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

ALFRED CENTRE, N. Y. FIFTH-DAY, SEPTEMBER 16, 1886.

The Sabbath Recorder.

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OVER THE RIVER.

Dedicated to Mrs. A. C. Blackman.

Over the river with the great I Am, whose love for his breatures no mortal can span, with harps all standed, in the heavenly choir, Are thy dear ones, at rest, on the evergreen abore, Bioging praises to God for his wonderful love in redeeming lost souls for his bright house above.

Over the river, could we list to the strain. Their glad sorg, methinks, with its cheering ro frain, Would echo the sounds from the isles of the blest, "Weep not, dearest mother, we are resting, sweet rest.

rest In the beautiful city of jasper and gold, We had heard of its splendors, but the half wa not told."

not ton. The pleasures of earth and its cares, like a dream, Passed away are ever we entered the stream. And faith, like is star. full of heaven's own light, Shone in to dispel the darkness of night, And through the dim vists, was a solace so sweet, That dealth lost its terrors, in the victory complete

This test risk is series, it is viewly compared over the rise to the diazetting throne, Thine earth born freesures sourced one by one. Till nought remains of thy ohorished three, Save memories more sacred than life to thee. But Christ this blessed assurance has given. All the raneomed are safe in the kingdom of hes

An up instructive, we are hattening on, And soon 'twill be said, they are gone, all gone. They are beckoning us over, the bright angel band, "Calling us away to the better land." "From the occas of time, to the endless see, We are passing away to eternity.

Then weep not, bereaved one, though night precedes noon, There's a light in the window of heaven's high

dome. "The gate stands ajar," weary souls may pass through.) There's a pardon for all, and a bright home for you. That stars in thy crown of rejocing may shine. Be faithful till death, and the victory is thine.

original Greek text as nearly as they could determine it. The Greek New Testament which they had before them differed in many important respects from the Greek New Testament from which King James' translators worked. The case with the Old Testament has been radically different. There has been no attempt at a revision of the Hebrew text. The work of ascertaining the oldest and best Hebrew text is yet to be done. The Hebrew text from which the done. The Heprew text from which the revisors worked differed in no essential re-spect from that which lay before King James' translators. From this text (com-monly called the Massoretic text, of which the earliest MS. whose date is certainly known is of the 10th century) the revisers have departed, as they say in their preface, "only in exceptional cases." The revisers admit that the Hebrew text ought to be revised on the anthority of ancient versions, but they hold that "the state of knowledge but they hold that "the state of knowledge on the subject is not at present such as to justify" any attempt at the reconstruction of the text. That the Massoretic text does represent the oldest Hebrew original once in existence will be manifest to any student who will take the pains to compare it with the three most important versions, the Syrice (Peabitto), the Greek (Septuagint), and the Latin (Vulgate). In many places, even in the small part of the Old Testament in which he has made the comparison. the even in the small part of the Old Testament in which he has made the comparison, the clearly the case. For instance, it often hap-pens—indeed it occurs again and again— that when there is a difference of reading, the Septuagint and the Peshitto agree, while the Massoratio text goes with the Vulgata. Now the Peshitto version was made in the second, century, from the Hebrew; the Septuagint was made between B. C. 280 and B. C. 150.

a Hebrew original, would certainly indicate that our Hebrew text is not the same as that of the time of our Lord. Much, therefore, remains to be done in comparing these three versions, and many others, besides the taxt as it appears in many Jewish commentaries, otc., and so ascertaining as nearly as possible the earliest Hebrew text. A singular fact in connection with this matter is that the in connection with this matter is that the American Committee for some reason stood up for the Massoretic text as against the ver-sions. See the appendix to the revised Old Testament, class VI. "Coniffrom the mar-gin all renderings from the LXX., Vulgate, gin all renderings from the LXX., Vulgate, and other ancient versions or 'authorities.'" In the New Testament the American Com-mittee were generally more radical, and we have oftentimes to seek in their appendix the better reading, while in the Old Testament in this important particular they would sweep from the margin that which, in the coming time, will be used by scholars to reconstruct the Hebrew text to serve as the basis for the next revision of the Old Testament. We may need to wait till the twenti eth century for prejudice to so far abate as to allow this much needed work to be done. But aside from this question of the text, as a mere revision of the former translation, the revised version of the Old Testament is

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the revised version of the Old Testament is incomparably superior to the Authorized Ver-sion, of 1611. Notice the poetic form of the postical books, s. g. Job, Psalms, etc. Note the improvement in the much more accurate translation of the Song of Songs. Notice the poetic fragments in other books, s. g. There is a light in the window of heaven's high dome. I through There's a pardon for all, and a bright home fory that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in thy crown of rejorcing may hins that stars in the victory is thins. THE 0LD TESTAIMENT REVISION. BY REV. WILLIAM C. DALAND. The revision of the Odd Testament, fin-ished in 1884, is a very different, piece of New Testament revisers. On the basis of the oldest MSS and versions, went back to the the stars into it. The Greek New Testament which they had before them differed in many important respects from the freek New Testament from which King James' New Testament from which King James' The stars in the winch wing the stars in th substitute this word for "grave" or "pit," where the English Committee have used the latter to translate the Hebrew word sk'ol. As in the case of the New Testament, the readings of the American Committee given reatings of the American Committee given in the appendix are generally to be preferred, for example "Jehovah" for "Lord," etc. Class VI., as noted above, is a conspicuous exception. Let a fair-minded person look up the few references here given, read them according to the margin and the readings of the American Committee, and he cannot fail to be convinced of the improvement of the Revised Version of the Old Testament over the authorized translation. These refer-ences are but a drop in the bucket. If the common English reader wants to know the sense of God's Word he cannot afford to be without the Revision. It is not, to be sure, what it ought to be, but it is the best we have, and will repay a thousand fold all the study put upon it by any but the most prej-udiced mind.

NON-BESIDENT MEMBERS.

BY REV. G. M. COTTRELL. I have a few things in mind upon this subject to which I wish to give utterance. Yesterday our church passed a resolution urging all of our non-resident members to firmly uphold the Sabbath truth, both in theory and practice, wherever they may be also recommending them, when moving into the house of a sister church to remote the bounds of a sister church, to remov their membership to said church; that while their membership remains with this church was made between B. O. 280 and B. O. 150, from the Hebrew-not made all at once nor by one translator, but a gradual growth, above all hot made by seventy Jows, etc., according to tradition; the Vulgate was made by Joromo between A. D. 392 and 404. In view of and finally inat we would be pleased to have and finally inat we would be pleased to have and finally inat we would be pleased to have and finally inat we would be pleased to have and finally inat we would be pleased to have and finally inat we would be pleased to have and finally inat we would be pleased to have and finally inat we would be pleased to have and finally in support of the genetury, while the Syrine version of the second century agrees with the Greek version, 280-150, B. C., both these latter being inde-pendent of each other and both made from the work and both made from the set of the there intervene

with no communication between the two, the first knowledge of the absent member's whereabout often binging also a revelation of his apostary. On the other hand, these non-residents too generally totally fail in the performance of their covenant duties to the church. What is there in any ohnrch over-mant absolving its members from all rela-tion and responsibility to their church upon their removal to some other place? Noth-ing, absolutely mothing. There are Orbis-tians, and there are *Orisistance*; and the two kinds of Ohristians (or characters) are quite as discertible among the *nost*-residents as among the residents. There are resident Christians who ard such mainly in *name*-by ho never go to obtracter), or to character ing, or to communion, or to church-meeting, or do not help in the support of the church; the fail in some one or more of these their covenanted abligations. There are also nonf-resident members whose very depriva-tions become a sit a of grace, and they or bine theorem. non-restant memoers whose very depinta-tions become a jut a of grace, and they exhibit Christian courage, valor, fidelity, faith and firmness, and strong principle under most adverse circumstances; but many others there are whose moral stamina, or backhone, Sam Jones would represent by many others there are whose moral stamina, or backbone. Sam Jones would represent by a cotton string; who present no bold front to the tide that they must know will beat against them as they go out into the world; and, without co mitch as making one manly effort at resistands seem to bend to the cur-rent that they may fall gracefully and easily as the wave dish over them. In writing to non-resident members, to ascertain how they are getting on in the Ohristian way, I am unable to get any reply at all from many of them. While we would be pleased to get a good, long Ohristibi letter, we do not ask that, but, with the fastor of the First Alfred Ohrich, would not Takin or to your Ohris-tian confession and church they are meither ro-ling on no basing. Alford more praisewor-thy is the reply of the was 'no good, 'was "badly emba, rassed financially,'' etc. I have a genuine familiation of the they do do do do no metters and since the was 'no good,'' was "badly emba, rassed financially,'' etc. I have a genuine familiation for that brother's mometions and since they do they are genuine familiation for that brother's memories and since they do they are genuine familiation for that brother's mometions and since the second do not be provided and prompting whether here the was 'no good,'' was genuine admiration for that brother's have a promptness and sincerity. Again, in look-ing after absent members, we receive much that is both excellent and most encouraging to both the pastor and the church to whom they are written. From this last class of letters, we here-

From this last class of letters, we here-with enclose two from a young married sis-ter, in an adjoining state, with whom we scarce had an acquaintance, and to whom we wrote with much doubt, fearing that she was lost to the cause. The spirit and man-ner of these letters we heartily reronmend to others similarly situated. Where there is a will, God will provide a way. Certainly, what seems so easily and willingly done by this sister is not impossible for any other sister or brother; and if we could have the same lovatity to Sabbath truth from all, insater or brother; and if we could have the same loyalty to Sabbath truth from all, in-stead of finding all over our land, in city, country and town, those who have been in the way but have "gone back," we should have many *nuclei* of Sabbath churches, and a growth in the cause such as we have not known.

'ESTEEMED PASTOR

"Estrement PASTOR : Your letter of June 9th was received and perused with pleasure. I am glad to have an opportunity of expressing my love for, and faith in, the dear Ohrist, who came and suffered so much, that we might have eter-nal life and happiness. I am trying to do what I can for the Mastér, realizing how weak and incapable I am of doing anything of myself, only as I am blessed by the Spirit. I have had invitations to join other ohurches here; but the idea of giving up my Sabbath, as I would have to do ahould I find a home in some church here, has not been entertained in my mind for a moment. My love for the Sabbath which the Lord blessed and sanctified for our day of rest increases with each year of un life. It fills me with sadness to see how that blessed day is so carelessly and; thoughtlessly abuaed by so many thousands. I need your prayers. Pray for me that I may keep near Jesus, and thus be safe from templation." Again, under date of Aug. 28, 1886:

Again, under date of Aug. 28, 1886:

yery glad that the suggestion is being carried into excoution, as it cannot greatly incon-venience any one individual, and will in the end be the means of lifting quite a heavy burden now resting upon these Scoteites. Find enclosed \$1, which you will please add to your membership fund. I received the bundle of papers. Many thanks for your thoughtfunces and kindness in sending them. We take the RECONDER, but believe I had never seen a copy of the Outlook. These copies you have sent me touch upon the very points upon which I mest wished enlightenment, in trying to combat with some of the First day people here. I feel very grateful indeed for them." Wase HALLOW, II., September 1886.

C. V. HIBBARD.

DEACON CHAUNCY V. HIBBARD died in

Brookfield, N. Y., on the morning of Sept. 6, 1886, very suddenly, in the 63d year of his age. Brother Hibbard had been ill for about two weeks, but seemed to be better, and the family believed that he was on the way to complete recovery. On the morning of his death, he arose as usual, took a bath, said he felt better, ate a light breakfast, lay down on the bed, drew one full breath and two short ones, and his spirit returned to God who gave it. Not a muscle moved, not a hand stirred; there was no struggle; but, hushed in the quiet sleep of death, lay the mortal part of our beloved brother.

mortal part of our beloved brother. Brother Hibbard made public profession of his faith in Ohrist in 1838, and was bap-tized into the fellowship of the First-day Baptist Ohurch in this town. In 1844 he was united in marriage to Miss Esther Hinkwas united in marriage to Miss Sether Hink-ley, who, with him, has walked life's path-way for forty-two years. They made for sthemselves a beautiful home, and were blessed with a pleasant family. In 1850 he, with his companion, became convinced that they ought to remember and keep holy the Sabbath of Jehovah, and, without asking about the convenience of doing so, began at once to obey. In 1863, they became mem-bers of the Seventh day Baptist church, in which followship they have certained to the present time. In 1966 he was called to the office of descon in the church; and during all of these years he has enjoyed the confi-dence of his brothers and sisters. In a word, he has "purchased to himseli a good degree, and great boldness in the faith." He was one of the faithful ones, and made it one part of his business to attend on all of the part of his business to attend on all of the appointments, to be at the meetings in good season, and to bear a part in the worship of God. All of his children were early led to the Saviour, and were baptized by the pastor of the church. He has also been a trusted of the chirch. He has also been a trusted adviser, and manager in the finances of the church, never failing to bear cheerfully his part. He has also been the local agent of the SARBART RECORDER, and our other pub-lications for many years. During all these years he has also been a member and worke years he has also been a memoer and worker in the Sabhath-school, either as superintend-ent or teacher. He was a trusted and worthy friend and counselor of the pastor; and none, outside of his own family, feels more keenly than he the bereavement. The autopsy, held by the physicians, showed that his disease was "calcarcous degeneration of the arteries at, and leading to, the heart." We are thankful that God gave him to us

so long, and now that he is gone let us rev-erently say, " Thy will be done." J. M. T.

FROM C. W. THRELEELD.

The meetings at Enon church grew nicely in interest, with increasing congregations till the last of the week, when I took a violant stack of fever and had to give up the work. I returned to Eld. Jehnson's for medical I returned to IKld. Johnson's for medical treatment and rest, where I am still remain-ing, but am improving, though quite slowly. My illness broke up the meeting at Enco, at least for the present. I learned they were expecting me to begin a meeting today at Orab Orchard among our people, also an ur-gent request to go to Providence, a few miles from there, where I used to hold meetings while living in this state. Our church here at Stone Fort is anxious and, I think, ripe for a successful work just now. But, with all this demand, Ifnd I shall be driven largely from this kind of work to something from which I can prooure means for support. I have a companion who has a right to look "Your card of Aug. 11th was received in due time. Please occuse my delinquency in the Roomner, a suggestion of the adop-tion of this plan of relieving this indebted ness of which you have spoken, and am

the labor of my hands, and when I am sick that ceases. Having no special engagement with anybody, none consider themselves an-der any obligation, specially, to do finan-cially, and the result is, the work of this year is largely gratuitones; so the time is at hand when I mustgo to work for means of anyply, but at the same time shall give all the time I can in complying with requests for evan I can in complying with requests for evan-gelical work in the various places over the country. O, I long to see the time when all the various interests can be looked after at once , when they arise. My experience is, that, as a people, we have lost much by not being able to go in and occupy when doore open to us. May the Lord bless his precious truth everywhere.

STONE FORT, Ill., Sept. 5, 1886.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

From Villa Bidge to Stone. Fort, Illinois, a distance of about fifty miles, we passed through a wooded, rough country, cleared and settled to a considerable extent, and ocoupled, with fruit-growing and stock-raising and some lumbering and coal digging as the chief pursuits of the people. Other perchief pursuits of the people. Okided per-sons form quite a large share of the popula-tion, and, jidging by appearances, one is led to think that they are easy-going and thriftless in matters both of business and of morals. Their degradaten has been great and their elevation comes slowly indeed What multitudes in our Ohristian land there are, white as well as black, who need to be Ohristianized and made "meet for the kingdom of heaven!"

At Stone Fort we met, for the first time, Bilders F. F. Johnson and Robert Lewis, whose acquaintance we were glad to make. We'found them firm friends of God's Sab We found them firm friends of God's Sat-bath, and commanding the excern of the community. It was a pleasure to see Did-M. B. Kehr once, more. Ho is parter of the onnext themand is the other with ever-icity for the prosperity of the cause of our Lord. We preached twice at the old town and twice at the new, and two other ap-pointments failed on account of rain. At the first meeting at the old town about 12 adult persons arcse for praver, and nearly

the inst meeting at the on town addut is adult persons arose for prayer, and hearly the same number the next night. We trust the interest there may be faithfully followed up, and many be gathered in.

Bid. Threlkeld is in the violnity, having been holding a series of meetings at Enon-associated with Edl. Johnson. He expects to labor at other points. Weleft him at the house of Bro. Johnson, sick from overwork and bronchial fever, and we hope he may be speedily restored to resume his labors where they seem to be so much in demand.

From Stone Fort, Bro. Johnson took us to Orab Orchard, nine miles, where we arav following we called upon the families of Sabbath keepers, and notice was circulated for a meeting in the evening at the school-house. To our surprise we found a crowded house, and the people gave earnest attention to a sermon setting forth the work and obli-gations of Seventh day Baptists. A quantigations of Soventh day Baptists. A quanti-ty of our publications were eagerly taken. The church here are engaged in an effort to build a house of workin. The school-house, though of good size, is not large enough to hold the people that can be gathered there. A First-day man has given the land on which to build, and the brethren are hoping to have the house ready for the next Yearly Meeting of the churches of Southern Illinois. If any of our brethnen of means could sond them some help to Eld. F. F. Johnson, Stone Fort, Illinois, who is their missionary pastor, they would give aid to a worthy enpastor, they would give aid to a worthy enterprise.

Our cause has met some reverses in this region by the falling away of some, still there are those here who are tried and true, there are those here who are tried and true, who must have our sympathy, prayers and encouragement. The field is open to us and nowhere, perhaps, can our workers get a bet-ter hearing. As Elders Threlkeld and Huffman are expected to aid the resident ministers at different points during the antumn, let there be much earnest prayer that many soule may be won to Christ and his trait hor their efforts.

Missions.

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

BROTHER LUCKY is preaching to Jews in New York; and both Presbyterians and Methodists have kindly permitted him to use Sanday-school rooms for his meetings.

THE work performed by seventy-four women that have been connected with the Women's Board of the Interior (Cong.) amounts, in the aggregate, to 434 years.

BRO. S. D. DAVIS, on his way to Salemville, Pa., to assist in the dedication of a new meeting-house for our church there, writes: "My health is good, and I am enjoying my work splendidly."

. A RETURNED foreign missionary now laboring in a home mission church, says that it is spiritual death to any church not to be positively interested and actually engaged in missionary effort."

THE Church at Roanoke, W. Va., expresses its appreciation of the labors of our general missionary, Bro. S. D. Davis, and seeks to prove its appreciation by contributions to our treasury.

THE Texarkana Church has recently received five new members, three being by baptism. Bro. Shaw writes that good news come from Lovelady, and that one person at DeWitt wishes baptism.

