

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 39.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 30, 1886.

WHOLE NO. 2172.

The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

FOR THE SABBATH RECORDER.

OUR BLESSINGS.

BY ANNIE L. HOLBERTON.

A form that has watched o'er our slumber,
A heart that has loved us through all,
Dear hands that performed, without number,
Kind acts we may often recall,
That one who was ready to listen
And share in our hopes and our fears,
Whose eyes, with emotion, would glisten
And oft, for our sake, shone through tears;
While mother's love, wafted in prayer,
Beseeches a heavenly blessing
To rest on her child everywhere?
The grave may have hidden the mortal
Of her who once loved us the best,
Yet watching in heaven's bright portal,
She beckons our soul to its rest.

Sweet home, with its comforts and pleasures,
And loves which the bosom holds dear,
Its limit our happiness measures,
The heart's purest joys center here.
If palace or cot be his dwelling,
Of wealth or of little possessed,
Whose spirit with home-love is swelling
In home's sacred treasure is blessed.

A book of divine inspiration,
The Bible, our light and our guide,
Discourses the way of salvation,
A blessing whose joy will abide.
Its promises never were broken,
Its precepts can never grow old,
God's infinite wisdom is spoken
In words which its pages unfold.

It tells of that best institution,
The Sabbath, he wisely ordained,
To-day by the mock substitution
Of Papistry's Sunday profaned.
As Christians, enlightened by reason,
And guided by God's holy law,
How can we commit this bold treason?
Accounting the Scriptures a law?
The Sabbath is truly a blessing,
Man's weak substitution a crime,
God's truth and man's error confessing,
Oh turn to that sanctified time!

The world has its joy and its sorrow,
But soon with its scenes we must part;
He only true comfort can borrow
Who gives to the Saviour his heart.
Who looks but through nature's frail vision
Sees only the shadows of night,
Revealed in the light of religion,
Whatever he orders is right.
Oh, souls to God is the union
Of sacred to re-echo his praise,
The church, which holds blessed communion,
Pledged ever to walk in his ways.
Sweet tie, which wrong only should sever,
Of hearts linked in brotherly love,
A door through which wanderers ever
May seek for a passport above.

Fond mother, how true is thy mission,
How sacred the word of God's light!
Home's altar-fires ever are burning,
The Sabbath no action can blight.
The church, born of all that is holy,
Itself must a blessing comprise,
To make our lives stronger, and wholly
To ripen our souls for the skies.

SCIENTISTS IN CONVENTION.

BY THE REV. GEO. H. BALL, D. D.

BUFFALO, AUG., 1886.

We have had a week of science in our city, much to our profit and delight. The American Association for the Advancement of Science has closed an interesting session. The attendance has been unusually large, and the papers read gave proof of patient research, careful analysis, judicious classification and profound deductions. Prof. E. S. Morse, of Salem, Mass., presided and enriched the occasion with remarks sprightly and learned. He spoke kindly of every class of educated mind, and hopefully of future achievements in science and its effects upon civil and religious institutions and the people generally. He said that cities which had more clergymen than lawyers were the most prosperous and best places in which to live; that the province of scientists was to search for truth, collect and classify facts, and leave theologians and statesmen to apply them and deduce theories in political economy and religion.

The papers read reached the hundreds, and presented a most varied feast of instruction, suggestion, and curious inquiry. Surely the attacks on magazines of nature are sufficiently varied, ingenious, persistent and vigorous to force a disclosure of its secrets and a rendering up of its treasures. Scientists work not in vain. Points great and small, general and minute, are subjected to sharp examination and accurate estimate. By this means only is science perfected and forces successfully utilized. Here is I. Burkill Webb carefully working on "second differentials and equirescent variables;" Thomas Hill disclosing a new curve; David P. Todd doing hard work on "some mechanical attachments for facilitating the astronomer's work with the equatorial;" Wm. A. Rogers, J. A. Brashear, Benj. F. Thomas and others attack hard problems in physics; chemistry engages the attention of an army of bright-eyed men and some women; Harkness, Webb, Thurston and others do good work in the realm of engineering, and geology is handled by stalwart men who have heads, hands and hammers of their own; and so on to the end of a long list of subjects.

Each paper is first examined and commended by a committee of the section to which it properly belongs, before it can be read. The precaution is necessary, for science, like religion, is afflicted by a swarm of cranks who ride hobbies and talk nonsense. One fellow belonging to this class, somehow, got his paper on the list. He had a wild theory of "criminal correction," cut and slashed about in anarchistic style, and when his tirade ended, was frankly told by the committee that his paper was a fraud and had been commended through deceptive representations. Aside from this the papers were chaste, respectful to religion and worthy of the Association and the occasion.

Biology and geology were represented by the ablest men and attracted the largest attention. Some suggestions on the origin of language were peculiar. One speaker claimed that there are dozens of original, stock languages, very many more than has generally been supposed, and he went into a labored speculation to show how they originated. His data was curious. Somewhere twins were born marvelously alike and with surprising affinities. As they grew up they refused to speak the language of their parents and invented one of their own. It was not claimed that every language originated with twins, but that what the twins did had been done elsewhere by children from some cause isolated from adults. This was the one solitary case of puerile speculation. Others spoke with judgment on the question of language and in harmony with settled belief that it proceeded from an Asiatic center and cannot have originated more than six or seven thousand years ago. Some defended the theory that races of men lived on the earth before the current race existed, who did not possess the power of speech. This they supported by supposed discoveries of human remains in ante-alluvial deposits which lack a certain bone in the jaw and a certain cavity in the skull where language brain cells are found. The basis of these conclusions seems exceedingly narrow if not actually mystical, but it indicates poverty of evidence that man, as we know him, has been very long a denizen of the earth. Exactly to what kind of being those defective jaw-bones and skulls belonged may not be apparent, but it is quite certain they did not belong to the present race of men.

The discussion which excited the deepest interest of all was on the gorge of the Niagara. Friday was largely devoted to it. Saturday, all hands went down to study it on the spot, and on Monday the discussion was concluded. The chronology of the recession was the engrossing question. It was quite generally agreed that the fall really began in the vicinity of the whirlpool, about three miles below the present fall; that the gorge below was made during or before the glacial period; that the rock has receded not less than four feet a year; that there was formerly much more water than now, and hence more rapid wear; that there was also more ice and gravel, which increased the rapidity of recession; that the river was only about half as wide as at present, and hence the water deeper, heavier and more destructive to the rock than now; that the limestone was not so thick and the shale thicker, and hence more rapidly worn than at present, and that the limestone lower down the river was seamed and cracked so that water disintegrated it rapidly, so that the rate of recession must have formerly been much more rapid than it now is, and that from five to seven thousand years are ample for the work done. From surveys in 1842, 1875, and 1886 it is ascertained that Horse Shoe Fall is receding over four feet a year, and the height of the fall increasing. In a few years it will be sixty feet higher than now. But as the limestone grows thicker and harder above the present crest, it will soon recede more slowly and will not reach Buffalo yet for ages.

A curious fact was stated during the discussion as to the relations of Buffalo and Chicago. The divide, a few miles from Chicago, is only twenty-five feet above the falls of Niagara. Now if some of those Chicago men, who have figured in many great enterprises, had chanced to have been on hand before the water broke through the mountain above Lewiston, they certainly would have pushed a channel through this narrow divide of only twenty-five feet in height, and turned the mighty tide to the south and secured a great navigable river from the lakes past their own door, and Buffalo would have had no river and the world no Niagara. How narrow the escape!

A great change has come over scientists in the last ten years respecting religion. Since Tyndall failed to fulfill his promise to find in nature every force necessary to produce all forms of existence and life, they have been more modest and now are generally even reverent. The temper of the vast body of men and women who have been in Buffalo for a week has been as respectful to religion as one could wish. Among the nearly five hundred present not a dozen could be found of the aggressive school of unbelief, while a great number were devout Christians. On Sunday they attended divine worship in the churches, and in the afternoon a large body of them held a prayer-meeting in the Y. M.

C. A. hall, and sang and prayed and spoke with all the tenderness, warmth and gladness of consecrated disciples. "I need thee every hour," and "I am thine, O Lord," with other hymns, were sung with peculiar spirit indicating that love of God was even more precious to the hearts of these disciples of science than all they found in nature. They illustrated what Christian teachers have all along been asserting, that there is really no conflict between Christianity and science; that both nature and religion proceeded from the same God, and are consequently in perfect accord. It is not science that intelligent Christians have feared, but wild speculation and foolish assertion, which conceited men indulge in and shake the faith of some. A universe without God is no more satisfactory to an intelligent student of nature than a devout reader of the Bible. —Morning Star.

NEWSPAPER CORRESPONDENTS.

Among the trials of an editor's life is that of dealing with contributed articles. Editors want to do right and to show they possess "the wisdom that is from above," that is "without partiality and without hypocrisy," but to please all is out of the question; so to benefit the most must be their aim. The Watchman, in an article on this subject, after observing that papers are not large enough to contain all that is sent, says:

"One of the first things that correspondents should learn is that the rejection of an article by no means implies a want of merit in it—even great merit. A contribution may be brilliant and interesting, but too long, and yet of such character, that will not bear cutting down. To behead it, or to disembowel it, will be equally fatal to its life. Again, a paper may be, in a sense, even too good,—in other words, profound, learned, and elaborate, and, therefore, better for a magazine or a review than for a newspaper. A newspaper article should be brief and crisp, giving results only, not processes, suggesting argument, not exhausting it; and hence, a man may write an admirable book, and fail to cope with the hydrostatic pressure, the selection of salient points, and the rapid, glancing treatment, demanded by the daily or weekly journal. Sometimes a contributed article is excellent in substance,—has original and striking thought,—but is crude, chaotic, or carelessly written, and the editor has not time to 'hew it into shape.' The Damascus blade over its keenness as much to its perfect shape, its high polish, and its admirable temper, as to the materials of which it is forged. Sometimes the subject of an article is hackneyed,—straw, as Carlyle would say, 'that had been threshed a hundred times without heat,'—and about which it is impossible 'to get up new thunder.' Again, if the subject is new, several articles upon it may already have been published, and another might surfeit the reader. Finally, if editors sometimes underrate the merit of papers submitted to them, as no doubt they do, it is equally true, on the other hand, that writers, like mothers, are apt to have a special fondness for their deformed offspring,—to love their rickety children best."

The editor of the Standard asks his co-editors how it would do for a paper to publish a "waste-basket edition," giving the rejected articles of the sanctum. To which the Golden Censer replies: "If the editor wants his whole edition to go into the waste-baskets of his intelligent readers, this is a good way to secure that end. We opine that if this question of close editing were submitted to the thinking readers, they would rather vote to make the ordinary editorial waste-baskets larger than they are." We think so too.

We have the satisfaction of knowing (however much we have erred in judgment) that we have always tried to do the best we could for our correspondents consistently with the best interests of the cause we represent—the truth as it is in Jesus. Articles have often lain by us for months before we could get time to examine them with sufficient care to be able to determine whether or not we could make anything of them that would be profitable to readers generally. Some of them have then been published, others returned, and more destroyed. We have some such on hand now. To those who have not had experience in editorial work this may seem strange, but it will not be to those who have. We are always glad to receive communications adapted to our pages, and only wonder why brethren and sisters, whom we could readily name, do not write; and thus aim to help us in making the Herald rich and readable with more original articles.

Nothing in the foregoing is intended to deter any from writing us, but to explain some things which are not well understood. We are expected to exercise our judgment in relation to what is sent us. Pray for us then, that we may act wisely and well. And while thus praying, whether it is not your duty to use your pen, as well as your tongue, to "speak the praise of the Lord," "to make known to the sons of men his mighty acts, and his glorious majesty of his kingdom." —Messiah's Herald.

THE UNEXPRESSED LIFE.

Nothing is more obvious than the fact that men live in a far larger sphere of influence than that which is compassed by direct and voluntary activity. The life of thought and feeling is utterly untranslatable into the language of action. That person must be meager and slender indeed who is not conscious that there is more of him than he has ever expressed; and that the expression which comes nearest to being perfect is, after all, halt and lame as a true rendering of that which is within him. There is no outward expression of conscience that equals the magnitude of that feeling in a man's soul. There is no form that can be given to taste that equals the sense of the beautiful that flashes and glitters within us. And no man ever loved who did not know that that part which lacked expression transcended immeasurably that part which had some symbol to represent it. It is the plenitude of the man which lacks and waits for some mode of disclosure. The feature cannot give it, the eye cannot, posture cannot, gesture cannot. Neither word spoken nor deed performed can at all fill up the measure of the reality of that inward life which every one has in him. So that there is a vast disparity between what a man does and what a man is. And he is not to be measured merely by what he performs. There is more of him than that. When one is competent to do a great and good work there is more of him than that mere good work would indicate. The measure of the man is greater than his outward performance. It is only the coarser parts of our feelings that can be most easily expressed. Bodily wants, physical traits, that which is of the earth, earthy, can be expressed without difficulty; but as we rise toward the finer sentiments, the nobler imaginations, the diviner aspirations, expression becomes more difficult; and it seems impossible to give these things any form of incarnation. The subtler influences of power, those that spring from disposition and taste and enthusiasm and sympathy, cannot be marshaled and drilled and marched. And yet they have an existence. There is a great deal more of a man than that part of him which he shows in making a plan, in forming a volition and in pushing them into execution. There is a great deal that lies behind what is seen throbbing for expression, but getting it not.

It is from this radical fact that we say that a man has more influence than that which springs from the direct efficiency of his nature. His unconscious influence is that which comes from the richness and power of his nature that is not represented by any definite and voluntary course of action. His conscious influence is great, but there is more than that. We call some people shallow; we pronounce them superficial; we say that all there is of them is on the surface. But we often find that the shallowest persons have some deep pools—some spots where they are more than we thought. We are conscious of a certain subtle, invisible influence which they exert, from which springs our respect for them. Some persons in times of prosperity seem shallow and without character, who in times of trouble exhibit a patience and a courage that amaze us; so that we say, "I never suspected them of possessing such qualities." There is a hidden part of their life, and there springs from it an influence which we did not suspect belonged to them, and which we cannot measure. And so we are constantly running upon evidence that a man's unconscious influence is vast, over and above the direct influence of his speech and actions. —Morning Star.

LOYALTY TO THE CHURCH.

It is a very commendable thing for Christians to have charity one for another, and to entertain kindly feelings towards the members of other religious denominations. It is not only commendable, but it is a part of our Christian duty. As fellow-soldiers in a common cause, fighting the hosts of sin and iniquity, it behooves the members of all orthodox churches to cherish feelings of fraternal friendship towards one another. Time is too precious to be wasted in foolish bickerings over ways and means for prosecuting the work in hand. The needs of the hour are too great to admit of unprofitable wrangling over points of doctrine. Such bickerings and such wrangling do no good, and often result in much harm.

