

Westerly, B. I. L BARBOUR & CO., DEUGGISTS AND PHARMACISTS. No. 1, Bridge Block. mance in that instinct of our nature which N. DENISON & CO., JEWELERS. throws a golden halo around the young days. RELIABLE GOODS AT FAIR PRICES The young ideas, the young hopes, the young Repairing Solicited. Please try de. projects, the young loves, the young confi-STILLMAN & SON, dences, the young reverence for great men MANUFACTURERS OF STILLMAN'S AXLE OIL and favorite books-all have a pure influence only agle oil made which is ENTIRELY FREE in the memory. A young man gives a costly gumming substances. pledge to Satan when he pawns his youthful reverence for women. That is a pledge which is never redeemed. Emerson said to the SEVENTH-DAY BAPTIST MISSION ARY SOCIETY E GREENMAN, President, Mystic Bridge, Ct. students of Dartmouth College: "When you WHITFORD, Recording Secretary, Westerly, shall say, 'I renounce-I am sorry for itmy early visions,' then dies the man in you." MAIN, Corresponding Secretary, Ashaway, R.L. ET L. CHESTER, Treasurer, Westerly, R. L. Swedenborg saw in his dreams that time in heaven rejuvenates men. The oldest there Chicago, Ill. have the most youthful faces. There are no wrinkled, decrepit angels. This is the old Greek wisdom over again: "The immortals EDWAY & CO., MERCHANT TAILORS. are always young." In like manner the Christian theory of life perpetuates juven-205 West Madison St. ED. D. ROGERS, M. D., escence in its lofty aspirations. Christianity PHYSICIAN AND PHARMACIST has something yet to do for a man if it has 2884 Prairie av. Store, 2406 Cottage Grove av not mastered the tendency to decadence COTTRELL & SONS, CYLINDER PRINTING which years create in his thinking and PRESERS, for Hand and Steam Power. at Westerly, R. L. 119 Monroe St. achievement. ry at Westerly, R. I. Another capital auxiliary to Christian living is an appreciation of speech as a faculty Milton, Wis. which should be kept under religious control. W. CLARKE, DEALER IN BOOKS, It many are religious in word who are not Stationery, Jewelry, Musical Instrument NOT AND HOLIDAY GOODS. Milton, Wis. so in act, some are religious in action who are not so in speech. A great deal of moral stamina leaks away in driblets of irreligious P. CLARKE and insignificant talk. Many have the gift REGISTERED PHARMACIST, fice Building, Milton, Wh of prayer who have not the gift of silence. A certain man has been heard to pray so feel-M. STILLMAN, Principal of the Musical De ingly at family worship as to bring tears to partment of Milton College. Tuition for Pithe eyes of his guest, and when he rose from Voice Culture, Harmony, etc., \$16 per term (#4. m). Harmony taught by mail at \$1 per lesson. **Milton Junction**, Wis. tears. The majority of men talk too much. We T. ROGERS reasonably distrust a man's speech when we Notary Public, Conceyancer, and Town Clark. discover that he loves to hear himself talk. On the other hand, what wisdom, what strength of mind, what weight of character, what reserved force, what unknown resources, he Sabbath Becorder, we attribute involuntarily to reticent men We think that the less they say the more PUBLISHED WEEKLY they know which is worth saying. True, 37. 116 AMERICAN BABBATH TRACT SOCIETY, ----ALFRED CENTRE, ALLEGANY CO., N. T. SUBSCRIPTION SCTRECS. continued until arrearages are paid. content of the publisher. ADVERTISING DEPARTMENT And insertion ; subsequents ants per inch. Special contrast Alling extensively, or for long to thing extensively, or for long to thing extensively or for long to the second state of the tisements will be inserted for a fors may have th UL GILTA

man a least a manufactor which a share a strategy and



ples in enterprise. In calm times, when the kindred gifts it is not born, it is acquired. sources. Such men are out of place in an It is an accomplishment. It is a fine art. awakened world. Two classes of men are | To do it well a man must serve his time at never buffoons in speech-very great men it. Inquire of Mr. Moody.

Life centered in anything either great or ilv that he is incompetent to do it. Yet the

for the want of reverence for man's occupa- usefully. Relatively to the expenditure of tion in life as a part of his religion. We are time and mental force, they can do them often admonished to make our religion a more economically. In some cases, the drawbusiness. It is quite as essential to right backs of infirmity amount to positive disaliving that a man should make his business | bility. There are some tongue-tied Chrisreligion. This means vastly more than that tians. It is a waste of resources to lay the he should not be a liar and a cheat. It duty upon such men. Never is it wise to means that he should be unselfish in his bus- | fling duty in the face of nature. Conscience iness. He should conduct it on the principle | will suffer in the rehound. Nature in such of benevolence. A Christian bargain implies | collisions is the "iron mountain." But once reciprocity of profit. The same principle admit, as a working principle, that other which makes a man generous in a gift should vocations are intrinsically as sacred as those make him generous in a trade. The whole of missionary service, and Christian living theory of commercial life which makes it a becomes as broad in its range as it is lofty in conflict between competitors in which each its aim. Real life illustrates this in grand must grapple with his fellow as a foe is un- examples. christian. Like every other unchristian thing it is unmanly. Character suffers an immense degradation from the ascendancy of that | ministry instead of the law as his profession. principle in the commercial world. It makes hard men. Money-making thus conducted is harder than the metals of which money is

One who has means of judging of the fact de- | a mission to the Zulus. General Havelock clares that a growing atrophy of benevolent | believed that he was living for Christ in instinct is perceptible in the recent history | leading his cavalry to the victories of Engof commerce. He affirms that there is less | lish civilization in India, more efficiently than of gratuitous service between man and man if he had spent his days in a curacy in the than existed fifty years ago. Everbody must | heathendom of London. Who shall say that be paid for everything. Competition is more he was not? The order of his superior in an pugnacious and relentless. The morals of | emergency was, "Turn out Havelock's regiwar have become the morals of trade. Says ment for that service; they are never drunk, another shrewd observer, "The ways of trade and they never run." That told a grand have become selfish to the borders of theft, story of Havelock's moral consecration of his and supple to the borders of fraud." Alluding to the oaths of the custom-house, he adds, "We eat and drink and wear perjury in a hundred commodities." Even benevolent giving does not always relax the grip of selfish grabbing. It is reported of a merchant in New York, whose name was often on subscription-lists, that he prided himself on the fact that, for a dozen unless more is true. Innocence is not the years, he had not permitted a youthful Christian aim of any vocation. The spirit tradesman in that city to succeed in any branch of his own complicated and collossal money a downright religious business. Thus business. He crushed beginners by underinspired, some men discover the design of selling them at his own cost. The contest God in their creation in making money. was brief and he could afford it. Would They are made for that in their intuitions. even enormous wealth and the prestige of They are born to that in their surroundings success, half a century ago, have glossed the and opportunities. As it is the privilege reputation of a man who did business in that and the honor of some men to be poor, so it Satanic style? is the duty and peril of other men to be rich. The public sentiment which condones such They throw life away if they are not so. outrages tends to ostracize benevolent inin its better days once said: "I do not unstincts from the best part of a man's life. It throttles all impulsive generosities. It creates a religion of nights and Sundays and death-beds. This is the working of any theory of business which makes it anything less than a religious duty to one's self, and to It was that man's duty to be rich. John other men, and to Christ. Oh, let us have | Calvin exhibited a splendid virtue in the less money and better men; less power in the | fact that, when he died, he did not leave pocket and more power with God! We may better live on barley-cakes served on wooden platters, and sleep on the ground, as Mahomet and his soldiers did, than to get our venison on gold plate in palatial banquet made for. The "end of God in his creahalls, at such a fearful sacrifice of all that | tion" should be his "end" in living. enters into the making of a man. One fact should be well noted here. It is tian martyrdom can achieve no more. that Christianity is broad, almost without limit, in its affinities with practical life. It tility that it is sometimes paradoxical in its his knees he kicked a cat across the room is emphatically a working power in a workwith an objurgation which-well it dried the ing world. Professor Agassiz used to say that on the large scale of things "a physical fact is as sacred as a moral principle." So Christian law takes into its embrace all secular occupations as things germane to its authority. They are all religious if conducted in a Ohrist-like spirit. In the comreligious habits may be overrated. this we sometimes find to be vanity and vex- or to the religion of their daily occupation. wonder of the world, were painted by men Sea of Galilee; they weep with him at Beth-For a hundred years, the world It is not the highest vocation of every man; who worshiped them. Fra Angelico da any; behold his transfiguration on the mount; thought the North American Indian to be a not every man is or can be an expert in it. Fiesole never began a painting without pray with him in the garden; watch at the marvel of dignity and nobility for his gift of It is sometimes laid upon the conscience un- prayer. Nothing else in man is so grandly cross and at the tomb; receive his commissilence. Literature has made his council- wisely and with excess of pressure. A keen ob- versatile as his religious nature. Conscience sion, and witness his ascension at Olivet, and fire a model for senates. But Dr. Palfrey server of men has written an essay on the futil-has pricked that bubble by the discovery that ity of training a man to do that which is not in ought to be or to do. The word "ought" is ways. " From this intimate fellowship with aboriginal taciturnity was sheer stolidity. In him. We may judiciously apply the princithe sovereign of all vocabularies. his best days the Indian said nothing, because | ple to self-training. It is not in some men he had nothing to say, and he fell asleep at to talk usefully on personal religion; they Yet our instinctive respect for reserve make a burlesque of it if they try. They in speech has a solid foundation, if we do make shoes or steer a raft more defily. What silver and brass"? One of the most comblunder sometimes. John Brown used to could that more zealous than wise man do monplace of trades has been hallowed for hearers take knowledge of them that they say that the silent men make the best soldiers. who stammered so painfully, with such con- all time by the fact that our Lord was prob- have been with Jesus. Their faces shine difference that they have no "talent" for They make the best of anything but auc- tortions of feature and wriggling of limbs, ably a carpenter for fifteen years. If a man with the reflection of the true light, as did these things. Why not cultivate a talent in tioneers. A portrait of heroic size is given that rude men laughed in his face and gen- can make shovels better than he can do any- that of Moses when, from the presence of this direction, as well as executive ability. of Baron Von Moltke in the criticism that tlemen coughed to stifle their laughter? thing else, then his "calling of God in God, he descended the mount." "he knows how to be silent in seven lan- Other infirmities disable some other men Christ Jesus" is to make shovels. It is a Furthermore it is evident that the truth as them? Is there any one of the fine arts the

gift. "Many are the friends of the golden tongue," says the Welsh proverb. But like Often it demands study and prayer and dubious experiment, and disciplinary failures, and infinitesimal successes, and stout persistence, and watchfulness of opportunity, and the foil of judicious silences, and back of all a naturally keen sense of the proprieties, to bring it any high degree of excellence.

The value of personal service for the religions benefit of men. and the self-denial i costs, should forbid any man to assume hastfact that some men are so exists to this ex-Again, Christian character often suffers | tent-that they can do other things more

The elder Frelinghuysen, of New Jersey, in his early manhood, desired to choose the But probably he served God more usefully in the United States Senate, where he was for many years what Wilberforce was to the made. Those can be made fluid by fire; the British Parliament-the conscience of the whole body, than if he had given his life to work in India.

An East India merchant of Newburyport

The Ohristian life is so elastic in its versa-

by the motive force which he puts into it. That may uplift him as well. One of the most eminently useful men in Massachusetts has spent his life in the manufacture of pins. A life of working sympathy with Christ, though passed in the forecastle or in a coalmine, will make a man of anybody. Angels will respect him.

THE MINISTER'S SURPRISE.

"Not a very promising evening for prayermeeting, John," said little Mrs. Addison, the minister's wife, as her husband beat dismal tattoo on the window-pane.

"No, I am discouraged. It rained last Wednesday also, and our attendance lately has been lamentably small. I wish I could do something to increase it. This afternoon saw twelve or fifteen of our young ladies going into Dr. Haverland's, and I could not help wishing they would care a little more for spiritual things; but come, dear, the bell has rung; " and a few minutes later the pas tor and his wife entered the little chapel where a few-very few-of his people had gathered to worship God. Deacon Cross was there—" Cross by name and nature," the young folks said; and dear Father Brighttope was not, and the heart of the minister fell as he made the discovery, for Father Brighthope was the minister's right hand man

A few others had gathered, and the service began. The first hymn dragged drearily, for the chorister was absent. At its close the door opened, and fifteen young ladies entered. It seemed to the weary minister as if the dull little chapel brightened wonderfully under the influence of their bright faces. Another hymn was given out. One of the girls volunteered her services at the organ, and the sweet old hymn floated out on the evening air and put new zest into the ser-

Then the minister read one of the chapters of John; and if the prayer he made was unusually fervent, it came from a heart filled with thanksgiving to God for sending these young folks into this house of prayer.

Another song followed—"Must Jesus bear the cross alone?"-and then Deacon Cross made a prayer, and the meeting was fairly

commission is plain: "What I say unto you, declare ye." "Teach them to observe all things whatsoever I have commanded you. Though an angel from heaven should preach another gospel, let him be accursed. The apostles felt themselves solemnly restricted to evangelical truth. They were stewards of the mysteries of the gospel. Jesus and the resurrection; all the words of this life; Christ, whom we preach; Christ is all, and we are complete in him-such are the brief, but comprehensive, terms that set forth the great theme of their ministry. But preaching Christ and him crucified is not the parrot-like repetitions of gospel precepts-it is rather the unfoldings of the great principles, duties, and results involved therein, with a confident belief and a personal experience of their reality. The way of life through the gospel is a narrow way, but the application of the gospel to human conduct, like the divine commandment, is exceeding broad. It requires no ordinary spiritual and mental culture to grasp and apply the rule of Christ, and to bring it home to the "bosoms and business of men."

The pulpit may make a mistake in being too narrow in its range. Its utterances may be Scriptural, all good and true, but without power and effect, because the hearers do not perceive in them any intended application to their sins, their practices, and their consciences. It is a shot without aim, an action without a purpose, an unskillful and unwarrantable handling of the sword of the Spirit, where well directed and effective blows should be struck by a firm and fearless hand, An opposite error consists in overlooking vital and all-important evangelical truths, and dwelling on subjects that belong rather to the scientific and popular lecture room than to the pulpit. Very interesting discourses may be delivered touching various points of human welfare, but they are not gospel sermons. Sinners are not converted under them. The kingdom of Christ is not built up by them. Awhile since an intelligent hearer remarked of the pastor of a large evangelical congregation, "He ignores in his preaching the crisis of regeneration." In the first extreme, while there is no departure from the gospel verities, there is also no warm, earnest, and faithful application of them to the present condition of men, to questions of the time on which they should be brought to bear, that men may discern their duty, and obey Christ's command to "render unto Cæsar the things that are Cæsar's and unto God the things that are God's. "-Christian Secretary.

Sabbath Recorder.

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

TERMS-\$1 A YEAR, IN ADVANCE.

WHOLE NO. 2169.

guages." The fate of France in the Franco from that method of usefulness. War was foretold in that

mas, in a moment, a slight stir in The practical range of the principle in the gnar corner, and sweet Grace Haverland question has almost no boundary. It covers rose to her feet, and, in a voice trembling the complicated and perilous vocation in with emotion, said, "I have found Jesus, which men struggle for riches. It was a and I love him beyond all earthly telling. shrewd saying of Dr. Johnson, that "men Staid Helen Grant next rose: "I love God are seldom more innocently employed than because he first loved me and gave himself in making money." But that is not true for me."

There was a pause, Effie Carroll at the organ burst out into the hymn, "Wishing, of Christianity can render the making of Hoping, Knowing," dwelling joyfully on the any amount of peevishness, hot temper, famchorus:

"I know he is mine, I know he is mine. No longer I'm hoping, I know he is mine.'

"And I know he is mine, too." It was a boyish voice—the voice of Arthur Haverland shine and the singing of birds ! Many a sprang to the Doctor's eyes. He could not wait till the close of the service, and crossing the aisle, he gave the hands of his son and daughter a hearty shake.

derstand it; it is no merit of mine; but my 'Iwo more of the girls expressed a hope in ventures never fail; I never lost a ship or a Christ, and three of them, including the cargo. If I put a dollar on a shingle and minister's Jaughter Amy, expressed a desire send it to sea, it comes back to me doubled. to come to Jesus. It was a glad meeting, for God was there; and after it had ended and the minister had grasped the lad's hand, Amy whispered: "It was at a prayer-meeting property enough to pay his funeral expenses. we attended at Dr. Haverland's, and, father, But such a fact would have indicated no it was the sermon on Sabbath that led us to virtue in George Peabody. Every man think of this-the sermon you called a failshould find his religion in the thing he was ure. It was from the text, 'Immanuel, God with us,' and I think God has been with us ever since."-Church Home. Christian heroism can aim no higher; Chris-

THE PREACHER'S MODEL AND THEME.

It is evident from a careful and thorough embrace of things dissimilar. The constudy of the ministry of our Lord, that he somewhere in the nature which does not adsciences of most men are not trained to respond with religious affinities to the fine must ever be the great and perfect model for mit that there is no more dignified theme arts. These have been defined in books as every true preacher of the gospel. Those or worthier work than the building of these "the arts of pleasure." They have often whom he has called to be fishers of men will been degraded to serve the "lust of the eyes | always set their Lord before them, to hear his and the pride of life." Yet many of the voice, to copy his example, to catch his spirmasterpieces of medizoval art were the fruit it. They are often in communion with him; parison with them certain demonstratively of days and nights of prayer. The temple are found tracing his footsteps; they go to of Solomon was not more religiously planned his cradle at Bethlehem, to his workshop at of her child physically, not less than men-For example, Christian work directly for and executed than were some of the cathe- Nazareth, to his home at Capernaum, and tally. I would rather paint roses in my "saving souls" may be for some men inferi- drals of Europe. Madonnas, which are the listen with the crowd to his sermons at the the Lord, from the apprehension of that for | this will not be so; when to prepare a good which Christ has apprehended them, they dinner, yes, and serve it, if need be, with God is interested in the humblest of the mechanic arts. Who inspired Bezaleel to come forth to the people with a life and er- deft hand, graceful movement, and womanly "devise cunning works, to work in gold and perience, with a boldness and energy, that taste, shall be no more of a condescension

from that method of usefulness. Ease in religious colloquy is an invaluable to the realm of "the sublime and beautiful" if they would preach like his Linet. The realment of "the sublime and beautiful" if they would preach like his Linet.

THE KITCHEN, AND THE CHILDREN.

I declare bad food to be at the bottom of ily disputes, weak will-power, vitiated tastes, bad morals and general viciousness. How often, ah, how often has a badly-cooked breakfast caused ill-temper and hard, unloving words, and clouded over the blue sky of a day which God meant should be full of sunchild has smarted under punishment which never would have been administered if there had not been hot cakes with syrup for breakfast. The mother called it naughtiness. It was indigestion !

We have a friend who declares she can always tell when her children have been indulged in these disturbers of the digestive peace for their morning repast; and it is for these little ones under our care, and for whom we stand as sponsors in regard to the subject under consideration, that I make this appeal. They are to carry the world on their shoulders, by and by. Let us do what we can to make these shoulders strong to bear the burden, the head clear to puzzle out the problems life will bring for their solving. How much of this work depends upon the servant in the kitchen, and how much upon the mother herself, each must determine and make answer to her own conscience, only remembering that there must be an ugly warp young bodies into strong, pure temples, fit for grand guests of thought and purpose, and I contend that no theme, however fascinating, no love of science, poesy or art. should stand between the mother and the training child's face, if it be in my skill, than to decorate a fish-platter to be strewn with the vertebræ of a salmon, or a soup plate to be bathed in bouilion or gravy !

And why should skill in crockery, or good. kitchen management, be regarded disdainfully, or as not worth one's best pains? I tell you earnestly, the day must come when There are many who say with an air of in-



Missions. "Go ye into all the world; and preach the gospa

2

to every creature."

THE SEVENTH-DAY BAPTIST MISSIONARY SO CIETY. NUMBER V.

The Sixth Annual Report opens with earnest words in regard to the importance of being committed to the cause of missions in practice as well as in profession; and the necessity of wisdom from God, and love for one another. Reference was also made to the special responsibility of Seventh-day Baptists to extend their missionary labors, because other evangelical Christians have given up a part of the truth.

The report recommended for serious consideration the question of employing a general agent for the whole time.

The receipts for the year had been \$1,-744 27, and the expenditures \$1,094 90, nearly all of this being for foreign missions.

