

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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### WHAT CAN THE WOMAN'S BOARD DO FOR MISSIONS?

BY MRS. O. U. WHITFORD.

Read before the General Conference, at Milton, Wis., Sept. 23, 1886.

An English preacher said to the great Carey, "Sit down, young man; when God wants to convert the heathen he'll do it without you." These words were spoken nearly one hundred years ago, to the grand, big-souled shoemaker, whose heart was so fired with love for perishing souls that no amount of opposition, no difficulties, however insurmountable they might seem to human vision, could turn him aside from his one desire and purpose, to carry the blessed gospel to the perishing. When he first mentioned to his father his purpose of becoming a missionary to the heathen, the good man exclaimed, "William, are you mad?" Even his wife, whom he expected to accompany him, for a long time refused, and said, "Come what will, I and my children shall remain in England." Nor was this all. We are told it was not easy to persuade the Baptists of that day to give money to meet the first expenses of the enterprise. Some said, "Think of the heathen at our own doors." Others said, "Consider our unemployed, starving poor." How true it is that history repeats itself. This language seems so familiar that we could easily believe it to be the expression of to-day rather than a hundred years ago. In May, 1793, Mr. Carey preached a sermon founded on Isa. 54: 2, 3. He took up the spirit of the passage in two exhortations, namely, *Expect great things from God; attempt great things for God.*

Speaking of the effect of this sermon, Dr. Ryland says, "If all the people had lifted up their voice and wept as the Children of Israel did at Bochim (Judges 2); I should not have wondered at the effect; it would have only seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." Our great need to-day is just such sermons, and may God touch the lips of his servants as with fire from off his altar, that all over this land men, and women too, may awake to a fuller conception of their sacred privilege and duty, not only to lead lives patterned after the great Teacher, but also to help lift other lives into freedom, purity, holiness.

A proper conception of what can be done for missions demands a careful study of their importance, and the duty of the Christian church in relation to them. The work accomplished in one hundred years is indeed marvelous in view of the formidable obstacles overcome; and yet there are now more than one thousand millions of heathen in the world, and only a little over four hundred million Christians. It is thus seen that very nearly three-fourths of the human race are either entirely ignorant of the Saviour, or refuse to accept him of whom it was said, "There is none other name under heaven given among men, whereby we must be saved." The great citadel of heathenism has as yet scarcely been touched. There are only two white missionaries to about one million of heathen. For China's four hundred million souls, there are not much more than three hundred missionaries. One of the greatest hindrances to the speedy propagation of the gospel is the great ignorance prevalent among the masses of the people. A gentleman in high official position in China thus testifies: "The ignorance of Christian people at home about this great mission work simply amazes me. The influence of China in the world is destined to be very potent, and it rests mainly with British and American Christians to say what that influence is to be."

The Rev. Phillips Brooks, of Boston, a very keen and minute observer, says his visit to India, and other pagan countries has very largely increased his confidence in the cause of foreign missions and missionaries.

Dr. Downes says: "It is a mistake to seek to evangelize the heathen by education without bringing them under benevolent influence." The wonderful advance secured through medical missions for the last half-

century has proved conclusively the truth of this statement, and that Christ's example in winning men, by bestowing a large proportion of time and care upon physical suffering is wisest for us to follow. "He went about healing every sickness and every disease among the people." "He saw the multitude, was moved with compassion, and healed their sick." Of thirty-three miracles, twenty-four were for physical relief. So he sent his disciples forth with this command: Preach the kingdom of God and heal the sick. Hence the importance and value of medical missions cannot be overestimated, for medical skill will open doors otherwise closed to the gospel. That America has been the foremost nation in this cause there can be no doubt, her sons, and later her daughters, being among the first to enter the field.

Modern medicine and surgery appear miraculous to the heathen, and their gifts in gratitude for medical aid would shame many Christians. There is only one medical missionary to about eight millions of heathen. Think of one doctor to eight cities like New York! We know what sickness is with medical skill; what must it be without it? Have we no duty to send relief? Who dares refuse? If the supreme need of the world is Christianity, how shall the desired consummation be most speedily effected? Surely the answer calls for both men and money. But many say there is too much cost and sacrifice for the results obtained. Says the *Missionary Problem*, "It is not a matter of opinion but of demonstration, that the average increase of believers (not to speak of nominal adherents) in congregations reclaimed from heathenism, is relatively greater than in the congregations of the Protestant churches of Christendom. The additions to the membership of the Christian church during the last ten years in heathen countries have been thirty times more numerous, in proportion to the number of ministers employed, than in the home churches. Christianity asks for ten thousand more missionaries and fifty million dollars a year to test the experiment. The world pronounces the proposal utopian and preposterous, as if no such levy of men had ever been made, nor any such sum of money ever expended upon a single enterprise since the world began. Yet the sacrifice of human life in the Crimean war was estimated at the time, to reach the enormous number of 782,393 lives, and the total cost of it in money, \$1,310,000,000! The liquor trade of the United States of America swallows up \$900,000,000, and destroys 100,000 lives annually.

The contributions of all the Protestant churches and societies in the world for the conversion of the heathen have never yet amounted to ten millions in a year! In New York city it is said that \$7,000,000 are expended annually in theater-going and other kindred amusements; that \$125,000,000 are expended annually upon silks, satins, laces and other imported "fancy" dress goods, not including kid gloves, the value of which alone, imported into New York every year, is ten times as much as the amount given by all the societies in America to foreign missions.

There is money enough and to spare. It is estimated that only about one-half of the communicants of all the Protestant churches give anything for foreign missions, while the contributions of the other half are immeasurably disproportionate to the interests at stake, the means at their disposal, and the amounts lavished upon other purposes. The average contribution per communicant throughout the world for the conversion of the heathen is less than fifty cents per annum. Think of it! fifty cents a year—the seventh part of a cent per day—for the conversion of a thousand millions of heathen, from those who profess to have "tasted of the heavenly gift"! It is almost incredible. There is no lack of money. So rapid indeed is wealth accumulating, if it be not soon turned to better account, it must become worse than a drug—a curse. It is running to waste in countless ways—in frivolous amusements, needless luxuries and hurtful indulgences—while missions languish for lack of support, and missionary boards are at their wits' end, not daring to retrench, fearing to enter upon new fields and calculating with solicitude how they

may save their honor and yet save the perishing heathen. To say that there should be a missionary society in every congregation is to misapprehend the situation. It must come to be recognized that every Christian congregation ought to be itself, by virtue of the name it bears, a missionary association—a company of enthusiastic and hopeful men and women by whom missionary enterprise will be regarded as the alpha and omega of Christian ethics.

The degradation and indescribable misery of soul and body in heathenism are much deeper for women and girls than for men. Nothing is thought of putting female children to death, and pitiful stories are told of the way in which parents often abuse, sell and even slay their daughters. Girls are born, live and grow up in ignorance, as it is not thought necessary that they should be educated.

Dr. Sturge, from Siam, says: "The treatment of women is terrible. After maternity the woman is made to lie on a hard plank for thirty days in the front of a large fire until the flesh is scorched. Measles are treated by pouring the coldest water over the body several times a day. They believe in the possession by evil spirits. Often children are tortured to confess, by having a tiger's tooth forced into their flesh, what family's spirit possesses them, and the family named by the child is ill treated and banished." Hundreds of pages might be written of the horrible practices and sufferings endured because of the superstitions and ignorance of those in idolatry, and yet they would faintly convey any idea of the true picture. Truly "the tender mercies of the heathen are cruel." As we study these facts the apathy of one side of the globe to the degradation and sorrow of the other seems truly inexcusable. Does our Saviour regard it so? Woman has often been blamed for bringing sin and sorrow into the world, but seldom commended for being the means of bringing the Saviour and salvation into it too.

While we have not time to recount the noble deeds worthy to be done by woman who was last at the cross, and first at the sepulchre, whose sensibilities are most keenly alive to the sins and sorrows of earth, and whose heart and hands ought to be first to carry comfort and relief, a few instances may serve to awaken suggestion and quicken impulses to do something for Christianity, which has done so much more for her than man, because sunk so much deeper in degradation.

A Christian lady who was being attended by Dr. John Scudder, in 1818, loaned the Doctor a little book, entitled "Six Hundred Millions; or the Claims of the Heathen." He read and re-read it, until he felt he could no longer stay at home, and was led to give up a lucrative practice in New York city, and sail for India in 1819, the first medical missionary from the United States. Seven of his sons became missionaries, of whom five were medical men. Three of his grandsons are medical missionaries. May we not imagine the writer of that little book, the one who loaned it, and the one who read it, all rejoicing together in the great results which have followed?

About eighteen years ago a lady contributed one dollar to the treasury of the Woman's Union Missionary Society in the name of her sister, and afterwards placed the *Missionary Link*, containing the acknowledgment, in the hands of that sister. Greatly surprised and interested, inquiry grew to interest, and the sister herself became one of the collectors. Persevering and faithful effort has been crowned with success, and if this lady lives another year, she will have collected three thousand dollars.

When the woman of Canaan besought the Saviour to heal her daughter and would take no denial, he replied, "Oh, woman, great is thy faith: be it unto thee as thou wilt." The same answer has seemed as truly spoken to many who have been possessed of the same determination, and have sought, from his hands with the same earnestness, some blessing for mankind; and though the world is slow to believe and more slow to carry out his commands, yet this promise will be fulfilled to him: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

It is ours to help on the grandest of all

work by our prayers, our means, our words spoken in due season, and many other ways which will be suggested to every earnest seeker. One practical way is suggested by reading of the joy of children in mission schools at the reception of dolls, cards, etc., from thoughtful friends in the home land. Why cannot we send, for next Christmas, to our missionaries, for the school, dispensary, or use in any way they may deem best, a box containing dolls, both paper and china, cards, books, scrap-books, work-bags, needle-books, pin-cushions, basted patch-work, toys, slates, soap, towels, etc.? How it would deepen the interest of our mission bands, excel bands, or societies of whatever name among the young, and bless them, while giving joy to others!

Let me urge ladies to inform themselves concerning the meetings of any of the missionary societies available to them, and make an effort to attend them. Those who live in or near New York or Chicago are greatly favored with rich privileges in this direction. The *Missionary Link* furnishes the information that the President of the Woman's Missionary Society is at their room, 41 Bible House, New York, every Friday morning, to receive any who may desire to meet and consult her. Their prayer-meeting is held there once a month, and all friends are invited to hear latest mission intelligence, and ask God's blessing on the work. It was my privilege to attend a Medical Missionary Conference in Chicago in December, 1883, and the memories of it are among the pleasantest of my life, far richer and more satisfactory than those of any place of amusement. These occur now every year in both New York and Chicago, and are generally well advertised. Much inspiration can be gathered from any of these meetings as well as valuable information and suggestions for our own work. So, with a continually deepening sense of what the gospel message has done for us, may we with untiring energy join hands with our Missionary Society, and do not a little but much to create a deeper interest in mission work, remembering this, that the truly happy ones here, as well as hereafter, are not those who selfishly seek their own interests, but those who minister to others' needs. Our relation to them is the closest possible. Their work is ours, as well as their anxieties and burdens, which it should be our pleasure to share and lighten.

A missionary in India regards the conversion of one woman as equal to the conversion of twenty men, so far as the propagation of Christianity is concerned. The reason is plain, since in her keeping are the children, the future men and women. If woman's influence is so great in heathen lands, may it not be that we have greatly underestimated it under the glorious light of the gospel? Have we not too long left to others the work and duties none can do for us? It is sometimes said we are too small a people to carry on so much mission work. Such ones ought to study the history of the Moravians, who have sometimes been called a model missionary society. When their numbers were scarcely six thousand, they had sent their missionaries to Greenland, Lapland, the West Indies, and North and South America; and while their growth has been constant at home, they now have a larger number of communicants at their foreign stations than in the home field. Surely, no one can be found who will say he has done too much. Too long the trouble has been that so many have done nothing. In view of the vastness and grandeur of the work, let us double our activity; for the missionary spirit of any denomination is its greatest strength, and its missionary record its greatest glory.

### IN MEMORIAM.

Almira Allen Fifield bid adieu to earthly scenes on the morning of Sept. 22, 1886, at the home of her daughter, Mrs. Thompson, after a few days of severe suffering, all of which she bore with Christian patience, frequently expressing "a desire to depart and be with Christ, which is far better." She was born April 13, 1797, in Walpole, Cheshire County, New Hampshire, and was the daughter of Levi and Phoebe Allen. She was one of a large family, all of whom, except one brother, have preceded her to the spirit land.

At the age of 17 years she came to hope in the Saviour, was baptized by Eld. Rollins, and united with the Christian church. September 21, 1818, she was married to Samuel Fifield, with whom she lived happily for fifty-three years. To them were born three daughters and one son. Fifty-nine years ago she, with her husband and children, moved into the town of Otselic, then nearly an unbroken forest. Here her attention was called to the Sabbath question; her great desire for truth, united with a willingness to accept and practice whatever God's Word taught, soon led her to embrace the Sabbath of Jehovah, and she united with the Seventh-day Baptist Church of Otselic, of which she remained a faithful member till death called her up higher. It was five years before her husband joined her in Sabbath-observance and church relations.

At their home our ministers and missionaries always received a hearty welcome and shared their hospitalities. Sister Fifield was a woman of stirring activities both in temporal and spiritual things. Her consecrated, self-denying life made her a great power for good wherever she went. She bore upon her heart such a burden for souls that she was ever ready to admonish the wayward in the spirit of Christ. Her consistent everyday life made her words effectual in touching sin-hardened hearts. A more conscientious, devoted Christian can rarely, if ever, be found. She was very benevolent, always bearing her full share of all church expenses, and giving liberally to every benevolent object. She felt keenly the death of her only son, in 1870, and her husband one year later. She was ready for every good word and work. Her faith in prayer was unwavering, and she spent much time in communion with her Heavenly Father. She used every opportunity both private and public for testifying of her love for the Saviour. September 4th was the last Sabbath she attended divine services, and her testimony given that day, was full of hope and inspiration, as only such a long, rich Christian experience, of seventy-three years, could produce. Her last gift was toward the new church organ, which was used for the first time at her funeral, which was held in Otselic, September 25th. In the absence of her pastor, Eld. A. D. Smith preached from the text, "We all do fade as a leaf."

A mother in Israel has gone to her reward, and great is the loss to the church. Who will fill the vacancy? She leaves three daughters, a daughter-in-law, several grandchildren and numerous friends to weep over their loss. None knew her but to love her. She rests from her labors and her works do follow her.

PERIE FITZ RANDOLPH.