But there is such a thing as being too liberal in one's religious views. Every church has certain fundamental points of doctrine upon which its stability as an organization depends. To these points of doctrine its members subscribe, and the church has a right to demand that they shall be loyal to them. If such were not the case, what becomes of the power or authority of the church? Or what is the necessity of trying to perpetuate the church as a distinctive organization? If these fundamental doctrines are laid aside and declared to be of none effect, then the ideas of the founders of the church are lost sight of, and there is a revolution. The church cuts loose from its former moorings, and becomes, to all intents and purposes, a new organization. We believe the great need of the Society

of Friends to-day is loyalty to the church. We believe her fundamental principles are right, and sound to the core, and that if she ever breaks away from them it will be a fearful mistake. We believe that if the time ever comes when she shall cast them to the winds, her power will be gone. They have been an element of untold strength to her in the past, and if she is to maintain her present proud position among church organizations, she must continue to adhere to them. To-day she commands the respect of the entire religious world. Thousands upon thousands who do not believe in her peculiar fundamental points of doctrine, admire her for her past loyalty to them, and would count it a public misfortune should she cut loose from them, and thus destroy the characteristics which distinguish her as a church. Let us be friendly and neighborly and kind-hearted and fraternal with the members of other churches, but let us at the same time be loyal to the fundamental principles and distinguishing doctrines of our own society. They are worthy of such loyalty, and we are not true to the church if we fail to give it. —Star and Crown.

TAKING AIM.

I was lately in the woods, and saw five or six hunters. They looked dragged almost to death. They had fine-looking guns but no game. That is the case with multitudes of laymen. They have fine faculties and all gospel weapons in their hands, but they do not know how to shoot and hence they miss the mark. Our churches should be schools to teach them how to load, take aim and fire. "Old Burns," at Gettysburg, went out with his gun and blazed away without any particular aim, and in my opinion did not amount to much, although his intentions were good. We want in our churches a large number of sharpshooters that can take good aim, and at forty rods strike the blossom on a man's nose.

The archers of olden times studied their art. How clumsy we are about religious work! How little skill and care we exercise. How often our arrows miss the mark! Oh! that there were lay colleges established in all the towns and cities of our land, where men might learn the art of doing good—studying spiritual archery, and known as "mighty-hunters before the Lord!" There is nothing proposed by men that can do effective work like this gospel. The religion of Ralph Waldo Emerson is the philosophy of icicles; the religion of Theodore Parker was a sirocco of the desert; the religion of Renan was the romance of believing nothing; the religion of Thomas Carlyle was only a condensed London fog; the religion of the Huxleys and the Spencers is merely a pedestal on which human philosophy sits shivering in the night of the soul, looking up to the stars, offering no help to the nations that crouch and groan at the base.

Ye Christian men and women! I want you to feel that you bear in your hand a weapon, compared with which the lightning has no speed, and avalanches, have no heft, and the thunderbolts of heaven have no power; it is the arrow of the omnipotent gospel. Take careful aim! Pull the arrow clear back until the head strikes the bow! Then let it fly. And may the slain of the Lord be many! —T. De Witt Talmage, D. D., in "Shots at Sunday Targets."

CHRONIC GRUMBLERS.

There are many who actually seem to consider it a virtue to find a flaw in everything rather than accept "the goods the gods provide." They "can't" help it, they claim. For such the weather is never right. They see no beauty in the sunset, because, forsooth, "Dear knows how long such weather will last. It is very nice now, but likely as not it will rain to-morrow."

Present good is invariably swallowed up in evil. The word sympathy is advisedly avoided and the word pity used instead. Such people are truly to be pitied, but not in any degree to be sympathized with. The persons with whom to sympathize are those daily compelled by force of circumstances to listen to their vain repinings and their puerile complaints.

If one does them a kindness they are sure to see some sinister motive behind it. If ordinary accidents happen they look wise and inattentive that it was all design. The power to notice and enjoy that which is really to be enjoyed in our lot, is as possible of cultivation as the power to learn to read, and it is quite as necessary if one would regard life in any other way than as a long, painful grind. This latter we have, for the sake of humanity, no right to do.

It is also possible to be very miserable without making of ourselves absolute nuisances to all around us. One of our duties to our children should be to inculcate in them a sense of gratitude, not gratitude to us, but the gratitude which is really thankful that things are no worse. This is our duty no more to them than to mankind. It is to be done not only that they personally may be benefited, but lest society and the home circle be cursed in them with the most disagreeable of all curses—habitual grumblers. —Christian at Work.

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PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Three Dollars a Year, in Advance.

Single Copies, Ten Cents.

Advertisements, as Usual.

Entered as Second-Class Matter, September 30, 1886.

Postage Paid at Alfred Centre, N. Y.

Acceptance for Postage as Second-Class Matter, September 30, 1886.

Authorities: Postoffice Department, Washington, D. C., September 30, 1886.

Postoffice at Alfred Centre, N. Y., September 30, 1886.

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THE NATIONAL ASSOCIATION
 giving Female Medical Aid to the Women
 of India.

will more heartily rejoice in the ex-
 of such an association as the above
 missionaries in India, who under-
 need better than those far away
 to do, on a larger scale and with be-
 lities, a part of what is done by our
 missionaries. But from the nature
 case, and the various sources from
 the funds are derived, this association
 is unsectarian, and to a certain extent
 in its character. Notwithstanding this
 ity, its very existence speaks favorably
 instantia as compared with Buddha-
 which, while providing hospitals for va-
 kinds of animals, forbids the services
 male physician to wife and mother.
 st annual report of this association,
 ly issued, expressed a desire to affiliate
 the medical work of the various mis-
 sionaries, a desire which will be cordially
 eated.

formation of this society may perhaps
 back to the message sent to the
 of England by the Maharane of Pun-
 1881. The story is not new but may
 called.

the beginning of the year 1881, Miss
 y, of Lucknow, was summoned by the
 rajah, of Punna, to attend his wife,
 had long been suffering from an pain-
 ternal disease, and who could receive
 from native physicians, because the
 ms of the country positively forbade a
 lady from being seen by any man
 t her husband, father, or brother. The
 physician, prompt to see the significance
 ch a call, made the journey of one hun-
 miles, stayed for weeks in this city, in
 h was no other European, and devoted
 lf with so much skill and fidelity to the
 of the lady that a complete recovery
 he result. When the time came for her
 n, the Maharane entreated her to tell
 uen what the Zenana ladies of India,
 o suffer in the time of sickness, and to
 the account in person, that it might
 ore weight. Miss Beilby tried to
 er understand that it might not be
 to obtain an audience of the Queen, and
 if she could, the Queen would not be
 to make lady doctors or order them to
 ut, not even the great Queen of England
 do that. This explanation, however,
 not accepted by the persistent lady, who
 ght pen, ink and paper, and said she
 write a message, and "Write it small,
 r Miss Sahiba, for I want to put it in a
 et, and you are to wear the locket round
 neck till you see our great Queen and
 it to her yourself."

n reaching England, Miss Beilby secured
 interview with the Queen, who listened
 deepest sympathy to the story the phy-
 n had to tell. A kind message was sent
 the Maharane, and another given to Miss
 by for every one with whom she spoke
 of the subject. "We wish it generally
 wn that we sympathize with every effort
 believe the suffering state of the women of
 India."

from this time, the sufferings of the wom-
 of India in sickness have attracted much
 nia in England, which has culminated
 a national association for their relief.
 y Dufferin, wife of the Viceroy of India,
 the efficient President, and the Queen has
 ously accepted the position of Royal
 on. Its affairs are managed by a central
 mtee, and branches have been formed
 any parts of the country. Its aim is to
 a native women as nurses, doctors, and
 wives, and to open dispensaries and hos-
 als for women under the supervision of
 n, as seems to be necessary in a coun-
 where the system of female seclusion
 prevails.

large sums have been contributed to
 the fund for Lady Dufferin's work. One aged
 wealthy lady gave \$60,000. A gift of
 \$100,000 came from a wealthy Parsee to build
 a hospital, and several foundations for dis-
 pensaries have been laid by native gentlemen.
 The income of the society the first year was
 \$100,000. The subject of medical work for
 women seems to have had a new impulse
 throughout the country, and the medical
 work of missions receives the benefit of it.
 A remarkable instance is the gift made by
 the Nawab of Bampur, to the mission at
 Mysore. Miss Swain, the lady physician,
 has secured a site for a hospital. The
 convenient property belonged to the
 Nawab—an estate of fifty acres with a large
 house, two wells, a garden and out-
 ings. When asked to sell it for Miss
 Swain's work, his answer was, "O, take it,
 it, I am glad to give it to you for such
 a purpose."

by these and many kindred means, God
 is doing the day of deliverance to India's suffer-
 ing daughters.—*The Helping Hand.*

from that great ending (which is really
 the beginning, nothing less than the
 advent of Christ, and the establish-
 ment of his kingdom in power—unknown
 to the world for a testimony unto all the
 nations. In some way this must be done. The
 message is to be given—this is a matter of
 necessity; the witnesses then shall be forth-
 coming—this is a matter of necessity. May
 we grant that, taught by the wondrous his-
 tory of our country, and its heaven-designed
 destiny, multitudes of English men and
 women, not waiting till they are forced to
 go, but going gladly at the call of God,
 penetrate the gloom of heathenism,
 being the center of a vast sphere of
 light from the Light of the world.—*London
 Review.*

Sabbath Reform.

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

PRESENT SUNDAY LAWS
 Of the States and Territories of the United States.

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

"Any person or persons who shall be found
 on the first day of the week, commonly called
 Sunday, engaged in any games or sports, or in
 horse-racing, cock-fighting, dancing, or in
 any other manner disturbing any worshiping
 assembly, or private family, or in buying or
 selling any goods, wares or merchandises,
 chattels or liquors, or any other kind of prop-
 erty, or in holding or attending any public
 meeting or public exhibition, except for reli-
 gious worship or instruction; or engage in
 any labor, except works of necessity, charity,
 or mercy; or who shall keep open any store,
 shop, or office, or other place of business, or
 place for the display of goods, wares or mer-
 chandise, shall be punished by a fine not ex-
 ceeding fifty dollars, nor less than ten dollars,
 for the first offense, and for the second or
 any subsequent offense, by a fine of not less
 than twenty-five dollars, nor more than one
 hundred dollars, or by imprisonment of not
 less than five, nor more than twenty days, in
 the discretion of the court or justice, upon
 conviction before any district court, or jus-
 tice of the peace; one-half to the court, and
 one-half to the school fund."

"Provided," that "travelers, keepers of
 ferry boats, livery stables, hotels and restau-
 rants, and barbers, may pursue their voca-
 tion; and that butchers and bakers may sell
 meat and bread and like articles, but not
 liquors or general merchandise; apothecaries
 may sell and deliver drugs, medicines and
 surgical instruments on that day."

"It shall always be lawful to irrigate
 fields, or to remove grain and other products,
 in cases of necessity. Civil process may not
 be served, except in cases where there is li-
 ability to loss or serious inconvenience." Time
 of Sunday—"Sunrise to midnight of the
 same day."*

NORTH CAROLINA
 Prohibits all ordinary work or business, on
 land or water, necessity and charity ex-
 cepted; all hunting, fishing, fowling, games,
 sports or plays, by persons above fourteen
 years of age, under penalty of one dollar.
 No intoxicating liquors, malt or distilled, or
 other, may be sold, except upon the prescrip-
 tion of a physician for medicinal purposes,
 under fine or imprisonment, at the option of
 the court.

In 1879, it was enacted that no railroad
 company should run any locomotive or cars
 within the state, except those carrying U. S.
 mail, or passengers and mails; this law cov-
 ered the time from sunrise to sunset; trains
 in transitu permitted to run until 9 A. M.,
 in order to reach usual terminus, or the shops
 of the company. In 1885, permission was
 granted to trains made up exclusively of
 perishable freight and live stock. Loading
 and unloading freight cars is forbidden.
 Railroad officials, offending in any of these
 particulars, may be indicted in each county
 through which the trains pass, and fined not
 less than five hundred dollars for each of-
 fense. Fishing with nets of any kind, not
 fastened to stakes, is forbidden, except in
 the counties of Carteret and Onslow, where
 "established seines" may be used, under
 penalty of two hundred to five hundred dol-
 lars, or imprisonment for twelve months.†

OHIO
 Prohibits all persons over fourteen years of
 age from sporting, rioting, quarreling, hunt-
 ing, fishing or shooting on Sunday, under
 penalty of not more than twenty dollars or
 imprisonment not more than twenty days,
 or both; complaint to be made within ten
 days. Common labor is forbidden under pen-
 alty of not more than five dollars; from this
 provision are exempted those who consci-
 entiously observe the seventh day, families em-
 igrating, watermen landing passengers, or
 attending toll-bridges. Whoever sells or
 barbers any spirituous liquors incurs a fine
 of five dollars or less. Ordinary arrests can-
 not be made on Sunday.‡

OREGON
 Prohibits the opening of any place of busi-
 ness for trade or traffic, any place of amuse-
 ment, or any tipping shop, under penalty of
 five to fifty dollars. The general provision
 excepts drug stores, doctors' shops, under-
 taker shops, livery stables, butchers and bak-
 ers. Also, all circumstances of necessity and
 mercy may be offered in defense, courts may
 be opened to instruct a deliberating jury,
 receive a verdict, discharge a jury, or in
 criminal cases. A civil process is void, and
 an attempt to serve such process is punish-
 able by a fine of from five to fifty dollars.*

* Compiled laws of New Mexico of 1884, pp. 490,
 491.
 † Revised Statutes of N. C., 1873, p. 835; Session
 Laws of 1876-77, pp. 83, 84; Session Laws of 1879,
 pp. 132, 859; Laws of 1883, p. 508, and Laws of
 1885, pp. 141 and 261.
 ‡ Revised Statutes of Ohio of 1886, vol 2, pp. 1149,
 1463, 1478.

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 an attempt to serve such process is punish-
 able by a fine of from five to fifty dollars.*

PENNSYLVANIA.

Under the general law, no civil process
 can be served, except in case of treason, fel-
 ony, or breach of the peace. Canals and rail-
 roads cannot be compelled to attend their
 works, in order to expedite travel. All
 worldly labor or employment, or business
 whatsoever—necessity and charity excepted
 —is forbidden; also unlawful games, shoot-
 ing, hunting, or any diversions whatsoever,
 under penalty of four dollars. The general
 provision allows preparing for necessary food,
 landing passengers by watermen, removing
 families in transitu, delivering milk and
 other necessaries of life, before 9 A. M., and
 after 5 P. M. All prosecutions to be made
 within seventy-two hours.

Persons found drinking or tipping in pub-
 lic houses or places shall pay one shilling and
 six pence to any constable, on demand, for
 each offense; and all constables are bound to
 search suspected places for offenders, and
 disperse them when found. If they refuse,
 he may bring them before the nearest justice
 of the peace, who may place them in the
 stocks, or bind them to their good behavior
 at will.

If the keeper of any public place shall
 countenance or tolerate any breaking of the
 law on his premises, he may be arrested on
 the view of any one magistrate, on his own
 confession, or the testimony of one witness,
 and fined ten shillings for each offense. Food
 and drink for travelers and lodgers, in mod-
 eration, and for refreshment only, are ex-
 cepted. Magistrate to judge what "moder-
 ation" is, if complaint be made. It is also
 unlawful to sell, trade, or barter any spiri-
 tuous, malt or fermented liquors, or for any
 keeper of any public place to allow any to be
 drunk on or within his premises under pen-
 alty of fifty dollars.