Most, if not all, of the Associations were carrying on mission work within their respective bounds; but they had not yet acted upon the recommendation of the Society that Association boards should be appointed auxiliary to the General Board, to whose Corresponding Secretary reports of their doings should be sent, in order that the work of the whole denomination in missions could be presented in one view. Men were ready to carry the gospel message into the Western states and territories beyond the bounds of the Associations; but the requisite funds for prosecuting home mission work that no single Association could well do, were not contributed to the General Board. The report suggested that there be a change in this respect, or a change in the constitution of the Society limiting its efforts solely to foreign missions.

THE CHINA MISSION.

After a tedious passage of twenty-one days from Hong Kong, Mr. Carpenter reached Shanghai, where his reception by foreign merchants and missionaries was marked with kindness. Still, two missionaries told him very decidedly that he would better locate at | sire for a friendly acquaintance with our peo-Foo Chow, as though they did not want a ple. S. S. Griswold and L. Crandall were Seventh-day Baptist missionary at Shanghai. He retired to his room with a heavy heart; of that Society. and, bowing his spirit before the throne of God, with floods of tears he sought divine direction. Deeply feeling his responsibility, he became settled in his purpose to attempt to locate our mission at Shanghai.

to the first day the sanctity that belongs to the seventh; and the apparent efforts of some missionaries to have the Chinese consider Sunday and the Sabbath of the fourth to its bliss. commandment as one and the same day.

day," Monday, "first day after the ceremony worship day," thus making the Sabbath the sixth after ceremony worship day.

The missionaries subjected themselves to much inconvenience, and hesitated as to advanced steps, dreading to discourage some of the brethren at home by heaping up expense es at the outset, or to strengthen the impression that the denomination had embarked in an enterprise prematurely. But the Board not only advocated a generous support of the China mission, but still kept before the minds of the people the idea of a mission to Eastern Africa. What have we of to-day to say, if the Board, nearly forty years ago could say, "It would be a pitiful specimen of missionary feeling, if we should be content to restrain our labors within their present narrow limits?"

SIXTH ANNUAL MEETING.

The Sixth Anniversary was held at New Market, N. J., September 7th and 8th, 1848. The annual discourse was preached by Eli S. Bailey. The report of the Executive Board was adopted, after remarks by James Bailey.

Resolutions were adopted, after remarks by several brethren, among whom were Wm. B. Maxson, N. V. Hull, W. B. Gillette, E. S. Bailey, Samuel Davidson and Lucius Crandall, that related to the following ideas and principles: The kindness of the Heavenly Father to our missionaries; the consonance of missions with the nature o Christianity: the importance of enlarged operations, for witnessing in all lands to the equity and perpetuity of God's law, and the saving power of the gospel of Jesus; dependence upon God for all increase; the sending out of one or two more missionaries to China and the permanent employment of a missionary in some destitute region of the West.

Wm. M. Jones made statements in regard to the labors of the Free Mission Society, of which he was a missionary, and of their de-

how to die, to show them the way to glory, to make them know their God, to prepare of prayer and devotion here." them for heaven, and to guide them safely

It would seem the most natural thing in They called Sunday "the ceremony worship | the world, that every lover of Jesus, who wept over a lost world, should have much of his love for the perishing; and if not able to go to proclaim this gospel, should be very earnest in efforts to send others. But the human heart, though renewed by grace, is still susceptible to misunderstandings, jealousies and prejudice, greatly to the hindrance of the grand work of saving the lost, spreading the truth or uplifting poor fallen humanl ity.

> Sometimes it seems as though the faithful workers would be so discouraged as to abandon the effort; and that they do not give us faith, unswerving faith in the blessed power of the gospel to give courage and strength to contend with opposing forces, to labor on patiently, trusting in an all-powerful Being who never disappoints his children, who can make even the wrath of man to praise him.

> What is said in behalf of missions can be truly said of all other departments of work in the Master's vineyard. No reform ever did, or ever will, in all probability, go on without earnest opposition, and a good deal of it; so the inevitable must not dishearten nor hinder any who believe they have committed to their trusts a work to do which will bless others and honor God.

Having been a deeply interested reader for many years of the labors and great accomplishments of the Women's Missionary Societies of the various Cenominations, and wishing so many times in my heart that we had something of the kind in our own de nomination, I hailed with delight the effort to enlist the interest and active co-operation of the women of our denomination in denom inational work by the constitution in September, 1884, of the Woman's Executive Board.

It was stated that its mission, as constituted by the Conference, is to stimulate the zeal of our women for our work and to unify their efforts by concentrating them upon the main points of that work. It seeks no con-

tion there cannot rise higher than the tides of whatever name, and take away from us a

These facts and figures are incontrovertible. You will notice that in some cases the contributions have increased more than thirtyfold, and in all cases the aggregate receipts of the Boards have been increased far beyond the difference which this divergence could cation or Missionary Societies will apply make. The young people's and children's equally well to the Woman's Executive societies, which have been largely the out- | Board. growth of woman's work, were not formerly reported separately, while now, some of the boards say their juvenile bands alone bring annually tens of thousands of dollars into their treasuries.

These reports all show a steady increase in funds every year since their organization. Why should not the result be the same in plished. Just this the Board desires to our own denomination? Our Corresponding Secretary asked last year through the Missionary Department of the RECORDER. "Will not the woman's societies and committees see that \$800 are raised for our Medical Mission?" In compliance with this request and the expressed wish of many of our ladies, the Woman's Executive Board ask the women of the denomination, the present year, to try to raise the amount of Miss ports. They have no idea how the money 18 Swinney's salary and an equal amount for raised or that there is any difficulty in sethe Tract Society.

They are met by several objections, a few of which I wish to notice. 1st. We do not quite like the spirit, or way, in which the Board was organized. Not being present at that session of the Conference, I must look to the reports and opinions of those who were present. In the Minutes of the Conference of 1884 we find the following: present more than once or twice in a life-

"Whereas the Missionary and Tract Societies have recommended some form of organization through which the women of the denomination may be enlisted in some practical and efficient way in our various denominational enterprises; and, Whereas, we believe such a move to be

greatly needed, therefore." "Resolved, That this Conference do

hereby and now constitute a Woman's Executive Board."

we find these:

"The Board shall be appointed by the Gen-eral Conference at the same time and in the same manner as the other Boards now appoint- | in all agricultural proceedings and reports,

deeply interesting part of their reports. I need not stop to show that these are essen. tial and indispensable reports, and, as much as any other, stimulate to activity and benevo. lence; and every reason which can be urged for giving these reports by our Tract, Edu.

Three things at least must come into con. sideration before we can become interested in any work. What is being done, what needs to be done, and how much we can do; and the more intimate our knowledge of each of these points, the greater our efficiency and the grander the work accombring to the attention of the women of the denomination. In many of our churches there is no society in which the ladies are at all interested, and very many of them have little knowledge of the work of our various departments. You can find hundreds who are to absorbed with family and household cares that it would seem an impossible task to them to read through one of these recuring the funds, and never suspect they ought to have any part or lot in the matter. You say, can this be possible, when these questions have been discussed over and over again for years at all our Conferences? Just think of the hundreds who have never attended a Conference, and then think of hundreds of others, who have never been time. Do not for a moment suppose that very many of these read the proceedings as published in the RECORDER or Minutes. Not very long ago, I could say, I positively know there are a good many women who do not give one cent to any of our benevolent enterprises, and I have not the least doubt that it is true now.

You will readily see if there was an organization of women carrying on some import-Among the specifications which follow, ant work, how much easier it would be to interest them. Physicians are much more deeply interested in all the developments of medical science than lawyers; and farmers trol of the affairs of individual societies and ed by the Conference. It shall be the duty of while mechanics have their own particular. study, which in their minds dominates all others. So with all the business of life that which comes closest home and affects that vided they do not involve the Conference line of work in which we naturally have in financial responsibility, and report an- deepest interest can most easily and readily command our attention and efforts. For Not a shadow of anything wrong in all this this reason, an organization of women can action. To my inquiries of several who were awaken to activity a far greater number, present, if they could see in anything said or and largely increase the funds coming into the general treasury of our various societies,

Sabbath 🐉

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

PRESENT SUNDAY of the States and Territories of

BY REV. A. H. LEWI

NEBRASKA

In Nebraska, no court ca can any judicial business be cept, 1. To give instruction deliberating on their verdict a verdict, or discharge a ju cise the powers of a single criminal proceeding.

Every person who shall s any malt, spirituous and vi any time during the first c commonly called Sunday, pay for every such offense, hundred dollars.

If any person of the age or upward shall be found of the week, commonly sporting, rioting, quarrelin ing or shooting, he or she sum not exceeding twenty fined in the county jail fc ceeding twenty days, or bo tion of the court. And the age of fourteen years be found on the first day o monly called Sunday, at (work of necessity and chi ed), he or she shall be fine exceeding five dollars nor lar; provided, nothing shall be construed to ex conscientiously do observe of the week as the Sabbat families emigrating from men from landing their pa tendents or keepers of to gates from attending an the same, or ferrymen from elers over the water, or pe families on such days, or companies from running

In 1879, cities of the f powered to regulate Sunda in their own borders. † NEVADA

Opposition began to give way; Mr. Carpenter made arrangements to receive his companions who had been left at Hong Kong; and, in a few weeks, they were zealously prosecuting their studies and planning for future usefulness.

Mrs. Carpenter to Shanghai was a perilous | Saviour. "Go into all the world and preach one; but they were graciously preserved by | the gospel to every creature," that no Christhe God of Jacob, whose care and blessing | tian could ever question for a moment his | they invoked upon themselves, and especially | duty and privilege to do the utmost in his | funds raised from \$7,000 in 1871, to \$223,000 upon the cause of missions.

Their dwelling house, containing one room suitable for a chapel, was within the city walls, near two places of public resort, a sort of theatrical and medical establishment, and an idol temple. The location was not so pleasant as one outside the walls, but appears to have been selected with reference to economy and usefulness.

The missionaries expected to be able, within two years, too prepare a short discourse once in two weeks; and, by alternating, to keep up a weekly service. They were inflamed with a desire to speak to the darkened, indifferent and sin-burdened heathen, and were encouraged by the readiness of many to receive and read tracts.

Mr. Wardner wrote, urging the importance of establishing a school, believing that the young could be more easily influenced than the old. The missionaries were authorized, provided all approved the measure, to open a school at once. Support for two scholars had been pledged; and more funds could

probably be raised for such a purpose. Still, the Board questioned whether the importance of schools as a branch of missionary effort had not been overrated; because the benefit to the cause of Christ had not been proportionate to the zeal and a more prominent object than the conversion of souls. The Board, however, did not discountenance schools for heathen children; on the contrary, they believed that schools might be of great use, but desired that they ahould hold a place subordinate to the great object of missionary labor-the preaching of the gospel.

appointed to attend the next annual meeting

The question of securing incorporation under the laws of New York, so that property could be held and bequests received, was referred to the Board with authority; and the Constitution was so changed as to give the Board power to fill vacancies.

DUTIES OF THE HOUR.

It would seem that the whole spirit of the gospel is in such harmony with the consist-The voyage of Mr. and Mrs. Wardner and ent. most reasonable command of our power to help spread the good news of salva- in 1885. The Woman's Board of Missions, tion for a lost and ruined world through the crucified Saviour. Yet how different are organizations shows us much of discouragement and often of direct opposition. Even now, with all the glorious light of the past

history of missions, with their wonderful achievements streaming down upon us, we still find many who do not believe in foreign sacrifice, in home missions.

we hardly help thinking, that they can scarcely see beyond the little circle which \$3,000 to the Board of Freedmen, \$4,000 bounds their own vision? When we contemplate the fact, that there are in this penses, and \$5,000 were paid to missionaries world to day nearly one thousand millions of as specials. The United Presbyterian persons in heathenism, and this means that | Church supports two missions, one in India, they know just about as little as to the alle- | the other in Egypt, and has 115 stations and viation of pain as they do of the salvation 312 laborers. The contributions of 372 show you that this spirit is fatal to all progof the soul, can we be content to work in women's societies last year for all purposes such a narrow sphere as our own church, our were \$28,082, and through the foreign mis- printing press, the telegraph, the sewing own state, or our own land?

God for the lies of heathenism and the of the churches undertake to raise the means energy expended, a fact due in part, no moralities of the gospel, for all the evils of supporting our women foreign missiondoubt, to the making of intellectual culture which reign unchecked throughout the aries and carrying on the woman's work of is plain. It is perfectly right and proper enlighten the ignorant, to civilize the barbarous, to rescue women from a degrading | Baptist Foreign Missionary Society: "In servitude, and children from an early death. They go to protect the weak against the whose labors we share. 108 schools receive strong, to unite in brotherly affection the aid from our funds, in which are 3,619 pupils, rich and poor, and to make the nations one and 119 baptisms are reported: 54 native

Our missionaries were troubled over trans- darkness to light and from the power of are intimately linked with consecration This then would condemn all treasurers' or a larger sum flowing steadily into our treaslations of the Scriptures that seemed to give Satan to God, to teach them how to live and in our service at home. The tides of salva- inadicial reports from all benevolent societies uries. MRS. O. U. WHITPORD.

of itself raises very little money for any purpose.

It never occurred to me there could be any good reason why all our women should not take this new trust committed to them. and by this united effort do far more and efficient work than had ever been accomplished; and my hope that they would was sustained by such reports and statistics as frequently appear in various denominational papers in regard to the work women had accomplished.

Following are some of the statistics gleaned from these reports: The Woman's Missionary Boards of the Presbyterian Church steadily increased the amount of Boston, Congregational, has on its rolls, 98 missionaries, 98 native Bible women, 27 boardthe facts! The history of all missionary ing schools and 182 day schools. The receipts last year were \$110,905 94. The Methodist Episcopal Woman's Foreign Missionary Society has made appropriations for the current year amounting to \$192,477. The receipts of Woman's Executive Committee of Home Missions of the Presbyterian Church, last missions, and not, to any great amount of year, including a balance of \$123 55, were \$128,646 91 or \$16,000 more than the pre-It may not be just right to say it, but can | vious year. \$116,000 of this sum went to the General Board of Home Missions, about were required for salaries and incidental exsion treasury \$8,365. Two of these socie- machine or a thousand other things which Truly the servants of Jesus Christ go forth ties have provided means for sending out add to our comfort and happiness every day to subdue every form of evil, and to mitigate two women who will labor to save their ig- of our lives. There must be continually new every species of suffering on the whole earth. | norant and unhappy sisters in India. The They go to lead sinners to trust in Christ, to Twenty-sixth Annual Report of the Board take his yoke, to substitute the revelation of contains the suggestion: "That the women regions of an accursed idolatry. They go to our church among the heathen." From the that all these new plans should be carefully initiated." Fourteenth Annual Report of the Woman's

summarizing, we find 27 missionaries in

this Board to raise funds for our various denominational enterprises and to enlist the women of the denomination in such ways and by such means as may seem best to them, pronually their doings to the Conference."

done any spirit except to advance the best interests of the various branches of denomina- if all would work together heartily. tional work in which we all are, or ought to

be, so deeply interested, the reply has always been an emphatic no. From my acquaintand freely given, as well as all bills for an item as one might at first conclude. If any member had in their heart any ambipart, are objectionable, it is very easy to put others in their places. Let me entreat you, that any feeling of jealousy, prejudice or unthe fullest success of all efforts.

good old way. One moment's thought will ress, and would never have given us the and improved methods to carry forward God's work in the world, as well as our own, and one thing everybody has a right to be sure of before they adopt any new method,

studied, but it ought always to be done in the truths of the gospel; then we can reasonably expect God's blessing upon it.

The manner of doing this has been so largely dwelt upon in Miss Bailey's paper, and the items which have been published ance with the Board and its action for two from time to time, it hardly seems necessary years, I firmly believe there is only one pur- to say more in this direction, yet perhaps I pose, and that is to promote the unity and ought to repeat. It is not asked that there power of our work. Their time is cheerfully be any change in the constitution or plan of operations of any organized society. It is stationery and postage, which is not so small not asked that any funds be turned aside from their accustomed channels; but as there seems to be no other way to reach women so tious design, any desire for notoriety, or to well as through these societies, it is only be dictatorial, a sober second thought ought | asked at present that they send reports of to convince any one they would scarcely seek | what they are loing both for home or benevoto gratify these at such a sacrifice, especially | lent work, and thus by talking over the work when so many avenues are open in which | together, reach and enlist the interest of all. this spirit could so much more readily be But I do plead for faith in the Board in so gratified. If the Board as a whole, or in | far as they prove themselves worthy of it, and if it is a good way to do the work it has attempted it ought to be heartily supported; my dear sisters, allow no one ever to suspect | and if it is not, it should be abandoned for something that is a good way. The Board kindness has ever for a moment hindered [find many things to encourage as well as many to discourage. I copy from a letter 2d. We like best to do our work in the received last March, from one of our church-

es where there is no society of women. "A paper has been prepared according to the resolution of the Woman's Executive Board, and given to one of the young ladies to circulate. Quite a list of names was pledged. I think you may safely count the most that is pledged on our paper as clear gain. I think this the best plan that has ever been adopted to beget an interest in the cause of benevolence, not only among us who are becoming advanced in life, but especially the that is an improved method, then our duty young ladies of our denomination, and is a move in the right direction, none too soon

At the meeting of the Board, last Septthe right spirit, with no desire but to find | ember, it was arranged that the members the best and most efficient way to advance should take turns in writing both Mrs. Davis and Dr. Swinney a letter to go out every month. In conclusion, let me say if we had 3d. No advantage in reporting our work, the consecration as a people we ought to have, family. Finally they go to turn men from Bible-women are employed. Results abroad that there is a spirit of vain glory in it. the debts would all be speedily canceled and

Nevada prohibits all theaters, race courses chance for gain, and all on Sunday. No judicial except where juries have Civil service may be ex manding immediate atten for violation is a fine of r nor more than two hund t General Statutes of Neva

NEW HAMP "No person shall do a labor of his secular call ance of others, work charity excepted, on t week, commonly called shall any person use any reation on that day of the penalty being a fine "No person shall h

warehouse, cellar, rest for the reception of co or expose for sale any ever on the first day of called the Lord's-day; not be construed to bread from bakeries, cines," or the enterta the sale of milk and life. The general pe dollars or thirty day both. §

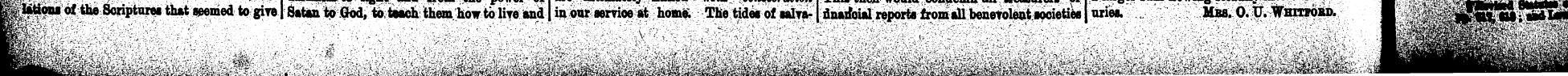
Sunday by decision e to midnight. NEW J

The Sunday law o elaborate. We conde

It prohibits all trav business. on land on charity excepted, a fishing, in all formsfor seine fishing-all of games or diversi one dollar. Exposin for sale incurs a pens default of fine, or w lectible, imprisonm Persons traveling for be stopped by any co and detained till ne

ran one passenger tr modate the people of ing is allowed, excel

> Compiled Statutes Francia (1970, p. 6)



wer hame, and take away from ns a ateresting part of their reports. I stop to show that these are essenindispensable reports, and, as much her, stimulate to activity and benevoid every reason which can be urged g these reports by our Tract, Edur Missionary Societies will apply well to the Woman's Executive

things at least must come into conm before we can become interested work. What is being done, what be done, and how much we can do; more intimate our knowledge of these points, the greater our effiand the grander the work accom-Just this the Board desires to the attention of the women of the nation. In many of our churches no society in which the ladies are at ested, and very many of them have lowledge of the work of our various ients. You can find hundreds who bsorbed with family and household at it would seem an impossible task to read through one of these re-They have no idea how the money is r that there is any difficulty in sehe funds, and never suspect they have any part or lot in the matter. , can this be possible, when these s have been discussed over and over r years at all our Conferences ? Just the hundreds who have never ata Conference, and then think of is of others, who have never been more than once or twice in a life-Do not for a moment suppose that ny of these read the proceedings as in the RECORDER or Minutes. y long ago, I could say, I positively iere are a good many women who do one cent to any of our benevolent ses, and I have not the least doubt s true now.

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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. NEBRASKA

In Nebraska, no court can be opened, nor can any judicial business be transacted, except. 1. To give instructions to a jury then deliberating on their verdict. 2. To receive a verdict, or discharge a jury. 3. To exercise the powers of a single magistrate in a criminal proceeding.

Every person who shall sell or give away any malt, spirituous and vinous liquors, at any time during the first day of the week, commonly called Sunday, shall forfeit and pay for every such offense, the sum of one hundred dollars.