### ORDINATION AT MARLBORO, N. J.

R. P. Jones having been elected to the office of deacon of the Marlboro Church, on Aug. 21, 1886, the ordination took place Sept. 16th, at 4 o'clock in the afternoon. A sermon was preached by T. L. Gardiner, of Shiloh. This was followed by remarks by J. C. Bowen, of the Marlboro Church. T. L. Gardiner offered the consecrating prayer, with the laying on of hands of all the deacons present. The right hand of fellowship was extended to the candidate by J. C. Bowen. Dr. Geo. Tomlinson, the senior deacon of the Shiloh Church, then made appropriate remarks. After a few minutes of hand shaking, the benediction was pronounced by T. L. Gardiner. It was a season of much interest to all present. J. C. BOWEN.

OPENINGS for the preaching of the gospel in Spain are presenting themselves in all directions. The inhabitants of towns and villages visited by colporteurs manifest strong desire for the Word of God, and for evangelists to settle among them. But the laborers are sadly few, and cannot undertake the work which awaits them. The need of supporting the institutions just formed for training workers is very pressing, and the pastors of the churches in Cadix, Seville, Jerez de la Frontera, unite with Pastor Fliedner in urging it upon Christians in all Protestant countries.—*London Christian*.

DURING the last fiscal year \$38,000 were spent on the capital extension; \$35,000 on the grounds, \$200,000 on terraces and \$300,000 for lighting the buildings and grounds.

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**Sabbath Reform.**

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

**PRESENT SUNDAY LAWS**

Of the States and Territories of the United States.

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

**VIRGINIA**

Prohibits all labor and business in person or by proxy—household and other work of necessity and charity excepted—under penalty of two dollars for each offense. This provision excepts carrying the mails, passengers and their baggage, and those who observe the seventh day, if they do not disturb others.

In 1874 a Sunday liquor law was enacted; it was modified in 1880. It forbids all opening of bar-rooms, or other places where liquor is sold, between twelve, midnight of Saturday, and sunrise on Monday, under penalty of ten to five hundred dollars. This does not apply to cities of ten thousand inhabitants or upwards, since these have power to regulate the traffic within their borders.

In 1884 a law was enacted forbidding all railroad work, running, loading or unloading cars or trains, except for the relief of wrecked or disabled trains, carrying U. S. mail, with or without passengers, passenger trains without mails, trains loaded with live stock, or with perishable articles which would be endangered by delay, and other freight with perishable goods; time, sunrise to sunrise. Trains starting before midnight on Saturday may run to reach terminus, or shops of the company, until 6 A. M. on Sunday. Penalty, fifty to one hundred dollars in each county or corporation where trains run.\*

**WASHINGTON TERRITORY**

Prohibits open theaters, race-courses, cockpits, games of chance for gain, noisy amusements, open billiard or drinking saloons, and the sale of intoxicating liquors as a beverage. Also prohibits all judicial business, except in the case of deliberative juries; civil service may be issued in criminal cases. Attachments and injunctions may be issued and served under the civil code, justices-practice act and probate-practice act. General penalty, fine from thirty to two hundred and fifty dollars.

All open places for trade, or sale of goods, or any business whatever, are forbidden, except hotels—these may not sell liquor—drug stores, livery stables and undertakers; penalty, twenty-five to one hundred dollars. All public officers are bound to report violations of this act to the nearest justice of the peace, under penalty of twenty-five to one hundred dollars. Law took effect in January, 1882.†

**WEST VIRGINIA**

Prohibits all labor or business by one's self or minor children or servants, except household and other works of necessity, and works of charity, under penalty of five dollars for each offense; hunting, shooting, or carrying firearms openly to the annoyance of the public is punishable by fine of from five to twenty dollars. Officers of the state, or United States, carrying arms lawfully are excepted. Transporting of the mails and of passengers with their baggage is excepted from the foregoing provisions, as are those, also, who conscientiously observe the seventh day by abstaining from labor; but they may not compel those not of their faith to do secular business, nor may they disturb others. No contract is void because made on Sunday. No civil process may be served, except in case of those escaping from custody, or in cases specially provided for by law. Attachments may be issued and executed if defendant is actually removing goods. Matters connected with "inquests" may be attended to as on any other day. Persons holding state license to sell liquors, who sell or give away liquors to any person, are guilty of misdemeanor, and subject to a fine of from twenty to one hundred dollars. In the matter of adjourning courts, papers coming due, etc., Sunday is treated as other legal holidays.‡

**WISCONSIN**

Prohibits all opening of business places, etc., and all manner of labor or business, except necessity and charity, and all attendance on, or participating in, any dancing, diversion, show, entertainment, game or play, under penalty of ten dollars or less. No civil process can be served or executed. Time covered by the law is from midnight to midnight. Those observing the seventh day are exempted from the general provisions

if they do not willfully disturb others. Giving away or selling intoxicating liquors incurs a penalty of from five to twenty dollars, or imprisonment in county jail thirty days or less, or both. Court decisions forbid collecting the value of liquor sold on Sunday. Notices published in Sunday papers are legal. Violation of Sunday law forms no defense, in case of injury. The public may use highways in case of necessity, and every man may judge when it is necessary. Contracts made on Sunday cannot be enforced.\*

**WYOMING TERRITORY.**

Wyoming has little legislation concerning Sunday. In the general acts against lewdness and immorality, the following clause occurs:

"If any person shall be guilty of open lewdness, or other notorious act of public indecency, tending to debauch the public morals; or shall keep open any gaming house on the Sabbath-day or night, he shall, on conviction, be fined not exceeding one hundred dollars, or imprisoned in a county jail not exceeding six months."

The city of Cheyenne is empowered by its charter "to close all places of business and amusement on Sunday, and to prohibit and suppress the sale of spirituous liquors on any day of election.†"

**Education.**

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

**THE NEW DEPARTURE IN EDUCATION.**

BY REV. D. E. MAXSON, D. D.

Read before the Education Society, at Milton, Wis., Sept. 24, 1886.

More than ten centuries ago, the king of a great and powerful nation enunciated a duty and a principle, about which the civilized world has been concerned ever since. None too much concerned.

"Train up a child in the way he should go, and when he is old he will not depart from it."

How best to train the young is a question about which very wise men have differed, and about which there will continue to be differences of opinion. These differences will have their representative men; and systems of education will take shape according to the dominant educational ideas of the period of their original progress. On few subjects has the thinking world been more at ease than in the belief that it had settled this question wisely. Institutions, centuries old, have been running in the grooves of method so satisfactory that nothing but the most audacious spirit of innovation might be expected to question their perfectness and propose change.

But that spirit has come forth and, with a boldness almost startling, has flung a challenge in the face of time-sanctioned systems and principles of education, a challenge so bold that even hoary age must turn in its easy chair, and consent to hear his prescribed forms and long-cherished methods pronounced so unsound and unsatisfactory that nothing short of complete reversal of established principles, entire revolution of long-practiced methods, will satisfy the innovators, that nothing short of a college, organized from the top almost to the bottom, on a wholly different plan, can claim pre-eminence as the ideal college.

The advocate of the new education now most prominent before the world of letters is Prof. Palmer, of Harvard College. It is in behalf of this oldest college in America, founded in 1630, that the professor makes the startling claim, that it has wrought a revolution, by which it has thrown away an "established principle," and so completely reconstructed the old institution as to have organized it, "from the top almost to the bottom, on a wholly different plan" from that on which it has achieved its world-wide fame, as the only college in the new world entitled to be called a university.

By a comparison of the methods so evidently new, which Harvard has adopted with her former methods, and with those practiced by the great universities of England, France and Germany, we may best get our definition of the new education, and the answer to our first question, What is the new education?

The old system of education has its highest types, and most obvious results, in the old universities of the old world. Of England, Oxford and Cambridge are the oldest. Of the German universities the oldest are

Prague, Vienna (14th century), Heidelberg, Leipzig, Tubingen, Jena, Halle, Gottingen, Berlin, Bonn, ranging in date of origin from late in the 14th century to early in the 19th century. In Scotland are St. Andrews, Glasgow, Aberdeen and Endinburg, date 15th century. Ireland has Trinity College, Dublin, 1591. France has Universities of Paris, Bologna, Sarbonne, for her ldoest, 12th and 13th centuries. In all Europe are 100 universities, dating from the 9th to the 19th century.

While these gradually adapted these systems of instruction to the genius and spirit of the people and government in the midst of which they were situated, and by whose patronage they were endowed and sustained, there were certain principles of organization and methods of instruction running through them all.

When we apprehend those common principles and methods, we shall have hold of what is called the old education, out from which the new is making its departure. By studying the old we shall find the new.

The fundamental principle and practical aim of the old system of education is well stated by Dr. Stuckenberg, an eminent German professor, in an article on "Liberal Education in Germany," in the May number of the *Andover Review*, 1886. He says: "Besides aiming at the general development of the mental powers, and fitting the pupils for the ordinary duties and varied special callings of life, German education is controlled by the ideas that national unity must be promoted by national culture, that existing authorities must be respected, and the training of the individual is to fit him for consecrating his powers to the welfare of the whole people."

To give the universities more intimate connection with the national life, the great Continental and English universities are entitled to representation in the government. Oxford and Cambridge, *e. g.*; are entitled to return two members each to the British Parliament, Dublin two, London W. one, *et al.*

In the June number of the *Andover Review*, for 1886, the principle at the base of the old education is stated in vigorous terms as follows, by Dr. Denison: "No doubt the old system had awkward and mechanical features, evidently it had far too little adaptation to individual peculiarities; it was not devised from the stand-point of individualism. It was devised and organized from the stand-point of a greater corporate necessity, compared with which the requirements of individual scholarship, or even the claims of science, seemed a small affair."

Speaking of our American schools as to the ideas and objects of their foundation, the same writer goes on to say: "It was to meet the need of the church and state that our fathers laid the foundations of our schools and colleges in sacrifices worthy the cause. The state must have men fitted to understand her free institutions. Christianity, the religion of the country, the rock-bed of our social life, must have men of sufficient breadth and information to propagate its principles."

It was, then, not to meet an individual but a corporate necessity that our educational system was constructed. "For Christ and the commonwealth" was written upon its portals, and the first plank in its construction was this, "that no man liveth, dieth, or is educated for himself; he is not a separate entity to be built up and ornamented, he is part of a larger and worthier whole; his education, his attainments, his total value are to be gauged by his service to the body of which he is a member. Education is not primarily a thing with which to deck and furnish an individual soul; it has a prior and more vital use. For the state, as well as for the church, education is a matter of life and death, while for the university alone it may be a matter of experiment. While a young man may be quite indifferent to what he learns, it is not a matter of indifference to the social edifice of which he is a living stone."

This education, to meet a corporate necessity rather than an individual preference or preferment is the basselar idea, the cornerstone of the system known as the "old education." To realize this ideal, the methods of culture were adopted, and as it was naturally enough concluded that the first step entering the schools for preparation to meet a "corporate necessity," to fill a place of usefulness in the body ecclesiastic and in the body politic, and in the general social organization of which he must of necessity be an element, was not at all qualified to determine for himself what course of study, what kind of training would best fit him to fulfill the corporate necessity to which he was destined, the prescription of his course of study was made for him by the

experienced educators who were to have him in training.

This prescribed course of study is known as the curriculum. Preparation for a "corporate necessity," then, is the ideal, and the curriculum is the method of the old education. It is assumed that the discipline and the general knowledge to be acquired by the curriculum is indispensable alike to men of all professions, and that no claim to liberal culture and large understanding of the practical affairs of our social system can be based on anything short of the diploma certifying a completion of the prescribed curriculum. In Germany the gymnasium is the school of training by the curriculum, in England and Scotland it is the grammar and high schools, and in America it is the college.

The curriculum in all these schools of training has been subject of controversy and change, the general tendency having been to enlargement rather than diminution. In Germany and in this country the classical tongues have held, and continue to hold, a large place in all the training schools, especially so in the German gymnasium. Geography and history were first added to the classics. Natural science and mathematics gradually found place on the curriculum. But so tenacious were the old educators of the high classical feature of the gymnasium curriculum, that those deeming more science, mathematics and modern language better adapted to preparatory training for a full university course were compelled to brook ranks and organize schools that would give place to this change.

These schools, to distinguish them from the gymnasium proper, were called the "real gymnasium," in which science, foreign languages and mathematics predominated. Of this change Dr. Stuckenberg says: "From the professions, from educators and others, protests were heard against the gymnasium, because it failed to meet the requirements of the times. Answering this demand for modification of the high classical course of the gymnasium, the minister of education prepared a new school of instruction, embodying the results of past experience and of progress of ideas since the old schedule was formed. Besides the minister of education, men in the department of education, eminently qualified for the work were constantly studying the existing system, the opinions of teachers and educational authorities were secured, and in 1873 a conference of educators was held in Berlin, to discuss the needed improvement.

After a long and thorough investigation of the whole matter, the new plan was sent to the different educational authorities for criticism, and then, as the result of the final criticism, the new plan was adopted in 1882. The plan was submitted to a committee of the legislature, and unanimously approved. Thus, whether the change was wise or otherwise, it received the unqualified stamp of approval on the part of the German authorities, and may be regarded as the embodiment of the highest official wisdom.

The essential feature of reform in the German system of education is stated by Dr. Stuckenberg in language following: "Not the formal elements of the languages, but their literary treasures were to be emphasized. But a still stronger concession to the demands of modern realism was made by a decided decrease in the hours devoted to the classics, and an increase in those devoted to modern languages, mathematics, natural science and history."

"These concessions," says the learned doctor, are significant because they indicate that the authorities admit that the former predominance of the classics cannot be maintained. But it is a still more significant sign of the times, that the former monopoly of the gymnasium, as the means of liberal culture, is seriously disputed, the rival claimant being found in the institution termed the Real."

These Real Schools originated about the middle of the last century, and owed their origin to the fact that the predominance of the classics in the gymnasium was not regarded as the best preparation for the various departments of life. These schools have received their inspiration from the people, rather than from the learned and from the fostering care of government. They did not gain much prominence until the present century, when they were promoted by the progress, in natural science, the development of industrial pursuits and the substitution of the real for the ideal.

Instead of the formal and theoretical, there was a demand for the material and practical. The realistic spirit clamored for present realities and emphasized modern language, history, mathematics, and natural science, as the means for their attainment. The culture promoted by the gymnasium,

with its preponderance of ancient classics, was regarded as too remote from modern interests. The demand for the real was met by the Real School of the ordinance of 1862. By this ordinance of 1862 concession was made to the realistic tendency, by taking eleven hours a week from the classics and adding them to modern languages, mathematics and natural science. Although this plan, adopted in 1862, is Prussian, other German states are adapting their systems to it; and we are justified in regarding it as typically German.