Hunting, shooting, fishing, and trapping
 are forbidden under penalty of five to twenty-
 five dollars. Court decisions allow justices
 to make forcible entry for a better view of
 offender; make a conviction valid, though
 it does not state the time when nor place
 where the work was done; and refuse exemp-
 tion to those who observe the seventh day. †

* General Laws of Oregon, 1874, pp. 288, 436, 487.
 † Digest of the Laws of Pennsylvania, Brightley's
 Purdon, 1883, pp. 835, 1671-78, and Criminal Code,
 Shields, 1888, pp. 242, 243.

"THE CLEAR PURE LIGHT."

To the Editor of the Sabbath Recorder:

In a late number of the *Examiner* (Bap-
 tist), I find in its interesting column of
 "News and Notes," the following: "This
 little band is earnestly struggling to keep
 the clear, pure light burning among them.
 For years they have contended with a serious
 disaffection. Sabbatarianism and Free Bap-
 tist sentiments have snatched numerous
 weaker ones from their congregation, and
 the faithful ones find that only a handful
 are left to renew their covenant together
 and carry forward their work."

Let us submit this item to examination in
 the light of facts and Bible truths. Is
 "Sabbatarianism," or the keeping of the sev-
 enth day as the Sabbath, a "disaffection?"
 that is, a departure from the teachings of the
 Bible? for in this sense the expression is evi-
 dently used. For the answer let us go to the
 law and the testimony. "And God blessed
 the seventh day and sanctified it, because that
 in it he had rested from all his work which
 God created and made." Gen. 2: 3. "Re-
 member 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." Ex. 20: 8-11. "And God
 did rest the seventh day from all his work."
 (Heb. 3: 4.)

From Genesis to Revelation, the Sabbath
 and the seventh day are linked together in
 the indissoluble bands of spiritual wedlock.
 The seventh day is a definite day; it is the
 day God rested on. If God rested at all, he
 rested on some particular day; he tells us
 that it was the seventh day, and that is the
 day that men must keep holy. No other
 day of weekly rest is called the Sabbath,
 either in the Old or New Testament. Has
 God ever discharged men from their obliga-
 tion to keep this day holy? The first day of
 the week is several times named, but never
 called the Sabbath. No one is, in sacred
 Scripture, ever forbidden to work on the first
 day of the week, or threatened with punish-
 ment for so doing. God's law of ten com-
 mandments requires the keeping holy of the
 seventh day. It is only the law of uninspired

men that requires the keeping holy of the
 first day of the week. Had this First-day
 Baptist church accepted "the clear, true
 light," it would have rejoiced in that light,
 and been a Sabbath-keeping church of
 Christ.

As a historical fact it will be interesting
 to the readers of the RECORDER to know that
 this item refers to a church in Washington,
 New Hampshire. Here, more than forty
 years ago, two pious Seventh-day Baptist
 sisters planted the seed of "Sabbatarianism."
 Here the Seventh-day Adventists planted
 their first church, and since their numbers
 have increased to decades of thousands. The
 item seems prophetic. Sunday as Sabbath
 is growing weaker, and God's down-trodden
 Sabbath is growing in favor. Intelligent
 Baptists must know that Sunday-keeping is
 the departure from truth, and that Seventh-
 day-keeping is "the clear, true light."

L. C. ROGERS.

SUNDAY LEGISLATION.

The manner in which the two-horned beast
 came up to the view of the Revelator may or
 may not show that it is a symbol of the
 United States, as some suppose; but the
 lamb-like appearance of the advocates of
 Sunday legislation and the result to us Sab-
 bath-keepers of their zealous efforts show
 that some beast is coming up to make war
 against the saints and "forbid any buying or
 selling," or lawfully laboring, except by such
 as have the mark of that beast. I do not
 even now say that Sunday-keeping is the
 mark of the beast, but it certainly is a mark
 of disloyalty to God in these days of light
 and truth.

There is certainly strong indication that
 Rev. 13: 11-17 may refer to this question of
 Sunday legislation. Notice the 17th verse:
 "And that no man might buy or sell, save
 he that had the mark, or the name of the
 beast, or the number of his name."

In the matter of Sunday labor it is seen
 that observers of that day are permitted to
 violate their laws with impunity. Railroad
 and steam-boat corporations, drug stores,
 meat markets, cigar stands, Sunday news-
 papers all go "scot-free." Yes, a deacon
 of Sunday-school superintendent observing
 the day may do secular work without fear of
 molestation. But here is a small, despised
 people who do not bow down to the beast, and
 his fury is aroused. Straightway they are
 arrested for violation of the Sunday law.
 To be sure the law has been a dead letter,
 and exceptions have, in some states, been
 made in favor of the Sabbath-keeper; but
 have we any assurance that this will long con-
 tinue? Nervous, zealous, determined leaders
 are clamoring for more law and its rigid en-
 forcement, and the masses are beginning to
 say the demand must be met.

Let the recent persecutions in Arkansas
 foretell the future. The particulars have
 not yet appeared in the RECORDER, and, with
 the kind permission of the editor, I will
 briefly relate them.

Two years ago a Sabbath-keeping church
 was organized in Springdale, Ark. A year
 ago Elder J. W. Scoles was painting the
 rear of his church, unseen by the public, on
 Sunday. For this he was indicted by the
 grand jury, tried, convicted and fined by
 the circuit court. He appealed the case, and
 it is now pending the action of the
 supreme court of the state. In the same
 county, James Poole, a conscientious observ-
 er of the Bible Sabbath, one Sunday morning,
 pulled weeds in his garden. He was in-
 dicted by the grand jury and fined. Will-
 iam Martin sowed oats on Sunday and was
 indicted. J. M. Davis was also indicted by
 the jury "for harrowing oats." The charge
 was not sustained, but a man was found who
 testified that the said Davis was hauling wood
 on Sunday, and, without any indictment
 for this offense, the court fined him with
 costs. F. M. Elmore labored three minutes
 one Sunday, doing a slight task, and was
 fined for the same. J. A. Armstrong was
 arrested twice, the second offense being dig-
 ging potatoes for a Sunday meal. Four
 hours after his arrest he was taken to jail,
 where he remained five days, having refused
 to pay the fine.

Allen Meek was indicted for planting po-
 tatoes. While his case was pending he was
 cited to appear twenty-five miles distant.
 His wagon was broken, and the roads muddy.
 As he was obliged to start early Monday
 morning to comply, he had his wagon re-
 paired on Sunday. A man came to see him
 on some business that Sunday, and finding
 Mr. Meek having his wagon repaired, caused
 his arrest. He was fined. The Sunday-
 keeper who went on business to see him that
 day, went home without molestation. Sun-
 day-keepers dug potatoes, repaired fences,
 went visiting, did business. Engines went
 thundering and whistling along that day.

Hotels sent omnibuses to meet the trains
 and collect fees from the passengers. Livery
 teams were hired, and all this on Sunday
 without arrest or censure; but a conscien-
 tious Sabbath-keeper, getting potatoes for
 dinner, or painting the back of a church,
 or repairing his wagon in order to meet the
 demand of a court, is arrested, tried, con-
 victed, fined, imprisoned, and this in a
 country that boasts of religious liberty. And
 yet the leaders in the movement innocently
 smile and say, "We have no intention of dis-
 turbing you Seventh-day people; we are not
 legislating in the interests of any sect, only
 providing for a 'civil rest-day.'"

On the 26th ult. the Pennsylvania State
 Convention of Temperance Workers, in Har-
 risburg, passed as a tenth resolution the fol-
 lowing: "We believe in the Christian Sab-
 bath as an indispensable safeguard of our
 cherished institutions, justified as well by
 nature and reason as by religious precept.
 We demand the strict enforcement of all
 laws against its violation, and hold in abhor-
 rence as inimical to the best interests of the
 people the so-called 'Continental Sunday.'
 That all corporations, public and private
 enterprises, and chief among them the
 drink traffic, engaged in secularizing the
 day, are violators of wholesome laws and
 robbers of both health and rest from their
 dependent employees."

Listen to that, conscientious Seventh-day
 Baptists. Your violation of Sunday laws
 makes you a robber of health, a violator of a
 wholesome law, and you are held in abhor-
 rence as inimical to the best interests of the
 people. "Sunday is an indispensable safe-
 guard," and beware how you labor on that
 day. No matter if God has said to you,
 "The seventh day is the Sabbath of the
 Lord thy God," and "six days thou shalt
 labor," the Pope's Sunday demands your
 reverence. "You shall not buy or sell unless
 you bow down to this image which an
 apostate church has set up.

"But of the times and seasons, brethren,
 ye have no need that I write unto you, for
 yourselves know perfectly well that" (1
 Thes. 5: 1) "all that will live godly in
 Christ Jesus shall suffer persecution." 2
 Tim. 3: 12. "But, and if ye suffer for
 righteousness' sake, happy are ye; and be not
 afraid of their terror, neither be troubled." 1
 Peter 3: 14. H. D. CLARKE.

Education.

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

THE RELATION BETWEEN READING AND CHAR-
 ACTER.

"There is no action so slight nor so mean
 but it may be done to a great purpose," says
 Ruskin. And life is such a complex expe-
 rience, and there is such an amount of mys-
 tery connected with it, that it is impossible
 to make any classification of actions into
 small and great that shall prove satisfactory.
 General reading would be considered a thing
 of slight importance by the average person,
 and so considered, one puts little of definite
 purpose or intelligent plan into the thing.
 This very remissness forms a habit of mind
 which sometimes ends in sheer slovenliness
 of character. Books may be used in such a
 way as to weaken the mind. Much of the
 mental fiber of the age seems disgracefully
 feeble and worthless. People skim the
 newspaper, then they skim books, then they
 skim life. They have formed pernicious
 habits in their reading, and the influence of
 such habits has demoralized their manhood.
 The shafts of ridicule and satire are fre-
 quently aimed at the frivolous character of
 our girls. Take the reading of these same
 impressive natures in hand, train them into
 wise methods, impart more healthful stimu-
 lus to them in this sphere of literature, and
 there would be less occasion for severe com-
 ment. But how sad is the neglect of these
 young people! They too often leave school
 with no love of genuine literature, and with
 little plan of systematic, helpful reading.

It does not seem to occur to such persons
 that reading has the power to strengthen
 the mind. They complain of this nerveless,
 flabby character; they talk about intellec-
 tual improvement in a soulless fashion; but
 they forget to demand from reading its le-
 gitimate service—that of energizing and
 invigorating the mind.

There is deplorable deficiency in the home
 training. So long as the children read, and
 "keep themselves out of mischief," the
 parents are satisfied. One boy, whose father
 is a man of wealth, told the writer that for
 months he averaged one book per day (drawn
 from the city library); and these hundreds
 of books were rapid, foolish, sensational
 novels. For months the boy lived in such
 an air of unreality that his mind became
 seriously affected. Meanwhile his parents
 congratulated themselves upon his quiet,
 studious habits. This vitiated taste is not a
 thing of slow growth. It seems to develop
 with astonishing rapidity when the condi-
 tions are favorable. Eternal vigilance is the
 price of other things than liberty. Charac-
 ter costs its full worth and power. Watch-

fulness in respect to book companionship is
 a stern necessity.

It is an easy thing to make our daily toil
 and duty attractive and interesting. The
 soil which we till has its marvelous secrets.
 The machinery which we run illustrates
 some principle. The trade which we pursue
 reaches out through various avenues into
 the whole world. The trial that touches us
 "to the quick" has tried other souls. And there
 are books that tell us facts concerning these
 things. They throw light upon our work,
 experience, thought. They give a certain
 dignity to our peculiar lot. They lead us
 into more sympathizing companionship.
 They enlarge and exalt our vision.

There are subjects that have a special fasci-
 nation for us. They appeal directly to our
 interest, desire, purpose. When we read
 upon these subjects, an impulse and deter-
 mination result that shall in some degree
 discipline and strengthen character. The
 "strong grasp of the mind" is a phrase
 that describes this experience. When one
 reads in this way, there is little risk that the
 mind will become diseased. It is when we
 read aimlessly, hastily, restlessly; it is when
 we yield to the seduction of trivial, pestilent,
 tawdry books, that mental balance is dis-
 turbed and character is defiled.

When people remark that their reading is
 small, narrow, profitless, because their time
 and means are limited, the remark must be
 received with great allowance. It is not so
 much limited time and limited means as it
 is limited aims. The bracing atmosphere of
 a few good, sterling books would act like a
 tonic. The fact is, these people have lived
 so long upon newspaper gruel that they
 haven't the strength to digest the solid meat
 of substantial books. As a consequence,
 one observes that they are fickle, shallow,
 uncultivated, careless, unbelieving, immoral.
 It is almost impossible to excite their inter-
 est in anything that is healthful and meri-
 torious. There is a forfeiture of manhood
 and womanhood that appalls the earnest
 soul.—*Rev. Frank S. Child, in the Christian
 Weekly.*

INTELLECTUAL SUPERIORITY IS POWER.

The Christian denomination which neg-
 lects to provide for an educated ministry,
 dooms itself to weakness and insignificance.
 Intellectual superiority is power, and gives
 influence everywhere. United with piety, it
 gives the ministry and church a controlling
 power in the formation of public sentiment
 in matters of morality and religion. If you
 would have an efficient ministry, select
 young men whom God has designed for the
 work; furnish their minds with discipline
 and knowledge; then educate them for their
 calling. Let them be thoroughly grounded
 in Christian doctrine. In order to do this,
 give them a critical knowledge of the Scrip-
 tures; let them learn God's teachings in the
 external and internal history of the church
 for eighteen centuries; let them receive in-
 struction and counsel from one mature in
 the knowledge and experience of ministerial
 and pastoral duties; and then let them go
 forth in God's name, and put on the armor
 which the fathers are putting off. To say
 that a young man can learn these things
 better by living with a pastor than at a semi-
 nary, is like saying that one can become a
 better civil or military engineer by practic-
 ing the art with another, than by studying
 mathematics. All professional education is
 two-sided, theoretical and practical, and the
 latter element is founded on the former.
 Both are necessary. What sort of Hebrews
 and Biblical interpreters should we have if
 our pastors, wearied and exhausted with
 their parochial labors, were to do all the
 teaching? How would our young ministers
 be prepared to grapple with the fundamen-
 tal questions which a secret or an avowed in-
 fidelity is industriously forcing upon the
 public attention every day? They are set for
 the defense as well as the proclamation of
 the gospel. Surely this is not a time in
 which the church can dispense with heavy
 artillery, when that of the enemy is pointed
 against her from every hill-top. Who are
 the men that now stand on the walls of Zion
 with sword girded on, and spear and shield
 in hand? Who are the chosen champions
 of the church, and the defenders of our
 faith? Who translates your Scripture, write
 your commentaries, prepare your books, and
 contribute the strong articles to your re-
 views? Who discuss the fundamental reli-
 gious questions of the day, both in great
 assemblies and in the weekly religious press?
 There is but one answer—the ripest scholars
 and the ablest men that can be found. The
 labors of this class of men, their power of
 working in centers of influence with superior
 energy, and of diffusing sound views of truth
 with masterly skill, cannot be dispensed
 with.—*Dr. Barnas Sears.*

CLIPPINGS.