If any person of the age of fourteen years or upward shall be found on the first day of the week, commonly called Sunday. sporting, rioting, quarreling, hunting, fishing or shooting, he or she shall be fined in a sum not exceeding twenty dollars, or be confined in the county jail for a term not exceeding twenty days, or both at the discretion of the court. And if any person of the age of fourteen years or upward shall be found on the first day of the week, commonly called Sunday, at common labor (work of necessity and charity only excepted), he or she shall be fined in any sum not exceeding five dollars nor less than one dollar; provided, nothing herein contained shall be construed to extend to those who conscientiously do observe the seventh day of the week as the Sabbath, nor to prevent families emigrating from traveling, watermen from landing their passengers, superintendents or keepers of toll bridges or toll gates from attending and superintending the same, or ferrymen from conveying travelers over the water, or persons moving their families on such days, or to prevent railway companies from running necessary trains. *

In 1879, cities of the first class were empowered to regulate Sunday-observance within their own borders. NEVADA. Nevada prohibits all open play-houses, theaters, race courses and all games of chance for gain, and all noisy amusements on Sunday. No judicial business is allowed, except where juries have a case in charge. Civil service may be executed in cases demanding immediate attention. The penalty | the week, called Saturday, as holy time, etc. for violation is a fine of not less than thirty, nor more than two hundred dollars 1 t General Statutes of Nevada, 1885, pp. 1077-78. NEW HAMPSHIRE "No person shall do any work, business or labor of his secular calling, to the disturbance of others, works of necessity and charity excepted, on the first day of the week, commonly called the Lord's-day; nor shall any person use any play, game, or recreation on that day or any part thereof;" the penalty being a fine of six dollars. "No person shall keep open his shop, warehouse, cellar, restaurant or work-shop for the reception of company, or shall sell or expose for sale any merchandise whatsoever on the first day of the week, commonly called the Lord's-day; but this section shall not be construed to prevent the sale of bread from bakeries, or drugs and medicines," or the entertaining of boarders, or the sale of milk and other necessaries of life. The general penalty is a fine of ten dollars or thirty days' imprisonment, or both. §

may make regular trips. No private transportation is allowed by wagons or vehicles of any kind. No stage may be driven purposes, without being subject to arrest and detention until Monday, at expense of the owner, and a fine of eight dollars.

nal cases, and breach of the peace, disorderly | dollars or less, or imprisonment for ten days persons, and men charged with bastardy. Any effort to serve papers not excepted makes one liable to action for damages.

Those who observe the seventh day are exempt from the general provisions concerning labor, if their labor be done on their own premises, and does not disturb others; also from civil service, except in criminal cases; from labor on highways, and from military duty. They may not openly expose merchandise for sale on Sunday.

The selling of liquors on Sunday, under a general license, makes one liable to arrest for keeping a "disorderly house," with such pains and penalties as those imposed on "keepers of gambling houses, houses of prostitution, and other common nuisances." Inns and taverns are forbidden to sell any intoxicating liquors, under the same penalty as for selling without a license on other days, and an added fine not exceeding twenty dollars, and costs of prosecution. Hunting ["uniformly keeps another day as holy time, with any weapon, with or without dogs, or | and does not disturb others in keeping Suntaking game in any trap, or snare, or devise, | day holy." ‡ incurs a penalty of twenty-five dollars for every offense. Those who keep Saturday

may hunt on their own premises. * NEW YORK.

Under the general Sunday laws of New York, no civil process, warrant, etc., can be served or executed, except in cases of real or apprehended "breach of the peace," or such crimes and misdemeanors as are connected with the law itself. It also provides that "there shall be no sporting, hunting, fishing, playing, horse-racing, frequenting tippling-houses, or unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or from some church or place of public worship within the distance of twenty miles, or in going for medical aid or medicines, or in visiting the sick and returning; or in carrying the mail of the pressive of the natural and immutable rela-

and county of New York, was passed, forbidding all shows-theatrical, operatic, etc. through any part of the state, for ordinary | under penalty of five hundred dollars, and other penalties connected with the occupancy of the property, occupied by such shows: also, one against noisy parades and proces-Civil service not allowed, except in crimi- sions on Sunday, under penalty of twenty

or less, or both, as the court may adjudge. In 1883, the Sunday law of New York state was much weakened by several amendments to the penal code. Under these, "works of necessity and charity include whatever is needful during the day for the good order, health or comfort of the community." "Trades, manufactures, agricul tural or mechanical employments," when necessary, may be performed "in their usual,

ordinary manner, so as not to interfere with the repose and religious liberty of the community." "Articles of food may be sold and supplied at any time before ten A. M.;' "meals on the premises or elsewhere, prepared tobacco, fruit, confectionery, newspa pers, drugs, medicines, and surgical appliances, at any time during the day." +

In 1885 an act was passed, making it a sufficient defense against prosecution for work or labor on Sunday, that the offender



Letters like the following show that in the midst of wide-spread indifference and lawlessness, there are thoughtful and truthseeking hearts. They show that our work is not unappreciated, and that it cannot be in vain. We need to redouble our zeal and energy rather than think of discouragement, or talk of retrenchment.

EDITOR OUTLOOK.

A. H. Lewis, Dear Brother,-I have been receiving the Outlook for some time. For which please accept thanks. Enclosed find twenty-five cents to pay for the present volume, the first number of which I have received and read with interest and profit. I think your arguments unanswerable. We must have divine authority for the day we observe, or it can never be maintained.

have long regarded the moral law as ex-

In 1882, a special act, covering the city I do not admit that the Apostolic Church became the Holy Catholic Church (p. 279) by any paganizing process. Yours faithfully,

RICHARD H. THORNTON. POETLAND, Oregon, July 17, 1886.

SHAWANO, Wis., July 21, 1886.

Gents,-I hand you twenty-five cents, tamps, for Vol. 5, as I think my subscription expires with the fourth volume. No.1 of current volume is a strong one for the position you occupy. Reply to Presbyterian is good and that Romanism is but a baptized paganism is evident to all well-informed readers. The review of Dr. Gow is an admirable piece of work well done. Sunday as a sacred or holy day must go with the other numerous inventions of a designing priestcraft. You ought to feel safe while that Grand Rapids saint, Dorker, prays for you. Yours,

W. S. WOOD.

Cemperance.

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

A PREACHER DRUNK.

The secular papers that print Sunday editions take a special interest in the preachers. In a leading daily last week there was half column of telegraphic special under this head in bold face, "A preacher drunk." The facts were as follows: A young minister, who had been intemparate before his conversion and call to the ministry, was persuaded to take a glass of wine by one who pretended to be his friend. The old appetite revived, and he was led on step by step until he was found in a saloon dead drunk. The men who plotted his ruin summoned the reporters to see him in his degradation. It was a bigitem and the enterprising caterers for those who read the daily papers telegraphed it all over the country. A preacher drunk ! wide. And yet not one in ten thousand falls, Why, it was as good as a cyclone. They our enemies themselves being judges.worked it up in their best style, and expect- | Obadiah Oldschool, in Interior. ed it to make a sensation. And it did.

I have a neighbor who gets his religion from the Sunday newspapers, and of course has a buzzard's appetite for carrion. He came to me with a paragraph marked, and said, "See here, Oldschool, you believe in preachers, and I don't. Tell me what you think of that !" I read it and replied: "I think the editor and the reporter have paid the Christian ministry a high and deserved withal so manly. compliment in that dispatch."

in some town on the Atlantic coast, was found drunk this morning behind his own bar, would you come to me and say, ' Read that ??"

3

"Why, no, of course." "Well, why not?"

"Because that's a thing that happens every day in hundreds of places. It wouldn't be news. A man who handles edge tools will cut his own fingers once in a while, no matter how careful he is. And besides, its no great matter if a fellow does get a little too much now and then."

"No, not a great matter as it seems, for your chosen companions—the model men whose society you cultivate; but a very great matter for one preacher out of 75,000, and he evidently tempted and led astray by a rumseller. Some heartless saloonist, knowing that this young preacher had once been dissipated, and that the appetite for strong drink might be revived, watched for him as a spider watches for a fly, and enticed him into his den on purpose to destroy him. Youknow that nearly all of your friends, the bartenders, will do such things and glory in them, and yet you admire and patronize them. But when they succeed in bringing a preacher, one out of 75,000, down to their level and yours, you denounce the whole ministry as a nuisance and a fraud. It is to cater to just such buzzard appetite as yours that the daily papers have these scandals telegraphed. But they don't realize that in so doing they are paying the highest possible compliment to the general purity of the Christian ministry."

My neighbor saw that in the net he had laid his own foot was taken, and hastened to change the subject. Ministers of the gospel are men-of like passions with the rest of the race. That so few of them fall when the devil and his emissaries try so hard to tempt them, shows the marvelous power of him who holds the stars in his right hand. (Rev., 1:20). Christian ministers are watched by the argus eyes of an ungodly world. There is no charity for them if they swerve a hair's breadth from the narrow way. Their slightest error is trumpeted far and

SAVE HIM FROM HIS FRIENDS

A lady told me the following touching story in her experience. She had a son. her pride, her joy; her heart was bound up in her boy-so clean, so sweet and lovely, and

One New Year's morning he came into the breakfast-room. full of life and vouthful "Why so ? A compliment to the cloth to report that one of them was drunk last night beauty, and giving her the morning kiss, said: in a saloon?" "A happy New Year to you, mother, dar-

meeting of the Board, last Septwas arranged that the members turns in writing both Mrs. Da-Swinney a letter to go out every n conclusion, let me say if see had stion as a people we ought to have. rould all be speedily canceled and a lowing steadily into our treas-

Sunday by decision extends from midnight dollars." to midnight.

NEW JERSEY.

The Sunday law of New Jersey is very elaborate. We condense it as follows:

It prohibits all traveling and all worldly business, on land or water, necessity and charity excepted, all shooting, hunting, fishing, in all forms-with extra penalties for seine fishing-all gaming, and all kinds of games or diversions, under penalty of from jury duty, and from military on that one dollar. Exposing or offering anything day, except in cases of public peril. Any for sale incurs a penalty of ten dollars. In default of fine, or when the same is not collectible, imprisonment under ten days. Persons traveling for business purposes may be stopped by any constable or other citizen, and detained till next day. Railroads may run one passenger train each way, to accommodate the people of the state. No freighting is allowed, except of milk. Ferryboats

* Compiled Statutes of Nebraska, of 1885, pp. 274, 415, 808.

of some public officer, or in removing his family or household furniture when such removal was commenced on some other day. Nor shall there be any servile labor or recreation or working on that day, except works of necessity and mercy, unless done by some person who uniformly keeps the last day of "The penalty for each offense is one

years of age.

"The selling of goods, fruits, herbs, etc., on Sunday, except meats, milk, and fish, before nine o'clock, is forbidden. Articles exposed for sale on that day are forfeited for the use of the poor, etc.

"No keeper of any inn or tavern, or of any ale or porter house, or grocery, or any person authorized to retail strong or spirituous drinks, shall on Sunday sell or dispose of any ale, porter, strong or spirituous drinks, except to lodgers or persons legally traveling on that day by law, under penalty of two dollars and a half for each offense. "A law of special application to the city

of New York, passed in 1860, forbids various kinds of exhibitions on Sunday, under proper settlement of this question affects heavy penalties.

"A law passed in 1872 forbids processions on Sunday, except funeral processions and such as go from churches in connection with religious services there, on penalty of twenty

A special act forbids "shooting, hunting or trapping " on Sunday, under penalty of not less than ten dollars, nor more than twenty-five, for each offense, or imprisonment for not less than five nor more than twenty days.

Those who conscientiously observe Saturday are free from the general law against labor, as noted above. They are also free person who does, knowingly or maliciously, procure the service of a civil process from a justice's court, or make one returnable on that day, is made subject to a fine of one hundred dollars, or imprisonment for thirty days, or both.

Prosecutions must be made within twenty days. Civil process may be served on special cases and emergencies. +

* Revised Statutes of 1877, pp. 238, 450, 495. 1227-1239, 1281, 1284; also, Session Laws of 1884, p. 218, and of 1885, p. 179. † Revised Statutes of New York, to 1881, seventh

Laws of 1879, p. 96. S Revised Statutes of New Hampshire, of 1878, edition, Vol. 8, 1883, pp. 1975, 1976, 2106, 2148, and Vol. 1, p. 789.

United States, or in going express by order tions subsisting between God and his creatures and between man and man, finding its basis in the very character of God and the constitution of man. Of right, therefore, it holds dominion over all rational creatures in the universe. It has never been repealedit never can be repealed. It can never cease to be the duty of all dependent beings to love and serve God. This I have regarded as the essence of the law. To suppose it repealed is to suppose God has vacated his throne. If this be a correct view then the law must be dollar in the case of persons over fourteen | maintained in its entirety-not as the ground of justification, but as the measure of right

and the rule of obedience.

The fourth commandment requires the observance of the Seventh-day. Nor can human ingenuity torture it into meaning anything less. The observance of this day is absolutely necessary to man's well being, physically, morally and mentally. Sunday can never be maintained because it is without divine authority. It must go because Christ says "Every plant my Father hath not planted shall be rooted up." Courage then, brother, light is breaking in upon the churches and the world. The day has been changed from the seventh to the first; why may it not be changed back from the first to the seventh? Paul says, "I can do all things through Ohrist who strengtheneth me." Continue then to give us the truth in love—the truth in love. The discussion and

every interest of society. Yours in Christ. JAMES H. SCATES,

Missionary Baptist preacher.

CENTER, Shelby Co., Texas, } July 16, 1886. Sunday and the Decalogue.

To the Editor of the Outlook; Sir,-A friend has placed in my hands your July ward manner in which (pp. 278,9) you have treated my communication to the Church Press. I said, and I maintain, that you "make a tremendously strong argument from the purely Protestant standpoint." You ask, whether I mean to say that my position is not "purely Protestant." I reply, that I do mean that very thing. Most people have not the faculty of accurate, logical thinking. Those who have it, and who give heed to this topic, can hardly avoid the conclusion that two alternatives only are open: Either to stand by the original commandment, or else to admit the existence of a power on earth which can lawfully modify that postulate to be involved in the mission of the Son by the Father, of the apostles by the Son, of bishops by the apostles. "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

*Session Laws of New York, 1883, p. 472, 484. + Session Laws of 1888, p. 541. ; Session Laws of 1885, p. 875.

"Yes, and I can make you see it if you ling !" After breakfast he sprang up saywill listen to me. Do you know how many preachers there are in the United States?⁵ "No, but I reckon that there's lots of them, for it's an easy way of getting a living.'

"Im not sure of that. People are mighty particular nowadays. A preacher has got to be smart or they won't hear him. A man who has brains enough to get a living by preaching in these times could get rich in any other profession. But as you can't answer my question, I shall have to answer it myself. According to the census of 1880, there are over 75,000; and now, mark you, when one of these 75,000 falls, it is considered so remarkable that it is telegraphed all over the land. The Bible says that ministers are but men. It speaks of them as 'earthen vessels.' And the great wonder is that among so many, so few turn out bad. So you see the publication of this case three thousand miles from where it occurred shows how rare and remarkable it is. They don't have commonplace and everyday occurrences telegraphed across the continent. And now, let me ask you another question. Suppose when you opened your daily paper to-mor-row, you found a dispatch at the head of a column from Cranberry, N. J., or Dover, Delaware, with the heading 'A Lawyer Drunk,' and that in the dispatch all the details were given of A. B., a promising young lawyer, who had become intoxicated and was found in a low groggery dead drunk;

what would you think in that case ?" "I would think that the editor was a fool."

"Why so ?"

"Because there are lots of lawyers all over the country who get drunk every day. The finding of a lawyer in a whisky shop is hardnumber. I thank you for the straightfor- | ly an item of local news, much less an item to be wired across the continent."

"Well how is it with doctors and merchants? Suppose the papers should have a dispatch of a quarter of a column whenever work of my boy's friends, how shall I stand any of them got drunk anywhere in the Unit- | between him and harm ! That night of sroed States."

enough to held all the dispatches. We could laughed at him for being overcome, and send half a dozen from this one town every presented him with drink, -even ladies inday."

"Yes, and don't you see the result of to drunkenness." your own admissions? The fall of a Christian minister is regarded by telegraph operators as a first-class item, like an earthquake, a cyclone, or a million dollar conflagration. it. I choose the latter position. It involves It is a thing so rare, so unexpected, so out a large pastulate, to be sure; but I believe of the usual course of things, that it must drinker, and remind them that no possible in rumsellers? You don't go to church to may be a possible harm as the conseque think, of course, that Tom is a better man maddens him, than to give him the fir than the Rev. Dr. Abell, or you wouldn't glass that lays the foundation of the app prefer his society. Now, suppose you read that leads him to destruction. in your daily paper that Jim McGrady, over Gough.

ing: "Now mother dear, for the New Year calls ! You know I have never before really made any, but I shall make a business of it to-day. Good-bye; again a happy New Year to you !" He went out; and said she, "I stood in the bay window and saw him walking down the street. I was proud of him, my son eighteen years of age; tall, shapely, clean and sweet. I watched him, my mother's heart yearning to him in tenderest love. After he had turned the corner, I still looked at the spot where I had last seen him. I returned to my household duties, and all day I was thinking of my boy. A hurried or unsteady ring at the door in the evening, and as the servant opened it, I heard some confused noises. I rushed to the hall. and found two young gentlemen, evidently flushed with wine, bearing between them the helpless form of my boy-my boy! I asked them to lift him into the drawingroom, and leave me, thanking them as well as I was able for their trouble. Then I sat down by my boy's side and lifted his head in my lay; and oh, how I did cry! I thought my heart would break. His lips, that I had kissed in the morning, so pure, so sweetswollen, dry and feverish; his hair damp and matted. His clear skin actually seemed coarse; his eyes half-closed, his breath poisoning the air. Oh, so offensive ! His clothes disarranged. Yes, there he lay breathing heavily, utterly unconscious — helplessly drunk. My boy, my beautiful boy I What enemy hath done this? Oh, had it been some vile, vindictive enemy who had thus smitten him, had it been some cruel foe of

mine that had dealt me this dreadful blow. it would have been a comfort compared with the terrible conviction that this was the work of friends. Friends had sent him home to his mother. Friends had brought him to his mother's door. Oh, if this is the ny I shall never forget. That was his first "Why, bless you, no paper would be big intoxication, but not his last. His friends vited him, -and now he is far on the road

This the result of friendship. Had I son I would pray God more earnestly to save him from such friendship than to shield him from his well-known enemies. For the mine of others, we plead then with the moderate be sent flashing around the world. You good can result from their presentation of don't believe in ministers, but you do believe | wine or strong drink to others; but there hear our preacher, but you spend your Sun- I would rather give the poor drunkard days in Tom O'Flanagan's saloon. You last glass to allay the terrible thirst fine



The Sabbath Recorder.

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 ary Editor.

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

WE have a two-fold reason to give for publishing another long extract from the Congregationalist, from the pen of Prof. Austin Phelps, on our first page. In the first place we have not suitable original matter for that page; and in the second place we could find nothing else so well worth reprinting as this of Prof. Phelps.

In the article, "The Sabbath for Man," published in our issue of Aug. 19th, the of certain false teachers, "hence the unconverted world are not under obligation to keep Sunday so long as they remain in that state." Our types made it read "hence the uneducated world," etc. We are sorry for the blunder and hasten to correct it.

THE approaching sessions of the General Conference and of the Societies, to be held at Milton, Wisconsin, beginning on the 22d inst., will doubtless be held in the usual order as follows: General Conference, exercises consisting of annual reports-their presentation and disposition-on Wednesday, Sept. 23d, day and evening; the Education Society on Friday, 24th, and evening after the Sabbath, 25; the entire Sabbath service to be arranged by the church with which the services are being held; the Tract Society on Sunday, 26th, day and evening; on Monday the 27th, day and evening, the closing session of the General Conference, consisting of reports of committees, business in regular earthquake right at home. course and growing out-of Wednesday's session, essays and other' exercises, will close the series. Each of the Societies, on their respective days, will present a full programme of reports, business, papers and sermons.

will need a large measure of personal consecration to God and to the work he gives us to do, and the enlightening and strengthennecessary qualifications for the work of the coming sessions, let all the brotherhood devoutly pray.

