and all opening of business places-necessity and charity excepted-and all attendance on, or participation in, any sport, game or play, under penalty not to exceed ten dollars. Prohibition of traveling does not constitute a defense in case of "tort or injury," suffered by one traveling.

No place of public entertainment may entertain any except travelers, strangers or lodgers, nor allow any person to lotter, idle, play, or do secular work on or about their premises, under penalty of fifty dollars, or less, for each person so entertained or permitted; after second offense, one hundred dollars, or less; and for third the offender is rendered unable to hold a license, in addition to the fine. Whoever is present at any public game or diversion, sacred concerts excepted, unless the same be licensed, is finable five dollars, or less. If a keeper of any place of public entertainment shall entertain, or permit persons not travelers, lodgers or strangers, to drink and spend time in idleness on his premises, he incurs a penalty of five dollars for each person.

The serving of a civil process is forbidden, and the party attempting such service is liamalicious mischief, without warrant. Courts may not open, but prisoners may be bailed. worship on Sunday incurs fine of ten dollars. Sheriffs, grand jurors and constables are bound to inquire after offenses against the dollars, or less. Sunday law, and report the same. Prosecutions must be made within six months. Any person keeping, or suffering to be kept, implements for gaming, such as are used for offense not exceeding one hundred dollars, ten dollars; the same penalty for fishing in any way. All prosecutions on these points to be within thirty days. All sale of liquors, that licensed inn-holders may supply liquor to guests. Railroad commissioners may authorize such through trains as they deem to be a public necessity or convenience. †

MISSOURI.

"Every person who shall either labor himself, or compel or permit his apprentice, or servant, or any other person under his charge or control, to labor or perform any

† Public Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 230, † Howell's Annotated Statutes of Massachusetts, 1882, pp. 248-248, 427, 519, 521, 1152, 1191.

not exceeding fifty dollars.

person who is a member of a religious socie- ing and the like, are prohibited under penalty ty by whom any other than the first day of of fifty dollars, or less. Hunting or fishing, the week is observed as a Sabbath, so that he in any way, incur a penalty, from five to observes such Sabbath; nor to prohibit any twenty dollars. Any licensed place where ferryman from crossing passengers on any liquors are sold, keeping open, incurs penalty day of the week.

be deemed guilty of a misdemeanor, and of the Judge or Chancellor.* fined not exceeding fifty dollars.

"Every person who shall expose to sale any goods, wares or merchandise, or shall keep open any ale or porter house, grocery or tippling shop, or shall sell or retail any fermented or distilled liquor on the first day of the week, commonly called Sunday, shall, on conviction, be adjudged guilty of a misdemeanor, and fined not exceeding fifty dol-

"The last section shall not be construed to prevent the sale of any drugs or medicines, provisions or other articles of immediate necessity." *

MINNESOTA.

Minnesota defines day from midnight to midnight. Prohibits all labor excepting necessity or charity, which includes "whatever is needful during the day for the good order, health, or comfort of the community." Prohibits "all shooting, hunting, fishing, horseracing, gaming, or other public sports, exercises or shows, and all noise disturbing the peace of the day.

"All trades, manufactures, and mechanical employments, except that when the same are works of necessity; they may be performed on that day in their usual and orderly manner, so as not to interfere with the repose and religious liberty of the community. "All manner of public selling or offering

before ten o'clock in the morning, and except also that meals may be sold to be eaten on the premises where sold or served elseliquors or wines are kept or offered for sale, and fruit, confectionery, newspapers, drugs, sold in a quiet and orderly manner at any time of the day.

except in cases of breach of the peace, or apprehended breach of the peace when sued out for the apprehension of a person charged with crime, or except where such service is specially authorized by statute.

"Sabbath-breaking is a misdemeanor, punishable by a fine not less than one dollar and not more than ten dollars, or by imprisonment in a county jail not exceeding five days, or by both." †

Michigan prohibits keeping open any place ble for damages. Arrests may be made for of business, shop, ware-house or work-house, or being present at, or taking part in, any public diversion, show, or entertainment, Indecent behavior in any house of public game or play. Works of necessity and charity, contracts of marriage, and solmenization of the same are excepted. Penalty, ten

No place of public entertainment is permitted to entertain any but actual travelers, nor permit any to be idle, or to play upon the premises, under penalty of five dollars hire, gain, or reward, shall be fined for first | for each person so entertained or permitted; ten dollars for the second offense, and loss of or imprisonment in house of correction not license for third offense; every person so exceeding six months; for each subsequent abiding ordrinking finable five dollars. No one offense, imprisonment, not exceeding one may be present at any public gathering-exyear, together with required sureties for good | cept religious meeting or sacred concert—unbehavior. Discharging firearms in pursuit of der penalty of five dollars. Civil process game, or for amusements, fine not exceeding | served on Sunday is void, and one serving it is liable for damages. Time of Sunday, from midnight to midnight. Those who observe the Seventh-day may pursue their malt or spirituous, is forbidden between the business without disturbing others. Prosehours of 12 at night and 6 A. M., except cution must be within three months. Interrupting religious worship on Sunday incurs penalty from two to fifty dollars, or imprisonment for thirty days, or less. All selling of liquor is forbidden. Courts

may not be opened, except to instruct or discharge a jury, receive a verdict, or such criminal cases as demand immediate action. 1

Mississippi prohibits all labor and business

work other than the household offices of dai- in person or by proxy, except household duly necessity, or other works of necessity or ties, and works of necessity and charity, uncharity, or who shall be guilty of hunting der penalty of twenty dollars, or less. Railgame or shooting on the first day of the roading, and steam-boating are exempt. No week, commonly called Sunday, shall be place of business, shop or store, except apothdeemed guilty of a misdemeanor, and fined ecaries and druggists, may be opened for sale or barter, under same penalty as above. All "The last section shall not extend to any sorts of public shows and games, horse-raceof fifty to one hundred dollars.

"Every person who shall be convicted of Attachments may be issued and executed horse-racing, cock-fighting, or playing at on Sunday. Injunctions may be granted cards or games of any kind, on the first day and served, and all remedial processes may of the week, commonly called Sunday, shall be undertaken, according to the judgment

Montana prohibits open play-houses theaters, dance-houses, prize-rings, race-courses, or banking games at cards, on Sunday, under penalty from one to one hundred dollars, or imprisonment in county jail from one to thirty day, or both.

SUNDAY LEGISLATION.

Said Jesus to the Pharisees, "Can ye not discern the signs of the times?" The question is equally important to-day for us to consider. Slowly, but surely, the power that "thinks to change times and laws" is bringing about a condition of affairs that will test our loyalty to God and his truth.

I have before written concerning this and will not, therefore, burden the columns of our paper with a subject familiar to all. But, dear brethren, may it not be true that we are not yet awake to the importance of sending out the truth concerning this Sunday delusion? Especially, as it promises to become a great political movement in this country.

Said Prof. W. G. Frost, of Oberlin College at a great temperance gathering in Medina, Ohio, the other day, "It is a wise man who can discern the signs of the times, and a brave man who can stand with a minority and make his appeal to the future."

of food may be sold and supplied at any time directly to the great temperance movement wider range than a Christian college. "The traffic. Justice, if there is any chance of that, accompanying this reform, would be the of what his work is." The whole design of party criminis in the transaction. It rewhere by caterers; and prepared tobacco in success of the Sunday amendment party; all our public schools as indicated by the ceives part of the proceeds, for which it inplaces other than where spirituous or malt for on the 28th of July last, at a state convention of which he was chairman, the following resolution was passed and heartily enmedicines, and surgical appliances may be dorsed by clergymen, lawyers and men of all trades and professions: "God requires, and man needs a day for rest and worship; and "All service of legal process of any kind, we view with alarm the increasing desecration of the Christian and civil Sabbath, and demand the faithful official enforcement of such additional legislation as may be found necessarv."

> On the same day in Hartford, Conn., at a state convention, of which Geo. F. Rogers, of New London, was chairman, two hundred and eighty-eight delegates adopted a similar resolution, upholding the "Christian Sabbath and condemning the foreign importation, the Continental Sunday." Rev. S. R. Forbes, of Rockville, Conn., is the nominee for Governor, and present standard-bearer to carry into effect such anti-christian laws which in time mean the abridgment of the religious liberty of our brethren in that state. This may not mean the stopping of Sunday picnics, Sunday travel and pleasure by Sunday-keeping professors of religion, but it means persecution for any Seventh-day Baptist or Adventist.

Witness its recent beginnings in Arkansas. A few days ago another Seventh-day Adventist minister was arrested for Sundaydesecration; and, after a heart melting scenepraying with and affectionately parting from his family, he was carried to the county jail by the sheriff to suffer the penalty. Others are threatened, and no one knows when his time will come. Brethren, what are you going to do about it? "Can ye not discern the signs of the times?"

H. D. CLARKE.

Pres. T. M. Spencer, in Christian Statesman, says: "The Sabbath as an institution is neither Mosaic nor Jewish. 'The Sabbath was made for man. It dates back to the garden of Eden, was kept by Israel before the giving of the law, and is embosomed in the very heart of the Decalogue."

Harvard University is preparing to celebrate its 250th birthday in November. Plans are being made for a grand celebration, which is to last four days, in which, as far as possible, the whole of Harvard College from the earliest years down shall have a part.

* Revised Code of Mississip, i, 1880, pp. 524, 669, Codified Statutes of Montans, of 1871, 1882, p.

Education.

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

HARVARD'S TWO-HUNDRED-AND-FIFTIETH BIRTH-

The five-hundreth anniversity of the foun-lation of the University of Heidelberg has just been observed with great pomp and brilliancy, and in about three months Harvard College, the oldest of American universities, will commemorate her foundation two hundred and fifty years ago. That Mr. Lowell will be the orator and Dr. Holmes the poet of the occasion is to say that the University will be justified of her children. It cannot fail to be a day of the utmost interest, and a day whose significance is very striking.

The two hundred and fifty years of her own life which Harvard will commemorate are also very nearly the years of the permanent European settlement of the country. New York was settled as a trading station in 1609, and the settlement at Plymouth, which gave much of its distinctive character to the country that we know, took place in 1620. Boston was planted in 1630, and Harvard College was founded by "the General Court" of the colony in 1636. The college, like the church of which it was a tributary, and by which it was directed, is coeval with the state. That is the distinction of our American civilization. Education was the earliest care of the people who meant to govern

Harvard College is the permanent symbo of one of the chief forces which have made this country. The college everywhere has the same great distinction. At the time of the Revolution, Columbia College in New York, had graduated hardly a hundred students. But among them were leaders of the Revolution; individual men multiplied, as it were, by thousands. The disposition to sneer at college-bred men, and to hold that what are called self-made men are the only valuable practical citizens, is curiously offset by the simple facts of college annals. The occasion to remind the country of this truth falls most happily upon the two-hundredand-fiftieth birthday of Harvard, and there can be no doubt that it will be most happily improved.—Harper's Bazaar.

What did Prof. Frost mean? He referred Dwight's inaugural has an application of the government's seal of protection in his of the day and its certain triumph. But he teacher who thinks his work is ended when justice in such cases, would call for a prosehe has heard his recitation or given his lec- cution of the government for licensing did not mean that alone. He also meant ture has little conception, in my judgment, a traffic. Why not? The Government is a founders and as perpetuated and guarded by sures protection—not to the party who is in-legislation is to train the youth to become good jured, but, to the party who does the injury. citizens; and yet, to a great extent, so far as our observation extends, those who select and approve of the teachers for our children, if the candidates satisfy the committee that they have competent knowledge of the cur- the police courts; every day, everywhere, you riculum of the prescribed text-books, make see the blight and ruin caused by the liquor no demand beyond. Of the whole field of traffic. It is the monster evil of the age, deportment as pertains to good citizenship, and without which learning is only an acquisition for evil, nothing is enjoined, and nothing said.

> THOMAS HOOD said late in life that his greatest comfort was that he had never written a line which, on moral considerations, he would wish to erase. They who write with studious pains-taking as to truth, and they who write with conscientious thoughtfulness as to the moral influence of their words, may, like Hood, have pleasant memories in the evening of life. A multiplication of such authors would honor the literary guild.—School Supplement.

Cemperance.

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

WHAT TO DO WITH IT.

like an adder.

We take the following from an exchange: When we think of presenting cases where the liquor traffic has proved a curse, we are appalled at the prospect. How can we particularize with any degree of justice when more than sixty thousand persons go down to drunkards' graves every year? These sixty thousand are not the only sufferers. As many more are staggering on the verge of imbecility, or violently destroying the peace of their families and of community. And each of these are cursing the members of their households; in many cases depriving them of clothing and food, and of every comfort of life. More than half a million (we speak of the United States alone) are constantly suffering more than language can express, and in many cases more than death itself, because of this unhallowed traffic. and fight when they came to town.—Black And yet it is permitted! And it is verily claimed that the government has no right to prevent such an evil; no right to protect its innocent citizens from such an outrage, because somebody has money invested in this destructive, iniquitous business.

respected because of his ability and learning. He is a wreck of his former self. brought to ruin by strong drink.