In discussing the merits of the system, Dr. Bonits, member of the Bureau of Education, and very high authority on education, says it is a mistake to make a general high culture depend unconditionally on the classics. It is impossible to maintain such a position; since the modern languages are taught like the ancient, he does not see why they could not give a similar linguistic culture.

Dr. Stuckenberg says: "In view of the prominence given the classics in German culture it is surprising that the instruction in them does not produce satisfactory results." Another eminent scholar says: "It is evident that the study of language to-day is exerting but little influence on the general condition of German culture."

When such concessions are made by the most eminent scholars, it is not strange that not much enthusiasm can be created and maintained among the students in classics. This may be due in part, however, to methods of instruction in them.

Prof. Raymond, for twenty-five years examiner of students coming from classical studies in the gymnasium, says: "The pupils are satiated and disgusted with classical studies, and are repelled by torture in thoughtless forms."

In thus appealing to these high German scholars for interpretation of the German system of education, I have run clear of any prejudice which might warp my own interpretation, and have let you into the very battle field between the old and new education in its first skirmishes and set battles as well. In a single statement, the New Education may be defined as a revolt against the ancient classics in favor of what are deemed more living and practical studies, and against the prescribed curriculum in favor of elective studies.

For the principle of "corporate necessity," at the base of the old system the principle of individual necessity is substituted in the new, and for the prescribed curriculum as the method of the old education. The individual election of studies to be pursued is substituted in the new. In Harvard, it is said this elective method is carried so far that among all the studies pursued only rhetoric is prescribed and compulsory, and the student is left to range at will through the vast field of learning thus opened and supported by millions of endowment and vast resources of appliance.

(Concluded next week.)

**TRAINING THE EYES.**

The following story from the *Penn. Monthly* is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the professor had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor, and, finding himself in a quandary as to which one he would choose, the happy thought occurred to him of subjecting three of the more promising students in turn to the simple test of describing the view from his laboratory window, which overlooked the side yard of the college. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mold or fungus on the bricks, and evidences of "bluing" in the water, besides other details. It is needless to tell which candidate was awarded the coveted position.

Houdin, the celebrated prestidigitator, attributed his success in his profession mainly to his quickness of perception, which he tells us in his entertaining autobiography, he acquired by educating his eyes to detect a large number of objects at a single glance. His simple plan was to select a shop window full of a miscellaneous assortment of articles, and walk rapidly past it a number of times every day, writing down each object which impressed itself on his mind. In this way he was able, after a time, to detect instantaneously all of the articles in the window, even though they might be numbered by scores. —*Scientific American.*

SCHOOL property in the South is valued at \$6,000,000, against \$88,000,000 in the North.

THE Mexican government supports 10,000 public schools, with facilities equal to many of our colleges.

\* Code of Va., 1873, p. 1,209. Laws of 1879-80, p. 220. Laws of 1888-84, pp. 743, 744.  
† Washington Code, 1881, pp. 227, 351-2.  
‡ Amended Code of W. Va., of 1884, pp. 121, 278, 650, 807, 808, 837.

\* Revised statute of Wis., 1878, pp. 471, 1,088, and supplement thereto from 1879-1884, pp. 387, 388, 376.  
† Completed Laws of Wyoming, 1876, pp. 181, 270.

(Continued on fourth page.)

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 14, 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.

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

SPEAKING of the Conference prayer-meeting in a recent number of the **RECORDER**, we placed the estimated number present at 500. One who took pains to estimate the number carefully at the time informs us that 1,000 is much nearer the truth than 500.

ONE of the evidences of the progress in the civilization of the colored people since their liberation from slavery, is the fact that, last week, the colored people of the District of Columbia gave a fair of their own products, managed exclusively by themselves. Of these exhibits, a correspondent on the spot says: "Everything admitted to the exhibition is the work of negroes, and there is much that shows not only intelligent mastery of the principles of the trade involved, but also refined skill and taste in execution. Some of the work exhibited by the ladies would bear comparison with the best results attained in the decorative art school. The men are also well represented in the exhibits, their work displaying real inventive genius and mechanical skill."

OWING to the pressure of interesting matters from the late Anniversaries we shall have to ask some of our readers to have patience with us. For instance, last week we found ourselves with missionary matter enough set to fill two pages instead of one, so we put the essay of Bro. Main, read at the anniversary session, upon the first page, instead of on the missionary page, for which it was designed; but in making the change we did not observe, until too late to correct it, that the article was made to appear without indicating its origin or authorship. This week we find the minutes of the Missionary Society more than filling that page, and, for the sake of completing them in this number, we have run them over into the fourth page. There are still some things waiting which should have appeared before now had there been room for them. In due time we shall get into our regular order of things, and meanwhile ask our readers to have patience.

### NOTES FROM THE CONFERENCE.

The delegates in attendance at the late Anniversaries all agree in pronouncing the sessions most excellent ones. In the first place they were largely attended, the congregations ranging from 700 to 1,400 or 1,500. In the second place they were harmonious. Our meetings are of the congregational order; all have equal privileges in submitting and defending propositions. Made up as we are of persons of widely differing origin, early education, and religious opinions, it would not be strange if we should some times differ in opinion as to forms of doctrinal statement, methods of work, and instruments to be employed in our work. No such difference appeared in our late sessions as, in any way, to mar the peace and harmony of the entire occasion. In the third place, the reports of work done during the past year were, on the whole, gratifying. The reports from the churches and Sabbath-schools were not as full as is desirable, so that it was impossible to make a fair estimate of what has been done in and by the churches as such. This is to be regretted, since our church life is an important factor in our growth and work as a people. But, in spite of the feeling of depression which has been everywhere felt in financial circles during the year, we have put more money into the treasuries of our Missionary and Tract Societies, and have done more work through those Societies than during any previous year of our history. In the third place, the plans of the various meetings were well considered by those who devised them, so that while there was liberty of expression of opinions and plans given to all, yet the sessions were so directed as to tend to some preconceived and well defined end. In the fourth place we are gradually rising to a higher appreciation of our work as a people. We are caring less for those petty individualisms which have sometimes characterized our public gatherings, and more for that deep spirit of consecration to

Christ and his cause which makes us one in heart and one in purpose to do his will. If we read rightly the spirit of the occasion, it is comprehended in the four points mentioned above. We are not saying that all these things existed in their perfection. We are speaking of favorable indications and hopeful tendencies. We are certainly no more than on the threshold of what we ought to be and do; but it may be worth while to stop and give thanks for what we have attained, while we seek for grace and wisdom to "go forward."

OUR FRIENDS at Milton were assisted by the people of Milton Junction in their care of the delegates and visitors at the Conference, and right royally was the work done. Not only were the hospitalities of the many homes of the two villages ample and cordially bestowed, but the provisions for the public gatherings were equally ample. For the sessions an audience tent was provided with a seating capacity of 1,500 sittings. There was not a session from the beginning to the close of the meeting when this room was not more than half full, on several occasions it was comfortably filled, and on the Sabbath-day it was crowded to its utmost capacity. A small tent near by made a convenient room for committee and other work, and the band-stand among the trees of the village park, in which the tents were pitched, answered similar purposes. A little distance from the audience tent, was another large tent serving the purpose of a dining-room, in which 450 or 500 persons could be seated for dinner at one time, and in which the most ample provisions were made for the hungry, at the noon hour; from four to five hundred were thus fed daily during the week, and from eight to nine hundred on the Sabbath. The spacious lawns and the grateful shade of the park made a most delightful place in which to spend the noon hour, chatting with friends or attending to matters of business pertaining to the work of the sessions, as pleasure or duty might dictate. It would be difficult to find a more suitable place for such a gathering than Milton's public park; it would be equally difficult to find a people more skillful and hearty in meeting the demands of such an occasion than the people of Milton's two noble churches.

### OUR ANNIVERSARIES.

#### The General Conference—Last Day.

The forenoon of this day was occupied mainly with the routine business of the Conference. The afternoon was devoted to the discussion of questions and resolutions prepared by the Executive Committee.

These questions were:

1. Is Denominational Growth Desirable? If so, why?
2. What are the Elements of Denominational Growth?
3. By what Methods can Denominational Growth be best Promoted?

The speakers were limited to five minutes each, and each one was asked to present but one point, or one reason for the answer which he might give to the question. In answer to the first question it was said that denominational growth is desirable because:

1. We stand for the truth. Denominational growth should be, therefore, the victory of truth; and each successive advance along the way of victory is the accumulation of strength for further victories.
2. Our own welfare demands it. Normal growth is good health. When any organic body ceases to grow it begins to die.
3. It will promote the well-being of the church universal. God designed the church to be the light of the world. We should grow in the light that we may ray out the true light; and if we hold truth which others ignore, or reject, we ought to reflect that truth for the good of others.
4. It is important to the saving of the church from Sabbathlessness. There is no Biblical ground for Sunday-keeping, and the world knows it. The true doctrine ought, therefore, to be promulgated, and should be accepted by all.
5. Because the world is growing in sin and folly, and we should be drawing men from such ways to something good and worthy.
6. That we may bear fruit. Growth is the legitimate fruit of our denominational life.
7. If our organized life rests on a Scriptural basis, as we believe it does, then ours is the true idea of the church of Christ, and our growth is, in an important sense, the growth of Christ's church.

To the second question—What are the Elements of Denominational Growth?—it was answered: 1. Life. Life is before organization. It is also the sustaining power. When life departs decay begins. When life is vigorous growth is sure to result. Our life

in the world begins with our birth. So our denominational life begins and grows by the birth of souls into the truth—the truth of the Sabbath as well as of all other truth.

2. Nurture. Life must be nurtured that it may bring forth the best results. A field of corn needs not only to be planted but to be cultivated, so as to keep out the weeds, and to afford the plants the best possible opportunity for growth. The agencies for this nurture, are the family, the school, and the church.
3. Discipline. Discipline is an important means of growth. We have a great work, and, consequently, great responsibilities rest upon us. For this work we need disciplined men and women. We need men and women of will—not willful, but full of strong purpose and undaunted courage, men and women of a pure conscience and strong faith. A discipline which develops such will, conscience and faith is an essential element of growth.
4. Work. Work is the law of life everywhere in this world. Vegetation, currents, tides, streams, the clouds, the winds, etc., are all at work for the good of man. Work is the law of our physical, our mental, and our spiritual life. This work with us, as a denomination, must be systematic, continuous, definite, united and intensive. We are co-workers with God.
5. Obedience. We must know duty and do it, even though it involve sacrifice. It surely brings fellowship with God.
6. Faith. We want faith in God, in our denomination and in our work.
7. Conformity to the mind of Christ. Conformity to that mind in the purpose of salvation, in the consistent lives of his people, and in the suffering which they must endure who will obey him, is an essential element of growth.
8. Love. Nothing will make work more effective, more joyful, or more pleasurable than a love for it. Love for our work as a denomination will contribute to our growth as nothing else can if love be absent.
9. The last element of denominational growth mentioned was a baptism of the Holy Spirit. Without this we cannot bring men to God. No more can we teach men the truth of the Sabbath doctrine except we be filled with the spirit of God.

The third question looks to practical methods of promoting denominational growth. It was said that 1. Growth may be promoted by holding our children to the truth and so securing the natural increase of the denomination. Essential to this is religion in the family. We need something more than the teaching of children the Sabbath doctrine. Our children should be reared on the broad basis of all practical Christian truths and graces. While our children are conscientious Christians, there is little danger of their leaving us. When they become loose on general religious matters, they soon drift away from the Sabbath.

2. By the living teacher. The most wonderful organism in the world is the human body. The most wonderful instrument for winning others is the human voice. There is also a psychological power which one person may exercise over another, and which is not felt except in the personal presence. Jesus had a human soul in a human body, whatever else may be said of his person, and in this bodily form he moved among men and taught them and sought to win them. When he was taken from earth, he said to his disciples, "Go ye into all the world, and preach the gospel to every creature."
3. The printed page. The power of the press is everywhere recognized. Every good cause, and every bad cause as well, makes use of it. The multiplication of books, papers, tracts, circulars, etc., bears witness to its power. We ought to use this agency more. We should read our own publications in our families and pass them on to others. We should also multiply the pages which we send out on every hand to enlighten the church and the world on the truths which we hold.
4. Gather the fruit as it ripens. Men are coming to us through the truth as they have learned it from our publications, and otherwise, and they should be sought out by us, and encouraged, and, if found worthy and able, they should be set at work. They have sacrificed much for the truth. How much, those of us who have always observed it cannot easily know.

Following this discussion the following preamble and resolutions were adopted:

WHEREAS, the spirit of inquiry concerning the Sabbath seems largely on the increase, and many are coming to its observance; and

WHEREAS, it is important to the progress of the cause, that so far as practical, the acquaintance of such persons be made, and that they be set at work in some practical way; therefore,

Resolved, That this Conference appoint a committee of five whose duty it shall be to open correspondence with all persons of whom they may learn who are interested in the Sabbath cause, with a view to making their acquaintance, helping them in their investigations, and getting them committed to the work in some form.

Resolved, That this committee have power to recommend the organization of groups of Sabbath-

keepers, where such exist, into churches, at their discretion; to recognize ministers of the gospel who may seek a place among us, and to recommend for gospel labor any whom they may deem qualified for such labor.

Before the close of the evening session, the Conference put forth its belief on the important doctrines of the second coming of Christ and of the resurrection of the dead, by the unanimous adoption of the following preamble and resolutions:

WHEREAS, there are many who misunderstand, and therefore misrepresent, our attitude in reference to the second coming of Christ and the resurrection of the dead; and

WHEREAS, we deem it important that we define anew our position on these Scriptural questions; therefore,

1. Resolved, That, while a few of our people may dissent from the doctrine, it is nevertheless the general belief of our denomination, that our Lord Jesus Christ, according to the Scriptures, will certainly and personally come again "without sin unto salvation."
2. Resolved, That, while a few of our people may hold differing opinions, it is nevertheless the general belief of our denomination that there will be a resurrection of the dead, both of the just and the unjust, as set forth in the Scriptures.
3. Resolved, That, while we know not the day nor the hour when either of these great events shall transpire, we nevertheless believe that God has appointed a time for each of them, and that they will certainly occur in his own appointed time.