ACCOUNTS of earthquake shocks and of volcanic eruptions were the terror of our childhood. But we found consolation in the thought that they were the products of foreign countries. Even this comfort has now been taken away, so far, at least, as earthquakes are concerned. Our own country has, during the past week, experienced a shock along its Atlantic coast for a distance of more than a thousand miles, and extending inland, in some cases, nearly as far. The shock was greatest on the night of August 31st, but has been repeated two or three times since. Its greatest severity was in the state of South Carolina, and in that state, the city of Charleston seems to have been the greatest sufferer, nearly the entire city being so badly wrecked as to require rebuilding before it will be again habitable. Neighboring towns and cities conclusion of the author was, on the premise have suffered more or less severely, and many people are now homeless and helpless in the fields and open country. Among these, great distress from exposure and want will speedily come unless organized and generous relief is sent them in the shape of food and clothing. Thus a very unexpected opportunity is furnished for showing how strong is the spirit of unity and the bond of fellowship between the different sections of our country. When one member suffers all suffer with it. There probably never was a time when Christian charity was more liberally dispensed than in the generation in which we are living; and the present great

22d; the Missionary Society, on Thursday calamity, which has so suddenly and unexpectedly befallen the chief city of South Carolina, affords the people of the North an opportunity to show how liberal a supply they have of that sweet Christian virtue. This may, by some, be considered a very small crumb of comfort in presence of such a calamity, but it is, at least, one of the good things to be got out of having a "real live"

must be willing to be, to do and to suffer all that God requires. This embraces reputation, friends, property and time. It covers ing presence of the Holy Spirit: For these body, mind and soul. These are to be used when, where and as God requires, and only as he requires." We believe that this analysis and statement are in accord with the teachings of God's Word. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "If so be that we suffer with him, that we may be also glorified together." The real spirit, language and act of consecration are, "] bring all to God's altar. Come, Lord, and accept my offering." No one can ever reach such an inner experience and a life in accord thereto without reliance upon divine strength. Christ says: "Without me ve can do nothing." Paul declared: "I can do all things through Christ which strengtheneth me." Hence there is the possibility and help to undertake the mission. Messrs. Artingstall attain this consecration by any one and every one who desires it and works for it. It is devoutly to be desired for the spiritual enjoyment, growth and power it gives. It should be, and will be, desired by the earnest and devout Christian that he may accomplish more for his Saviour who devoted his life to save and sanctify him. How easy it is for one who is thus consecrated to Christ and his service to deny self, sacrifice ease, pleasure, and personal preference, for Christ, for the good of the brethren, and for the advancement of Christ's kingdom. How easy for such a one to freely give time, money, and all his best powers, to God and the salvation of men. He will hold himself and al he has in readiness for the Master's use; hence it will not only be easy, but a delight to do this for Jesus. Is this too much? No. For we are bought with a price, and we should glorify God in our body and in our spirit which are God's. "When a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his

boatman, Shapon, if he would go, and reminded him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as teacher. After praying over the matter, he came back, and Dr. Mason said: 'Well Shapon, what is your decision? Can you go to the Bghais for four rupees a month? Shapon answered, 'No, teacher, I could not go for four rupees a month, but I can do i for Christ.' And for Christ's sake he did go." Suppose that every member in our churches had the consecration and self-sacri ficing spirit of this converted heathen, can any one measure what we could do for the salvation of men and the advancement of Bible truth? We are looking forward to something of such a consecration of self and substance, time and energy, to the work o the Lord by our people. May we not be disappointed. 0. U. W.

emptied into the well, but these were forced upward as though propelled by the force of giant powder. Bags of sand were then hastily constructed and cast into the well, but the basin formed by this immense volume of

water was spreading over lowlands in the vicinity. The mayor of Belle Plaine in his last extremity telegraphed to Chicago for the best engineers that could be secured to come immediately to the spot and use their skill and energy in attempting to stop this perilous condition of affairs. City Engineer Artingstall, to whom the matter was referred, at once started out to find an engineer who would supply the demand, and succeeded in inducing Engineer Morgan to and Morgan, however, are both of the opinion that little if anything can be done to stop the flow of water, but that it may be possible to direct the rivers into less dangerous directions and confine them to their channels.

PEBSONALITY AND MISSION OF THE HOLY SPIBIT.

When Jesus was about to leave his disciples, he promised to send the Holy Spirit to abide with them in his stead, to endue them with power, and, together with them, to bear witness of the risen Christ. In the Scripture which has been selected for our next Sabbath Bible lesson (John 16: 7-15), the mission of the Spirit in the world is distinctly outlined. It is to be feared that many Christians miss much of the blessing of that mission by failing to recognize the personality and office-work of the Spirit. If the Holy Spirit-Holy Ghost, as we read it in some passages-is thought of only as a divine influence, a mode of divine agency, and not as a divine person, with a special mission to us, his influence upon the mind and heart will be comparatively feeble. To love God with all the soul, heart, mind and not tell which is the seventh day of the

emotions are implied in the exhortation. "Grieve not the Holy Spirit of God."

So we find that the Holy Spirit, as a divine personality, has a mission in the world. they too were hurled into the air. The Chi- | By him were the apostles inspired to teach cago & Northwestern railroad was called up- | and write, empowered to perform miracles. on for assistance and instantly sent a large and guided in their great work. Still is he gang of men to the rescue. The bridge in the world to convict of sin, to regenerate gang of the county was also called upon, but | and illumine souls. Still is he the living at last accounts no abatement in the flow power in the church, and in individual lives. of water was perceptible, and the rushing | Let us not grieve him by not recognizing his rivers formed by it were washing the chan- personality and mission, and our need of his nels they had made deeper and wider, while | quickening, guiding and illuminating power. C. A. B.

Communications.

NOTICES OF DR. LEWIS'S BOOKS:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND SUNDAY.

(Christian at Work.)

This little book, published by the American Sabbath Tract Society, at Alfred Centre, N. Y., makes a careful survey of the field, pro and con. It contains two appendices on the Origin and Identity of the Week, and of the Sabbath. These are the results of the latest researches, and are made up of matter not hitherto given to the public in connection with the Sabbath question. It also gives, in an appendix, the names of the days of the week in seventyfive different languages. The reader will find this little book full of interesting matter, well presented.

(The Christian Statesman.)

This book makes a careful survey of the field of Biblical argument, pro and con. It contains two appendices on the Origin and Identity of the Week, and of the Sabbath. These are the results of the latest researches, and are made up of matter not hitherto given to the public in connection with the Sabbath question. Appendix B gives the names of the days of the week in seventyfive different languages, showing that it has come to our time from the remotest period without confusion or break. It is a complete refutation of the claim that "we can-

For his spirit we have the h but his conclusions do not mend themselves. We unde urge that the great amoun breaking which now prevails t be lessened, if not wholly cor observance of the seventh d the first, as the Sabbath. To this is an extravagant claim. (Christian Union.)

The Sabbath question is n and every such contribution makes to the discussion is This is not a campaign book hurry, but it is the result of best thinking and most care tions extended through men claims that the seventh day Scriptural Sabient, and that will save the designs of the steady and universal lapse i holiday. The student of the find much useful material in

(The Independent.

The difference between the lect evidence and the abilit meaning is illustrated in the] Tewis's "Critical History of and the Sunday in the Chris (American Sabbath Tract' S author of this book is a Sevent He is known to have been score of years or more in dilig the Sabbatarian history. Hi evidence of diligent and acute but, unfortunately, the facts that have been before scholars not how long, and the only e iarity of the book lies in what lieve to be the author's incapac the right interpretation has b them. We do not regard the as an open one; but if any one the collected mass of Sabbata and to understand the strengt ness of the case, and just ho the argument goes astray, he c ter than to resort to Dr. Lewis

(Popular Science Month Dr. Lewis is a prominent m Seventh-day Baptist Church, according to his own statemer

WITHIN two weeks from the date of this paper, the General Conference will be in session, the Lord willing. The clerk of the Milton Church, with which the sessions are to be held, receives so few respoges to the request for the names of those who are expecting to attend, that the work of assigning homes to the delegates progresses very slowly; and he fears that, the matter being left until delegates begin to arrive, the committee on entertainment will not be able to do their work satisfactorily either to themselves or to their guests. He therefore requests that pastors, or other persons where there are no pastors, ascertain, as soon as possible, what persons are expecting to attend from their respective churches, and forward them to him without delay. His address is F. C. Dunn, Milton, Wis. Those who have the labor of making provisions for the entertainment of these delegates are certainly entitled to this much assistance from them.

On some accounts the anniversaries soon to be held will be the most important which have been held in a long time. We are in a crisis with respect to our missionary and Sabbath reform work. The debt experience of the closing year must be avoided the coming year, if possible. But how is it possible? In one of two ways. Let there be retrenchments all along the lines of operation, sufficient to bring expenditures within the limits by us should be held and when new fields, both will come to a speedy realization. with inviting prospects, are opening wide their gates to us? The other alternative is for the people of the churches to come forward with the necessary regular contributions to enable our work to keep pace with the growing demands made upon us with respect to it. Will we do it? What guaranwho manage these affairs that these necesary contributions will surely be forthcoming? These are the simple issues and these. the practical questions which must be con-

A LITTLE GIRL, it is said, once defined faith as "doing God's will and asking no questions." Not such a bad definition! The faith that works, that issues in something real and tangible, is the true faith. The faith that goes right ahead and does what God commands, regardless of personal preference or convenience, or the opinions of others, proves its own reality. The faith

that does not bear the fruit of faithfulness is but the name of faith without the thing. May our faith be real and true, and may it ever show its truth, and exhibit some positive evidence of its reality. W. C. D.

CHRIST told his disciples that when the Spirit of truth should be come, he would guide them "into all the truth." He also prayed that his disciples might be "one," and that we who believe on him "through their word," might also be one even as Christ and the Father are one. How then is it as we look at those who believe on Jesus? Are 'they being led into all the truth ? Why do they differ so among themselves? This week's Sabbath-school lesson, studied by nearly all who confess Christ as their personal Saviour, ought to lead many to question how they are being guided. Oh! that

all would put away every guide but the Spirit of truth, and, with the Sacred Word and the Holy Spirit as its illuminator, that they would seek the will of their Heavenly Father with pure hearts and willing minds It is a great lack of this willingness which makes the diversity among Christians. The Word of God is one; the Spirit of truth is one; the divine Saviour is one. The followers of Christ are many. He would have them one in spirit, one in truth. Let the of diminished contributions. But how can Saviour's promise and the Saviour's prayer we do this when every field hitherto occupied | sink deeply into every believing heart, and

W. C. D.

CONSECRATION.

There has been much said and written of late about consecration to Christ and his service. Certainly as individual Christians and tees or pledges can we give to the Boards as a people we greatly need it for our own spiritual good, and to have power with God and with men. But do we understand what it means to be consecrated to God and his dear Son. It means to set apart and devote idered and answered at these sessions. It ourselves and what we have unreservedly to will require the counsels of representative the service of Ohrist. Says an eminent

TOO MUCH WELL.

prairies of the West has been the absence of Teacher and Guide, constantly with us, good water. It has often been necessary to should affect our hearts as they cannot be dig from fifty to one hundred feet, and then affected by a knowledge of him only as the supply has been deemed insufficient, in Father and Son. And this is what, accordsome cases, for cattle, to say nothing of the | ing to the Saviour's words, the Spirit is to labor of raising it to the surface. In one be to his people-a personal presence as instance, at least, both of these difficulties seem to have been overcome in a very marvelous way. An official despatch from Belle Plaine, Iowa, last week, states that an artesian well four inches in diameter burst when a depth of 180 feet had been reached in boring, and instantly a volume of water as the influence of Christ after his ascension, was forced into the air to a distance of several hundred feet. This gradually increased himself. "I will send him unto you." in size and volume until a stream of water fully sixteen inches in diameter was forced, me; for he shall receive of mine and shall and the upward force of the stream was show it unto you." Observe also the perequal to the power of powder or dynamite. | sonal acts ascribed to the Spirit: "He will in the air and the supply seems inexhausti- speak of himself; but whatsoever he shall ble. Two gigantic rivers have been formed hear, that shall he speak: and he will show by this phenomenal water-burst which are you things to come." Compare other pasrunning through the town at the rate of sages of Scripture. "The Holy Ghost said, twelve miles an hour, and carrying every- | Separate me Barnabas and Saul for the work | thing before them. Houses and lives are whereunto I have called them." Acts 13 : threatened by this peculiar freak of nature, 2. . . For it seemed good to the Holy Ghost, and the citizens are appalled at their im- and to us, to lay upon you no greater bur-

pending danger, which at present they are den," etc. Acts 15: 28. The formula of powerless to overcome. Finding it impossi- baptism also shows the Holy Spirit to be a ble to divert the flood an attempt was made person. "Baptizing them in the name of to insert sixteen one-inch boiler iron tubes the Father, and of the Son, and of the Holy into the well, but these were instantly blown Ghost." Here are three names, Father, Son out and forced high into the air. Finding and Holy Ghost. As two of them are ac-

strength, requires that we know him as he week." is. We love a friend for his qualities: qual-

ities which have been revealed to us by acquaintance. We may meet with one who day Sabbath, and an answer to the usual is a model of goodness, but we cannot love him until we become acquainted with his good qualities through some sort of relation the part or the writer, and of marked abilito him. Then we love him the more, the ty in argument, and as a Scripture student; more he reveals himself to us. So, to love God as we ought to love him, we must know his attributes in their various relations to us. We need not be able to comprehend the doctrine of a trinity in unity; we need not be able to conceive clearly how three persons may subsist in one divine essence, but we do | change of the day theory." The pamphlet, need to know God as Father, as Son, and as Holv Spirit. To know him in his relation to us as Redeemer affects the heart as it cannot be affected by a knowledge of God only as Father. So, also, to know him in

One of the drawbacks to a home on the his relation to us as Comforter, or Advocate, Comforter, Teacher, Guide, and not simply an impersonal influence. Note the use of the pronouns in the Scripture referred to, and also in John 14:17. Not only are they masculine, and not neuter, as they would be if the Comforter were spoken of but they distinguish between the Spirit and "He shall testify of me." "He shall glorify

i an march (Zion's Herald, Boston.)

وبعده معجج فارتجرون أ

This is a very intense plea for the seventharguments for the change of the day. It bears the marks of a sincere conviction on still we confess to inability to admit all its premises or to feel the force of its conclusions. The late view, which has been strongly supported, making Thursday instead of Friday the day of crucifixion, takes away the foundation of the fifth chapter on "the on the whole, is the ablest defense of its theory that we have seen.

VOL. II.-A CRITICAL HISTORY OF THE SAB-BATH AND THE SUNDAY IN THE CHRIS-TIAN CHURCH.

(Christian Advocate, Harrisburgh.)

The author of this work is an advocate of the seventh-day Sabbath. In writing this book he has done a good service to both parties to this mooted question. In our discussions of the subject, we have felt the need of a book of this kind, and hence the more appreciate the service Dr. Lewis has rendered to the cause. Of course, much that is contained in this history has no bearing on the question of the day to be observed. If the change of day could be justified by argument and practice, then the views and customs of the church after the time of the Apostolic Fathers would be of weight in this controversy; but as these have no bearing either way, one-half of this history, and more, can determine nothing so far as the change of day is concerned. The History of the Sabbath in the Gospels, The History The water in huge volumes is spurting high guide you into all truth; for he shall not of Sunday in the Gospels, The History of the Sabbath in the Book of Acts, The Apostolic Fathers, Pliny's Letter to Trajan, Justin Martyr and the first reference to Sunday, and one or two other chapters, contain all that has weight in deciding the question in debate. The other chapters of the book contain much that for other purposes is very valuable.

(Congregationalist.)

Rev. Dr. A. H. Lewis's "Critical History of the Sabbath and the Sunday in the Christian Church" aims to be a study of facts merely, but the author's belief that Saturday is the true Sabbath, in support of which he this plan useless, the terrified people at | knowledged by all to represent persons, it | has been writing and publishing for a long tempted to fill up the sperture through would be unnatural to think of the third as time, comes to the surface freely, although an and women from the churches as well writer: "Entire consecration embraces three which this terrible geyser was spouting its the name of an influence proceeding from not objectionably. His pages have both inthose who represent the Boards. And all things, being, doing and suffering. We deluge. Fifteen car loads of stone were one of the other two. Again, personal terest and value, and are carefully indexed.

contained in the aw of God as eternal and universal, both as and its spirit; therefore, the s the only Sabbath: that under should be observed with Chris and not Judaic strictness, change which Christ taught w the spirit and manner of the and not in the day to be ob argument pursued in this worl ly historical, and is intended no authority worthy of respect existed for the change that h in the day to be observed-fro day to the first. The evidence tended to be full and continu Gospels down, is given in the the texts cited, and in all bear on the subject, and not i or abstracts, so that, if any mi in its import, it shall not be fault. In this way Dr. Lewi show that no change is auth Gospels, or in the words of an tles; that the change was not nized in the first two cents first signs of it appear in the stantine, when the seventh da served as the Sabbath, and the day of the resurrection, in addition, as a religious fest day observance gradually gre pense of the Seventh-day ob ticularly under the auspices Church, and under the impu of concession to paganism an that the Seventh-day Saubath much longer in the Eastern that the present decay of Sun outcome of the disregard of the original. divinely institu divinely changed Sabbath. lieves that the general results lation respecting the Sabbath egislation on all religious q "out of politics, out of the cusing and plotting, and ettle it as it would any other For . if the day ought to Vincauthority, the civil law on an that anthority, and by a to man weaken and destroy it down not run out of regard doen but train anobatize, but and the second reason a spin spins



are implied in the exhortation. not the Holy Spirit of God." ind that the Holy Spirit, as a dimality, has a mission in the world. ere the apostles inspired to teach empowered to perform miracles. d in their great work. Still is he ild to convict of sin, to regenerate ine souls. Still is he the living the church, and in individual liver. grieve him by not recognizing his y and mission, and our need of his g. guiding and illuminating power.

C. A. B.

ommunications.

ICES OF DB. LEWIS'S BOOKS.

BIBLICAL TEACHINGS CONCERNING IE SABBATH AND SUNDAY. (Christian at Work.)

tle book, published by the Amerith Tract Society, at Alfred Cen-, makes a careful survey of the and con.' It contains two appenthe Origin and Identity of the d of the Sabbath. These are the the latest researches, and are f matter not hitherto given to the connection with the Sabbath quesalso gives, in an appendix, the the days of the week in seventyrent languages. The reader will ittle book full of interesting matpresented.

(The Christian Statesman.)

ok makes a careful survey of the iblical argument, pro and con. It wo appendices on the Origin and f the Week, and of the Sabbath. the results of the latest researche made up of matter not hitherto the public in connection with the question. Appendix B gives the the days of the week in seventyent languages, showing that it has ur time from the remotest period onfusion or break. It is a comtation of the claim that "we can

For his spirit we have the highest respect. hat his conclusions do not altogether commend themselves. We understand him to urge that the great amount of Sabbath. breaking which now prevails probably would be lessened, if not wholly corrected, by the observance of the seventh day, instead of the first, as the Sabbath. To our thinking this is an extravagant claim.

(Christian Union.)

The Sabbath question is not yet settled, and every such contribution as Dr. Lewis makes to the discussion is of great walue. This is not a campaign book written in a hurry, but it is the result of the author's hest thinking and most careful investigations extended through many years. He claims that the seventh day is the only Scriptural Sabball, and that a return to it opposite of all these. will save the netions of the earth from a steady and universal lapse into a Sunday holiday. The student of the question wil find much useful material in this book.

(The Independent.)

The difference between the ability to col lect evidence and the ability to read its meaning is illustrated in the Rev. Dr. A. H. Lewis's "Critical History of the Sabbath and the Sunday in the Christian Church." (American Sabbath Tract Society.) The author of this book is a Seventh-day Baptist. He is known to have been engaged for a score of years or more in diligent studies of the Sabbatarian history. His book shows evidence of diligent and acute investigation; but, unfortunately, the facts are the same that have been before scholars for we know not how long, and the only essential peculiarity of the book lies in what we must believe to be the author's incapacity to see that the right interpretation has been put upon them. We do not regard the question itself as an open one; but if any one wishes to see the collected mass of Sabbatarian evidence. and to understand the strength and weakness of the case, and just how and where the argument goes astray, he cannot do better than to resort to Dr. Lewis's treatise.

(Popular Science Monthly.)