A man was found dying in a dark street of one of the Western cities. He was unattended by kindred and friends. By a medal carried on his person he was identified as a man who had stood high in the land, having been an honored officer who had acted a noble part in defending his country. But in liquor he found an enemy that conquered him. The liquor seller wrought this ruin, depriving the country of an honored and able subject, and his friends and kindred of his society and his labors. By the liquor traffic he was consigned to a hopeless grave. A man of a kind and genial spirit married

a beautiful wife, who was the joy of his

heart—the solace of his life. Being induced to patronize a liquor seller, he became crazed with drink, as is every day the case with others, and going home in insane rage he killed his wife. While yet stupefied with liquor he was taken to prison. When he awoke from his stupor he inquired why he was there. The keeper told him it was for murder. "For murder!" said he; "does my wife know it?" "Sir," was the reply, "it was your wife that you murdered!" He fell to the floor insensible. But the liquor seller of whom he got the "vile beverage of hell," slept in quiet, and declared that he was engaged in a "legitimate business." And the government makes the murderous business "respectable" by licensing the traffic, thereby protecting it from the wrath of an outraged people.

A man, not very far from the place where we now write, came home drunk, and becoming offended at his little helpless child, he took it up and placed it upon the hot stove. The poor little creature was nearly naked, as drunkards' children so often are, and who can describe the sufferings of the little innocent one? The man was not naturally a cruel father; the action was caused entirely by the liquor which had been sold to him by "a respectable trader." And the government took part of the price for the immunity it granted to the horrible traffic. Among the items in a city paper we find

the following: "The patrol wagon picked up a sixteen year-old boy, named Eddie Blair, on Washington Street Sunday night and took him home. He was so drunk he could not walk, and his parents, who are respeciable people and reside at No. 470 Carroll Avenue, are looking for the saloon-keeper who sold him the liquor." Why do they wish to find the saloon-keeper? He was en-The following sentiment from President gaged in a "legitimate" business, and he had

Such is the license system. It is useless to persue this line of record. Look at the daily papers; look at the streets and alleys of the city; look at the records of without one redeeming feature to recom-

If the many organizations of the day wish to assail the worst enemy of the workingmen, let them organize a "strike" against the saloons. They are the hardest masters in the country. Their devotees are slaves, paying liberally for injury and abuse, without receiving a single benefit to themselves or to their families.

mend it.

That traffic which is only evil in its consequences, which beggars families, breaks the hearts of trusting wives, leads inevitably to the commission of every known crime, and destroys thousands of lives every year, is proved to be criminal; every characteristic proves its criminal nature. Woe to him who

Now, seeing that it is criminal in every feature, what shall be done with it? Shall it be "regulated," licensed, upheld by government patronage, or prohibited? Our decision would be: Treat it as you do other

ITEMS.

A discussion upon smoking in the presence of children is agitating society in England. Instances of tobacco smoke acting like slow poison upon young children are cited, and 'smoking fathers" are asked to have the goodness and consideration to smoke in other rooms than where their children are

The liquor traffic ought to be made so odious that nobody but an infernal scoundrel will sell it, and nobody but an infernal fool will buy it.

What a contrast has this court-week been to those of the past! No bar rooms, no drunkenness, no fighting. Everything moves along as quietly and orderly as at a church gathering. With liquor abolished, everbody feels better—even the old topers themselves, who always thought it a duty to get drunk Mountain (N. C.) Pioneer.

An old editorial in the New York Tribune says: "No practical enforcement of the license system will ever sensibly mitigate the evils of intemperance. But let the laws in-flexibly forbid the sale of alcoholic beverages, Not long since we read the case of a man and every youth is thereby warned from the who was a subject of charity; wretched and cradle that these beverages are harmful and degraded. His name we have often seen in dangerous, and that in drinking them he enthe court records of a prominent court in a courages a violation of the laws of the land. large state—not as a criminal, but as the It would command the respect of its antag-

^{*} Revised Statutes of 1878, pp. 811, 812 and 148, and Session Laws, 1886.

^{*} Revised Statutes, Mo., 1879, p. 274.

Revised Statutes, Minn., 1886, pp. 87, 88,

Howell's Annotated Statutes of Michigan, 1882.

C. D.

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, September 9, 1886

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

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Ashaway, R. I.

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Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

An attack of dyspepsia has made it necessary for the business agent of this office to to suspend labor, in part, for a time. This has thrown considerable extra work upon the editor, who finds relief in the timely assistance of some good brethren who have kindly consented to write, editorially, for the RE-CORDER during this pressure. This will explain the appearance of paragraphs and other matter in our editorial columns, over the familiar letters C. A. B., O. U. W., and W

OUR readers will be glad to learn that our brethren who were organized into a Seventhday Baptist church, at Salemville, Pa., a year or so ago, have completed a house of worship, which was to be dedicated on Firstday, August 29th. Eld. S. D. Davis, of West Virginia was to assist in the dedication services, and if the interest should seem to demand it he will remain and labor a week or more in extra meetings. The vigor of this new church is truly gratifying. May the Lord increase their numbers and their graces many fold.

THE Examiner of August 26th, has the following item:

"It does not add to the force of the article in the Forum on 'The Future of Sunday Journalism' that the author, Rev. J. H. Ward, is a preacher without a parish, and has been for some years one of the editors of the Boston Herald, and largely occupied upon the Sunday edition."

We do not know as to the force of the article, but the fact that a "Rev." preacher, even "without a parish," is occupied upon a Boston Sunday paper does not speak well for the sanctity of the "Puritan Sabbath" in the eyes of the ministers of the Hub. Let us hope for better things. W. C. D.

Bro. P. A. BURDICK was on the programme at Silver Lake for an address on Monday afternoon. The occasion afforded evidences of the reputation he has made as an effective speaker. Remarks were heard from persons here and there on the grounds that they wanted to hear Burdick. Unfortunately it rained in the afternoon, before and during the time for the speaking, so that the unsheltered seats could not be occupied. As many as could crowded under the roof upon the large platform, some stood outside under umbrellas, while others resorted to "the tabernacle," a large tent near by. After delivering an excellent address on the platform he went immediately to the tabernacle and delivered another address to those assembled there, not repeating, how ever, the one he had given on the platform

C. A. B.

A CHRISTIAN people have the right to separate themselves from other Christian people and become a distinct denomination, when the ground of their separation is the truth of God which others will not accept and practice. It is on that ground that we are Seventh-day Baptists, and believe that we have the right to be a people. We deem the truths which make us a separate religious people to be essential and vital to spiritual life, growth and character. As a people we have a work to do, a mission to accomplish. If not, we will decay and die. Our work is not negative, but positive; not defensive merely, but aggressive. That work is two-fold: 1. Our first chief work is to preach salvation through Jesus Christ and labor to save lost men. This is the first and most important work of the individual Christian, the local church of Christ, and a Christian denomination. They are all called to be co-workers with God, Christ and the Holy Spirit in the work of saving men from the ruin of sin, and fitting them for heaven. shout it. Sabbath truth is essential and parents at home, that they cannot, if they questionable in character and influence, men, all of whom, were brought up to keep

aud vice versa. A no Sabbath or holiday fam- churches of our denomination would do this

death. Are we as a people to be swept along great world of sin and suffering, and would and away by this fearful tide? God forbid! raise up a generation powerful for all evan-We are called of God to stand firm and teach | gelistic work. both by precept and example the Bible Sabbath, and do what we can to bring the Christian world to the Sabbath of Jehovah, and thereby to a higher religious and spiritual | perance reform and in the struggle to secure life. We have thus outlined our two main | the prohibition of the liquor traffic by law. lines of work as a people. To do this work successfully and to the glory of God, we must possess these requisites; the love of Christ, love of souls and devotion to truth. We should be a people imbued with the spirit year to year, was the largest this year it has our work and mission in the earth is not so day, after the first day. On the first Sunmuch money and men, as piety and consecra- day afternoon there was on the ground, by tion. A pious and devoted people have estimate of the gate keeper, Mr. John M tire consecration to Christ and his truth.

THE Seventh-day Baptist Church is not the only one which might suffer from the narrowness of some of its members. W are often accused of bigotry, but listen to this advice given to Episcopalians by an Episcopal periodical published in Philadel-

"If there be no church in the neighborhood except one of the several denominations. do not go at all. If there be no church of your own within reach, the fault is not yours; but if you take part in worship from which you pray to be delivered, certainly the fault is all your own."

It would be unfair to hold the Episcopal Church responsible for such advice. Most wise and good Episcopalians would give exactly contrary advice. There are candid men in all denominations. There are men in all who have the spirit of Christ. Let us obey the injunction of our Saviour; "Judge not, that ye be not judged." Let us also beware that we give occasion for the unjust accusation of narrowness. There is a great need that we, who stand for so important a truth as that concerning the Sabbath, should have "a good report of them which are without."

ALL the churches of the Western Association. save one, so far as heard from-and reports have been received from all except five or six of the smaller churches—have been making special efforts to raise money in response to the special call in behalf of the Tract and Missionary Societies. In some cases a canvass has been made by the pastor, and in other cases volunteers or committees have made a canvass to collect the funds needed. It now seems that the receipts will fall below the average of one dollar a member in this Association. It is to be feared that some who could well give more have satisfied their sense of duty by giving one dollar, just the average of what it is desired to raise per member, forgetting that there is a large number of young members and female members in our churches who cannot give so easily as they. It is not too late, perhaps, for those who have not properly cousidered this, to come to the rescue and carry the average up to one dollar a member. Act quickly. It is pleasant to note the fact that the youngest church in the Association, Wellsville, organized within a year past, which has a pastor and supports itself, has raised more than one dollar a member for the Societies'

SEVERAL boys and girls, members of the fluence of their example upon the young, they church at Nile, have earned one dollar each should avoid these things. Can a dancing, midnight, finding a team waiting for me, we for the Missionary and Tract Societies by card-playing, gayety-loving, theatre-going started across the open prairie country the church a few months ago earned his dol- warm-hearted, earnest, working Christian? three miles, reached my brother. Rev. I. D. dollar by working in the hay-field. do more in the matter of benevolent giving. than to make penny contributions in the uality cannot thrive where no such separate-2. Our other work as a people is to maintain the Master and of souls, definitely fix in

less people is an irreligious and Godless people, ary cause. If all young members in the ily is not a religious and spiritual-minded fam- how it would swell the funds of our Socieily. The world is rapidly and fearfully run- ties and add to our missionary forces! And ning into no-Sabbathism and holidayism. The more than that, the thoughts and feelings Christian church is being swept into it, and this effort would require would excite a deis in danger. For it all means worldliness, sire to become familiar with missionary enirreligion, skepticism, spiritual decay and terprise, to know more of the needs of the

THE SILVER LAKE TEMPERANCE AS-SEMBLY has come to be a power in the tem-It closed its eighth, and most successful an nual gathering last Sunday evening, Aug. 23d, having been in session ten days. The attendance, which has been increasing from and purpose of a great and holy mission.] ever been. The people in attendance were Our need to-day in the accomplishment of to be numbered by thousands nearly every power with God and with men. A people | Mosher, of Alfred Centre, between three that has heart in any work will, as a rule, and four thousand. Fully as large, if not have all the other requisites for that work. | larger audiences gathered in the afternoons Our prayer as a people should be for an en- of Wednesday and Thursday to hear Miss Frances E. Willard, an eloquent speaker and a grand woman. At the last session, Sunday afternoon, just before Col. Geo. E. Bain rose to speak, Mr. Mead, one of the managers, announced that there were fully five thousand people in the audience. The regular daily fare at this feast was a "Scientific Conference" at 9 A. M., conducted by Miss Julia Coleman, an address at 10 A. M., one at 2 and one at 7.45 P. M. Such an array of oratorical talent as was presented is seldom seen anywhere. There were about 110 tents set up on the Assembly ground and the adjoining Pioneer grounds, and many summer cottages were taken near the grounds and on the Methodist camp ground not far off. The earnest enthusiasm manifested in the audiences was exceedingly encouraging to those who pray and work and wait for the destruction of the liquor traffic.

> world in spirit, aim and character. The inthis world, but be ye transformed by the reheed this for their own spiritual good and for the good of religion. The welfare and progress of Christianity depend very much upon Christians' being separate from a vain, gay and sinful world. There are great and eternal principles in the gospel which are not to be surrendered to the maxims, frivolities and customs of the world. Christ set up a kingdom that is to be unlike the kingworld. There are kinds of business which Christians cannot engage in; methods of conducting business which they cannot follow, customs and habits of life which they cannot practice; amusements, pleasures and gayeties which they cannot participate in and be Christians. There are many amusements and pleasures which well-meaning and goodsociety people pursue, but so fascinating and soul-absorbing in their influence, so antagonistic to the spirit and progress of religion, so undermining to spirituality, and such a stumbling-block to many that no earnest whole-hearted, spiritual-minded devoted Christian will care to engage in them, but

rather shun them. For the welfare of the

church of Christ and for their own spiritual

growth and usefulness, and because of the invital. The Sabbath is a vital element of re- have a mind for it, raise even more than one pleasures and frivolities of life, and find the Sabbath, most of whom, if not all, have

ligion, not a concomitant of it. A Sabbath- dollar a year for the support of the mission- their chosen friends and highest pleasure deeded claims, and will likely make this among the conscientious and devoted people | place their home, and I could but feel, that of God, lack very much the constraining love | well directed missionary labors expended up. of Christ and his cause in their hearts, and on this field under the blessing of God would also lack one of the strongest evidences that result to his glory and the honor of the they are Christians. The tendency of Christ truth, and possibly, the organization of a tions to-day is to bring religion and spirituality down to the ideas and practices of the in this far-off land of the Dakotahs. world. This should not be, but rather bring the world up to religion and spirituality. Then will the church of Christ prosper, Christians be more spiritual and devoted, and sinners in multitudes seek and find salvation. O. U. W.