After the usual votes of thanks for hospitable entertainment, favors received at the hands of railroad companies, etc., Bro. Lewis addressed some words of counsel and encouragement to the Conference, by way of closing the exercises of this most interesting and profitable session. President Whitford of Milton College offered the closing prayer, the choir and congregation sang the doxology "Praise God from whom all blessings flow," and the large assembly dispersed to enter with new zeal and inspiration upon the work of a new Conference year.

### THE MISSIONARY SOCIETY.

#### Minutes of the Forty-fourth Annual Session.

(Continued from second page.)

many strangers to Christ about us, near our own doors. There are thousands everywhere, at home and abroad, who do not know him, and of these there are large numbers who would say, "Sirs, we would see Jesus." What are we doing in pointing them to Jesus?

3. Those who sought the disciples. Of this group there were those who came to the disciples of Jesus, making inquiries about him. Where else could strangers go to learn of him if not to those who knew him? We are ambassadors of Christ. We are to lead men to him. We are to inform men about him, and answer inquiries concerning him. We are to give the gospel to the unsaved until all shall see and know Jesus, whom to know is eternal life.
4. This means faith, knowledge, love of Christ, love of the souls of men, and consecration of heart, life, means—all to the work of the Master.
5. There are methods in this work. We are to observe, (1) we may do this work by an earnest, faithful, consistent life. The world has the right to look to pastors and people to see Christ in them, and to ask of us the way to find and know Jesus; (2) we cannot all go to the regions beyond, but we can send the living teacher to bear the gospel message to the lost; (3) we are to have a part in this work by contributing of our means to the work of saving men from the ruin of sin. May God help us and inspire us all to lead men to Jesus and salvation.

Singing, "O where are the reapers?"

The fourth question was read:

Question 4. Do not present opportunities for sending the gospel to the Jews recommend to our favorable consideration the idea of establishing Jewish missions?

I. L. Cottrell gave a statement of his acquaintance with Bro. Ch. Th. Lucky, an account of his work among the Jews of Austria, Bulgaria, Servia, and Roumania, and introduced him.

Bro. Ch. Th. Lucky then proceeded to answer the question as follows: I am glad I am one of the children of Abraham, Isaac and Jacob, but Jews and Gentiles are alike before God. I think we are under obligations to preach the gospel to the Jews as well as to the Chinaman and the African. We are commanded to go into all the world; but the disciples were commanded to go first to the lost sheep of the house of Israel. There are nineteen societies established for the promotion of the gospel among the Jews. The first was in 1819, in London. Many Jews are admitted by this society into Christian baptism. When this society was founded it was believed there were not fifty Christian Jews in England; but now there are 3,000. Since this society was organized there have been 120,000 baptized into the church. Prof. Delitzsch has been translating the New Testament into Hebrew, which is the best plan. About 100,000 copies have been published, and this gospel has been spread among them. Last August I sailed

for Russia, and worked there, and on to Jerusalem, and back to Galicia, where I was wonderfully blessed. Sixty-four were converted, many of them the best of the Jews, being Rabbis and the sons of Rabbis, learned men. Such a yearning and questioning was never among the Jews before. When I returned to New York, I obtained a Sunday-school room in Attorney street, and preached to 105 Jews. An attack was made by the Jewish papers, and there was a falling off in attendance the following Sabbath; but 56 came and said, "We are not afraid; we want to know the truth, and if you are right we will accept it." I desire to establish a Hebrew paper for the promotion of the gospel among the Jews; but if God is not willing to give it, I shall labor on. Now, brethren, will you not help me?

J. B. Clarke: I saw the brother in Kansas who has already given \$250 for such a work, and he recently said to me that he had a great desire to see a mission to the Jews established, and he had the money in the bank ready to be used for this work. Is not God opening up the way?

I. J. Ordway spoke of his experience in our mission school in Chicago. It was said we could not hold the Jewish children. We have held them four years. Many of them have learned the Lord's prayer and Christian songs.

L. A. Platts: Note the fact that we have the man for the work, a man who has the money for that work, and are there not evidences that Providence is calling us to it?

C. A. Burdick: It is an indication of divine direction that we have a man, and the money for this work, and the evidence of the feasibility of such a work among the Jews.

### MISCELLANEOUS BUSINESS.

W. C. Titsworth offered the following resolution, which was adopted:

WHEREAS, our country has never seemed so ready for the truth as we hold it as it now is; and,

WHEREAS, it looks as if our opportunity as a people has come; therefore,

Resolved, That it is not the policy of this Society to contract its work, or place fewer laborers in the field, but, on the contrary, it should be our endeavor to meet the demands as they come.

Voted, that when we adjourn we adjourn to meet on the fifth day of the week, at 9:30 o'clock A. M., in connection with the General Conference in 1887.

Voted, that the revision and approval of the minutes be referred to the Board of Managers.

They were revised and approved by them.

The four quilts for sale were sold by A. E. Main for \$15.

The ear rings were sold for \$1.

It was the request of the donors of the silk quilt that it be given to Dr. Ella F. Swinney. There were given on this quilt, in the interest of missions, \$125.

Adjourned after benediction by D. E. Maxson.

L. A. PLATTS, Chairman.  
O. U. WHITFORD, Recording Secretary.  
I. L. COTTRELL, Assistant Recording Secretary.

## Communications.

### SABBATH PUBLICATIONS.

BY REV. J. B. CLARKE.

The special aim of our Tract Society is to supply a literature that will meet the wants of our own people, and also the demands of the work we should do in spreading truth in the world. That the publications we have been sending forth are missionaries indeed of real efficiency is a fact too well established to be by any one doubted. Loyalty to God leads to obedience to his commandments. And the love which is the life of all true loyalty, looks upon the defense and propagation of our distinctive Sabbath principles as our imperative duty. Our distinguishing doctrines are all that we have to justify our denominational existence. Upon their publication our denominational growth depends. We stand upon the true and sublime position—loyalty to Christ as our only Master. Unwavering adherence to the authority of God will give us power, and win at last a certain victory.

In our work the Lord has given us two important agencies—the pulpit and the press. Both wield mighty influences in the instruction and salvation of men. Printing and circulating publications, then, is one of the most effective methods of promulgating the truth. These find admission where the living teacher cannot go. They carry light to thousands who other wise would remain in darkness.

The question of vital interest is, How can we secure a better patronage and a more general circulation of our denominational publications? An intelligent faith, that is able to give a clear statement of the reasons for our belief is needed in all our membership. This, more than numbers, is our great want to-day. This, gained, will make us strong in

principle, solid in character, in our aggressive efforts.

Let us then seek to know and bear a steady and convincing truth, of which we have been so blessed. So shall we become blessed of our blessed Lord, who said: "I was born, and for this cause of the world, that I should bear witness to the truth."

### WHO WILL STAND FOR IT?

I see in the **SABBATH RECORDER**, number 22d, an article from headed "Sunday Legislation" says it is important for us to take vital question, and then but surely the power that times and laws is bringing about of affairs that will test our faith and his truth."

True, Bro. Clarke, and true as a people are not proper importance of sending out concerning this Sunday delusion. W. J. Frost, of Oberlin, and perance meeting at Medina, T. Rogers, of New London, Forbes, of Rockville, and the tion, mean the success of the ment party, and the persecut day Baptists and Adventists, movement of Sunday advocacy country indicate the same pr man the other day, in what pel Sabbath sermon, "I t citizens and Christian frie arise and bestir ourselves, a rights of our Lord's-day at she is gone, and the old Jewi be imposed upon us, whet not." Is it true that the spi God has entered into his wit 11: 11)? and is this the cal alarm and extra effort?

May we not be upon the e ble period, though we know If it be persecution, shall it the blood-marked track? O watch, that is, be ready While we stand, it may al threshold of the millennia let us press forward to catch smile and the hand that p duty, and also to triumph hardness as good soldiers of the path to victory. Why al it strange that a man leave trade or calling? Are we r our singularity be needed to nity feel the power of a Christian people, shall we n to deny ourselves for Chris Have we not lingered too feasive? Our God is a cona requires aggressive, courag workers, nerved and sent fo spiration, knowing no rele and no defeat. Awake, O lift up thyself to work. W battles? Who will grapple Who will shame worldly-m tombs of spiritual death m and high mountains of pride low, while the burning lust put out. Satan's emissarie his dominion, otherwise no man of sin would be forced ple, and no mark of the bo ceptible. But now we see lution and despotism pre God's servants, and shall w and the trampling of God's Sabbath under foot, and filled with holy zeal?

Brethren, let us arise a our Prince. Remember w mined to conquer though of us may fall. But, by t let us die at our post. Th our God is an infinite majo be workers together with the help of the Lord ag Then soon will Zion rejoy place shall blossom as th new and solitary places sh and she shall no longer b ner forsaken, but she will be, and our land Beulah be married.

Sept. 19, 1886.

## Home

New York

DE RUYK

We left the beautiful Lost Oreok, W. Va. 8 about ten days, while the at, at the home of my vi treburg, Pa., and reach morning of Oct. 1st.

The brethren and sis hearty welcome, present sweet and many other green and affection.

and worked there, and on to Je-  
and back to Galicia, where I was  
ally blessed. Sixty-four were con-  
and them the best of the Jews,  
and the sons of Rabbis, learned  
with a yearning and questioning was  
among the Jews before. When I re-  
New York, I obtained a Sunday-  
om in Attorney street, and preached  
ews. An attack was made by the  
apers, and there was a falling off in  
to the following Sabbath; but 56  
said, "We are not afraid; we want  
the truth, and if you are right we  
it." I desire to establish a He-  
for the promotion of the gospel  
Jews; but if God is not willing,  
I shall labor on. Now, brethren,  
not help me?

Clarke: I saw the brother in Kansas  
already given \$250 for such a work,  
recently said to me that he had a  
ire to see a mission to the Jews es-  
and he had the money in the  
dy to be used for this work. Is  
opening up the way?  
Ordway spoke of his experience in  
school in Chicago. It was said  
not hold the Jewish children. We  
them four years. Many of them  
ned the Lord's prayer and Christian

Platts: Note the fact that we have  
for the work, a man who has the  
er that work, and are there not evi-  
Providence is calling us to it?  
Burdick: It is an indication of di-  
ction that we have a man, and the  
er for this work, and the evidence of the  
y of such a work among the Jews.

MISCELLANEOUS BUSINESS.  
Titworth offered the following  
n, which was adopted:  
our country has never seemed so ready  
as we hold it as it now is; and,  
as it looks as if our opportunity as a  
come; therefore,  
That it is not the policy of this Society  
its work, or place fewer laborers in the  
on the contrary, it should be our endeavor  
demands as they come.  
that when we adjourn we adjourn  
on the fifth day of the week, at 9.30  
A. M., in connection with the Gen-  
ference in 1887.  
that the revision and approval of  
utes be referred to the Board of  
were revised and approved by them.  
our quilts for sale were sold by A.  
for \$15.  
the request of the donors of the  
it that it be given to Dr. Ella F.  
There were given on this quilt,  
interest of missions, \$125.  
rned after benediction by D. E.  
L. A. PLATTS, Chairman.  
WATFORD, Recording Secretary.  
WEBBELL, Assistant Recording Secretary.

Communications.  
SABBATH PUBLICATIONS.  
BY REV. J. B. OLARKE.

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Home News.  
New York.  
DE BUYTER.  
We left the beautiful hills and valleys of  
Lost Creek, W. Va., Sept. 20, and spent  
about ten days, while the goods were in trans-  
sit, at the home of my wife's father, near Get-  
tysburg, Pa., and reached this place on the  
morning of Oct. 1st.  
The brethren and sisters gave us a right  
heartly welcome, presenting a beautiful china  
tea-set and many other substantial tokens of  
esteem and affection. The next day was

principle, solid in character, and effective  
in our aggressive efforts.  
Let us then seek to know how we can best  
bear a steady and convincing witness to the  
truth, of which we have been made stewards.  
So shall we become blessed co-workers with  
our blessed Lord, who said: "To this end  
was I born, and for this cause came I into the  
world, that I should bear witness to the  
truth."

WHO WILL STAND FOR THE RIGHT?  
I see in the SABBATH RECORDER, of Sep-  
tember 22d, an article from H. D. Clarke,  
headed "Sunday Legislation," in which he  
says it is important for us to consider a cer-  
tain vital question, and then adds: "Slowly,  
but surely the power that thinks to change  
times and laws is bringing about a condition  
of affairs that will test our loyalty to God  
and his truth."  
True, Bro. Clarke, and true also is it that  
we as a people are not properly awake to the  
importance of sending out the truth con-  
cerning this Sunday delusion. Not only did  
W. J. Frost, of Oberlin, and the great tem-  
perance meeting at Medina, Ohio, and Geo.  
T. Rogers, of New London, and S. E.  
Forbes, of Roekville, and the state conven-  
tion, mean the success of the Sunday amend-  
ment party, and the persecution of Seventh-  
day Baptists and Adventists, but the recent  
movement of Sunday advocates all over the  
country indicate the same purpose. Said a  
man the other day, in what he called a gosh-  
p Sabbath sermon, "I tell you, fellow  
citizens and Christian friends, unless we  
arise and bestir ourselves, and confirm the  
rights of our Lord's-day at the ballot box,  
she is gone, and the old Jewish Sabbath will  
be imposed upon us, whether we will or  
not." Is it true that the spirit of life from  
God has entered into his witnesses (see Rev.  
11: 11)? and is this the cause of all their  
alarm and extra effort?

May we not be upon the eve of a remark-  
able period, though we know not its outlines?  
If it be persecution, shall it throw us from  
the blood-marked track? Our Master says  
watch, that is, be ready for all events.  
While we stand, it may also be upon the  
threshold of the millennial period. Then  
let us press forward to catch the approving  
smile and the hand that points us on to  
duty, and also to triumph. To endure  
hardness as good soldiers of Jesus Christ is  
the path to victory. Why should we think  
it strange that a man bears the marks of his  
trade or calling? Are we right? Then if  
our singularity be needed to let the commu-  
nity feel the power of a living, working,  
Christian people, shall we not count it joy  
to deny ourselves for Christ and his cause?  
Have we not lingered too long on the de-  
fensive? Our God is a consuming fire, and  
requires aggressive, courageous, herculean  
workers, nerved and sent forth by divine in-  
spiration, knowing no release, no fatigue,  
and no defeat. Awake, O Zion, awake, and  
lift up thyself to work. Who will fight the  
battles? Who will grapple with infidelity?  
Who will shame worldly-mindedness? The  
tombs of spiritual death must be shattered,  
and high mountains of pride must be brought  
low, while the burning lust of sin must be  
put out. Satan's emissaries will contend for  
his dominion, otherwise no institution of the  
man of sin would be forced upon the peo-  
ple, and no mark of the beast would be per-  
ceptible. But now we see crimes, vice, pol-  
lution and despotism prevailing. Are we  
God's servants, and shall we behold all this,  
and the trampling of God's law and his holy  
Sabbath under foot, and offer no rebuke  
filled with holy zeal?