Dr. Lewis is a prominent minister of the Seventh-day Baptist Church, which teaches, according to his own statement, "that the law of God as contained in the Decalogue is eternal and universal, both as to its letter and its spirit: therefore, the seventh day is the only Sabbath; that under the gospel it should be observed with Christian freedom and not Judaic strictness, but that the change which Christ taught was a change in the spirit and manner of the observance, and not in the day to be observed." The argument pursued in this work is exclusively historical. and is intended to show that no authority worthy of respect exists or ever existed for the change that has been made in the day to be observed-from the seventh day to the first. The evidence, which is intended to be full and continuous from the Gospels down, is given in the exact words of the texts cited, and in all the words that bear on the subject, and not in paraphrases or abstracts, so that, if any mistake be made in its import, it shall not be the author's fault. In this way Dr. Lewis attempts to show that no change is authorized in the Gospels, or in the words of any of the apostles; that the change was not made or recognized in the first two centuries; that the first signs of it appear in the days of Constantine, when the seventh day was still observed as the Sabbath, and Sunday, being the day of the resurrection, was celebrated in addition, as a religious festival; that Sunday observance gradually grew at the expense of the Seventh-day observance, particularly under the auspices of the Latin Church, and under the impulse of a spirit of concession to paganism and worldliness; that the Seventh-day Sabbath was preserved much longer in the Eastern churches; and that the present decay of Sunday is a logical outcome of the disregard of the sanctity of the original. divinely instituted, but never divinely changed Sabbath. Dr. Lewis believes that the general results of civil legislation respecting the Sabbath-like those of legislation on all religious questions-have been evil. "Take the question," he says, "out of politics, out of the realm of caucussing and plotting, and let the church settle it as it would any other religious issue. For . . . if the day ought to be kept by di-Vine authority, the civil law cannot strengthen that authority, and by a false application it may weaken and destroy it; and if he who does not rest out of regard to the Lord,

APOSTOLIC CHBISTIANITY AND SPIBITUALISM.

Primitive Christianity had such relations to spiritual powers and beings that not a few have represented to-day's spiritualism as the restoration of the true apostolic faith and life. This is not fair; it might be nearer fair to represent it as the restoration of that demoniacal movement which Jesus and his followers opposed.

Their spirit power was connected with: 1st, the accepting of Jesus Christ as Lord; 2d. the doctrine of the two kingdoms o loyalty to God in him, and of disobedience to Satan; 3d, of the complete antagonism of the two; and 4th, that the kingdom or reign of Christ was then and in the future physi cally invisible, but all-conquering. The spiritualism of to-day generally claims the

The apostolic system of morals demanded full and willing subjection to God in Christ, and Christ-like love to men, and taught that this goodness comes only by the reception of

a divine influx of spirit-life. The system of spirtualism generally, so far as visible, hates obedience to him as Lord, and teaches that man needs development, or culture, and not new creation.

To some it may seem doubtful which of these schemes is true, or nearer the truth. Let the intelligent reader who has some knowledge of the religious and moral history of the world ask which of the two theories harmonizes best with the facts? Which gives the best ethical results in its honest adherents? And if Christianity, still fettered with such historically inevitable corruption as came from paganism and national characters into Abyssinian, the Roman, the Greek aud the Asiatic churches, nevertheless has, to so great a degree, Christified so many of its sincere receivers, is it not possible that it may yet, in purified form, do the entire needed moral work for humanity? To an outsider and non-partisan, the ideal-nay the apostolic, or Christian Christianity, may well seem as far above the average Christianity of to-day as this is above that of Europe in the middle ages.

Are, then, apostolic Christianity and modern spiritualism essentially the same? J. P. HUNTING. VILLA RIDGE, Ill

some lively criticisms and remarks; all, however, in the spirit of brotherly love, and with a desire to discover the truth and our relation to it.

The different sessions of the Quarterly Meeting were characterized by the presence and influence of the Holy Spirit. The preaching was practical and earnest, and seemed peculiarly adapted to the circumstances and conditions of those assembled.

Brother J. L. Huffman and wife were present, and are to continue the meetings in the interests of the Rock River Church, in the hope that the Good Shepherd will bless their efforts in the revival of his work there. Bro. Huffman has closed his labors as pastor of the church at Jackson Centre, Ohio, and he, with his wife, will engage again in revival work; and we bespeak for them the prayers of the brethren and sisters that they may have the spirit of the Master to guide and bless them in their work, and crown

their efforts in the saving of many souls. The following is the programme provided for the next Ministerial Conference:

What do the Scriptures teach respecting the resurrection and future State of the wicked? J. W. Morton,

What is it to preach Christ? N. Wardner. What changes are needed to make the churches of evangelical denominations, especially our own, more iseful? Phebe S. Coon. Exegesis of 1 Peter 3: 19, 20. E. M. Dunn. What attitude ought our churches to maintain to ward the prohibition of the manufacture and sale of intoxicants? S. G. Burdick.

S. H. BABCOCK, Secretary.

Condensed Rews.	-
Domestic.	=
At Cleveland the horses of nearly every street car line are affected with pink eye.	ti E
The earnings at Sing Sing prison for Au- gust were \$19,067; expenditures, \$13,067.	-
There were frosts Wednesday night, Sept. 1st, in the hills in the south part of Onon- dago county, New York.	C
The will of the late Joseph E. Temple, of Philadelphia, bequeaths over \$200,000 to public institutions.	- C
The New York managers of coal compa- nies have decided to advance stove, egg and	t a

chestnut coal fifteen cents per ton, and grate ten cents. July were \$9.735.488, an increase of \$903. | desire

The Conservative Association of Belfast have sent to the English Government a copy of a resolution which they have adopted the conduct of the Belfast constabulary fred Centre, N.Y.

during the recent riots. Telegrams received at Paris state that the Czar's reply to Prince Alexander's letter has produced a profound impression throughout Bulgaria. The dispatches say that the Czar's proclaimed hostility has paralyzed the movement in favor of Prince Alexander's return to the throne and encouraged the revolutionists. Prince Alexander's abdication is believed to be imminent. Active communications are passing between the Powers relating to the restoration of Prince Alexander. If a general Eastern war is not precipitated by the present complications, it will be fortunate.

Important to Young Men.

Young men desiring to get on in the world should understand that the most important thing is to first become thoroughly qualified for doing business. In no possible way can this be so well acquired as by pursuing a practical course of Actual Business Training at the Bryant & Stratton Buffalo Business College. Full particulars can be obtained, free, by sending for Catalogue.

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.

THERE will be a regular Quarterly Meeting of e Executive Board of the Seventh-day Baptist ducation Society in the vestry of the church in lfred Centre, Seventh day evening, Sept. 11, 1886. THE subscriber will give fifty cents for a py of the Conference Minutes for 1813. A. E. MAIN. ASHAWAY, R. I. ALL PERSONS expecting to attend the General

onference at Milton, in September, are requested send in their names as early as possible, so that e entertainment committee may be able to provide place for each. Persons having friends with whom they wish to make their home during Conference, will please state the same, and the commit-The receipts from internal revenue during | tee will, if possible, arrange in accordance with such

ALL delegates and other attendants upon the General Conference this year, from the Central Association, can obtain tickets from Rochester to Cil-U regretting that Lord Randolph Churchill and cago and return, at much better rates than have yet Lord Salisbury had expressed disapproval of been offered, by applying to L. E. LIVERMORE, Al-

> 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 fill. 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.

6

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

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary 80ciety. or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

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

LETTEBS.

Charlotte McWilliams, L. Shirley, A. Angstad, J. B. Clarke, A. E. Main, L. F. Skaggs, J. C. Willon, M. G. Stillman, F. D. Sherwood, W. C. Felch, J. Callin, W. C. Whitford. A. H. Lewis 2, J. F. Hubbard 4, Geo. H. Babcock, Mrs. W. Woodley, E. R. Green, A. Swedberg, Mrs. Emma J. Worden, Mrs. J. F. Hager, Mrs. Geo. Batram, Mrs. Pheb T. Downing, W. H. Ernst, Frank L. Green, P. A. Stillman

thich is the seventh day of the

(Zion's Herald, Boston.)

very intense plea for the seventhth, and an answer to the usual for the change of the day. It marks of a sincere conviction on r the writer, and of marked abiliment, and as a Scripture student; nfers to inability to admit all its r to feel the force of its concluie late view, which has been strong. ed, making Thursday instead of e day of crucifizion, takes away ation of the fifth chapter on "the the day theory." The pamphlet, hole, is the ablest defense of its we have seen.

A CRITICAL HISTORY OF THE SAB-ND THE SUNDAY IN THE CHRIS-IURCH.

ristian Advocate, Harrisburgh.)

hor of this work is an advocate of h-day Sabbath. In writing this done a good service to both parmooted question. In our discuse subject, we have felt the need of this kind, and hence the more the service Dr. Lewis has rendered . Of course, much that is con-

his history has no bearing on the the day to be observed. If the day could be justified by argupractice, then the views and custe church after the time of the Eathers would be of weight in this ; but as these have no bearing one-half of this history, and dstermine nothing so far as the day is concerned. The History both in the Gospels, The History in the Gospels, The History of h in the Book of Acts, The Aposar, Pliny's Letter to Trajan, Jusand the first reference to Sunne or two other chapters, contain weight in deciding the question The other chapters of the book that for other purposes is very

(Langerentionalist)

H. Lewis's "Critical History and the Sunday in the Ohris aims to be a study of family Man author / Delier that Security mostle in emport of which an

last year. A. M. WHITFORD.

DEACON ASA MAXSON WHITFORD died at Farina, Ill., Aug. 28, 1886, of typhoid fever. aged 74 years, 6 months and 2 days. He was born in Berlin, N. Y., Feb. 26, 1812. His father's name was Edward Whitford. He spent all his youthful days in the place of his birth. When he was about nineteen years old he found a hope in Christ, and was baptized there, and joined the church. In January, 1836, he was married to Catharine Coon. About that time he removed to Adams, N. Y., where he remained about thirty-three years. During his stay here he was ordained to the office of deacon, which he fulfilled during the rest of his life, perhaps about twenty years. In 1868 he moved to Farina, where he spent the rest of his days. For eighteen years he has been a resident of this place.

He was rather quiet and reticent in his manner, carrying an expression of thoughtfuluess. He was particular about little things, that everything should be correct. Therefore he seemed to be very conscientious. He had many years of life allotted to him by the all-wise Dispenser of justice. A ripe experience was his, and he has been called a wise counsellor.

He had been feeling unwell for about a week, without any appetite for food. The two days before he took his bed he went to town to consult the doctor, at which time he was thought to be deprived of his reason, and he realized very little, if anything, after that. How unwise for any one in the face of such facts which frequently come to our notice, to delay his preparation for heaven. Our aged brother had been definitely preparing for this for fifty-five years. In three or four days after he took his bed, he passed away in death. He left a large circle of relatives and friends to mourn their loss. May the God of comfort console those who are bereaved and sorrow for the loss of the departed one, is our earnest prayer.

W. H. E.

Home Mews.

Wisconsin. ALBION.

does not truly sabbatize, his resting is only The recent session of the Ministerial Conan empty form or a blasphemous pretense. ference and Quarterly Meeting of the South-Under the working of the civil law as the ern Wisconsin Churches, held at Rock River, prominent element of authority, Sunday | was one of unusual interest and profit. The

290 compared with the corresponding month

At Havre de Grace, Md., Andrew Burke, aged twenty, was attacked by a shark while in bathing on a recent Sunday. One of his feet was nearly torn off.

Thomas Leffingwell Shipman, of Jewett City, Conn., died Aug. 18th, aged eightytwo years. He was the oldest Congregational minister in the state, and the last survivor of the class of 1818 at Yale College.

The Excelsior geyser in Yellowstone Park, the most beautiful geyser in the world, suddenly broke out, a week or two since, and continued to play for twenty-four hours. The Excelsior has been quiet for four years.

An official of the coast survey has been sent to Charleston to make soundings of the harbor and adjacent coast to see whether any remarkable depressions or elevations of the bottom of the ocean have been caused by the earthquake.

Congressman Samuel J. Randall is lying uite seriously ill at his country residence, near Paoli, Pa. None but members of the family are permitted to see him and his physicians say that while his condition is not absolutely critical it is nevertheless serious.

It has been announced that the American purchasing and leasing company, which includes all the distillers north of the Ohio river, would formally begin operations Sep-tember 1st. It has been decided to increase the running capacity of distilleries from twenty-eight to thirty-three and one-third per cent.

The passenger agents of the trunk-line pool have decided to invite the Baltimore & Ohio company with its subordinate organization and the emigrant clearing-house association to enter the pool. If the Baltimore and Ohio company refuses to come into the nool there will be a long and bitter rate war.

Foreign

The Austrian press attributes Alexander's speedy return to the advice of England. The Italian frontier district of Switzerland has been officially declared free of cholera

It is said to be the purpose of Premier De Freycinet, of France, to remove from the cabinet three radical members, including General Boulanger and M. Granet.

The dispute between France and the Vatican over the appointment of 'a papal nuncio to Pekin will shortly be settled, the Vatican

The North German Gazette reiterates that fight, and that financial escrifices are being or registered letters to

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

F. C. DUNN.

Milton, Rock Co., Wis.

ABRANGEMENTS for reduced fare to Conference have now been made as follows :

1. ROADS WEST OF CHICAGO.

The Chicago and Alton ; Chicago, Burlington and Quincy ; Chicago, Rock Island and Pacific ; Illinois Central; Wabash, St. Louis and Pacific, and Wis consin Central, will give the round trip for one and one-third fare. The Chicago and North-Western, and the Chicago, Milwaukee and St. Paul, will give the round trip for one and one fifth. The Secretary of the Chicago Railroad Association says of this arrangement : "This rate is granted on condition that there shall be at least twenty-five delegates in. attendance at the meeting, and that they shall procure from the agent at the railway station from which they start going to the meeting, a receipt for the full fare paid, which receipt, when filled up and countersigned by you (L. J. Ordway), certifying that the holder was a delegate to your meeting, and has been in regular attendance at such meeting, will be honored, by the ticket agent at the return starting point, for return tickets at one-third fare, on or be fore Oct. 22, 1886. If delegates pass over two or more lines en route to your meeting, they should procure receipts for the full fare paid going over each line, as return tickets will only be issued locally by each company. Blank forms for the above purpose are in the hands of all the station agents, and will be issued as receipts for full fare paid on application." If agents say they have no forms, any receipt stating the fact that a ticket has been purchased from ---to —, and that for the same \$ ---- have been paid. will answer the requirement.

2. FROM SALAMANCA AND BUFFALO TO CHICAGO.

The following announcement is made by W. H. Hurlburt, General Western Passenger Agent: "Circulars have been issued by the Central Passenger Association giving rate of one fare and a third from Buffalo, Salamanca and stations west thereof. Passengers pay full fare going and are returned on certificate furnished by the ticket agent when they purchase their tickets, which must be signed by the Secretary, at Milton, before they are permitted to purchase return tickets at one-third rate."

3. FROM NEW YORK, ETC., TO BUFFALO AND SALAMANCA.

Final announcements cannot be made at the time of going to press. Prohably the Erie and the Lehigh Valley will make same rates as on other parts of the line.

4. Probably, all tickets will be good for 30 days.

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

BECEIPTS.

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

	_			11.00
			Vol.	No.
Mrs. M. R. Davis, NewMilton, W. Va	\$1	00	48	11
J. M. Maxson, Adams Centre, N. Y.	1	ññ.	42	47
Mrs. Arza Muncy, DeRuyter,		00	42	52
Mrs. Emma J. Worden, Utica,				
Mirs. Annua J. W Oruen, Utica,		00	/	
Mrs. J. W. Smith, Alfred,	2 2	00	48	52 🔅
J. K. Reading, "	- 2	CO (48	26
Mary C. Lewis, Alfred Centre,	1	00	43	9
W. L. Burdick.	- 7	50	42	49
B. S. Bassett, "	. 9	00	49	52
A. V. Tracy, Hebron, Pa.,	៍រ			
Tomos T Challin Malf Charle Mile	T	20	48	48
James J. Callin, Wolf Creek, Wis.,	<u></u>	00	49	89
W. K. Johnson, Robertson Mills, Mo).,2	Q Q _	42	47
J. F. Cavett, "	2	: 0 0-	42	52
James J. Pearce, Billings,	2	00	42	52
A. H. Solomon, "	៍ ភ្លឺ	00	48	18
J. H. Pearce. "	1	00	42	
	1	122		52
Charlotte McWilliams, G. Junc., Ia.,	, Z	00	48	85

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Sept. 4, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week, 84,784 packages; exports 763 packages. Our market is same as last quoted. The bulk of stock here is in waiting. Holders do not cut back the price far enough to give the market a vigorous start, and buyers are indifferent and if sales have to be forced name lower prices. English markets are much in the same mood, and business for the week was chiefly limited to a local demand for fine fresh flavored stock. We quote:

Fanor of	-					-
Fancy ci	camer	y		 	•••-	@ 25
A	iary (a	electi	ons).	 	19	@ 20
Good to	nne			 	16	@18
Poor to c	ommo	D			8	Ø18
	Ger Story Le	- A				—

CHEESE.-Receipts for the week, 53,404 boxes; exports, 30,000 boxes. Light receipts, cooler weather and fair enquiry caused an advance of fully ic. per lb. on finest cheese. There were free sales of fine goods at 91@91c. Night skims were in good demand at 7@8c., with some eaquiry for sweet full skims at 4@5c. for Southern trade. Market closes firm. We quote:

actory	, white,	Tull-cr	eam, f	nest	 . મુવ	1 91
	colore	dire Pirks			. 9jø	10.
\$6	good t	o fine.				
	good t	o nne.			 . 810	
	night	milk sk	ims		 . 7 @	8.
"	akime	201 2 5			. 910	т к

Eggs.-Receipts for the week were 17,595 bbls Our market has ruled steady all the week, and all fresh stock is well cleared at about last week's prices. We quote:

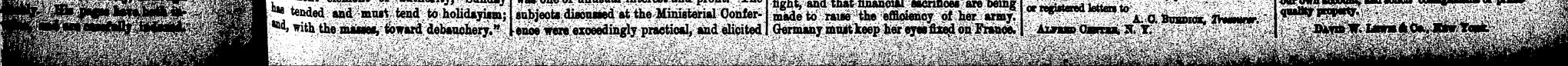
BUTTER, CHRESE, EGGS, BRANS, BTO.

Boolusiedy and Entiroly on Commission.

Cash advances will be made on receipt of property, where needed, and account of sales and m for the same cent promptly as soon as goods are sold. We have no equals, make no purchases whatever for our own account, and solicit comignments of prime quality property.

having made an important concession.

Germany has no interest whatever in Bulgaria. It says it is not worth while to keep a single German soldier under arms on account of Bulgaria. The necessity for German armament is due to France. Every French newspaper, the Gazette says, proves





THE SPIBIT'S MISSION.

BY S. D. PHELPS.

O Comforter ! in Jesus' name Sent to his own to take his place, Thou didst in Pentecostal flame Come as a messenger of grace, The love and light of his dear face.

Thou didst in wondrous power descend, And on the chosen ones abide ; Thou still art here till time shall end, Of all the saved the perfect Guide, To aid and comfort all the tried.

The glorious truths the Saviour taught, By thee are more and more revealed ; Sweet hidden things to light are brought, And they who trust and fully yield Know their Redeemer's work is sealed.

Spirit of truth ! God's work revive ! Show to the church thy latent power ; Make all the ransomed hosts alive, Their hearts receptive to thy dower, In this most needful passing hour !

O mighty Spirit | now convict The unbelieving world of sin; To them their fearful guilt depict, The judgment that their souls are in, And how salvation they may win ! -Christian Secretary.

EVENING.

The wild gulls wheel and waver, They call and cry, In sad, shrill notes that quaver 'Tween earth and sky ; The red sun sinks apace, While yet his gleaming face Looks out a moment's space Through mists that fly.

The toiling team move slowly In rhythmic beat, With patient heads bent lowly, Their heavy feet Past fresh-cut furrows clear ; While low waves whisper near, And sweet earth-odors here The salt airs meet.

Dim wings of twilight hover O'er field and sea, For day is past and over ; And silently, With weary sense and sight, Through veils of fading light, The ploughman welcomes night When rest shall be.

-The Academy.

NINE HUNDRED AND NINETY-SIX O'CLOCK BY J. A. TRUESDELL.

ing "evil communications," than in explain-Latin sentences.

Fred's note was as follows :

"I've got it ! You know the old clock ? Well, I'll make it strike P. so hard he'll understand. Don't forget it. More later." I hardly understood; but I gave my assent without hesitation to Fred's plan, whatever it might be; for he had what we boys called "a long head and a safe heel."

Among the treasures in our workshop was days when Roger Pettijohn .came to see our clock. sister Flora, an old-fashioned, tall clock was that would not tell the time of day no matter how ancient and honorable its history, was well out of the way in a boy's workshop. pieces and put together times without num- | the music. " ber, in the hope of making it keep time so standstill, and the piteous, patient-looking tion. old face would stare at us as if in blank dis-

gestion after suggestion until it was, in our | ter than we did them. estimation, perfect.