> ONE of the hopeful signs of the present | socket, in Sanborn Co., D. T., at the junctimes is the multiplication of organizations by which it is sought to utilize all the available resources of the church in missionary, benevolent and other Christian work. To this end we have Mission Bands, Excel Bands, Young People's Societies of Christian Endeavor, etc., for young people; and Aid Societies, Missionary Societies, etc., for women; all of which are doing much good and may yet be made much more helpful. But there is one danger which should be guarded against, which is that, in proportion as these grow in numbers and efficiency, the church, as such, will lose sight of her duty and responsibility. This would be a great misfortune. Dr. Wm. M. Taylor relates a story which will illustrate this point. He says that on a certain dinner table there loan agent, and is popular. He gave me opchanced to be one orange less than there were persons at the table. When the question was asked who would go without in order that the others might each have an orange, several of the older children promptly answered, "Willie will." Willie, being depth of twelve to thirty feet can be obtoo young to answer for himself, had nothing left but to make the sacrifice. So, says a contemporary who claims to have observed. when the church is called upon for some sac- that put in an appearance to bless the rifice for the good of the cause, she is too apt | builder. The land is adapted both to grain to say, let the woman's society or the young | and stock growing. I saw good corn, wheat, people's band do that; and that, so far as he oats and cattle growing upon these lands. has observed, the church has fallen off nearly In vastness of area, beauty of landscape, as much as these other agencies have gained | richness of soil, grandeur of agricultural by consenting to make the sacrifice required possibilities, no country, especially in the in order to do the needed work. In other North-west, surpasses Dakota in the inducewords, in the cases observed, it has proved ments it offers to settlers. In a circle, the but a shifting of the burden and not an im- diameter of which may be five to seven miles, THERE is no requirement more clearly set | portant increase of power. In so far as this | the nearest side of which is within seven forth by Christ and the apostles than that is true, it is unfortunate for the church and, miles of Woonsocket, there might be located Christians are to be separate from the world. in the end, for the cause. We believe in or-Not that they are not to mingle with the ganization for women's work and for young Equally near to this center, and upon the world, have to do with the world, but that people's work, but they should be connected opposite side, is a family keeping the Sabthey are not to be of the world and like the as vitally as possible with the church, and bath, making two families already practically should constitute so much more actual workjunction of Paul is, "Be not conformed to ing force. It will not do for the church as such, to slacken her energies, in one direcnewing of your mind." Christians should | tion, because new forces are being organized within her in other directions. A whole church, at work in all its parts, is the ideal

Communications.

ON THE WING.

I left Windom, Minn., the 9th of August, doms of this earth. The subjects of that for Dakota, by the Chicago, Minneapolis, kingdom are to be governed in their lives by St. Paul & Omaha, reaching Pipestone, at different principles than are the people of this the junction of this road with the Southern Minnesota, a fine village of 1,500 inhabitants. It is underlaid by a species of red stone so hard it is difficult working it, except with diamond drills, and is an almost impenetrable barrier in the way of getting wells. Just outside the town is an Indian reservation on which is found the celebrated pipestone, from which the town derives its name. This pipestone is found in layers of two or more inches thick and is so soft it may be cut or turned into any form one may please, and is chiefly valuable for toys. This quarry is pertinently referred to in Longfellow's "Hiawatha." I was detained here eighteen hours waiting for a train, as on the Southern Minnesota they have but one passenger train each way a day. Leaving via Woonsocket and Aberdeen, I reached Ipswich, Dakota, late at night. A little past picking berries. One boy who united with church-member be a spiritual-minded, northward, and making a trip of thirty-We In the very nature of spiritual things they Clarke, in Koto, McPherson Co., in time would commend these examples to the cannot be, and are not. They must be sep- for breakfast. Here I spent some five days attention of other young members of our arate from these things to enjoy Christ, grow traveling from twenty-five to thirty miles a churches, who have not felt called upon to in and like Christ, and be of much worth to day over these rich prairie lands and this Christ and his cause. Religion and spirit- beautiful-faced country.

The Sabbath was observed in my brother's Sabbath-schools. Let each, for the love of ness exists. If Christians cannot be distin- study, by his wife, who is a member of the guished from the world in their conversation. Seventh-day Baptist Church of Walworth. and advance the truths which distinguish mind some sum that he thinks he can raise habits of life, social customs and practices, Wis., our niece, Miss Angie Langworthy. us as a separate denomination of people. If by his own effort, and then study how he business transactions, spirit, aim and char- a member of the Seventh-day Baptist we have essential truth which others do not may and will do it. Very few, if any, in our acter, then religion will fail in doing her Church at Milton, Wis., and myself. My know, or knowing it do not accept, we have churches are so young, or so fully occupied perfect work among men. They who will brother spent the day with us most delightno right to withhold that truth, or be silent with school tasks, or tasks required by not forsake evil companions, amusements edly. There are upon this field five young

church, to serve as a Christian light-house

Sunday night, August 15th, at 8 o'clock.

This town may celebrate the third anniversary of the sale of its first building lot on the 16th of next October. It has two banks. two printing offices, drug, hardware, grocery and dry goods stores, twelve in all; three hotels, several churches and real estate and loan offices. The town, especially the main street, with its beautiful brick blocks and fine edifices, presents an imposing appearance and compares well with older Eastern towns. and has about 1,000 inhabitants. I found here my old friends F. C. Buten and wife. who are members of the Seventh-day Baptist Church at Milton Junction. Bro. Buten is doing a lively business as a real estate and portunity for two days to study this fine country for ten or twelve miles about the town. It is all prairie; sometimes level, sometimes rolling, the slightly undulating preponderating. Good water in wells at a tained. The soil is a mixture of sand and black loam, rich and deep. Occasionally one will feel relief by the sight of surface stone. a colony of twenty-five to seventy families. on this field.

Falls, one of the finest cities in Dakota.

WINDOM, Minn., Aug. 22, 1886.

RESTORED.

This day, Sunday, Aug. 22d, has been one of rejoicing in the "Old Hopkinton Church," caused by the restoration to membership of one of our former pastors, Alfred B. Burdick. At a special business meeting of the First Seventh-day Baptist Church of Hopkinton, held this afternoon, the following resolutions were unanimously adopted:

1. Resolved. That we are satisfied with the confession and statements of Mr. Burdick. 2. Resolved, That we adopt the following

In view of the foregoing statements made by Mr. Alfred B. Burdick, in which there is confession of great sin and guilt; an avowal of penitence; a justification of the former action of this church as it sat in judgment; a request for forgiveness and a declaration of a purpose, through the grace of God, to walk henceforth in the ways of righteousness; and, in view of our obligation and privilege to obey the Christian law of forgiveness, it is hereby voted-

1st. That we welcome Mr. Burdick back to Christian fellowship and the membership of this church; and to all duties and privileges belonging thereto.

2d. It shall be considered our duty and pleasure to make this vote of restoration as public as we made our act of disfellowship, and a copy of this minute will be forwarded to the SABBATH RECORDER for publication.

3d. Believing that we shall the better commend both ourselves and Bro. Burdick to the denomination at large, by referring the question of his restoration to eldership to a council, it is therefore voted, that a council from the Seventh-day Baptist churches of Rhode Island and Connecticut be called, to consider and act upon this matter, at such time as shall be determined by our pastor

4th. That Bro. Burdick's statement and the above minute be read at our next communion season, Sabbath-day, Aug. 28, 1886.

The right hand of fellowship was extended to Bro. Burdick by Eld. I. L. Cot-

A. B. BURDION Sd., Church Clerk.

I preached in a commodious school-house at Koto, to a large and interested audience. After this service, we made the trip back to Ipswich in time to take the train, at 4.15 A. M., for Aberdeen, where we took break. fast. At 11.40 A. M., we reached Woon. tion of the Southern Minnesota and Hastings and Dakota Division.

On my return I spent two days in Sioux

other faithful Sabbath-keep whom they are associated in his truth. Fruit-growing and garde branches among the pursui and we find here some of

Watelde Hotes

BY REV. J. B. CLAR

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Our next neighbor in the ca

finest looking vineyards we The grape season is alread The excessive heat is hard and the malaria threatening turn from this Egypt in

shall have occasion for abu ing to our kind heavenly F AUG. 24, 1886.

KENTUCKY AND SOUTH

To the Editor of the SABBATE RECOR Having been impressed spend some time among or ern Illinois. I finished up tucky and, on last Sixth-d Johnson's, at Stone Fort, our church Sabbath mor afternoon I came to Enon son, where I am now eng meetings with large congr prospect of a good reviv presching day and evening audience. Several other scrangements for meeting reach them, so if I compl and demands of the fiel whole fall to complete the not how long I shall cont I did not leave Kentuc come favorable impressio parts There no Sabbath-k cen before. Just befor Caldwell county, in the I was thrown in the mid der Pastet church Was THE TO SO CALLIES ON SHE Les a month before, we

slaims, and will likely make this er home, and I could but feel, that sted missionary labors expended unseld under the blessing of God would his glory and the honor of the d possibly, the organization of a to serve as a Christian light-house ar-off land of the Dakotaha.

y night, August 15th, at 8 o'clock ed in a commodious school-house at a large and interested audience is service, we made the trip back to in time to take the train, at 4.15 or Aberdeen, where we took break. \$ 11.40 A. M., we reached Woonn Sanborn Co., D. T., at the junche Southern Minnesota and Hastings ota Division.

own may celebrate the third anniof the sale of its first building lot on of next October. It has two banks ting offices, drug, hardware, grocery goods stores, twelve in all; three everal churches and real estate and ces. The town, especially the main with its beautiful brick blocks and ices, presents an imposing appearance pares well with older Eastern towns about 1,000 inhabitants. I found old friends F. C. Buten and wife. members of the Seventh-day Bantist at Milton Junction. Bro. Buten is lively business as a real estate and nt, and is popular. He gave me opy for two days to study this fine for ten or twelve miles about the It is all prairie; sometimes level nes rolling, the slightly undulating lerating. Good water in wells at a of twelve to thirty feet can be ob-The soil is a mixture of sand and am, rich and deep. Occasionally one relief by the sight of surface stone. at in an appearance to bless the

The land is adapted both to grain ck growing. I saw good corn, wheat. cattle growing upon these lands. ness of area, beauty of landscape. of soil, grandeur of agricultural ities, no country, especially in the west, surpasses Dakota in the inducet offers to settlers. In a circle, the er of which may be five to seven miles. arest side of which is within seven Woonsocket, there might be located y of twenty-five to seventy families, near to this center, and upon the ide, is a family keeping the Sabaking two families already practically

ay return I spent two days in Sioux ne of the finest cities in Dakota.

J. CLARKE. oer, Minn., Aug. 22, 1886.

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litor of the Sabbath Recorder:

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BY REV. J. B. CLARKE.

A hot night-ride from Kansas City to St Louis, via. the Missouri Pacific R. R., gave more than usual discomfort, owing to the erowd, and the roughness of the railway track. One finds some things amusing and interesting, and sometimes touching, among his fellow-passengers as they discuss, or doze. or talk of their personal affairs. An unusual number of children is a common feature of travel in the West, as well as of society in general. The throng "on the wing" seems to be largely made up of flocks of families, migrating to some longed-for land.

Our next neighbor in the car was a youngerly man from the mines of New Mexico. whose burdened heart told us that he was on the way to the bed-side of his dying mother, whom he had not seen for years, and who he feared could not live until his coming. His love of the boyhood home had not been entirely supplanted by love for gold. As we parted from him, we could but pray that he might reach his mother in time to give her joy, and receive her last message of maternal

A Sabbath and several days spent in Farina, Ill., seemed to bring some good results to the work of the Tract Society. The church were well enlisted in a special effort to raise their share toward the removal of the debt. The amount raised was quite satisfactory. We found a cordial welcome among the families in our work, and will remember with much pleasure the privileges we enjoyed with them. We were kindly aided by Bro. W. H. Ernst, whose friends, apparently, are many in his sphere of labor. He expects to close his pastoral relation to the church soon, and we hope it may not be long before he will be again usefully em ployed.

So many reports adverse to Farina had reached us that we were agreeably surprised to find farms and business generally, looking much better than we expected. The people are learning how to manage the country so as to get better returns, and it bids fair to redeem itself from the odium that has been

From Farina we went to Villa Ridge, where we spent a Sabbath and a few days, preaching three times at the Ridge and twice at Pulaski. This is a field that seems to invite faithful missionary efforts, and we are glad to learn that Eld. J. L. Huffman is expected soon to hold a series of revival meetings within its bounds.

We enjoyed meeting again Dr. Hunting and family whom we knew so well in the East, and whom we were glad to find doing good where it appears to be so much needed. May God encourage and keep them and the other faithful Sabbath-keeping families with whom they are associated in the support of his truth.

Fruit-growing and gardening are leading branches among the pursuits of this region, and we find here some of the largest and finest looking vineyards we have yet seen. The grape season is already past.

The excessive heat is hard on a northerner, and the malaria threatening, and if we return from this Egypt in usual health we shall have occasion for abundant thanksgiving to our kind heavenly Father.

KENTUCKY AND SOUTHERN ILLINOIS.

To the Editor of the SARBATH RECORDER.

Aug. 24, 1886.

Having been impressed with a desire to spend some time among our people in Southern Illinois, I finished up my work in Kentucky and, on last Sixth-day, I reached Eld. Johnson's, at Stone Fort, where I attended our church Sabbath morning, and in the afternoon I came to Enon, with Eld. Johnson, where I am now engaged in a series of meetings with large congregations, and a fine prospect of a good revival. I have, been preaching day and evening, with a growing audience. Several other places are making arrangements for meetings, as soon as I can reach them, so if I comply with the requests and demands of the field, it will take the whole fall to complete the work. I know not how long I shall continue at Enon.