AFTER mentioning some reasons why the dollar per member cannot be raised in his church, one of our pastors writes: "We are none the less interested, however, in the justify an application for help. work which you, as our representatives, are doing; and we are hoping and praying that the debt will not only be paid but that the treasury will be so fully replenished that enlargement and not retrenchment will be the order this coming year."

gation of the Gospel in Foreign Parts, rep-resenting the Church of England, were, last will take up at least monthly collections for the So-

mans, Scandinavians, Bohemians, Armenians, Spanish, Chinese, Indians, French and Mexicans. The number of Bible-school scholars is not far from 120,000; and 296 new schools have been organized, making | they experienced a temporary embarrassment, the total number under the care of missionaries, 2,097. 817 missionaries report benevolent contributions amounting to \$31,139 12. The addition to the churches of 5,642 on confession of faith, and of 3,408 by letters, is reported. 152 churches have been organized, and 66 have become self-supporting. 118 houses of worship have been completed, 181 repaired, and the building of many commenced. 69 young men in the

missionary churches are reported as preparing for the gospe! ministry. The receipts for the year have been \$524,544 93, and the expenditures about the same amount. "In every important item the year's advance has been most marked, and calls for devout gratitude to him who giveth the increase."

AID TO CHURCHES.

We would call the attention of churches that wish the Missionary Board to help them in the support of pastors, to the by-laws printed below. Thoughtful persons ought to realize that with only a limited amount of money to appropriate, the Board can grant aid in any given case more intelligently, with greater confidence in the wisdom of their own acts, and with greater interest, if the facts bearing on the question are clearly placed before them.

AID TO CHURCHES.

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.

2. When desiring aid they should make a full statement of the facts in their condition; prospects for growth and permanency, and needs which

3. The following particulars are also to be given Name and address of the church ; preaching stations, if any; number of resident church members; average of congregation; attendance at Bible-school; number of families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of I salary proposed ; amount to be raised by the people, THE receipts of the Society for the Propa- [and in what way ; and the least amount needed

The missionaries in China were diligently engaged, mainly in preparation for their real work. Owing to the delay of the vessel bearing funds to them, by some disaster, being obliged to dismiss for a season their teacher.

The love of Christ, and the sight of millions of idol-worshipers, prompted to zeal in the study of the language, and, less than two years from the time they left New York, they commenced holding public worship. Missionaries now learn the colloquial language before the language of the books, and in a much shorter time.

Public exercises were held twice each week, with congregations of thirty or forty. A few attended regularly, and there was a marked improvement of behavior during worship.

Mr. Wardner's heart was full of joy at being able to write that his cook joined in family worship every evening, and the teacher was taking turns in the morning devotions.

Persons occasionally came to inquire about the doctrine, and to read their books.

Mr. Carpenter wrote of the interesting experiences he had in conversation with various persons whom he met in idol temples, at their homes, on the street, or at the place of Sabbath service.

Mrs. Carpenter wrote of their accessibility to the family of their late teacher, now deceased, a household of thirty-four members; and of the opportunities she and Mrs. Ward ner had of speaking to the women of God and Christ, and of the desire of Christians for the salvation of those ignorant of the true doctrine.

Mrs. Wardner had opened a promising day school, and for the means to support educational work, and to propagate divine truth. general and denominational, through the medium of tracts, the Board joined the missionaries in making an earnest appeal to the churches. "While we are speaking to one," wrote Mr. Carpenter, "a thousand are reading the books of others. Why may not we also speak to a thousand at once?"

"Neither our offering, our labors, nor our prayers, are in proportion to the demands which God in his providence is making upon us," says the report, and then the re-enforcement of the China mission, and the found ing of new missions in Japan (then likely to be soon open musicionary effort), and in Hayti, whence issionary writes, saying he would welcome a co-laborer from our denomination, are all commended to the favorable consideration of the Society. The seventh annual meeting was held with the First Church in Hopkinton, R. I. on First-day, Sept. 2, 1849. Eld. Lucius Crandall preached the opening discourse from Eccl. 11: 6.

If the writer was young and well she would willingly cffer herself as a missionary; but, as it is, she will try to aid the cause by contributions as she can under the circumstances. The Saviour graciously accepts the mite when perfumed with love, and winged with faith and prayer.

Yours in Christ.

From Bev. A. W. Coon.

UNION DALE, Pa., Aug. 27, 1886.

The second Sabbath after my return from Berea, I presented to our people the subject of our indebtedness for mission work, and we proposed to see what we could do to raise the debt. It was voted to raise \$1 per member if possible, and Bro. M. D. Rogers was appointed a committee to carry out the plan. We have twenty-seven who claim to be members of the church, and Bro. Rogers tells me this morning that he has now on hand is not dead so far as the great question of missions is concerned. Let all our large churches do as well in proportion, and the debt will be lifted, and (the good work will be sent on to the middle of the next year. Very truly yours.

THE MISSIONABY SPIBIT.

The impulse that leads man to engage in missionary work is one of the noblest of his nature. That in some form it exists in each human heart is not to be doubted. The work of missions is the work of spreading the truth; and wherever truth has sent its divine ray it has kindled a desire for its further advancing. Every good deed wrought in its light has gone forth winged with the missionary spirit.

The Christian should be pre-eminently a missionary, since he takes for his guide a life that, powerful with the spirit of truth itself, was spent in shedding abroad the light of its divine heritage for the good of mankind. The call to missionary work comes from many fields. Each soul has, I doubt not, its especial place. The value of the lens lies in its power to bring the rays of light to a single point, and that soul best accomplishes its mission that bends its energies toward a

fostering hand of Leopold II., King of the Belgians, the International African Association, whose practical purpose was to fix and maintain a series of stations across the Continent so as to facilitate discovery. Stanley's omergence on the Atlantic coast and announcement of his adventures drew all attention, and at once was organized the "Comite d'Etudes du Haut Congo." It is simply a branch or department of the International Association. Its first meeting was held in the Royal Palace at Brussels, March 25, 1878. At its second meeting, Dec. 9th, Mr. Stanley submitted an estimate of the probable cost of an exploration of the Upper Congo. Jan. 2, 1879, the Committee met a third time, and plans were adopted. The 23d of the same month found Mr. Stanley on the way to Zanzibar to recruit a working party. The steamer Albion bore them by the way of Suez and Gibraltar to the mouth of the Congo and up the stream as far as practicable. In the autumn of 1879, Vivi was founded. The whole toilsome year, 1880, was spent on the roadway from Vivi to Isangila. The first half of 1881 took not only \$1 per head, but \$3 over. I state them from Isangila to Manyanga, and the this to show that the little church of Clifford | end of the year brought them to Stanley Pool, where Leopoldville was founded in December. In the spring, April, 1882, Mr. Stanley was off for the up-river country, but he returned soon, dropped down to the coast, took steamer at Loanda and landed at Lisbon. After two months in Europe he re-embarked; was at Vivi, Jan. 15, 1883; at Leopoldville, March 21st, and off again for the upper Congo, May 19th. In June of that year, 1883, Equator Station was founded, and in December the leader struck his limit at Stanley Falls. Jan. 21, 1884, he is back at Leopoldville; in April, at Vivi, and Aug. 2d, he is laying before the King of the Belgians, at Ostend, a long roll of treaties, which he has made with African chiefs. The Berlin Conference was soon sum-

moned. Its sittings continued from Nov. 15, 1884, to Feb. 26, 1885, and the result of its deliberations was the firm establishment of the Congo State as one of the recognized powers among nations.-The Forsign Missionary.

THE following items relating to Korea are gleaned from The Gospel in All Lands:

"The air is far from empty to a Korean. It is populous with active and malignant spirits. Every tree, mountain, water-course, and even the kitchen or chimney, has its tutelary genii, who must be propitiated by prayers, gitts or penance in some form or another.

"In the city of Seoul the curfew bell rings out every night at 9 o'clock, after which time all the male population are to retire within doors. It used to be at the risk of their lives to disobey; but now the law, though still in force, does not apply to Chinese and other nationalities living in the city. After the curfew rings and the men retire, the women come out to walk and get some fresh air. I heard the curfew ring clear and loud over the city, but my curiosity was not sufficiently strong to transgress propriety and take a walk after 9 o'clock at night in the streets to witness a city of females taking fresh air.

Gidneal Wisdom is the principal risdom : and with all thy m

THE PEOPLE'S DEST

BY PRES. J. ALLEN

An address delivered before the ciation of Alfred Students, lished by request of the Am Ladies and gentlemen

New England Associati dents, in the address of a I did not deliver, the the debt to New England." this might be, New Engla if it were not too small s leverage, and, furthermon repay her great debt to 1

Let us, therefore, co and more comprehensiv ple's Debt to Colleges. In I shall use the term colle eric sense, based upon bo signification and its histo of all higher institutions lective bodies, incorporat of study and instruction.

Education is a great, imperative need of man. world with fewer instinct self-preservation, and wi nearly a blank, than any the animal kingdom, man is the most helpless is only as his faculties as laboriously unfolded, un parents and all the educa forces which spring from crowned, systematized, tional institutions, specia object, does man come to eignty in the world. sprung from the highest intellectual, social, mora ing.

Among the chiefest institutional agencies, f man up to this sovereig great discoverers, inv founders of systems of sophy. These appearing have been the great w teachings have awakene the human mind, shape and national destinie advanced civilizations.

year, about \$585,000. The main increase was due to legacies; but the amount of collections, subscriptions and donations has not been so large but twice before. The Society time not exceeding one year. 6. Applications for renewal of aid should be made has on its list 575 ordained missionaries, including ten bishops. Of these, 166 are laboring in Asia, 142 in Africa, 15 in Australia and the Pacific. 195 in North America. 31 in the West Indies, and 26 in Europe. There are also 1,700 catechists and lay teachers, mostly natives, and about 350 students in the Society colleges.

OUB realers will be interested in the following communication from New Sweden, Me. Our Swedish brethren there need and should have our sympathy and prayers:

NEW SWEDEN, Me., Aug. 29, 1886. Dear Brother,—It is now about a month since I got your letter, and I should have sent some answer before, but I did cut my right hand finger badly, so I can hardly write yet. I am glad to hear that you think of us.

Our church goes back. She has decreased from 34 to 26. Most of the eight have slid back to Sunday again, and some deny Bible truth, so I should like that God himself would come and save the few of us left. But still I know that he is near all days. Some do not come to the meeting at all. But we have regular Sabbath meetings, and would say that a part of us feel happy together, and feel the Spirit among us too. We thank God that he has kept us to this time; and our hope is, and our prayer, that he will do it the coming time. I could have much to say, but may be you could not understand it. I have written to Andrew Carlson a little more; perhaps he will tell

you. Your little brother in grace and truth, FREDRIC ANDERSON.

THE American Home Missionary Society (Congregationalist) reports that 1,469 ministers of the gospel have been in its service the past year. Including 70 who are twice counted, because they have labored in more than one state, the missionaries have been employed in 41 states and territories as follows: New England, 379; Middle states, 100; Southern states, 39; South-western states, 109; Pacific coast, 106; Western states and territories, 806. 734 have been pastors or stated supplies of single congregations; 504 have served two or three congregations each; and 231 have labored on wider fields. There have been 3,005 regular preaching places and the aggregate of ministerial work performed is 1,058 years. Missionary work has been performed not only among Americans,

5. With the foregoing facts and particulars before them the Board will make such appropriations as, in their judgment, the field may require, and the state of the Treasury will justify, for a period of

before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

THE SEVENTH-DAY BAPTIST MISSIONABY SO-CIETY. NUMBER VI.

Nothing has interested us more, while studying the earlier history of our denomination than the large plans and hopes of our fathers in the missionary enterprise. The seventh annual report, after referring to the occupation of a single point in China and a few places in our own land, speaks of growing missionary spirit and the training of many pious and gifted young people for usefulness in the cause of God; and then expresses the hope "that all embarrassments will, at length, be removed, and that we shall be able to count our missions in every country of the habitable globe. May the Lord hasten the time!"

Such words have an added interest, when we recollect that the Executive Board was composed of such men as Thos. B. Brown the Corresponding Secretary, David Dunn, W. B. Maxson, Eli S. and James Bailey, N. V. Hull, I. D. Titsworth, T. B. Stillman, Geo. B. Utter, W. B. Gillette, and other like strong men. How much more, might have been done toward the realization of their hopes ! How much more we might be doing ! Certainly, with the example of these men for our pattern and inspiration, we of to-day ought not to be called over-enthusias-

tic.

The receipts, including a balance of \$649 37, were \$2,035 32. Expended for foreign missions, \$1,046 06; for home missions, \$534 08: leaving a balance of \$455 18. Elder Samuel Davison had been in the employ of the Board since October, with Farmington, Ill., as the center of operation. He reported a congregation of about seventy; a church organized with nineteen members, and a hopeful outlook.

Besides this mission, the different Associations had been engaged in domestic missions were received only from the Eastern, in which sixteenth months of missionary labor had been performed, and from the Central. but also among colored people, Welsh, Ger- | where there were many inviting fields.

J. W. Morton, late missionary to Havti, was present.

The annual report was adopted after interesting remarks by W. B. Maxson, J. H Cochran, S. S. Griswold and N. V. Hull. A resolution was adopted, after remarks by N. V. Hull and Jas. Summerbell, setting forth the importance of enlarging our missionary operations and cultivating the missionary spirit, until witnesses for God's law and the gospel of Jesus shall be sent to all lands. Another resolution was presented by Geo. B. Utter, instructing the Board to take immediate steps towards establishing a mission in Hayti, which, after remarks by himself and Messrs. Morton, Cochran and Maxson, was adopted.

At this meeting, by motion of Lucius Crandall, the word Society was substituted for Association in the name of the organization.

Has the mantel of these brethren fallen on us? Shall it be even suggested that we are not able now to keep up the China mission?

The Lord says : "The laborer is worthy of his hire." And I can say for one, it never entered my head that the salary of any one of our missionaries was too high ; and as for our foreign missionaries. I think the tax upon the nervous system consequent on leaving home, relatives and native land is enough. But if to this must be added, besides all the care, anxiety and responsibility of conducting the mission successfully-I say, if to all this must be added the mental strain and close planning because of a depleted treasury, it is no wonder we hear intimations of failing health, etc.

Brethren, let us rally to the generous supwithin their geographical limits; but reports port of our noble standard-bearers at home and in foreign lands, by bringing all the tithes into the store-house of God; and refreshing showers of divine blessings will come upon us from the presence of Jehovah.] there was established in Europe, under the those willing to go may be sent (Prov. 3: 9)."

single fixed purpose. Let the fields be wisely chosen and the purpose true.

All combined effort in the cause of missions is the outgrowth of individual effort, and individual effort is the measure of individual soul-perception of the truth. The far-reaching beauty of the rainbow is but the sum of that quivering in the separate drops, but the drops themselves could send no wealth of color to our eyes did they not first absorb the gift of the sun.

Chief among missionary forces is the cross. All the rays of spiritual light that have been guiding the consciences of men since the race began meet in the Ohrist life and glow in it with perfect brightness. No heart has beat in unison with the throbs of living truth but has beat, consciously or unconsciously, in sympathy with that of the great Teacher of mankind.

No soul has reached out in yearnings for the good of humanity but has in so doing proved itself in harmony with the missionary movement that is Christianizing the world.

God speed the work of Christian missions; and may they accomplish, not the spreading of a single truth, but as much of all truth as lies in the human heart.

Crusaders of the nineteenth century, above the emblem of our faith glows an ever-increasing light. Old truths shine with growing brightness, and truths newly discovered dispel long-cherished fallacies.

Let us lift high our standard lest it fail to reflect one added beam. Ά.

THE BISE OF THE CONGO STATE.

"Dr. Livingstone, I presume?" "Yes," answered the pale man in tattered garments.

"I thank God, Doctor, that I have been permitted to see you."

"I feel thankful that I am here to wel come you," was the reply.

It was the beginning of the interview of Henry M. Stanley with David Livingstone, at Ujiji, in 1871. When Africa shall have produced a great historical painter let this be one of his first themes. Four years later Mr. Stanley was again on Lake Tanganyika, whence he passed over to Nyangwe on the Lualaba, the place where Livingstone had beheld such scenes of cruelty that he had into the unknown stream, gave her to the Atlantic Ocean.

in the heart of Africa, in 1876 and 1877, ally of the means God has given them, that

"The abominable and cruel custom among the Chinese of foot-binding is unknown in Korea. The crime of infanticide, also so common and extensive among the Celestials, is a crime punished by death in Korea, and scarcely, if ever, practiced.

"I may remark that the literati of Korea are as well versed in the literature of China as are the Chinese themselves, and they can write their classic characters with fluency and ease. These Koreans are a fine, stalwart and robust race of men. Their physique is infinitely superior to that of either the Chinese or the Japanese. The latter looks like a nation of pigmies beside the Koreans.

"Confucianism, though not a religious system, is adhered to by the literary and official classes, but it has little or no influence on the masses of the people.

"The Koreans are, however, a very superstitious and spirit-fearing people. They deify and worship the spirits of deceased heroes and public benefactors, and the worship of deceased ancestors is universally practiced.

"Fetichism is also extensively practiced by this people. Favorite trees and stones are worshiped, and along the road it is common to see some tree gayly covered with rugs hung on the branches as tokens to the deity that the individual who placed them there has paid his devotions to the tree. Others, in order to obtain forgiveness of their sins, carry round stones to the top of some mountain or hill, and leave them there, after they have paid their devotions to them or to the spirit which is supposed to reside in them. The fear of ghosts and spirits also haunts this poor darkened people, and they have recourse to the most childish expedients to relieve themselves of this fear and frighten away these spirits."

FOUR PETITIONS.-A lady in Scotland is in the habit of circulating a card among her friends, with an earnest request that the receiver of it should present the four following petitions before the Lord, daily:-- "Matt. 21: 22. 1. That the Lord would enlighten all the churches of Christ by the Holy Spirit, to see that sending the gospel to the heathen is the great work set before them by our Lord. the feeling that he "was in hell." In Oc- (Mark 16: 15). 2. That the Lord would tober, 1876, Mr. Stanley pushed his boat out move upon the hearts of young men and women to give themselves for this glorious current and let her go. Two hundred and work (Matt. 9: 38). 3. That parents and eighty-one days thereafter he sighted the others may put no hindrance in the way of those willing to go (Matt. 10: 37). 4. That Meantime, while the intrepid explorer was all who cannot go may pray, and give liber"Ever their teachings a Our loftier brothers, I With looks of beauty

All future ages, bec pupils, have, organized forces and instruments them, into schools as e perpetuating and spread through all time, to all

Moses, with the grea for a school-room, had forty years under his to and the schools of the l continuing what was t Hebrew nation one of t ple, as a whole, the wo the destruction of Jeru was sown broad-cast, ft philosophers and educa This learned pre-emine gree, continued to the

The schools of Chal especially the latter-d ization. Zoroaster, wi and the Magian system thereon, gave to the I ship in ancient civilizat of the present, stands culture.

