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WHAT CAN THE WOMAN'S BOARD DO FOR MIS-

BY MRS. O. U. WHITFORD.

Read before the General Conference, at Milton, Wis. Sept. 22, 1886.

An English preacher said to the great Carev. "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, 1792, 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 promulgation 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 through medical missions for the last half- and calculating with solicitude how they It is ours to help on the grandest of all land.

tion of time and care upon physical sufferabout 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. sacrifice for the results obtained. Says the opinion but of demonstration, that the avtian 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

The contributions of all the Protestant churches and societies in the world for the conversion of the heathen have never vet 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 mis-

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

century has proved conclusively the truth of | may save their honor and yet save the perthis statement, and that Christ's example in | ishing heathen. To say that there should winning men, by bestowing a large propor- be a missionary society in every congregation is to misapprehend the situation. ing is wisest for us to follow. "He went 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 heatherism are much deeper for women and girls than for men. and even slav their daughters. Girls are giving joy to others! born, live and grow up in ignorance, as it is not thought necessary that they should be

Dr. Sturge, from Siam, says: "The treatment of women is terrible. After maternity 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 ban-But many say there is too much cost and i shed." Hundreds of pages might be written of the horrible practices and sufferings Missionary Problem, "It is not a matter of endured because of the superstitions and ignorance of those in idolatry, and yet they erage increase of believers (not to speak of | would faintly convey any idea of the true nominal adherents) in congregations re- picture. Truly "the tender mercies of the claimed from heathenism, is relatively heathen are cruel." As we study these facts greater than in the congregations of the the apathy of one side of the globe to the Protestant churches of Christendom. The | degradation and sorrow of the other seems seldom commended for being the means of

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." H read and re-read it, until he felt he could amounted to ten millions in a year! In New | 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 acknowledgement, 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 running to waste in countless ways in | blessing for mankind; and though the world frivolous amusements, needless luxuries and is slow to believe and more slow to carry hurtful indulgences—while missions lan- out his commands, yet this promise will be guish for lack of support, and missionary fulfilled to him: "I shall give thee the boards are at their wits' end, not daring to heathen for thine inheritance, and the utterinfluence." The wonderful advance secured retrench, fearing to enter upon new fields most parts of the earth for thy possession."

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, needlebooks, pin_cushions, basted patch-work, toys, slates, soap, towels, etc.? How it would Nothing is thought of putting female chil- deepen the interest of our mission bands, dren to death, and pitiful stories are told of excel bands, or societies of whatever name the way in which parents often abuse, sell among the young, and bless them, while

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 the woman is made to lie on a hard plank 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 additions to the membership of the Chris- truly inexcusable. Does our Saviour regard as well as valuable information and suggestions for our own work. So, with a continbringing sin and sorrow into the world, but ually deepening sense of what the gospel message has done for us, may we with unbringing the Saviour and salvation into it | tiring 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 conver

sion 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, America; and while their growth has been number of communicants at their foreign one can be found who will say he has done double our activity; for the missionary spirit of any denomination is its greatest strength, and its missionary record its great-

IN MEMORIAN.

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 supporting the institutions just formed for 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

At the age of 17 years she came to hope in the Saviour, was baptized by Eld. Rolling, and united with the Christian church. September 21, 1818, she was married to Samuel Fifield, with whom she lived happily for fiftythree 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 mission-

aries always received a hearty welcome and

shared their hospitalities. Sister Fifield was a woman of stirring activities both in temporal and spiritual things. Her conscorated. 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 service: 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 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, A. 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. 18th, 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. the West Indies, and North and South L. Gardiner offered the consecrating prayer, with the laying on of hands of all the deaconstant at home, they now have a larger | cons present. The right hand of fellowship was extended to the candidate by J. C. stations than in the home field. Surely, no Bowen. Dr. Geo. Tomlinson, the senior descon of the Shiloh Church, then made appropriate too much. Too long the trouble has been that remarks. After a few minutes of hand so many have done nothing. In view of the shaking, the benediction was pronounced by vastness and grandeur of the work, let us T. L. Gardiner. It was a season of much interest to all present.

> 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 overtake the work which awaits them. The need of training workers is very pressing, and the pastors of the churches in Cadiz, Seville, Jarez 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 was one of a large family, all of whom, except on the capitol extension, \$35,000 on one brother, have preceded her to the spirit the grounds, \$200,000 on terraces and \$300. 000 for lighting the buildings and grounds

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

THE MISSIONARY SOCIETY.

Minutes of the Forty-fourth Annual Session.

The Forty-fourth Annual Session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference, at Milton, Wis., Sept. 23, 1886, commencing at 9 o'clock A. M.

The first half-hour was occupied by a missionary prayer meeting, conducted by John Huffman.

In absence of the President, the Society was called to order by L. A. Platts, the first Vice President, who presided.

Singing, anthem, "I will extol thee, my God, O King."

Opening remarks of the presiding officer. Referring to the incorporation and organization of the American Board of Missions. and their success in both the foreign and home fields, he said there were three fundamental qualifications necessary to success in our mission work: 1. The going out of self for others. The first impulse of the newborn Christian is to go out for the salvation of others, and this missionary spirit is fundamentally necessary for success in missions. 2. Regard for one's own self. No one can promote his own growth in grace so well as in active work for the salvation of others. The reflex effect of mission work is great 3. Loyalty to the great commission of our divine Master. The obligation is upon al Christians to send the gospel to the ends of the earth, and lead the unsaved to Christ. We must be obedient to this command, and be true to its spirit. Success will come to all this glorious work, for the prospects are as bright and results as great as are the promises of God and his dear Son to all

On motion of A. E. Main, I. L. Cottrell was appointed Assistant Recording Secre-

Christian workers.

The Forty-fourth Annual Report of the Board of Managers was presented, on behalf of the Managers, by A. E. Main, Corresponding Secretary, and A. L. Chester, Treasurer.

Singing, "From Greenland's icy mountains," etc.

On motion to adopt the report, remarks were made by A. E. Main, presenting the following statements. From the Annual Report of the Board, as presented by the Secretary and Treasurer, and from other sources, the following facts are gathered. Some of the figures are not absolutely correct; or, probably, exactly as others might make them; but they are, at least, very nearly accurate:

From September 13, 1885, to September 9, 1886, the Permanent Fund increased from \$4.706 41 to \$6,999 41, \$200 of the increase being for general missionary purposes. and \$2.093 for a ministerial education fund.

The receipts of the Treasurer, from all sources, during the same period, for the general fund, were \$9,879 20. The receipts on the China field, from all sources, for the year ending June 30, 1886, were over \$1,400. Total income, \$11,279 20. Total receipts. including \$2,293 for the permanent fund, \$13,572 20. Increase of income over last year, \$3,814 33; increase of total receipts over last year, \$3,685 33.

The Society has also received from D. D. Rogers. Daytona, Fla., a one-half interest in 640 acres of railroad land in Texas, the present value being unknown.

Expenditures, directly out of our treasury, \$9,280 29; additional expenditures reported from China, at least \$1,160 80. Total expenditures for the year, \$10,447 09, being an increase over last year of \$912 71.

These expenditures have been distributed as follows: Home missions, \$4,803 43; China mission, \$3,541 81, \$1,160 80 of this having been received on the field; Holland mission, \$520; and for salary and traveling expenses of the Corresponding Secretary. printing of the Annual Reports, postage, stationery, interest on loans, and other incidental expenses of the Secretary and Treasurer. \$1,581 85.

A statistical statement of the fruit of this lowing heads: expenditure of money in this country is as follows: 20 workers report 769 weeks of labor, 1,937 sermons and address, and 157 additions to the churches, 82 being by baptism. Increase over last year, 63 weeks of additions, 29 of these being by baptism.

been reported than ever before. In Holland, undertake new things.

progress; and we have occasion to thank are heathen. The worth of a soul is esti-God and take courage.

count of his field: It is of great extent, be-233 miles from Texarkana. He gave an the opening fields which it is our privilege account of the conversion to the Sabbath of and duty to occupy. Behold skepticism, Bro. Snell and family, that he was formerly no-Sabbathism, infidelity, atheism, anarchformed Presbyterian Church, and a man of these fields. What ought we to do? wide influence. He spoke of his preaching Baptist denomination, as there is so much these inquirers wise, practical answers. ignorance about such a Christian people. The next point is Dallas county field. It

converts to the Sabbath at Arlington, where organized into a church.

The third point is Bulcher, Cook county. became very interesting, and the result of that prayer shall be answered. which was the organization of the church at this point.

In regard to the Arkansas field he could not state anything very flattering. Two years ago the legislature repealed all the for questions, answers, and remarks upon church in Shanghai, when left by our mislaws which protected the Seventh-day Baptists. It was not a move against them, but against the liquor saloon that took advantage of this protective law. He thought the constitution of the state gave Seventh-day China mission? Baptists protection, and the matter is being tested. He expected to go to Little Rock at | field? the setting of the next legislature, and work for a change in the law for their protection. He had the promise of help from some influential members.

In Alabama he found the brethren steadfast in the faith. They need a laborer, and he hoped there might be one sent them soon. He had not presented the whole field, but must leave it for lack of time. Pray for us. If the Missionary Board cannot help us more, we are not going back, but will hold on and do what we can. There is not only a want of the knowledge of the Sabbath but of all Biblical truth. I love to teach the people to study the life and character of Christ in all its beauty and humility as found in the four Gospels.