"Take the works out of the case, iasten on in place of the striking-weight cord, wind it takes the weight to run down."

It took some time to get everything ready. at sundown, driving home the cows from the [on. pasture lot, or at night, buried in the bedclothes, we discussed it.

It was not until father's patience had ceased climbing out on the roof after night to ar- Father looked from Flora to Roger and to be a polite virtue that Fred and I decided range our "crack o' doom," as Fred called it. back to Flora again, and said louder than be-Nailing the works of the clock in the parlor | fore : He had said so many times at breakfast, fire-place required all our skill in an amateur burglary. But we managed to accomplish mean ?" fork, after waiting on us all : "Flora, my the task, although I was shut up behind the his ankle, jumping out of the window when | bewitched." mother came into the room after a book. string which one of us could pull from the retreat to terra firma,) a shingle, holding | thing. Father turned to him : the weight at the top of the chimney, would lence, each doubtless pondering how the diffi- be jerked out; and as the weight began to unearthly din in my house at nearly mid fall the clock would begin to strike. The next thing was to get the opportunity his class," was the son of his father, Judge Mr. Pettijohn's skillful feat of pulling our ebony box which he had himself made for it. Pettijohn, and a general favorite with the door-bell just so as to cause the bell to ring As father finished his question, Roger young people. Fred and I rather liked out three distinct taps and no more, was not snapped down the cover of the box and rehim; his boats were always at our service, performed for a full week. Fred and I were and it was one of our choicest pleasures to in mortal dread every day that our preparaspend an hour in the study which he had | tions would be discovered. Any day father might take a notion to clean out the parlor fire-place and the chimney. Fortunately he mere "dig," but an enthusiastic student of door-bell at last pealed on ears that were taken your clock, excuse me if I tell you that nature, and a famous good pitcher in the most intently listening for that welcome | I think you or some of your household know sound. We boys slipped out of the kitchen, where we had been engaging in a fierce debate with | ing, Miss Shaw. patent oars, boxing gloves, a fine pair of ant- | Aunt Elizabeth on a propositon to keep our lers sent him from Texas, and a good many pet chickens in the cellar next winter instead of in the barn. Our first impulse was But one drawback to our enjoyment of to plant ourselves in position on the roof of Roger Pettijohn was that he came to see our the kitchen ready to pull the string. On sister Flora not less than three evenings in second thought we reflected that our intend- he never would say ' Miss Shaw' !" a week, and the town clock usually struck ed victim would probably spend the evening, eleven as he went whistling homeward. Not and we concluded to make the best of our that we boys or the household were at all put situation by waiting until we thought he form as he passed in the darkness. out by his long calls. We never heard any- ought to be getting ready to depart. The thing from the parlor, save the subdued better to ward off suspicion, we spent the murmur of talking or reading, and now and evening several blocks away, with some of morning wrapper, candle in hand, and her

Suddenly, in the midst of one of these ing equations and construing our difficult | mental pictures, Fred's pebble fell, startling me so that I pulled, the string without a thought of what I was doing.

Hurrying down the ladder, I found Fred, in the lilacs.

The old clock was striking with a nervous staccato that fairly made us dance for joy. It had then struck up to eleven. Fred had given the signal just as the sitting-room clock began to strike.

Flora and her caller were engaged in a a worn-out clock. The old timepiece had duet, she at the piano and he with his come down from another generation, and | flute. As long as the music lasted we hardly had been in its day quite valuable; but in the expected they would be disturbed by the

For several minutes piano, flute and clock not so highly prized as now. Bric-a-brac | kept up the peculiar trio, we boys enjoying hunting was an unknown mania, and a clock it with gigantic grins and frequent chuckles. Through a fold of the window curtain we could see the faces of our victims.

"Ha!" whispered Fred, "Flo hears it This old clock Fred and I had taken to See! She thinks something's wrong with

The players kept on a few minutes longer, that we could put it in our room. Some- when suddenly Flora stopped. The flute times it would go nicely for several hours, and the clock now had it alone for a moment, and then some unlucky pinion would slip its | and then the sound of the former ceased, place, the pendulum would slowly come to a | and the clock was left master of the situa-

We were where we could see Roger's face appointment at being left behind in the march | plainly. The puzzled expression that passed of time. But, worn out and useless as a over it and lingered a moment was indescribtime-keeper, it could strike as loudly and able. Flora had not moved from her place, boldly as in its youngest days; and we had | and sat, with one hand uplifted irom the no small amount of fun in turning the wheels piano keys, listening intently and wonderso as to hear its silvery ring and asthmatic ingly to the measured striking, which now wheeze.

After school we discussed Fred's plan Roger's lips move, and Flora turned blushthoroughly and epthusiastically. It is doubt- | ing and said something which, of course, we ful if we enjoyed its fruition more than we | could not hear. Whatever it was, they did did talking it over, and eagerly adding sug- not seem to understand each other any bet-

All of a sudden both faces turned toward "The plan is just this, Jamie," said Fred. | the sitting-room door. Father was coming In a moment he was in the room, in hi them in the fireplace, put a long, stout string | dressing-gown, and holding a lamp, as if he had been searching the house over for the the reel on the striking side as full as we cause of this unseemly disturbance. What can, then pass the line up over a pulley at he said we did not hear. It must have been the top of the chimney, and put on the something severe; for Flora blushed redder weight. The old thing will strike as long as | than ever, and a desperate gleam came into Roger's eyes.

Fred and I began to realize that we were No spy was ever more secret or cautious in | in something of a scrape. But we were his movements than we. We never talked bound to enjoy it while we could, and we of our plan where any one could hear. In managed with a sharpened stick to pry up the workshop, with door shut and locked, or the window so we could hear what was going

> "What on earth does this mean, Flora?" shouted father.

The preparations, too, had to be made in Poor Flora had buried her blushes in her the night. We nearly broke our necks hands, and gave no answer.

The funniest part of the affair was that when the clock began to strike on that memorable evening, Aunt Elizabeth began counting the strokes, according to her invariable habit, and, although she went down stairs into the parlor and retuned to her room after half an hour, she averred that she had counted every stroke, and that the clock struck exactly nine hundred and ninety-six times. Nine hundred and ninety-six o'clock became a family by-word.

JOHN BRIGHT AND QUAKER CULTURE.

Among the distinguished strangers who received the degree of "D. C. L." at Oxford, none were more remarkable or more heartily welcomed than Mr. Bright. "Mr. John Bright, D. C. L., " has an unfamiliar, almost uncanny look about it; the Quaker drab and the scarlet hood are a new combination. But such is Oxford now, such are Friends, such is Mr. Bright in these days, that the union of apparent dissimilarities, the mingling of Oxford and Manchester, is altogether seemly and natural.

There is a higher unity, in which these superficial contradictions are lost and reconciled, and a supreme fitness in a great English university honoring one of the foremost Englishmen. The enthusiastic welcome which we met with from those who are fair samples of the Englishmen to be was the evidence of the appropriateness of the ceremony. Why should there, even on a narrow view, be any incompatibility? Mr. Bright has ever been in the current of culture, in the true sense of the word. Of all the orators of his time he is in a sense the one most fitly described as classical; the one who has said things most directly, and has left the most sayings which posterity will prize for their perfection of simplicity. Less fruitful than several of his contemporaries, he has surpassed them all in finish, in wellpoised balance of parts, and in many of the very qualities which an academic training is supposed to secure. When time has separated the chaff from the wheat and stamped its true value on platform rhetoric, what Mr. Bright has said will, we may be sure, emerge almost unhurt from a trial fatal to so much else. In truth, the incongruity of

the ceremony is wholly superficial; there is an affinity between the donor and the recipient, though perhaps both are unaware of it Mr. Bright belongs to an older generation

of Quakers in many ways not very diverse in spirit from all that is best in our universities. If keen men of busiuess, the Friends of fifty years ago were often lovers of books, sometimes even mystics and ascetics. Mem-

spirit; and that were Fox or Ellwood to come

on earth again, the last place in which he

would look for the ancient life of the Friends

would be in the opulent and secular circym-

that throughout all the noble history of the

Friends has run a stream of culture of which

their best members have been delighted to

drink, and that the fine accord in Mr.

Bright's speeches only continues what was

present in the language of worthies never

much known beyond the bounds of their

sect. Oxford is accused of being in these

days unstable, fickle, and given to gadding

after novelties. But we are inclined to think

tage, and never shows herself more national

such as Mr. Wendell Holmes and Mr. Bright

-a wit and poet who has given delight to

uncounted Englishmen, and one of the most

tried and worthy of their statesmen. Both

are students unattached of the great univer-

sity to which every lover of literature be

"HALLOWED BE THY NAME."

"I'm glad I'm not as bad as he is," con-

Mamma's face was very sober as she looked

longs.—London Times.

things," said his mother gently.

books away in their right place.

in another.

that God's name may be hallowed, who is not much better than Harry, sometimes." "Who is it, mamma ?" inquired Charlie eagerly. "I know it isn't me, for I never

say bad words-never !" "Don't you think there are any other ways of dishonoring God's name besides taking it in vain by using hard words ?" asked mam. ma. "When we knelt down in prayer this morning I heard a little boy rattling the marbles in his pocket for awhile, as if he

was very anxious for prayers to be over so that he might play with them; then when he stopped doing this, he tied knots in a string that was hanging on the back of the chair; for when we rose from our knees I saw the knotted string, and knew that it had been done while we were praying." Charlie looked very conscious, as if he knew who the little boy was, but he did not

say anything, and mamma went on: "Last Sabbath, in Sabbath school, while we were engaged in the opting prayer, the same little boy counted his in thionary mon-ey, looked over his catecourth lesson, and finally whispered so loudh to the little boy who sat next to him that he disturbed every one around him, and had to be reproved. Then this very morning he was in a great hurry to get down to breakfast, and I heard him read over his Bible verse for the day just as fast as he could, and then kneeling down he hurried over his prayers without once remembering to whom he was speaking, I don't think that little boy was hallowing God's name, even though he was not taking

it in vain, when he took the time that was set apart to God and used it for his own thoughts and pleasures. Yet this boy has been very carefully taught, and when he stops to think about it he knows how reverently he should act when he is praying to his heavenly Father. If he was a poor, neglected little orphan, without any good influences around him, we could not wonder at it so much. I should not like to hear him boasting of his goodness because he did not dishonor God's name in just the same way that

some else did." Charlie's cheeks were very red, but this time he was blushing for himself.

"I didn't think about it that way before," he said. "And, mamma, I guess I had better look after my ownself another time before I talk so much about any other boy."

"I think so," said mamma, putting her arm around her boy and giving him a loving little hug.

I need not tell you that after this little talk Charlie tried very hard to remember always to be reverent and attentive during prayer, and the next time he heard Harry use bad words he bravely told him that he had been as irreverent in another way, but had reoirs could be named which keep alive the solved to turn over a new leaf, and begged recollection of those who were driven by the him to do so, too. circumstances of their sect to seek solace in



AN ADULT man expires Carbonic acid in an hour This amount added the nor the stmosphere, 0.4 cubic f of air, would charge the air 19 feet and 10 feet high, to missable for health, -i.e. 1.000. The air in such a re fore be changed each hour, only one person, or as many are persons sleeping therein

PHOTOGRAPHY, it is clain further advanced by the us In this device a little holder India ink, and, by a bellow a foot pedal after the mann machine, the fluid is blown outlined portrait, the result superior in many respects to drawing-the whole operation ly a few hours' time.

LUMINOUS PRINTING.-A cently invented a printing inl the remarkable property of in the dark. By the aid of it will be possible for ir obliged to be shut up in a relieve the tedium of their the perusal of books and pape pared for their use. The in en by experience to be of pi serve to lessen the dependent size of gass bills, and will be venience for travelers, espe tourists, who soon tire of pa dips at the rate of a franc ap

PERCEPTION OF DISTANT Sentinel of Arizona says: A plainly heard on the line of t Parcific Railroad at the Nee tance of seventy- eight miles Cottonwood Island. The d sunrise gun at Fort Mohave heard at Colorado Canon, a d miles. Sounds can be und narrows of the Grand Canon for a distance of eighteen mil words, if a man in one end sho nan at the other end can plainl The whistle of a Colorado heard from El Dorado Canon the head of navigation, a dist eight miles, and if somebody over the precipice at Lee's plainly hear the echo down Weaverville, a distance of thi

to carry, out our plan.

just as he laid down the carving knife and daughter, ten o'clock is late enough for any young man to stay on an evening call."

And Flora had as often looked up imploringly, her pretty face on fire, and said :

"Why, papa, how can I help it ?" To this defensive inquiry father would not deign to reply, while mother, Aunt Elizabeth and we boys maintained a profound sicult question might be solved.

Roger Pettijohn was a sophomore in the college town in which we lived. He "led fitted up in one of the college dormitories, to "be with the boys." There was no end of curious things, there, for Roger was not a college nine. Besides a wells tocked aquarium and a large collection of stuffed birds, his room was decked out with fencing foils, things that would interest boys.

then the melodious tones of piano and flute. | our boy friends. But it was one of our little domestic secrets she could take it if she could get time to was still there. study at home. But, with all the numberso cordially thought of or mentioned in the pebble on the kitchen roof. family circle as they would have been, had they been fewer or shorter.

and I determined to carry out.

a thing were possible.

should enjoy rude jokes ourselves.

that Flora was working for the valedictory fore ten o'clock, we saw the light streaming looking inquiringly from one to the other. in her class at the Academy, and we all knew | from the parlor window, and knew our prey

I took my place at the string, trembling less housekeeping duties which she took up- | with expectation of the critical moment when on herself, there was often not much of a Fred, who had stationed himself in the lilac study hour left her. So Roger Pettijohn's | bushes under the south window of the parlor, calls, enjoyable as they might be, were not should give me the signal by throwing a twitched off our boots, and hastened up

so slow, it seemed, as during the full hour I sleep. All this accounts for the plan which Fred | waited for the thud of that pebble on the roof. The night train came thundering up to be described. We were found out, of We said that Mr. Roger Pettijohn should the valley while I sat there, and I counted course. Flora wore an injured air for a be made aware of the flight of time, if such | echo after echo of the shrill whistle of its locomotive, and traced its snake like line of It was several days before we hit. upon a light until it wound around a distant hill scheme that suited us. Any number of rude and was out of sight. How the dogs barked door-bell for months. When it was certain jokes that might be easily worked out came that night ! I busied myself in distinguishinto our minds; but we were not sure we ing the score or more of canine voices whose for the head of her class, Fred and I man- She was sorry to see him exhibiting such a nightly bayings were familiar in our neigh-One day at school Fred looked up from borhood. Now and then old Boze, our famhis algebra with a peculiar grin. In s few ily horse, would shake himself in his stall back into the case and with proper ceremony minutes I saw a note working its way from and munch his provender for a moment or made him a present of it, and it was given

"I want an answer; what does this all

"Oh! father !" cried Flora, "I don't fire board half the night, and Fred sprained | really know, unless the sitting-room clock is

"I have stopped every clock in the At last all was ready. By means of a house;" replied father in stentorian tones Roger's face turned white and red by kitchen (where a ladder was to furnish a safe | turns; but he did not attempt to say any.

> "Mr. Pettijohn, can you tell me what this stances of a modern "meeting." What amount of truth is in these strictures it is imnight means ?" material to inquire. It is enough to know

Roger had disjointed his flute. and laid to put our scheme in operation. Strangely, each bright silver section in its place in the torted stiffly :

"If you allude to the duet which Miss Flora and I have been practicing, I must at least thank you for as much of your compliment as includes myself. If you allude did not, and Mr. Roger's peculiar ring at the | to the misfortune which seems to have overthat she is not often seen to better advanthan in honoring two illustrious strangers more about that than I do. I wish you a very good evening, Mr. Shaw. Good even-

And the wrathful Mr. Pettijohn turned on his heel, and a moment later the front door shut behind him with no uncertain sound. "'Miss Shaw'!" I whispered to Fred. "That's murderous! He's fearful mad, or

Roger did not whistle as he walked briskly down the gravel path. We could just see his

When we looked again into the parlor, Aunt Elizabeth, prim and straight, in her in a great state of excitement, his cheeks only knew how to look for it, and didn't eyes snapping and gleaming like a cat's back As we approached the house, a little be- in the dark, stood between father and Flora, Mother had also come into the room, her face the picture of bewilderment and despair.

We thought it was time to draw the curtain on our joke. We carefully lowered the window, and, taking a last look at the distressful tableau, hurried into the kitchen, stairs. In a minute we were well abed. The Time, always slow when waited, was never | clock was still striking as we dropped off to

> you think of that ?" Our experiences next morning do not need to hear it," answered mamma. week. Father was stern, but we half sustinued Charlie. "I'd never say such things pected that he inwardly approved our course. Roger Pettijohn's ring did not disturb our as he says, never !" that Flora had vanquished all competitors at her little boy in silence for a moment. aged to let him know how "misfortune" self-righteous spirit. came upon our clock. We put the works

This confession of his own fault accomthe better and purest parts of English literaplished more than any burst of self-righteous ture for pleasures elsewhere denied them. It indignation could have done, and Harry tried is a common criticism on modern Quakers to break himself of the evil habit which had that they least understand their own history: already, young as he was, obtained a powerthat continuing the names and phraseology ful hold upon him. of their ancestors, they know least of their

He went to Sabbath-school with Charlie, and soon learned to love his heavenly Father and to speak the name reverently, instead of taking it upon his lips in vain; and he could join with all his heart in the petition, "Hallowed be thy name."-Early Dew.



"There's a bee humming in that cloverhead yonder," said Uncle True. "You can't hear it when you're talkin'; but if you jest keep still a minute, you can hear it as plain as a church bell, and I think it's jest as pooty a noise—leastways, it tells me more." "Indeed !" said I. "I should like to know what it tells you."

"Well, in the first place, it shows me that honey's to be got out o' all the flowers, even the leetlest and homeliest. The bee gets it in the onlikeliest places you see; he don't turn up his nose at a mullein stalk no more'n he does at a garden pink; and I sholdn't wonder if the Lord had put jest as much honey in one as t'other. But if he was a bee with an aristocratic turn o' mind, and wouldn't look for honey anywheres but in garden pinks and damasks roses, it's my opinion that he'd go home to his hive emptyhanded the biggest part o' the time. And I suppose the Lord has put about as much Charley came rushing home from school | honey in one man's road as another's-if he aglow and his eyes shining with indignation. | despise the mullein stalks.

"Then the bee shows me it's a man's "Oh, mamma," he exclaimed "that Harbusiness to hive up honey, not jest to go ry Ellis is the worst boy! What do you think !" and down went his books in one around amusin' himself with the flowers, place on the floor and his cap and mittens and takin' only what tastes good, and what he can eat at the time, but to store it up "I think that isn't just the place for your | against the winter of old age and trouble. hings," said his mother gently. Charlie's face flushed again as he put his begins in the fear of God. And, besides all that, the bee shows me that a man "But he is, mamma," he went on eagerly. should go to his honest day's work with a "He is indeed the very worst boy I ever joyful spirit, singin' and makin' melody in knew. He says real swear words. I heard his heart, and not be a goin' round with a him say them my ownself. Now what do sour face and a grumbling tongue and a cross-grained temper, jest as if he thought "I think it is very wrong, and I am sorry the Lord who made him didn't know what was good for him.

> Stimulated by the example of Vassar Col. lege, a Mr. Holloway, of England, has spent \$5,000,000 in establishing a similar institution on the banks of the Thames, in Surrey.

The report of Superintendent Jasper show that the enrollment and average attendance "I am very sorry that Harry uses bad for 1885 was greater than it has ever been in language," she said, "but we must remember that he has no mother or father, and no the history of the New York schools. For

MILK should not be tak draughts, like beer or othe differ from it chemically. the use of milk in infancy. w each small mouthful is secure slowly presented to the gastri face for the primal, digestive thus regularly and gradual curd, and the stomach is not a lump of half-coagulated mi principle should be regarded adults. Milk should be mouthfuls, at short intervals, rightly dealt with by the ga milk be taken apart from of almost sure to burden the stor discomfort and prolonged in this for the obvious reason th sufficient digestive agency to and the better the quality of more severe the discomfort u ditions.—Popular Science Ma

TEMPERATURE OF THE EAD

don Times says the German having a deep shaft sunk nes with the object especially of worthy data concerning the of the earth's temperature to or. At the beginning of this had reached the depth of 1,39 is believed to be the lower The temperature at successiv tained by a special thermome ple of construction being th increases the mercury will e flow over the lip of an open ference of the overflow will increase of the temperature accertained that the temperat of 1,392 metres was forty-nil tigrade, or one hundred and heit. If the temperature inc at this rate, the boiling point to be reached at a depth of 3 nearly two miles, and at fort should find the heat at melta.