The teacher Kon, or ed a system that led and a government rest organized culture, inte mined by competitive the only passport to on the ideal aspiration 0 formers, and the dism ticians, and the goal s nations. It has given ment and a civilization stable equilibrium, wi rogression, for more years, over one-third o it may be seen the pr nations will be when a aminations, markings they are so toilsomely ly and with such a terning after her; she

The Vedio system o annaid. Buildhim

COBRESPONDENCE.

Education.

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

THE PEOPLE'S DEBT TO COLLEGES.

BY PRES. J. ALLEN, D. D. LL.D.

An address delivered before the New England Asso ciation of Alfred Students, Aug. 24, 1886. Pub lished by request of the Association.

Ladies and gentlemen, members of the New England Association of Alfred Students, in the address of one year ago, which I did not deliver, the theme was, "Alfred's debt to New England." The converse of this might be, New England's debt to Alfred, if it were not too small a fulcrum for good leverage, and, furthermore, Alfred can never repay her great debt to New England.

Let us, therefore, consider the broader and more comprehensive theme, The People's Debt to Colleges. In this consideration, I shall use the term college in its most generic sense, based upon both its etymological signification and its historic use, as inclusive of all higher institutions of learning or collective bodies, incorporated for the purposes of study and instruction.

Education is a great, overshadowing and imperative need of man. Coming into the world with fewer instincts and powers for self-preservation, and with capacities more nearly a blank, than any other member of the animal kingdom, without education, man is the most helpless of all animals. It is only as his faculties are slowly, carefully, laboriously unfolded, under the tutelage of parents and all the educative influences and forces which spring from civilized society, crowned, systematized, utilized, by educational institutions, specially devoted to this object, does man come to his rightful sovereignty in the world. Colleges have thus sprung from the highest needs of man, as an intellectual, social, moral and religious be ing

Among the chiefest originators of these institutional agencies, for the education of man up to this sovereignty, have been the great discoverers, inventors, organizers, founders of systems of religion and philosophy. These appearing, from time to time, have been the great world-teachers, whose teachings have awakened and enlightened the human mind, shaped individual, social and national destinies, determined and advanced civilizations.

outcome of great teachers, who, at the time, taught the best they knew.

The great school-mesters of Greece and Rome; Thales, Pythogoras, Socrates, Plato, Aristotle, Zeno, Quintilian, and many great problems that confront philosophers of | vantages were conferred upon their teachers, ples-incipient universities-eager to listen to their solutions of the deep and soleun mysteries of the universe, and whose teachings have profoundly influenced the subsequent ages.

Alexander the Great did a greater and rians. Pagan schools perished in the general nobler deed than conquering the world, when he gave Aristotle a million of dollars and the as if rising from a baptism of fire and blood, service of a thousand or more men, to enable him to prosecute his studies. This started forces that led to the founding of the Museum at Aléxandria—type of all modern universities-with its four faculties of literature, mathematics, astronomy and medicine; with its library of 700,000 volumes, its botanical gardens, its zoological collections; with its learned teachers, gathered from many nations, and its dozen thousand, or more, students. It thus became a focus of intense intellectual activity. Here gathered the septuagint translators of the Hebrew Scriptures, and the first professors of Christian theology. From it radiated the highest learning the world then knew, the influences of which are still felt.

the Capitoline Hill in Rome, became the to legends, puerile sermonizing and scholastic teachings. university of the Latin race, and the mother of all imperial schools throughout the Roman empire.

The Mohammedans overran and subjugated the world no more rapidly or completely by the sword, than they did by learning. Availing themselves of Jews and Nestorians for teachers and counselors, they became distinguished as the patrons of learning and the founders of schools, holding that paradise is as much for him who rightly uses the up the light and bore it on. Alcuin, edupen, as for him who falls in battle, and that the ink from the pen of the teacher is of equal value with the blood of the martyr. Schools arose in the track of their armies, until nearly the whole Mediterranean region, as well as the more Eastern regions, was rians, philosophers, physicians, mathematicians and astronomers arose. In their possessor was competent to teach, which has rest of the world was fast sinking into the a radiance over the gloom. discarding, on the one hand, the traditions, that made void the higher law through revwhich gave rise to the Talmud and the Pharisee; discarding, on the other hand, the esoteric interpretation of the law, which culdiffered widely, in his teachings, from all bread, the sower and his seed, and the golden grain of the harvest, the coin of the realm, and from all common human avocations, finding in all deepest spiritual meanings. and bore fruit abundantly. He not only brought a new life into humanity but intellect came. This awakening influence upon mind led the source from which emanated much of early to the establishment of schools for the the learning, intellectual vigor and religious The teacher Kon, or Confucius, inaugurat- instruction of youth and proselytes in the power of the early New England colonies, ed a system that led to a state education duties of religion and Christian manners, and a government resting on intellect and also other schools for giving religious teachers a systematic knowledge of Christian docmined by competitive examinations, being trines. To these schools flocked learned the only passport to office, which has become pagans, as well as young men desirous of being instructed in the doctrines of Christianity, to the end of becoming teachers in the church. Thus, for three or four hundred years, these schools were the centers of learnment and a civilization that has remained in [ing and the nurseries of piety. Indeed, many churches were virtually schools, in which the bishops trained with special care, years, over one-third of the human race. In as if they were their own children, those who, in turn, were to become spiritual guides nations will be when old, if the routines, ex- and religious teachers. In every diocese, aminations, markings and placings, which there was, at least, one cathedral school, dethey are so toilsomely, so patiently, so blind- signed to instruct, not only catechumens, ly and with such a steady dull grind, pat- but to carry forward the education of those terning after her, shall bear their legitimate who aspired to the sacred office. Thus did the early Christians, inspired by the vitaliz-The Vedic system of the Hindus and its ing, invigorating and liberalizing power of antagonist, Buddhism, with their numerous the gospel, prepare their children, amid honor of inauguration these schools, both in antagonist, Duodinan, with their immense litera-schools of philosophy, their immense litera-tures, full of degenerate puerilities, are the and efficient Christian men.

The dark ages gradually drew on. Decay and death seized upon the pagan institutions, though under the patronage of kings and emperors, with ample endowments, costly libraries, and all the educational facilities of another, confronting and grappling with the the times. Though rare privileges and adto-day, gathered about them circles of disci- the teaching gradually degenerated into a tame, lifeless system of effeminate forms and fancies and dull routines. Pagan civilization, unfit to be engrafted with the Chris-

tian civilization, went down amid the overwhelming incursions of the northern barbashipwreck. Not so with the Christian; but, they struggled to overcome disadvantages and adversaries. In them was still much life, thought and activity. Christian literature abounded more and more in the production of great statesmen, philosophers and divines. The cathedral schools were gradually formed into organizations, as monasteries, with a school attached for the instruction of youth. These became the germs from which sprang the modern college. In them religion found a covert from the storms of the times, and the learned and the pious a safe retreat for study, meditation, prayer, discussion and teaching. These institutions rapidly increased till they spread like a net-work over all Europe. But, at the nadir of the dark ages, sacred learning The Atheneum, founded by Hadrian, on disappeared, even from them, giving place

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At length, the light began to dawn, the scene to brighten, and an upward movement commenced. The dawn of this light was earlier in the British Isles than on the Continent. Schools and learning prospered bet ter, especially in Ireland, and were transplanted thence to the Island of Iona, whence they spread, through the labors of Columbia and his disciples, wide and far. Bede caught cated in the institutions thus lighted, be came the great leader and champion of learning of his times. Charlemagne, unable to write, being compelled to sign with the darkness and bondage of savageism, towards investigators are laboring. hilt of his sword those treaties which he enforced with its point, invited Alcuin to luminous with their light. Great gramma- France, made him his confidant, counselor own palace, becoming a most enthusiastic colleges, some half a thousand or more, have to ? been, next to religion, the great educatschools was first instituted the system of student, and, though, like most great men, thus arisen, one by one, on the mental night or of man. Its great exponents, Socrates, academic honors or titles signifying that the making but an indifferent penman, he became able to speak Latin and read Greek. continued down to the present. While the | Thus were laid the foundations of the University of Paris, leading to the establishment night of the dark ages, Moslem learning cast of the Germanic universities, and to the intellectual supremacy of the northern nations But the Rabbi of rabbis, the great teacher of Europe over the southern. Alfred the of the great world-teachers, was Jesus of Great, amid the multitudinous cares of his Nazareth. Recognized as a rabbi, though kingdom, labored assiduously to advance the cause of education among his people, organizing forces that led to the upbuilding of erence for the letter, regardless of the spirit, the great English universities, and perpetuated learning and religion down to Wickliffe, "the bright morning star" of the Reformation. The German and other universities minated in the Kabala and the Mystic, he followed and nurtured the Reformation. Erfurt and Wittenburg gave the world a other rabbis. He taught face to face with Luther, Heidelberg and Tubingen, a Menature, man and God. He gave object les- lanchthon, Berne and Basel, a Zwingli. The sons from the lily, the mustard seed, the fig college founded at Oxford, to counteract the tree, the sparrow, the foxes, the leaven of influence of Wickliffe, nurtured the Wesleys and Methodism. Sir Walter Mildmay, after founding Emanuel College, Cambridge, in 1585, coming up to the court of Queen Elizabeth, she said to him, "Sir Walter, I hear His teachings reached both head and heart, you have erected a Puritan foundation." He replied, "I have set an acorn, which, when it becomes an oak. God alone knows what was likewise awakened wherever this life will be the fruit thereof." Emanuel College proved to be the nursery of Puritanism, and

Emanuel College, thus planted as an acorn, has been the type of most colleges founded on a religious basis for the end of advancing both learning and religion. Almost uniformly these have sprung from acorns planted in faith and hope, not simply for the present, but for future generations. Oxford began in the teachings of a few poor monks: Cambridge took its start in a barn Harvard commenced with three students, when Boston, as yet, was only a straggling village of a score or so of small houses; Yale, in the gift of a few books from the libraries of neighboring clergymen; Princeton, in a log house, known as "Log College;" Brown, with one student; Dartmouth, from an Indian Mission school; Oberlin, in the primeval forest; Wabash, in a prayer-meeting on the snow in the forest; Milton, in a little gravel building, erected through the enterprise and public spirit of a single individual; Alfred, in a small upper room. Most of these had for long years a slow and struggling growth. "A hundred years old, and no taller," said the fabled gourd to the venerable palm, to whose top it had climbed in a single summer. "Every summer of my life," replied the palm, "a gourd has climbed up around me. as proud as thou art, and as short lived as thou wilt be." Thus with colleges they grow as trees grow, as nations, as languages grow, from small beginnings and simple forms, gathering slowly, through the centuries, strength, beauty, complexness of over a thousand years, has lived in the lives means and instrumentalities, and the power of diffusing the light of learning and all those forces that give progress and civiliza-

tion. Even those institutions that, in modern times, have been manufactured by the power of great wealth, with large physical proportions, at the start, require, nevertheless, time to get the atmosphere, tone, spirit, and character, given by culture.

Thus we have passed in review before you some of the great torch bearers of truth, their lights obscured, in varying degrees, by the smoke of error, up to the clear light of the great Light bearer and World-teacher, the promised land of the light and liberty of civilization. Humanity, organizing the

present with their productions, to help in teaching and inspiring.

3

The ancient languages, among the highest chievements of human intelligence, were perfected and freighted with the richest literatures and sent down through twenty to thirty centuries, and, although unchanged themselves, they have created or transformed, enriched and ennobled all modern languages and literatures, and have been the great teachers of the humanities to map. The master-minds among the ancients their great poets, orators, statesmen, historians-who used these languages as a medium for communicating and preserving their thoughts, have occupied honored chairs in all seats of learning adown the ages, awakening, invigorating and refining intellectual life and activity.

Mathematics, a science dealing with abstract numbers and forms of pure reason, would seem, at first blush, to have little relation to the material and industrial ongoings of the world; yet mathematics has a vital play in all the arts and sciences-every human industry feeling and acknowledging its sway. Euclid, the father and professor of mathematics in that famous school at Alexandria, taught a science as perfect in kind and as direct, unerring, stimulating and strengthening to the student twenty-two hundred years ago as now. He has continued to occupy the chair of mathematics in the persons of its teachers to the present. sharpening, invigorating the minds of all through this rich possession and wonderful éducator.

Ptolemy, Professor of Geography and Astronomy in the same great school, who held almost supreme sway in these sciences for of all geographers and astronomers, as well as the teachers and students of these sciences since, enlarging the knowledge of the earth and the heavens, and helping on navigation, commerce and all dependent pursuits. Though a little antiquated in his mappings of the earth and in his astronomical theories, he is still young in spirit and enthusiastic as ever in his helpfulness. Hippocrates, the father of medicine, who has been, in the persons of his successors, ministering

to sickness and suffering for twenty-two centuries, and teaching in all schools of medicine, is still an aid to all that teach, or learn, or practice the beneficent art of healing. Aristotle not only taught in his day, but has since been teaching, and is still ready Jesus, the Christ, who have led humanity, to aid wherever natural science, logic, or in its slow and toilsome progress, from the philosophy is taught, or wherever scientific

Philosophy, the highest fruitage of the human reason, the product of the loftiest results of their teachings into schools, has minds that have appeared in the annals of Brance, made nim his conndant, counselor been helped on more and more, as the ages time, has, from the dawn of the four great and teacher, and established a school in his have gone by. Modern universities and inquiries, Whence? How? Why? Whereof the world, changing it by slow degrees Plato, and their coadjutors, are still living into the dawning and early light of a con- in spirit and teaching in the realm of phitinually brightening day. Every state, every losophy, guiding and inspiring in the realm of morals. Science, the youngest in this gifted and beneficent train of educators of the race. is but just advancing to her seat of authority, to her throne of power; but she comes with the vigor and enthusiasm of youth, bearing in her hand the scepter of man's sovereignty over nature, attended by a splendid retinue of observers. experimenters, investigators, truth-seekers, in all the realms of nature. Their teachings are full of life, stir, impulse, giving a many-eyed insight into nature, a many-handed grip upon her utilities. Religion, the supremest gift and blessing to man, not only gave being to colleges, but learning, and such conditions will obtain has ever been their greatest light and highest inspiration. Moses and the prophets, Christ and the apostles have occupied hon-ored chairs in all seats of learning, born of the spirit of their teachings, and exerted supreme influence in the education, guidance and control of all that have gathered about these seats, till these latter days, wherein some state schools, and others, have shut the school-house door in their faces, with notification that all are welcome there, except the best, and that all things are taught there, except religion, the most important. All these great themes are continuously present as aids and forces in colleges. All the great of the earth are perpetually present in spirit, as presiding and controlling powers, to teach, to inspire, to guide, full of helpfulness to both teacher and student, and whose influences beat out thence in everwidening circles upon the world. Thus from colleges have flowed constantly enlarging streams of knowledge, culture, progress and civilization. Their influences have been, for ages, and are still, silently, yet effectively, exerted in homes, churches market-places, legislative halls, seats of justice-in all human interests and enterprises. College-trained men have been running to and fro in the earth that knowledge may be increased. By these trained men, the gospel has been carried to all peoples in their native tongues, the Bible, translated into most of the languages of the earth, the best thoughts preserved in the writings of man in all ages and languages, transferred into all modern languages. Homer, Socrates, Plato. Herodotus, Thucidides, Kuripides, Eschylus, Sophocles, Demosthenes, Virgil. Cicero-all the great historians, philosophers, poets, orators, teach and speak and sing again to man, each one hearing them in the tongue in which he was born. Mose and David and Issiah and Ezekiel, and Even gelists and apostles, and even Jesus, cress the threshholds of all homes, sit by the hearth stone and talk with every home circle in its

doors. It used to be at the risk of to disobey; but now the law, l in force, does not apply to Chither nationalities living in the the curfew rings and the men women come out to walk and get air. I heard the curfew ring oud over the city, but my curinot sufficiently strong to transriety and take a walk after 9 night in the streets to witness a ales taking fresh air.

d of Leopold II., King of the

International African Associa

tractical purpose was to fix and

ries of stations across the Con-

facilitate discovery. Stanley's

a the Atlantic coast and an-

at once was organized the

Studes du Haut Congo." It is

nch or department of the Inter-

ciation. Its first meeting was

loval Palace at Brussels, March

t its second meeting, Dec. 9th.

submitted an estimate of the

of an exploration of the Upper

2, 1879, the Committee met

and plans were adopted. The

ame month found Mr. Stanley

o Zanzibar to recruit a working

steamer Albion bore them by

uez and Gibraltar to the mouth

o and up the stream as far as

In the autumn of 1879, Vivi

. The whole toilsome year.

pent on the roadway from Vivi

Isangila to Manyanga, and the

year brought them to Stanley

Leopoldville was founded in

In the spring, April, 1882, Mr.

off for the up-river country.

ned soon, dropped down to the

iteamer at Loanda and landed at

ter two months in Europe he

was at Vivi, Jan. 15, 1883; at

March 21st, and off again for

Congo, May 19th. In June of

883, Equator Station was found-

December the leader struck his

nley Falls. Jan. 21, 1884, he is

poldville; in April, at Vivi, and

is laying before the King of the

Ostend, a long roll of treaties.

in Conference was soon sum-

sittings continued from Nov.

Feb. 26, 1885, and the result of

ions was the firm establishment

o State as one of the recognized

ng nations.—The Forsign Mis-

wing items relating to Korea are

is far from empty to a Korean.

us with active and malignant

ery tree, mountain, water-course,

the kitchen or chimney, has its

ii, who must be propitiated by

ts or penance in some form or

city of Seoul the curfew bell

every night at 9 o'clock, after

all the male population are to re-

n The Gospel in All Lands:

made with African chiefs.

The first half of 1881 took

of his adventures drew all at-

ominable and cruel custom among e of foot-binding is unknown in he crime of infanticide, also so and extensive among the Celesrime punished by death in Korea. ly, if ever, practiced.

remark that the literati of Korea versed in the literature of China Chinese themselves, and they can r classic characters with fluency These Koreans are a fine, stalwart t race of men. Their physique is superior to that of either the Ohi-Japanese. The latter looks like a pigmies beside the Koreans.

cianism, though not a religious adhered to by the literary and mes, but it has little or no influne masses of the people.

Coreans are, however, a very superd spirit-fearing people. They deify ip the spirits of deceased heroes c benefactors. and the worship of incestors is universally practiced.

hism is also extensively practiced ople. Favorite trees and stones iped, and along the road it is comse some tree gayly covered with on the branches as tokens to the the individual who placed them paid his devotions to the tree. order to obtain forgiveness of carry round stones to the top of intain or hill, and leave them there, have paid their devotions to them spirit which is supposed to reside The fear of ghosts and spirits te this poor darkened people, and recourse to the most childish exp relieve themselves of this fear ten sway these spirits."