A. G. Crofoot made some correction in the report of his labors of the past year. The report was adopted.

On motion, the following Committees were appointed by the Chair:

On Nominations—Geo. H. Babcock, T. L. Gardiner, C. D. Potter, Chas. A. Burdick, J. T. Davis.
On Resolutions—A. E. Main, W. C. Titsworth, S. D. Davis, A. B. Prentice, N. Wardner.

A. E. Main exhibited five quilts which had been presented to the Missionary Society to dispose of, and also a pair of ear rings presented by Mrs. Clawson, of Roadstown, N. J. He named a committee of ladies which he would personally invite to price the quilt, and devise a plan for their dis-

Adjourned, after benediction by N. Wardner, until 2 o'clock P. M.

AFTERNOON SESSION.

Singing, "Look ye brothers, time is roll-

Prayer by S. D. Davis.

A paper, on "Our Missionary Situation," was presented by A. E. Main, under the fol-

I. Our History. He sketched our organized missionary work from its beginning, in field and with greater results. I want light 1828, to present date, in its spirit, methods, condition, the change in the Constitution of the Society, the missionary enterprises unlabor, 24 sermons and addresses, and 65 dertaken, the spirit, enthusiasm, wisdom and

here has been a gain of 13 Sabbath-keepers. II. Our Field. Our Lord said the field?

The past year has, therefore, been one of is the world. Over sixty per cent of that

III. Our Work. Our work is to be obeat this place, of the organization of the dient unto righteousness, to preach the church there, and of those who had com- gospel, to teach and exemplify the truth of menced to keep the Sabbath, among them a God. Our work will be as wide-spread as is Baptist minister. Here he (Shaw) was sup- our missionary spirit. Questions of theoloposed to occupy the unenviable position of gy, of practical labor, of social, industrial, being the founder of the Seventh-day Bap- political and moral reforms fill the land. tist denomination. He thought it would be What are we doing as Seventh-day Baptists an advantage to have a little book published to correct the evils which press upon our

IV. Our Strength. Gave the history of the Israelites when they forsook God, and is the second place in that country in im- sought strength in friends and allies, and portance, and is destined to be the first. how they were vanquished. Our strength is They need there a pastoral system. Bro. in God. In returning to God in gratitude, Mayes occupies that field. He was brought in fellowship, in righteousness, in loyalty to the Sabbath by the study of the statutory and in consecration, will be our strength. law of the state. His labors are in demand, It is not in organization, in methods, in and, as a result, there are twelve or fifteen money and in men, but in returning to righteousness, to piety, to devotion and he has been laboring, and they wish to be spirituality, that we shall have power from on high and power with men.

Here Bro. Powers is laboring. He was first to carry the gospel to every creature. Not of the Sabbath Recorder which fell into his | Christ who died for us. To be true cobraced the Sabbath, continuing in the Prot-I should keep before us the glorious end. braced the Sabbath, and labored with him. | become the kingdom of Christ. Our prayer | rightly answer these questions. He (Shaw) went there, held meetings, which | should ever be, "Thy kingdom come," and

Singing, "On the mountain tops appear

THE PEOPLE'S HOUR.

missionary matters, special and general.

Question 1. If our mission, as a denomination, is to hold up to the Christian world, and magnify the Sabbath of Jehovah, there is it not a departure from first principles to expend our time and money in the

2. What evidence have we that God has called us, s a denomination, to occupy the China mission

A. B. Prentice: If the premise in these questions were true, the answer would be easy. The first and highest work of Seventh-day Baptists is not to teach Sabbath truth merely, but to work with Christ for the salvation of men. It may be our special mission to propagate Sabbath truth, but our greatest and highest work is to save men, and teach all truth which will advance salvation and build up Christ's kingdom.

T. L. Gardiner: Those who raise such questions are those who do not engage actively in home missions. They are those who do not do or give much, and in many cases do and give absolutely nothing for the support of the church, home work, or missions of any kind. That is his observation and experience as a pastor with such questioners.

E. M. Dunn: Thinks Bro. Gardiner is mistaken in saying that no one gives to home missions who disfavors foreign missions. He knows of one in his own church who is an exception to such a statement. This man gave very liberally, yet he questions whether we, as a people, should carry could perform missionary work, all we want, nearer home, to greater advantage and with greater results.

H. Hull: The questions before us are of the greatest importance. I am not opposed to the China mission; I am opposed to reinforcing it. When we instituted the China mission, the South was not open to us. It is now. We better work in that open field. We will get better results.

E. P. Clarke: I wrote those questions. 1 am not one of those who do nothing or give nothing. I have been trying for twenty years to answer in my mind these questions. I am not opposed to foreign missions; but it the Sabbath left it, shall we preach and is an honest question with me, whether we propagate Sabbath truth no more in China? cannot use our means and men in a better Nay, verily.

G. M. Cottrell: We ought to give and receive criticisms with charity. People honestly differ. Let us believe in each other,

N. Wardner: What evidence have we that it is not our duty to obey God? His com- faith of Abraham and his wife in the prom. mated in heaven. We should know and mand, and the great commission of Christ ises of God, when everything was against J. F. Shaw gave the following ac- feel that estimate. What a field for Chris- is, "Go ye into all the world and preach the them, even when he was commanded to sac. tian endeavor! What a small portion of gospel to every creature," etc. He did not rifice his only son through whom the prom. ing a thousand miles in length, and several this field do we occupy! Are we doing all say confine all your labors and money in the ise must be fulfilled. The China mission miles in width. The first point is Lovelady, we can and should do for missions? Behold home field. See how the apostles did. Did has been and is a successful mission, and they all work in Jerusalem? No, they went | the reason it has not been more prosperous into the nations around. Look at the work is because the people have not been endued of Apostle Paul. Now look at our history. a leading minister in the Associated Re-lism, and a great train of evils ready to take There was a time when we had no foreign faith. mission. What were we then in every way? We commenced foreign mission work. What effect did it have upon us? It advanced us every way. What was the effect upon us when our foreign work declined? Look at our work now. Look at our increased prosperity in the home field, in the churches, in our contributions for missions, for tract work, for education, for Christ's cause in general. Brethren, we owe it all chiefly to giving a brief history of the Seventh-day country, to seek, by word and deed, to give the reflex influence and effect of foreign mission work.

J. Summerbell: It is no reason we should not continue our efforts on any field because it has not met our expectations. They who work must work in trust. In the work of missions we must have faith, patience and endurance. God never turns his people back because the work is hard, difficulties loom up in the way, and immediate results do not appear, but he says, "Go forward." We are to do that and trust him.

J. W. Morton: There are differences of opinion about continuing the China mission. V. Our Motives. Our purpose should be You who are opposed to the China mission can give your money for home missions, and led to consider the Sabbath question by a copy | to do this is to be disloyal to God, and to | it will be used for that. You who favor the China mission can give your money for that hands, a faithful sister having sent it to her workers with Christ in saving men and and it will be used for that. The command brother who had moved into that section, building up his kingdom, we must possess of Christ was not only to go, but tarry ye in and had forsaken the Sabbath. He em- his broad love, spirit and endeavor. We Jerusalem until ye are endued with power from on high. We have not been endued estant Methodist church four years, preach- There are precious and sure promises of with power from on high, as a people. We ing the Sabbath. Bro. Johnson also em- God that all nations shall be gathered in and must be filled with the Spirit of God to

Question 3. Is it probable that Chinese converts will observe the Sabbath unless dependent, to some extent, upon the Seventh-day Baptist mission?

E. M. Dunn: I answer, No.

W. C. Whitford: A returned missionary Under this head, opportunity was given from China said to him, that our little sionaries, remained true and loyal, and continued to meet on the Sabbath all those

> W. C. Titsworth: I would like to ask Bro. Dunn why he says No.

> E. M. Dunn: I cannot give the reason now, but let me have the time this evening and I will.

> O. U. Whitford: I answer, Yes, and will give two reasons now. 1. Because of the natural element of persistence in the Chinese character. They stick to a thing as no other people do. 2. The history of our little church in Shanghai on this very point, when without a shepherd, is a sufficient reason and evidence.

T. L. Gardiner: The other missions in Shanghai are in the habit of paying the scholars for attending their schools. Bro. Davis does not believe in hiring scholars. Hence our method with them will make them more loyal to the truth.

W. C. Whitford: He met a Chinese convert in his late visit to California. He asked him if many accepted Christ, and if those who did were faithful. He replied, Chinaman get bad quick, get good slow, but Chinaman stick.

W. C. Titsworth: If we do not believe they will remain true to the Sabbath, is it not an evidence we do not believe in the vitality of the Sabbath truth itself?

C. D. Potter: I have been looking into on a foreign mission. He thought that we the history of China, and I find that years ago there were thousands and tens of thousands who kept the Sabbath, and I ask where are they?

> J. Maxson: .I ask, when were they? A. H. Lewis: I would confirm the state-

ment of Dr. Potter, and that they went down under political corruption, and the strife between opposing dynasties. A. E. Main: In the early apostolic church

thousands kept the Sabbath, but where are they, and what is the outcome to-day! Shall we stop propagating the Sabbath because of that? In China, because of corrupt political movements, those who kept

truth, then the same reason will obtain in divine, nor forget that he was human, to not propagating Sabbath truth in our own sympathize with man, to help him, save energy of the fathers in the work, and that and not impugn one another's motives. If living teacher, they will go back. I believe able to save all who will come to him. From China, more work and workers have they did not fear to accept new methods and we find that one field does not prove profita- that Seventh-day Baptists are too conserva- 2. A stranger. There is a stranger to ble, may we not pitch our tents in another tive. We are to do good for Jesus' sake, Christ who wishes to see him. So there are and learn to leave the results with God.