I did not leave Kentucky without leaving some favorable impressions for our cause in parts where no Sabbath-keeper had ever been seen before. Just before leaving Fredonia, Caldwell county, in the providence of God, I was thrown in the midst of a large Firstday Baptist church, where a meeting of days was to be carried on and, having preached continue with them; so I agreed to spend a by Prof. T. M. Davis, G. H. Randolph and Sabbath, our first collection was taken,

cause. I have had to do much talking in served till all were filled, and still the supthe way of explaining the doctrine of the ply was not exhausted. Sabbath and the position of the Seventh-day ing of me and the strange course I took on of West Virginia, of which we had heard, awhile, he said (he had been reading this little, mysterious Outlook that comes into so many houses), "Gentlemen, it won't be fifty years till it will be much more difficult to find one observing the Sunday than it is now to find one observing the seventh day." I think his opinion is not groundless. No man who has not traveled and watched and observed closely, has any correct idea of what the Outlook is doing; neither has he anything like a correct idea of the amount of inquiry there is going on in the mind of the masses. I believe I am fully justified in saying that if the religious leaders would get out of the way, many of them following their own convictions, that it would not be the half of fifty years till the masses would be in the conscientious observance of God's appointed Sab-

With this view of the great truth, shall we prove unfaithful? By the grace of God, let me spend and be spent in the work. My interest in my family is great, and my struggles with our want of means to carry on our educational enterprise in which they are so earnestly engaged, is great, but I cannot give up to leave the field entirely. I hope it will never be said of us, as a people, that, for want of consecration of life and property, the cause failed in our hands, and God took it from us and gave it to others.

Dear brethren, we need your prayers and sympathies in this great field in Western Kentucky and Southern Illinois. Pray that success may attend this series of work now opening. I want so much to see my dear family at Alfred. C. W. THRELKELD. NEW BURNSIDE, Ill., Aug. 24, 1886.

WEST VIRGINIA PICNIC.

On Thursday, August 26, 1886, the students and others residing in Alfred Centre, who were formerly from West Virginia, together with some of their friends, held a picnic on one of the many hillsides which overlook the village of Alfred Centre.

Although the writer is not a native of West Virginia, and never was in the state but once, yet himself and family were among the invited guests, and they consider it as no small favor to have the opportunity of enjoying the company and hospitalities of such an intelligent and social class of peo-

Soon after assembling on the grounds, the company, numbering thirty-nine in all twenty-two of whom were born in West Virginia, were seated on the grass under shady trees, and, after a short prayer by Eld. E. H. Sockwell, the carefully-prepared dinner was served by those appointed to that office. The dinner was of first quality and of such quantity that after all had eaten heartily not half of the good things were consumed. At the close of the dinner, peaches, pears, water-melons and lemonade were served till all were satisfied.

After dinner some of the young people amused themselves by shooting at a target, some by swinging, others enjoyed the numerous hammocks that were stretched among the trees, and still others found amusement in flying a large kite, furnished by Prof. T. M. Davis. "The largest ever seen in Alfred " the Professor says.

Toward evening the company were assembled and listened to a song entitled, "The West Virginia Hills," the singing being accompanied with violin by S. F. Lowther. The words were very appropriate for the occasion, and are as follows:

Oh the West Virginia hills, the West Virginia hills. That round my childhood home forever stand; How I love the lofty crags,

The rocks and gentle rills That tell me of my native land.

Oh the hills, beautiful hills: Oh the hills, beautiful hills; That stand around my childhood home : Oh the West Virginia hills, the West Virginia hills, I love them still where'er I roam.

Oh the West Virginia hills, the West Virginia hills, With wealth and beauty, truth and grandeur crowned,

Where the fruit of honest toil The grateful garners till, And wisdom holds her seat profound.

Oh the West Virginia hills, the West Virginia hills Tho other scenes and other joys may come, I can ne'er forget the love That now my bosom thrills,

Within my humble mountain home." After singing, short speeches were made

able impressions were made for our precious melon, lemonade and peaches were again

Altogether the picnic was a success, and Baptists; and I am becoming more impressed all seemed to enjoy themselves, I could not each day, with the truth of what a Presby- but think, during all the joy and pleasure terian minister, in my home county, said to of the day, of the absent ones of the various a number of men recently, who were speak- families represented. Away among the hills the Sabbath question; after they had talked are fathers and mothers and various kindred, in whose hearts are enshrined each one of this happy company, and who, perhaps, are denying themselves many things, and, above all, the presence of their absent loved ones, that they may prepare themselves for the greatest possible usefulness in life, by getting to themselves a thorough education. We trust that the fondest hopes of the fathers and mothers, and the many other interested ones in West Virginia may be fully realized in the sons and daughters they have sent to Alfred Centre. May they enjoy many pleasant meetings in this life, and at last, as each member of this little company shall have finished their life work, having been faithful to the Master and having adorned a profession of faith in Christ with a well ordered life, may they be gathered home where parting is no more.

Home Hews.

West Virginia. LOST CREEK.

After two dry seasons our Heavenly Father is again blessing us with bountiful harvests. The wheat and oat crops were unparalleled in the history of this country, while the corn bids fair to be good, and the fruits abundant. The health of our people has generally been our heavenly Father. Dea. M. H. Davis, who has been afflicted with asthma for a long time, is occasionally at the post-office when his breathing is easier, but is not able to attend church and fill his important place in Quebec. the meetings. Our prayer-meetings, which are held from house to house, are largely attended, and grow in interest and numbers from year to year.

During the first week in August the County Sabbath-school Convention was held at our church, and although it was in the midst of hay harvest, men left their machines and haying, and brought their fami- his power to do so. lies and filled the large brick church to overflowing. The addresses and Bible studies were practical and stirring, and we believe God's Word.

The 22d of August will be a memorable day on Lost Creek as the anniversary of the Woman's Aid Society of our church. In response to Mrs. Platts' suggestions, the ladies organized and have carried on the past year a very efficient society, and on last Sunday night they held their first anniversary. It was something new and strange, and exceedingly interesting to our people. It was a novel sight in this country to see the ladies conducting a public religious meeting, and it brought the people together from far and

It was interesting in the history it gave of women's societies, and of woman's work in the home and foreign fields. It was very encouraging to all to see the young people, of which our church is largely made up, take so active and worthy a part, and the congregation showed their appreciation by a handsome collection. Take it all together it was the most encouraging public gathering I have attended at the brick church.

L. R. SWINNEY.

Ohio.

JACKSON CENTRE.

Last Sixth-day, and Sabbath, Aug. 20th and 21st. was the time of our regular quarterly meeting, and as it may be a slight source of encouragement to those interested, we give the following account of a resolution for the benefit of our Societies, which was carried by a hearty vote of the church.

It was resolved that, on the first Sabbath of each month throughout the coming year, the usual collection taken by the Sabbathschool should be omitted and, in its stead, a collection should be taken by the church and the proceeds forwarded to the Missionary Society; also, on the Sabbath of each Quarterly Meeting, which comes on the third Sabbath of each quarter, it was resolved that the same order should be followed, and the proceeds forwarded to the Tract Society. Bro. Huffman suggested that for the lastnamed we try to make our arrangements to

homes, that a collection was to be taken for that purpose.

It seems to us that this is a move in the right direction. By our giving, and having our children give, on these Sabbaths, we are educating them to know the importance of societies, and to support them generously as | year. The fall term will open Monday, Sept. 7th. they grow up. Dear friends, as a people we need educating in this matter. We cannot, we must not, allow those whom we have chosen to carry on this work, to be harassed and burdened with debts and anxieties a they have been.

Bro. Huffman and wife leave here for Wisconsin this week. Bro. Seagar has accepted the call of the church, and will act as our pastor for the coming year. May God bless him in his work.

Condensed Mew's.

The Delaware & Hudson Canal Company has declared a dividend of one and one-fourth

It is reported that Mayor Smith, of Phila delphia, will be impeached on the charge of retaining and diverting the public money.

The damage done by the flood at Mandala, Cal., already amounts to \$5,000,000. Many dead bodies are being constantly washed

Three dealers have been convicted at New Haven, under the new law. for selling immitation butter without displaying proper signs. They were each fined \$100 and ap-

The Rev. Geo. B. Stevens, D. D., has resigned the pastorate of the First Presbyterian church, in Watertown, N. Y., to acgood, for which I trust we are thankful to cept the chair of Social Literature at Yale fred Centre, N. Y.

W. P. Page, of Philadelphia, arrived, the other day, in Toronto, on a bicycle, having accomplished a journey of 1,325 miles by way of Bar Harbor, Maine, Montreal and

The failures during the last seven days, as United States 171 and for Canada 30, or a to- and return, for one and one-third fare. Arrangetal of 201, against 186 last week. The increase is mainly in Canada.

A committee of anarchists called upon Mayor Gardner, of Cleveland, Ohio, lately, and he refused to grant them the use of the public square. He told the committee he would prevent such a meeting if it was within

The will of Gen. James H. Van Allen, who committed suicide while crossing the ocean a month ago, has been probated at Newport, R. will prove a lasting good in the study of I. He leaves his only child, James J. Van Allen, \$300,000, and property valued at \$1,-

000,000 to his three grandchildren. At the Farmer's Congress, in St. Paul, Minn., resolutions were adopted asking Congress to create the office of Secretary of Agriculture, and making the officer filling it a member of the Cabinet; also to regulate interstate commerce in such a manner as to protect

the productive interest of the country. Hallock, Minn., for some time, and it is re- year remain unpaid. Prompt attention to this matheat almost unsupportable. The thermometer touched 1040 one day. The villagers have turned out to make fire breaks, as the

town will be in danger unless the wind shifts. The final contracts for the construction of a bridge across the Hudson river at Poughkeepsie, have been signed with the Union Bridge Company of New York, and work is to be begun on the same at once. Ample funds have been provided by a syndicate of capitalists in New York and Philadelphia so that there will be no cause for delay from that source and the work is to be pushed forward with all possible rapidity.

Foreign.

The amount of bullion withdrawn from the Bank of England in one day last week was 72,000 pounds.

President Grevy summoned a cabinet meeting for Aug. 28th, to consider the Bulgarian crisis. He presided over the council himself.

It is reported that the Rev. H. W. Beecher is ill. He has canceled his lecture en gagements, and has gone to the hydropathic institute at Moffat, Dumfriesshire, Scotland

. A dispatch from St. Petersburg says s pasanger steamer plying on the river Volga at Saratov, capital of the province of Saratov. in Russia, was burned Aug. 28 and that 200 ives were lost.

Archbishop Fabre, of Montreal has informed the clergy that it is their duty to get the parishioners who are knights of labor, to Buren St. and 4th Avenue, every Sabbath afternoon withdraw from the order. He says mild at 20'clock. Presching at 8 o'clock. All Sabbatameasures are likely to prove more successful keepers in the city, over the Sabbath, are cordially than harsh ones.

The Russians refuse to allow Prince Alexander a saloon, carriage or servant, and only released him after Emperor William had telegraphed to the Czar on the subject. Turkey is massing troops on the Roumelian frontier. Councils are being held at Constantinople to consider the situation.

Advices from St. Domingo of August 15th report that the revolution is now limited to the districts of Vega and Monteristo, and little blood was shed, the revolutionists be- tion for a job shop. No other shop of the kind in ing always defeated. Advices from Hayti the village. Address,

A Successful Business School.

The Bryant & Stratton Buffalo Business College has now enjoyed a successful experience of thirty one years. The school has been recently removed to a large and elegant fire proof building, and now offers an improved course of study and unequaled facilities. 676 students were in attendance last A 50 page Illustrated Catalogue sent free.

IRVING SAUNDERS expects to be at his Friendship Studio from Sept. 14th to 21st, inclusive.

IT may interest some of our readers to know that R. G. Chase & Co., of Geneva, N. Y., advertise 'Men Wanted" in another column.

SPECIAL NOTICES.

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

ASHAWAY, R. I.

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

Address all communications concerning entertainment to the Clerk of the church.

F. C. DUNN.

Milton, Rock Co., Wis.

ALL delegates and other attendants upon the General Conference this year, from the Central Association, can obtain tickets from Rochester to Caicago and return, at much better rates than have yet been offered, by applying to L. E. LIVERMORE, Al-

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

In addition to the foregoing announcements, reduced fare has been obtained on the Rock Island: Illinois Central; Chicago, Burlington and Quincy; and Chicago, Milwaukee and St. Paul Kailroads, Purchase tickets to Chicago, Milton, or Milton Junction, at which point return tickets will be sold at one-third fare, on the certificate of Clerk of Conference. Those purchasing tickets to Chicago, had better go to Milton Junction by the Chicago and North-Western; they will then be returned to Chicago at one-fifth fare.

THE Treasurer of the General Conference would respectful y remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted Prairie fires have been raging southwest of and a considerable portion of the expenses for last ported that a number of farmers have been | ter by those whom it may concern is very desirable. burned out. The wind is strong, and the Remittances should be sent by Post-Office orders

or registered letters to A. C. Burdick, Treasurer. ALFRED CENTRE, N. Y.

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

MILTON, Rock Co., Wis.

THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches, will be held with the Church at Hebron Centre, commencing Sixth-day evening, Sept. 10, 1886, and continuing over Sabbath and First-day. Ministers have been invited, and we cordially invite the brethren and sisters from sister churches to attend.

> By request of the church, F. M. GREENMAN.