Brethren, let us arise and rally around  
our Prince. Remember we must be deter-  
mined to conquer though we die; and many  
of us may fall. But, by the grace of God,  
let us die at our post. Though we are few,  
our God is an infinite majority. Then let us  
be workers together with him, and come to  
the help of the Lord against the mighty.  
Then soon will Zion rejoice and her waste  
places shall blossom as the rose; her wilder-  
ness and solitary places shall be glad for her,  
and she shall no longer be termed desolate  
nor forsaken, but she will be called Hezai-  
bah, and our land Beulah, and our land shall  
be married.  
S. W. RUTLEDGE.  
SEPT. 19, 1888.

Florida.  
DAYTONA.  
Having received letters from many of our  
friends North, saying they often look in the  
RECORDER hoping to see something from  
Florida, we thought we would write a few  
lines from the "Fountain City" of the  
South. Some of the people are busy gar-  
dening. We are having delightful weather;  
the air is mild and refreshing. The nights,  
too, are pleasant, and especially when the  
moon gives her light; but their beauty and  
grandeur cannot be fully apprehended un-  
less seen in all their sublimity.

Religiously, Daytona will compare favor-  
ably with other places. The colored Baptists  
are having a revival, in which several have  
acknowledged Christ as their Saviour. Their  
minister invited the Seventh-day Baptist  
pastor and family to attend some of their  
meetings. They seemed thankful for the  
sermons given by the pastor of our church.  
There is some religious interest shown in  
other places in Florida. The pastor of our  
church has received letters from different  
places. One from Fernandina, wishing he  
could come there. And a brother from Titus-  
ville writes: "Dear brother in Christ, I re-  
joice that there is already a Sabbath-keeping  
church in Florida, and hope that your mis-  
sion may not be confined to Daytona and  
vicinity, but be extended through Brevard  
county, and even south to Lake Worth."  
The Daytona Church is in earnest, seeking  
to faithfully perform every duty. If it per-  
severs in this, we are assured it will never  
fall. There were ten members when we  
came to this place. It now numbers nine-  
teen. We trust it will still continue to  
prosper in all things which are for God's  
honor and glory. They fill their places at  
Sabbath-school and at preaching services,  
unless hindered by sickness. Often when  
thus gathered for worship, the words of  
Christ to his disciples occur to our mind;  
"Fear not little flock; for it is your Father's  
good pleasure to give you the kingdom."  
What a blessed promise! Who would grow  
weary in well doing when such life-giving  
inducements are held out to the faithful.

It is the Father's good pleasure to give you  
the kingdom." This means an abundant en-  
trance through the gates into the city, there  
to enjoy the bliss of heaven forever.  
MRS. U. M. BABCOCK.  
MISSOURI.  
PROVIDENCE.  
On Third-day, Sept. 14th, one young man  
was baptized, who was received into the  
Providence Seventh-day Baptist Church.  
S. W. R.

The church in this place is in peace; but  
is not as active in the discharge of her duty  
as she should be, owing to the discouragements  
that now surround her. Brother Van  
Horn and family have taken letters (five in  
all), and moved to Kansas; Brother Barton  
has called for his membership; to organize a  
church near Summerville, Texas county; two  
others have left off the observance of the  
Sabbath; money matters are so hard we have  
not finished our house of worship, and the  
people are saying that the Sabbath-keepers  
are going to die out, and come to naught. I  
ask that the prayers of all the churches be  
made on Sabbath night, October 22d, for  
our little church (as we shall begin a series  
of meetings at that time), that God may  
meet with us, and give us new life, fresh  
encouragement, more zeal, more consecra-  
tion to his work, more faith; that we may  
show by our work that we are still the stand-  
ard-bearers of the whole truth, in this part of  
God's vineyard. It may be that some who never  
have experienced what small churches and  
lone Sabbath-keepers have to undergo, can-  
not fully realize our condition, and may  
think that this request is only to bring our-  
selves into notice. Be this far from your  
minds, dear brethren, and pray earnestly for  
us and for the cause at this place.  
If God will, I shall start for Carsiana,  
Bary county, on Monday, the 5th, to spend  
a week or more with Elder Redwin, a lone  
Sabbath-keeper, by his request, and shall  
endeavor while there to set forth the doc-  
trine of the Sabbath in that community. I  
have solicitations to preach a series of dis-  
courses at Mars Hill, in the same county.  
I have had the blessed privilege of assisting  
in two meetings lately in connection with  
Methodist, Presbyterian and Seventh-day  
Baptists, resulting in about fifteen conver-  
sions. There have been many great revivals,  
with hundreds of conversions, in Southern  
Missouri, of late.  
God has smiled on this portion of Missouri  
this year with bountiful crops of all kinds,  
and has blessed the people with spiritual bless-  
ings.  
W. K. JOHNSON.

The cranberry crop in the vicinity of  
Sandwich, Mass., has been badly damaged  
by frost.  
A letter from Warren, Ark., says that  
Judge J. M. Bradley of the tenth district of  
Arkansas is desperately ill of a sickness  
closely resembling leprosy, the skin having  
peeled off from the entire surface of the body,  
leaving the raw flesh in a most painful con-  
dition. The physicians say they never saw  
or heard of a case similar to his.  
A Washington special says that it is re-  
ported that the capture of Geronimo and his  
bandits will lead to important diplomatic  
correspondence with Mexico as to how far  
her people are responsible for the prolonga-  
tion of hostilities, and the encouragement of  
the hostile leaders in their murderous expedi-  
tions. It is possible that Geronimo may  
be willing to tell how he has been aided in  
his raids on the border settlers.

Foreign.  
Mme. Patti will sail for New York from  
London, November 14th.  
Senor Sagasta, by order of the Queen, is  
engaged in the work of forming a new  
Spanish ministry.  
It is stated that General Kaulbars has re-  
ceived 500,000 francs to devote to further-  
ing the agitation in Bulgaria.  
At Torquay a magistrate sentenced three  
officers of the Salvation Army to one month's  
imprisonment at hard labor for conducting a  
band in procession through the streets.  
The *Freundenblatt* says that the Bulgarian  
regency has successfully maintained order in  
Bulgaria. In trying to consider the wishes  
of the powers while acting in accord with the  
law, the regents may bear the attendant re-  
sponsibility without disquietude.  
The *Journal des Debats* referring to Lord  
Randolph Churchill's Hartford speech, says  
that Russia will little heed Austrian dissatis-  
faction or English protests so long as she can  
rely on Germany's assent or indifference to  
her policy in the Balkans.  
The Liberal and Republican Madrid news-  
papers concur in praising the clemency of  
the Queen Regent in commuting the senten-  
ces of the condemned insurgents. A report  
is current that a crisis in the ministry is im-  
minent. The Minister of War and the  
Minister of Marine are said to be opposed to  
the commutation of the sentences of the  
revolutionists.  
A volcanic eruption has occurred on the  
island of Niapu, one of the Toga groups of  
the Friendly Islands. Niapu has a popula-  
tion of about five hundred. A steamer has  
been dispatched to ascertain the condition of  
the people. The earthquake destroyed every  
village on the island. The inhabitants es-  
caped. The island is covered twenty feet  
deep with volcanic dust, and at one place a  
new hill two hundred feet high has been  
formed.  
A curious phenomenon has occurred at  
Chimaps, in the state of Mexico, within a  
few days past. Tremendous subterranean  
reports were heard, though at the time the  
meteorological conditions were perfect, there  
being no unusual aspect of the sky, and hot  
the lightest rain. The people of the town  
were filled with alarm, and an investigation  
was made, by which it was discovered that a  
high hill in the vicinity had been completely  
divided into two parts by some powerful  
force.

TEXAS.  
ARLINGTON.  
The outlook for the Sabbath cause here  
grows brighter. We are looking for Bro.  
J. F. Shaw here next month, perhaps about  
the fourth Sabbath in October. Bro. F.  
M. Mayes preaches here once a month.  
Sickness in his family prevented his filling  
his last appointment.  
D. S. ALLEN.

MARRIED.  
In Andover, N. Y., Oct. 5, 1888, at the home of  
the bride's father, Geo. D. Rosebush, by Eld. J.  
Keayon, WALTER T. HUTCHINSON, of Fredonia,  
and Miss JENNIE B. ROSEBUSH.  
At the residence of the pastor, in West Genesee,  
N. Y., Oct. 6, 1888, by Rev. E. A. WEAVER, Mr.  
PORTER L. HANKS and Miss HELEN E. FRATR, both  
of the town of Little Genesee.  
At the home of the bride's parents, on Crumb  
Hill, N. Y., Oct. 6, 1888, by Rev. Perrie Fitz Ran-  
dolph, Mr. CHARLES H. TUTTLE, of Smyrna, and  
Miss DELLA NICHOLS, of Georgetown.

DIED.  
In Alfred, N. Y., at the home of her daughter,  
Miss Wm. R. Burdick, Oct. 8, 1888, ELLEN RAN-  
DALL B. SATTERLEE, relict of the late David Sat-  
terlee in the 90th year of her age. She was  
born in Petersburg, Rensselaer Co., N. Y., 1804,  
and married to David Satterlee, Sept. 24, 1831,  
was moved at once to Alfred, where she has ever  
since resided. She gave her heart to Christ in youth  
and served him loyally to the end. Her member-  
ship was with the First Alfred Church. She was a  
faithful wife, a true, Christian mother, a Christ like  
neighbor and friend. The words of Paul were ap-  
propriately selected by her friends, as the text for  
her funeral services: "I have fought a good fight, I  
have finished my course, I have kept the faith."  
Tim. 4: 7.  
—Mrs. Wm. R. BURDICK and family desire to ex-  
press their thanks to their friends and neighbors for  
their sympathy and kindly aid during the sickness,  
and at the death of their mother, Mrs. Ellen Ran-  
dall Satterlee.

Condensed News.  
Domestic.  
A charter has been granted at the Penn-  
sylvania state department for an under-  
ground railroad for Philadelphia.  
Martin Luther's autograph was recently  
sold in New York for \$105; that of Philip  
Melancthon for \$40, and John Brown's for  
\$20 50.  
Fully 15,000 visitors assembled in Frank-  
fort, Oct. 6th, to assist in celebrating the  
one hundredth anniversary of the capital  
city of Kentucky.  
The tobacco association of Lynchburg re-  
ports that the sales for the fiscal year just  
closed were 49,332,000 pounds of loose tobacco,  
ninety per cent more than was ever be-  
fore sold in one year.  
The grape crop along the Hudson Valley  
is enormously large. Returns from thirty-  
six points to the Kingston *Freeman* show  
that the gross tonnage will exceed that of  
last year by 5,000 tons.  
The Baptist ministers of Boston, Mass.,  
have refused to co-operate with the Metho-  
dist ministers in furthering the appearance  
of the Revs. Sam Jones and Sam Small in a  
series of revival meetings.  
Four grocers of Cincinnati, who were ar-  
rested for violating the state butterine law,  
pleaded guilty and were fined \$50 each.  
These are the first convictions under the  
new law requiring the posting of the sign,  
"Imitation butter sold here."  
The Utah commission in its annual report  
says that during the past year the law relat-  
ing to the disfranchisement of polygamists  
and those living in unlawful cohabitation  
has been fully and successfully enforced.  
All such persons, with very few, if any, ex-  
ceptions, have been excluded from voting  
and holding office.

At the home of the bride's parents, on Crumb  
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press their thanks to their friends and neighbors for  
their sympathy and kindly aid during the sickness,  
and at the death of their mother, Mrs. Ellen Ran-  
dall Satterlee.

Chicago.  
MILTON, Wis.  
In Philadelphia, Pa., Sept. 27, 1888, CHARLES G.  
FRASER, of Marlboro, N. J., aged 75 years. He was  
brought to Shiloh for burial on the 30th. The fu-  
neral services were conducted by J. C. Bowen, of  
Marlboro.

LEROY LYMAN was born Sept. 15, 1813, and died  
at Roulette, Pa., Oct. 8, 1888. The funeral was at-  
tended Oct. 10th, by Rev. T. R. Williams, of Alfred.  
In Hopkinton, R. I., Sept. 26, 1888, TACON IAN-  
SHELLS, daughter of Charles T. and Nellie B. White-  
ley, aged 11 weeks and 3 days.  
"She sleeps, our darling sleeps  
Secure from earth's alarms,  
From want or pain,  
Or sins which stain,  
Safe, in the Saviour's arms." H. S.

George Nicholas, son of Geo. S. and Electa  
Coon, was born in the town of Grafton, Rensselaer  
Co., N. Y., March 28, 1815, and departed this life  
Sept. 30, 1888. In 1838 he moved with his parents  
to the town of Petersburg, in the same county, and  
the same season made a profession of religion under  
the labors of Eld. John Green, and was baptized by  
him into the fellowship of the Seventh-day Baptist  
Church of that town. In 1881 he went with his  
parents to Alfred, N. Y., where he united with the  
First Seventh-day Baptist Church of that place, of  
which he was a faithful member until he moved to  
Milton, Wis., in 1840. He was married to Miss  
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ful member till removed by death to the church  
above. He leaves a beloved wife, two sons, an only  
daughter, three brothers, and five sisters, together  
with very many relatives and friends to mourn their  
loss. In the absence of the pastor, the funeral  
services were conducted by Eld. J. C. Rogers; sub-  
ject, "The resurrection of the dead." The uncom-  
monly large congregation called out on the occasion  
was an evidence of the esteem in which he was  
held in the community.  
A. W. C.

IRVING SAUNDERS expects to be at his Friendship  
Studio from Oct. 13th to 19th, inclusive.  
SPECIAL NOTICES.  
QUARTERLY MEETING.—The next Quarterly  
Meeting of the Scott, De Ruyter, Cuyler Hill, Linn-  
laen and Otselec Churches, will be held with the  
Otselec Church, commencing on Sixth-day evening,  
October 29, 1888. The following is the programme:  
Sixth-day evening, 7.30, preaching by  
Rev. F. O. Burdick.  
Sabbath, 10.30 A. M., preaching by  
Rev. L. R. Swinney.  
Collection for missions followed by the Commu-  
nion.  
9 P. M., Praise-meeting, led by H. C. Coon.  
7.30 P. M., preaching by Rev. L. C. Rogers.  
Sunday, 10.30 A. M., preaching by  
Rev. F. O. Burdick.  
9 P. M., preaching by Rev. L. C. Rogers.  
7.30 P. M., preaching by Rev. L. R. Swinney.  
All are cordially invited to come, and come pray-  
ing for God's presence, in rich blessings.  
THE COMMITTEE.