E. P. Larkin: I would remind you of the with the Holy Spirit. It is a question of

Charles Potter: I believe we have as good a Board as can be had in our denomination. I do not believe in every one's getting up here and telling what we should do in opposition to the Board. Let us give them of our prayers, our support, and our contributions.

The time having arrived for closing the afternoon session, on motion, the time was extended one-half hour.

The fourth question propounded for the people's hour was deferred until the evening

Voted, that we do hereby express our confidence as a Society in our Missionary Board. The report of the Nominating Committee was presented, and adopted as follows, after remarks by A. E. Main: I expect on account of a bronchial trouble to spend the coming year in Florida. I can attend only to the correspondence, and the editing of the missionary columns in the RECORDER. If the Society desire to have a man spend all his time in the work, and attend the Associations, the Conference, the Yearly and Semi-Yearly Meetings, it would be necessary to elect another Corresponding Secretary.

A. H. Lewis: I think it would not be wise to allow Bro. Main to retire from the secretaryship, but that he should continue in his. position, and that the people live in hope and prayer that he may be restored to health.

The Committee on Nominations would respectfully recommend for officers, the coming year, the President-Geo. Greenman.

Recording Secretary-O. U. Whitford. Corresponding Secretary-A. E. Main.

Treasurer—A. L. Chester. Managers-Wm. L. Clarke, Geo. B. Carpenter.

Lewis A. Platts, Nathan H. Langworthy, Jonathan Maxson, Sanford P. Stillman, Ira B. Crandali, Joseph H. Potter, Ira Lee Cottrell, James R. Irish, Geo. H. Greenman, Oliver D. Sherman, Alfred A. Langworthy, Gideon T. Collins, Geo. T. Collins, Geo. B. Utter, Theodore L. Gardiner, Nathan Wardner, Benj. P. Langworthy, 2d, Wm. C. Daland Ches. land, Chas. A. Burdick, Lucius R. Swinney, Lewis F. Randolph, Elston M. Dunn, Charles Potter, Jr., A. H. Lewis, Preston F. Randolph.

GEO. H. BABCOCK, THEO. L. GARDINER, C. D. POTTER, C. A. BURDICK J. T. DAVIS,

The Committee on Resolutions gave the following report, which was adopted:

1. Resolved, That the success which has attended our home mission work, the past year, on the fields occupied, and the many opening doors in the regions beyond, call for profound gratitude to God, and a deeper consecration to the work he has committed

2. Resolved, That the continuous success attendant on the labors of our brethren in Holland should sumulate us to encourage them by our means and

8. WHEREAS, we believe that our missionary operations should be expanded to meet the demands that are made upon us; and, WHEREAS, the stress of hard times is threatening

the necessity of retrenchment; therefore,

Resolved, That we urge anew the duty of systematic giving for the work of the Missionary Society, (1) because it gives a regular supply to our treasury, relieving the anxieties of the Board, and the missionaries; and (2) because there is no method of giving that is so easy for the people, or so favorable to the missionary spirit among the people.

A. E. MAIN,

W. C. TITSWORTH, S. D. DAVIS. B. PRENTICE. N. WARDNEB.

The ladies invited by the Corresponding Secretary to price the quilts and report a plan for their disposal, gave the value of the quilts, recommending that four be sold, and that upon the silk quilt subscriptions be

The matter of sale and subscriptions were deferred until the evening session.

Adjourned to 7.30 o'clock P. M., after benediction by E. P. Larkin.

EVENING SESSION.

After a short praise service, conducted by Prof. J. M. Stillman, prayer was offered by Perie F. Randolph. Singing, "Only an armor bearer."

The Annual Sermon before the Missionary Society was delivered by L. A. Platts, from John 12: 20-22. Here is a suggestive grouping of persons,

representing all the elements of Christian 1. Jesus. Who was he, and what of him? The people wished to see him who had all the attributes of God in his personality, and the attributes of man in a mysterious union.

A. McLearn: If it depends upon the fact | They wished to learn of him who had power of men's becoming careless, and deserting the to save men. We are not to forget he was land. If we leave them here without the him, and lift him up. He is mighty and

(Concluded on fourth page.):

Sabbath B

Remember the Sabbath de ix days shalt thou labor, and one seventh day is the Sabbath o

PRESENT SUNDAY of the States and Territories

BY REV. A. H. LEW

VIRGINIA

Prohibits all labor and or by proxy-household an necessity and charity exce alty of two dollars for ea provision excepts carrying sengers and their baggage observe the seventh day, if turb others.

In 1874 a Sunday liquor it was modified in 1880. opening of bar-rooms, or of liquor is sold, between tw Saturday, and sunrise on penalty of ten to five hund does not apply to cities of habitants or upwards, since to regulate the traffic with In 1884 a law was enacted:

road work, running, loadi cars or trains, except for th ed or disabled trains, car with or without passengers without mails, trains loade or with perishable articles endangered by delay, and d perishable goods; time, so Trains starting before mid day may run to reach term the company, until 6 A. Penalty, fifty to one hundr county or corporation when

WASHINGTON TE

Prohibits open theaters, pits, games of chance for g ments, open billiard or and the sale of intoxicat beverage. Also prohibits ness, except in the case juries; civil service may b nal cases. Attachments may be issued and served code, justices'-practice practice act. General po thirty to two hundred and

All open places for trade or any business whatever, cept hotels—these may not stores, livery stables and alty, twenty-five to one hun public officers are bound to of this act to the neare peace, under penalty of to hundred dollars. Law took 1882.

WEST VIRGI Prohibits all labor or bu

or minor children or serve hold and other works of ne of charity, under penalty of offense; hunting, shooting arms openly to the annoy is punishable by fine of fr dollars. Officers of the stat carrying arms lawfully are porting of the mails and their baggage is excepted provisions, as are those, tiously observe the seventl from labor; but they may not of their faith to do se may they disturb other void because made on process may be served, those escaping from cu specially provided for by may be issued and execu actually removing goods. ed with "inquests" ma on any other day. Pe license to sell liquors, wi liquors to any person, ar meanor, and subject to to one hundred dollars. adjourning courts, paper Sunday is treated as other

etc., and all manner of cept necessity and char ance on, or participation diversion, show, enter play, under penalty of No civil process can be Time covered by the lar to midnight. Those of

Prohibits all opening

WISCON

*Code of Va., 1878, p. 1. 200. Laws of 1888-84, pp. Washington Code, 1881, Amended Code of W.W.

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Sabbath Beform.

"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.

road work, running, loading or unloading any day of election." 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 probatepractice 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, exstores, livery stables and undertakers; penalty, twenty-five to one hundred dollars. All ease than in the belief that it had settled of this act to the nearest justice of the peace, under penalty of twenty-five to one hundred dollars. Law took effect in January,

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. I

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 15th century. Ireland has Trinity College, 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 In 1884 a law was enacted forbidding all rail- and suppress the sale of spirituous liquors on

Education.

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

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 great and powerful nation enunciated a duty and a principle, about which the civilized world has been concerned over since. None too much concerned.

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

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 systo the dominant educational ideas of the subjects has the thinking world been more at public officers are bound to report violations | 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 forms and long-cherished methods pro- principles." nounced so unsound and unsatisfactory that nothing short of comple reversal of established principles, entire revolution of longpracticed 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 adoped 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

*Revised statue of Wis., 1878, pp. 471, 1,083, and supplement thereto from 1879–1884, pp. 337, 885,

Leipsic, 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 Paris, Bologna, Sarbonne, for her Idoest, 12th and 13th centuries. In all Europe are 19th century.

tems 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

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 Germany and in this country the classical studying the old we shall find the new.

stated by Dr. Stuckenberg, an eminent Ger-Education in Germany," in the May number of the Andover Review, 1886. He says: ings 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 governentitled 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 adapt. I tion, men in the department of education, ation to individual peculiarities; it was not tems of education will take shape according devised from the stand-point of individualism. It was devised and organized from cept hotels—these may not sell liquor—drug | period of their original progress. On few | the stand-point of a greater corporate necessity, compared with which the requirements of individual scholariship, 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 fundations of our schools and colleges in sacrifices worthy the cause. a boldness almost startling, has flung a chal- The state must have men fitted to underlenge in the face of time-sanctioned systems stand her free institutions. Christianity, and principles of education, a challenge so the religion of the country, the rock-bed of bold that even hoary age must turn in its our social life, must have men of sufficient easy chair, and consent to hear his prescribed | breadth and information to propagate its

> > 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 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 found in the institution termed the Real." learns, it is not a matter of indifference to the social edifice of which he is a living

This education, to meet a corporate necessity rather than an individual preference or preferment is the basselar idea, the corner stone 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 tiro just entering the schools for preparation to meet a "corporate necessity," to fill and in the body politic, and in the general of the real for the ideal. social organization of which he must of †Completed Laws of Wyoming, 1876, pp. 181, his course of study was made for him by the The culture promoted by the gymnasium, of our colleges.