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

CHICAGO MISSION.—Mission Bible school st the Pacific Garden Mission Rooms, corner of Van

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

FOR BALE OR RENT.—In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of make that encounters were four in number and doors, blinds, moldings, etc. A very desirable loss,

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

day or two, and the interest became such E. H. Socwell, their subject being, very ap- amounting to two dollars and eleven cents;

I feel sure that during that time many favor- lines

give generously, so as to make our gifts to the two Societies as nearly equal as possible. As last Sabbath was Quarterly Meeting

that I did not get away for two weeks, and propriately, West Virginia, ber hills and her it would doubtless have been larger had the spitants. After the speeches, water- people generally known, before leaving their report that the Republic is quiet.

THE CORN AND THE LILIES.

Said the corn to the lilies: · Press not near my feet; You are only the idlers— Neither corn nor wheat; Does one earn a living Just by being sweet ?"

Naught answered the lilies, Neither yea nor nay; Only they grew sweeter All the live-long day. And at last the Teacher Chanced to pass that way.

While his tired disciples Rested at his feet. And the proud corn rustled Bidding them to eat, · Children," said the Teacher, "The life is more than meat.

" Consider ye the Lilies;" How beautiful they grow No king had e'er such glory, Yet no toil they know. Oh, happy were the lilies That he loved them so.

-Church Union.

A NEW SORT OF SERMONS WANTED.

BY REV. T. E. DAVIES.

The following tersely put criticism or complaint by a layman, of modern sermons, is quoted in a recent number of "Public Opinion" from the Christian Union.

"I have been struggling for years against a

constantly increasing dislike to attendance at church. The principal cause is the sermon. I go there asking for bread, and chaff is given to me. I want to learn more about the Bible; about each book, who wrote it, when it was written, in what language, what books have not been included, and why; knowledge of the people referred to there, gathered from other sources than the Bi ble; a complete historical view of the Jewish people from Abraham to the present time, happily these matters, and others like them, giving habits, dress, etc.; the New Testament books, writers, dates, authenticity, etc.; a picture of the origin of Christianity and its development, proof of its divine origin, to furnish arguments for opposing skepticism; a knowledge of the sects of the Christian church; and other information of a similar character. I wish for a sermon that would be a digest of Darwin's ideas of evolution applied by a Christian scholar to the Biblical story, reconciling them. I wish the ministers would read some of the books and articles that are continually appearing, which are founded on truth, but which contradict some of the beliefs of strict Puritanism in which we were brought up. * * * Then I turn to the pulpit for help, and the sermon may be on Romans 3: 10, "There is none righteous, no, not one." It may begin with a pleasant exordium, the text may be divided into three heads, the meaning and application of the word "righteous," etc., followed by an eloquent and emotional peroration. To me, that is all chaff. To many of my neighbors it is a real help and consolation, and I am thankful it is so. But what am I to do? I cannot possibly go on year after year in this dutiful but unsatisfactory and very unpleasant way. Every minister's sermon seems to be molded in the same form. It is filled in with a new arrangement of the same words, and some new rhetorical figures; there are some quotations of beautiful thoughts; the lauguage is well chosen, and the emotions of the listeners are aroused; but what is there for thought afterward? What is there of fact and knowledge to fortify me with arguments against all sorts of opposing questions." The reading of this caustic complaint suggests many questions of a practical nature, among which are the following. What would be the practical effect upon our churches and congregations if the ministers generally were to act on this laymen's suggestions? Would they like it? Would it increase, or diminish the attendance? Would it do more or less than the present mode of preaching to promote Christianity in the world? Does this man give us a clue to what is really wanted? He seems to hunger for a kind of food which the modern pulpit does not supply to any appreciative extent. Is his hunger normal or abnormal? How many, in the congregation to which he reluctantly belongs, sympathize with his views and desires? How many of them regard the sermons to which they listen from week to week, as "mere chaff," and long for that which he regards as nourishing bread? If this is the general feeling; and especially if his view of the matter is correct, then an immediate and a radical change should take place in the subject of more about the Bible,"-a laudable want, books have not been included and why," etc.,

ble subjectively, but "about the Bible!" Now there is a vast difference between knowing the Bible, and knowing about the Bible. One is experimental, the other historical. One cannot know the Bible experimentally without being a Christian; but one can know a great deal about the Bible historically and still be one of the worst men that ever trod this earth. What then is our duty as preachers? Is it to teach men the great moral and spiritual truths and principles of the Bible itself, and try by appeals and examples to move them to conform their hearts tions?

which this good layman enumerates. If | Star. men could not be saved unless they knew all about the Bible-all about each book; the name of the author, or authors; the place where, and the year when, each book and chapter and sentence was written, then would this world be hopelessly lost, for these are matters which we neither know, nor can know, save to a very limited degree. But enumerated in the above quotation have very little to do either with salvation or morality, a fact which leads me to remark in conclusion that it is barely possible, after all that the worthy layman quoted above is not quite right in his views, and that he has unwittingly, through the stress of some mental prepossession, been loathing the sweet and nourishing bread of heaven and craving dry and innutricious chaff all these years during which it has been so hard for him to attend church.—Christian Secretary.

YOUNG MEN FOR THE MINISTRY.

Let the very best young men of our congregations be urged to devote themselves to the ministry. One man of earnest faith, clear mind, and warm heart will be worth more to us than half a score of those who, while not insincere, are very imperfectly prepared, both by nature and by grace, for the position of leaders among the hosts of Israel, where panics have so often to be checked and lukewarm indifference to be spurred to action. The harvest of the Lord is, indeed, in need of laborers, but only of such as are ready for the preaching of the gospel, to make every sacrifice and face every want. We do not need men who will have to be taken care of, but such as, if they find no field of labor at hand, will create one for themselves, in the midst of the material so sadly neglected on all hands. Nor can we dispense with our system of beneficiary education. Yet this system should only supplement other means of obtaining our candidates. We would press the claims of the Christian ministry upon all classes of our people; the very wealthiest should give their sons, with the ampler advantages their means can furnish, no less than the very poorest for whom the church has to provide. If peculiar business qualifications have enabled a man to gain position and influence and property, these same qualifications, trasmitted as they so often are, will enable a son to accomplish a vast amount of good within the special work of the Christian ministry. The peculiar hardships of those who struggle with poverty, will enable them to preach the gospel to the poor; while a childhood and youth accustomed to other circumstances will prove a good preparation for another sphere within this office. In a word, as the gospel goes to all classes. so must they who proclaim it come from all classes in the community.—The Lutheran.

WHAT PUBLIC MEN READ.

The late Samuel J. Tilden, it is said, our sermons. But is this the general feel- passed the greater part of the last four years ing? Especially, is this man's demand a in retirement at his country residence occuto know about the Bible, viz., he "wants to a more noticeable fact perhaps is that Mr. etc. All very good in their way and place; but do they belong specifically to the domain of the preacher? The layman should heard the recent biography of Longfellow read consider this question candidly before he remarked that he meant to look into his blaming the pulpit for not furnishing him poetry, or in a word, to make his acquaintphrase, that it indicates more history and wholly new to him has permitted himself to ers, so that they spy out everything curious, pels one to feel with him. By force of his and get hold of it as a magnet picks out iron irresistible personality he fascinates and con-With the bi- edge which a person who takes rank for su- filings. The third class contains the poets, quers without putting forth an effort. His

It is a fact that must be acknowledged with regret that the most eminent public men of | Many take delight in the discursive observathe present day are not, on the average, as well educated, as well informed, as broad in | terest themselves in the series of facts accuknowledge as our leading public men were in mulated by the systematic observer. Read the early days of the republic. Our public | Wordsworth's or Bryant's poems, and you men read scarcely anything beside newspapers; see how incidentally, economically, and fasthey gather statistics; and they study hu- tidiously, yet how suggestively, and with man nature. Whoever is the most acute in what exquisite effect, they use the facts of gaining knowledge of the nature of the men observation. Read Miss Cooper's 'Rural with whom he comes in contact soon rises to Hours,' and you will get some hint of how and lives to them? Or is it to inform them be a leader and director among them. It full every walk in the country is of moving intellectually in such historic matters and matters little whether he has any knowledge and still life, always changing its aspect, and lines of investigations as this layman sug- of men and affairs before his own immediate always full of new delights when the eyes gests, so that they may be fortified with ar- epoch, or whether he has any sensible and guments against all sorts of opposing ques- wise projects for the future welfare of humanity. It is enough if he know how to he do himself? Did he preach about the ative in Congress who possesses an accumu- tor's love. Bible? or did he preach the essence of the lation of knowledge one degree above the av-Bible? Did he preach Jewish history? or erage of men is soon a conspicuous person. did he preach divine truth and fundamental | It is easy to count on the fingers all the pubprinciples? Let his Sermon on the Mount lic men the past ten years who have shown be our answer to these questions. It has all themselves well read, well informed in ready been admitted, and that cheerfully, in anything outside of some special that such historical information, and such measure that has to do with the tariff or scientific information as this layman craves | monetary questions. Such is not the characare very desirable; and the preacher should | ter of the ideal statesman, the wise ruler of furnish as much as he can of both without men. The man who governs should be a prejudice to weightier matters. We do not man of superior knowledge. But one who admit, however, that he has enumerated a confines his reading to the mere surface hissingle item in the above quoted list as things | tory of the day as given in the newspapers, he wants, which is essential to salvation, to the gathering of statistics about some par-

BY CHARLES W. BUTLER.

God makes the outer world all fair. And he creates the world within; He gives us rest, he gives us care, And all the victories that we win He gives the hour of death and thrall And the good angel, in it all !

He gives the sunshine, and the storm ! And with his rainbow gems the rain; And light, behind the dark cloud's form, That hope may rise to life again! He giveth tears that men may weep, He gives the waking and the sleep!

God gives us friends, when glory goes Down to the last serene repose— When darkness hides the promised land,— He bids his bow of hope expand. How blest the sky that o'er us bends, He fills his worlds, for us, with friends.

NATURE'S PANOBAMA.

Dr. Oliver Wendell Holmes says that the following notice has been put up everywhere in flaming letters for about six thousand

wonderful exhibition of the seasons is about to commence; four shows under one cover; the best ventilated place of entertainment in this or any other system; the stage lighted by solar, lunar, and astral lamps; an efficient police will preserve order. Gentlemanly ushers will introduce all new-comers to their places. Performance in twelve parts. Overture by the feathered choir, after which 'the be introduced, illuminated by grand flashes him.—Fireside Teacher. of the Aurora Borealis. Admittance free, reireshments furnished, complete suits of proper custume supplied at the door, to be returned on leaving the exhibition."

He then adds,—"Such is nature's proting, so that they seem to see next to nothing

of what is going on. awake to the sights and sounds which the happy faces grew long with disappointment, procession of the months offers them find end- though all were grateful for even these fragless entertainment and instruction. There mentary delights; but when the Master are three classes of lookers-on at the show of | deigned to perform an entire piece, the favor wise one? Is it in accord with the teach- pied chiefly with reading general literature. nature who may be distinguished from each ings of the Bible and the aim of Christiani- A relative who has read aloud to him tells other. The first set includes the patient stanature who may be distinguished from each | was regarded as a special act of Providence. ty? He tells us that he wants "to know the reporters that in four years she read tisticians, who addict themselves to particueight hundred volumes. That is a large num- lar series of facts, such as those relating to surely. He also tells us just what he wants ber, about four volumes a week; but what is temperature, to the course of storms, and other specific objects of study. They give lost much of their skill. Unquestionably know about each book, who wrote it, when Tilden appears to have postponed until the us infinite unreadable tables, out of which there are moments when a failing in his techit was written, in what language, what end of his long life the making of any acquain- are extracted certain average results, which nical powers is perceptible, and the Master nce with literature. He found many books | we are all willing to make use of. The second consists of the natural observers, such few measures when forced to realize this; but people as White and Selborne, who loves to there are hours when he seems rejuvenated wander in the fields and pick up all the in- and in full possession of his old-time vigor. teresting facts that come in their way, about | Then his playing overwhelms by its majesty swallows and moles, about bats and crickets and passion, dazzles by its sparkle and brillwith that kind of information which belongs ance. Probably Mr. Tilden's genereral knowl- and ancient tortoises, and big trees and ear- liancy, animates by its light playfulness, or more properly to the office of the li- edge was much greater than that of the ma- ly flowers, and tall spikes of wheat or barley, brary than to that of the preacher. Close jority of our public men; yet a man who at and wonderful overflows and high winds; and pathos. No pianist has ever so successscrutiny into this famishing layman's com- three score and ten can find in miscellaneous charming people, a little miscellaneous in fully worked upon the different feelings of plaint reveals the fact, to use a medical literature eight hundred volumes that are their gatherings, but with eyes in their fing- his auditors. Whatever his mood, he com-

or there symbolic uses.

"Everybody studies nature with the poets. tions of the rambling naturalist. A few in-

once been opened!" How many there are ted a penny for lessons, and can cull at Which plan promises the best results to make his followers believe he is a great man. who need that opening of the eyes that will our sinful race as a whole? Which accords | Everything else will be taken for granted as | enable them to see and appreciate the beaubest with the mind of Christ? What did a matter of course. A senator or a represent- ties of nature, and the evidences of a Crea-

have once been opened."