The University of Athens has 1,400 stu-
 dents, 60 professors and a library of 150,000
 volumes. In Greece education is gratuitous
 in all grades of schools, the university in-
 cluded.
 In 1871 there were only 42,914 white and
 6,664 colored children enrolled in the pub-
 lic schools of Georgia. In 1883 their num-
 bers had increased to 175,668 white, and
 111,743 colored.
 Michigan is perhaps as well off as any
 other Western state in educational affairs,
 and yet only 70 per cent of her population
 are enrolled in the public schools. As the
 actual attendance is always far below the en-
 rollment, it is safe to presume that not one-
 half of the school population of that state is
 in school at any time.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 30, 1886.

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

TERMS: \$3 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"Just a little green weed In an else bare nook, Brightening a hidden place Where some day God will look. Just a homely duty Waiting to be done; Not the high tasks I fain would do; But God has set this one. My weed could be a briar rose If it only would! Better the simplest duty done, Than barren dreams of good."

The delegates to the Seventh-day Baptist General Conference, at Milton, Wis., Sept. 22-27, began to arrive at an unusually early hour, and received from the hospitable people of Milton a most cordial greeting. The Milton Telephone, in extending the hospitalities of the place to the arriving guests, said, Milton gives them hearty welcome. If any of them failed to find themselves at home after such a welcome, certainly, the fault must have been their own.

NOTWITHSTANDING the cloud of debt which has hung over the Missionary Society for the year past, and sometimes it has seemed a dark cloud, the year's work has been the most satisfactory, in some respects, the Society has ever known. More weeks of labor have been performed, more sermons have been preached, and a greater number of additions to the mission churches, both by letter and baptism, have been reported than during any previous year. The debt, which one year ago was \$1,300 or \$1,400, has been reduced to about one-half of that amount. The reports of the Tract Society will show results equally satisfactory. When we consider that these results were achieved during a year of great stringency in money matters, they are, instead of being depressing, most gratifying.

Now that the summer is drawing to a close, and thousands of poor children are returning to their city homes with the gift of restored health, bestowed upon them by those more favored in the possession of this world's goods, we cannot help reflecting upon the fact that in a little over a century has been accomplished almost all the systematic benevolent work that has ever been done at all. And it is especially noticeable that this good work is increasing every year in spite of the rapid growth of lawlessness and crime which, the pessimists assure us, indicates that the "last days" are at hand. The human mind seems to have an inveterate tendency towards looking back at the "good old times." But "all times, when old, are good," and in the light of all the earnest Christian work which is going on around us, we have reason to be encouraged in regard to our own times, and to look forward hopefully to the time when the good will overcome the evil entirely.

OUR ANNIVERSARIES.

The General Conference—The First Day.

The first day of the Seventy-second Annual Session of the Seventh-day Baptist General Conference, after the opening address of the President, was devoted largely to routine business of which there is not much to report here. The President's address was on Denominational Growth, of which the following is a summary:

- 1st. We need to realize that it is of more importance to grow in Christ-like character, in strength, knowledge and grace, than to grow in numbers. Sometimes size is a weakness. It was so in Gideon's army, it is so in the athlete who reduces his size and weight that he may gain in strength and endurance. 2d. We need to realize that we have not yet attained to all truth, and so we should put on a teachable spirit, appeal directly to the only source of truth, and when truth is unmistakably revealed to us, embrace it regardless of circumstances. "For stubbornness is as iniquity and idolatry." 3d. We need to learn that "to obey is better than sacrifice." That through obedience only can we hope to attain to the deeper

truths, or impress upon others the importance of the truths we hold. We need to impress upon ourselves and our children that God's law is first, and our preferences and apparent welfare second. We have quite too long made it subservient to our plans for personal advancement. No plan in life is safe or desirable when its pursuit necessitates the disregard of the law of God. So many of our young men leave the Sabbath for worldly gain, and so many of our girls give up their cherished beliefs, at the time of marriage, that the natural increase of the denomination is almost entirely neutralized. We need more confirmed principle on this subject.

4th. We need more willingness to follow, and less desire to lead, for in this way only can we secure that unity of effort which is essential to growth. It is necessary that some should lead, but this requires that the rest shall follow. Having chosen our leaders, we should co-operate with them in every way, or choose others whom we can follow. An army in which all are officers is without strength or efficiency. A ship in which each member of the crew feels at liberty to do as the captain directs or not, as he may prefer, is sure to go upon the rocks.

5th. We need the cementing power of love, to join our hearts in one, so that unkind and distracting criticism, and all other scisms shall cease, brotherly kindness and forbearance take their place, and we shall become in effect one in heart and one in purpose, as well as united in effort.

6th. Lastly and mostly, we need that which includes all the rest—complete consecration, the consecration of our hearts, our heads and our holdings to the work of the Lord. It is useless for us to give one without the others. Indeed, we cannot give our hearts to the Lord and withhold our freewill offerings, even as the Lord hath prospered us. It is said that of old, "They came every one whose heart stirred him up, and every one whom his spirit made willing and brought the Lord's offering." The heart which is consecrated to God will stir up its holder to bring its offering without stint. It is the unconsecrated heart which gives a penny to the Lord, while it spends a dollar for its own pleasure.

"Bring ye the whole tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing that there shall not be room enough."

"Oh, that my people would hearken unto me, that Israel would walk in my ways! I should soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should subdue themselves unto him; but their time should endure forever."

The report of the Sabbath-school Executive Board brought out the fact that the number of scholars in the Sabbath-schools, as reported to the Board, was nearly one thousand less than last year. A comparison of the figures shows that there has been, on the whole, a gradual decline in this matter for the past five years. A general discussion of this subject led to the general conclusion that the deficit is not so much in the actual decline of attendance, but in the matter of making the reports to the Board. Dr. Williams, the Secretary, instanced some examples, illustrating this point.

During the further discussion of the report, emphasis was laid upon the importance of using the Bible—the book—in the school. Bro. E. Ronayne said there were three things necessary for the success of the Sabbath-school work: 1. That each teacher should, by all means, be a Christian. 2. Passages of Scripture should be committed to memory. The Holy Ghost often uses these passages for effective Christian work. 3. The Teachers' Meeting for the study of the Word. Begin the study early in the week, and keep at it.

On the question of helps, it was suggested that we need to study the Word as a whole. Lesson helps are good, but they are necessarily fragmentary. A knowledge of the Bible as a whole can be obtained in no other way so well as by the study of the Word itself.

Brother W. C. Titworth emphasized the fact that better teachers should be provided for our schools. Men and women of Biblical knowledge and Christian experience often refuse to take a class, and the work is often committed to young and inexperienced persons.

EVENING SESSION.

This session was devoted to the reading of the report of the Woman's Executive Board, and of essays upon some of the ways in which this Board can aid the work of the Tract and Missionary Societies. These papers will be published in full in the Sabbath

RECORDER, therefore no effort will be made to summarize them here.

The report of the Secretary of the Board shows an increase of interest in the work, a larger number of ladies' societies co-operating, a larger amount of money contributed by the women of the denomination to various objects, and a widening and deepening interest in benevolent work. The total amount of funds reported as raised by the women for the year, including a few small balances at the beginning of the year, is \$3,062 33. This sum has been distributed as follows:

Table with 2 columns: Item, Amount. Missionary work: \$749 06; Tract: 402 02; Local: 1,883 07; Balance in treasuries: 328 18.

Brother A. H. Lewis spoke on the question of the adoption of the report. Whatever doubts may have existed as to the wisdom of the constituting of this Board in the beginning, whatever questionings we may have had about the ability and willingness of our women to help on in a very substantial way our work, all such doubts and questionings must have been dispelled by this session.

Thus pleasantly closed the first day of the General Conference. We hope to give next week full reports of the sessions of the Societies and the closing day of the Conference.

During the evening the following suggestive hymn was sung:

Two cents a week and earnest prayer, A tiny gift may be, But it helps to do a wonderful work For our sisters across the sea.

CHORUS:

Jesus calls you and me, Jesus calls you and me, He calls us to help in this wonderful work For our sisters across the sea.

Two cents a week and earnest prayer, From out abundant store, It was never missed for its place was filled, By a Father's gift of more.

Two cents a week and earnest prayer, Perhaps 'twas a sacrifice, But treasure came from the storehouse above, Out-weighing by far the price.

Two cents a week and earnest work, 'Twas the prayer, perhaps after all, That the work has done, and a blessing brought, The gift was so very small.

Two cents a week and earnest prayer, Freely and heartily given, The treasures of earth will melt away, This is treasure laid up in heaven.

Communications.

WHAT CAN THE WOMAN'S EXECUTIVE BOARD DO FOR THE WORK OF THE AMERICAN SABBATH TRACT SOCIETY?

BY MRS. A. H. LEWIS.

To the Woman's Executive Board:

Dear Sisters,—Your request for a paper upon "How can the Woman's Board help in the work of the American Sabbath Tract Society" calls for thoughts and suggestions to you as a body which one outside your organization might hesitate to give, were it not that we all are, or ought to be, deeply interested in the work of the Master, and, therefore, in the work of the Sabbath Tract Society.

The times call loudly upon the women of our land to move forward, and be active in all reformatory work. And while we strive to be active in the more popular reforms of the day, such as temperance and social reforms, let us not forget that it is our especial mission to exalt the work of Sabbath reform. This we must do by most earnest endeavor, or fall far below our privilege.

Twenty years ago, at the annual session at Alfred Centre, the work of the American Sabbath Tract Society came before the people with renewed interest, and the Board decided to make a new departure. They put an agent into the field to preach and distribute publications, and enlarged the work in other ways. This increased the interest among our own people, and since that time the work of the Society has been steadily growing.

The cause has varied in its progress, moving slowly at times, swifter at others. It has steadily gained in power and influence, until now it has surpassed the most sanguine hopes of a few years ago.

The burden is heavy, and it should be the pride and joy of every woman to step forward with words of cheer and ready hands to help lift it, that it may not rest too heavily upon the hearts of those who have the work in charge.

The need of this help from our women is keenly felt by the Tract Board, and we know that the warm hearts of these women would quickly respond, if they only knew the interest which has been awakened abroad, and the need of their help to meet that call that comes up from every quarter. Those who can feel the pulse of the religious world, and are placed where they can know of the rising

tide of inquiry concerning the Sabbath, are often thrilled with surprise and awe, that the God of prayer is so manifestly answering the petitions of his people. With such evidence of God's blessing on our labors hitherto, we have the highest assurance that our future efforts will be still more abundantly fruitful.

A double importance attaches to the work of the Tract Society, since, through its publications, it becomes the pioneer of the Missionary Society, opening new fields and creating groups of Sabbath-keepers which grow into churches under the fostering care of the missionaries.

The Conference acted wisely in organizing the Woman's Board in such a way that its officers, scattered through the different Associations, have a special field in charge, and under constant supervision.

The purpose of your Board, we understand to be to cherish all existing organizations for religious and benevolent work among the women of our denomination, and to organize new societies in every locality where none are in active operation. These societies are left free to follow their own impulses and judgment as to methods of work; this is as it should be. Still, information and advice can often be given by an earnest, unprejudiced, Associational Vice-President in a way to aid the work in every locality.

We venture to suggest the following as a few of the many ways in which your Board can aid the Tract Society:

1. There are many people who do not seem to realize the duty and necessity of being loyal to our own publications. Such persons are equally unconscious of the personal loss they sustain for want of such loyalty, and of the lack they suffer in not reading our periodicals and books. No one can have denominational enthusiasm or interest who does not keep familiar with denominational work. This cannot be done in any way except through our denominational publications.

If the Woman's Board, co-operating with the Tract Board, could find and appoint agents in each locality, who could push the work of procuring subscribers and selling books, they would greatly aid in a department which has never been developed as it ought to be. The agent could be remunerated in some way, so that the burden of the special work would not rest upon one person. In many instances it might grow into a somewhat permanent and fairly remunerative work.

2. The circulation of our publications among those who know nothing of the truth is an important duty. To do this wisely, great care is needed in procuring names of persons to whom publications may be sent. This is a reading age, and the printed page is one of the most prominent, if not the most powerful, agents in reform. But to avoid waste, as far as possible, publications should be placed in the hands of thoughtful and responsible people.

The power of the printed page is unlimited. It reaches out in its influence far beyond where the living teacher may go. You remember how anxious Judson of Burmah was to preserve the manuscript of his translations. He felt that the printed page could be carried where he might not be privileged to go, and preserved for the coming years when his voice should be hushed.

3. But the most important work to be done, is the creating of an aggressive public sentiment on the question of Sabbath reform.

Almost any method is good when executed by a resistless public opinion, and all methods fail without it.

Too many of our people, men and women, deem Sabbath-keeping a personal duty and do not deem aggressive Sabbath reform an important demand. Such a conception is destructive of all progress. The swift drift of our time is to Sabbathlessness. The popular theories concerning Sunday have no power to check this tide. The popular churches are carried by it. The law of God offers the only barrier. If we have no mission as aggressive Sabbath reformers at such a time, we have none at all, and might better melt away with the tide, be lost and forgotten. Even personal obedience in the matter of Sabbath-keeping, in our own homes or businesses, cannot atone for want of zeal in spreading the truth abroad. Such a public opinion as is needed is of slow growth. It is made up of the aggregate of individual opinions in our homes.

The enthusiastic expression of a few in our public meetings is not enough. The fervor must pervade the hearts of the people. This paper cannot dictate the detailed steps by which your Board, working through the women in all our homes, can help in creating such an aggressive sentiment.

Plans may be varied in different localities; but, by all possible agencies, such an opin-

ion, permanent and increasing in power, must be created, or the work God is demanding of Seventh-day Baptists can never be done.

But some will meet these suggestions with the answer, "We have little experience, and less influence, and cannot hope to accomplish anything worth the undertaking." Such an objection is unworthy of those who have so great a work in hand. God "who giveth liberally and upbraideth not" waits to help the weak and guide the inexperienced. The times are all propitious. Opposition to the truth is ploughing the fields for the seed our hands may scatter. It is not ours to judge of results. God giveth and increase as it pleaseth his wisdom. Effort will bring strength, and experience will develop wisdom. It becomes us to give ourselves to the work now nearest at hand, and wait God's leading into broader fields and larger victory.

SIGNS OF THE TIMES.

Every thoughtful reader of the religious papers must have noticed the indications of a great movement in the religious world; perhaps not so great yet as to be called a revolution, and yet so great as to mark a transitional stage in the history of the Christian church. The movement presents two sides: the one as it affects fellowship, the other as it affects doctrine. On the doctrinal side it marks a tendency to greater independence of individual opinion, greater freedom of inquiry, and even a tendency to overhaul and modify the accepted standards of Christian doctrine. On the other side it is a tendency to a broader Christian charity, a closer union of feeling between Christians of different denominations—in fact a growing tendency towards an organic union of kindred sects.