THE SOUTH-WESTERN YEARLY MEETING  
comprising the Seventh-day Baptist Churches of  
Kansas, Nebraska and Missouri, will convene for  
its twentieth annual session, with the Church at  
North Loup, Neb., on Sixth-day before the fourth  
Sabbath in October, commencing at 10 o'clock A. M.  
Eld. D. K. Davis was appointed to preach the  
Introductory Sermon, with Eld. J. J. White as al-  
ternate.  
A cordial invitation is extended to all who can,  
to be present at the meeting.  
Geo. B. ROOD, Secretary.  
NORTH LOUP, Neb., Sept. 30, 1888.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY  
of Dakota, will convene for its regular annual meet-  
ing with the brethren at Danville, Turner Co.,  
commencing Friday, Oct. 10, 1888. The train on  
the Chicago & North-Western Railroad stops at Cen-  
terville about 9 o'clock A. M., when teams will be  
prepared to take the friends to the place of meeting.  
A cordial invitation is extended to all.  
CHRISTEN SWENDSEN.

PERSONS in Milton, Wis., and vicinity, who  
may wish to procure copies of the new book, Sab-  
bath and Sunday, by Dr. Lewis, or numbers of the  
Seventh-day Baptist Quarterly, and other Tract So-  
ciety publications, will find them on sale at the store  
of Robert Williams, in the care of F. C. Dunn.

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

THE subscriber will give fifty cents for a  
copy of the Conference Minutes for 1818.  
A. E. MAIR.  
ARAWAY, R. I.

THE HORNELLSVILLE SEVENTH DAY BAPTIST CHURCH  
holds regular services at the Hall of the McDougal  
Protective Association, on Broad St., every Sab-  
bath, at 2 o'clock P. M. The Sabbath school fol-  
lows the preaching services. Sabbath-keepers spend-  
ing the Sabbath in Hornellsville are especially in-  
vited 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 between  
at 8 o'clock. Preaching at 8 o'clock. All Sabbath  
keepers in the city, over the Sabbath, are cordially  
invited to attend.

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

In Alfred, N. Y., near Alfred Centre, Oct. 8,  
1888, ERASTUS B. STILLMAN, aged 70 years and 90  
days. This brother was born in Newbury, Hec-  
kimer county, and when a young man joined the  
Seventh-day Baptist Church here. When this church  
became extinct he removed to Oneida county, and  
from there to Alfred, where he lived about nine  
years. He never joined another church, but en-  
deavored to live as a Christian disciple always.

In Hartsville, N. Y., Oct. 1888, of membranous  
croup, HATTIE, daughter of Lewis and Mary Baker,  
aged 11 months.

In Alfred, N. Y., Oct. 2, 1888, of heart disease,  
MABEL L., daughter of Aaa and Theo. M. Busch,  
aged 7 months and 19 days.  
J. E.

In Philadelphia, Pa., Sept. 27, 1888, CHARLES G.  
FRASER, of Marlboro, N. J., aged 75 years. He was  
brought to Shiloh for burial on the 30th. The fu-  
neral services were conducted by J. C. Bowen, of  
Marlboro.

LEROY LYMAN was born Sept. 15, 1813, and died  
at Roulette, Pa., Oct. 8, 1888. The funeral was at-  
tended Oct. 10th, by Rev. T. R. Williams, of Alfred.  
In Hopkinton, R. I., Sept. 26, 1888, TACON IAN-  
SHELLS, daughter of Charles T. and Nellie B. White-  
ley, aged 11 weeks and 3 days.  
"She sleeps, our darling sleeps  
Secure from earth's alarms,  
From want or pain,  
Or sins which stain,  
Safe, in the Saviour's arms." H. S.

George Nicholas, son of Geo. S. and Electa  
Coon, was born in the town of Grafton, Rensselaer  
Co., N. Y., March 28, 1815, and departed this life  
Sept. 30, 1888. In 1838 he moved with his parents  
to the town of Petersburg, in the same county, and  
the same season made a profession of religion under  
the labors of Eld. John Green, and was baptized by  
him into the fellowship of the Seventh-day Baptist  
Church of that town. In 1881 he went with his  
parents to Alfred, N. Y., where he united with the  
First Seventh-day Baptist Church of that place, of  
which he was a faithful member until he moved to  
Milton, Wis., in 1840. He was married to Miss  
Eusebia N. daughter of Aaa Burdick, Esq., of  
Alfred, in June, 1834. When the Milton Church  
was organized, in 1840, he united with that church  
and served it as chorister until the formation of the  
Rock River Church, in 1856, when he became one of  
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services were conducted by Eld. J. C. Rogers; sub-  
ject, "The resurrection of the dead." The uncom-  
monly large congregation called out on the occasion  
was an evidence of the esteem in which he was  
held in the community.  
A. W. C.

Miscellany.

THE OLD MAN IN THE MODEL CHURCH.

Well, wife, I've found the model church! I worshipped there to-day!

The sexton didn't seat me away back by the door; He knew that I was old and deaf, as well as old and poor;

I wish you'd heard that singin'; it had the old-time ring; The preacher said, with trumpet voice, "Let all the people sing!"

I tell you, wife, it did me good to sing that hymn once more; I felt like some wrecked mariner who gets a glimpse of shore;

The sermon wasn't flowery, 'twas simple gospel truth; It fitted poor old men like me; it fitted hopeful youth.

How swift those golden moments fled within that holy place; How brightly beamed the light of heaven from every happy face!

I hope to meet that minister—that congregation too; In that dear home beyond the stars that shine above;

Dear wife, the fight will soon be fought—the victory soon be won; The shinin' goal is just ahead; the race is nearly run;

FLOSS GRAVES'S BIRTHDAY OFFERING.

Her real name was Florence; but, as her first attempt to pronounce her own name shaped itself into "Floss," and as she had golden hair so curly that her head looked as if covered with flossy silk, she remained "Floss."

In story books such children usually die young, but this good girl is alive yet. Once she came near dying a horrible death; and that is what I am going to tell you about.

Floss kept wondering what she could give while she climbed the hill tugging her sled, when she heard a shrill whistle, which startled her very much, and turning around she saw a pair of black eyes, peering over the stone wall; below the eyes was a mouth, distorted and ugly.

The strange boy gave another wild Indian whistle and scream as he ran away without a word of reply, so Floss hurried home to tell her mother of her adventure, and grandma said, "Oh, that was Jake Sikes. He's the worst boy in town, always shouting, stealing and letting cows out of pastures."

Would you not be surprised to see a hero in such a disguise as this? Surely; but God's ways are not our ways. "Now," Floss thought, as grandma fur-

ther related that the bad boy's mother was away from home at work a great deal, and his father a useless fellow who never spoke a kind word in his family, "it may be I have had a home-mission set to me. I am glad I spoke to him. Perhaps he will come again."

In the afternoon she went again to the orchard, and so did Jake, for his curiosity was aroused. Children usually ran from him in a fright. Floss saw him coming and ran toward him smiling, and said in a winning way:

"Grandpa says you are a bad boy, and I asked God to make you good. Will you please be good, boy?"

"Who's God?" said Jake, hanging his head.

"Our Father in heaven," said Floss, pointing upward. "He sees all we do and hears all we say."

"Does he see me when I steal apples?" asked the boy.

"Oh, do you steal?" she asked quickly, "don't any more."

The boy looked at her curiously. At length he said, "Well, I believe I'll quit. It's mean, sure. But tell me more about the man up there who sees everything."

And so, standing with both elbows on the fence, he rested his cheeks on his hands and listened while Floss told of God and his Son, who died for sinners.

Grandpa saw the pair from the workshop, but thinking he could not harm Floss and she might do him good, he did not send Jake away as usual.

Floss finally invited Jake to play with her, which he did after a little hesitation, and they were soon on good terms. Suddenly he asked, "What do you say when you talk to God—him you told about seeing us all the time?"

So Floss gravely repeated, "Now I lay me down to sleep," and then asked him to say it, until after a time he learned it—the first prayer of his sad life.

Later he called, "Good-bye, Floss," as he ran away on spying grandpa coming to call his little girl to supper.

Poor boy, it was his "good-bye" indeed. Floss Graves's birthday offering, like bread cast upon the waters, shall return to her after many days.

Below the orchard lay the railroad track. The sun lighted up the fall of snow which covered the earth one morning in the young New Year, when Floss Graves hastened to her favorite resort.

Stopping her play an instant, she spied a tiny kitten on the track below, and away she ran in pursuit across the shining rails.

Noticing her haste, grandpa hurried to the track with a feeling of dread; for he knew the express was due, and even heard the click of the engine as it swept around the curve. Then a scream rent the air.

The passengers drew around to see the brave boy die. "Oh, poor boy, can't you live?" groaned grandpa. Then they heard him murmur faintly:

"Now I lay me down to sleep."

Grandpa told the sad, sad story at home, bending over the golden head nestled in his arms so dear and safe, while down his rugged cheeks the great tears rolled, as he talked of the young life crushed out under the wheels for her sake, who taught him his last, few, weak words, as her birth-day gift to God.

Can we doubt that the sweet incense reached the throne of the child's friend?—Golden Rule.

A VISIT TO THE HOME OF BUNYAN AND COWPER.

Yesterday we took the train from London for Bedford, and in an hour we were finding our way to the monument of the "Great Dreamer." This is a bronze statue erected in 1870 by the Duke of Bedford. After a little time in Bedford, we were driven to the "Bury," the delightful residence of Mrs. Tucker, at Pavenham, a few miles from Bedford. This is a lovely place and has been for many years the home of this warm-hearted Christian, who has often welcomed those engaged in the Lord's work, to enjoy her hospitality.

As our time was limited, having an engagement in London, we returned to Bedford in the afternoon and called upon Rev. Mr. Brown, who is now pastor of the church where John Bunyan once preached. Mr. Brown has several articles which belonged to Bunyan and were presented to him by Bunyan's granddaughter. This lady, of whom Mr. Brown has a picture, lived to extreme old age. We were greatly interested in having in our hands the cane, cabinet and little pitcher which were once Bunyan's property. There was much of his writing in the church record book, which Mr. Brown has in his possession. In it we read the resolution of the church to invite Bunyan to become their pastor as soon as he was released from his long imprisonment. The record begins, "Dear Brother Bunyan," and the same term is used in recording his death in 1660.

Mr. Brown is now writing the life of Bunyan. He thinks he has proof that Pilgrim's Progress was not composed during the long 'twelve years' imprisonment, but when at a later period the author was in prison six months.

Late in the day, we went by train twelve miles to Olney, where Wm. Cowper by invitation of his friend, Rev. John Newton, spent

twenty years of his life. I had read that Cowper, in a despondent mood, contemplating suicide, saw a cab and asked the driver to take him to the river Ouse, but that the cabman took the way and drove to the poet's own door. An intelligent gentleman, now a warden in the church of which Mr. Newton was rector, told us this was a mistake, as there never has been a cab in Olney. The true version of the story was that in London Cowper asked a cabman to drive him to the Thames, intending to throw himself into the water, but before reaching the river, the cab stopped and when Cowper asked what was the matter the driver said: "The devil is either in the horse or cab; I can not go on." This brought Cowper "to himself," and on reaching home he turned to the passage in Zechariah speaking of the fountain opened for sin and uncleanness, and wrote the well-known hymn:

There is a fountain filled with blood, etc. The second verse was in the original: The dying thief rejoiced to see That fountain in his day, And there have I, though vile as he, Washed all my sins away.

The walls of the summer house in Cowper's garden are covered with names; among them we saw those of Hugh Miller and Elisha Burritt. It was there "The Task," and "John Gilpin" were written, and many other of his poems. It was, he says, his favorite resort for writing during the summer months. Many of his sweet Olney Hymns were composed there. It was his favorite retreat for prayer. This led him to write:

The calm retreat, the silent shade, With prayer and praise agree, And seem, by thy sweet bounty, made For those who worship thee.

There if thy spirit touch the soul, And grace her mean abode, Oh, what joy and peace and love, She communicates with her God.

There like the nightingale she pours Her solitary lays, Nor asks a witness to her song, Or thirsts for human praise.

The house of Mr. Newton, Bunyan's friend, was near his own. They had a gate-way made through the wall that they might more readily pass to and fro. I can imagine that when Mr. Newton had finished some one of his beautiful hymns he hastened to read it to his friend, and having done so heard Cowper say, "Stop! I have a hymn just finished. Let me read it to you, and tell me if it is suitable for our Olney collection."

From Olney we drove one mile to Weston, where Cowper spent the declining years of his life. This beautiful locality, with its wilderness, alowce and mansion are frequently mentioned in his writings. In one of his letters he says, "Lady Hesketh is our angel, by whose aid we are enabled to pass into a better air and more walkable country. The improvement of the weather has done for us so many winters has hurt us both. That we may suffer it no longer she stoops to Olney, lifts us from our swamps and sets us down on the elevated grounds of Weston Underwood." While riding up the hill toward Weston and looking upon the haymakers in the fields below, I fell into conversation with our young driver. I found he was a true Christian and glad to tell us anything traditional about "Sir Cowper," as he was called by his neighbors. The people now occupying the old mansion in which Cowper resided received us courteously and showed us about the extensive grounds over which the poet once wandered with so much delight. We were presented by them with flowers and heath growing near the door through which he so often, more than a hundred years ago, entered. But the time came when he was called upon to bid adieu to the scenes he loved so much. In the bed-room in which he slept we found the following lines:

Farewell; dear scenes, forever closed to me, Oh, for what sorrows must I now exchange you! We shall long remember our visit to Bedford, Olney and Weston. My dear mother was passionately fond of the writings of the good men who lived in these places. It therefore brought back many tender scenes of my boyhood days when she read or repeated to me the immortal allegory of John Bunyan and the hymns of Cowper and Newton.—Rev. E. P. Hammond, in the Advance.

A BENEVOLENT OLD MAN.

Just as evening was closing in, a curly-headed little boy was standing on tiptoe on the door step of a house in Chelsea, trying to reach the door-bell. Just then a benevolent old man passed along. He paused, and with a kindly smile, patted the boy on the head.

"My son, that door bell is a little beyond your reach, isn't it?"

"Yeth thair."