This love for the beautiful is not enjoyed alone by ladies and children. The strongest and wisest of men have' been imbued with it. and made better and happier by it. The fol- have supposed him there professedly in that lowing brief extract from a letter written by capacity; he will never forget what and President Hill, of Harvard College, shows where he is; as a guest at table, he will rehis appreciation of the sweet panorama that | member that he is a minister of God's holv is every year spread out before us:—

is the witch-hazel, blooming at any time from | will never be lost sight of in the mere minis-October to March, when the weather is mild; at least I have seen it near Newton | will discover his office, not by his black Center blossoming as late as February, sending through me a strange thrill of pleasure, and surely these are the things which should | ticular industry or corporations, and to the | and yet making me doubt whether to considreceive the first and heartiest attention of study of the weak side of those around him | er the mild February day a part of a late | dignity, that gentleness and serenity which every Christian minister and not those things | will not be that sort of a man. - Morning | autumn or of an early spring. All the flow- is derived from the habitual exercise of his er-buds, however, give a close observer some- profession; nor will his cheerfulness disguise thing of the same feeling. I dare say that his character, or offend when that has been you may see on your Boston lindens, what I discovered; for, arising as it does out of the have often noticed on Cambridge elms, that | joyfulness of communion with God, out of the flower-buds gradually increase in size the assurance of the fulfillment of most glofrom the moment that they appear in the rious promises, it can never betray him into axils of the midsummer leaf, until they burst | levity. Such a character does indeed sancopen to the delight of men and birds the tify society; all that he says tends to useful next April.

catkins are of full size, though not open, of Souls. even in winter. Then comes the hepatica, from the river's bank near Mount Auburn; the saxifrage, on the edge of rocks; and the little early buttercup on rocky hills, and equally bright yellow marsh-marigolds by the outlet of springs; the elm and the maple give by their blossoms an ineffable softness to the appearence of the forests; the wood anemone (beautiful, but not so much so as the rue-leaved anemone, which comes later), the red columbine, wild violets, bloodroot, shadflowers, and I cannot remember what, crowd "Walk in, ladies and gentlemen! The along, and May is here with its loveliness, and its music.

Who can doubt that these great men ar benefited by such pleasant intercourse with nature. It gives them rest from care and labor; it brings back the sweet hours of childhood, and draws them nearer to the great heart of God. Many have no time for such childish amusements, but we might almost as well have no time for sleep! God made white drop curtain will rise, showing the these things to be admired, and to teach remarkable succession of natural scenery us wisdom. Solomon, with the cares of a designed and executed solely for this planet, kingdom upon him, found time to become -real forests, meadows, water, skies, etc. familiar with all plants, from the mighty At the conclusion of each series of perform- | cedar of Lebanon to the little hyssop on the ances the storm-chorus will be given with | wall; and the son of God himself employed the whole strength of the wind-instrument | the flowers to point the sweet lessons of truth orchestra, and the splendid snow scene will which he taught to the multitudes around

LISZT AT THE PIANO.

From an illustrated paper in the Septemgramme,—worth attending to, one might ber Century, on the great planist, we quote hink, -yet there are great multitudes who as follows: "Whenever the Master waved a lounge into the show and out of it, after be- pupil from the stool and took his place at ing present at as many as three-score and the piano to illustrate a passage, a sudden ten performances in succession, without ever hush fell on the assembly; the stragglers really looking at the scenery, or listening to whispering and laughing over in the corner the music, or observing the chief actors in stopped their chatter and joined the group the great drama. Some are too busy with of eager listeners, standing closely about the their books or their handicraft, and many performer and concealing him from view. women, even, who cught to enjoy the sights, Those were moments of hopeful expectancy. keep their eyes on their work or their knit- How hard every one was wishing that he would play it all! Sometimes it would be only a few measures; again, a page or two; "In the meantime those who are really then he would stop abruptly. A score of As Liszt has long since ceased playing in public, and given up daily practice, one would naturally suppose, at his age (he was born October 22, 1811) that his fingers have is altogether too clever to play more than a excites the deeper emotions by its tenderness

perior intelligence can not easily do with- who look at things mainly for their beauty playing is like the man himself. As he sits at the piano or listens to a worthy composi. tion his face mirrors the feelings of the in. ner self. 'A deaf person could learn the character of the work performed, and of the performance, too, merely by watching Liszt's face. Added to his natural qualifications is the ripeness of knowledge grown of such an experience as his has been. Aside from the pleasure of having heard him play, the privilege of attending his class is exceedingly valuable to a young musician, as the Master's interpretation of any composition is accepted as unquestionably authentic. His sugges. tions and instruction are treasured up among those rare things that stand out in relief from the experiences of a lifetime. Few are Aye, that is it. "When the eyes have granted this boon, as Liszt has never acceppleasure from the many that seek his in. struction."

THE CLERGYMAN IN SOCIETY.

Less need be said concerning the conduct of the clergyman in society, now that we Word and sacraments, an instructor of the "The earliest wild-flower that I remember | living, a consoler of the dying; and thus he ter to man's amusement; even the stranger clothes, nor yet by unseasonable intrusion of subjects too solemn for the occasion; but by that indescribable propriety, that modest information, and he often finds occasion to "I have just counted on my fingers forty | let drop something which, falling as good different species of very common wild-flow- seed, may in time yield good fruit. Meaners that come into bloom usually in the while all are unwilling to wound his ears month of May, and probably could count up | with an expression which he ought not to with a little more reflection fifty or sixty, hear; every rash sentiment is withheld before without reckoning mosses or grasses, or go- it passes the lips, from the inward rebuke of ing out of the list of familiar wild plants respect; not that his presence imposes any near Boston. The hazel and alder, with cold uneasy restraint on any company which their tassels and their little glowing specks | he is justified in entering, it only infuses a of red fire, I think, however, usually catch | calm, which, being felt as reasonable, it is my eye next after the skunk-cabbage; the also experienced as agreeable.—Bishopric

THE ACCEPTED TIME.

On a bitter winter night, many years ago, two persons stood talking together at the corner of a street in New York. One of them (who had been bred as a mechanic) was a warm-hearted Sabbath-school teacher. He so loved to do good that he never lost an opportunity to say a judicious and faithful word for his Master.

The other person was a young fellow from the country, who had come to New York to earn his living, but was in great danger of falling into the traps of drinking-saloons and the dance-halls.

The older man stood and pleaded with the younger one to decide there on the spot to begin a life of service to God. The wind howled through the street and blew the snow in their faces, but the good man held on, and kept saying, "Now is the time, and God is, through my words, calling you to

An hour passed. The storm howled on; but the teacher was so much in earnest that he did not mind the cold. At length the youth said, "Mr. P., I will decide for God to-night. I will give myself to Christ and to his service."

Nobly did he keep his promise. He not only became a devotedly religious man, but he determined to enter college and prepare to preach to others the glad message he himself had accepted. By-and-by he came back to New York, and was so useful a preacher that nearly two thousand persons were won to his Master by his persuasions. He is an old man now; but when I saw him a few weeks ago he was as happy as a lark. All his long, useful, and honored life has turned on that winter night talk at the street corner, when he decided on the spot to heed God's message.

It does not take much time to make a right start when you are in earnest. What that young man did was to give himself to a divine Master. His reason was convinced that he must become a better man and a nobler man if he did what is the duty of every person to do, and that is to acknowledge God's claims for love and obedience, and accept them as his rule of life. It then took him no more time to say yes than it would have taken him to say no. When anything to be done is right, the quicker you do it the

One of the greatest generals in the world was asked how he had gained so many victories. His answer was, "By never putting anything off." Young friends, you will conquer evil and win heaven at last if you will resolve always to obey God, and to do it on the spot.

BY-AND-BY.

Some little folks are apt to say,
When asked their tasks to touch
"I'll put it off, at least, to-day; It cannot matter much.

But little duties still put off Will end in "never done;"
And "By-and-by is time enough" Has ruined many a one.

Yoyular Şea GUN-COTTON compressed in exploded in contact with a leaves an impress of its form what is more singular, if there figures impressed upon the di ton, exactly similar, but rever will appear upon the iron, the pressions in both cases. It has ed that the air enclosed by t in the disc resists a sudden ch and so is driven into the face if it were a solid body. The even though the explanation

quate.

A SIMPLE test of the quality is thus given by the Lond World. A small piece of the of the strap and put into vi leather is thoroughly tanned quality it will remain unalte show, after some months, or darker color, while if it has been prepared with tannin the fi are converted into a gelatin short time.

PHOTOMETRY.—A neat me ing the precise rate of consul dles used in photometrical carried out in Germany. The is hung in an unequal arm bal of which has a long pointer from the fulcrum, for marking of the balance on a vernier two opposite ends of the scal metallic pins, while a movab trical connection with a batte arranged in the middle of the candles are lighted and we pointer just swings clear of vernier, when a certain weigh pan provided for the purp the candles, a clock being same moment. When, owin sumption of the candles, th in the pan is lifted by the we posite pan, the pointer sw touches the pin, which comp and so rings the bell. By the candles were burning, the consumption of the candles c termined .- Scientific America

neer says: "There is a prob fore a very long period oil general use as fuel on locomo ers. Some years ago this did but the marvelous increase re from many parts of the glob tion of petroleum upsets all tions. Within the past ter from the wells in the neigh Caspian Sea has increased cent, a steady gain in the over 1,500 per cent per ann wells in Russia now yield of a year, and one well that he that vicingly is capable of d tuns a day, and will do so machinery is provided. The heretofore to the use of pe for steamers and locomotive cost; but if the oil spring water the expense must dec ranted, therefore, in predic is not far distant when oil place of coal-passers on m steamship lines."

OIL INSTEAD OF COAL.—A

This subject is now being ed in England, especially b agents of the steamship li India and China by way of The most sanguine believer petroleum as fuel for seathis programme: Steamer America will fill their bun with petroleum from the oi sylvania; in England they American or Russian per with the Russian or Eg Singapore, with petroleum and at Hongkong, with Ja The recent discovery of p dance on the west coast supplied the missing link of travel.

THE EFFECT OF STIM

HEART.—Dr. B. W. Rich he once said to a gentlem good enough to feel my here?" He did so. I carefully. What does pulse says seventy-four. in a chair and asked him He did so, and said: "I down to neventy." I th lounge and said: "Will He replied: "Why, it What an extraordinary ti When you lie down way nature gives your his nothing about it, but th resting to that extent; in it is a great deal of ing down, the heart is down minute. Multiply is six hundred. Multiply hours, and within a free send strokes different; Strowing six ounces of it makes a difference const. So litting during

HAARLEN, HOLLAND

THE CLERGYMAN IN SOCIETY.

need be said concerning the conduct lergyman in society, now that we pposed him there professedly in that ; he will never forget what and e is; as a guest at table, he will rethat he is a minister of God's holy nd sacraments, an instructor of the s consoler of the dying; and thus he ver be lost sight of in the mere minisan's amusement; even the stranger cover his office, not by his black nor yet by unseasonable intrusion of too solemn for the occasion; but by describable propriety, that modest that gentleness and serenity which ed from the habitual exercise of his on: nor will his cheerfulness disguise racter, or offend when that has been red; for, arising as it does out of the ess of communion with God, out of arance of the fulfillment of most gloromises, it can never betray him into Such a character does indeed sanciety; all that he says tends to useful ation, and he often finds occasion to p something which, falling as good ay in time yield good fruit. . Mean-Il are unwilling to wound his ears expression which he ought not to very rash sentiment is withheld before s the lips, from the inward rebuke of ; not that his presence imposes any ieasy restraint on any company which estified in entering, it only infuses a which, being felt as reasonable, it is xperienced as agreeable. Bishopric

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Elitic duties still put off Will and in successions Hoyular Science.

GUN COTTON compressed into a disc and exploded in contact with a plate of iron leaves an impress of its form thereon, and figures impressed upon the disc of gun-cotton, exactly similar, but reversed, markings will appear upon the iron, they being depressions in both cases. It has been suggested that the air enclosed by the depressions in the disc resists a sudden change of form, and so is driven into the face of the iron as if it were a solid body. The fact is curious, even though the explanation seems inade-

A SIMPLE test of the quality of leather belts is thus given by the London Mechanical World. A small piece of the belt is cut out of the strap and put into vinegar. If the leather is thoroughly tanned and of good quality it will remain unaltered, and even show, after some months, only a somewhat | edge. darker color, while if it has been insufficiently prepared with tannin the fibres swell and are converted into a gelatinous mass in a short time.

PHOTOMETRY.—A neat method of indicating the precise rate of consumption of candles used in photometrical work has been of which has a long pointer hanging down ing. from the fulcrum, for marking the position of the balance on a vernier scale. At the two opposite ends of the scale there are two metallic pins, while a movable pin, in electrical connection with a battery and a bell is arranged in the middle of the scale. The candles are lighted and weighed until the at the top of the earthen clock, was planted pointer just swings clear of one stud of the the portulacca; and he told me that it vernier, when a certain weight is placed in a | would bloom within ten minutes of twelve, pan provided for the purpose underneath and rarely miss. At the hours of one, two the candles, a clock being started at the and three, he had different varieties of the same moment. When, owing to the consumption of the candles, the weight placed in the pan is lifted by the weight in the opposite pan, the pointer swings back and touches the pin, which completes the circuit the candles were burning, the precise rate of consumption of the candles can be easily determined.—Scientific American.