The period in the history of the Christian church, which has apparently reached the point of transition to a new period, has been marked as a period of the multiplication of sects by splits in old denominations, and by the springing up of new ones. Besides the new sects which have grown up, the Presbyterian, Methodist and Baptist denominations, in particular, have come to be divided and subdivided until each has many branches. This multiplication of sects is an outgrowth in part, at least, of the disposition to build, rebuild and amend systems of theology, to lay great stress upon technical statements of doctrine, and to enforce assent to confessions of faith. But now there is a counter tendency in the direction of a less regard for logical systems of doctrine and a greater regard for Christian living and Christian fellowship. And hence there is a fuller cooperation of Christians of different denominations in evangelistic work and in the great philanthropic enterprises of the present time, as seen in the union of various churches in the support of the work of evangelists, in the Young Men's Christian Association, in the Woman's Christian Temperance Union, etc. Hence also the increasing agitation of questions of a union of some denominations that are akin to each other. The Old School and the New School Presbyterians effected a reunion a few years ago. There has been considerable discussion on the subject of a union of the various branches of the Reformed Presbyterian church; but the movement has not been successful as yet. A union of the United Brethren in Christ with the Evangelical Association has been much agitated in both bodies.

The Independent has been very zealous of late in urging the propriety of a union of the Congregationalist and Free Baptist churches, until it has called out responses—not unfavorable to the suggestion—from papers of both denominations. This agitation shows in part the direction of the great movement which has set in. In the line of this general movement, there was also the interdenominational convention held in Pittsburgh, last August, called "for the consideration and discussion of some of the leading topics of the day as they bear upon our common Christianity," to which all evangelical Christians were invited. That convention appointed a committee composed of Presbyterians, United Presbyterians, Methodist Episcopalians, Methodist Protestants, Baptists and Reformed Presbyterians to arrange for a similar convention next year.

On the doctrinal side of this movement is the current of thought which is styled the New Theology, the leading exponents of which are some of the professors of Andover Theological Seminary and the Andover Review. This is a reaction from some of the statements of doctrine which have been accepted by Calvinistic bodies, and a demand for a restatement of doctrines more in accord with the advanced Christian thought of the present time.

These kindred movements for hope that with less may come greater spirituality, the overhauling of old doctrines may be eliminated, the doctrines of the Bible may be light and more general acceptance good time to urge the claims of the bath. On the other hand there to fear that with growing Christianity there may come a spirit of ism, that with growing individual essentials there may also come thought and practice in material.

Let us study more carefully for our faith and practice, promised guidance of the Holy shall we stand on a solid rock the shifting currents of thought.

WASHINGTON LETTER.

(From our Regular Correspondent, Washington.)

The winter population of Washington is beginning to return, and the city, as the business and fashion of the city, are resuming their place. It will be a long time of Congress and the corridors are again crowded with legislators and sight-seers, but, mean national interest are daily and the importance of the great and permanent new United States, is recognized papers who now keep court the year around. The Nation with the growth of the Government of the United States, and manners as mirrored have become a subject of interest not only to the philosopher and the moralist, but to every citizen throughout the land.

Every year, more and more is being selected as the natural all conventions and assemblies national in their character. were proposed the other day, the soldiers to May, at the grand camp which \$20,000 in prizes at which every military company will be invited. During several national conventions here.

Washington is the most the country, especially in the some public buildings, hardly equalled by any number and beauty; broad hundred miles of asphalt, most every street embowers the presence of the most of the whole nation in its unique features, and they have drawn thousands of come from all parts of the residences, transforming the winter Saratoga. If the desire to hold their conclaves most entertaining season, welcome them as an assurance for their honorable and us will take measures to extend hospitality. Washington destiny.

It is expected that Spwick, who has completed investigation of the Cutting will reach the city to-day, will make the Secretary of verbal report. Col. Sedgwick when appointed special effect that his report should writing, but delivered in return. This being the course, be no record department of his mission and chances are that it will be as it will be delivered to under the circumstances, that he will allow it to be of the public. The contr of Cutting's imprisonment settled itself, and it will ference what may be the tigation carried on by the

The War Department, amidst of a discussion asposal of the Apache Indian has cost the government treasure. There is a clear the hunt for these marauders been warfare, and that dled to belligerent rights two of Indians who have evaded, fed and concealed, stealthily leave the road throughout a wide not making troops to be

permanent and increasing in power, created, or the work God is demanding. Seventh-day Baptists can never be... some will meet these suggestions with... "We have little experience, and... and cannot hope to accomplish anything worth the undertaking."... objection is unworthy of those who... great a work in hand. God "who... liberally and upbraided not" waits... the weak and guide the inexperienced... are all propitious. Opposition to... is ploughing the fields for the seed... may scatter. It is not ours to... results. God giveth and increaseth... his wisdom. Effort will bring... and experience will develop wis... It becomes us to give ourselves to the... nearest at hand, and wait God's... into broader fields and larger vic...

These kindred movements afford ground for hope that with less sectarianism there may come greater spirituality of life, that in the overhauling of old doctrinal standards old errors may be eliminated, and the pure doctrines of the Bible may come into clearer light and more general acceptance. It is a good time to urge the claims of God's Sabbath. On the other hand there is some ground to fear that with growing Christian liberality there may come a spirit of latitudinarianism, that with growing indifference to non-essentials there may also come a laxity in thought and practice in matters that are essential.

Let us study more carefully God's Word for our faith and practice, and seek the promised guidance of the Holy Spirit. Then shall we stand on a solid rock, unmoved by the shifting currents of thought. C. A. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Sept. 17, 1886.

The winter population of Washington is beginning to return, and the hotels, as well as the business and fashionable quarters of the city, are resuming their wonted appearance. It will be a long time until the halls of Congress and the corridors of the Capitol are again crowded with legislators, lobbyists, and sight-seers, but, meanwhile, matters of national interest are daily transpiring here, and the importance of the Capital, as the great and permanent news center of the United States, is recognized by the many papers who now keep correspondents here with the growth of the nation. The government of the United States, the national life and manners as mirrored in Washington, have become a subject of interesting study, not only to the philosopher, the historian and the moralist, but to millions of intelligent citizens throughout the country.

Every year, more and more, Washington is being selected as the natural rendezvous of all conventions and assemblies that are at all national in their character. Arrangements were proposed the other day for the accommodation of the soldiers to be present next May, at the grand competitive drill, for which \$20,000 in prizes are offered, and to which every military company in the country will be invited. During the coming winter several national conventions will rendezvous here.

Washington is the most attractive city in the country, especially in the winter. Handsome public buildings, private residences hardly equaled by any American city for number and beauty; broad streets, and two hundred miles of asphaltum pavement; almost every street embowered in foliage, and the presence of the most distinguished men of the whole nation in assembly—these are unique features, and they "draw." They have drawn thousands of wealthy men to come from all parts of the Union and build residences, transforming the Capital into our winter Saratoga. If the Knights Templar desire to hold their conclave here during our most entertaining season, we will not only welcome them as an assurance of our regard for their honorable and useful order, but we will take measures to extend to them royal hospitality. Washington is equal to her destiny.

It is expected that Special Envoy Sedgwick, who has completed the mission of investigation of the Cutting matter in Mexico, will reach the city to-day, at which time he will make the Secretary of State his official, verbal report. Col. Sedgwick's instructions, when appointed special envoy, were to the effect that his report should not be made in writing, but delivered in person to the Secretary. This being the case, there will, of course, be no record made in the State Department of his mission and its results. The chances are that it will never be made public, as it will be delivered to Mr. Bayard, and under the circumstances it is not at all likely that he will allow it to become the property of the public. The controversy growing out of Cutting's imprisonment has practically settled itself, and it will make but little difference what may be the result of the investigation carried on by the envoy.

The War Department, just now, is in the midst of a discussion as to the proper disposal of the Apache Indians, whose capture has cost the government so much blood and treasure. There is a class who imagine that the hunt for these murderers and thieves has been warfare, and that the Indians are entitled to belligerent rights. When a score or two of Indians who have been living on a reservation, fed and cared for by the Government, stealthily leave there and engage in a raid throughout a wide extent of country, not seeking troops to fight, but robbing and murdering peaceable, working people—men,

women and children in their homes, obscenely and fiendishly torturing and mutilating men and ravishing women—is that "war" any more than piracy? And when these miscreants, incarnations of cruelty and brutish lust, are pursued and, after long pursuit, either caught, or compelled to give themselves up, because they are out of ammunition, out of food, and so surrounded that escape and further devilry is impossible—is that "capitulation" of a hostile force engaged in legitimate warfare? Are they "prisoners of war?" They are simply felons, murderers, outlaws, caught red-handed by a pursuing force, a military posse, ministers of an outraged justice.

WATSIDE NOTES.

BY REV. J. B. CLARKE.

Last Sabbath we saw something of the work of our brethren in Chicago, in their Pacific Garden Mission School. The boys and girls were orderly and attentive, and their singing was full of life and melody. Under the training of Miss Covey they have become ready and sweet singers of many Gospel Hymns, which alone seems worthy of all the labor bestowed upon them. Besides, they get many impressions from the Scripture lessons studied, some of which will remain with them always. We could but feel that this effort to gather Hebrew children under Christian influence was, perhaps, the most promising work we could undertake for the salvation of the Jews. It is indeed a work that is twice blessed—blessing those who give and those who receive. And as long as the church of Chicago keeps this work going, they will keep themselves alive, and grow in the likeness of him who came into the world to seek and save the lost. Among the exercises to which we had the pleasure of listening were two solos by a bright, little, Hebrew girl, whose voice is wonderful for its volume and sweetness, and gives promise of remarkable attainments in song if she lives to womanhood. Addresses were given by A. C. Spicer, of Battle Creek, and Silas C. Burdick, of Alfred Centre, and other visitors, in which the children seemed to be much interested.

At the meeting which followed the mission school, there were present, besides the visiting brethren named above, one from Farina, a sister from Dodge Centre, one also from Manchester, Vt., and a Baptist minister, Bro. Whitelaw, recently converted to the Sabbath, chiefly through the *Outlook*, in Minnesota. The services were conducted by the writer in the place of Bro. Morton, who is absent from the city. The sermon was followed by a deeply interesting season of conference. The meeting of so many from distant points made it an occasion of unusual interest, and all seemed cheered, and renewed in strength by waiting on the Lord. As a people, we ought to be glad and thankful that we have such opportunities in this great city, and we should foster the interest gained, if possible, with greater energy and enthusiasm. And we should pray for the workers here, and for the triumph of truth in this and every place in our country.

On First-day evening we attended the meeting of Col. Geo. R. Clarke, who, with his wife, conducts the Pacific Garden Mission. He told us that his great-grandfather was Eld Henry Clarke, who was pastor so long in the early times of the church of Brookfield, N. Y., and that he still loves the people with whom so many of his relatives have been, and still are, identified. His sermon from Matt. 12: 20, "A bruised reed he will not break, and smoking flax shall he not quench until he send forth judgment unto victory," was simple, earnest, tender and persuasive, like the gospel itself, and took hold of many hearts. A dozen or more men and women declared their purpose to seek Christ, and many stirring testimonies were given by persons recently reclaimed from paths of sin and drunkenness. Many look upon this mission as the agency that led them to Christ, and changed their once blasted lives so that they are now full of well-doing and joy. Long may it live to lead the erring from darkness into the marvelous light of the gospel of Christ the Lord. CHICAGO, Ill., Sept. 20, 1886.

SCOTT COUNTY COLONY.

TERRYTON, Finney Co., Kan., Sept. 20, 1886.

To the Editor of the Sabbath Recorder:

Our little colony in southern Scott county, Kan., is still here and flourishing. We have raised quite good crops, in spite of the drouth, and the fact that only the first of last April this was a vast, wild, unbroken prairie, now quite well settled, and each day brings new comers. Our Sabbath-school, organized last May, is still kept up with

good interest, and last Sabbath we were favored with a sermon by Elder Herbert Babcock, who came here to visit us and to bring his brother-in-law, Mr. Orson Card, as an addition to our colony. The land about here is all taken, but relinquishments and proved-up claims are still reasonable. Our township has been organized into a school district, and we expect to build a school-house this fall for the first term of school. While in the East they were being burned up by forest fires, dried up by drouths, or shaken up by great earthquakes, we, since the first of June, have been favored with quite frequent, gentle and refreshing rains.

F. L. DARLING.

QUARTERLY MEETING.

OBI, Sept. 24, 1886.

To the Editor of the Sabbath Recorder.

Dear Sir,—Having enjoyed very much the Quarterly-meeting session of the Shingle House and Hebron Churches, I have thought since no report of that meeting has appeared to send you a brief account of the same, even at this late hour.

Agreeable to appointment, a number of visiting brethren and friends gathered with the friends at East Hebron, Friday, Sept. 10th. A severe rain storm that evening prevented many from attending the evening prayer-meeting, but a few earnest, warm-hearted friends came together and enjoyed a profitable occasion. Sabbath morning dawned bright and beautiful, and the friends gathered in from Hebron and the surrounding neighborhoods, till the house was filled. Brother Stephen Burdick, a former laborer with this people, being present, kindly consented to preach the morning sermon, after which the Lord's Supper was celebrated. The sermon of the afternoon, by the writer, from Ex. 14: 15, was followed by a conference meeting in which many took part, expressing a desire to go forward in the work of the Master that they might be "built up in his most holy faith." In the evening after the Sabbath, Bro. Geo. P. Kenyon preached from John 12: 32. The sermon was followed by a conference meeting in which many took part, and some three or four declared their determination to enter anew the Christian life. It was indeed a pleasant and profitable meeting.

Sunday morning was rainy and the attendance much less than on the previous day, but nevertheless the house was fairly filled with eager listeners. The morning sermon was preached by the writer from Gen. 19: 17. In the afternoon Bro. Stephen Burdick preached a very interesting and practical sermon from Rom. 14: 7. The sermon was followed by a conference meeting in which the presence of the Holy Spirit was plainly manifest by the warm-hearted testimonies and the expression from several of a desire to take up anew the armor so long laid by.

The meeting was closed by a season of silent prayer for the outpouring of the Holy Spirit upon all waiting hearts, that those who remain and those who go may be strengthened for the work that is theirs to do. Thus closed one of the best religious meetings it was ever my privilege to attend. My visit to that people was a pleasant one, and many pleasant recollections of the time and acquaintances there formed will long remain with me. It was a source of great pleasure for me to meet with Bro. Burdick in such a meeting, and I felt strengthened by the privilege.

It seems too bad that this people, situated in such a pleasant and fertile region, should be so much without preaching services. Bro. Geo. P. Kenyon, who has been laboring with them for some time has now moved to Shingle House, thus leaving them alone. My heart is interested for their welfare, and I pray that they may be so consecrated to the Master as that they may "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." E. A. WITTER.

Condensed News.

Domestic.

The contract for a \$1,000,000 bridge over the Missouri river at Kansas City for the new St. Paul road has been let.

The failures in the last seven days as reported to Dunn & Co., number for the United States 165 and for Canada 22, or a total of 187 against 185 last week.

On the first of October nearly 300 mechanics will be discharged from the Washington Navy Yard, as a result of the recently issued order of Secretary Whitney turning over the entire yard to the ordinance bureau. Nearly all of the heavy plant now in place will be removed to other yards and the building vacated will be used to accommodate improved machinery for the fabrication of heavy ordnance.

The Western Nail Association has raised the price of nails to the \$2 20 card.