"Ah," continued the old gentleman, musingly, "it is a fit symbol of the striving of youth after the unattainable. How often in this world the thing we desire most is beyond our grasp! And, when after continued effort we have secured the object of our ambition, how often we find that it is not worth what it has cost. My little man, I am taller than you. Shall I ring the bell for you?"

"If you want to," replied the boy, looking at him out of the corner of his roughish eyes.

With another fatherly smile, the old gentleman gave the bell handle a vigorous pull. What was his amazement to see the boy jump from the steps and slide around the corner with the words:

"You'd better hurry now, or they will be after you!"

The boy had scarcely disappeared when an upper window opened, and the contents of a

bowl of water descended on the old man, accompanied with the words: "Take that for your impudence!"

There is one man in Chelsea who thinks he will not help any more little boys to pull their neighbor's door bells—at least until after he has asked a few questions.—Youth's Companion.

CRAZY QUILT ARCHITECTURE.

It may be permature, perhaps, but I desire to suggest to any one who may be contemplating the erection of a summer residence for me, as a slight testimonial of his high regard for my sterling worth and symmetrical escutcheon—a testimonial more suggestive of earnest admiration and warm personal friendship than of great intrinsic value, etc.—that I hope he will not construct it on the modern plan of mental hallucination and morbid delirium tremens peculiar to recent architecture.

Of course a man ought not to look a gift-house in the gable end, but if my friends don't know me any better than to build me a summer house, and throw in odd windows that nobody else wanted, and then daub it up with colors they have bought at auction, and applied to the house after dark with a shotgun, I think it is time that we had a better understanding.

Such a structure does not come within either of the three classes of Renaissance. It is neither Florentine, Roman, or Venetian. Any man can originate a style of architecture if he will drink the right kind of whisky long enough, and then describe his feelings to an amanuensis. Imagine the sensation that one of these modern, sawed-off cottages would create a hundred years from now, if it should survive. But that is impossible. The only cheering feature of the whole matter is that these creatures of a disordered imagination must soon pass away, and the bright sunlight of hard horse-sense shine in through the shattered dormers and gables of gnawed-off architecture of the average summer resort.

A friend of mine, a few days ago, showed me his new house with much pride. He asked me what I thought of it. I told him I liked it first rate. Then I went home and wept all night. It was my first falsehood.

The house taken as a whole looked to me like a skating rink that had started out to make money, and then suddenly changed its mind, and resolved to become a tannery. Then ten feet higher it had lost all self-respect, and blossomed into a full-blown "drunk and disorderly," surmounted by the smoke stack of a foundry, and with the bright future of thirty days ahead with the chain gang. That's the way it looked to me.

The roofs were made of little odds and ends of misfit rafters and distorted shingles that somebody had purchased at sheriff's sale, and the rooms and stairs were jiggly in the extreme. I went in and rambled around among the cross-eyed staircases and other nightmares till reason tottered on her throne. Then I came out and stood on the architectural wart called the side porch, to get fresh air. This porch was painted a dull red, and it had wooden rosettes at the corners that looked like a brand-new carbuncle on the nose of a social wreck. Farther up on the demoralized lumber pile I saw now and then places where the workman's mind had wandered, and he had nailed on his clapboards wrong side up, and then painted them with the Paris green that he had intended to use on something else. It was an odd-looking structure indeed. If my friend got all the materials for nothing from people who had fragments of paint and lumber left over after they failed, and then if the workmen constructed it nights for mental relaxation and intellectual repose, without charge, of course the scheme was a financial success, but architecturally the house is a gross violation of the statutes in such cases made and provided, and against the peace and dignity of the state.

There is a look of extreme poverty about the structure which a man might struggle for years to acquire and then fail. No one could look upon it without feeling a heart-ache for the man who built that house, and probably struggled on year after year, building a little of it at a time as he could steal the lumber, getting a new workman each year, building a knob here and a protruberance there, putting in a three-cornered window at one point and a yellow tile or a wad of broken glass or other debris at another, patiently filling in around the ranch with any old rubbish that other people had got through with, and painting it as he went along, taking what was left in the bottom of the pot after his neighbors had painted their bob sleds or their tree boxes—little favors thankfully received—and then surmounting the whole pile with a *potpourri* of roof, a grand farewell incubus of bumps and hollows for the rain to wander through and seek out the different cells where the lunatics live who inhabit it.

I did tell my friend of one thing that I thought would improve the looks of his house. He asked me eagerly what it could be. I said it would take a man of great courage to do it for him. He said he didn't care for that. He would do it himself. If it only needed one thing, he would never rest until he had it, whatever that might be. Then I told him that if he had a friend—one that he could trust—who would steal in there some night when the family were away, and scratch a match on the leg of his breeches, or on the breeches of any other gentleman that was present, and hold it where it would ignite the alleged house, and then remain to see that the fire department did not meddle with it, he would confer a great favor on one who would cheerfully retaliate in kind at call.—Bill Nye.

PILGRIMS AT NIAGARA.

As they walked slowly on, past the now abandoned paper-mills and the other human impertinences, the elemental turmoil increased, and they seemed entering a world the foundations of which were broken up. This must have been a good deal a matter of impression, for other parties of sight-seers were coming and going, apparently unawed, and intent simply on visiting every point of it in the guide-book, and probably unconscious of the all-pervading terror. Standing upon the platform at the top, the spectator realizes for the first time the immense might of the down-pour of the American fall, and notes the pale green color, with here and there a violet tone, and the white cloud-mass spurting out from the solid color. On the foam-crested river lay a rainbow forming nearly a complete circle. The little steamer, *Maid of the Mist*, was coming up, riding the waves, dashed here and there by conflicting currents, but resolutely steaming on—such is the audacity of man—and poking her venturesome nose into the boiling foam under the Horseshoe. On the deck are pigmy passengers in oil-skin suits, clumsy figures, like arctic explorers. The boat tosses about like a ship; it hesitates and quivers, and then slowly swinging, darts away down the current, fleeing from the wrath of the waters, and pursued by the angry roar.

Surely it is an island of magic, unsubstantial, liable to go adrift and plunge into the canon. Even in the forest path, where the great tree trunks assure one of stability and long immunity, this feeling cannot be shaken off. Our party descended the winding staircase in the tower, and walked on the shelf under the mighty ledge to the entrance of the Cave of the Winds. The curtain of water covering this entrance was blown back and forth by the wind, now leaving the platform dry and now deluging it. From this platform one looks down the narrow, slippery stairs that are lost in the boiling mist, and wonders at the daring that built these steps down into that hell, and carried the frail walks of planks over the boulders outside the fall. A party in oil-skins making their way there, looked like lost men and women in a Dante Inferno. The turbulent waters dashed all about them; the mist occasionally wrapped them from sight; they clung to the rails, they tried to speak to each other; their gestures seemed motions of despair. Could that be Eurydice whom the rough guide was tenderly dragging out of the hell of waters, up the stony path, that singular figure in oil-skin trousers, who disclosed a pretty face inside her hood as she emerged? One might venture into the infernal regions to rescue such a woman; but why take her there? The group of adventures stopped a moment on the platform, with the opening into the misty cavern for a background, and the artist said that the picture was beyond all power of the pencil, strange and fantastic. There is nothing, after all, that the human race will not dare for a new sensation.

The walk around Goat Island is probably unsurpassed in the world for wonder and beauty. The Americans have every reason to be satisfied with their share of the falls; they get nowhere one single grand view like that from the Canada side, but infinitely the deepest impression of majesty and power is obtained on Goat Island. There the spectator is in the midst of the force of nature. From the point over the Horseshoe Fall our friends, speaking not much, but more and more deeply moved, strolled along in the lovely forest, in a rural solemnity, in a local calm, almost a seclusion, except for the ever-present shuddering roar in the air. On the shore above the Horseshoe they first comprehended the breadth, the great sweep, of the rapids. The white crests of the waves in the west were coming out from under a black, lowering sky; all the foreground was in bright sunlight, dancing, sparkling, leaping, hurrying on, converging to the angle where the water becomes a deep emerald at the break and plunge. The rapids above are a series of shelves, bristling with jutting rocks and lodged trunks of trees, and the wildness of the scene is intensified by the ragged fringe of evergreens on the opposite shore.

Over the whole island the mist, rising from the caudron, drifts in spray when the wind is favorable; but on this day the forest was bright and cheerful, and as the strollers went farther away from the Great Fall, the beauty of the scene began to steal away its terror. The roar was still dominant, but far off and softened, and did not crush the ear. The triple islands, the Three Sisters, in their picturesque wildness appeared like playful freaks of nature in a momentary relaxation of the savage mood. Here is the finest view of the river; to one standing on the outermost island the great flood seems tumbling out of the sky. They continued along the bank of the river. The shallow stream races by headlong, but close to the edge are numerous eddies, and places where one might step in and not be swept away. At length they reached the point where the river divides, and the water stands for an instant almost still, hesitating where to take the Canadian or the American plunge. Out a little way from the shore the waves leap and tumble, and the two currents are like race-horses parted on two ways to the goal. Just at this point the water swirls and lingers, having lost all its fierceness and haste, and spreads itself out placidly, dimpling in the sun. It may be a tracherous pause, this water may be as cruel as that which rages below and exults in catching a boat or a man and bounding with the victim over the cataract; but the calm was very grateful to the stunned and buffed visitors; upon their jarred nerves it was like the peace of God.—Charles Dudley Warner, in Harper's Magazine for October.

Popular Science.

AMERICAN cannon powder, all creation, some of the latest being a 100-pound projectile that the lively pace of 2,029 feet. This result was reached at Annapolis.

As PROTECTION by ordinary is not secured until after the teen or fourteen days—that is, least equal to that required for develop—it has been considered after symptoms of the disease ready infected. But by a Russian medical student claims to make such late vaccination in experiments on dogs he has rated the system with several successive daily inoculations of calf lymph, by which means completion within four or five result has enabled him to arrestment of small-pox in twenty in whom he was quite sure of incubating, while in twelve a case was modified to simple v.

THE UTILIZATION IN SUGAR tries of the residual cane—b and gas-making is an important problem which has yet been solved. The great drawbackable combustion or carbon highly carbonaceous material large proportion of water which is ordinarily treated by milled. It is stated, however, in the *trielle*, that M. Pellet has suvising, to the order of the F party, a system of dealing with which produces, by direct combustibility containing not 50 per cent of water. In waste can be burnt directly in or carbonized without previous result is obtained by a prefilter of the pieces of cane in a sp whereby the after compression terial by presses of any conv be usefully secured. The c terial is formed into bricks f of powdered fuel, ashes or li as a remarkable instance of of a waste product reacting nal value of the material, th sion of waste sugar cane int will render possible a specia the cane, which will result processes, saving labor, and yield of the raw article.—C can.

THE BAD LANDS of Dak owe their origin to the bur deposits that once existed the situated principally along the Grand Rivers and the Little are from two or three miles five miles in width. In the valleys of those streams r filled with drift wood. T period of drift, which burie of wood under two or fee of sediment, sand and buried wood in time became being in some instances tw depth. Either from spontane or from electricity, fire vens viens, and they gradu restoring in part the old v means of the overflow from tion of water in these new. Looking upon them, here y slag, there great boulders, takable evidences of gre every hand *scoria* or burne broken brick. Where the by the caving earth and t burn, mounds two or three height stand. And, scores Diamond, a newspaper dev interests, published in O Wyoming the same proces vnat fields are undermined, fires, and the blackened, filled with desolation. T fires have existed for a lo traditions of the Indians p conclusion.—Ez.

CARRIAGE BY ELECTRIC wire line for carrying fre by electricity through the cables in double line, one above the other, are borne about the same as the el are, and the cars or crat sengers or freight are su upper cable and support and guided by the under rail. The lines are adapt hundred pounds each, including the car, and, as mentioned, the cars are d with great frequency a number. The driving is supplied by steam engine the terminals of the line, carrying as conductors, ju or cables do, the curru means of the car wheel s wires through an elec operates under or at the travels along with it. W of this in operation, the enough to carry a load of weight over a line of sb in length. The electri work this model was an designed to drive a

PILOTTAGE AT NIAGARA.

They walked slowly on, past the... the element of turmoil... and they seemed entering a world...

THE UTILIZATION in sugar-making countries of the residual cane-bagasse for fuel and gas-making is an important practical problem...

THE BAD LANDS of Dakota are said to owe their origin to the burning of the coal deposits that once existed there.

CARRIAGE BY ELECTRIC WIRE.—This is a wire line for carrying freight or passengers by electricity through the air.

Popular Science.

AMERICAN cannon powder claims to beat all creation, some of the latest make speeding a 100-pound projectile through the air at the lively pace of 2,029 feet per second.

AS PROTECTION by ordinary vaccination is not secured until after the lapse of thirteen or fourteen days—that is, a period at least equal to that required for small-pox to develop—it has been considered of no use after symptoms of the disease have been already infected.

THE UTILIZATION in sugar-making countries of the residual cane-bagasse for fuel and gas-making is an important practical problem which has yet been only partially solved.

THE BAD LANDS of Dakota are said to owe their origin to the burning of the coal deposits that once existed there. They are situated principally along the Cheyenne and Grand Rivers and the Little Missouri.

CARRIAGE BY ELECTRIC WIRE.—This is a wire line for carrying freight or passengers by electricity through the air. The wires or cables in double line, one about eight feet above the other, are borne upon stout posts about the same as the electric light cables are, and the cars or orates for carrying passengers or freight are suspended from the upper cable and supported or borne upon and guided by the under cable as if it were a rail.

far as smooth movement and speed are concerned, and to all other appearance, the device works in a satisfactory way; but in this, as in all other matters of the kind, no safe judgment can be made until the machine has been in actual operation for a fair length of time, doing its work day in and day out.

"REFUGEE."

BY MRS. AUGUSTA C. SEAVEY.

"Jesus, lover of my soul"— Many eyes with tears were dim, As beside the sleeping dust, Swelled the old and precious hymn; For its music was the last That the silent lips had sung, Ere the touch of God's own hand Stilled awhile the tuneful tongue.

A THIRTY THOUSAND DOLLAR JOB.

The head clerk of a large firm in Charleston promised an old customer one day half a bale of Russia duck, to be on hand at one o'clock, when the man was to leave town with his goods.

What was to be done? It was then past twelve, and the goods were promised at one. There was not a moment to lose. In spite of the heat, the dust, and his fine clothes, the young man seized the wheelbarrow and pushed on.

great things, has entirely collapsed. The followers of Baur have almost disappeared, while devout and orthodox critics are coming to the front more and more every year. Indeed, already, in Germany, evangelical scholarship has nearly routed infidel learning.