ETTIONS.-A lady in Scotland is hit of circulating a card among her ith an carnest request that the rehould present the four following there the Lord, daily:—" Matt. 21: the the Lord would enlighten all. of Ohrist by the Holy Spirit, to bing the gospel to the heathen is work set before them by our Lord. (13). 2. That) the Lord would the hearts of young men and give themselves for this glorious et. 9: 38). 3. That parents and put no hindrance in the way of the to go (kisti 10: 87). . The matches of may puty and give flow construction of the second states that the second back of the second states the second second second states the second sec

"Ever their teachings arise before us, Our loftier brothers, but of one blood, With looks of beauty and words of good."

All future ages, becoming their willing pupils, have, organized the light, influences, forces and instrumentalities, generated by them, into schools as enduring agencies for perpetuating and spreading these blessings, through all time, to all men.

Moses, with the great Sinaitic wilderness for a school-room, had the children of Israel forty years under his tutelage. The homes and the schools of the law and the prophets, continuing what was thus begun, made the Hebrew nation one of the best educated people, as a whole, the world has known. A the destruction of Jerusalem, their learning was sown broad-cast, furnishing physicians, philosophers and educators to many peoples. This learned pre-eminence has, in a good degree, continued to the present.

The schools of Chaldea, Egypt, Persiaespecially the latter-determined their civil ization. Zoroaster, with the Zend Avesta and the Magian system of education founded thereon, gave to the Persian nation leader ship in ancient civilization, and the Parsee, of the present, stands foremost in Hindu culture.

organized culture, intellectual merit deterthe ideal aspiration of all civil-service reformers, and the dismay of all machine politicians, and the goal sought by all civilized nations. It has given the Chinese a governstable equilibrium, without progress or retrogression, for more than two thousand it may be seen the prototype of what other fruits.

the stream of whose influence has been manifested in the Ohristian enlightenment and progress which has characterized the entire history of New England, and has given origin, not only to her own colleges, but, also, to most of those of the other northern states. From this same influence sprang a still greater boon, if possible, to the world-the common, or public free school. The college did not spring from the common school but it sprang from the college. It never rains up, but always down. So education has rained down from the great world-teachers. through the medium of the college, spreading out in these modern times, into the common school. First, the college; then the private school or academy to fit boys for college; then schools and seminaries to fit girls, not for college, but to be helpmeets for collegians; and, lastly, the school common to all. To New England belongs the immortal

great city, in Europe, is enriched and ennobled by them. They are scattered broadcast throughout the American Republic.

They have gone wherever civilization has gone. Popes, kings, princes, states, denominations, individuals, have founded them or contributed to their support.

Colleges are thus the topmost blossoms and fruitage of civilization. As is civilization so are colleges; conversely, as are colleges, so is civilization. They interpenetrate and interplay upon each other. They are co-ordinates. All great and permanent advancement in modern civilization has been dependent upon great teachers and seats of more and more. It was the saying of the Chinese teacher, Mencius, that "a sage instructs a hundred generations." Colleges gather the wisdom of the sages of all ages for the enlarged instruction of all men. Thus, notwithstanding their imperfections in manifold directions, they enable us to enter into the labors, become the inheritors of all the achievements of the human mind, live in the glory of the world's accumulated knowledge and experience. They crown and bind and give unity, strength, character and efficiency to all other institutions and instrumentalities for the education of man and the progress of civilization. They bring to their aid all historic memorialsimplements, coms, tombs, temples, statues, inscriptions, parchments, traditions; all su perstitions, religions, customs; all evil and good, individual, social, political, religious; all language, literature, art, science, libraries, museums. They, likewise, become intellectual observatories, for discovering the lights of new truths, as they rise upon the mental firmament, laboratories for observation and experiment upon all the phenomena, forces and laws of the universe. They perpetuate the highest standards of excellence of all the past, enabling us to share the best and noblest the race has produced on all matters of greatest import, enlarge the domain of knowledge, multiply the instrumentalities for its acquisition, organize and diffuse these, through the agencies of trained intellect, for the benefit of every man.

In doing this, the colleges have ready a hand, in addition to living instructors, manifold other aids. As the editor, when his brain becomes like a squeezed lemon, with all the juice of thought pressed out by the exactions of his avocation, calls to his aid his skilled scissors, which, like a wizzard's wand, causes his paper to gleam with the best and brightest thoughts of a hundred brains, to the delight and instruction of thousands of readers; so a college, however spongy, vacuous, and vapid the brains of its teachers, from long over-squeezing and

(Concluded next week.)





Alfred Centre, N. Y., Fifth-day, September 16, 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.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I. All other communications, whether on busi-tess or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be

made payable to E. P. SAUNDERS, AGENT.

"No father's house is full E'en though there seems no resting place for more Forgiving arms and doors do open wide, If one repentant child implore Outside.

No mother's heart is full, Unless it be with longing, burning, wild, Heart-throbbings that no cheerful face can hide, The wish to clasp her sinning child Outside.

God's flock is never full ; Fear not to enter boldly at his door ; None ever were refused who there applied Inside.

THE SEVENTH-DAY ADVENTISTS have selected Watertown, Jefferson Co., N. Y. for the place in which to hold their Annual State Camp-meeting. The meeting is to commence September 15th and continue until the 21st. Prominent speakers from abroad are expected.

DELEGATES and others attending the Con ference at Milton, will please bear in mind the fact that the session opens on Wednesday morning, September 22d, at half-past ten o'clock, and does not close until Monday evening, September 27th. Go prepared to stay until the close.

WE have given our third page this week largely to the address of President Allen, delivered before the "New England Alfred Association," in Westerly, R. I., a few weeks since. Next week we expect to complete the address, after which we shall resume the publication of Present Sunday Laws in the States and Territories.

have had the courage to do so bold a thing, much corruption in official life. The lack and probably most women, under similar of it, even in the Christian church, is the circumstances, would have entailed upon greatest obstacle which the cause of the true themselves ten-fold more sorrow and shame by allowing the nuptials to be consummated. no guaranty that his life as a husband and father will be free from the curse and blight of intemperance; and if men will drown their

manhood in the wine cup or squander it in low groggeries, it is quite fitting that they should not compel innocent women and helpless children to share their shame and sorrow. How this shall be, for the next generation, is for the girls of to-day to say. They have a worthy example in the case of | Christian conscience before true Sabbath rethe New York lady above quoted.

THE EARTHQUAKE has stirred up a good many "cranks." The following, from the New York Tribune of Sept. 6th, though absurdly comical, is decidedly refreshing in its tone:

To the Editor of the Tribune:

Sir,-I have made several efforts to rouse the world to their danger of destruction, and to open the way of deliverance therefrom, which is simply obedience to the Ten Commandments and Christ's Sermon on the Mount; but you all seem to prefer extermination rather than give up the delusions of men and Satan. I have published a warning with proof of my mission. If you are willing to read it and then try through your only will they become strongly fortified journal to rouse the people up to the importance of the subject. I will be glad to you a copy, but will not unless you send request it, as there is no use in my wasting any more words upon the race. For if you all desire destruction I do not wish to interfere with your happiness, but must say I think you all intensely stupid. There have been enough cyclones and earthquakes this season to convince the world that the day of tribulation foretold in Isaiah 13 has begun, and it seems to me that it is much easier to obey the Ten Commandments than suffer all

tastes.

crease our gain? Sabbath has to meet. It is not difficult to

convince men of intelligence that the Scriptthan did she by cutting them short in so ures recognize no other Sabbath than the summary a manner. If more women had seventh day of the week. But to persuade the good sense and the courage to deal with them to embrace it is quite another thing. this matter in this vigorous manner, there | Men reason in this way: "It is true that, so would certainly be fewer drunken husbands | far as we learn by God'a Word, the seventh in the world and, we believe also, fewer day and no other has been set apart as the drunken men. If a man cannot come to his Sabbath. But I think I can do more good marriage in a state of sobriety, he can give by continuing in my present practice, and remaining in my present relations than I could by separating myself as would be required in keeping the true Sabbath. And so my conscience does not condemn me for con tinuing in the observance of Sunday." This is the verdict of a conscience which has been molded by the standard of public sentiment, and of personal convenience and policy. There needs to be a subsoiling of the current form can make much headway. It is the same ill-developed and defective conscience that carries so many of our young people away from the Sabbath when they come to find that its observance stands in the way of place and profit. Our only remedy is in the more thorough training of the consciences

of the young. Let us appeal to every Sabbath school teacher, and especially to every parent, to call the attention of the children to the moral quality of acts and opinions, and thus cultivate a habit of forming judgments of the right and the wrong, recognizing God's Word as the only standard by which all questions are to be weighed. In this way against the sophistical moral reasoning that dims the eye of conscience when the world offers places of influence and profit on condition of falling in with current sentiment and practice. C. A. B.

OUB DUTY TO OUB OWN.

It is as important for us as a people to indoctrinate and hold our young people to Sabbath truth as it is to lead those outside these woes. But there is no accounting for of us to accept and practice it. We are doing vastly more to teach the world that there of victory. Is it not equally true in this Pardon me if my letter seems unkind and is no divine authority for the observance of case, that the sisters have in their possession Sunday as the Sabbath, than we are to in- the power to help lift these heavy burdens; struct our own in the truth and hold them in allegiance and loyalty to the Sabbath of the Lord. We have done more in the past Gordon can shed on the interpretation of five years to stir up the Christian world upon the Sabbath question than ever before in all our past history as a people. We have spent time, talents, and money freely to send Sabbath truth to the clergy and laity of our land. God has blessed our efforts to the conversion of not a few to the Bible Sabbath in faith and practice. We have several doubtless be ready to follow their worthy exchurches among us composed entirely of amples. Perhaps all have heard of the converts to the Sabbath. We have aroused young lady and the two suitors. The one a wide-spread agitation upon the question said, "I want you to wear these ornaments of the Sabbath. We have shown the fearful for my sake; they are pleasing to me." The danger of holidayism and no-Sabbathism to other said, "I wish you not to wear those the religious world, their causes and the an-Which will she do? According to which tidote. Now while we would not abate in the least our interest and aggressive efforts as a people in the work of Sabbath reform, we would, however, inaugurate more earnest effort among our people in indoctrinating our own children and young people in Sabbath truth and grounding them in the Sabbath faith and practice. The truth is we need not a little Sabbath reform both in theory and practice among ourselves, and a toning up of a Sabbath conscience among ourselves. What are we doing to stop Sabbath desecration, holidayism, and Sabbath apostasy in our own ranks? Are we doing what we should in our publications and from the pulpit to instruct our young people in the doctrine and history of the Sabbath? Do we impress upon them the spiritual nature and importance of the Sabbath? Do we teach them that it is a vital element in existence, a sort of state of suspended animareligion, and necessary to spiritual life and growth? Our impression is, from observation and experience as a pastor, that our young people are not well instructed in those truths in which we are so earnest and so largely interested in teaching others. It is lamentable to see how lame they are in Sab. to find rooms to accommodate all who wish as received from resident members, \$10 bath argument.

Are we, other things being equal, giving preference to First-day employees because we can get them for less wages and thereby in-

These are important questions for us to consider as a people, and to practically answer. It is said that a penny saved is as good as a penny earned. We are inclined to our own young people, that one saved to tomed vigor of voice and of thought. ourselves is worth as much as one gained to our ranks. And when we look over our gains and our losses in number and character, it will impress every thoughtful observer among us that we better give a little more

attention to the question of saving. 0. U. W.

Communications.

WHO WILL HEAR!

I have noted with devout gratitude the in creased interest expressed through the RE-CORDER in regard to sacrificing for the sake of advancing the great interests God has committed to us as a denomination. My soul has been heavily burdened on this sub ject; and as one anciently pleaded with God, so I feel that I must say to his people, O, be not offended while I speak this once ! The situation need not be rehearsed for it has been solemnly and faithfully presented to us until it has almost seemed as if the heart must break at the agonizing prospect of having to refuse the light of truth, for which precious souls are earnestly pleading, and recall consecrated laborers who would gladly fulfill the great commission if the means for their support could be furnished. In this extremity the familiar illustration comes vividly to mind, when in the old way of raising buildings, in a certain instance the bent was found too heavy, and the many fathers, brothers and husbands were about to be crushed under its overwhelming weight, when the women, seeing the imminent peril, came to the rescue, and with the addition of their united strength the massive timbers were raised to their designed position, and the preceding terror gave way to the glad shout

perienced teacher. In the mean time these schools have been opened, for the fall term. in the old building which is to be torn down as soon as the schools move into their new quarters, if it does not fall down sooner.

Pastor Titsworth, whose throat trouble, in the early summer, threatened to lay him aside from preaching, for a time at least, is say that in respect to saving and holding | again filling his pulpit with all his accus-

Mr. Wm. M. Alberti, who was so seriously hurt in an accident on the Erie railroad a little more than a year ago, was removed last week to New Jersey. He was carried to the train and placed in a car, procured for that purpose, without being removed from his bed. He expected to reach his destination at Somerville, N. J., without change of cars. Who is going to the General Conference at Milton? Not many from this place, so far as your correspondent has heard. Perhaps the people of Alfred had Conference enough last year to last them for some time: perhaps times are hard and money is scarce. E. R.

HORNELLSVILLE.

The little band of Sabbath-keepers in this arge village has undergone some changes. during the past few months. Some of our most active members have moved away from us, whose loss we deeply feel. Others have come into the village, but have not yet put on the working harness, as we are hoping they will soon. Two or three persons are examining the Sabbath question with an earnest, honest purpose to know the truth. May they have the courage to embrace and observe it when they find it.

Last Sabbath, sister Perie F. Randolph, whose first year of ministerial labor was bestowed on this field, was with us and preached a most excellent sermon from the comforting words of Jesus to his disciples, "I will not leave you comfortless, I will come to you."

INDEPEDENCE.

The subject of the indebtedness of our Societies has been presented from the desk three times, and followed up with a canvass of the society, resulting in the raising of \$40, which (excepting \$2 not yet paid in), has already been forwarded. Some of our people feel that they pledged all that they

B. R. Pope was appointed as our Conference, with power to appoint gates such of our brethren and may be present.

Bro. Lucky spoke to us in beha sionary work to the Jews. Th very interesting and instruct the way open for this brother to Hebrew paper, and do mission we York city, for the people in wh much interested.

A Swede, Skogquist by name, tuchen, has been attending our m the past few Sabbaths. He see very earnest Christian gentlem keeping his Sabbath all by him cause my Bible says, ' Remember hath-day to keep it holy."

Wisconsin. MILTON.

The Milton jottings have had cation, on account of a similar on the part of the jotter.

The first break in the rest of was made by the annual picnic of Sabbath-school. The picnic we Clear Lake, and was entirely info ing, swinging, reclining in ham visiting were the exercises of day. The McGibeny family w and gave some good music at til J. M. Stillman was enlisted after The McGibenys ended their a

here with a concert in the Sevent tist church. Sabbath evening, They intend to spend the next st it is said.

Dr. Geo. W. Post has received ment in the Cook county Hos county means Chicago), and wi soon. His many friends regret It is greatly to his credit that the appointment after a compet ination in which he had a large rivals.

Messrs. O. P. and C. B. Hul left the place to conduct a prohi at Oshkosh.

Notwithstanding the long crops of Milton are very goo weather coming at an opportune whole. The hay crop is one of known here, if not the best. produced from 20 to 35 bushe barley, 30 to 50 bushels per acr quality; oats 40 to 60 bushels pe bacco that was set before the gan is very fine. Much of the to light; potatoes, ditto. On th have no reason to complain.

THERE is much good work done in the world for which the doer gets little or no credit. A few bright names flash to the surface with a shining record, but the multitudes work on beneath the surface, unno ticed and unsung. Nevertheless, the world would be in sad plight without these humble workers; and when the day of rewards at the hands of the All-wise Judge shall come, there will, doubtless, be some glad surprises for plodding ones, and, it may be, some disappointments for the children of earthly fame.

ONE of the pleasantest experiences connected with the recent effort to raise a special fund for liquidating the debts of the Societies was the readiness with which the people responded to the call when the time came for the collections to be made. Pastors of large churches and small, alike, found that, after the wants were clearly and definitely known and the plan for meeting them was thoroughly understood, the people came for ward, in many cases unasked, and made their free-will offerings, and God has set the seal of his blessing on it. "The people had semind to work."

WE are indebted to Irving Saunders, photographer of this village, for a new group of of one hundred and one pictures of our ministers, most of them now living and in active service. The plate is prepared by Mr. Saunders from individual photographs, and is printed by the Photo-Gravure company of New York. The print is almost as fine and quite as enduring as a steel engraving. A convenient key accompanies each picture, the whole being sold for \$2 each. Copies of this group will be exhibited at the Conference in charge of Bro. F. O. Burdick, at whose suggestion and urgent request, one year ago, this work was undertaken.

THE Congregationalist tells of a man in ment of others, and guided alone by God's our children in Sabbath truth, and make Virginia and a woman in New York who were sometime engaged to be married. It was finally arranged that the happy consummation should take place at Chatanooga.

sarcastic, but I am very weary of the subject. With kind and respectful regards, MISS E. M. GORDON. COOPERSTOWN, N. Y., Sept. 3, 1886.

We do not know what new light Miss prophecy, but when we bring the plain and simple gospel to men repeatedly, and they do not heed, we often feel similarly "weary of the subject." But let us not be weary. Let us spread the gospel the wide world over, trusting the Spirit to do his work in hearts.

" Fling out the banner ! let it float Skyward and seaward, high and wide ; Our glory only in the Cross, Our only hope, the Crucified."

W. C. D.

CONSCIENCE.

A very important element in the training of the young in the home, in the day-school and in the Sabbath-school should be the education of the conscience-the cultivation of a keen sense of right and wrong concerning every moral question that may engage the attention, and especially concerning every moral act which they perform.

Conscience should be trained to discrimi nate between the right and the wrong in all

matters as judged, not by feeling or preference or preconceived opinion-not by any standard found within the individual, but by Seventh-day Baptist ministers. It consists the undeviating standard of God's Word It should be a conscience that recognizes no sliding scale of judgment, and no power of individual discretion in the application of rules of duty under varying circumstances of personal interest and convenience. It should recognize the right as everywhere right and always right; and the wrong as everywhere and always wrong. A healthy conscience will be careful also in applying the principles which underlie God's commands to conduct and opinions which cannot be covered by specific rules. A healthy conscience will always lead one to judge concerning right and wrong totally independent of the judg-

Word.