At Wabash, Ind., a ball of fire passed through an open window of the house of A. L. Rohback during a heavy storm Thursday and played around a bronze cornice in the parlor. It exploded with a deafening report, filling the house with flame and smoke.

The strike of the Western window glass makers was settled Sept. 23d, and work will be resumed in every factory west of the Alleghenies as soon as the furnaces can be heated. The basis of the settlement was last year's wages, the workmen withdrawing their demands for an advance and signing the old scale. The factories have been closed since the beginning of the regular summer vacation last June. The result will furnish employment to 3,000 men.

Foreign.

It is officially stated that Premier DeFreycinet has pronounced the establishment of any bank in Madagascar impossible without France's sanction.

Professor Huxley has returned to London from a tour in Switzerland in better health than for many years past. He is actively engaged in studying botany.

Walter H. Smith, president of the Astronomical Association at Montreal, repudiates Wiggins's statement that earthquake shocks worse than any experienced will occur on the 29th instant.

A fierce struggle is about to begin between the Liberals and Conservatives to fill the vacancy in the Reichstag caused by the death of Herr Loewen. It is generally believed that the Progressivists will carry the election.

Judge Edward Browne, secretary of the Irish Parliamentary Fund Association, has just returned from a short stay in Ireland. He was warmly received both in London and Dublin by the leading members of the Irish party, including Messrs. Parnell and Biggar.

Cholera is gaining ground in Austria. It is worse at Lie, a village near Agram. Of the 900 inhabitants of the village, 90 have been stricken and 28 of them died almost immediately. The people distrust the doctors and conceal the sick as long as possible. Doctors are frequently stoned in the streets.

It is stated that a commercial treaty has been drawn up between the English and United States Governments relative to Canada, and that it is now being submitted to the Canadian Government for suggestions as to details. The treaty provides for an amicable settlement of the fishery dispute, and also reciprocal trade relations with the two countries.

A FALSE FAITH.

There is a lesson which lies in Christ's temptation in the Judean wilderness that is appropriate for us to consider at all times, and one which is quite practical in its issues and bearings. In following Matthew's account of that remarkable temptation, or rather series of temptations, we observe that Satan's first temptation led to a disclosure of the fact that Christ exercised an undoubted and unwavering faith in God's Word, and by direct implication an unhesitating trust in God's providential care.

This was transparently apparent to Satan, when Christ quoted a passage from the Old Testament which, as given by Matthew, reads thus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Seeing how great was Christ's faith in God, the devil shrewdly put Christ's faith to a practical test. He, receiving Christ's consent, accompanied him to a pinnacle of the temple at Jerusalem, and then told Christ to cast himself down from it—a distance of 600 feet. As an inducement to do so, Satan quoted a passage from the Psalms, which seemed well calculated to encourage and confirm the Saviour's faith in his Father. In Matthew it reads thus: "He shall give his angels charge concerning thee, and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." It is safe to presume that Satan meant to have Christ understand that all the faith which he might have in God was good for nothing unless it practically ventured upon a realization of God's promises.

A merely theoretical faith in God's Word had but very little to commend it. Satan quoted one of God's precious promises to Christ, and if such a promise were good for anything it would stand a practical test. And then, if Christ were going to call men to his leadership and rightly instruct them, he would insist that they should practically test the validity and virtue of God's promises and his own. Let him now do so himself as a proof of his Divine Son-ship. This is what was implied in that temptation.

Satan virtually said: "If you really believe that promise, just jump off this pinnacle and you will not be permitted to receive the slightest harm. Here are thousands of people attending a feast. Let them now witness a marvelous exhibition of your supreme trust in God." But Christ replied in the language of one of his Father's commands: "Thou shalt not tempt the Lord thy God." To have done as Satan suggested would not have been the exercise of true faith. It would have been presumption and a false faith. It would have been more than this: it would have been a positive sin against God. It would have been tempting God to do a needless thing—something which none of his promises warranted.

The great lesson here taught is: there is a point to which we may safely trust God, because we have the assurance that it is God's way and our path of duty; but beyond that point it is dangerous to go—says, fatal to step, because it is not the path of duty. And

yet, there are those who allow their unwise zeal to push their faith beyond the true province of its warrantable exercise, and as a consequence they meet with trouble and disappointment. A sad reaction takes place, resulting in doubt and darkness of soul. There is such a thing as making a hobby even of faith and riding it to destructive tendencies. A true faith is a wise faith.—*Christian Secretary.*

THE LIFE WORTH LIVING.

To the Christian thinker and worker, there is an abiding interest in the question, "Is Life Worth Living?" Nor is there any doubt as to the answer to the question when viewed from the Christian stand-point. The new meaning given to the life of humanity by the gospel; the increased dignity given to man by the incarnation—the taking on by the divine of the human form and nature; the outworking through human life and activity by the incoming divine power of the more beautiful and abiding results now seen in Christian character as developed in society and the individual—all of these have added so much to our conception of what life means and is, that we unhesitatingly answer the question in the affirmative.

There is a life not worth living—a life that it were infinitely better that one had not lived it. There are glorious possibilities in every human being; but in the realization of these possibilities there is a chance for an infinite loss as well as an infinite gain. Light and knowledge bring increased responsibility. The peril to the unheeding and disobedient appears the more terrible in the light of the revelation of Jesus Christ. But there is a life worth living. Let us look at some of its elements.

One of the first is an earnest purpose. It is doubtless true that there can be no real success without this. It is an ever-present factor in secular history. Study the history and character of such men as Hannibal, the great Carthaginian general; Alexander the Great; Cæsar; or the nobler Americans, Washington and Lincoln; in all of these, and the hundreds more whose names are retained upon the lengthening scroll of history, you find the earnest, positive purpose—the purpose to do some definite thing—and to do it as well as possible.

This thought leads naturally to another which we must emphasize: The life which is worth living cannot be a selfish life. It must be a life in which others have a part and an interest. No man lives to himself or dies to himself. Such a life must be one which brings good to others. If the possessor of wealth is esteemed as a trust, if position and fame in the world are accepted as instruments by which to benefit mankind, then we may wisely seek these things for these ends. But it is also true that if we consider these things as of primary importance, life may be called successful according to the world's estimate and yet not be worth the living after all. And then, that life is not up to the perfect standard which is not a power in and of itself, i. e., a reality, a force, an influence, exerting itself to mold its surroundings wherever it moves. Such a life is not soon forgotten; it leaves a lasting impress upon the world. The work of Moses did not cease when he was laid in that nameless grave on Nebo's lonely mountain. His influence in molding the legislation of the ages after a divine pattern, is going forward even to-day, and has not yet reached its perfection. Paul still preaches the unadulterated gospel of the Son of God to the nineteenth century, and will to the centuries yet to come. Edwards is not yet forgotten. Though the theology of this generation may use a slightly varied phraseology, still this clear thinker on the ways and word of God will ever have an important place in the history of the development of Christian thought and life, despite the pipers piping their little reads at him. Wesley's memory and influence are still fresh in the memory of the living generation. Thus it ever is. The true life cannot die; the good influences extend through the eternities. Even this view of the matter—"the name and influence we leave behind us"—is worth thinking of. Who would not rather live for the reputation of a Washington, a Lincoln, a Howard, than for that a Nero, Charles IX., or Catherine De Medicis?

The life that is worth living is one whose influence tends to elevate and ennoble, so far as it comes into contact with them, the social customs, the business rules, the literary canons, and the political principles and movements of the times. This demands thoughtful, honest convictions and courage. But the man who is satisfied to acquiesce in things as they exist at the time, who is willing to drift with the tide, who is satisfied to be molded by them, rather than mold them, to higher, nobler forms and purposes, is certainly not living the most worthy life that is possible to him. He runs the risk of being compelled to look back upon his earthly existence as it terminates, with the consciousness that his life has been largely a failure. Or if he does not do this still the fact of failure remains. Only that life which will stand the severest tests both of time and eternity can be called really worth the living.

There are many perplexing questions before us as a people. There is no ready answer for all the ills that beset us to-day. Yet it is safe to conclude that a practical application of the gospel will eventually bring the answer to all. Christian character, in the individual, in society, in the nation, is the one thing needful. Be true, live nobly. *Make life worth living—Christians at Work.*

Miscellany.

AUTUMN.

A perfect flood of sunshine,
Wherein all objects seem
A scene of golden splendor
That makes the senses dim;

A lingering look cast backward
Unto the days gone by,
A turning to the future
With sad and anxious eye;

-Morning Star.

BLUE-BERRYING.

BY MARY E. WILKINS.

"Allie won't get any, there's no sense in her going. Why, she went berrying a dozen times last year, and she never got the bottom of her pail covered once."

"I will, too, now you keep still, Mabel," said Allie. "I'll pick as many as you, see if I don't."

"H'm, I guess you will."
"Now, children, if you are not sweeter-tempered toward each other, you shall not go at all," said Mrs. Blakesly, coming out on the piazza, where the children were assembled, with their pails, all ready to start.

There were two little girls from the neighborhood, Allie and Mabel Blakesly and little Josie. Josie was only eight and had never been berrying before. Her little fat face, and her bright black eyes were fairly radiant with delight.

"O, mamma, I didn't mean anything," said Mabel, who was really a good-natured girl. "I was only joking."

"You wouldn't like to be joked," said Allie, in an injured way.

"Well, I couldn't help it. It was funny the way she went berrying. Some of the time she ate her berries, and some of the time she sat under a tree and rested; and, if she didn't do anything else, she spilled them."

"I think you're too bad," said Allie, half laughing herself.

"Well, I won't say another word. Come on."

Allie, in her old gingham and her old hat, marched along with the others. She did not talk as much as usual. She was thinking. By the time they reached the berry pasture, she was fired with resolution. She would fill her pail full to the brim this time; they should see.

Allie was a slow-motioned, dreamy little girl. She was not deft with her fingers. If she worked steadily, it was long before she could get a task done, and it was very hard for her to work steadily.

To-day, in spite of her firm resolve, it was very difficult for her to pick five minutes without stopping and staring lazily at the blue sky through the tall bushes, or at her busy companions. As Mabel had said, she ate a good many berries, too, in an abstracted way. Poor little Allie really lacked sadly the power of concentration, but the others knew nothing about that. They only laughed at her good-naturedly because she was so slow about picking berries.

To-day, it seemed to Allie herself that she had never worked with such feverish speed. When it was time to go home, and her pail was only two-thirds full, she could not understand it. She peeped furtively at the others, keeping hers out of sight. They were all full, even little Josie's, though hers was much smaller than the rest. She had turned out an apt little picker. She was close beside Allie, indeed she had picked beside her all the afternoon. She felt that she was more of a chum; the other girls were a little older.

When her pail was full, she held it up to Allie with rapture. Mabel was singing out, across the pasture, that it was time to go home. Allie looked at the little pail brimful of berries, and a great temptation seized her. She looked at Josie's pail, then at her own. If about half of Josie's berries were turned into her pail, it would fill it full. Allie hesitated. Could she? "It would be so mean," she told herself.

"Come," called Mabel impatiently. Josie started.

"Wait a minute," whispered Allie. "Look here, Josie, I want to tell you something."

"What?"
Allie blushed before her little sister. "See here, Josie, if you'll give me enough of your berries to fill up my pail, I'll give you Miss Prim."

Miss Prim was a doll, which Josie had especially admired.

The poor little thing hesitated, and looked wistfully at her berries; she had so counted on showing them, and being praised. Then she thought of Miss Prim, who was dressed in black silk and wore a white lace handkerchief around her neck, and consented. Allie's pail was filled to the brim, and she trudged soberly home with hers half full. She had promised faithfully not to tell.

"Allie's got her pail full after all, mamma," Mabel said, when they got home, "and I do feel so mortified because I laughed at her. They are lovely ones, too. I do believe they're better than mine."

Everybody exclaimed over Allie's berries. She did not take much pleasure in their praise, however. She felt guilty, and she did not dare to look at Josie. The poor little girl stood by with her half-pailful, looking rather pitiful. Even Miss Prim

could hardly console her. They were very kind to her about her berries; they thought she had done wonderfully for the first time. But she kept thinking, "what would they say if they knew how many I really picked?" She felt hurt at Allie's depriving her of her first little hard-earned glory, and wondered innocently how she could. But she faithfully kept her promise not to tell.

They had berries and milk for tea, but Allie did not eat any. She was growing uneasy. She had passed over Miss Prim slyly to Josie, but that had not made matters any better with herself. The meanness and deceit of which she had been guilty kept standing out blacker and blacker. It was a long time before she could get to sleep that night. At last she made a resolution which pacified her a little, and fell asleep on it. She would not eat another berry that season. She was extremely fond of berries, too.

She kept her resolution to the great wonderment of everybody. They could not imagine what had turned Allie against berries. She even refused berry pie, like a sincere but mistaken little martyr. She did more than this to satisfy her conscience. They went berrying again, and she assisted Josie to fill a larger pail, and went home with hers half empty. But that made matters no better. Honest little Josie told at once that Allie had helped her, she never even dreamed of taking credit which did not belong to her.

Allie looked so black to herself beside Josie. Her self-imposed penances did not seem to whiten her at all. Still she went on with them.

One day there was a beautiful berry pudding for dinner, and she would not take any. Her mother laid down the spoon and stared at her.

"What is the reason you act so about eating berries, Allie?" said she.

"I—don't care for them," Allie faltered.

"Why not, have they made you sick?"

"No, ma'am." She was almost crying. Her mother said nothing more.

After dinner, when her mother had gone into the sitting-room, Allie followed her. She stood looking meditatively out of the window for a minute, then she began.

"Mamma," said she.

"Well."

"I want you to tell me something. If anybody does anything wrong, is there anything that can make up for not telling of it?"

"No, Allie, I don't think so."

"Suppose—anybody kept on being real good—for a thousand years, wouldn't they feel any—easier then?"

"I guess not, dear."

"Then I shan't try it any longer—I didn't pick all the berries. I filled the pail up with Josie's, and made her promise not to tell."

"What?" It took considerable explanation before Mrs. Blakesly understood.

"I suppose I ought to tell Mabel and papa, and the other girls," said Allie, with a pale, determined look.

"What do you think?"

"I suppose I had. I'll go right and tell Mabel now, then I'll go and tell the girls, and I'll tell papa when he comes home."

That night, when passed her saucer of berries, Allie took it with a happy, humble look. Never had any tasted so good before.

"Mamma," she said, in her slow, reflective way, when she was being tucked up in bed that night, "how very silly it is for anybody to try and punish themselves, when it's a great deal harder than God's way, and doesn't do any good either."—Congregationalist.

CHURCH MONEY-MAKING.

We have a growing conviction that many of the methods used to raise money for the Lord's cause are contrary to the precepts and examples of his Word. Did Moses get up a grand carnival or bazaar to get means to build the Tabernacle? Did Paul exhort the early Christians to get up a grand fair or festival to help the poor saints at Jerusalem? It is no answer to say these modern devices are successful. The idea of the church of God resorting to grab-bags, fish ponds, ring-cakes and raffles to replenish her treasury! All the church generally ending in hard feelings. Some time ago we attended a church that was conducting a prayer-meeting and a fair under the same roof, and on the same evening, but the latter seemed to receive the most attention. Do the leaders in these things count the cost to them even in dollars and cents? As one has said: "Buy your food, then give it to the church, then go buy it back again, then eat it up, and your church debt is paid."