OIL INSTEAD OF COAL.—A railroad engiers. Some years ago this did not seem likely. but the marvelous increase recently reported from many parts of the globe in the production of petroleum upsets all former calculations. Within the past ten years the yield from the wells in the neighborhood of the Caspian Sea has increased over 15,000 per cent, a steady gain in the production of over 1,500 per cent per annum. The Baku wells in Russia now yield over 500,000 tuns a year, and one well that has been bored in that vicinity is capable of discharging 8,000 tuns a day, and will do so when the proper Dickens has immortalized a character so machinery is provided. The main objection | quaint, so forlorn, and yet so faithful, that heretofore to the use of petroleum as fuel she has not received more credit than is usufor steamers and locomotives has been the ally awarded her. Mrs. Gummidge is a cost; but if the oil springs up as freely as striking illustration of the fact that sorrow water the expense must decrease. I feel war- makes us all kin, bidding us forget our own ranted, therefore, in predicting that the day | selfish griefs, that we may minister unto the is not far distant when oilers will take the woes of others. place of coal-passers on many railroad and steamship lines."

ed in England, especially by the owners and agents of the steamship lines which ply to American or Russian petroleum; at Suez, with the Russian or Egyptian article; at dance on the west coast of the Red Sea has with whom everything goes contrary. supplied the missing link in the long chain of travel.

it makes a difference of thirty thousand under the developing influence of sympathy the folly of the stream, and said to herself, ounces of lifting during the night. When I as is possible.

what is more singular, if there are letters or you say is the soul of the man down below." at her time of life, and being lone and 'lorn, -Freeman.

FLORAL CLOCKS.

The judge's house was over in the French quarter of New Orleans, unattractive outside; but as soon as you got into the broad hall a cool breeze struck you, laden, without exaggeration, with the balm of a thousand flowers. The hall led right through the house, and opened into a regular fairy-land of flowers, a garden, the like of which I had never dreamed of. It was surrounded by a high wall, and had plants in it from every country under the sun. The white-haired old gentleman and a group of grandchildren hanging about him took us about; and the first thing we stopped at was a large oval pot, set out with small plants around the

"This," said the judge, " is my clock. What time is it, Clara?" he asked one of

The girl ran about the pot, and said it was about four o'clock; and so it was. The four-o'clock was in bloom.

"In fact," said the story-teller, "the clock was made up of flowers." In the center was a pair of hands, of wood, covered carried out in Germany. The candle-holder with some beautiful vines; but they had is hung in an unequal arm balance, the beam | nothing, however, to do with the time-tell-

The time was this: the judge had noticed that almost every hour in the day some plant bloomed; and working on this principle, he had selected plants of different hours and placed them in a circle, twenty-four in number, one for each hour. For example, same plant, each of which bloomed at the hour opposite to which it was planted. At four o'clock he had our common plant of that name; and you all know how you can depend on that. At five the garden nitigo came and so rings the bell. By noting the time out; at six the geranium triste; and at seven the primrose. Opposite eight o'clock he had the bona nox; and nine o'clock the silent noctiflora—all these blooming at or near the time given. At ten o'clock, if I remember rightly, he had a cactus; at eleven another

> two in the morning were cacti, that bloomed | recting his attention particularly to this arabout that time; and at three was planted ticle. the common salsify; and at four the chicory; at five snow thistle; and at six the dandelion. | not taking a religious newspaper! A mem-—The Northern Budget.

MRS. GUMMIDGE.

BY NETTIE J. HUNT.

In the story of "David Copperfield,"

Mrs. Gummidge is the widow of an old sea-captain, whose lamentable death leaves This subject is now being seriously agitat- his worthy mate disconsolate and destitute. The fisher-partner of the departed one offers her a home in his poor cabin, whose shelter India and China by way of the Suez Canal. she is forced, through necessity, to accept. The most sanguine believers in the virtues of Here Mrs. Gummidge resides, an honored petroleum as fuel for sea-going vessels have guest. But, sad to relate, Mrs. Gummidge, this programme: Steamers bound east from at the time of her bereavement, is not America will fill their bunkers at New York | blessed with a disposition agreeable to those with petroleum from the oil regions of Penn- with whom she associates. The poor, old sylvania; in England they will "oil" with soul is fretful and peevish, and often sorely complaining. The heat is disagreeable to her. The cold affects her more than it does Singapore, with petroleum from Burman; any one else, bringing "visitations" to her and at Hongkong, with Japanese petroleum. back, suggestively called the "creeps." In The recent discovery of petroleum in abun- short, she is a "poor, lone, lorn creetur,"

At times, the deceased partner of her joys and sorrows, returns in spirit to commune with her. Upon these rapturous occasions Mrs. Gummidge's spirits sink away down to pulse says seventy-four." I then sat down | Emily, the pet of the home, is tempted, and | a stagnant pool. in a chair and asked him to count it again. falls a prey to the tempter, leaving the little He did so, and said: "Your pulse has gone down to seventy." I then lay down on the that poor, old Mrs. Gummidge exhibits lounge and said: "Will you take it again?" depths and strength of character hitherto He replied: "Why, it is only sixty-four. undiscovered in her. Stunned as she is by What an extraordinary thing!" I then said: the calamity which blasts the happiness of "When you lie down at night, that is the those near and dear to her, she recovers first, way nature gives your heart rest. You know to come forevermore out of her corner, to be nothing about it, but that beating organ is a help to others. She leaves in the past all resting to that extent; and, if you reckon it her 'lornness and loneliness, no longer feels up, it is a great deal of rest, because, in ly- herself "contrary" to those about her, but die so soon I had better work while the day ing down, the heart is doing ten strokes less | glides smoothly into the lives of her fellowper minute. Multiply that by sixty, and it is six hundred. Multiply that by eight by so doing, but helping to fill the gaps, and while I have it. Good bye, Miss Pool," said hours, and within a fraction it is five thou- giving honest, cheerful sympathy, in the sand strokes different; and, as the heart is shape of willing hands and a loving heart. throwing six ounces of blood at every stroke In brief, she becomes as utterly different

crease the number of strokes; and instead It is not thought advisable to take Mrs. crowded to its brink, and threw their shelof getting this rest, you put on something Gummidge across the turbulent deep, for her tering branches over it, for it had brought like fifteen thousand extra strokes, and the kind-hearted host declares, "I mean to make life and refreshment to them. The sun peepresult is that you rise up very seedy and un- her a lowance before I go, as'll leave her ed through the branches and smiled upon its fit for the next day's work till you have tak- pretty comfortable. She's the faithfullest of dimpled face seeming to say, "Oh, I won't en a little more of the 'ruddy bumper' which | creeturs. 'Tain't to be expected, of course, as the good old Mawther is, to be knocked about a'board ship, and in the woods and wilds of a new and fur-away country.

> But the soul of Mrs. Gummidge rises in rebellion against the kind decree. She declares her determination to go with her friends to the ends of the earth. Says Mrs. Gummidge, in a fervent burst of pathos and devotion, "I'll be your servant, constant and trew! If there's slaves in them parts where you're agoing, I'll be bound to you for one. I can be loving and patient now. I ain't sat it. Even the frogs hopped away from it, and here so long, a-watching and a-thinking of as the sun grew hotter and hotter it dried up your trials, without some good being done altogether. me. I knows your sorrows and can be a comfort to you some odd times, and labor | God took care of that. The river bore it to for you allus.'

This eloquent appeal is effective, and Mrs. Gummidge and her market-basket are made happy by going to Australia.

Her subsequent career covers her with glory sufficient for a life-time. Her industry and her fidelity are themes upon which her dried up. It is thus more blessed to ourfriends love to discourse. Her voyage to her selves, as our Saviour says, to give than to new home is an epoch in her life. A ship's receive.—The Guide. cook, about to settle in the wilds of Australia, is seized with a deep admiration for the charms of Mrs. Gummidge. But, alas! the object of his adoration does not conceive a corresponding love for him. Her mind has risen above matrimonial plans; so, "instead of saying, "Thank you, I ain't going fur to change my condition at my time of life,' she up with a bucket that was standing by, and laid it over that theer ship's cook's head, till

he sung out for help." She never more is known to have a "visitation from the old 'un." Work, active work, is the remedy for her loneliness, and just such a transformation is wrought in her character as is often seen when an almost | three volumes, as follows: overwhelming sorrow overtakes a seemingly Vol. I.—Biblical Teachings concerning the Sabbath and The Sunday. Price, in fine muslin, 60 cents. Paper, 30 weak or selfish mind.

And what better tribute could be accorded one than is given Mrs. Gummidge? "I must say for the good creetur, she has been all she said she'd be to us, and more. She's the willingest, the crewest, the honestest helping woman as ever drawed the breath of life."—Standard.

ABOUT NEWSPAPERS.

Give up many things before you give up kind; and at twelve the night-blooming ce- your religious newspaper. If any one that neer says: "There is a probability that before a very long period oil may come into general use as fuel on locomotives and steamers. Some years ago this did not seem likely, two in the morning were castiff that bloomed to the plants of the

Who is he? A professor of religion, and ber of the visible church, and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing or caring to know what progress 52 pp. that kingdom is making!

But I must not fail to ask if this person takes a secular paper. O, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church, and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? How defend himself against the charge it involves? He cannot do it, and he had better not try, but go or write immediately for some good religious newspaper; and to be certain of paying for it, let him pay in advance. There is a satisfaction, when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper, and are in arrears for it. Now suppose you were the publisher, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about the answer.—Dr. Nevins.

THE SELFISH POOL AND THE LIBERAL

There was a little spring or fountain away up among the mountains. It sent out a little stream of water, and said to it, "Now THE EFFECT OF STIMULANTS UPON THE all but the freezing point, and an old, black hurry down the mountain's side, and pour HEART.—Dr. B. W. Richardson relates how silk handkerchief is brought into play to this water into the river that flows through he once said to a gentleman, "Will you be wipe away the briny tears. But sour Mrs. | yonder plain." Away went the stream, shingood enough to feel my pulse as I stand Gummidge is yet to become a comfort to her | ing like a silver thread and sparkling like a here?" He did so. I said: "Count it friends. When dark days come to the peace- diamond, as it hurried on to bear its waters carefully. What does it say?" "Your ful little household on the seashore; when to the river. Presently the stream passed by

"Hallo! Mr. Streamlet," cried the pool, where are you going in such a hurry?' "I am going to the river to carry this water which God has given me."

"You're a very silly creature," said the pool. "Don't you know that the summer will be here by-and-by, and if you give away your water now when the hot sun shines upon you you'll dry up and perish?"

"Well," said the streamlet, "if I am to rejoicing every thing in its course.

The pool smiled at what she considered

rest, for the influence of alcohol is to in- to live among new scenes and new friends. and fell upon the little stream, but the trees hurt you." The little birds sipped its silvery tide and sang its praises; the flowers breathed their fragrance on its bosom and the beasts of the field loved to linger by its banks; and thus it went on blessing and blessed by all.

But what about the prudent, selfish pool? It didn't believe that "It is more blessed to give than to receive," and so it kept its water. It became stagnant and unhealthy. The waters grew thick and disagreeable. The green scum gathered on the surface of it. Neither the birds nor the beasts would drink

But did the little stream dry up? No! the sea. The sun shone upon the sea and warmed it. The vapors rose from its surface and formed clouds. The clouds floated away and emptied themselves in rain upon the mountains. The little fountain was kept supplied, and though it gave freely, it never

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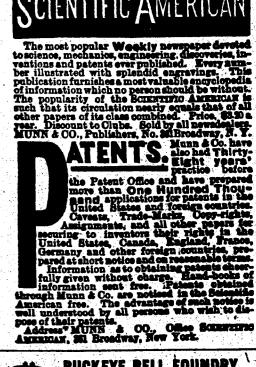
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Infing during the night. When I as is possible.

The more completely to bury the "dead drop of my water, but will keep it all for my alcohol that my heart gets. But when you wine or grog you do not allow that without any alcohol that without any alcohol that more completely to bury the "dead drop of my water, but will keep it all for my fund for its publication, are solicited.

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The more completely to bury the "dead drop of my water, but will keep it all for my fund for its publication, are solicited.

The more completely to bury the "dead drop of my water, but will keep it all for my fund for its publication, are solicited.

The more completely to bury the "dead" of the summer came it all for my fund for its publication, are solicited.

The more completely to bury the "dead" of the summer came it all for my fund for its publication, are solicited.

The more completely the fund for its publication ar is the rest my heart gets. But when you past," with its troubles and disgrace, the own use when the hot days of summer come."

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 Resurrectton of Lazarus. John 11:1 7-44. July 81. Jesus Honored. John 12: 1-16, Aug. 7. Gentiles Seeking Jesus. John 12: 20-36. Aug 14. Jesus Teaching Humility. John 18: 1-17. Aug. 21. Warning to Judas and Peter. John 18:21-88. Aug. 28. Jesus Comforting his Disciples. John 14:1-14. Sept. 4. Jesus the true vine. John 15: 1-16.

Sept. 11. The Mission of the Spirit. John 16: 5-20 Sept. 18. Jesus Interceding. John 17: 1-26. Sept. 25. Review; or, The Sabbath. Gen. 2: 2-4, Ex. 20:

LESSON XI.—THE MISSION OF THE SPIRIT

For Sabbath-day, Sept. 11th.

SCRIPTURE LESSON.—John 16: 5-20.

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me:

10. Of righteousness, because I go to my Father, and ye

see me no more;
11. Of judgment, because the prince of this world is judged.
12. I have yet many things to say unto you, but ye cannot

bear them now.

13. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto

you.

16. A little while, and ye shall not see me: and again, so little while, and ye shall see me, because I go to the Father 17. Then said some of his disciples among themselves what is this that he saith unto us, A little while, and ye shall see What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily verily I say unto you that we shall ween and

20. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

GOLDEN TEXT.—He will guide you into all

In the absence of Rev. T. R. Williams, we take the Comments from The Sunday-School World.]

INTRODUCTION.