THE SIZE OF THE SPIDE

have often compared the sis spin by full-grown spiders v beard. For this purpose I est part of the hair before and from the most scours could form, more than a h threads placed side by side the diameter of one such We suppose such a hair by form, it follows that ten a threads spun by a full grow both ingether, will not bere to the size of a single hair. Constitution of the second sec



Popular Science.

AN ADULT man expires 0.7 cubic feet of Carbonic acid in an hour, when at rest. This amount added the normal quantity in the atmosphere, 0.4 cubic feet in each 1,000 of air, would charge the air in a room 18 by 19 feet and 10 feet high, to the limit per-1.000. The air in such a room should there- | nature !- Leuwenhoek. in 1685. fore be changed each hour, if occupied by only one person, or as many times as there are persons sleeping therein.

PHOTOGRAPHY, it is claimed, is to be still further advanced by the use of the air brush. In this device a little holder is charged with India ink, and, by a bellows operated with a foot pedal after the manner of a sewing machine, the fluid is blown upon a faintly outlined portrait, the result giving a picture superior in many respects to the best crayon drawing-the whole operation involving only a few hours' time.

LUMINOUS PRINTING.—An Italian has recently invented a printing ink which possesses the remarkable property of being luminous in the dark. By the aid of this invention it will be possible for invalids who are obliged to be shut up in a dark room, to relieve the tedium of their confinement by the perusal of books and papers specially prepared for their use. The invention, if proven by experience to be of practical use, will serve to lessen the dependence upon gas, and size of gass bills, and will be a wonderful convenience for travelers, espeically European tourists, who soon tire of paying for tallow dips at the rate of a franc apiece.

PERCEPTION OF DISTANT SOUNDS.-The Sentinel of Arizona says: A train of cars is plainly heard on the line of the Atlantic and Parcific Railroad at the Needles for a distance of seventy- eight miles to a place called | Her bonnet and cloak were on in a remark-Cottonwood Island. The discharge of the ably short time, and we proceeded on our sunrise gun at Fort Mohave can be plainly heard at Colorado Canon, a distance of 100 miles. Sounds can be understood in the narrows of the Grand Canon of the Colorado for a distance of eighteen miles: or, in other words, if a man in one end shouts "Bob!" the nan at the other end can plainly hear the echo. The whistle of a Colorado steamer can be heard from El Dorado Canon to Weaverville. the head of navigation, a distance of seventy- previous 'conceptions of him. Indeed, I day-oh ! how well Harry remembered it. it eight miles, and if somebody tumbles a rock found myself querying whether this were was a day of days in his life-some kind lady over the precipice at Lee's Ferry you can the same Dr. Bluster of whom I had read so brought his mother a letter for a children's

same organs as the larger ones, it follows first greetings, my mind being full of the that the exceedingly small threads spun by matter, I burst out at once, thus: these little creatures must be still four hundred times slenderer, and consequently that Bluster,s popularity?"

four millions of these minute spiders' threads cannot equal in substance the size of a single shook his head at my abrupt question. hair. And if we further consider of how many filaments or . parts each of these threads consists, to compose the size we have been computing, we are compelled to cry out, O what incredible minuteness is here. missable for health, -i.e. 0.6 cubic foot per and how little do we know of the works of

DR. BLUSTER'S REPUTATION.

BY AN OLD FOCK.

." My dear, "'remarked I, looking up from the column of church news in my favorite religious newspaper, "Dr. Bluster must be not only a very good, but a very great man." Now my better half, not unlike myself, has some very decided opinions of her own. She certainly possesses in a high degree that characteristic so much talked of recently-the courage of her convictions. But with all my ment. She has that instinctive insight into knowledge of this fact, it was rather a rude character which is common with her sex. I shock to my nervous system when she replied | must consult her more fully hereafter, and to my obsevation in the manner following: take her advice more frequently.-Herald "Mr. Fogy have I not often told you that and Presbyter. you must not believe all that you read in the newspapers ?" To have not only the reputation of Dr. Bluster, but the credibility of the Elevator, one of our chief denominational

organs, thus called in question, took away my breath, as it were; and I sat reflective for some minutes before I could regain my usual composure. But I consoled myself at length with the fond hope that in some way or other I should yet succeed in disabusing the mind of my spouse of one, at least, of her unac-

Only a few days had elapsed thereafter when a neighbor, coming in just as supper his hip was diseased. Often his tender mothwas over, informed us that a certain Dr. Bluster had been announced to preach that very night in the Hickory Street church. way. The doctor was just in the introduc-He indulged at some length in personal remchurch experiences, before proceeding with the discussion of his subject proper. Of course I enjoyed the preaching, that I always do; and yet the preacher did not seem to be quite himself as compared with my able to run about like other boys." One 40 pp.

"Bro. Placid, what is the secret of Dr.

My old friend smiled faintly, and gently was a trifle annoyed at this. "Dr. Bluster," continued I, "seems to have a great many

admirers among ithe newspaper men. "Bro. Fogy," spoke out my friend, at last, "Dr. Bluster's greatest admirer walks in Dr. Bluster's own boots."

"Bro Placid," I retroted somewhat indignantly, "how is it that you insert so many puffs of Dr. Bluster in your own paper?" "How can I refuse to do it," mildly suggested Bro. Placid, "when Dr. Bluster writes all those puffs himself? I would do the same thing for any of the brethren if they should ask me."

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Ser-mons on the subject of the Sabbath. By Nathan Ward-ner, D. D., late missionary at Shanghai, China, subsequent-ly engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. "Bro. Placid," I said, "you will never be asked to do it for me," and took my departure.

I returned to Fogyville by the next train, and when I arrived, Mrs. Fogy and myself had a long and confidential conversation. Mrs. Fogy is a woman of excellent judg-Vol. 1.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Price, in fine muslin, 60 cents. Paper, 30 cents. 166 pages.

"THIS IS MY COMMANDMENT, THAT YE LOVE ONE ANOTHER."

BY MRS. G. S. REANEY.

This text has many 'lessons in it. Let us try and learn one which, I think, was beautifully taught us a little while ago by a poor boy who lived in the East-end of London. Harry, for many weary months, was unable to run about like other little, boys, because THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbin-ger Extra." 50 pp. Price, 6 cents. er would put him in a chair just outside the door of his house, that he might get as much fresh air as came into that narrow street, and when the sun was shining be cheered by the brightness. Harry would sit there for hours, his little crutch beside him, in case he THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag.* By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents. felt tired and wished to go indoors again. The passers-by were mostly too busy to take any A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abro-gation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents. notice of Harry; sometimes one would turn round, attracted by the little invalid's sorrowful face, and say, "Poor little boy !" and put a penny into his hand, for which Harry SUNDAY: IS IT GOD'S SABBATH OB MAN'S? A letter address to Chicago Ministers. By Rev. E. Ronayne. 13 pp. would feel very grateful; but any pleasure 52 pp. which the penny brought would soon pass away, and leave the longing, "Oh! to be

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That was how little Percy became a patient in Harry's hospital. I do not think L A SIXTEEN-PAGE RELIGIOUS MONTHLY he got so well as Harry had done; but he was much better when he left, two or three months later.

Now, what is our lesson? To love the Lord Jesus is to love and care for and live for others. If we have a joy we will pass it | G. VELTHUYSEN,

Yes! dear children, all true life means "passing on" to others that which the God of love has given to us.-Sunday Magazine.

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countable prejudices.

Much to my gratification, Mrs. Fogy made no objection to accompanying me thither. tion of his sermon as we entered the church. iniscences, with allusions to his family and

rreverent in another way, but had reed to turn over a new leaf, and begged to do so, too.

d's name may be hallowed, who is

o is it, mamma ?" inquired Charlis

"I know it isn't me, for I never

a't you think there are any other wave

enoring God's name besides taking it

by using hard words?" asked mam-When we knelt down in prayer this

I heard a little boy rattling the

in his pocket for awhile, as if he

y anxious for prayers to be over an

might play with them; then when

ped doing this, he tied knots in a

that was hanging on the back of the

for when we rose from our knees I

knotted string, and knew that it

lie looked very conscious, as if he

who the little boy was, but he did not

at Sabbath, in Sabbath school, while re engaged in the opting prayer, the ittle boy counted his invaionary mon-ked over his cateching lesson, and whispered so louding the little boy at next to him that he disturbed every

ound him, and had to be reproved.

this very morning he was in a great

to get down to breakfast, and I heard

and over his Bible verse for the day

s fast as he could, and then kneeling

he hurried over his prayers without

emembering to whom he was speaking.

t think that little boy was hallowing

name, even though he was not taking

ain, when he took the time that was

art to God and used it for his own

hts and pleasures. Yet this boy has

very carefully taught, and when he

to think about it he knows how rever-

he should act when he is praying to his

mly Father. If he was a poor, neglec-

ittle orphan, without any good influenc-

ound him, we could not wonder at it so

I should not like to hear him boast-

f his goodness because he did not dis-

r God's name in just the same way that

arlie's cheeks were very red, but this

didn't think about it that way before,"

id. "And, mamma, I guess I had better

after my ownself another time before I

I think so," said mamma, putting her

around her boy and giving him a loving

need not tell you that after this little talk

rlie tried very hard to remember always.

reverent and attentive during prayer,

the next time he heard Harry use bad

is he bravely told him that he had been

he was blushing for himself.

so much about any other boy."

else did."

hug.

en done while we were praying."

thing, and mamma went on:

ah better than Harry, sometimes."

words-never !"

his confession of his own fault accomned more than any burst of self-righteous gnation could have done, and Harry tried reak himself of the evil habit which had ady, young as he was, obtained a powerhold upon him.

le went to Sabbath-school with Charlie. soon learned to love his heavenly Father to speak the name reverently, instead aking it upon his lips in vain; and he id join with all his heart in the petition, allowed be thy name."-Early Dew.



There's a bee humming in that cloverd yonder," said Uncle True. "You can't rit when you're talkin'; but if you jest p still a minute, you can hear it as plain church bell, and I think it's jest as by a noise leastways, it tells me more." Indeed !" said I. "I should like to ow what it tells you."

Well, in the first place, it shows me that ney's to be got out o' all the flowers, even the tlest and homeliest. The bee gets it in onlikeliest places you see; he don't turn his nose at a mullein stalk no more'n he at a garden pink; and I sholdn't nder if the Lord had put jest as much ney in one as t'other. But if he was a bee th an aristocratic turn o' mind, and widn't look for honey anywheres but in rden pinks and damasks roses, it's my inion that he'd go home to his hive empty-inded the biggest part o' the time. And rappose the Lord has put about as much mey in one man's road as another's if be

ty knew how to look for it, and didn't miss the mullein stalks. Then the bee shows me it's a man's mines to hive up honey, not jest to recand amusin' himself with the flowers, takin' only what tastes good, and what can eat at the time, but to store it up minst the winter of old age and trouble igen the honey of wisdom, marm, and that brins in the fear of God. And, buildes that, the bee shows me that a men hould go to his honest day's work with a pytel spirit, singin' and makin' melody in the heart and not be a goin' round with a the and a grumbling tongue and a who made him didn't know what in and for him.

the example of Values and Mr. Holoway, of England, northing on the banks of the Panner in Surel

plainly hear the echo down the river at Weaverville, a distance of thirty-six miles.

MILK should not be taken in copious draughts, like beer or other fluids which differ from it chemically. If we consider the use of milk in infancy, we shall see that each small mouthful is secured by effort and slowly presented to the gastric mucous surface for the primal, digestive stages. It is thus regularly and gradually reduced to curd, and the stomach is not oppressed with a lump of half-coagulated milk. The same principle should be regarded in the case of adults. Milk should be slowly taken in mouthfuls, at short intervals, and thus it is rightly dealt with by the gastric juice. If milk be taken apart from other food it is almost sure to burden the stomach and cause discomfort and prolonged indigestion, and this for the obvious reason that there is not sufficient digestive agency to dispose of it; and the better the quality of the milk, the more severe the discomfort under those conditions.—Popular Science Monthly.

TEMPERATURE OF THE EARTH. - The London Times says the German Government is having a deep shaft sunk near Schladebach, with the object especially of obtaining trustworthy data concerning the rate of increase of the earth's temperature toward, the interior. At the beginning of this year the shaft had reached the depth of 1,392 metres, which is believed to be the lowest yet reached. The temperature at successive stages is ascertained by a special thermometer, the principle of construction being that as the heat increases the mercury will expand so as to flow over the lip of an open tube. The difference of the overflow will give the rate of increase of the temperature. It has been ascertained that the temperature at the depth of 1,392 metres was forty-nine degrees Centigrade, or one hundred and twenty Fahrenheit. If the temperature increases regularly at this rate, the boiling point of water ought to be reached at a depth of 3,000 metres, or nearly two miles, and at forty-five miles we should find the heat at which platinum melts.

have often compared the size of the thread spun by full-grown spiders with a hair of my and from the most accurate judgment I could form, more than a hundred of such threads placed side by side could not equal the diameter of one such hair. If, then, We suppose such a hair to be of a round form, it follows that ten thousand of the not larger than a full grown one, and that ce-the editor, Dr. Placid, being one of my "Please, I've brought a little boy to be

much in the *Elevator*, and was not quite hospital, and Harry was told that he was to prepared for this question as we left the be taken there on the morrow, perhaps to be church : "Well, Mr. Fogy, what did you made quite well.

think of the great Dr. Bluster?" "My I cannot stop to tell you all about Harry's dear," I answered, "he blew the gospel stay in the hospital; how he grew to love the trumpet, did he not?" "Yes," said Mrs. doctors and the nurses; how he learned to Fogy, "and tooted a little private horn of sing the beautiful hymns, and love the scraphis own beside." "My dear," said I, some- | books and toys; best of all, how he managed what sternly, "no preacher should be in time to walk without his crutch, and then judged by one effort; we will go and hear -yes, actually to run half way down the him again." "We will," cheerfully respondward. ed Mrs. Fogy. We went, for the great When Harry left the hospital he was very,

man was to preach for several nights. But very glad to get home again, but oh ! so whether it was that he was depressed by the sorry to leave all his kind friends. The thought meager congregations, no great crowds bethat made going a little easier was to think ing attracted after the first night or two, or that some other little suffering boy might whatever it might have been that prevented, come to his bed and be made well; for Harry the Doctor did not equal his reputation, and had learned while in the hospital to love all soon returned to the city. His congregation | little boys who had pain, even if he did not | there, he informed us, would not be satisfied | know them really, and in his love he longed | nual contributions to the Society. Life Members are entiif he should prolong his stay. Before taking | that he might help to make them better. I his departure, however, he afforded us a good think these beautiful and loving thoughts deal of his company at our home, and gave had come to Harry as whispers in his heart us glowing descriptions of the great meetfrom the Lord Jesus himself, who seemed alings he had conducted, the distinguished ways to be there in the ward, there in the personages with whose approbation he had hymns which they sung, there in the gentle, been honored, etc. etc. My old opinions of his powers began to reassert themselves, and and compassionate visits of the ladies who even Mrs. Fogy did not combat my assertion, came to it. "Dr. Bluster is certainly an unusual man." I think Harry must have been thinking of I noticed, however, a certain twinkle in her the "dear hospital ward" one morning, when

tached to the adjective I had employed a meaning of her own. Busines not long after called me to Echo-wille which is the metrorolic of the com-wille which is the metrorolic of the com-

ville which is the metropolis of our region of age-two crutches propped up beside him. country, and the home of Dr. Bluster. It Perhaps if Harry had never himself suffered, was my first visit there, and I was glad to be he would have passed this little boy quite able to gratify a long-felt wish to see its grand carelessly, but that was impossible now; then avenues and parks, its great hotels and busi | he went nearer, and there was a real tear in ness blocks, and epecially its magnificent his eye as he said : churches. It had been my expectation to see Dr. Bluster's church, the crowded congregations which had been described so often, and putting his arm on his shoulder he said : towering above all the rest. Imagine my disappointment in finding it no more com- | bling and tears seemed very near. "I was ill modious than our own humble sanctuary in | like you once, and I had to sit still all day; Fogyville. Again I fell into a meditative but now I can run about, and I'm ever so mood, and I could but repeat to myself, | strong !" "What would Mrs. Fogy say, if she were only here ?" Returning to my hotel, I went into the reading room to look over the city papers. Each of them contained a glow- you, just as you are, right off to my hospital ing account, headed "Dr. Bluster's visit to and ask them to make you well, as they did THE SIZE OF THE SPIDEB'S THREAD.-I Fogyville," with allusions to the "profound me." impressions made on the public mind by his powerful sermons." My impressions became came out to hear what was being said, and profound, too, as I read, and particularly Harry.was so warm in telling her about the Deard. For this purpose I placed the thick- profound, too, as 1 read, and particularly Harry was so warm in telling her about the est part of the hair before the microscope, so when I picked up my favorite Elevator cure to his own hip, that after a little while HAND BIRLE SCHOOL and found a report in it corresponding he coaxed her to let him take her boy Percy,

remarkably with those of the secular just as he was, to the hospital. "It would press. Echoville, thought I, is a place rightly not take them many minutes to get there. named. Just at this moment the resounding gong | bulator! Away they went, up one long reminded me that I was very hungry. A

street and down a short one, across the road threads spun by a full grown spider, when good dinner is often a wonderful sedative very, very carefully, and they were there. taken together, will not be equal in substance to an overwrought brain. That part of the Harry sprang up the steps and tugged at to the size of a single hair. To this if we human organism certainly has close connect- the bell. The hall porter smiled as he saw add that four hundred young spiders, at the ion with the stomach. Refreshed in mind Harry's flushed face; he looked very tendertime when they begin to spin their webs, are and body, at once I set out for the Elevator offi- ly upon him when he said : After our

Swedish language.

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"Poor little chap !"

said excitedly :

The next minute he had lost his shyness

Then as a happy thought seized Harry, he

"I'll tell you what I'll do. I'll wheel

At this moment the sick boy's mother

Just picture Harry wheeling that peram-

ad I want to we the doctor."

The Sabbath School. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

8

INTERNATIONAL LESSONS, 1886

THIRD QUARTER.

July 8. Jesus and the Blind Man. John 9: 1-17. July 10. Jesus the Good Shepherd. John 10: 1-18. July 17. The Death of Lazarus. John 11:1-16. July 24. The Resurrection of Lazarus. John 11:1 7-44. July 81. Jesus Honored. John 12: 1-16, Aug. 7. Gentiles Seeking Jesus. John 12: 20-39. Aug. 14. Jesus Teaching Humility. John 18: 1-17. Aug. 21. Warning to Judas and Peter. John 18:21-38. 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 XII.-JESUS INTERCEDING.

For Sabbath-day, Sept. 18th.

SCRIPTURE LESSON .- JOHN 17: 1-20.

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

that thy Son also may giorny thee: 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth : I have finished the work which thou gavest me to do. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with these before the world

was. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7. Now they have known that all things whatsoever thou hast given me are of thee: 8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10. And all mine are thine, and thine are mine; and I am elorified in them.

glorified in them. 11. And now I am no more in the world, but these are in the world, and I come to thes. Holy Father, keep through thine own name those whom thou hast given me, that they

may be one, as we are. 12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled.