Such a conscience is the foundation of all true and stable Christian character; for without it there can be no keen sense of sin, The time came, and the parties met and had and so no keen sense of a need of Christ, taken their position before the clergyman and consequently no lively faith in him. for the marriage ceremony, when the bride Such a conscience is the foundation of all discovered that the bridegroom was slightly trustworthiness. It is wanted in the church, ander the influence of liquor, whereupon she in the family, in business, in offices of public of their parents for the world? What are modern conveniences and appliances. Three proceed, and returned to New York as she the lack of it which occasions so many defal- enterprises and employment in helping and they are ready for occupancy, and each will by L. T. Titsworth.

What are we doing as parents to ground them loyal to the commands of God? Are we teaching them by our words and example | Still others must be provided in the near that it is more important to get on in this world than it is to get on in religion and in spiritual worth? Are we taking such a course with them by our life and influence that they will forsake principle for populari- ple of Alfred. It will contain rooms for equal to the emergency. ty and property-making, and leave the faith four grades, or schools, each provided with

and in so doing they would not only help secure the desired object, but would also realize increased spiritual strength, the natural result of having laid aside worldly "weight" as enjoined by the Holy Spirit

through the apostles. 1 Tim. 2:9, 10: Pet. 3 : 3, 4. A good work is graciously begun in the hearts of our sisters, which if put in practice and a few will lead the way, many more will ornaments; they are not pleasing to me."

she cares most for. May worldly love be superseded by supreme devotion to the heavenly Bridegroom's will, and the glitter of earthly jewels be gladly renounced to secure immortal gems for his crown. A. F. B.

NOBWICH. N. Y. Sept. 10, 1886.

Home Mews.

New York. ALFRED CENTRE.

There are few if any places among us whose life is more wrapped up in the life of the school than is ours. Vacation, if it does not mean entire cessation of all activities. does certainly mean little more than mere tion. But the term has opened-the one hundred and nfty-first term-and all is stir and life again. About 230 students have now been enrolled. Several new houses have to come.

The first floor of the "Gothic" has been refitted for recitation rooms. This gives two fine rooms which were much needed. future.

proaches completion, and is truly an orna- carry the burdens here, when the pinch ment to the campus and a credit to the peo- | comes, like a grand good people, they are

are able to pay to the Tract Society this year when Eld. J. B. Clarke was here a few months since.

Sister Mary Green, aged 92 years, has pieced and quilted a beautiful bed-quilt which she will send to Conference to be sold for the benefit of the Societies, the avails to be credited to the Independence

Church. Our annual Sabbath-school picnic was held August 20th, in Will R. Crandall's beautiful grove. A short programme was well rendered; and the usual festivities were highly enjoyed.

An increase of spirituality and religious interest has been clearly manifest in all our meetings, since the Association was held. with us. Our Sabbath evening meetings have been well attended during the summer, and many of them have been seasons of

spiritual interest and power. A young people's praying and working band has been organized, holding its meetings at the church every Sabbath afternoon. The interest is good. The attendance is lessened by some of the members having returned to Alfred to attend the University. Some of the older brethren and sisters like to drop in almost every Sabbath, and are quite welcome. Two or three profess to have found Christ, and several others have indicated their determination to become Christians. Pray for us that the work may go forward.

SEPT. 8, 1886.

J. E. N. B.

New Jersey. NEW MARKET.

Our proportion for the Missionary and Tract Societies is not only assured, but our earnest and faithful deacon, I. D. Titsworth (would there were more such), has pushed opened their doors to students for the first on beyond. We have 76 resident members. time, this term, and still there is difficulty | Bro. Titsworth reported yesterday \$65 50 from those who are not members, and he also reported that Bro. E. R. Pope was a reserve to fill up the blank spaces. We hope

to send \$50 to each of the Societies. I have been gratified with the hearty'responses from our people, and, although it The new graded school building ap- seems impossible, sometimes, for them to

We are having temperance prayer-meetings, monthly, led by some member of the positively refused to allow the service to trust, at the ballot-box, everywhere. It is we doing as a people in the way of business of these rooms will be occupied, as soon as church. Our next occurs Sept. 10th, led

School opens with very fair pr as to quality and quantity of stu

The preparations for Conferen quietly but steadily on. The p Milton and Milton Junction working hand in hand in perfe and the Rock River Church w also unite with them in the ent the visitors. A large audien three others for the cooking have been secured, and no one crowding.

The C. M. & St. P. B. R. same rates from Chicago that W. Co., offer, viz., one and o for the round trip. By the C road visitors can come by Milw turn by Davis' Junction or vice more of the country, seeing W tropolis and passing through noted summer resort; Janes Rockford and Elgin besides During September the Milwa tion will also be open. In add visitors will land in Milton ins Junction.

While the Milton people are every one shall have a good via Wisconsin, we ought all to that the meeting may be succ higher sense; that it be re short, as a time of growth and in religions work. Without Seventh-day Baptists are to selves apon the world as reli they must reach a higher life yet done, and now is as good that life as any time can be.

IRS. CLARK HAL

At a meeting of the Bicht Missionary Soviety, Sept. 4 ng proamble and resolution months adopted.

That while we call



H

		INE CADBAIN	RECORDER, SEP	TEMEER 16, 1886.	
scher. In the mean time these these opened, for the fall term,	E. R. Pope was appointed as our delegate to Conference, with power to appoint as dele-	Condensed Mews.	USCAL DADCOCK.	0 Woman's Missionary Ald Society, Brook- field, N. Y	J. S. Coon, West Edmeston
silding which is to be torn down schools move into their new	gates such of our brethren and sisters as may be present.	Domestic.	A. J. Davis, "1 00	5 George Greenman, Greenmanville, Ct 25 00 0 Mr. and Mrs. 1. T. Lewis, West Genesee.	Miss Addie Pardee, "
it does not fall down sooner. worth, whose throat trouble, in	Bro. Lucky spoke to us in behalf of mis- sionary work to the Jews. This address	The third annual industial exposition at St. Louis opened last week.	Mansel Davis, 1 00 Mrs. F. B. Robbins, 50	0 Mr. and Mrs. J. A. Milliken, Shefman, Tex., 2 00 0 Church, Hornellsville, 4 special col 9 00	T. H. Maxson, " 60 Esther E. Williams " 50 Wm. Palmiter, " 50
memer, threatened to lay him preaching, for a time at least, is	was very interesting and instructive. May the way open for this brother to publish a	at West Point for violating an order issued	Miss Hattle A. Maxson, 50 M. W. Greene, 50 Richard Clarke, '' 1 00	0 Amelia E. Stillman,	L. R. Marson, " Mrs. L. R. Marson, " Banson Brown "
his pulpit with all his accus- of voice and of thought.	Hebrew paper, and do mission work in New York city, for the people in whom he is so	college "rush."	Mrs. Richard Clarke, " Byron P. Rood, "50	5 Mrs. D. E. Maxson, '' 3 00 0 Edmund Burdick, '' 2 00	F. E. Dresser,
M. Alberti, who was so seriously secident on the Erie railroad	much interested.	The New York Central railroad reports its gross earnings for August at \$2,880,973 against \$1,950,194 for the corresponding	A. L. Clarke, Mrs. H. C. Van Horn	0 Mrs. L. A. Palmiter, '' 1 00 0 A. M. Truman, '' 5 00	Miss Kate Champin, 50 Samuel Dresser, 95 Julia E. Brown, 50 R. T. Stillman, 95
than a year ago, was removed last Jersey. He was carried to the	tuchen, has been attending our meetings for the past few Sabbaths. He seems to be a	month last year. Justin McCarthy will open his American	Mr. and Mrs T. O. Barker, "	0 A. P. Saunders, 0 Mrs. Irene Greene,	Hattie Stillman C. Stillman, " Mrs. Morell Coon, " 50
aced in a car, procured for that thout being removed from his	very earnest Christian gentleman. He is	lecturing tour at the Academy of Music, in New York, on October 4th. His subject	Mrs. Edith Greene, " 20 G. B. Rood, " 50	5 M. J. Greene, "500 0 Mr. and Mrs. O. D. Williams, "600	Morell Coon, Mrs. F. E. Dresser,
expected to reach his destination le, N. J., without change of care.	cause my Bible says, ' Remember the Sab-	At New York about \$15,000 was contrib-	Mr. and Mrs. D. K. Davis, Humboldt, Neb., 3 00 J. G. Babcock, 2 00	0 Mr. and Mrs. John P. Mosher, 5 0	H. H. Williams, "
oing to the General Conference Not many from this place, so	Wisconsin.	uted Aug. 9th, by the down-town New York business men to the various funds for the relief of Charleston. This makes the total	C. C. Babcock. "200 Mr. and Mrs. Wm. Hurley. "150	0 Melville Niles, "200	0) R. H. White,
correspondent has heard. Per- sople of Alfred had Conference	MILTON.	amount about \$70,000. Martin Irons, the leader of the South-	Mrs. Susan M. Babcock, "100 Mr. and Mrs. B. F. Babcock, "256	0 1st Alfred Church, special col'n, "mak- ing the following L. M. : J. Allen, A.	Mrs. A. B. Felton, "
year to last them for some time; nes are hard and money is scarce.	The Milton jottings have had quite a va- cation, on account of a similar proceeding on the part of the jotter.	western railroad strike, was locked up at the police station at Kansas City, Sunday night, on the charge of drunkenness, being unable	Willie K. Davis, 50	 iams, George W. Hills, J. G. Allen, J. P. Mosher, A. B. Kenyon, O. S. Mills, T. 	Miss Adolph Nicols, "25 Adolph Nicols, "25 Libbie Clark, "25 W. I. Shaw, "25
E. R. HÔRNELLSVILLE.	The first break in the rest of the jotter was made by the annual picnic of the Milton	to give bonds for his release. Professor E. P. Hammond, of Cornwall,	Young People's Mission Band, "35		W. D. Crandall, "50 Church collection, "600
e band of Sabbath-keepers in this e has undergone some changes.	Sabbath-school. The picnic was held at	Oregon, foretells terrific cyclones, earth-	S. P. Griffin, "50 N. S. Griffin	0 i Mrs. R. G. Summerbell. " 20	0Church, " special collection
past few months. Some of our members have moved away from	ing, swinging, reclining in hammocks and visiting were the exercises of most of the		Benjamin I. Stillman. " 20	5 Mrs. W. W. Kingsbury, Rushford 1 0 0 Geo. B. Kagarise Salemville, Pa 1 0	0 special collection. 16 50 0 Pledges, Humboldt, Neb. 12 50 0 Church, Plainfield, N. J. 245 49 0 Mark J. B. Land Black J. State J. Sta
oss we deeply feel. Others have the village, but have not yet put		at Seaville, on the West Jersey railway.	Mrs. Maria Wheeler, "5 Mrs. Lucy C. F. Randolph, "10	0 J. P. Lundquist, Heber. Kan., E. Harold, 1 9 0 Lottie Baldwin, Glen Beulah, Wis 2 0	0 Mr. and Mrs. J. R. Jeffrey, Elmdale, Kan. 5 00 0 Mrs. A. J. Burdick, 50 0 Wm. Jeffrey, for self, L. M., 20 00
king harness, as we are hoping bon. Two or three persons are	J. M. Stillman was enlisted after some effort. The McGibenys ended their summer rest	been away from the village for months. The community is greatly alarmed.	L. F. Randolph, "	0 Mr. and Mrs. J. W. Morton, Chicago, Ill., 2 0 0 Church. Shingle House. Pa	5Mrs. Wm. Jeffrey,250Jacob Bibler, Florence.1 000Mrs. N. J. Oursler, Oursler.1 000W. F. M. Oursler, Oursler.1 00
the Sabbath question with an mest purpose to know the truth.	here with a concert in the Seventh-day Bap- tist church, Sabbath evening, Aug. 28th.		Mrs J. L. Stillman, " 10 O. J. Muney. " 10	10 Thos. H. Tucker, wife and daughters. Boul-	0 W. E M. Oursler, 2 00 0 Clement Jeffrey, Elmdale
ave the courage to embrace and when they find it.	They intend to spend the next summer here it is said.	a total of 178 against 190 last week. Fail- ures are fewer in every section of the United	Ida Perry, "2 Elfred Perry, "1 E P. Purdick	50 Sirilla Saunders, Middle Grove, Ill 5 25 Emily Weaver, Elmira, N. Y	0 Mrs. Sarah B. Langwortny, Farina, birth-
bbath, sister Perie F. Randolph, year geministerial labor was be-	Dr. Geo. W. Post has received an appoint- ment in the Cook county Hospital (Cook	States, but in Canada they keep up to the average.		0 J Clarke, Rockville, R. I 1 0	0 Wm. F. Satterlee, Farina
this field, was with us and most excellent sermon from the	county means Chicago), and will leave us soon. His many friends regret to lose him.		Mr. and Mrs. C.G. Wheeler, "	00 H. A. Babcock, Brookfield, N. Y 2 0 00 Dell S. Burdick, " 1 0	0 Wm. M. Stringer, Pulaski, Ill 2 00
words of Jesus to his disciples, ot leave you comfortless, I will	It is greatly to his credit that he received the appointment after a competitive exam-	seized by revolutionists. The Lord Mayor of London, has opened a	L. E. Hummel, 5 Mr. and Mrs. N. R. Stillman, "	50 Ladies' Aid Society, Hartsville	0 P. P. Richardson, "100 0 J. P. Hunting and family. Pulaski, toward
u." INDEPEDENCE.	ination in which he had a large number of rivals.		M. L. Maxson, "	50 Outlook 5 50 Church at Hartsville, N. Y., making Mrs.	0L. M. for Mrs. Hunting6 000Martha Coon, Pulaski, toward L. M., Mrs. Hunting5 000Robert Lewis, Stone Fort,
ject of the indebtedness of our	Messrs. O. P. and C. B. Hull have also left the place to conduct a prohibition paper	Bulgarian National Assembly will re-elect	F. M. Kenyon, "	75 Inez Maxson, Adams Centre	0 Kobert Lewis, Stone Fort,
as been presented from the desk and followed up with a canvass	at Oshkosh.	Alexander. The Queen of Spain is suffering from pul- monary disease which is making alarming	C. A. Clarke, " 10 M S. Babcock " 10	00 M. W. Gavitt, Waterford, Ct	0 completing his L. M 10 00 0 Book sales, J. B. C 28 55
ety, resulting in the raising of h (excepting \$2 not yet paid in), been forwarded. Some of our	crops of Milton are very good, the dry weather coming at an opportune time on the	progress. The affection is similar to that	G. D. Clarke, " 1 (00 Mrs. C. J. Van Horn, Taney, Idaho 1 (00 Church at Cartwright, Wis 6 5	0Sophronia Vincent, Milton, Wis1 000A friend, Plainfield, N. J., (Boodschapper)2 500Carrie White, "Outlook1 000C. S. Langworthy, Adams Centre, N. Y1 00
that they pledged all that they pay to the Tract Society this	whole. The hay crop is one of the best ever known here, if not the best. Wheat was	Lord Hartington and Mr. Chamberlain	Mrs. S. W. Petty, "	50 Edwin Whitford, "	0 Church, New Market, N. J. 40 00 00 O. L. Stillman, DeRuyter, N. Y. 50
Eld. J. B. Clarke was here a few	produced from 20 to 35 bushels per acre; barley, 30 to 50 bushels per acre and a fine	Parliament, in opposition to Home Rule for	Mrs. J. W. Culver, " 1 (Norman Palmer, "	00 Geno C. Rogers, "	00 D. T. Coon, " 1 00 10 L. P. Nichols, " 1 00 1 Avery C. Stillman " 1 00
ary Green, aged 92 years, has d quilted a beautiful bed-quilt	quality; oats 40 to 60 bushels per acre. To- bacco that was set before the drought be-	The Taghlatt save the Austrian Govern.	Ira L. Maxson, " Mrs H. R. Maxson	00 M. L. E., " 5 (00 Dea. J. D. Rogers. " 1 (Walter Phillips, "
will send to Conference to be he benefit of the Societies, the	gan is very fine. Much of the tobacco will be light; potatoes, ditto. On the whole we	ersburg, remonstrating against the sending	Mr. and Mrs. A. L. Palmer, " 1 (Mr. and Mrs. C. Williams, " 1 (00Wm S. Livermore, Independence, \$ 1 0000A. W Berry,00Henry Berry,00Henry Berry,	Mrs. W. F. Colton, Adams Centre 2 50 Agnes F. Barber, Norwich. 8 00 Mrs. B. A. Wilson, 1 00
e credited to the Independence	have no reason to complain. School opens with very fair prospects both	There are signs that Austria will oppose a further extension of Russian influence in	Mr. and Mrs. D. C. Coon, " 1 (Church, " 6 (00Luther Green,"10067Martha Green,"100Mrs. Mary Chapman,"50	" L. of H. 50 P. S. Green, Alfred Centre. 1 00 B. S. Basset, " 8 00
aal Sabbath-school picnic was held h, in Will R. Crandall's beautiful	as to quality and quantity of students. The preparations for Conference are going		and an I W to be manual barries	N. R. Crandall, "250 Mre. N. R. Crandall, "250 D. E. Livermore, "100	T. R. Williams, "300 Eusebia Stillman, Stannard's Corners 500 James J. Callin, Wolf Creek, Wis 100
short programme was well ren- the usual festivities were highly	quietly but steadily on. The people of the Milton and Milton Junction Churches are	land will abandon the Island of Port Haber-	Mrs. L. E. Blackman, Norfolk, Neb 1 (Book Sales, J. B. C., S. and S. Hist., 24 9	Mrs. Selucia Livermore, 100 Mrs. Selucia Livermore, 100 M. A. Crandall, 1250	Mr. and Mrs. C. B. Rogers, Jacksonville. Fla
esse of spirituality and religious		conviction that its occupation would prove a	" " 88 and 8 naner 2	Mrs. M. A. Crandall, 2 50 30 S G. Crandall, " 3 00 75 Mrs. C. A. Backus " 1 09	E. D. Coates, 50 Mrs. D. B. Rogers, 50 Mr. and Mrs. W. R. Larkin, 100
been clearly manifest in all our since the Association was held.	also unite with them in the entertainment of the visitors. A large audience tent and	It is stated that Mr. Parnell says the gov-	Church, West Hallock. Ill	00 W. R. Crandall, "5 00	E. & O. E. J. F. HUBBARD, Treasurer.
Our Sabbath evening meetings rell attended during the summer,	three others for the cooking department have been secured, and no one need to fea	land bill is the turning point of the Irish question. He expects that the bill will tend	Mr. and Mrs. H. D. Clarke, New London, 2 (Five members Piscataway Church 5 (00Anna L. Crandall,"5000Sammie B. Crandall,"5000Bennie Crandall,"50	PLAINFIELD, N. J., Sept. 7, 1886.
of them have been seasons of the sea	crowding. The C. M. & St. P. R. R. Co., offer the same rates from Chicago that the C & N	to reunite the Liberals. The Universe publishes a telegram from	Special offerings, church, Shiloh, N. J 100 [Mrs. G. L. Green, Noank, Ct., Outlook 2 (" L. of H 3 (00 A. W. Berry, for books, 1 50	Mrs. Lida Taylor, I. L. Cottrell, A. B. Prentice, W. A. Rogers, A. A. Titsworth, L. A. Utley, Miss
g and working band has been holding its meetings at the	same rates from Chicago that the C. & N. W. Co., offer, viz., one and one-fifth fares for the round trip By the C. M. & St. P.	hundred Christians have been massacred and	Book Sales, E. H. L., S. and S. Hist 45 (Church, Walworth, Wis		Allie Estes, J. F. Hubbard, Sarah A. King, Geo. H. Babcock 4, J. & F. B. Garrett, O. D. Sherman, Mrs. W. M. Rogers, C. D. Stillman, T. B. Stillman,
by Sabbath afternoon. The in- od. The attendance is lessened	for the round trip. By the C. M. & St. P. road visitors can come by Milwaukee and re- turn by Davis' Junction or <i>vice versa</i> , seeing	Manhoa, and that 9,000 Christians are per	E. H. Socwell, Andover, N. Y	00 pledges, as per July report 15 00 21 7 31 E. B. Burdick, Union Dale, Pa 5 (00) Mrs. S. C. Stevens. "	J. E. Mosher, Mrs. S. H. Crandall, Mrs. A. M. F. Isham, Mrs. Geo. A. Buguay, H. W. Stillman, B. G. Stillman 2, F. O. Peterson, Stephen Babcock,
the members having returned to stend the University. Some of	more of the country, seeing Wisconsin's me-		W. B. Burdick, "	00 Asa Edwards, "	BECEIPTS.
rethren and sisters like to drop very Sabbath, and are quite wel-	noted summer resort; Janesville, Beloit, Rockford and Elgin besides other places.	"Men Wanted" in another column.	C. C. Livermore, "10 Interest, bequest of Orlando Holcomb 4 2d Alfred Church	00 1st Hopkinton Church, Ashaway, R. I 75 42 Church, Jackson Centre, Ohio	All payments for the SABBATH RECORDER are ac knowledged from week to week in the paper. Per- sons sending money, the receipt of which is not du-
o or three profess to have found deveral others have indicated mination to become Christians.	During September the Milwaukee Exposi- tion will also be open. In addition to this,	A UNLICE for found men. Every young man is anxious to get a good star	Mr. and Mrs. J. T. G. Bailey, Brookfield 5 2d Brookfield Church, 50 Mrs. M. W. Clarke, 1	00 B. Seager, " 00 1st Brookfield Church, Leonardsville	19 ecknowledged, should give us early notice of the 75 omission. 22 Pave to Vol. No.
that the work may go forward.	visitors will land in Milton instead of Milton Junction.	so is to first pursue a thorough course of business	Mrs. M. I. Bonfoy, Miss Fannie Clarke, Orrin Cheesebro, 8	00Edwin S. Maxson, Syracuse, N. Y.2400H. B. Lewis, Dodge Centre, Minn.2400E. L. Babcock.24	Mrs. Geo. A. Buguay, Pittsfield, Mass. \$2 00 48 28 Miss Lizzie Bowman, Ashaway, R. I., 1 00 48 10 Mrs. J. K. Maxson Plainfield N. J. 4 00 48 52
J. B. N. B.	every one snall have a good visit to Southern	good business positions, and thousands have found	I Mrs. N. L. Clarke, 1 (G. L. Whitford, 2 (00 Jane Houghtailing, " 00 Frank Babcock, " 00 Martin Sindell. "	50 Amos Stoodly, Adams Centre, N. Y., 2 00 48 2 00 James G. Green, "200 49 52 10 Mrs. Caleb Balley Mansville 2 00 48 12
New Jerwy. New Market.	Wisconsin, we ought all to wish and pray that the meeting may be successful in a far higher sense; that it be remembered, in	it the road to success. Illustrated Catalogues sen	t C. M. Satterlee, Church, Independence, on L. M	50 Cathie Jones; " 1 10 Nina Churchward, " 1 68 Giles Ellis; " 1	00 Mrs. S. B. Colgrove, Cincinnatus, 200 44 18 00 Mrs. Asenith Burdick, DeRuyter, 400 42 35 00 C. P. Ormsby, Alfred, 100 42 48
portion for the Missionary and ties is not only assured, but our	short, as a time of growth and advancement in religious work. Without doubt, if the	TBACT SOCIETY.	John R. James, Shepherdsville, Ky 1 Mrs. Eliza James, "	00 Mrs. Giles Ellis, " 1 00 E. W. Ayers, " 1 00 Rebecca Ayers, " 1	00 M. Livermore, 3 00 44 95 00 Mrs. S. H. Crandall, Bolivar, 2 54 42 53 00 D. F. Coon, Edgerton, Wis., 2 00 48 96
faithful descen, I. D. Titsworth were more such), has pushed	Seventh-day Baptists are to impress them selves upon the world as religious teachers, they must reach a higher life than they have	Church, Shiloh, N. J.	Member Preston Church	50 Anna I. Ayers, " 1 00 E. B Ayers, " 1 00 R. H. Babcock, " 1	HELPING HAND. C. D. Stillman, Terry, Kan., 70c.
We have 76 resident members. orth reported yesterday \$65 50	yet done, and now is as good a time to begin that life as any time can be. P.		J. L. Perry, 1 Ira Green, 2	00 Joel Tappan, 1 00 C.S. Tappan, 1	
from resident members, \$10 who are not members, and he	NRS. CLARK HALL.	Book Sales, "S. & S. Hist.," E. H. L 22 00 Harris Lanphear, Rockville, R. I	Mrs. H. P. Green, "	00 Eva Tappan. " 00 Effle B. Brown, " 1 (00 Frank Crandall. " 1)	HOUSEKEEPER.
d that Bro. E. R. Pope was a I up the blank spaces. We hope	At a meeting of the Richburg Tract and Missionary Society, Sept. 4, 1886, the follow	First Hopkinton Church, Ashaway 35 60 Clariess A. Crandall. 10 00	L. J. Coon,	00Jasper Houghtailing, "100Jennie Burdick, "	00 00 00 HOUSEKBEPBES WHO WANT SOMETHING
gratified with the hearty re-	ng preamble and resolutions were unani- mously adopted:	Sabbath-school, Plainneld	W. J. Randolph, "	50 E. A. Sandford, " 1 50 Mrs. E. A. Sandford, 1 1 50 Church, Berlin, N. Y. 28 1	
man people, and, although it	WHEREAS, Sister CLARK HALL, who has recently been called to her rest. was a faithful and earness	Alex. C. Kenyon, 50 Mary-E. Langworthy, 55 Daniel E. Patterson, 55	0. E. Larkin, "	00 Dr. H. A. Place and wife, Ceres	WILL NEVER GET OUT OF ORDER 1 CAN BE OPERATED BY A CHILD 1
a grand good people, they are	member of this Society; therefore, Resolved, That we feel in her death a deep loss as a worker in the cause of Christ	Mrs. Nathan Rogers, Preston, N. Y., mak- ing self L. M	Mrs. C. Chamberlain, "	50 E. A. Witter, Obi. 1 50 Thos. S. Greenman, Greenmanville, Cf. 25 50 Mrs. O. D. Sherman, 5	CACF'S PATENT
Chief Constance prayer-most	Resolved, That while we extend sympathy to the bereaved parents, we also rejoice that they are com- forted by the clear evidence which she gave, both in	L'hurch, Waterford, Conn	R. P. Bowen.	50 Mrs. D. D. Mallory, Jr., 2 60 Church, 15 50 Eli B. Ayars, Dodge Cen., Minn., L. of H., 2 00 George Satterlee, State Bridge, N. Y 1	PLLICW SHAM HOLDER.
	Resolved, That a copy of these resolutions be filed in the records of this Society, another, presented to	E. C. Hibbard,	L. J. Ordway, "	50 Joseph West. 50 Book sales, S. and S. Hist., net, F. J. H 47	Denotore 20 cents for an enameled pair, or 20 cents for a nickle-planed pair to GAGE NOVELTY MFG. 00-,
	her family, and a third sent to the SABBATH RE- CORDER with request for its publication. B. E. FIRE, Secretary.	D. C. Maryott, 10 Mrs. Elizabeth L. Greene, "	F-D. Rogers, M. D.,	50 J. H. Burch, West Education	BUFFALO, N.Y.