The Westminster Review for forty years has been laboring to battle down Christianity. It has been the great organ of the higher order of skepticism in England. Among its writers have been John Stuart Mill, Lewis, George Eliot and Herbert Spencer. But for a long time it has been running down. Dr. Samuel Davidson, the well known advanced theologian, says of the Westminster Review: "Its best days are past. The circulation has been dwindling for years, and there is now talk of changing it into a monthly."

Infidelity may annoy, as flies do in summer; it may keep back, as briars, brush and stones impede the march of an army; it may cause mental, moral and religious disease, as the presence of any unhealthy body spreads contagion; but infidelity can build up nothing, and in the end cannot stand, but falls. Let no one be alarmed when it boasts and threatens.—Presbyterian Banner.

A SEPTEMBER VIOLET.

BY ROBERT UNDERWOOD JOHNSON.

For days the peaks were hoods of cloud, The slopes were veiled in chilly rain; We said: 'T is the summer's shroud, And with the brooks we moaned aloud— Will sunshine never come again?

At last the west winds brought us one serene, calm, cloudless, crystal day, As though September, having blown A blast of tempest, now had thrown A gauntlet to the favored May.

Backward to spring our fancies flew, And, careless of the course of Time, The bloomy days began anew, Then, as a happy dream comes true, Or as a poet finds his rhyme—

Half wondered at, half unbelieving— I found thee, friendliest of the flowers! Then summer's joys came back green-leaved, And its doomed dead, while reprinted, First learned how truly they were ours.

Dear violet! Did the autumn bring Thee vernal dreams, all thou, like me, Didst climb to thy high haunts? Or was it that the thoughtful spring Did come again, in search of thee?

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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. Worshipping 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 IV.—JESUS CRUCIFIED.

For Sabbath-day, Oct. 23d.

SCRIPTURE LESSON.—John 19: 7-30.

17. And he bearing his cross went forth into a place called the place of skull, which is called in the Hebrew, Golgotha. 18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst. 19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22. Pilate answered, What I have written, I have written. 23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24. They said therefore among themselves, Let us not rend it, but cast lots for it: whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! 27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28. After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

GOLDEN TEXT.—It is finished. John 19: 30.

[From the Pilgrim Teacher.]

PLACE.—Golgotha. RULERS.—Tiberias Cæsar, Emperor at Rome; Pontius Pilate, Procurator of Judea; Herod Antipas, Tetrarch of Galilee and Peraea, etc. TIME.—9.12 A. M., Friday, April 6th, A. D. 30.

OUTLINE.

- I. Jesus and his crucifixion. v. 17-24. II. Jesus and his mother. v. 25-27. III. Jesus and his work. v. 28-30.

EXPLANATORY NOTES.

V. 17. They took Jesus. The Jews (v. 16) who had charge of the soldiers who crucified. Went out. From the city, for executions must take place outside the camp (Num. 15: 35; Acts 7: 58). Bearing the cross for himself. From Mark 15: 22 (bearing him), it is thought he may have fainted on the way, and had need himself to be borne. In Luke 23: 26-32 the carrying of the cross is narrated fully. Place of a skull. Why so called is not known, unless it was a place of execution, where the bones of malefactors could be seen. Some have thought it a small rounded eminence like the crown of a skull.

V. 18. Jesus in the midst. Perhaps as the place of greatest indignity. In the act of crucifixion it is thought he uttered the first word from the cross—the prayer of Luke 23: 34.

V. 19. Pilate wrote a title also. It was common so to designate the crime of one publicly punished. Put it on the cross. Probably above the head, making it likely that the upright part of the cross projected above the level of the cross-beam, as is usually represented in art, although sometimes it did not. Jesus of Nazareth, etc. All four of the Gospels preserve this in forms somewhat varied. Being in different languages, it may have varied a little in the form of each.

V. 20. Place... was nigh to the city. Apparently the concourse of the city could easily come near enough to read it. It seems as if John recalls the sight of many reading, perhaps with some difficulty, in the several tongues. In Hebrew. The corrupt form of Hebrew (Aramaic), spoken by the Jews since the return from Babylon. Latin. The official tongue of the government. Greek. The ordinary language of business.

V. 21. They parted the garments. "Of the Jews," noting, perhaps, the naturalness of the complaint from that quarter. Write not, The King of the Jews. The title refused upon them, using an honorable Messianic name in an ignominious connection.

V. 22. What I have written... written. He had so written intentionally, carrying out the taunts of verses 14, 15. Luke narrates fully the mocking which follows, with the second word from the cross (Luke 23: 35-37, 39-45).

V. 23. Took his garments. Immediately upon the crucifixion, when the mocking began. Made four parts. Of the outer garments—simply a larger piece of cloth nearly square, wrapped about the body and held by the girdle, or fastened at the neck. At night it was used as a blanket. Every soldier a part. Hence four soldiers with a quarter: acted as executioners. Such was the custom of Acts 13: 4. The garments of the executed were by custom partitioned to the executioners. Also the coat. Margin, "unic," under garment, reaching from the neck to the feet.

V. 24. John quotes as if an auditor of their words—"They said one to another," etc. That the scripture might be fulfilled. Literally, in order that (iva). Unconsciously they fulfilled a divine purpose expressed in prophecy (Psa. 22: 18). These things... soldiers did. This completes his pen-picture of that group.

V. 25. Now there was standing by the cross. In close proximity to the soldier group. They were

part of a group mentioned by Matthew as standing afar off beholding, perhaps at a later time (Matt. 27: 55, 56). His mother's sister. By some supposed to be the Mary, wife of Cleophas, next mentioned; but from the extreme improbability that two sisters would bear the same name, it is commonly supposed to be Salome, the mother of John and James, who is elsewhere mentioned in a group with the others named here (Mark 15: 40).

V. 26. Disciple standing by, whom he loved. John fittingly stands with his own mother, and the mother of Jesus, and Mary Magdalene. Woman. See chap. 2: 4. He cannot be son to her, and he would have her mother to John, who can fill his place. Jesus had brethren who were either sons of Mary, or of Joseph, as some think, by a former marriage. But it is probable they were as yet unbelieving, though soon brought to faith (Acts 1: 14). Jesus probably knew that with John, Mary would have the most congenial earthly home, and it is supposed he was nephew to Mary, and perhaps the nearest by blood. From that hour. Some think that he immediately led her away from the scene, which was as a sword piercing her soul (Luke 2: 35). This is the third of the words on the cross. For the fourth, see Matt. 27: 45-49.

V. 28. Knowing that all... now finished. Seeing in a broad view his death just impending as a great historic consummation. There is reference perhaps to the same word (τελειωσας) in verse 30. Scripture might be accomplished. Literally brought to completion (τελειωσθη), its prophetic testimony fully carried out. Psa. 69: 21. Saith, I thirst. Before he had refused, not only the stupefying draught (Mark 15: 23), but also, probably, an unmingled draught (Luke 23: 36) offered him in derision.

V. 29. Vessel full of vinegar. Sour wine, the drink of the soldiers and the poor, made from the skins of grapes which had already been pressed once. Sponge... upon hyssop. A shrub growing with a stalk one to one and one-half feet long; sufficient, as the cross was elevated only a little. Hyssop was used for sprinkling. Ex. 12: 23; Psa. 51: 7. Brought it to his mouth. This was a humane response to the burning thirst which accompanied crucifixion.

V. 30. Said, It is finished. Luke adds what was probably the seventh word from the cross (Luke 23: 46), which was uttered with a loud voice. Gave up his spirit. These words, compared with Luke 23: 46 and John 10: 18, are taken to indicate that his death was a voluntary act. "It is the actual surrender of his self-conscious ego on the decease of the body."—Meyer. So "he laid down his life."

Books and Magazines.

A varied and attractive bill of fare is presented to the readers of The Old Testament Student in the October number, just received. A new contributor, Rev. Dr. Edkins, of Peking, furnishes a paper on "Primeval Chinese Legends," which will be read with interest. Two articles—one on "New Testament Judaism and its Genesis," by Dr. Schodde, and the other on "The Kingdom of God in the Old Testament," by Prof. E. B. Deane—are sure to attract attention. The "Book Studies" are resumed in this number. The Notes on the Sunday-school Lessons from the Old Testament point of view are very suggestive. We understand that the publishers will send a sample copy of The Student free on application. Chicago: The Old Testament Student, \$1 a year. P. O. Address, Morgan Park, Ill.

THE DORCAS magazine for October, with its bright and instructive articles upon subjects interesting to every woman, reminds one that now is the time to crochet Afghans, to knit bed-spreads and warm winter garments, and to begin those pieces of fancy work, for either Christmas gifts or home decoration, which are always associated with cool weather. Besides a variety of interesting and instructive articles, Mrs. Laura B. Starr talks very practically from her editorial chair upon various occupations for women, which will help them to earn their livelihoods, and Dorcas itself offers this month alone many helpful suggestions to self-supporting women. \$1 per annum. A sample copy costs 10 cents. Address Dorcas Publishing Co., New York.

BABYHOOD for October, is a valuable number. Besides the usual articles on the care of baby, clothing, treatment in sickness, etc., additional attention is given to the instruction and amusement of the little ones. A chart of the spectrum colors introduces the "Kindergarten at Home," and considerable attention is given to children's toys. 15 cents a number; \$1 80 a year. 5 Beekman St., New York.

THE PULPIT TREASURY for October, like all its predecessors, is rich in matter admirably adapted to the needs of preachers and Christian workers. This magazine is denominational, thoroughly evangelical and fully abreast with all questions in the religious world. It contains a long list of valuable articles upon practical religious subjects, and Dr. Moment throws light on the International Lessons. The Editorials are on Sabbath-school Supervision, Religion—Fast and Loose, Aggressive for Christ, Zeal and Adaptation, After Vacation. \$2 50 yearly. Clergymen, \$3 Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

THE FORUM for October maintains the standard which that paper has reached as the people's magazine. Its discussions of practical themes are at once scholarly, and yet so simple that it does not require profound learning to understand them. It covers a wide range of topics and great variety in the methods of treatment, and is filling a large place in the current literature of practical themes. The Forum Co., 97 Fifth Ave., New York. \$5 a year.

THE WISE AWAKE continues its interesting stories and instructive articles for young people, in which, we have noticed, older people also take delight. The October number, now before us, is well up to the standard which former numbers have made for it. "Royal Girls and Royal Courts," treats of some girls in Germany; "Youth in Twelve Centuries," is continued, as are also the stories "The Crew of the Camshiance" and "Pamela's Fortune." In "Pleasant Authors for Young Folks," are sketches of "H. E.," Jacob Abbott (with portrait), and others. The illustrations are fine, as usual, and a pleasing variety of poetry adds to the charm of the number.

THE October St. Nicholas is the last number of the present volume, and contains the concluding chapters of "Little Lord Fauntleroy," of "George Washington," of "The Kelp-gatherers," of "Nan's Revolt," and of "Wonders of the Alphabet." A glance at the prospectus, however, will make it clear that it is not proposed to allow the magazine to fall off a whit in interest the coming year. And the continued stories and articles just completed will be closely followed by the attractive features promised for the succeeding volume. There is still plenty of room in the present number for the usual shorter stories and sketches. Palmer Cox relates how the Brownies played base ball, and there are other pictures and verses by Alfred Brennan, Edith M. Thomas, R. B. Birch, Malcolm Douglas, W. A. Rogers, Bessie Chandler, and many others.

Few numbers of The Century have appealed to so wide an audience, with topics of such general interest as the October issue. It is important for what it promises no less than by what it gives. An editorial in "Topics of the Time" announces that in the November number will be given the first chapters of "The Authorized Life of Lincoln," by John G. Nicolay and John Hay, who were the President's private secretaries. As Lincoln is the greatest figure in American history, so are his chosen biographers, by opportunity, no less than literary faculty, best qualified to make the story of his life a gain to American literature. The illustrations of the number add not a little to the interest of the articles which they illustrate. The frontispiece is a portrait of the liberal statesman of Norway, Björnsterne Björnson. Educational problems are discussed, the Indian question receives attention and the department of fiction is well represented. The war series is continued, and the editorial departments are well sustained.

LETTERS.

J. A. Green, Henry Lindemann, Lord & Thomas, S. G. Burdick, Wm. L. Betts, Wade Hampton, Geo. M. Cottrell & J. B. Sumner, D. Ticker, J. Clarke, Mate Saunders, J. B. Clarke, J. K. Andrews, Mrs. Ellen L. Greenman, L. M. Cox, W. E. M. Oursler, Ira Green, M. D. Rogers, Geo. W. McCreedy, W. C. Whitford, J. John A. Buxton, W. H. Ingham, D. S. Allen, T. D. Rozzell, Edward C. Davis, J. Walter Thompson, H. D. Clarke, F. M. Kildow, Mrs. L. M. Squires, Mrs. M. E. Steward, M. A. G. Stillman, P. M. Green, Angie L. Stukeby, B. G. Stillman, S. Betsey Maxson, Frank H. Alden, Thos. B. Stillman, J. P. Lundquist.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLII.—NO. 42. The Sabbath Recorder. Entered as second-class matter office at Alfred Centre, N. Y. GETTYSBURG, Having lived near here during the war, I have now visited this place several times, and have seen many things that have taken place in and around Gettysburg. The South Mountain is ever, with its blue, smoky fields stretch away in their hundreds, the farm buildings look common to the town of Gettysburg and the town has undergone great changes. The battle was a quiet, common brick houses, staid people, colleges and seminary; but the incoming of visitors from all over the country, and the great reunion have brought money and life to the place. The great battle of Cemetery Hill as it is called by President Lincoln, of monuments and columns for miles around, make this the battle-field of the war. But what has done more records of heroism, and preserved these hallowed spots, was the "The Gettysburg Battle-Record Association," for the purpose of preserving the battle-ground with their natural and artificial monuments and structures and to perpetuate the same as memorial structures as might commemorate of the battle and achievements in that great Association, of which the President and David A. Buehler are the Vice-President, has of the ground occupied by the battle, and is restoring the breast-works and the mounds intended the erection of monuments. They have bought over 500 acres of land, and are restoring the complete line of Cemetery to Round Top, where the struggles took place on the land occupied by the first Gen. Reynolds fell, and the right wing. They intend to as the money is appropriated, states, till the whole line is closed. Along these lines are monuments and monuments by the different regiments and army corps. The Cemetery to Little Round Top monuments of marvelous inscriptions and carvings the scenes of the battle, while restored breast-works make possible. To walk this avenue inscriptions is enough to make and to love the country many brave men died.