Prague, Vienna (14th century), Heidelberg, experienced educators who were to have him

as the curriculum. Preparation for a "cor- by the Real School of the ordinance of 1882. porate necessity," then, is the ideal, and By this ordinance of 1882 concession was the curriculum is the method of the old made to the realistic tendency, by taking education. It is assumed that the discipline eleven hours a week from the classics and Dublin, 1591. France has Universities of and the general knowledge to be acquired by adding them to modern languages, mathethe curriculum is indispensable alike to matics and natural science. Although this men of all professions, and that no claim to plan, adopted in 1882, is Prussian, other Ger-100 universities, dating from the 9th to the liberal culture and large understanding of man states are adapting their systems to it; the practical affairs of our social system can and we are justified in regarding it as typic-While these gradually adapted these sys- | be based on anything short of the diploma certifying a completion of the prescribed curriculum. In Germany the gymnasium Dr. Bonits, member of the Bureau of Eduis the school of training by the curriculum, | cation, and very high authority on educain England and Scotland it is the grammar | tion, says it is a mistake to make a general and high schools, and in America it is the high culture depend unconditionally on the

training has been subject of controversy and change, the general tendency having been to enlargement rather than diminution. In tongues have held, and continue to hold, The fundamental principle and practical a large place in all the training schools, esaim of the old system of education is well pecially so in the German gymnasium. Geography and history were first added to man professor, in an article on "Liberal the classics. Natural science and mathematics gradually found place on the curriculum. But so tenacious were the old educa-"Besides aiming at the general development | tors of the high classical feature of the gymof the mental powers, and fitting the pupils nasium curriculum, that those deeming for the ordinary duties and varied special call- more science, mathematics and modern language better adapted to preparatory training for a full university course were compelled to break 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 lan guages and mathematics predominated. Of this change Dr. Stuckenberg says: "From the professions, from educators and others, ment. Oxford and Cambridge, e. g., are protests were heard against the gymnasium, because it failed to meet the requirements of 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 educaeminently 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 doche is a member. Education is not primarily | tor, 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 fence and a brick pavement; another added of the times, that the former monopoly of the gymnasium, as the means of liberal culture, is seriously disputed, the rival claimant being

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 day, writing down each object which imgain much prominence until the present century, when they were promoted by the progress, in natural science, the development a place of usefulness in the body ecclesiastic of industrial pursuits and the substitution

Instead of the formal and theoretical, necessity be an element, was not at all quali- there was a demand for the material and fied to determine for himself what course of practical. The realistic spirit clamored for North. study, what kind of training would best fit present realities and emphasized modern him to fulfill the corporate necessity to language, history, mathematics, and natural which he was destined, the prescription of science, as the means for their attainment.

with its preponderance of ancient classics. was regarded as too remote from modern in-This prescribed course of study is known terests. The demand for the real was met ally German.

In discussing the merits of the system, classics. It is impossible to maintain such The curriculum in all these schools of a position; since the modern languages are taught like the ancient, he does not see why they could not give a similar linguistic

> 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. Reymond, 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

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 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 pressed 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

THE Mexican government supports 10,000 public schools, with facilities equal to many

^{*} Code of Va., 1878, p. 1,209. Laws of 1879-80, p. 220. Laws of 1888-84, pp. 743, 744.

[†] Washington Code, 1881, pp. 227, 851-2. Amended Code of W. Va., of 1884, pp. 121, 278,

The Subbath Becorder.

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., Mission

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

All other communications, whether on busi ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

SPEAKING of the Conference prayer meeting in a recent number of the RECORD-ER. we placed the estimated number present at 500. One who took pains to estimate the 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 denominational growth is desirable because: persons of widely differing origin, early education, and religious opinions, it would not growth should be, therefore, the victory of be strange if we should some times differ in | truth; and each successive advance along opinion as to forms of doctrinal statement. methods of work, and instruments to be employed in our work. No such difference ap- welfare demands it. Normal growth is good peared in our late sessions as, in any way, to health. When any organic body ceases to mar the peace and harmony of the entire grow it begins to die. 3. It will promote occasion. In the third place, the reports of the well-being of the church universal. God work done during the past year were, on the designed the church to be the light of the whole, gratifying. The reports from the world. We should grow in the light that churches and Sabbath-schools were not as full we may ray out the true light; and if we as is desirable, so that it was impossible to hold truth which others ignore, or reject, make a fair estimate of what has been done | we ought to reflect that truth for the good in and by the churches as such. This is to of others. 4. It is important to the saving be regretted, since our church life is an im- of the church from Sabbathlessness. There portant factor in our growth and work as a people. But, in spite of the feeling of de- and the world knows it. The true doctrine pression which has been everywhere felt in ought, therefore, to be promulgated, and financial circles during the year, we have put | should be accepted by all. 5. Because the 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. devised them, so that while there was liberty tend to some preconceived and well defined church. end. In the fourth place we are gradually rising to a higher appreciation of our work

Christ and his cause which makes us one in | in the world begins with our birth. So our 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 cornumber carefully at the time informs us dially bestowed, but the provisions for the that 1,000 is much nearer the truth than 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

OUR ANNIVERSABIES.

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:

churches.

- 1. Is Denominational Growth Desirable If so, why?
- 2. What are the Elements of Denomina tional 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 1. We stand for the truth. Denominational the way of victory is the accumulation of strength for further victories. 2. Our own is no Biblical ground for Sunday-keeping, 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 In the third place, the plans of the various fruit of our denominational life. 7. If our meetings were well considered by those who organized life rests on a Scriptural basis, as we believe it does, then ours is the true idea of expression of opinions and plans given to of the church of Christ, and our growth is, all, yet the sessions were so directed as to in an important sense, the growth of Christ's

To the second question—What are the Elements of Denominational Growth?-it was spondence with all persons of whom they may learn as a people. We are caring less for those answered: 1. Life. Life is before organizapetty individualisms which have sometimes tion. It is also the sustaining power. When characterized our public gatherings, and life departs decay begins. When life is

heart and one in purpose to do his will. If denominational life begins and grows by the we read rightly the spirit of the occasion, it birth of souls into the truth—the truth of is comprehended in the four points men- the Sabbath as well as of all other truth. tioned above. We are not saying that all 2. Nurture. Life must be nurtured that these things existed in their perfection. We it may bring forth the best results. A field are speaking of favorable indications and of corn needs not only to be planted but to hopeful tendencies. We are certainly no be cultivated, so as to keep out the weeds more than on the threshold of what we ought 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 intensive. We are co-workers with God. of his people, and in the suffering which the work of a new Conference year. 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 we teach men the truth of the Sabbath doc-

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 Sab-Christian truths and graces. While our whom to know is eternal life. 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 an earnest, faithful, consistent life. The others is the human voice. There is also a psychological power which one person may exercise over another, and which is not felt us the way to find and know Jesus; (2) we except in the personal presence. Jesus had cannot all go to the regions beyond, but we a human soul in a human body, whatever else can send the living teacher to bear the gosmay be said of his person, and in this bodily | pel message to the lost; (3) we are to have form he moved among men and taught them a part in this work by contributing of our and sought to win them. When he was means to the work of saving men from the 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 corre 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.

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

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;

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 pelief 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, favore received at the hands of railroad companies, etc., Bro. Lewis systematic. continuous. definite, united and addressed some words of counsel and encouragement to the Conference, by way of 5. Obedience. We must know duty and do | closing the exercises of this most interesting | have learned the Lord's prayer and Christian it, even though it involve sacrifice. It surely and profitable session. President Whitford brings fellowship with God. 6. Faith. We of Milton College offered the closing prayer, want faith in God, in our denomination and the choir and congregation sang the doxoloin our work. 7. Conformity to the mind of gy "Praise God from whom all blessings Christ. Conformity to that mind in the flow," and the large assembly dispersed to purpose of salvation, in the consistent lives enter with new zeal and inspiration upon

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 every baptism of the Holy Spirit. Without this where, at home and abroad, who do not we cannot bring men to God. No more can know him, and of these there are large numbers who would say, "Sirs, we would trine except we be filled with the spirit of 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? | Managers. We are ambassadors of Christ. We are to lead men to him. We are to inform men about him, and answer inquiries concerning bath doctrine. Our children should be him. We are to give the gospel to the unreared on the broad basis of all practical saved until all shall see and know Jesus,

> 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 world has the right to look to pastors and people to see Christ in them, and to ask of 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 Jew-

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 the Chinaman and the African. We are victory. commanded to go into all the world; butpromotion of the gospel among the Jews. The first was in 1819, in London. Many Jews are admitted by this society into Chrised it was believed there were not fifty Chris- who other wise would remain in darkness. tian Jews in England, but now there are

for Russia, and worked there, and on to Je. russlem, and back to Gallicia, 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 Sundayschool 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

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 demends as they come

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

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. PLATIS, 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 Jacob, but Jews and Gentiles are alike before | —loyalty to Christ as our only Master. Un-God. I think we are under obligations to wavering adherence to the authority of God preach the gospel to the Jews as well as to will give us power, and win at last a certain

In our work the Lord has given us two the disciples were commanded to go first to important agencies—the pulpit and the press. the lost sheep of the house of Israel. There Both wield mighty influences in the instrucare nineteen societies established for the tion 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 tian baptism. When this society was found- cannot go. They carry light to thousands

The question of vital interest is, How can 3,000. Since this society was organized we secure a better patronage and a more generthere have been 120,000 baptized into the al circulation of our denominational publicachurch. Prof. Delitzsch has been translating tions? An intelligent faith, that is able to the New Testament into Hebrew, which is give a clear statment of the reasons for our the best plan. About 100,000 copies have belief is needed in all our membership. been published, and this gospel has been This, more than numbers, is our great want more for that deep spirit of consecration to vigorous growth is sure to result. Our life ommend the organization of groups of Sabbath spread among them. Last August I sailed to-day. This, gained, will make us strong in

which sold in clares in our excusive efform Lat us then seek to know bear's steady and convincing truth, of which we have been So shall we become blessed s our blessed Lord, who said: was I born, and for this cause world, that I should bear trath."

who will stand for T

I see in the SABBATH REC tomber 28d, an article from headed "Sunday Legislation says it is important for us to tain vital question, and then but surely the power that th times and laws is bringing at of affairs that will test our and his truth."