13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in them-

selves. 14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15. I pray not that thou shouldest take them out of the

world, but that thou shouldest keep them from the evil. 16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth : thy word is truth. 18. As thou hast sent me into the world, even so have I

also sent them into the world. 19. And for their sakes I sanctify myself, that they also

N. And for their sales I sale if y mysel, that they also might be sanctified through the truth.
20. Neither pray I for these alone: but for them also which shall believe on me through their word:
21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. 22. And the glory which thou gavest me I have given

them; that they may be one; even as we are one; 23. I in them, and thou in me, that they may be made per-fect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the 25. O righteous Father, the world hath not known thee:

of their salvation must be made perfect through sufto him. Not only to his disciples alone but that he fering, so, also, must his followers. Therefore, they should impart it to all mankind. Thus he is look. must be in the world for a season, but not of it; ing forward to the coming ages when his power of eternal life should be imparted to the successive must live as strangers and pilgrims among those whose spirit they do not share, whose way of life generations of the human race. And this is eternal life, they condemn, and who, by reason of this, hate that they might know thes, the only true God and them and persecute them. But that thou should st Jeaus Christ. This is a definition of the life referred keep them from the evil. His prayer then is that they to in the preceding verse as Christ's gift. From may be kept, may be enabled to endure and to overthis it seems that eternal life is the spiritual knowlcome in the struggle for righteousness. They are edge of God and of Jesus Christ. It is something not of the world. Here the Lord again associates his more than a simple intellectual knowledge, it is a knowledge through which and in which the soul is | disciples with himself as being separate from the brought into personal union and fellowship with world, although, notwithstanding, they are yet in God and with his Son. I have glorified thes on the the world. Sanctify them through thy truth: thy earth. In these words Jesus speaks as if the end of word is truth. Sanctify may mean to consecrate one his earthly ministry had now come, and hence as if to a holy service, or to make one holy in character, his work on the earth was completed. In this work and thus fit for a holy service. What the eleven he has revealed the character of the Father, thus needed above all things was a profounder apprehenglorifying him in the only possible way. I have sion of Christian truth, and a holier character. finished the work which thou gavest me to do. A Jesus asks for them a will wholly devoted to the task which they would have to accomplish in the definite work is here spoken of as finished and as a world. It was necessary that all their powers, all work given him to do. This is as much as to say that no one else could do this work. Glorify thou their talents, all their life, should be consecrated me with thine own self, with the glory which I had to this great work. As thou hast sent me into the world, even so have I also sent them into the world. with thee before the world was. This expression points He here affirms that their mission in the world is to to a life in the immediate presence of God as conbe the same, essentially, as was his own, so far as trasted with life among men on earth. Jesus seems revealing the mercy of God to the world, and showto speak, in this place, of his pre-existence with het Father, in possession of divine glory, as if it was a ing the way of salvation. matter of personal consciousness. I have manifested

 ∇ . 2(-26. Neither pray I for these alone: but for them also which shall believe on me through their word. thy name unto the men which thou gavest me out of the We have seen first that he prayed for himself, secworld. By thy name is meant all that thy name signifies unto those who believe on thy Son, and ond for his disciples, and now in the third place have learned from him thy character. That name for those who shall believe on him through the ministry of his disciples. This prayer in its thought must be far more significant to Christians than it reaches down through the ages and seeks for the was to the ancient Israelites-than it can be to any who know not God as the Father of our Lord Jesus divine guidance of all who may ever accept the Christ. In this connection he also designates the truth. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in persons to whom he has manifested the name. They are such as God his given him. Now they **\$8**. This is the great climax of his prayer, the unihave known that all things whatsoever thou hast given ty of the redeemed with the Father and the Son, me are of thee. That is they have now learned or and the mode of this unity seems to be inseparably connected with the belief in his Word., They are come to learn. Jesus appears to be thinking of his not of the same Master, but animated by the same entire ministry on earth as given to him, not as perhopes, and seeking the same end, inspired with the formed by him independent of the Father. They same truth. And the glory which thou gavest me I have apprehended this ministry as from the Father, and as a revelation of the Father. For I have given have given them. Glory here, as elsewhere, signifies unto them the words which thou gavest me. These manifestation, and revelation, so that the words above signify that he has manifested or revealed to words explain the statement of the previous verse. His words, from first to last, had been his Father's the world the same great truths that the Father has words. They could, therefore, be recognized as revealed to him, so that they were now posdivine. They have received them, and have known sessors of it, to some degree, at least. I in them, and thou in me, that they may be made perfect in surely that I came out from thee, and they have believed that thou didst send me. By receiving in faith one. In other words the Saviour has given the words of Jesus, they gained a true knowledge of them the glory in question with a view to making them perfect by means of a process which issues in spiritual oneness, in a life springing from V. 9-19. I pray for them. That is, I myself pre. himself, and the same in all. And that the world sent a request in respect to my disciples, who have may know that thou hast sent me. and hast loved thus believed my words, and recognized my mission them as thou hast loved me. This is an additional from thee. I pray not for the world, but for them object set forth in his prayer, and has its climax in which thou hast given me. In this he affirms that his the thought of divine love for men. Thus the love present petition is not for the unbelieving world, but of the Father to believers in Christ is virtually af for those only who have become his true disciples. firmed to be like his love to Christ himself. And And all mine are thine and thine are mine. This the prayer of Jesus is, that this wonderful love may be made known to the world through the oneness of believers in character and life-a oneness which could only spring from the workings of divine love in their hearts. Father, I will that they also whom thou hast given me be with me where I am. He here expresses a desire that his disciples shall be not only witnesses of his glory but that they shall participate in it. For thou lovedst me before the foundation of the world. He here repeats the thought expressed before, of the eternal love of God the Father to himself : and it is this same love that is to be mani fested to them who believe in him. He wishes them to enter into the joy of the divine glory and eternal love with him. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. This is an expression of triumphant joy in the love of the Father. It is also an expression of, and the participation in, that joy on the part of his disciples. And I have declared unto them thy name, etc. Nothing could well be clearer than the revelation which he had made of the character and will of God. And will declare it. Directly or indirectly he makes a promise that that name shall be continually declared. That the love wherewith thou hast loved me may be in them, and I in them. This is the high motive under which the declaring of God's name to the children of men will ever be continued, that his love may abide in them as it abides in Jesus. all the disciples. If the disciples are hid with Christ

Alfred. N. T. At New Milton, W. Va., Aug. 25, 1886, of cholera nfantum, FREDERICE WATHE, infant son of Alvan O. BURDICK and Lucy F. Randolph, aged 2 months and 2 days. WATCHWAKER and ENGRAVER T. T. B. AULORA WATCHING A SPRCIALTY. ALZINA JONES, daughter of Gardner and Dama ris Coon, was born at Portville, N. Y., Oct., 14, LFRED MACHINE WORKS. 1839. She moved with her parents to Walworth, Machine Repairing, Modele, Intery Grinders, &c. G. O. SHERMAN Wis.; under the labors of Eld. C. M. Lewis became member of the church ; Dec. 5, 1869, was married to A. B. Jones, and soon after moved to Owatonna, Andover, N. Y. A.S. Minn., where she died, Aug. 6, 1886, leaving a husband and two children. J. B. B. WOODARD, DENTIST, IS MAKING In North Loup, Neb., Aug. 21, 1886, BESSIE PEARL, daughter of J. L. and T. V. Clement, aged A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular. months. This tender little plant has now been A. COTTRELL, Breeder of Percheron E. A. COTTRELL, Breeder of Fertures out of Horses, Six State Fair premiums out of transferred to the heavenly garden, where no cold, rude blasts of sin will cause it to wither, or to grow eight exhibits. deformed, but in the light and glory of that blessed land it will blossom in immortal splendor. Berlin, N. Y. In Arcadia, Neb., Aug. 19, 1886, MARY V., daugh-E. R. GREEN & SON. ter of D. W. and A. M. David, in the 19th year of DEALERS IN GENERAL MERCHANDISE. her age. Mary was an earnest, affectionate and Drugs and Paints. obedient girl, and one in whom her parents and friends had great confidence and hope. She had Е. R. GREEN. never made any public profession of faith in Christ. Manufacturer of White Shirts. being isolated from any church of Seventh day Bap-THE "BERLIN CHAMPION SHIRTS" TO ORDER. tist faith; but she trusted in Christ, and said she would soon be at rest in the Saviour. Thus those New York City. in the bloom and beauty of youth are warned to make ready for death that they may come into pos-THE BABCOCK & WILCOX CO. session of the crown of life. Ĝ. J. C. Patent Water-tube Steam Boilers. GEO. H. BABCOUK, Pres. THE CHEAPEST AND BEST ANTHEM BOOK PUB-LISHED. I have a lot of ANTHEM TREASURES, which I will sell for \$7.20 per dozen. Cannot be had from the publishers for less than \$12.00 per dozen. Sample copy sent for 60 cents, and 12 cents to pay postage. Address, J. M. STILLMAN, 30 Cortlandt St R. M. TITS WORTH, MANUFACTORIA Specialty. FINE OLOTHING. Oustom Worka Specialty. 800.Canal St. Milton, Rock Co., Wis POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOB. M. TITSWORTH. ILLAGE LOTS-I will sell Village Lots for from \$15 to V 1224 1015-1 will sell village Lots for form \$15 to \$35 each. Also, 160 acres, near town, for \$25 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska. J. A. GREEN. Leonardsville. N. Y. RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. Y. ATENTS obtained, and all business in the U.S. Patent Office, or in the Courts, attended to for Moderate fees. We are opposite the U.S. Patent Office, en-gaged in patent business exclusively, and can obtain pat-ents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability Plainfield, N. J. MERICAN SABBATH TRACT SOCIET. free of charge : and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Superin-tendent of Money Order Division, and to officialis of the U. EXECUTIVE BOARD. C. POTTEB. JR., Pres., J. F. HUBBARD, Tress. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address-C. A. SNOW & Co., Opposite Patent Office, Washington, D. C G. BURDICK, Sec., G. H. BABCOCK, Cor. Sec. New Market, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N , the second First-day of each month, at 2 P. M. SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J., MEN Wanted to solicit orders for Nursery Stock. Situation permanent. Only such as have ability to earn a good salary and can give first. E. R. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J. class references need apply. Address, R. G. CHASE & CO., Geneva, N. Y. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested. **DOTTER PRESS WORKS.** Builders of Printing Presses. C. POTTER, JR., Proprietor. W M. STILLMAN. WE are pleased to see that our merchants are offer-ATTORNEY AT LAW. Supreme Court Commissioner, etc. ing the celebrated "T. J. O." flour for sale. This Westerly, B. I. flour, made in Hornellsville, by a new process, in a L. BARBOUR & CO.,

VOL XLII.-NO. 97 Me Sabball the at Alfred Centre. N. OVER THE Dedicated to Hrs. 4. Over the river with the great White invo for his prestures Are thy dear ones, at rest, on Singling praises to God for hi Over the river, could we list Their giad song, methinks, Would echo the sounds from Weep not, dearest mother, In the beautiful city of jaspe We had heard of its splane not told." The pleasures of earth and it Pamod away are ever we enter And faith, like a star, full of Shone in to dispel the darkne And through the dim vista, w That death lost its terrors. in Over the river to the dazzling Thine earth-born treasures so 'Till nought remains of thy cl Save memories more sacred L But Christ this blessed assure All the ransomed are safe in th Over the river, we are hasten And soon 'twill be said, they They are beckoning us over, Calling us away to the bette From the ocean of time, to the We are passing away to etern Then weep not, bereaved one, There's a light in the wind dome. The gate stands ajar," w through, There's a pardon for all, and a

That stars in thy crown of rej Be faithful till death, and the NORTORVILLE, Kan., July

THE OLD TESTATE

BY BEV. WILLIAM

hast sent me. 26. And I have declared unto them thy name, and will declare *it*. that the love wherewith thou hast loved me be in them, and I in them.

GOLDEN TEXT.-He ever liveth to make intercession for them. Heb. 7: 25

PLACES, PERSONS and TIME, same as in last three lessons.

OUTLINE.

HE PRAYS. I. For himself. v. 1-8. II. For the disciples. v. 9-19. III. For all who believe through them. v. 20-26.

INTRODUCTION.

The Saviour has taken his last meal with the twelve, has given them his final words of counsel and comfort, enshrined in the heart' and memory of the beloved disciple and, more than half a century afterward recorded by his faithful pen. He now lifts his eyes to heaven, and standing with his disciples around him offers his last great prayer to the Father. In this prayer he makes petition for his disciples, and not only for the eleven who are standing reverently by his side, but for the larger company of the church in all ages and throughout all the earth. He prayes that they may be kept in safety by the power of God, of the truth, and of the Spirit, from the influence of the world in which their lot was cast. He prays for their holiness, that amid the allurements of earth they might be preserved in full consecration to God and their mission; and he prays for their unity, that they might ever be of one heart and one spirit in the gospel, which he had committed to their care. This is emphatically the Lord's prayer and is an answer to the request of his church universal. Lord teach us how to pray. In this lesson we have the very words of our Lord himself rendered by the beloved apostle, in the power of the Holy Spirit.

EXPLANATORY NOTES.

V. 1-8. These words spake Jesus. By these words the Evangelist evidently means what had been said by the Lord during the evening and especially ing objects and seeking to behold God while addressing him in prayer. Father, the hour has come, glorify thy Son. The time has now arrived when the Son was to be glorified. It was the time fixed in events had been tending. It was, therefore, called by Jesus the hour. Glorify signifies to honor, to make manifest in his true character, to reveal before the people, and hence in this case to reveal the divine character and power of the Son in such a manner as that the people should know that he was the Son of God. That the Son also may glorify thee. That is that the Son may reveal the Father with greater clearness than heretofore. Observe that Jesus detires his own glorification in order that he may make manifest his Father's glory. As thos hast abon him power over all flesh. that he should give clernal life to as many as those hast piece him. This seems to define the petition made in the preceding weres. He is asking that he may be glorified, or prought the perfect joy. But with them, as with

seems to be another reason why he prays for them whom the Father hath given to him. He and his Father sustain a joint relation to these disciples. hence the force of his personal appeal. And Iam glorified in them. He has asked that he might be glorified by the Father, and in this statement he seems to signify how he may be glorified; it is through the disciples whom the Father has given to him. And now I am no more in the world. If he is to be glorified *henceforth in the world it must be through his disciples, and with the same intensity as that with which he loves the world and seeks to save the world does he now desire to be glorified by his disciples in the world through all the coming ages. These are in the world and I come to thee. In this he signifies that the discipleship is to remain in the world, while he himself gees to the Father. This statement makes it very clear why he so deeply desires the Father to glorify him through the discipleship which is to remain while he himself is to go away. Keep through thins own name those whom thou hast given me. The name as here used stands for the whole character, for the purity and power, the love and grace of the Being denoted by it. So the prayer of Jesus is that the disciples may be kept in union with God as revealed by himself, that their "life" as an apostle afterwards wrote, may be "hid with Christ in God." That they may be one as we are one. This is the end sought, viz., the unity of

this fact, namely, that I came forth from thee.

in God, thus united with the great Head of the church they must necessarily be united with each other in a bond of fellowship. While I was with them in the world, I kept them in thy name. He thinks of himself as no longer with his disciples. preserving them from apostasy by his wisdom, watchfulness and care; but now they must be preserved in his absence by the wisdom, watchcare and guidance of the Father and hence his prayer. Holy Father, keep through thins own name. And now come I to thee. Jesus represents himself as now going to the Father, yet he has not quite left the scenes of earth. His point of view seems to fluctuate between a work that has now closed, and one the last sentences uttered by him. And lifted up his that is about to be closed, That they might have my eyes to heaven and said. This is a natural attitude in joy fulfilled in themselves. The joy of Christ was per prayer, thus turning the vision away from surround- fect; it was the joy of perfect purity, perfect love and perfect communion with the Father. His petition therefore for the disciples was that they might be be filled with the same joy as that which filled his own soul at the completion of his work on earth. the purpose of God toward which all preceding I have given them thy word. In this he signifies his great work of revealing the Father to the children of men. This revelation has been made in all the teachings and words of Jesus which he speaks of as the word of the Father. And the world hath hated them because they are not of the world. They had broken with the unbelieving world, and had been allied to Christ and this was the reason why the world had hated them and the emphatic reason why he is praying the Father to preserve them while he himself leaves them. I pray not that thou shouldest take them out of the world. He himself is about to leave this world and his disciples; but he does not

pray that they should be taken with himself into slory, and thus removed from trial and conflict and manifested so as to be able to impact the divise power to his disciples at the Pather has impacted it cross must pour before the crown. If the captain Rev. \$1:4

MARRIED.

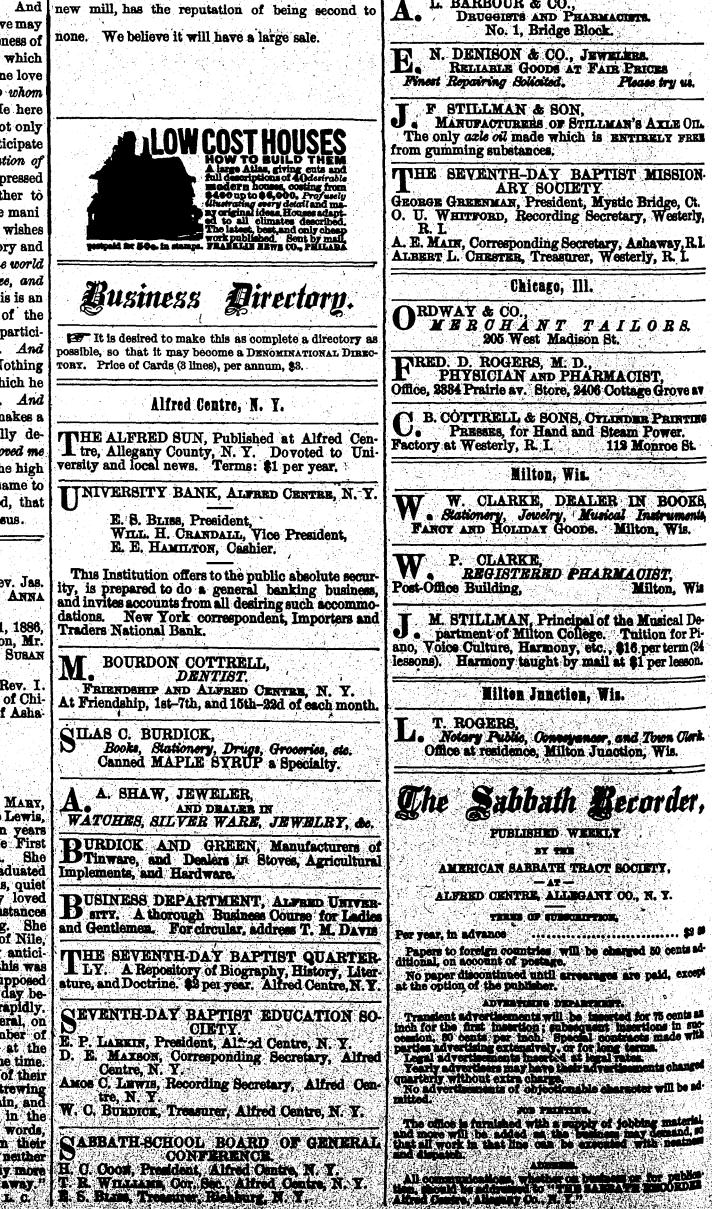
In Alfred, N. Y., Sept. 4, 1886, by Rev. Jas. Summerbell, MELVIN J. GRIDLEY and Miss ANNA H. PETERS, all of Alfred.

In the village of Andover, N. Y., Sept. 1, 1886, at the home of the bride, by Eld. J. Kenyon, Mr. A. P. SAUNDERS, of Alfred Centre, and Mrs. SUSAN POTTER.

At Ashaway, R. I., August 81, 1886, by Rev.] . Oottrell, Prof. WILLIAM F. WEBSCHKUL, of Chicago, Ill., and Miss LIZZIE W. DEVOLL, of Asha



At Ashaway, R. I., Aug. 23, 1886, IDA MARY, only daughter of Christopher C. and Emeline Lewis, aged 24 years, 11 months, and 4 days. Seven years ago she was baptized and united with the First Seventh-day Baptist Church of Hopkinton. She attended school at Alfred University, and graduated in the class of 1885. Ida was conscientious, quie and unascuming in deportment, and greatly loved by those who knew her best. The circumstances attending her death were peculiarly touching. She was engaged to be married to W. D. Hyde, of Nile, N. Y., and those concerned were joyfully antici-pating the event. But a few days before this was o occur she was taken sick, though not supposed to be in a very critical condition until the day before her death, from which time she sank rapidly, A telegram summoned Mr. Hyde to the funeral, on their expected wedding day. A large number of sympathizing friends attended the services at the house, where Mrs. Lewis was very sick at the time. A company of young ladies gave expression of their love for Ida by floral presentations, and by strewing flowers in the open grave. Rev. A. E. Main, and Pres. Allen of Alfred University, assisted in the services, while her pastor spoke from the words, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither



The revision of the C

All and the straight have been been oldest MSS, and remion original Greek text as a determine it. The Gree which they had before many important respect New Testament from w translators worked. The Testament has been h There has been no atten the Hebrew text. The the oldest and best Hebr done. The Hebrew tex revisers worked differed spect from that which James' translators. Fro monly called the Massor the earliest MS. whose known is of the 10th c have departed, as they "only in exceptional c admit that the Hebrew vised on the authority but they hold that "the on the subject is not at justify" any attempt a of the text. That the represent the oldest Hel existence will be manif who will take the pains the three most impo Syriac (Peshitto), the and the Latin (Vulgate even in the small part o in which he has made Writer of this article h clearly the case. For i pens indeed it occurs ting when there is a diffe Research and the Par Linderstand fort roes wi Contrary From the Fleb and the second second Pri Co