Hiscellany.

6

BETROSPECTION.

BY CASTAB RETT.

When I look back Upon my boyhood's happy days, I hear my mother's songs of praise, And see again her gentle ways-When I look back.

When I look back Upon my starting out in life, Into the world, 'mid snares so rife, I think of her who cheered the strife-When 1 look back.

When I look back Upon the shadow since that fell On my dear home; death's warning knell, My mother's cry, I fear full well— When I look back.

When I look back Upon my father's dying bed And see her lave his fevered head, I live again those hours of dread-When I look back.

When I look back Upon my fruitless, ill-spent years, Since manhood's dawn, with hopes and fears, I see my mother's blinding tears-When I look back

When I look back Upon the past, and now see where I might have saved her life from care, Hope dares to rise above despair-When I look back.

When I look back Upon this retrospective view, Her teachings bid me this to do: To thine own self be ever true ! When I look back.

When I look back Upon my mother's cheerful face, Illumined by love's holy grace, My grief shall then to joy give place-When I look back. -Chicago Herald.

THE NEW SCHOLAB.

BY J. K. BLOOMFIELD

"Girls, what do you think? We are to have a new scholar !" said Florence McFairland, entering the school-room in a somewhat excited manner.

"How have you heard the news, Flo. ?" asked Georgie Converse. "I hope it is to be some one we shall all like."

Florence laughed, but Georgie looked so- which left wounds. Regretted perhaps in ber. She was thinking of what Miss Walker an hour, apologized for most humbly, yet, is no development of the true, the good and had just said and wondering if she had not | though followed by instant forgiveness, the | the beautiful, in human life. In urging men of late somewhat slighted a few of the schol- | little scene could not be at once forgotten, ars. But Susie Reed, Flo. McFairland and and only time could obliterate altogether ter, it must be in connection with the divine growing ever larger and larger, till the time Kate Bryant did have such a way of making every trace of the trouble. The slightest others follow in their lead. She saw, though, difference of feeling, not of opinion, between that she was becoming too greatly influenced | two who loyally love each other, leaves a pain | To do otherwise is to reject God's method of by them for one who had already professed a of the heart which is felt for days. desire to become a follower of the lowly Je-8119.

few recitations.

was much behind those of her own age and

and polite to all, Ida seemed to more readily fore, do not crack the cup. accept kindness from the poorer children. nuts, or simple confections.

because we can't dress as fine as they do." inward and spiritual grace. "Five and

other, "and mother says no true lady is ever | comprehension of human nature. stuck up."

Beware, dear friends, of the little rift, the more that you will perceive, if you survey it

A new influence, however, was to come | candidly, that most of the domestic dispeace among them. Ida Bowman, in her wheel- in this world might justly be labelled, chair, propelled by a pleasant-looking attend- "Much ado about nothing!" The thing in ant and headed by the stately Newfoundland | dispute is often a thing about which neither dog, daily made her appearance at the of you cares particularly, but, having elected school-room door, where she was left for a | it as a cause of argument, it becomes exagw recitations. She was not exactly a cripple, but had and you do not wish to be the first to yield, fallen out of a high swing and hurt her nor can you confess yourself in the wrong. thigh. The fright had also given a shock | What a pitiful thing it is, that we are so to her nervous system, so she was very ill often most impatient and least tender with for many months, and when once more able | those whom we love best, who are our own to be about, appeared very weak and delicate, | by blood and affection, bound with us in the and still suffered pain in her thigh; so the same bundle of life, fellow-pilgrims with us doctor objected to her walking about much | in the same company to the celestial city! until her general health improved and she | Constantly, between parents and children, grew stronger; so she spent much of her time | brothers' and sisters, and dearest friends, out of doors in a wheel-chair with Nero for there occur strains of hurt emotion which her companion. Study had been imperative- | would not be possible were the contending ly neglected for nearly two years, so she | parties less near and dear, each to the other How shall we protect our own hearts from anxious now to make up for her lost time. the "little rift?" In several ways. Com-Susie Reed, as near neighbor, was almost mon sense and a sound philosophy alike dicofficiously polite to the little stranger on her | tate the policy of amiability at home. Cement way to school. Florence McFairland, too, your cracked cup as you may, it always shows tried to make herself of importance to the the joining to a close observer, and it is never new scholar. But somehow, though gentle | quite so certain to hold water again. There-

Entire politeness of manner and speech To their surprise, the very ones whom they practiced as conscientiously in the home cirhad slighted as almost beneath their notice, cle and in the privacy of your own chamber Ida would gather around her at recess, tell as in the drawing-room and on the street them stories, or share with them her fruits, will prove an admirable safe-guard against sudden explosives. Ill temper is forced to "Why, she is not the least bit proud or hold itself in abeyance when manner and stuck up, like some of the girls," said one. speech are obstinately courteous. Since an ice bed. The opening was then closed, "No, indeed !" added another, " she |" better is he that raleth his spirit than he talked just as sweetly to me yesterday as that taketh a city," the mere outward forms though I was dressed in silk. I don't be- of self-control are to be aimed at and valued lieve she would hurt our feelings by calling for by an unerring law these outward and us, as Susie Reed has, 'the calico girls,' just visible forms do often become the signs of an

"She is just a dear little lady," said an- | twenty Tattycoram!" was founded on a wise

Yet, everything else admitted, there is "That's so," responded Bessie Clark. | only one sure way of being blameless and "And I believe she is a true Christian, too, satisfactory in home life as in other relations. "I can't say for certain, but just as I had for she is gentle and patient even when in |"It is not the religion that you keep, it is finished practicing and was coming out of the pain. And she never gets angry as some of the religion that keeps you, which can be music-room I overheard Miss Walker and the girls do, and she looked so sorry the depended on," said a minister the other day, Mrs. Ensly talking about the new scholar other day when one of them became vexed in a very helpful sermon. So, it is less the that was soon to be here and what classes about something and almost struck her temper we keep, than the temper in which they should put her in. They said some- schoolmate. I overheard Ida very gently say we are kept, which obviates the danger of thing about her being delicate and not much to them as she tried to make peace between the little or the larger rift. The strength them, 'Jesus tells us that we must love one | that comes by prayer, the divine gentleness bestowed by a pitying and ever present Lord, Ida Bowman was indeed a mystery and a are what we need, like the manna of old, study to them all, but it was not long before | every day of our lives. Is it not worth ask-

principle of spiritual life in the soul, there to higher attainments in Christian charac- deposited for the child in the savings bank and spiritual agencies which God has placed at the foundation of all moral excellence. elevating our race and to mislead our fellowmen.-Methodist Recorder.

NOBLESSE OBLIGE.

A singular story has lately been brought to light concerning the death of the Duke of Richmond, who was governor-general of Canada in the early part of this century. The Duke was bitten while hunting by a fox that proved to be mad. Two months later, while in Quebec, he felt the fatal symptoms of hydrophobia, and hastened back to Montreal, where his wife and son were, without making his terrible discovery known to any of his suite.

Finding that he grew worse on the road, he wrote a farewell letter to his wife and placed, it in the hands of his aid. While crossing the river he was seized with convulsions, and for three days was kept in a hut in the wilderness, suffering frightful agony. But through it all there were same moments, during which he upbraided himself crying, "Richmond a coward!" "Charles! Charles! remember you are a Lennox!" This thought invariably quited and controlled him until the end.

In the life of Prince Gallitzin there is an account of one of his ancestors who incurred the displeasure of the Czarina Anna, one of the most cruel of Russian Princesses. "Sh had built a magnificent ice palace, with drawing-rooms, banquet halls, chambers, etc., all of glittering ice. To one of these last the unfortunate nobleman was carried in a triumphal procession and placed upon and ne was left to freeze slowly to death Finding that he made no moan nor move ment, the Empress, it is said, being disap pointed, looked in and inquired:

"Do you like your couch, Boyar?" "It is not," he replied proudly, "for a Gallitzin to complain."

The remembrance that he has had brave, honorable ancestors is a strong motive to make a man brave and honorable.

"Gin I should tell ye a lee," said the poor clansman, "a' the deid Cawmiles in the Hielands would rise agen me."

But how can the American, who often does not know his great grandfather's name, have the consciousness of a noble ancestry to keep his life pure and high?

John Woolman, a poor Quaker tailor, fol-

of education is wasted on him who does not eagerly long for it.

Blessings deferred are often like money when the child, grown to maturity, can make the wisest use of them. If the grain should ripen within a week after the planting, how very meager would be the crop. While it is delayed, it is growing and growing.

While the delay continues, we must not despair; we must not cease to pray and wait and watch and expect. In the end, we shall understand the cause of delay and shall rejoice in it, just as later the sisters and the brother understood the cause of our Lord's delay, and were thankful.-National Bap. tist.



BY MARVIN R. VINCENT, D. D., OF NEW YORK.

Once a pastor was from home a few days. during which time the son of a parishioner, who lived several miles distant, died, He did not hear of the young man's death until he returned, then he was taken sick; and it was several days before he was able to visit the afflicted family. When he did so, the first words which greeted his ears were :

"Well, I thought you had forgotten us:" and the afflicted mother complacently sat down to be consoled.