True, Bro. Clarke, and tru we as a people are not proper importance of sending out cerning this Sunday delusion W. J. Frost, of Oberlin, and perance meeting at Medina, T. Rogers, of New Londs Forbes, of Rockville, and th tion, mean the success of the ment party, and the persecut day Baptists and Adventists movement of Sunday advocacountry indicate the same pr man the other day, in what pel Sabbath sermon, "I t citizens and Christian frie arise and bestir ourselves, 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 car 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? C watch, that is, be ready While we stand, it may als threshold of the millennis let us press forward to catch smile and the hand that duty, and also to triump hardness as good soldiers of the path to victory. Why it strange that a man bears trade or calling? Are we 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 l fensive? Our God is a conrequires aggressive, course 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 mi and high mountains of prid low, while the burning lus put out. Satan's emissarie his dominion, otherwise no man of sin would be forced pie, and no mark of the be ceptible. But now we see lution and despotism pre God's servants, and shall v and the trampling of God's Sabbath under foot, and filled with holy zeal? our Prince. Remember w

Brethren, let us arise 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 age Then soon will Zion rejoi places shall blossom as th ness and solitary places at and she shall no longer b ner forsaken, but she wil beh, and our land Beulah be married. 19, 1886.

Boule

Row Tol DE BUTT We left the beautiful Lest Creek, W. Va. about ten days, while the it at the home of my wil trever Pa. and reach

morning of Oct. 1st. The brothren and an CATLY Welcome, present The series was other: m and alleston.

and worked there, and on to Jan and back to Gallicia, where I was My blessed. Sixty-four were conmay of them the best of the Jowa ions and the sons of Rabbis, learned sah a yearning and questioning was ong the Jews before. When I re-New York, I obtained a Sundayom in Attorney street, and preached ws. An attack was made by the spers, and there was a falling off in the following Sabbath; but 56 said, "We are not afraid; we want the truth, and if you are right we ot it." I desire to establish a Heer for the promotion of the gospel e Jews; but if God is not willing I shall labor on. Now. brethren. not help me?

Marke: I saw the brother in Kansas already given \$250 for such a work. ecently said to me that he had a ire to see a mission to the Jews esand he had the money in the dy to be used for this work. Is opening up the way?

Ordway spoke of his experience in on 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 or that work, and are there not eviat Providence is calling us to it? Burdick: It is an indication of diction that we have a man, and the r this work, and the evidence of the y of such a work among the Jews. MISCELLANEOUS BUSINESS.

Titsworth offered the following n, which was adopted: AS, our country has never seemed so ready.

thes 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

tits work, or place fewer laborers in the on the contrary, it should be our endeavor e demands as they come. that when we adjourn we adjourn

on the fifth day of the week, at 9.30 M., in connection with the Genference 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.

r rings were sold for \$1. the request of the donors of the t that it be given to Dr. Ella F. There were given on this quilt,

terest of missions, \$125. rned after benediction by D. E. L. A. PLATTS, Chairman.

MITFORD, Becording Secretary. TERRILL, Assistant Recording Secretary.

ommunications.

SABBATH PUBLICATIONS.

BY REV. J. B. CLARKE.

pecial aim of our Tract Society is to literature that will meet the wants n people, and also the demands of the should do in spreading truth in the That the publications we have been orth are missionaries indeed of real is a fact too well established to be me doubted. Loyalty to God leads ence to his commandments. And which is the life of all true loyalty, on the defense and propagation of nctive Sabbath principles as our imduty. Our distinguishing doctrines ust we have to justify our denomexistence. Upon their publication minational growth depends. We on the true and sublime position to Christ as our only Master. Unadherence to the authority of God us power, and win at last a certain

work the Lord has given us two tagencies the pulpit and the press. d mighty influences in the instrucsalvation of men. Printing and cirwhilestions, then, is one of the most sethods of promulgating the touth. dedication where the living teacher They carry light to thousands wies would remain in darkness. Make of vital interest is. How can Letter patronage and a more genern of our denominational publicaintelligent faith that is able to statment of the reasons for our needed in all our membership. than numbers, is our great want le de Cained will make as al-concern

principle, solid in character, and effective Sabbath and a large congregation gathered in our aggressive efforts.

hear a steady and convincing witness to the On Monday our children were enrolled at 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

WHO WILL STAND FOR THE RIGHT?

I see in the SABBATH RECORDER, of September 22d, an article from H. D. Clarke. headed "Sunday Legislation," in which he savs it is important for us to consider a cortain vital question, and then adds: "Slowing 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 concerning this Sunday delusion. . Not only did W. J. Frost, of Oberlin, and the great temperance meeting at Medina, Ohio, and Geo. T. Rogers, of New London, and S. R. Forbes, of Rockville, and the state convention, mean the success of the Sunday amendment party, and the persecution of Seventhday Baptists and Adventists, but the recent movement of Sunday advocates all over the country indicate the same purpose, Said s man the other day, in what he called a gospel 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 remarkable 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 community 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 defensive? 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 his dominion, otherwise no institution of the less seen in all their sublimity. man of sin would be forced upon the people, and no mark of the beast would be perceptible. But now we see crimes, vice, pollution 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 determined 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 wilderness and solitary places shall be glad for her, and she shall no longer be termed desolate nor forsaken, but she will be called Hephzibah, and our land Beulah, and our land shall S. W. RUTLEDGE. be married.

SHPT. 19, 1886.

Home Bews.

New York. DE RUYTER.

about ten days, while the goods were in transit, at the home of my wife's father, near Getmorning of Oct. 1st.

The brethren and sisters gave us a right good pleasure to give you the kingdom." hearty welcome, presenting a beautiful china | What a blessed promise! Who would grow tea-set and many other substantial tokens of weary in well doing when such life-giving ceptions, have been excluded from voting esteem and affection. The next day was inducements are held out to the faithful, and holding office.

at the house of God and the spirit of the Let us then seek to know how we can best Lord was present to strengthen and bless. the old De Ruyter Institute, and are now enjoying the advantages of this excellent school. This week we are getting our things in order in the commodious house provided for us, and getting ready to enter heartily into the work of the Lord. L. R. SWINNEY.

MAIN SETTLMENT.

On Sunday evening, Oct. 3d, Mr. David L. Crandall and wife were very agreeably surprised by the coming of a large number of friends and relatives to celebrate the fortysecond anniversary of their marriage. The house was well filled with friends, who left some substantial tokens of their friendship. At a proper time in the evening, Mr. and Mrs. Crandall were ushered into the sitting room, and the pastor, in a few words, spoke of the changes that had come to them in life, speaking of the necessity of continued oneness of purpose that they might be support and comfort to each other in the latter years of life. Such gatherings are to be commended for the sake of sociability.

E. A. W. WEST GENESEE.

On Wednesday evening, October 6th, a most successful surprise pound party was given to the pastor and his family. At an early hour friends from far and near, to the number of eighty-five, or more, had assembled and taken complete possession, the pastor and wife having surrendered at discretion.

At a proper time a bountiful repast wa served by the ladies, after which a recitation was given by Mrs. Carrie Howard, remarks of greeting by Dea. James H. Crandall, to which reply was made by the pastor.

Rev. Stephen Burdick, a former pastor, being present, made some very pleasant remarks, making kind reference to the associations enjoyed in the past, and expressing pleasure in the privilege of this renewal of acquaintance.

When the friends had departed it was found that packages of those things necessary to make a housekeeper's larder complete, as well as some of the precious metals, had been left. For all of which the pastor and wife wish to express grateful acknowledgment, not alone because of the value of the gift, but because of the friendship and confidence which the gift expresses. These tokens of kindness are a source of great strength and encouragement to us in our labors. W earnestly desire and pray that the Father of all mercies will rule in these things to the good of all concerned.

MR. AND MRS. E. A. WITTER.

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 gardening. 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 put out. Satan's emissaries will contend for grandeur cannot be fully apprehended un-

Religiously, Daytona will compare favorably 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 Titusville writes: "Dear brother in Christ, I rejoice that there is already a Sabbath-keeping church in Florida, and hope that your mission 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 perseveres in this, we are assured it will never fall. There were ten members when we came to this place. It now numbers nineteen. We trust it will still continue to prosper in all things which are for God's We left the beautiful hills and valleys of | honor and glory. They fill their places at Lost Creek, W. Va., Sept. 20, and spent Sabbath school and at preaching services, unless hindered by sickness. Often when thus gathered for worship, the words of tysburg, Pa., and reached this place on the | Christ to his disciples occur to our mind; "Fear not little flock; for it is your Father's

"It is the Father's good pleasure to give you the kingdom." This means an abundant entrance through the gates into the city, there to enjoy the bliss of heaven forever.