We object because the flirts and the fops of the world are called in to help. Let us not forget that the world, the flesh and the devil will claim a mortgage on what they support. The introduction of these things in our places of worship seems to us objectionable. If our Lord was here would he not again clean out the house of prayer with a whip of small cords?

The introduction of amateur dramatics becomes a feeder of the opera and theatre. If a little rude dramatic art is so pleasing what must it be in the hands of professionals? The mission of the church is to save souls; not to run dime shows, or sell pin-cushions or chance of dolls, babies, or to compete with the oyster saloon or grocery store. It is a worldly policy, a picnic religion, opposed to the teachings of Jesus Christ. Let there be less extravagance in church edifices, let there be more self-denial, let there be more cheerful giving, let more time be given to cultivating personal piety and saving sinners, and then the church will march on to victory "terrible as an army with banners."—The Sower.

A SHOWER.

Here a drop and there a drop—
'Is something spilling over?'
And a little, prinking, pink sweet pea
Tried to get under cover.

Here a drop and there a drop—
Ha, what a dash of water!
'How did the sea come up in the sky?'
Said the pansy's little daughter.

Rivers and rills came pouring down;
The pinks, with tangled tresses,
Beg the stately phlox to try
And save their new silk dresses.

But dear old Grandma Hollyhock,
Shaking her cap, said, "May be
These young ones will be wise some time;
What can you expect of a baby?"

"Why, darlings, 'tis only a shower of rain,
We never think of a cover;
And the harder it rains, the surer you are
To grow when it is over."
—Congregationalist.

DON'T QUARREL.

Mr. Morton was about crossing the playgrounds when his attention was attracted by a violent altercation between two of his pupils. Stopping a moment he heard the larger one exclaim:

"Give me that knife, I tell you, or I'll see if I can't make you," at the same time doubling up his fists and assuming a threatening attitude.

"I can prove by ever so many of the fellows that the knife's mine," replied the other. "If you get it again, it will be only because you're stronger than I am," and closing his hand firmly upon the article in dispute he looked determined to resist to the bitter end.

As the noon hour was about up, the teacher passed quickly on to the school-house and rang the bell long and loud. The scholars came hurrying from the scene of the quarrel where they had gathered, the scowling contestants bringing up the rear.

Without intimating by word or look that anything had occurred to displease him, Mr. Morton went through with the regular exercises, and at the customary times dismissed the school as usual.

Scarcely, however, had the last scholar left the building when the teacher locked the door and started homeward. He very soon overtook the angry boys, who were sauntering along in the same direction. They had resumed the quarrel and were being urged on by their respective friends (?)

Laying his hand on the shoulder of a tall, slender lad, he said: "You seem to be in trouble, my boy. Can I help you any?"

The startled youth turned, and, looking into the benign countenance of his teacher, his pale face flushed with shame.

"Don't hesitate to tell me all about it; it is not so long since I was a boy myself, that I have forgotten how to sympathize with you," said Mr. Morton kindly.

Thus encouraged, the unhappy lad poured out all his grievances. His knife had been missing two or three weeks. That morning, when on his way to a class, he saw it lying on Tom Lloyd's desk and put it in his pocket. Tom declared it was his because he had found it in the grass, where it had probably slipped through a hole in Ned's pocket; he was determined to get it back; and "I'm determined," added Ned, with his flashing eyes, "that he never shall get it into his hands again."

"You do not love to quarrel, I hope," said Mr. Morton, quietly.

"No, sir, I do not, and I wouldn't do it if Tom didn't make me; he seems bent on having a fight."

"I don't want to quarrel any more than he does," said Tom, feeling called upon to speak in self-defense, "but I'm not going to be bullied by that strapping," and he looked as if he could willingly use other weapons than words.

"Did you ever hear the story of the two foxes?" inquired the teacher, now walking slowly between the boys, with a hand on the shoulder of each.

"Two foxes who had lived a quiet, friendly life, concluded one day it would make a variety for them to quarrel as they had seen men do."

"Here are some sticks," said one of them. "Now I'll say they're mine and you must say they're yours, and then we'll quarrel and scratch and fight. Now I'll begin—These sticks are mine."

"Very well, dear friend, you're welcome to them," said the other.

"You old simpleton!" cried the first speaker, "can't you act your part better than that? Don't you know one can't quarrel alone any day?"

"You two boys do not want to quarrel, but neither will yield an inch. Where is to be the end of this disagreement? How do you expect to settle this difficulty?"

"Won't you decide it for us, teacher?" asked Ned, pretty sure of being adjudged right himself.

"Never mind, Mr. Morton, I'll give up," exclaimed Tom, magnanimously. "If Ned had told me it was his knife, and explained how and where he lost it, instead of slipping it off in that underhand way, I would not have been so angry."

"If my manner of taking it offended you, Tom, I beg pardon. I was so glad to see it once more I didn't wait for any explanation; it was my Uncle Edward's last gift," and Ned's voice trembled with emotion.

"Keep it, old fellow, and let's forgive each other," said Tom, offering his hand, which was warmly grasped by his companion, and they were friends again.

"Well done, my boys!" exclaimed the teacher, who had been quietly awaiting the result. "The old foxes could not have done better than that unless they had undertaken

to quarrel. Do you not see how foolish and wicked it is to lose your temper and call each other hard names? Of course, it is mainly to stand up for your rights, but the same end may be accomplished by the use of different means.

Adopt the old farmer's motto, 'The turf before the stones; use first kind, conciliatory measures and you'll rarely find yourself involved in a quarrel.' Remember, 'One cannot quarrel alone.' 'A soft answer turneth away wrath.' 'And the servant of the Lord must not strive.'—Early Dew.

AFTER THE STORM.

After the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the cloud, the blue;
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night,
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, though it drinketh off,
Finds only the bitter still.

Truth seemeth oft to sleep,
Blessings so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep.

Nevertheless, I know,
Out of the dark must grow,
Sooner or later, whatever is fair,
Since the heavens have willed it so.

OLD JOHN AND THE POLICEMAN.

Who does not delight in the twilight of an autumn evening when the light of the day has gone and the firelight fitfully glows around? Then it is that one slips back into by-gone days; and voices long silent, and forms long hidden in the grave, like some vivid panorama come trooping through the memory. As you think of the care of a father, the tender love of a mother, some event in the life of a long-lost friend, the smile will play on the face, or the tears come trickling down the cheeks.

So was it the other night when loved ones around broke in on my musings and said, "Come, let us have your thoughts; what pleasant remembrance has called that playful smile?" Ah, I was in for it then, and, as usual, nothing would satisfy but the telling of a tale, which the bright light of that fire had called back to my mind.

It was, said I, just such a night as this, now many years ago, when I first became acquainted with old John, the gardener. A loud rap came to my cottage door; on being opened, in a voice of thunder, such a voice as I never heard before, a stranger demanded to know if he could have a few words with Mr. R. A light was immediately struck, and in walked old John. He was under middle height, broad-set, and had a face, at first sight, anything but inviting. As he stepped forward a smile, however, wonderfully lit up that face, and he gave me such a grip of the hand as I shall not easily forget.

"You have just come to our village," said he, "and I hear you are a Christian, but as no one knows what you are, I have come direct to ask yourself."

Caring little about what sect he belonged to, I replied, "My friend, do you love the Word of God, and prefer it above all other books, and before my talk or your own?"

Striking the table vehemently, he exclaimed, "The law of his mouth is better unto me than thousands of gold and silver."

"Then," said I, "sit down; there is the Word of the Lord, let us hear something from its sacred pages."

"That's it," he replied, and at once opened to the eighth chapter of John's Gospel. Never can I forget the power with which that Scripture was read. It was better than many a sermon. Coming to those words, "I am the light of the world; he that followeth me shall not walk in darkness," with great emphasis he exclaimed, "Christians can never walk in darkness if simply looking to Christ. Christians do sometimes walk in darkness, but it is because they follow one another; let us follow in his footsteps who was lowly; let us look away from everything else unto Jesus; there is no darkness round about him."

From that moment old John and I knew what we were—simply followers of the Lord Jesus Christ; and ever after that I felt myself in the presence of a saint far superior to myself.

Old John loved to visit the sick. He was but a laboring man, yet poor as he was, he would rarely go without some little token of love. He believed it was better to give than to receive.

But I am rambling from my main point. Old John had some queer ways. In summer, before it was light, he might be seen hastening through the village to some country spot. Now it so happened that a new policeman, seeing John at such an untimely hour, bolt out of his cottage and hastily make for the woods, thought something surely must be wrong. With cautious steps he tracked old John till he reached a lonely but beautifully quiet country spot. Here John took off his hat, wiped his forehead, and then mounted a high rock.

In a few moments, looking towards the rising sun just then peeping forth, old John suddenly clasped his hands, and with his voice of thunder exclaimed, "Glory! glory! Now, Lord, thy sun is coming forth to fill the world with light, so this day let my life, my soul, be filled with thyself," and then

with the same clear voice of thunder he burst out in song—

"Sun of my soul, thou Saviour dear,
It is not night when thou art near;
Oh, may no earth-born clouds arise,
To hide thee from thy servant's eyes."

The official beat a hasty retreat from happy old John's morning meeting with his Lord and his God.

Soon after this strange adventure got noised abroad, until at length it reached old John's ears. "I must see that man, and tell him what a Saviour and what a friend I have found that same Jesus to be, or he will surely think me mad;" and forthwith to him and his companions he preached Jesus the once crucified but now glorified Saviour.—The Gleaner.

CAKCLING.

I saw, some time ago, a remark of Spurgeon's to this effect: "Brethren, do all the good you can, but don't cackle." I thought at first that that was good advice. I read it to one who is more familiar with feathered cacklers and their habits than I am, and she said: "I don't agree with Spurgeon. I like to hear the hens cackle, especially when eggs are forty cents a dozen. Why, our barnyard these pleasant mornings is fuller of music than a hand organ. By the cackles I can count up eggs enough to pay for the family groceries, and that's a great comfort these hard times. And it kind of seems to me as if when one hen cackles the other hens think: Well, she has laid an egg and I ought to lay one, too. Our mistress fed us both this morning, and why shouldn't I pay her as well as that cackling Shanghai? So I reckon that we get more eggs than if each hen just laid her egg and didn't make any fuss over it. And as to people's telling what they do, or about what the Lord does for them, I think that is sometimes a means of grace to them as to others."

He who made the hens to cackle made us to talk, and what better can we find to talk about than the good we are trying to do, and the blessing we receive in doing it. Don't you know what Malachi says: "They that feared the Lord spake often one to the other, and the Lord hearkened and heard it?" He didn't call it cackling. He loved to listen to Christians sociability; and for my part I wish we had a great deal more of it. I have heard old Mother Brown tell the story of her conversion, and how she prayed and prayed for the conversion of her drunken husband, until the Lord converted him, too. Yes, I've heard that story over twenty times, and yet I like to hear it. Most Christians nowadays have "such a sense of propriety" as they call it, that they can't say a word about their own experiences, and may be that is the reason they haven't much religious experience, any way.—C. E. Babb.

"ASSURANCE FOREVER."

"Somewhere are there miles between?
Tell me—time is flying.
Shall I find my treasure? hark!
'Tis but the winds replying!"

But hold! those winds are whispering words
From which new hope is given—
From him "who rideth on their wings,
Whose dwelling place is heaven."

'Tis he who holds them in his fists,
Who guides their every breath,"
From him they tell of love and peace,
Or scatter vengeance, fear and death.

To all who love and fear his name,
They tell of joy and sins forgiven—
Of friendships pure, abundant here,
And foretastes rich of heaven.

Then let me roll my way on God,
My heart he'll strengthen well,
He'll keep me—and "in perfect peace"
And all my wishes he'll fulfill.

SIN'S FATAL FASCINATION.

When once a young man has done a wrong thing, it has an awful power of attracting him and making him hunger to do it again. Every evil that I do may, indeed, for a moment, create in me a revulsion of conscience; but, stronger than that revulsion of conscience, it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man that has never done a wrong thing than to find a man who has only done it once! If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it it will all come in. So the evil that you do asserts its power over you; it has a fierce, longing desire after you, and it gets you into its clutches.

Beware of the first evil, for as sure as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a short interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper, and more tumultuous. The little sins get in at the window and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the islands." Every sin tells upon the character, and makes the repetition of itself more and more easy. "None is barren among them."

And all sin is linked together in a slimy tangle, like a field of sea-weed, so that the man once caught in its oozy fingers is almost sure to drown.—Dr. Alexander MacLaren.

RENEWING FADED INKS.
covery has been made where
on old parchments may be
render the writing perfect
process consists in moisteni
water, and then passing o
writing a brush which has
lution of sulphide of amm
will immediately appear qu
and this color, in the case
will preserve. Records wh
in this way in the Germ
Nuremberg, ten years ago,
same condition as immedi
plication of the process.
ever, the color gradually f
may be restored at pleasure
tion of the sulphide.—Good

THE EUROPEAN HONEY.
withstanding the enormous
sugar in Europe, which has
down the prices of sweets,
honey has increased of
"honey fairs" throughout
patronized, while honey
companies have greatly im
ties offered for sale and
condition. Comb honey i
mand and the trade in str
up in the bottlers' business
same agencies for disposi
creameries are everywhere
are seventeen or eighteen
produced in Hertfordshire
business in hives and in tin
porting honey is quite exte
phia Ledger.

A CARPET MERCHANT in
curious collection of ancient
cloths, including more tha
Many of them have been t
and are stretched on folios
preserve them. Some of t
only a foot square, but the
up an entire Roman toga, w
the only one in the world.
many embroidered dresses
knitting and crewel work
stitch seems to have been a
Egyptian seamstress, sew
needles, as it is to modern
are some very quaint and u
the old collection of cloths,
some very common things.
find that the common blue
our dusters and workhou
general use among the Egy
a thousand years ago.—B
Commerce.

A REMARKABLE FISSURE
port a remarkable fissure in
an extinct volcano, whose la
across the valley. For som
sheepmen, driving their flo
mountains, have noticed
mountain side. When fir
hardly more than a mere li
ceeding visit has shown the
than it was the year before,
foot wide and a mile in len
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Popular Science.

RENEWING FADED INKS.—A valuable discovery has been made whereby the faded ink on old parchments may be so restored as to render the writing perfectly legible.

ADELLE'S REASONS.

BY GEORGE KILINGLE.

"Why were you so still and serious in the church to-day, Adele; it was not our own church, and there was so much new to see?" Adelle flushed a little; she scarcely liked to speak about her reasons.

THE EUROPEAN HONEY MARKET.—Notwithstanding the enormous supply of beet sugar in Europe, which has suddenly brought down the prices of sweets, the demand for honey has increased of late years, and "honey fairs" throughout England are well patronized.

A CARPET MERCHANT in Vienna has a curious collection of ancient woolen and linen cloths, including more than 300 specimens. Many of them have been taken from tombs, and are stretched on folios of cardboard to preserve them.

A REMARKABLE FISSURE.—Sheepmen report a remarkable fissure in the Sierras, near an extinct volcano, whose lava flow extends across the valley.

"ASSURANCE FOREVER."