This is what is meant by a pastor perforator-the lay gimlet; and it is astonishing how proficient certain persons become in its use. The delicacy in insinuating, the deftness and grace in twisting, can only have been acquired by assiduous practice. They know where it will go in most easily; just how many turns to give before it gets down to the quick, There are various scientific twists of this gimlet known both to adept and to victims. For example : There is the sarcastic twist. Hostess enters the parlor and greets her rector thus : "Good afternoon, Dr.-; really, the sight of you is refreshing ! Have you found out at last where we live ?" Then there is the business twist. "Do you know that you haven't been in-

side our house for six months?" Ordinary folk, as well as mathematicians, are painful. ly aware that figures can't lie; so that this twist is a peculiarly effective one, usually transfixing the victim, and reducing him at. once to a condition of silent helplessness. Then there is the reproachful twist, also a very effective one; tremendously so if the twister can manage to start a "silent tear" or two; "Really we began to doubt whether we had any pastor !" and once in a while there comes the spiteful twist; in administering which the operator, or more commonly the operatrix, is at no pains to conceal he savage intent, but drives the unoiled gimlet with a steady, determined hand; or in other words, gives the parson "sharp setting down " on his shortcomings. Those who wince under the gimlet are the conscientious pastors who are always more or less haunted by the vague sense of work in arrears, and tormented with self-reproach because they do not bring it up. The gimlet is a terrible instrument to such a minister. He knows a gimlet-house as well as "Now that you've found the way here, iar step, for the voice, for the smile. Per- | you must come again : we hope to see you haps he said, "I am not unwilling to die; very often." As he goes down the steps, he but I would so love to have him hold my | looks into his note-book, and seeing that the hand in his at the last; surely, he cannot have got the message." Perhaps the last word was, "Has he come?" But he died had as much as I can stand." disappointed. And perhaps amid their grief, You cheerful, sunny, sympathetic souls, the bitterest thought of the sisters was, "He | who perhaps excite the jealousy of your was not there;" rarely was the trust of neighbors because the minister "drops in" at your houses so much oftener than at theirs, But afterward they understood; it is not does it never occur to you that he comes aldifficult to imagine the sisters with the most as much for his own sake as for yours, brother, often afterwards as long as they because he knows you always have oil and lived, going over in memory those dark wine in your casket for the wounds of the days, and perhaps chiding themselves for gimlet? their passing loss of faith. And in those Now, ye pastor-perforators ! answer : What evenings which our Lord passed in the little | do you want a pastoral visit for ? Do you Bethany cottage in the last week before the | want to talk with your pastor-do you want crucifixion, how often did they, with loving | him to talk with you about your trials ? Do ment, with scarcely any reference to divine | penitence, tell him of their fears, their dis- | you want instruction on some question of Christian experience ? Do you want to dis-They afterward understood; and we, too, | cuss some scheme of Christian enterprise ? No, indeed, not you! No lawyer is more adroit in turning the conversation, the moment it takes any such direction. Suppose spiritual elevation of men was a matter of out in agony, "Oh, why does not God in- your pastor should try his hand on the gim-mere education, and that they are capable, terpose? Why does he not come? Why let, and probe your heart, and lay bare your by their own efforts, of attaining to the high- | does he leave us to languish, and the powers | poor, starved, stunted religious life ! Let him tax you rigorously with your absence never was greater nonsense than this if we der the altar cry aloud, 'How long, O Lord, from church, your coldness and indifference, and you will not complain of the scarcity of there is one truth taught more clearly in the | No doubt one reason for God's delay often | his pastoral visits. The truth is the average home. when the unfortunate partners in the Bible than another, it is that of our utter is that we may exhaust every other ex- | layman or lay-woman does not desire coun-"Certainly, in some respects. But you trouble look backward what do they discover? | helplessness without spiritual and divine aid. | pedient, and may be shut up to him as the sel, or comfort, but attention and social dismust remember handsome is that hand. Generally, to use a homely proverb, they We are represented in our natural condition one only source of help. He will not be one tinction ! Your pastor's absence wounds some does.' I have noticed of late, and with | find that one word brought on another. Per- as without strength, as in a state of spirit- | of many helps, he is the one help, the only | your pride. You care little about his doing the work he was called and ordained to do He delays to give the blessing because he | for you-but you are vexed bacause he does sees that we are not prepared to receive it. not concede more to your importance. You All true spiritual development and growth | If a child should cry for an expensive book | are not thirsting for living water, but for spring from the inner principle of spiritual full of the finest engravings, we should delay the tacit flattery of attention, thus seeking vitality implanted in the soul of our Heaven- | giving it to him, because he would now but | to convert the messenger whom Christ sends ly Father in the renewal of our nature. This spoil what at a later day would be a source with living bread to your heart and home, principle of divine life, under the continual of boundless and intelligent delight to him. into a minister to your vanity ! The people He delays because our desires, not at once | whose hands are idle, whose purses are shut,

Joyular Scien MALIGNANT PUSTULE. - A Det ing from this disease died recently Hospital, London. He was empl wharf, in the handling of foreign undoubtedly contracted the disease hide of an animal which had bee with the disease known by the

charbon, by the Germans milzbras English speaking people as anth patient noticed a pimple on the l neck, which in twenty-four hou greatly enlarged, and the glands o were swollen. The surgeons rea enlarged pimple at once, but with the man dying in about four days time he first noticed the pimple. ease may also be contracted by th an insect, a fly for instance, which feeding upon the carcass of an ini mal. The microbe of the disease i (Bacillus anthracis), and was obser blood of cattle as long ago as 184 lencer, although its importance recognized by Davaine, in 1850.-

American.

Health.

A SPIDEB'S TELEPHONE.-Whi man was watching some spiders, to him to try what effect a tuning have on the insects. He suspecte would regard the sound just as th the habit of regarding the sound fly. And sure enough they selected a large ugly spider that feasting on flies for two mont spider was at one edge of its web. the fork, he touched a thread at side of the web, and watched the Spider had the buzzing sound c him over his telephone wires, bu he to know on which particular sound was traveling? He ran to of the web quickly, and felt all a til he touched the one against the of which the fork was sounding; t another thread just as a man wor extra piece of rope, he ran out to and sprang upon it. Then he little way and looked at the forl puzzled. He had expected to fin fly. He got on the fork again, a with delight. He had caught th the fly, and it was music to h

MAKING AND MANUFACTURI is little doubt that the changes taken place in the mechanic arts, from making to manufacturing cally understood, has much to d aggregation of working people. ons. In shoemaking, for inst journeyman shoemaker, every 'p pected some day to have a shop o He learned to make shoes, not ju shoe, and the goal he aimed at di difficult of attainment, because plied the possession of small ca ambition of a workingman was tered, because it did not seem in attainment. Such men had in making of better citizens perha piece workers of the present d were almost unknown, and th special identification of the int Under the new regime things Every individual knows his worthless without those of the identified with them in interes rally they unite in associations union makes strikes possible. arises, because we always think as beneficial, wherein lies the the present system over the first place, in the chespening of Shoes cannot be made and sold good in the old way as the ne the working people are conc must be some compensating them. While the unions has time been of questionable ben dom there is an evil without it ing good. And if the unions fallen into the line of accom good to their members, it is are yet new, and to a great ext controlled by those who lacked had ulterior purposes to serve the time will come when the unions will be obviously bene

sdvanced in her studies."

"Oh ! I should not wonder if it is Ida Bowman," exclaimed Susie Reed.

"Ida Bowman? Who is she?" asked a chorus of voices.

"Why, haven't you heard of the Bowmans who have recently come here ?"

"Do you mean the new-comers who have bought the Miller property and forwarded for it such elegant furniture from Boston ?"

"Yes. Some of the family came on last week. They passed us on their way to church, and looked quite stylish. Mother says there | the whole. Ida Bowman shows us this by alis an only daughter about my age, but she is most unconsciously scattering about her in rather delicate health and did not come goods seeds that are beginning to bear rich out with them, as she is still under the doctor's care, and they wished to get settled first."

was indeed an elegant residence set back upon a high knoll and surrounded by fine. old trees. There was a broad carriage-drive up to the house encircling a smoothly mown lawn, with here and there a few choice blooming shrubs. It was upon this lawn that Susie Reed first saw the young girl of whom they had been talking.

"Girls, she has come ! Ida Bowman has come! I saw her on my way to school, and she is just lovely. She was in a wheel-chair on the lawn. Her lap was full of flowers went behind her chair and pushed it as she directed him. They made a beautiful picture, for Ida had long golden ringlets and she is irritable and exasperating, and the friction of the kind."

"I wonder if she is a cripple?" said Georgie Converse. "Well, we must pet and to have a rich and aristocratic girl in our school. We've had so many poor, ill-dressed school-room actually look dingy."

butterflies of fashion about you ?" said a pleasant voice near the group of girls.

Georgie looked up and felt somewhat abashed as she found Miss Walker had, unnoticed, entered the room, where a few-who usually went together were already assembled.

"Don't you think beauty and wealth attractive. Miss Walker ?" asked & Florence McFairland.

wealth."

of school."

another."

her influence for good was felt in the school, | ing for? and the proud, haughty girls found that if Miss Walker noticed with pleasure the greater | alist. harmony among their pupils, and remarked :

"How true it is a little leaven leaveneth fruits."

And thus the new scholar proved a blessing and example to them all by her sweet, "The Miller mansion," as it was called, gentle Christian ways.-Christian Weekly.

THE LITTLE BIFT.

BY MRS. MARGARET E. SANGSTER.

You are puzzled to tell how it all came about, but the day which began so brightly has been obscured, and the household harmonies know the discord of "sweet bells jangled." Your darlings, with whom you are used to be at peace, are fretful and have and a splendid Newfoundland dog seemed to to be chidden; the while, poor babies, you be on guard. Once or twice he actually know in your inmost heart that the fault of their ill-temper is far more yours than theirs. Your domestic, usually amenable to reason, was dressed in light blue silk, or something in the kitchen is felt through the entire home. Worse than all, there is a slight misanderstanding-not more than that, oh, no! between John and yourself, but it is quite make much of her, for it will be just splendid enough to make you wretched all day, and to come between him and his ledger in the counting-room. What is this shadow of a ones of late that I declare it makes the ghost, intangible yet distressingly depressing, which occasionally creeps, like a sea-fog, in-"So Georgie, you are for having only bright to the sweetest, most tranquil of homes, spreading a baleful influence wherever it appears? Not to be defined, yet to be at once recognized, like malaria, by its effects. There is nothing more to be dreaded by married people than the tiny beginnings of strife.

It is the little rift within the lute Which by-and-by will make the music mute.

After a quarrel, or any break in the serenity which ought to prevail in the perfect regret, little cliques among you, and that haps the first word was uttered thoughtlessly, ual death, as needing divine quickening, some plainly dressed but otherwise bright or was the expression on the part of either scholars are receiving the cold shoulder. I husband or wife of a transient annoyance or should be extremely sorry if Ida Bowman's impatience. Judicious silence, a soothing, coming adds to this feeling of exclusiveness tender reply, a gentle caress, the tolerant acsimply because her father happens to be quiescence which we give to the moods of a blessed with a larger share of this world's petulent child-we grown people are all children at times-and the peril would have Quite a lecture," whispered Susie Reed, passed. The trouble was that the other per-

More and more, do we not all realize, that they would make friends with her it must be it is quite as really our duty to smooth the in a different way than the exclusive one they | path of the living whom we love, as to weep had devised and talked over. Mrs. Ensley and over the graves of our dead?-Congregation-

"COME."

Come ! this crowning word of Jesus Is the dearest and the best, For it fills out all the others, For it pledges all the rest.

"If you come," he is "Jehovah," The "I am" for all your need; Rest, salvation, help and comfort In this name of Christ we read.

You have known the love of mother, Daughter, wife, of sister, friend; His is "passing love of women." His abideth to the end.

"Him that cometh "-no condition; Only come to him and see Just how wonderful a Saviour E'en to you he'll surely be.

Come, nor linger till you're better, Neither stay because you're late; Do not wait to be more ready-All objection dissipate.

Dear friend, will you come to Jesus? Day and night friends pray for you, But the Saviour died to have you Come, and prove his promise true.

GBOWTH OF CHBISTIAN CHABACTEB.

A great deal of the preaching of the present day is an exhortation to self-developassistance. We hear men urged to perfect | trust. and beautify their character, to build themselves up into a higher and nobler manhood, and to reach out after the true, the good, and the beautiful, as though the moral and est standard of moral excellence. There of evil to be victorious? And the souls unaccept the teachings of the Word of God. If | holy and just?" and, without Christ, as incapable of doing anything acceptable to God.

influence of the divine Spirit, is cultivated as the bell rang and they turned to take son did not stop to think, but retorted in by faith and obedience, resulting in the de-their seats. "Well, anyhow, I don't mean kind, or spoke satirically, looked amused, velopment and strengthening of all the graces wise father does not send his son to college which involves sacrifice and labor, are peoto associate with all sorts of people in or out injured, or contemptuous, and then the fleod- of the Spirit that adorn and beautify the at the first request; if the desire is real and ple who are masters and mistremes of the of school."

lowed the call of God to preach in London in the midst of the plague. He took the disease, and died in great misery, But he did not cease his work until the last.

" Oh God, I had well-nigh failed!" he said. "But I remember that I had called thee Father, and my strength returned." Youth's Companion.

GOD'S DELAYS.

Jesus knew that Lazarus was sick; Jesus a doctor knows where small-pox is. He loved Martha and her sister and Lazarus. | braces himself to visit them once, twice, or And yet, even after the touching message oftener yearly. He says to himself as he came to him, sent by the saddened, anxious opens the gate, "There is a rod in pickle sisters, "Lord, behold, he whom thou lovest for me here." Such a one goes about his is sick," " he abode at that time two days in | work very much as if he were going to have the place where he was." This delay was, a tooth filled or extracted-meets the gimletno doubt, most trying to the trusting, loving | twister without betraying any inward writhhearts of Martha and Mary; perhaps, too, | ings-reads a chapter, kneels to pray, and the last moments of the dying Lazarus were riscs to his feet, to meet a parting twist clouded and troubled by doubts and ques- thus:

tionings; perhaps he listened for the familwomen put to a severer strain.

can understand.

And is there not here a suggestion for all time in reference to God's delays? We cry

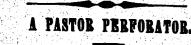
Saviour.

THE TASTE FOR MEDICAL Though it speaks for model the masses of the people are the savage as preternatuall secrets of nature, more especia vention and elimination of di ing him with knowledge, bota cal, and therapeutical, that, out a shadow of reality, wou than divine. In this we have dence of man's tendency to re lingering attributes of the fi Awe in the presence of the ocou worship of the unknown; for one encounters, in all ranks a ciety, individuals who, in a teachings and surroundings mistakable taste for charlate its many forms, secular and toing, as exemplified among And triber of America, 18 pro-tion many with the shamenin Point and Amatic normad native Arrican and the obtain Worklip of West India plotte the Galf Series a careful em-A Construction of the second s

employers and employees.-L

meation is wasted on him who does her ty long for it. mings deferred are often like mo

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ABVIN B. VINCENT, D. D., OF NEW YORK.

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American.

Health.

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our house for six months ?" Ordinary as well as mathematicians, are painfulware that figures can't lie; so that this t is a peculiarly effective one, usually sfixing the victim, and reducing him at to a condition of silent helplessness. n there is the reproachful twist, also a effective one; tremendously so if the iter can manage to start a "silent tear" wo; "Really we began to doubt whethve had any pastor !" and once in a while re comes the spiteful twist; in administerwhich the operator, or more commonly operatrix, is at no pains to conceal her ge intent, but drives the unoiled gimlet a steady, determined hand: or in other ds, gives the parson "sharp setting m " on his shortcomings. hose who wince under the gimlet are conscientious pastors who are always re or less haunted by the vague sense of k in arrears, and tormented with self-resch because they do not bring it up. The let is a terrible instrument to such a minr. He knows a gimlet-house as well as loctor knows where small-pox is. He ces himself to visit them once, twice, or mer yearly. He says to himself as he me the gate, "There is a rod in pickle me here." Such a one goes about his k very much as if he were going to have oth filled or extracted-meets the gimletter without betraying any inward writh--reads a chapter, kneels to pray, and to his feet, to meet a parting twist Now that you've found the way here. must come again : we hope to see you often." As he goes down the steps, he is into his note-book, and seeing that the t place on his list is also a gimlet-house, mys to himself, "No ! not to-day ! I've as much as I can stand." ou cheerful, sunny, sympathetic souls, perhaps excite the jealousy of your thbors because the minister "drops in" our houses so much oftener than at theirs. it never occur to you that he comes alas much for his own sake as for yours, use he knows you always have oil and in your casket for the wounds of the let ? ow, ye pastor-perforators ! answer : What ou want a pastoral visit for ? Do you t to talk with your pastor-do you want to talk with you about your trials ? Do want instruction on some question of istian experience ? Do you want to dissome scheme of Christian enterprise ? indeed, not you! No lawyer is more it in turning the conversation, the moit it takes any such direction. Suppose pestor should try his hand on the gimand probe your heart, and lay bare your starved, stunted religious life Let tar you rigorously with your absence a church, your coldness and indifference, you will not complain of the scargity of toral visits. The truth is the average en or lay-woman does not desire councomfort, but attention and social dis Al Your pastor's absence wounds The You care little about his domained to do but you are vexed bacause he does thirsting for living water, but for mait flatter, of attention, thus making wart the messenger whom Unrist gets

Popular Science.

no from this disease died recently in Guy's no more a physician, in the modern and en-Hospital, London. He was employed on a lightened acceptation of the term, than an should be very selfish to keep it quite to our- rection of modern thought is against evan-Hospital, in the handling of foreign hides, and ape is a man because it chances to assume selves," she said to us when we thanked her gelical truth. Was not ancient thought the was the selves, if or letting us see all the rooms, from the lihide of an animal which had been affected the human race; there is a slight analogy, brary, where, in his later days, Hawthorne thoughts are not your thoughts, neither are with the disease known by the French as but nothing more. The savage knows abso- read all of Sir Walter Scott's novels to his my ways your ways, saith the Lord."-Rev: with the dermans milzbrand, but by lutely nothing of the relationships existing children, up to the bedrooms and out to the C. H. Spurgeon. English speaking people as anthraz. The between cause and effect, of the action of big colonial kitchen, which is in the old part patient noticed a pimple on the back of his remedies as remedies, of physiological con- of the house.-Baptist Weekly. neck, which in twenty-four hours became ditions and phenomena, or indeed of any greatly enlarged, and the glands of the neck agency that is not directly born of the occult. were swollen. The surgeons removed the He supposes the world and its circumambienlarged pimple at once, but without avail, ent ether to be permeated by spirits, good, the man dying in about four days from the bad, and indifferent, who determine the forttime he first noticed the pimple. This dis- unes of men and regulate the phenomena of ease may also be contracted by the bite of nature in accordance with individual will an insect, a fly for instance, which has been and fancies; and who also bear some mystefeeding upon the carcass of an infected ani- rious and indefinable relationship to each mal. The microbe of the disease is a bacillus other, and to one Great Spiric, or Supreme (Bacillus anthracis), and was observed in the Power, who figures under a variety of guises blood of cattle as long ago as 1849, by Pol- and titles, according to circumstances and lender, although its importance was first surroundings.-Popular Science Monthly. recognized by Davaine, in 1850.-Scientific

TRUST AND WORK.