BY REV. JOHN HALL, D. D., LL. D., NEW YORK. We have the New Testament and the history of the Christian Church, but we must remember the disciples had not. They had given up all for Christ. To find him gone, themselves alone and hated because of him (vs. 1, 2) might well make them doubt all he had taught them, or stumble. Hence our lesson was taught them (v. 1), (Revision), "that ye should not be made to stumble." If on the other hand they could only remember and understand his words they would be all the stronger. "This is just what he told us; he is the faithful witness," they would say. So he says (v. 4), "these things have I," etc. But how could they be made to remember and understand? The answer to that question we are now to get, and it is to be studied in the light of these facts. Let us put ourselves in the place of this little company and try to imagine their feelings, and we shall the better see its meaning.

EXPLANATORY NOTES.

I. Their situation (vs. 5-7). Jesus was go ing his way to him that sent him. He came from God and went to God. He was to go back when his work on earth was done, and it was soon to be and the scenes of Pentecost. "finished." "None of you," says he, "asks me, Whither goest thou?" This seems to contradict John 13: 36, but only "seems." Reverting to the explanation given of that passage, it is seen that Peter was speaking of some place on earth, in Judea, to which he thought Jesus going. But Jesus is speaking here of going from earth and to be glorified in heaven, and none of them took in the idea clearly enough to ask about his destination and work when he left the earth. His meaning is, "You do not take in the great crisis, and what I am to effect after going away." They were not unnaturally dwelling with sorrow on their loss, and not thinking of the great gain that would come from his glorification in other forms. They were in this just what we are. God takes away known blessings, and we are filled with sorrow and brood on our loss, when we should think of what we shall gain in other ways through the loss, in graces, in experience, and in fresh forms of help from God's hand.

He is telling them the truth: it was "expedient, fit, proper, a part of the divine plan, a necessary part, that he should go away. Why "expedient"? (1) He was to sit at God's right hand (Ps. 110: 1). (2) His ascension was to be the proof of God's being satisfied with his work (Acts 2: 80, 31). (3) The divine order was, first let law be satisfied, then this great gift of the Spirit may be given to "even the rebellious" (Ps. 68: 18). (4) It is needful that the church, the believers, should walk by faith, not by sight. No. 8 is the great reason Christ here dwells upon. "If I depart, I will send him unto you." How much they needed to have all this made plain the later history shows. They counted all at an end when they saw him buried. You do not find one of them saying, "Now, brethren, let us look for the Comforter," till Jesus came and told them what to do. (See Luke 24: 49 and Acts 1 4, 5.)

II. What the Comforter was to do (vs. 8-15.) The word in Greek is that which we make Paraclete. It may mean also advocate. It represents one who explains, vindicates, and so gives relief. Hence the word "reprove," or as it is better in the Revision, "convict." The world, i.e., the men and women now in "the world," that is, not in Christ, not believing, have to be convicted of sin. So it is with all men naturally. "I am not a sin-

ner; I am as good as others; there is an excuse for any little wrong thing I did; I can make all right and turn round when I please." So they reason. They only say, "God be merciful to me a singer," when the Spirit has shown them God's law, character, claims and their own badness. Especially (v. 9) have such to be shown their guilt in not believing | ly, \$2 50. To clergymen, \$2. Single copies, 25 in Jesus. This is to all who hear the gospel the sin of sins. This was the crowning sin of the Jews. Christ was rejected. But when sensible of sin the question is. What can we do? How can we get righteousuess? And the first idea is, work it out. Stop sinning. Watch yourself. Do good. And, so influenced, men often go on and say, work righteousness by punishing yourself. First, go without sleep, clothes, home, live in caves and dens, go into monasteries, and so lay up righteousness. But the Spirit shows that that is not the kind of righteousness needed. It is not perfect; it is not righteonsness at all, and even if it were, it is needed for the present and does not cancel the past. The Spirit shows that the righteousness-which is perfect-is Christ's, done and finished on earth. That is the meaning of v. 10, which explains what is said

But one may say, How can this righteoutness. of another, do us any good? That is where "judgment" comes in. He is not speaking of the great and general judgment. See the Revision on v. 11. It is a thing then past, i. e., when the Comforter is doing his work, "the prince of this world hath been judged." Put it thus: Satan could say of men, "They belong to me, they sinned, they are my servants, not God's. They have no claim to heaven, They are to be with me." His case was good so far. They were debtors, criminals, and justice demanded punishment. But Jesus came, paid the debt, bore the guilt and destroyed this plea, secured "judgment" against Satan. So God is "just, and yet the justifier of him that believeth." This is the substance of the gospel system, and men need the Holy Ghost to convict them of all this. Hence the need of prayer for the Holy Spirit. (It is a remark able thing that the bitterest foes of Christianity own the personal goodness, righteousness of Jesus.)

When, v. 12, he says, "I have many . . . but ye cannot bear them now," he is not speaking of more trouble on them, but of their inability to understand him then. The history of the disciples after his death, and before the Spirit came, shows the truth

(V. 13) they would be guided into all truth: the Spirit would not speak of himself. He is a person, a divine person; but as in the plan of salvation Jesus forgets self for us, so the Holy Spirit leaves much about himself and about his ways of working (John 3: 8) in mystery, that he may reveal the things of Christ and show things to come, their duty, their position, their privileges and their pros-

So (v. 14) he glorifies Christ, makes men understand his real dignity and honor and mighty saving work. Then they see that he is not only a matchess teacher and a holy man, not only rousing and giving men a new ideal, but saving them by satisfying law, making atonement, taking the plea out of Satan's mouth, and enabling saints to say, "Who is he that condemneth?" (Rom. 8: 84).

And this is not honoring the Son too much, and forgetting God the Father as it were, for (v. 15) 'all things that the Father hath," etc. Could any mere creature say this truly?

III. Their perplexity. Jesus said, "Ye cannot bear," etc., v. 12. They prove that without meaning it. Now they take in what Peter did not in 13:36, that he is not speaking of going somewhere else on earth, but of going to the Father in a 'little while." He tells them as much as they can bear. It will be sorrow in the first instance, and "the world will rejoice;" men will think, "now we have got rid of this troubler," but joy afterwards; darkness first, but light afterwards. We shall see the meaning of this as we proceed with the history of the crucifixion, the resurrection and ascension,

From this lesson we may see-

(1) How slow man is to learn spiritual things, and and hence we need "line upon line," books, lessons teachers, classes, sermons, afflictions and with and after all the Holy Spirit. How sin has blinded the mind and deadened the heart! (Eph. 2:1).

(2) How complete is the provision God has made for man! The Son stands for us, dies for us. But man does not understand, and so the Spirit-the Comforter—is given.

(3) We see why "we preach Christ." God the Father speaks in his works and in men's conscience and Christ is his image. The best way to make men know the Father is to preach Christ. Nor do we preach the Holy Ghost. The best way to lead men to see him is to lift up Christ. He sends this gift and the Spirit in turn bears witness to him.

(4) So the way of life gives honor to the three persons in the one God. God gives the Son; the Son humbles himself and dies in our nature; the Holy Ghost, given from the Father and the Son, reveals him and his fullness to men. So all believers will give glory to the Father and the Son and the Holy

Books and Magazines.

THE September Babyland is like a cool breeze for the babies these sultry dog-days. There is a jolly 'Baby Penguin" on the first page, and a funny full-page picture, "Raining Cats and Dogs" with real cats and real dogs for raindrops, the cute counting verses, an exquisite "Crib-Curtain" story, and the "Magic Pear" drawing lesson in which the pear changes in the queerest way to a frog.

THE Pulpit Treasury for September combines all the excellent qualities of its predecessors in richer profusion and with increasing strength. The Exegetical Comment on the Hardening of Pharaoh's Heart is rich in instruction, while the Empty Grave gives noble thoughts for a funeral service. The Leading Thoughts of Sermons are by Drs. Curtiss, Morgan Dix, C. N. Sims and Revs. J. O. Davies, H. A. Tupper, Bibb and Brownson. The Miscellaneous Articles are on Training Pastors for Work among the Children, Speaking and Eloquence, the Christian and the World, Efficient Church Work, The Effects of a Divine Call to Preach on the Min-

istry, The Bible against Intemperance, Self-consciousness in the Pulpit. Pray to the Point, Social Life in the land of Nimrod, Christian Training of Children, Protestant Missions in Japan with Light on International S. S. Lessons. The Editorials are suggestive and timely. All departments full. Yearcents. E. B. Treat. Publisher, 771 Broadway, New

FROM the frontispiece, which is a reproduction of Landseer's celebrated portrait of himself and his two dogs, "The Connoisseurs," to the Riddle box with its ingenious puzzles, St. Nicholas is crowded with bright and interesting matter for girls and boys and all who love them, A paper on English Art and Artists, by Clara Erskine Clement, opens the number and closes the series which has been the means of introducing so many beautiful pictures and entertaining anecdotes to the readers of the magazine. It is illustrated by the frontispiece and by pictures by Sir Joshua Reynolds, Thomas Gainsborough, and others. Those who have been following the serials will find much to interest them in this number. "The Brownies," with their usual enterprise, take up the game of lawn tennis, as Pal mer Cox amusingly tells in verse and pictures; and Susan Anna Brown describes a clever Italian game for enterprising young Americans. Among the other contents especially noteworthy are the "Work and Play" paper on "Venetian Marquetry," a true account of how one boy saved three lives on Lake George: and a story called "A Matter-of-fact Cinderella," which is good enough to be true, if it isn't Century Co., New York.

THE September Wide Awake is enriched with a very strong and interesting frontispiece by Sandham, which illustrates a Mexican poem by F. L. Stealey, entitled "Los Companeros." The opening story, "When Book Meets Book," is a salutary tale to be read by both children and their parents. Hon. S. S. Cox, United States Minister to Turkey, contributes a long and racy article upon "L'Enfant Terrible Turk," which is fully illustrated from Turkish photographs. Following, and in contrast, is a long and dainty Irish ballad by Mrs. S. M. B. Piatt, written at the United States Consulate at Queenstown, entitled "Three Little Would be Emgrants," five full-page illustrations. Some Indian children is a story of travel, which is followed by some experiences of the Seminole war, frontier life, historical places and persons, literature, natural history, poetry, etc. D. Lothrop & Co., Boston, Mass.

MARRIED.

In Fulmer Valley, N. Y., Aug. 24, 1886, by Eld. Kenyon, at the home of the bride's father, Ellery Fulmer, Mr. EDWARD FREEMAN, of Knoxville, Pa., and Miss Josie Fulmer.

In Berlin, N. Y., Aug. 26, 1886, by Rev. B. F. Rogers, Mr. E. H. RIDER, M. D., and Miss MADA-LINE THURBER, all of Petersburg. At Ashaway, R. I., Aug. 17, 1886, by Rev. I. L. Cottrell, Mr. EDWARD J. DURO and DELLA H.

Coon, both of North Stonington, Conn. In Milton, Wis., Aug. 2, 1886, by Eld. N. Wardner, Mr. John L. Guernsey, of Sturgeon Bay, and Miss GERTIE V. MACK, of Milton.

In Milton, Wis., Aug. 11, 1886, by Eld. N. Wardner, Mr. George H. Stone, of Markesan, Green Lake county, and Mrs. Mary B. Noves, of Milton.

BIRD.

In West Union, N. Y., Aug. 21, 1886, JOHNEY, son of Nathan B. and Polly Edwards, aged 3 years, 10 months, and 20 days. This little boy came to his death by falling into a pail of hot water. J. K. In Albien, Wis., May 10, 1886, CHANCEY ELMER, son of Ira D. and Cornelia A. Ames, aged 12 years, 5 months, and 24 days.

LETTERS.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Aug. 28, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 85,501 packages; exports, 1,345 packages. This has been a dull week, and outside of fancy fresh creamery and best dairy makes there were free offerings and lower prices accepted to effect sales, and there was less trading than any time this summer. We note sales of fancy fresh creamery to local trade at 224@28c., and fine T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. fresh dairies at 19@20c. Also some small peddling E. S. Bluss, Treasurer, Bichburg, N. Y.

sales of finest June goods at 18@20c., and shippers took some low grades of Western at 9@10c. Market closes with liberal receipts, large stocks, and dealers very firm in their views in the absence of buyers. We quote:

Fancy creamery......221@23 dairy (selections)...... @20 Poor to common...... 8 @18

CHEESE.—Receipts for the week, 49,513 boxes exports, 38,276 boxes. The bulk of sales, finest cheese, were at 81/08/c., night milk skimed 7/07/c. and full skimmed sold down to 2c. There are a good many cheese carried over this week, and the market closes with less inquiry and sellers firm. We quote:

Factory, white, full-cream, finest..... -@ 8

 colored
 —@ 8½

 good to fine
 7½@ 8½

 night milk skims
 6 @ 7½

 skims...... 2½@ 5

Eggs.—Receipts for the week were 15 989 bbls. All fresh near by marks have sold quick at an advance of 1c. per dozen. We quote: Near-by marks, strictly fresh-laid, per doz. . — @17

Western and Canada eggs......141@151

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vol XLII.—No. 36.

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A shadow o'er our life is can We miss the sunshine of t We miss the kind and willi Thy fond and earnest car Your home is dark without

We miss you everywhere

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BY PROF. AUSTIN PH A good man's character finish through the neglect ples auxiliary to his religio

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shall say, 'I renounce-I my early visions,' then di Swedenborg saw in hi in heaven rejuvenates mer have the most youthful f wrinkled, decrepit ange Greek wisdom over agai are always young." I Christian theory of life escence in its lofty aspira has something yet to do not mastered the tend

which years create in schievement. Another capital auxili ing is an appreciation of which should be kept un It many are religious so in act, some are relig not so in speech. A stamina leaks away in d and insignificant talk. of prayer who have not A certain man has been ingly at family worship the eyes of his guest, a his knees he kieked a with an objurgation wh

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