MRS. U. M. BABCOCK.

S. W. R.

Missowi.

PROVIDENCE.

On Third-day, Sept. 14th, one young man was baptized, who was received into the Providence Seventh-day Baptist Church.

BILLINGS.

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 consecration to his work, more faith: that we may show by our work that we are still the standard-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, canthink that this request is only to bring ourselves into notice. Be this far from your minds, dear brethren, and pray earnestly for us and for the cause at this place.

Barry 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 doctrine of the Sabbath in that community. courses at Mars Hill, in the same county.

I have had the blessed privilege of assisting Baptists, resulting in about fifteen conversions. There have been many great revivals, with hundreds of controlling, 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-W. K. JOHNSON.

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.

Condensed Hews.

Domestic.

A charter has been granted at the Pennsylvania state department for an underground railroad for Philadelphia.

Martin Luther's autograph was recently sold in New York for \$105; that of Philip | Welton Melanchthon for \$40, and John Brown's for **\$20 50.**

Fully 15,000 visitors assembled in Frankfort, Oct. 6th, to assist in celebrating the one hundredth anniversary of the capital city of Kentucky.

The tobacco association of Lynchburg reports that the sales for the fiscal year just closed were 49,332,000 pounds of loose tobacco, ninety per cent more than was ever before sold in one year.

The grape crop along the Hudson Valley is enormously large. Returns from thirtysix 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 Methodist 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 arrested for violating the state butterine law, pleaded guilty and were fined \$50 each. l'hese are the first confictions under the new law requiring the posting of the sign, 'Imitation butter sold here.

The Utah commission its annual report says that during the past year the law relating 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-

The cranberry crop in the vicinity of Sandwich, Mass.. has been badly damaged

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 condition. The physicians say they never saw or heard of a case similar to his.

A Washington special says that it is reported 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 prolongation of hostiles, and the encouragement of the hostile leaders in their murderous expeditions. 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 Spanish ministry.

It is stated that General Kaulbars has received 500,000 francs to devote to furthering the agitation in Bulgaria. At Torquay a magistrate sentenced three

imprisonment at hard labor for conducting a band in procession through the streets. regency has skillfully 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- daughter, three brothers, and five sisters, together sponsibility without disquietude.

The Journal des Debats referring to Lord Randolph Churchill's Hartford speech, says that Russia will little heed Austrian dissatisfaction or English protests so long as she can held in the community. not fully realize our condition, and may rely on Germany's assent or indifference to her policy in the Balkans.

The Liberal and Republican Madrid newspapers concur in praising the clemency of the Queen Regent in commuting the sentences of the condemned insurgents. A report If God wills, I shall start for Carsicana, is current that a crisis in the ministry is imminent. The Minister of War and the Minister of Marine are said to be opposed to the commutation of the sentences of the

A Volcanic eruption has occurred on the island of Niapu, one of the Toga groups of have solicitations to preach a series of dis- the Friendly Islands. Niapu has a population of about five hundred. A steamer has been dispatched to ascertain the condition of the people. The earthquake destroyed every in two meetings lately in connection with village on the island. The inhabitants es- 7.30 P. M., preaching by Rev. L. C. Rogers.

Methodist, Presbyterian and Seventh-day caped. The island is covered twenty feet Sunday, 10.30 A. M., preaching by Rev. F. O. Burdick. deep with voicanic dust, and at one place a new hill two hundred feet high has been 7.30 P. M., preaching by

A curious phenomenon has occurred at Chimapla, in the state of Mexico, within a few days past. Tremendous subterratioan reports were heard, though at the time the meteorological conditions were perfect, there being no unusual aspect of the sky, and not the slightest 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

MARRIED.

In Andover, N. Y., Oct. 5, 1886, at the home of the bride's father, Geo. D. Rosebush, by Eld. J. Kenyon, WALTER T. HUTCHINSON, of Fredonia, and Miss JENNIE B. ROSEBUSH.

At the residence of the pastor, in West Genesee, N. Y., Oct. 6, 1886, by Rev. E. A. Witter, Mr. PORTER L. HANKS and Miss HELEN E. FRAIR, both of the town of Little Genesee.

At the home of the bride's parents, on Crumb Hill, N. Y., Oct. 6, 1886, by Rev. Perrie Fitz Randolph, Mr. CHARLES H. TUTTLE, of Smyrna, and Miss Della Nichols, of Georgetown.

At the Seventh-day Baptist parsonage, Welton, Iows, on the evening of Oct. 3, 1886, by Eld. J. T. Davis: assisted by Rev. N. Wardner, D. D., of Milton Junction, Wis., Mr. Samuel F. Mills, of Dodge Centre, Minn., and Mrs. Melinda Hull, of

Near Dodge Centre, Minn., at the house of the bride's father, J. S. Langworthy, Oct. 6, 1886, by Eld. H. B. Lewis, Mr. Hewit Babcock, of Wasioja, Minn., and Miss Jennie E. Langworthy, of the former place.

In Alfred, N. Y., at the home of her daughter, Mrs. Wm. R. Burdick, Oct. 6, 1886, ELLEN RAN-DALL B. SATTERLEE, relict of the late David Sat terlee in the 80th year of her age. She was born in Petersburg, Rensselaer Co., N. Y., 1806, was married to David Satterlee, Sept. 24, 1881, and 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 appropriately selected by her friends, as the text for her frineral service—"I have fought a good fight, I have finished my course, I have kept the faith." 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 Randall Satterlee.

In Alfred, N. Y., near Alfred Centre, Oct. 8, 1886, Erastus B. Stillman, aged 70 years and 20 lays. This brother was born in Newport, Herkimer county, and when a young man joined the Seventh day Baptist Church there. When this church became extinct he removed to Oneids 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. 1886, of membranous croup, HATTIE, daughter of Lewis and Mary Baker, aged 11 months.

In William, N. Y., Oct. 2, 1866, of heart diss MAREL L., daughter of Ass A. and Theo. M. B. aged 7 months and 12 days.

In Philadelphia, Pa., Sept. 27, 1886, CHARLES G. FRANKS, of Mariboro, N. J., aged 78 years. He was brought to Shiloh for burial on the 80th. The funeral services were conducted by J. C. Bowen, of

LEROY LYMAN was born Sept. 15, 1812, and died at Roulette, Pa., Oct. 8, 1886. The funeral was attended Oct. 10th, by Rev. T. R. Williams, of Alfred.

In Hopkinton, R. I., Sept. 26, 1886, TACIN ISA-BELLE daughter of Charles T. and Nellie B. Whiteley, aged 11 weeks and 2 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."

George Nichols, 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, 1886. In 1828 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 Bantist Church of that place, of engaged in the work of forming a new which he was a faithful member until he moved to Milton, Wis., in 1840. He was married to Miss Eusebia N., daughter of Asa Burdick, Esq., of Alfred, in June, 1884. 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 its organic members, and was one of its most faithofficers of the Salvation Army to one month's ful and earnest workers. He served this church also as chorister for several years; until his voice failed. He was prompt and faithful to all the calls of the church. He was married to Mrs. Melissa The Freudenblatt says that the Bulgarian | Clark Egleston, Aug. 26, 1868. He also became an organic member of the Milton Junction Church. in 1875, of which he had been an honored and faithful member till removed by death to the church above. He leaves a beloved wife, two sons, an only 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; subject, "The resurrection of the dead." The uncommonly large congregation called out on the occasion was an evidence of the esteem in which he was

> 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, Lincklaen and Otselic Churches, will be held with the Otselic Church, commencing on Sixth-day evening, October 29, 1886. 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 Communion.
2 P. M., Praise-meeting, led by

H. C. Coon. Rev. L. C. Rogers.

Rev. L. R. Swinney All are cordially invited to come, and come praying 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-

A cordial invitation is extended to all who can, to be present at the meeting.

GEO. B. ROOD, Secretary. NORTH LOUP, Neb., Sept. 30, 1886.

THE Seventh-day Baptist Missionary Society, of Dakota, will convene for its regular annual meeting with the brethren at Daneville, Turner Co., commencing Friday, Oct. 15, 1886. The train on the Chicago & North-Western Railroad stops at Centerville 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, Babbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society 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 contributions to either the Tract Society or Musionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Con-

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

ASHAWAY, R. I.

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

CHICAGO MUNION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially myited to attend.

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

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

Miscellany.

THE OLD MAN IN THE MODEL CHURCH.

Well wife. I've found the model church! I worshiped there to day! It made me think of the good old times before my

The mestin'-house was fixed up more than they were years ago.