Where are there miles between? All me—time is flying. I find my treasure? hark! 'tis but the winds replying!

SIN'S FATAL FASCINATION.

As once a young man has done a wrong that has an awful power of attracting and making him hunger to do it again, so evil that I do, may, indeed, for a moment, be a revulsion of conscience; longer than that revulsion of conscience it exercises a fascination over me.

"Tell me, what was the matter?" exclaimed Irene. "Why do you not answer?" "I was only waiting a moment to think what you could mean; you know, Irene, a church is always a holy place."

"You have not been quite happy since?" she said slowly. "Why have you not been quite happy? I think I do not understand." Adelle had already spoken more freely than she was accustomed to do upon such matters, and did not know quite what to say.

"Think of nothing any minute but of him?" repeated Irene, slowly; "we sin instead of worshipping? Adelle, how did you come to think about it in this way?" "Mamma taught me, and now I can see very plainly myself, for God's house is for worship, and irreverence toward God is a sin."

"But about the thoughts, how could I help thinking about that abominable old bonnet just ahead of me; and, Adelle, I did pretty nearly laugh entirely when they began to sing the hymn—how could I help that?" "Mamma has always told me that God is so merciful he will forgive us all we really cannot help, but we must be truly, really sure we cannot help it, and fix our thoughts so upon him when we enter his house that we have no chance to think of anything else."

AN INCIDENT OF ART.

He was a tramp, one of the numerous brotherhood, an unsightly object upon the garden landscape of civilization to all eyes except those of a certain artist of great repute who saw him, and exclaimed: "What a magnificent model!"

the place deserted. "When the cat's away the mice will play. Sit here, my good fellow, and let me get the right pose." The tramp dropped in a heap on the rough chair the artist brought him, and looked around the room filled with sketches and paintings that did not promise much to him, until he came to one, a charcoal drawing of a country lad reading by the firelight.

"You have caught a cold," suggested the artist, as he mixed his paints. "Mebbe," said the man composedly; "I slept in a barn last night, and forgot to shut my bedroom door." The artist busied himself with a canvas, and for a moment turned his back on the model. When he looked again he exclaimed angrily: "Hello, you sir, what do you mean?"

"You can rest now while I go and look up my pupil," said the artist; "he is losing his morning's work." "Come home," said the artist, brandishing his maulstick with comical fierceness. "Eternal vigilance is the price of painting, as well as of liberty. I have nearly finished a picture while your still-life is not touched."

NOT A HOME FOR ALL MANKIND.

Those who affect to believe the territory of the United States sufficient in extent and fertility to afford a home for all mankind, and stretch forth their arms in generous welcome to all sorts of people, have probably never thought much of the future of their country, nor considered well the interests of posterity.

PERSONAL INFLUENCE.

Indirect influence often succeeds where direct influence has failed. Thus, when the Redeemer had selected his disciples and endeavored to teach them his truth, that was direct influence; but when he prayed for them, and those disciples heard him and then came to him with their petition, "Lord, teach us to pray," that was indirect influence.

to be learned from this, for some have been disposed to write bitter things against themselves because their influence has failed. Let all such remember that some are too pure to act universally on others. If our influence has failed, even the Redeemer's was not universal.—Rev. F. W. Robertson.

CATALOGUE OF BOOKS AND TRACTS.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late Minister at Shanghai, China, subsequently engaged in Sabbath Reform labor in Scotland. 112 pp. Paper, 15 cents.

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INCINERATING BELLS.—THE BLYTHEN MANUFACTURING CO. CATALOGUE SENT FREE.

The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1886.

FOURTH QUARTER.

- Oct. 2. Jesus Betrayed. John 18: 1-14.
Oct. 9. Jesus before Pilate. John 18: 28-40.
Oct. 16. Jesus delivered to be Crucified. John 19: 1-16.
Oct. 23. Jesus Crucified. John 19: 17-30.
Oct. 30. Jesus Risen. John 20: 1-18.
Nov. 6. Thomas Convinced. John 20: 19-31.
Nov. 13. Peter Restored. John 21: 4-19.
Nov. 20. Walking in the Light. 1 John 1: 5-10; 2: 1-6.
Nov. 27. John's Vision of Christ. Rev. 1: 4-18.
Dec. 4. Worshiping God and the Lamb. Rev. 5: 1-14.
Dec. 11. The Saints in Heaven. Rev. 7: 9-17.
Dec. 18. The Great Invitation. Rev. 22: 8-21.
Dec. 25. Review.

LESSON II.—JESUS BEFORE PILATE.

For Sabbath-day, Oct. 9th.

SCRIPTURE LESSON.—John 18: 28-40.

28. Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover.

35. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants have fought, that I should not have delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.

38. Pilate said unto him, What is truth? Jesus answered, Am I a Jew? This own nation, and the chief priests, have delivered thee unto me. What hast thou done?

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42. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

43. Jesus answered him, Sayest thou this thing of thyself, or did others tell thee of me?

44. Pilate answered, Am I a Jew? This own nation, and the chief priests, have delivered thee unto me. What hast thou done?

45. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants have fought, that I should not have delivered to the Jews: but now is my kingdom not from hence.

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63. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants have fought, that I should not have delivered to the Jews: but now is my kingdom not from hence.

than an official interest in any question of Jewish affairs. Thine own nation... delivered thee. The case is between you and them. What hast thou done? Pilate did not regard the claim of being a king as the real ground of accusation; but he supposes that Jesus must have done something.

V. 36. Kingdom is not of this world. Answering Pilate's first question, showing that the Jews had misinterpreted the real nature of his kingship. Would my servants fight. Peter's use of the sword was so evidently out of harmony with the whole course of Christ and his followers that it does not require even mention. Kingdom not from hence. Emblems of empire were all about him in the governor's house. Not from such as these came his kingdom.

V. 37. Art thou a king then? Probably in some doubt. "In some sense, then, you are a king?" Thou sayest that I am a king. Form of affirmation used among the Jews. Matt. 26: 64. "It is as you say; I am a king." To this end, and for this cause. The same idea repeated to give solemn emphasis to the intimation that he is fulfilling a divine mission. "I was born a king, and sent into the world." Bear witness unto the truth. This discloses the true sphere of Christ's royal authority, and yet attaches it to Pilate's worldly idea of empire, so as to graft it upon his mind at the readiest point of contact. Every one that is of the truth. Literally, "out of" (ex), like the familiar expression, "the son of"—having a sympathy with truth such as comes by birth and inheritance, so that truth is his native sphere. Heareth my voice. As a subject of my kingdom.

V. 38. What is truth? He speaks as one who does not take in Jesus' meaning, and does not care to do so. Whatever concerns only truth was substantial to him. Said this, he went out. Being satisfied that Jesus was not such a king as the Jews alleged, he cares for nothing more. I find in him no fault at all. "I" from my judicial position.

V. 39. Instead of acquitting Jesus, as he ought, he takes a false step, and seeks to shift responsibility upon Herod. Luke 23: 6-12. The Jews see that he is willing to swerve somewhat to gratify them. Will ye... release unto you? A further evidence of weakness, which encouraged the Jews. The King of the Jews. He uses the title probably in irony, knowing that they would have been disposed to favor one who should seek to do the very thing they had charged on Jesus.

V. 40. Barabbas was a robber. This describing probably his habitual life—his profession. His particular crime is given in Mark 15: 7, Luke 23: 19. He seems to have been engaged in some such insurrection as they falsely charged on Jesus. Luke 23: 2.

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SPECIAL NOTICES.

THE next Quarterly Communion of the Richburg Seventh-day Baptist Church will commence on Sixth-day before the second Sabbath in October, (Oct. 8th), at 2 o'clock P. M., and continue over the Sabbath. All members are invited to be present. If any cannot attend, please write us a letter, that we may hear from all. We also invite any of our brethren and sisters of sister churches, who can do so, to meet with us and help make it an enjoyable and profitable season. J. P. DYE, Church Clerk.

THE Seventh-day Baptist Churches of Iowa will, Providence permitting, hold their next Annual Meeting with the Welton Church, commencing on Sixth-day, Oct. 1, 1886, at 2 o'clock P. M. Arrangements have been made with the C. M. and St. Paul Railroad to carry delegates the round trip for one and one-third fare. J. O. BARCOCK, Secretary.

THE next Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will be held with the Church at Trenton, beginning at 2 o'clock P. M., Oct. 8th, and continuing through the Sabbath and First-day. Rev. H. B. Lewis was appointed to preach the introductory sermon; A. G. Crofoot, alternate. The following persons were appointed to present essays at this meeting: Andrew North, Sr., Mrs. H. B. Lewis, Mrs. Martha Ernst, and Mrs. Warren Walker. It is expected that Bro. J. L. Shaw will be ordained to the office of deacon at this meeting. A. G. CROFOOT, Clerk.

WANTED—the address of Lyman Stillman, son of the late Davis Stillman, of Amity, N. Y., or of any of the descendants of Lyman Stillman. Address "T. B. S." office of the SABBATH RECORDER, Alfred Centre, N. Y.

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

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

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

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

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MARRIED.

At the home of the bride's mother, in Richburg, N. Y., Sept. 16, 1886, by Rev. E. F. Fisk, Mr. EDWARD R. MIX, of Friendship, and Miss MARY DE LONG.

At Little Genesee, N. Y., at the residence of Palermo Lackey, Sept. 18, 1886, by Rev. E. F. Fisk, Mr. E. R. CRANDALL and Mrs. AMY K. LACKEY BOND, both of Little Genesee.

At the residence of the bride's parents, Obi, N. Y., Sept. 19, 1886, by Rev. E. A. Witter, Miss ROSETTA N. FOOZE and Mr. WILLIAM DODGE, of Andover. At the same time and place, a twin sister, Miss ROSETTA E. FOOZE and Mr. ALFRED L. DODGE, of Andover.

DIED.

Mrs. NANCY M., wife of T. J. Van Velzor, was born in Berlin, Rensselaer Co., N. Y., in 1816, and died in the home to which she came early in life, in Wirt Centre, Aug. 10, 1886, a little past 70 years of age. Her maiden name was Thurston. Her family came to this section when the farms were forests, and when the matter of living and accumulating property meant hard work. Two aged sisters remain, one at Nile and another at Almond. The married life of Mr. and Mrs. Van Velzor began nearly half a century ago, and the separation brings great sorrow to the husband. Several children remain, a most faithful and true. She was a Christian lady, highly esteemed by acquaintances and much beloved in her family. She rests in the family burying ground by the old homestead.

In Preston, Chenango Co., N. Y., on Sabbath morning, Sept. 18, 1886, SILAS ROGERS, in the 80th year of his age. The deceased was sick only three days. The disease seemed to be paralysis, for he soon lost control of his vocal powers, and was unable to help himself. He went peacefully and quietly down under the power of death. He trusted in Christ as his Redeemer and Saviour. At one time he held membership in the Seventh-day Baptist Church of Preston. His daughters, with whom he lived, believe that his religious faith and life for the last year of his life had been greatly strengthened. The deceased was born in Waterford, Conn., and, at the age of one year, came to Preston, N. Y., where he has lived about seventy-nine years. He was twice married, both of his wives going before him to "the home over there;" four children survive him, two sons and two daughters, all of them living in the town of Preston. The funeral was held at the family residence on the 21st. The services were conducted by Eld. J. M. Todd, of Brookfield, assisted by Eld. L. C. Rogers, and were attended by a large number of the people of the vicinity. Text, Rev. 22: 4, "And they shall see his face, and his name shall be in their foreheads." J. M. T.

LETTERS.

G. H. Lyon, L. V. Cottrell, H. D. Clarke 2, J. E. Coon, Marvin Oil Company, J. B. Whitford, Jennie Rosebush, Mrs. Susan Witter, Sarah A. Maxson, J. Walter Thompson, Mary Langworthy, Elsie M. Parker, J. A. Eakins, L. A. Platts, J. M. Todd, E. Whitford, L. R. Swinney, A. H. Lewis 3, Mrs. T. S. Rogers, Mrs. D. McEwen, H. J. Farman, C. E. Crandall, J. H. Babcock, L. A. Hurley, Mrs. Bailey Potter, Asenath Burdick, Geo. H. Babcock, W. G. Martin, C. A. Burdick, John A. Parker, E. R. Greene, Thos. S. Rogers, N. P. Ericson, J. N. Burno, Mrs. P. B. Crandall, Lord & Thomas, T. F. West, Bettie Woods.

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

Table with columns: Pavs to Vol. No., Name, Amount. Includes entries for T. S. Rogers, J. B. Satterlee, Bailey Potter, Sarah E. Davis, F. H. Clark, Wm. H. Brand, S. C. Maxson, Mrs. Stephen Brown, Mrs. Elsie M. Parker, A. H. Burdick, Henry L. Jones, W. W. Willard, Mrs. Susan Witter, Mrs. B. M. Kenyon, J. N. Burno, Mary Langworthy.

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Mrs. M. E. Almy, Wellsville, N. Y.; 25c. N. P. Ericson, Alcester, Dak.; 54. Geo. H. Lyon, Bradford, Pa.; 35.

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Alfred, N. Y. J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY. ALFRED MACHINE WORKS, Machine Repairing, Models, Emery Grinders, &c. G. C. SHERMAN. Andover, N. Y.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLII.—NO. 40.

The Sabbath Recorder. Entered as second-class mail matter at Alfred Centre, N. Y.

OUR MISSIONARY HISTORY. I. OUR HISTORY. In 1871 the first Seventh-day Baptist church in America was organized at Newport, R. I. The Rhode Island Baptist Association was established in 1866. Meeting of 1801, when the Rhode Island Baptists in Rhode Island, Connecticut, New Jersey and Pennsylvania were organized. Henry Clark, of Brookfield, proposed that there should be the propagation of the truth of the United States, by the missionaries. A majority approved the measure; and [Berlin], N. Y., in 1803, the beginning of the organization. Conference. Eight churches members, and 9 ordained members. A formal basis of union was as Rev. James Bailey remained of the Conference, the center idea that led to this union missionary work.

In 1818 a Board of Directors of Missions was appointed, and an able and distinguished address sent out to the churches, bearing 14, with a membership of 14. Within a few years missions were far west as Indiana, and in 1821 a Missionary Magazine was published; but, to our great loss, it was discontinued in 1824.

In 1828 a new and separate organization, known as The American Sabbath Tract Society, with some 26 churches, was organized, of about 3,100. This new society sought to develop the missions among the churches, meetings and other means; doors with the gospel message, to publish full reports of labor, to bring all missionary efforts steadily improving system, unity and strength.

Constitutional provisions for a "standing fund," by which the Society approved the of Conference that it "was as soon as possible."

At the Conference of 1838 was appointed to devise efficient promotion of dependent enterprises. The Rev. B. Brown, Eli S. Bailey, Paul Stillman, David D. Wm. B. Maxson, Joel G. Daniel Coon and Wm. S. reported that "our tract to almost nothing. In that year we are doing but little to Bible distribution. For other efforts which characterized advanced state of the are completely dead. No lamentable state of things are loudly calling for some vigorous effort for the renovation of the world."

As the result of their recommendations, a constitutional organization was organized, which was reported, a Home Missionary Society. This has the proposed