Do your work, but do it in quietness and A SPIDER'S TELEPHONE.-While a gentleman was watching some spiders, it occurred this corroding anxiety; and he who even in every pair must be worn." to him to try what effect a tuning fork would the desert spreads his table for the birds, have on the insects. He suspected that they would regard the sound just as they were in he who clothes the flowers in the embroidthe habit of regarding the sound made by a eries of beauty will feed and clothe you. He That trust which unconsciously God's hum-And sure enough they did. bler creatures show, that do ye show reflectselected a large ugly spider that had been ingly and consciously. Trust in God for feasting on flies for two months. The spider was at one edge of its web. Sounding these lower things, because he gives, and will give, and has given, to you, higher the fork, he touched a thread at the other side of the web, and watched the result. Mr. Spider had the buzzing sound conveyed to him over his telephone wires, but how was he to know on which particular wire the God, all these other things, or things transound was traveling? He ran to the center scendently better than these, shall be added of the web quickly, and felt all around ununto you. There is nothing wrong in your til he touched the one against the other end of which the fork was sounding; then taking work to earn your own living; that is altoanother thread just as a man would take an gether right; so far from being a rival busiextra piece of rope, he ran out to the fork ness to these, the seeking of the kingdom of and sprang upon it. Then he retreated a heaven is a divine law which should regulittle way and looked at the fork. He was late, a divine temper which should pervade puzzled. He had expected to find a buzzing and transfigure them. Only, for the sake fly. He got on the fork again, and danced of our own souls, for the sake of all that with delight. He had caught the sound of makes life worth living, for the sake alike of the fly, and it was music to him. -Good your temporal and eternal happiness, do not seek the dross of earth more, and love it better, than the gold of heaven. Let conscience and faith enter into every necessary MAKING AND MANUFACTURING.-There is little doubt that the changes which have | act of your daily life. Learn to discriminate taken place in the mechanic arts, the change | the transcendent. Learn to feel habitually from making to manufacturing, as techni- | that the life, the true life, the spiritual life,

tors as atterly to defy specific definition, or wife of Hawthorne. Mrs. Lothrop does the love its own; but because it is of God, there-

WHO HIS OWN SELF BARE OUB SINS.

Some time ago a war raged in India be tween the English and a native monarch, named Tippoo. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A grayhaired officer said to the native official :

"You do not think of putting chains upon that wounded young man?'

"There are just as many pairs of fetters confidence; do your duty, but do it without as there are captives," was the answer, "and

> "Then," said the officer, "put two pairs on me. I will wear his as well as my own."

The end of the story is that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what it he had worn the fetters for all in the prison things than these. Do not degrade and What if, instead of being a captive himself, drag down your life in the mire by the spirit | he had been free and great, and had quitted of mean, selfish, grudging, untrustful accu- a glorious palace to live in their loathsome mulation. If you seek first the kingdom of dungeon, to wear their chains to bear their stripes, to suffer and die in their stead, that they might go free? Such a thing has been done. For all who receive the grace of trade and your merchandise, and your daily God's Son, the chains are struck off and prison is thrown wide open.-Edward Judson, D. D.

AN ABTICLE FOR THE BOYS.

man. You will be and do after you get grown up just what you begin to be and do before you get grown up. An apple tree does not suddenly begin to be an apple tree after it is a dozen or fifteen years old, but it is an apple tree after that time because it cally understood, has much to do with the is more than food, and the body than rai- had begun to be one before that time, and swedish language. all the way from the start. A young fellow whom his companion was trying to draw in-to some scrape or other, answered him, "No, I won't." There is a good deal said aggregation of working people into trades ment. Let justice, goodness, purity, be all the way from the start. A young fellow ing competition, not the brutal appetencies to some scrape or other, answered him, He learned to make shoes, not just part of a necessities blunt the edge of your ideal as-shoe, and the goal he aimed at did not seem difficult of attainment, because it only im-difficult of attainment, because it only im-bied the possession of small capital. The lives, indeed, by bread, but he does not live you see in the twig you will find year after in the branch, only grown larger. As the boy once gets fairly started he will probably go through life. If he begins lazy, he will die lazy; if he begins tricky, he will leave off tricky; if he is silly the first fifteen years, he will be silly the last fifteen. Now I do want that these lads should get started right. You understand I am not asking you to give up the fun and jollity of to be getting on the earnest and manly side tled to 1,000 pages annually. Sample packages will be sent, of them. You cannot afford to live only on on application, to all who wish to investigate the subject. the surface of things. On the surface you will get what is sunny, and you want that; but you want not only what is sunny and funny. If your life is to grow strong and manly, you have got to have it fed also out of the things that lie a little deeper. A EQUAL PRIVILEGES FOR YOUNG LADIES AND plant needs sunshine, but you know it won't ive on sunshine. If you have seen an acorn sprout after it is planted, you have noticed that when the sprout has grown a little way it divides, and a part of it grows up into the air and sunshine, and becomes the tree, and air and sunshine, and becomes the tree, and the other half grows into the ground and becomes root. Now it is that down there I want for you; you may call it root, or call it strength, or call it manliness, or call it Christian character, any other name you like; it is what is going to make a success of you if you succeed; it is what is going to build you up into handsome manhood little by little, as the root builds up the tree; it is what is going to keep you from being toppled over by temptation, just as the root keeps the tree from being blown down by the wind. When you stand by the river on a bright, breezy day, you see the little waves flashing and playing in the sunshine, sporting out in the bright sun exactly as you do amid the happy, jolly things of life; but | L A FOUR-PAGE RELIGIOUS MONTHLY don't forget, my young friend, that down beneath those sportive, floating waves there is a deep, slow, quiet current setting toward the sea. -Baptist Weekly.

A WORD FOR THE HOUR.

imaginary, superstitions or occult; and with- rop, and she entertained us with some chat | ing is not of man, neither by man. If the al it is a mystery so subtle in its many fac- about the earlier life of her sister Sophis, the gospel were of the world, the world would A 34-page quarteriy, containing corefully prepared helps on the International Lemons. Conducted by L. A. Platis. Published at the Resonance office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. MALIGNANT PUSTULE. - A patient suffer- perfect elucidation. The medicine man is honors of The Wayside with an unaffected fore the world rejects it. Have we not been pleasure in the delight of her visitors. "I | too much staggered by the fact that the di-

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journeyman shoemaker, every 'prentice, exambition of a workingman was easily fos- by bread alone.-Christian at Work. tered, because it did not seem impossible of attainment. Such men had in them the making of better citizens perhaps than the piece workers of the present day. Strikes were almost unknown, and there was no special identification of the interests of all. Under the new regime things are different. Every individual knows his services are worthless without those of the others; he is identified with them in interest, and naturally they unite in associations. The mere union makes strikes possible. The question arises, because we always think of progress as beneficial, wherein lies the advantage of the present system over the old? In the first place, in the cheapening of the product. Shoes cannot be made and sold as cheap and good in the old way as the new. So far as the working people are concerned, there must be some compensating good even to them. While the unions have up to this time been of questionable benefit, it is seldom there is an evil without its compensating good. And if the unions have not yet fallen into the line of accomplishing solid good to their members, it is because they are yet new, and to a great extent have been controlled by those who lacked judgment or had ulterior purposes to serve. We believe the time will come when the existence of unions will be obviously beneficial to both employers and employees.—Leather Gazette.

THE TASTE FOR MEDICAL HUMBUG .- | them. Though it speaks for modern civilization, the masses of the people are wont to esteem secrets of nature, more especially in the pre- | station than the old home. vention and elimination of disease, accreditleine, as exemplified among the savage races sometimes writes. and tribes of America, is practically one and

unions. In shoemaking, for instance, every your aim, not the selfish scramble of schempected some day to have a shop of his own. of sensual desire. Do not let your daily "No, I won't." There is a good deal said plied the possession of small capital. The lives, indeed, by bread, but he does not live

GOSSIP ABOUT AUTHORS.

As soon as Mrs. Howe came on the platform, says a correspondent writing from Concord, Mass., we were ashamed of ourselves for having been surprised at having to pay admission to the room. It is always worth one's while just to see Julia Ward Howe. She is such a noble, gentle woman, and her platform presence is most gracious and lovely. When her paper and its discussion were finished we six went with Mr. Bartlett, who has written an interesting book all about Concord, to visit the Hawthorne place, stopping on our way at the brown house just below the Hillside chapel where the Alcotts used to live. It is the dear old house made precious to thousands of girl-hearts as the home of the "Little Women" of Miss Alcott. Here Meg, Jo, Beth and Amy lived and played. We saw Jo's own room and Meg's, and a dear little cubby chamber where Amy slept. On its walls the paint and paper she put on are still remaining, and on the white lintels and panels and window-casings are some of her drawings. "Amy" was May Alcott-Mrs. Mieriller, whose little daughter was left at her death to the care of her sister Louisa. Miss Alcott and her father were up at the school yesterday to hear Mrs. Howe's paper. Mr. Alcott is very feeble, and was attended by his nurse, who came in the carriage with

Miss Alcott is a delightful ideal of "Jo" grown middle aged. They spent their sumthe savage as preternatually wise in the mers in Concord, in a house much nearer the

"The Wayside," Hawthorne's home, is ing him with knowledge, botanical, pharma- only a little distance away in the pines. It is cal, and therapeutical, that, if possessed of now owned and occupied by D. Lothrop, the but a shadow of reality, would be little less publisher, and his charming wife "Margaret than divine. In this we have interesting eyi- Sidney," whose juvenile books are the treasdence of man's tendency to reversion, and of ures of so many children. Mrs. Lothrop lingering attributes of the final state of his took us over The Wayside and gave us the awe in the presence of the occult, and inherent "journey around the chimney," typical of worship of the unknown; for how frequently hospitality. She showed us the nook, in a one encounters, in all ranks and classes of so- sort of tower at the top of the house, where ciety, individuals who, in spite of refined | Hawthorne wrote "Septimus Felton." His teachings and surroundings, exhibit an un- shelf-desk, high against the wall-for he at that men should reject the great truths of mistakable taste for charlatanism in some of liked to stand when writing-is still there, its many forms, secular and spiritual! Med- and near by a table where Mrs. Lothrop revelation. These truths are spiritual, and the carnal mind has no capacity for receiv-

It is impossible to give an idea of this ram- ing them; they are holy, and are never likely the same with the shamanism of the Euro- bling, twisted, ancient dwelling, with its to please ungodly hearts, and, besides, they Pean and Asiatic nomad, the fetich of the narrow doors and low ceilings and irregular are humbling to the creature, and give all native African, and the obirites and voudoo- additions, its corners and corridors and its glory to God, and hence proud flesh is at Worship of West India blocks and negroes of thronging associations. Here is the Haw- drawn daggers with them. If the unregen-reveal not only a common origin, but a uni- where his three children romped, and where would cast great doubt on the divine nature y of purpose. The medicine of the Indian at a later day the seven little ones of Julian of the doctrine; but when the unrenewed The medicine of the Indian at a later day the seven little ones of Julian of the doctrine; but when the unrenewed heart rejects it with disdain, it does, in its his religion and philosophy; and it com-prises everything in life and nature, real or Peabody had come to lunch with Mrs. Loth-

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LESSON XIII.-THE SABBATH.

For Sabbath-day, Sept. 25th.

SCRIPTURE LESSON .-- GEN. 2: 2-4, Exod. 20: 8-11, Isa. 58 13, 14, LUKE 4 : 16, ACTS 17 : 2, 8 ; 18 : 4, 11.

Thus the heavens and the earth were finished, and all the And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work

which he had made. And God blessed the seventh day, and sanctified it; be-cause that in it he had rested from all his work which God oreated and made. Gen. 2: 2-4.

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: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: where-fore the Lord blessed the sabbath day, and hallowed it. Ex. 20: 8-11.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day: and call the sabbath a de-light, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words :

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58: 13, 14.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Luke 4: 16.

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Opening and alleging, that Christ must needs have suf-fered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. Acts 17: 2, 3.

And he reasoned in the synagogue every sabbath, and per-suaded the Jews and the Greeks. And he continued there a year and six months, teaching the word of God among them. Acts 18: 4, 11.

GOLDEN TEXT. - Remember the sabbath day, to keep it holy. Ex. 20:8.

OUTLINE. The Sabbath . When. I. Instituted, $\begin{cases} 2. & \text{By whom.} \\ 3. & \text{For whom.} \end{cases}$ 1. At Sinai. II. Commanded, $\langle 2. Why commanded.$ 3. Blessedness of keeping. (1. By Israelites. 2. By prophets. III. Observed, {

son for giving it. But God adds positive proof of the blessedness of keeping the Sabbaih by the promises made to those who should keep it, and by the calamities which befell those who profaned it. Quincy ; Chicago, Rock Island and Pacific ; Illinois See Isa. 56: 2-7. Neh. 18: 15-18, Jer. 17: 21-27. III. The Sabbath was observed by the Israelites

in their journey from Egypt to Canaan, and there it is spoken of as a thing well understood by the peo ple. How much earlier than the time of the exodus it was observed, the record does not inform us. In the absence of anything to the contrary, and in view | the Chicago Railroad Association says of this arof the fact that it was made at creation, and made for man, we may safely conclude that it was observed from the beginning.

During the time of the prophets the people seem to have neglected the Sabbath; but the prophets strove to correct the abuses of the people, warning them of the calamities which would follow persistent disobedience, and reminding them of the promises of God to the faithful and obedient.

Christ honored his 'Father's commandments by keeping them and teaching men to do so. He found the Sabbath law hedged about with a great many traditional observances which were no part of the original law. Of these, he sought to rid the fourth commandment, and to preserve that commandment in its simplicity. He honored the day by the habit company. Blank forms for the above purpose are

of public worship on it. Luke 4: 16. The apostle Paul was the most noted of the preachers of the gospel of Christ, and may be said

to have been the organizer of the apostolic churches. He went among the Jews, preached Christ to them, and out of the converts resulting from these labors the churches were organized. These were Sabbath-keepers, and Paul met them on the Sabbath, and preached to them the resurrection of Jesus, but did not say anything about any abrogation or change of the Sabbath.

Thus, the Sabbath is seen to be an institution of the Bible from Genesis to near the close of the apostolic period. He who faithfully keeps the Sabbath holy, not only obeys the command of God and purchase their tickets, which must be signed by the brings a blessing to his own soul, but he is walking in the footsteps of holy men from the days of Moses and the prophets, following the example of Jesus and Paul, and, therefore, walking in the path of peace and safety.

DUTIES.

1. To keep the Sabbath holy.

2. To teach it to others as a part of the system of truth to be accepted and obeyed by all Christians. 3. To show by our consistent Christian lives that

it is important to us that we keep this commandment.

4. To avoid all practices that will lessen, in our own estimation, or in that of others, the importance

of Sabbath observance. 5. To strive to keep the Sabbath as an act of love and loyalty to God.

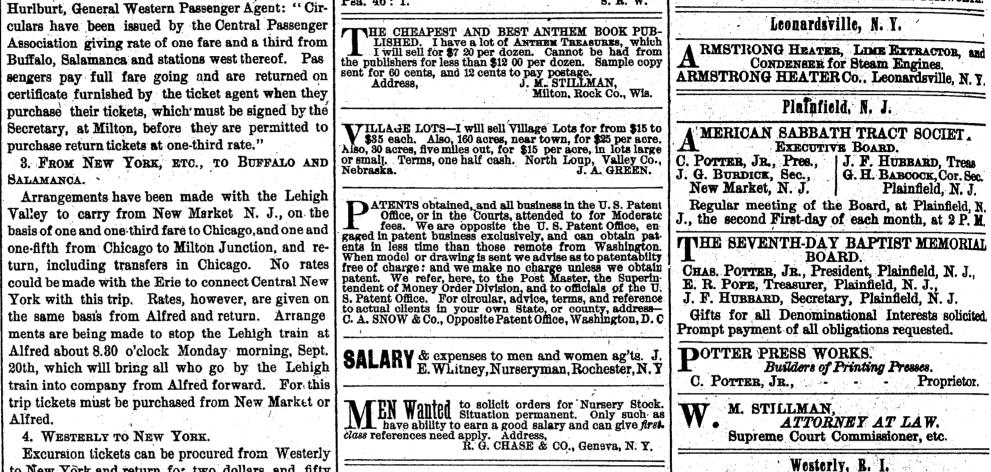
CENTRAL TRUTH.

The seventh day is the Sabbath of the Lord, the true and only Lord's-day, and should be faithfully kept by all who will obey God, and share in his

At Mystic Bridge, Conn., Sept. 1, 1886, HARBY C., son of Cortland C. and Nellie M. Potter, aged 8 ARRANGEMENTS for reduced fare to Conference have now been made as follows : years, 1 month and 28 days. 1. ROADS WEST OF CHICAGO.

Mr. JEREMIAH B. KEEN died of consumption, at The Chicago and Alton ; Chicago, Burlington and Central ; Wabash, St. Louis and Pacific, and Wisconsin 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 In the hospital of the Union Pacific Railroad at round trip for one and one fifth. The Secretary of Denver, Colorado, Aug. 27, 1886, of typhoid fever, WILBUR H., oldest son of J. H. and E. Nellie Titsworth, of Pardee, Kansas. The deceased was born in Elmira, N. Y., Oct. 15, 1855. His parents came to this society in the autumn of 1867. In attendance at the meeting, and that they shall pro-February, 1869, "Willie" was baptized and became member of the Seventh-day Baptist Church of cure from the sgent at the railway station from Pardee. He was a pleasant boy, yielding in dispowhich they start going to the meeting, a receipt for sition and winning in his manners. In 1875 he the full fare paid, which receipt, when filled up and went to work on a railroad train, and continued in countersigned by you (I. J. Ordway), certifying that employment. At the time of his death he was a conductor between Wallace. Kan., and Denver. There appeared no cause of alarm until about thirhas been in regular attendance at such meeting, will ty-six hours before death. This was too late for be honored, by the ticket agent at the return starting any of his relatives to reach him. But he had point, for return tickets at one third fare, on or bemany friends and was well cared for in that well equipped hospital. The information concerning his state of mind during these last thirty six hours is quite limited. Yet it comes to his parents that he cure receipts for the full fare paid going over each was conscious and calm until the close. His thought turned especially to his mother. His last singing line, as return tickets will only be issued locally by each was the song, "A boy's best friend is his mother." And to her he sent this special message : "Tell my mother that I thought of her to the last." The exin the hands of all the station agents, and will be citing scenes of railroad work did not destroy the memory of his religious privileges. He often ex-If agents say they have no forms, any receipt stating pressed a wish that he had the same opportunities all the time. At his request the remains were buried at Nortonville. The funeral occurred Aug. 81st It was a sad day for his parents and for us all. We felt thankful for the holy words : "God is our refuge and strength, a very present help in trouble." Paa. 46 : 1. S. R. W.



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NUMBER II.

BY REV. E. M. DUI

I indicated, in a previous might write another, but so u elapsed since the close of th may seem a little old; yet th three items I thought worth I refer to the lectures of R Talmage, D. D., L. H. Vince Bruce.

Mr. Talmage gave us two l "Big Blunders," and the world growing better or wors wiched the two lectures with

4. WESTERLY TO NEW YORK. Excursion tickets can be procured from Westerly to New York and return for two dollars and fifty cents (\$2 50), provided there are twenty five to go. From New York to New Market, is a break of an

Shiloh, N. J., September 5, 1886. He had been afflicted for many years, but accepted afflictions in this life as would one who feels sure that these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of T L. G. glory.

J.

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