But then I felt when I went in, it wasn't built for

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; He must have been a Christian, for he led me

The long aisle of that crowded church to find a place

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

The tune was Coronation, and the music upward Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away; my spirit caught

I joined my feeble, trembling voice with that melodious choir, And sang as in my youthful days, "Let angels pros

"Bring forth the royal diadem, and crown him Lord

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: I almost wanted to lay down this weather-beaten And anchor in that blessed port forever from the

The preachin'! Well, I can't just tell all the preacher

I know it wasn't written; I knew it wasn't read. He hadn't time to read it, for the lightning in his eye Went flashing 'long from pew to pew, nor passed a

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

youth. 'Twas full of consolation for weary hearts that bleed;

'Twas full of invitations to Christ, and not to creed. The preacher made sin hideous in Gentiles and in

He shot the golden sentence down in the finest And—though I can't see very well—I saw the falling That told me Hell was some ways off, and Heaven

How swift those golden moments fled within that

How brightly beamed the light of heaven from every happy face! Again I long for that sweet time when friend shall

meet with friend, "Where congregations ne'er break up, and Sabbaths have no end."

gray,
The happy hours of worship in that model church

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

O'er the river we are nearin' they are throngin' to

To shout our safe arrival where the weary weep no

FLOSS GRAVES'S BIRTHDAY OFFERING.

first attempt to pronounce her own name of the young life crushed out under the shaped itself into "Floss," and as she had | wheels for her sake, who taught him his golden hair so curly that her head looked as last, few, weak words, as her birth-day gift if covered with flossy silk, she remained to God. "Floss."

girls, perhaps a little better; for she tried to | Golden Rule. please others instead of herself, and so made herself lovable and useful without being the

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.

South with her mother, to spend the winter in 1870 by the Duke of Bedford. After a me the immortal allegory of John Bunyan at grandpa's. What a wonderful place it little time in Bedford, we were driven to the and the hymns of Cowper and Newton.—Rev. seemed to her! Such a great farm-house, an immense barn, in which she carried on im- Tucker, at Pavenham, a few miles from Bedaginary conversation with the animals.

The snow-birds seemed to have no fear of her, and often talked to her in their way, | Christian, who has often welcomed those

having seen any before.

The best of all was the orchard on the hillside, where she played with the red sled. This was a birthday gift from her grand- the afternoon and called upon Rev. Mr. pa, who said as he directed her to the Brown, who is now pastor of the church head. path leading up the slope, "What birth- where John Bunyan once preached. Mr. day offering can my little girl make to God to-day?"

while she climbed the hill tugging her sled, when she heard a shrill whistle, which start- old age. We were greatly interested in havled her very much, and turning around she ing in our hands the cane, cabinet and little saw a pair of black eyes, peering over the stone wall; below the eyes was a mouth, dis. There was much of his writing in the church torted and ugly. It was a disagreeable sight, record book, which Mr. Brown has in his and nearly frightened Floss out of breath. possession. In it we read the resolution of but she knew it was only a boy making faces at the church to invite Bunyan to become their her, so in a trembling voice she said, "What's pastor as soon as he was released from his your name, boy?"

The strange boy gave another wild Indian whistle and scream as he ran away without is used in recording his death in 1660. a word of reply, so Floss hurried home to tell her mother of her adventure, and grandma mid, "Oh, that was Jake Sikes. He's Progress was not composed during the long ing and letting cows out of pastures."

Would you not be surprised to see a hero months. in such a disguise as this? Surely: but God's

wave are not our wave.

orchard, and so did Jake, for his curiosity mistake, as there never has been a cab in was aroused. Children usually ran from him Olney. The true version of the story was in a fright. Floss saw him coming and ran | that in London Cowper asked a cabman to toward him smiling, and said in a winning drive him to the Thames, intending to throw

please be good, bov?"

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

"Does he see me when I steal apples?" asked the boy. "Oh, do you steal?" she asked quickly,

"don't any more." The box 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 prayer. This led him to write: 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

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 birth-day 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 I hope to meet that minister—that congregation, where of the engine as it swept around the In that dear home beyond the stars that shine flow the trang the bell and blew the whistleleaves blue.

I doubt not I'll remember, beyond-life's evening in the bell and blew the whistlegray.

The heaves bour of worshing that and all a stars that shine flow the whistlemore but from the steep embankment. leaped the hero, Jake, and pushed her just off he track—as grandpa came breathlessly

in eight—and then the train was upon him. The passengers drew around to see the 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 rug-Her real name was Florence; but, as her ged cheeks the great tears rolled, as he talked

Can we doubt that the sweet incense Otherwise she was very much like other reached the throne of the child's friend?-

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 Floss had come from her city home in the | Dreamer." This is a bronze statue erected | boyhood days when she read or repeated to "Bury," the delightful residence of Mrs. ford. This is a lovely place and has been for many years the home of this warm-hearted while she watched the snow in wonder, never | 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 Brown has several articles which belonged to Bunyan and were presented to him by Bun-Floss kept wondering what she could give | yan's granddaughter. This lady, of whom Mr. Brown has a picture, lived to extreme pitcher which were once Bunyan's property. long imprisonment. The record begins. "Dear Brother Bunyan," and the same term

Mr. Brown is now writing the life of Bunyan. He thinks he has proof that Pilgrim's later period the author was in prison six!

Late in the day, we went by train twelve miles to Olney, where Wm. Cowper by invi-

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 the driver to take him to had a home-mission sent to me. I am glad I spoke to him. Perhaps he will come the poet's own door. An intelligent gentleagain." that the cabman lost he way and drove to 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 In the afternoon she went again to the Mr. Newton was rectal told us this was a Companion. ay:

Grandpa says you are a bad boy, and 1 the river, the cab stopped and when Cowper asked God to make you good. Will you asked what was the matter the driver said: The devil is either in the horse or cab; I can "Who's God?" said Jake, hanging his 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 unbleanness, 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 shough vile as he, Washed all my side away.

The walls of the summer house in Cowper's garden are covered with names; among them we saw those of Hugh Miller and Elihu Burritt. It was there "The Task," and "John Gilpin" were written, and many other of his poems. It was, his favorite resort for writing during the summer months. Many of his sweet Only Hymns were composed there. It was his favorite retreat for

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

There if thy spirit touch the soul, And grace her mean abode, Oh, with what joy and peace and love, She communes 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 i 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, alcove and mansion are frequently mentioned in his writings. In one of his letters he says, Laty Hasketh is our good angel, by whose aid are enabled to pass into a better air and strare walkable country. the imprisonment of the large with the lors of the lor 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 traditionary 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 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 Bed- the state. ford, 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 E. P. Hammond, in the Advance.

A BENEVOLENT OLD MAN.

Just as evening was closing in, a curlyheaded 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

your reach, isn't it?"

"Yeth thir." "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 contin-

ing at him out of the corner of his rougish

man gave the bell handle a vigorous pull. with the words:

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

"Now," Floss thought, as grandma fur- tation of his friend, Rev. John Newton, spent upper window opened, and the contents of a taliate in kind at call.—Bill Nye.

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 gifthouse 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

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 giddy 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 architect ural 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 heath growing near the door through which 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

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 heartache 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 proturbance there, putting in a three-cornered window at one point and a vellow 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 | turesque wildness appeared like playful freaks after his neighbors had painted their bob of nature in a momentary relaxation of the sleds or their tree boxes—little favors thank-"My son, that door bell is a little beyond | fully received—and then surmounting the | river; to one standing on the outermost iswhole pile with a potpourri of roof, a grand land the great flood seems tumbling out of farewell incubus of bumps and hollows for the sky. They continued along the bank of the rain to wander through and seek out the the river. The shallow stream races by different cells where the lunatics live who in- | headlong, but close to the edge are numerous habit it.

I did tell my friend of one thing that I and not be swept away. At length they thought would improve the looks of his reached the point where the river divides, ned effort we have secured the object of our house. He asked me eagerly what it could and the water stands for an instant almost ambition, how often we find that it is not be. I said it would take a man of great still, hesitating where to take the Canadian worth what it has cost. My little man, I am | courage to do it for him. He said he didn't | or the American plunge. Out a little way from taller than you. Shall I ring the bell for care for that. He would do it himself. If the shore the waves leap and tumble, and the it only needed one thing, he would never two currents are like race-horses parted on "If you want to," replied the boy; look- rest until he had it, whatever that might be. two ways to the goal. Just at this point the Then I told him that if he had a friend- water swirls and lingers, having lost all its one that he could trust—who would steal in fierceness and haste, and spreads itself out With another fatherly smile, the old gentle- there some night when the family were placidly, dimpling in the sun. It may be a away, and scratch a match on the leg of his tracherous pause, this water may be as cruel What was his amazement to see the boy jump | breeches, or on the breeches of any other as that which rages below and exults in catchthe worst boy in town, always shouting, steal- twelve years' imprisonment, but when at a from the steps and slide around the corner gentleman that was present, and hold it ing a boat or a man and bounding with the where it would ignite the alleged house, and victim over the cataract; but the calm was then remain to see that the fire department very grateful to the stunned and buffed visidid not meddle with it, he would confer a tors; upon their jarred nerves it was like the The boy had scarcely disappeared when an great favor on one who would cheerfully re- peace of God.—Charles Dudley Warner, in

PILORIAS AT NIAGARA.

As they walked slowly on, past the now. abandoned paper-mills and the other human impertinences, the elemental turmoil in. creased, 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 uncon. scious of the all-pervading terror. Stand. ing 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 audicity 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, unsubstan-

tial, liable to go adrift and plunge into the canon. Even in the corest 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 bowlders 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 oilskin 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 mist 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 war 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 everpresent 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 caldron, 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 picsavage mood. Here is the finest view of the eddies, and places where one might step in Harper's Magazine for October.

AMERICAN cannon powder all creation, some of the lates ing a 100-pound projectile the the lively pace of 2,029 fee This result was reached at a the new navy guns at Annapo

Yoyular Ze

As PROTECTION by ordina is not secured until after the teen or fourteen days-that least equal to that required for develop-it has been consider after symptoms of the disease ready infected. But by a mo Russian medical student claims to make such late vaccin In experiments on dogs he ha rated the system with prote several successive daily ino calf lymph, by which means ed in bringing the vaccinat completion within four or fi result has enabled him to arn ment of small-pox in twenty in whom he was quite sure t incubating, while in twelve ease was modified to simple v

THE UTILIZATION in sugar tries of the residual canes-b and gas-making is an impo problem which has yet been solved. The great drawback able combustion or carbon highly carbonaceous material large proportion of water wh as ordinarily treated by mi It is stated, however, in the trielle, that M. Pellet has su vising, to the order of the F pany, a system of dealing wit which produces, by direct combustible containing not 50 per cent of water. In waste can be burnt directly in or carbonized without previo result is obtained by a prelin of the pieces of cane in a sp whereby the after compressi terial by presses of any conve be usefully secured. The terial is formed into bricks of powdered fuel, ashes or l 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 speci the cane, which will result processes, saving labor, and vield of the raw article.

owe their origin to the burn deposits that once existed th situated principally along th Grand Rivers and the Little are from two or three miles five miles in width. In t valleys of those streams filled with drift wood. T period of drift, which burie tion of wood under two or feet of sediment, sand an buried wood in time becan being in some instances two depth. Either from spontar or from electricity, fires these viens, and they gradu restoring in part the old means of the overflow from tion of water in these newl Looking upon them, here slag, there great bowlders takable evidences of gre every hand scoria or burne broken brick. Where the by the caving earth and burn, mounds two or three height stand. And, accord Diamond, a newspaper der interests, published in Ch Wyoming the same process vast fields are undermined fires, and the blackened, filled with desolation. T fires have existed for a lo traditions of the Indians conclusion.—Ex.

THE BAD LANDS of Dak

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 crats engers or freight are su upper cable and support and guided by the under rail. The lines are adapt hundred pounds each u including the car, and, s mentioned, the cars are with great frequency number. The driving I supplied by steam engine the termini of the line, serving as conductors, ju or eables do, the current wires through an elect operates under or at the travels along with it. of this in operation, the enough to carry a load of whight over a line of about 10 langth. The electron were the model was an ed to drive a be

PILORIES AT NIAGARA.

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he great flood seems tumbling out of y. They continued along the bank of yer. The shallow stream races by ng, but close to the edge are numerous and places where one might step in of be swept away. At length they d the point where the river divides. water stands for an instant almost contains where to take the Canadian American plunge. Out a little way from the waves leap and tumble, and the inputs are like race-horses parted on the the goal. Just at this point the cars and lingers, having lost all its and haste, and spreads itself out dimpling in the sun. It may be a swis pause, this water may be as cruck. Which rages below and exults in catchwest or a man and bounding with the ever the cataract; but the calm was estatul to the stunned and buffed visen their jarred nerves it was like the of Ged. Charles Dudley Warner, sa de Magasine for October.

Hoyular Science.

AMERICAN cannon powder claims to bear all creation, some of the latest make speeding a 100-pound projectile through the air at This result was reached at a recent trial of the new navy guns at Annapolis.

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. But by a modified method, a Russian medical student, M. Gubert, claims to make such late vaccination effective. In experiments on dogs he has rapidly saturated the system with protective virus by several successive daily inoculations with calf lymph, by which means he has succeeded in bringing the vaccination process to completion within four or five days. This result has enabled him to arrest the development of small-pox in twenty-seven persons in whom he was quite sure the disease was incubating, while in twelve others the disease was modified to simple varioloid.

THE UTILIZATION in sugar-making countries of the residual canes bagasse for fuel and gas-making is an important practical problem which has yet been only partially solved. The great drawback to the profitaable combustion or carbonization of the highly carbonaceous material has been the large proportion of water which it contains, as ordinarily treated by mills, presses, etc. It is stated, however, in the Revue Industrielle, that M. Pellet has succeeded in devising, to the order of the Fives-Lille Company, a system of dealing with the material which produces, by direct compression, a combustible containing not more than 40 to 50 per cent of water. In this state the waste can be burnt directly in boiler furnaces or carbonized without previous drying. This result is obtained by a preliminary division of the pieces of cane in a special apparatus, whereby the after compression of the material by presses of any convenient kind may be usefully secured. The compressed material is formed into bricks by the addition of powdered fuel, ashes or lime. It is cited as a remarkable instance of the utilization of a waste product reacting upon the original value of the material, that this conversion of waste sugar cane into a useful fuel had seen. "And I want to tell him," said will render possible a special treatment of the gentleman, "that when he goes into the cane, which will result in simplifying business for himself my name is at his serprocesses, saving labor, and increasing the vice for thirty thousand dollars." yield of the raw article. - Scientific Ameri-

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. They | character for reliability. He must be deare from two or three miles to, say, twentyfive miles in width. In the long ago, the valleys of those streams must have been filled with drift wood. Then followed a period of drift, which buried the accumula- this country. His name was S. V. S. Wildtion of wood under two or three hundred feet of sediment, sand and gravel. The Tract Society.—Kind Words. buried wood in time became coal, the veins being in some instances twenty odd feet in depth. Either from spontaneous combustion or from electricity, fires were started in these viens, and they gradually burned out, restoring in part the old water courses by means of the overflow from the accumulation of water in these newly formed basins. Looking upon them, here you see patches of slag, there great bowlders, showing unmistakable evidences of great heat, and on every hand scoria or burned clay, resembling orthodox church in this country for every broken brick. Where the fires were checked by the caving earth and the coal did not five. Then there was one evangelical minburn, mounds two or three hundred feet in lister for every two thousand of the populaheight stand. And, according to the Black Diamond, a newspaper devoted to the coal interests, published in Chicago, in parts of have increased in even greater proportion. Wyoming the same process is now going on; vast fields are undermined by subterranean in European countries, yet there have been fires, and the blackened, smoking plain is filled with desolation. Trappers say these fires have existed for a long time, and the

wire line for carrying freight or passengers exist, the open proclamation of infidelity and by electricity through the air. The wires or atheism is for the most part limited to one cables in double line, one about eight feet man-Col. Ingersoll. Others may be equalabove the other, are borne upon stout posts ly bitter against God and his gospel; but he about the same as the electric light cables stands almost alone in publicly glorifying his are, and the cars or crates for carrying pas- shame. The old building in which Dr. sengers or freight are suspended from the Priestly, celebrated as a scientist, but who upper cable and supported or borne upon was also the disciple of Unitarianism in this and guided by the under cable as if it were a country, preached, was completely deserted rail. The lines are adapted to loads of a few scores of years ago. The society collected is pp. hundred pounds each up to a ton weight, by Theodore Parker, in Boston, was long ago including the car, and, as in the case first scattered to the winds. He has no succes- 40 pp. mentioned, the cars are designed to be sent sor. Mr. Frothingham, who once was so with great frequency and in any desired fully reported and so much lauded by the number. The driving power is electricity, New York press, has dropped out of notice. supplied by steam engines and dynamos at Robert Laird Collyer has gone to England, the termini of the line, the carrying cables and Robert Collyer is inconspicuously laborserving as conductors, just as telegraph wires ing to keep together the few still remaining or cables do, the current being passed by of the organization served by Mr. Frothing-means of the car wheel axles and intervening ham. While evangelical Christianity has wires through an electrical motor, which dotted the land with colleges, infidelity has operates under or at the side of the car and not founded a single one, nor has it a single travels along with it. We have seen a model reviewer or newspaper of national reputatravels along with it. We have seen a model reviewer or newspaper of national reputation.

of this in operation, the model being large enough to carry a load of about one hundred—
weight over a line of about one hundred feet struction in the great universities has been struction in the grea work this model was an Edgerton of the size the Tubingen school of critics, once appar
This four-page series is also published in the German lan
This four-page series is also published in the German lan
FORSHEE & McMAKIN, Cincinnati, Ohio. employed to drive a sewing machine. So ently so formidable, and which boasted such

far as smooth movement and speed are conhas been in actual operation for a fair length the lively pace of 2,029 feet per second. of time, doing its work day in and day out. -Philadelphia Ledger.

"REPUGE."

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

"Let me to thy bosom fly"-He has found a refuge sweet From the stormy ills of earth; Refuge changeless, sure, complete; Life is not the fairest gift Love divine can give its own-Jesus leved indeed the soul

That has to his bosom flown.

Stilled awhile the tuneful tongue.

A THIRTY THOUSAND DOLLAR JOB.

The head clerk of a large firm in Charlestown 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. The firm was out of duck, and the clerk went over to Boston to buy some. Not finding a truckman, he hired a man to take it over on his wheelbarrow. Finishing other business, on his return to Charlestown the clerk found the man not half way over the bridge, sitting on his barrow, half dead with the heat.

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.

Pretty soon a rich merchant, whom the young man knew very well, riding on horseback, overtook him. "What," said he, "Mr. Wilder turned truckman?"

"Yes," answered the clerk. "The goods are promised at one o'clock, and my man has given out; but you see I am determined to be as good as my word."

"Good, good!" said the gentleman, and started on.

Calling at the store where the young man was employed, he told his employer what he

Reaching the store, which he did in time, the high price set on his conduct made amends for the heat, anxiety and fatigue of

Keeping his word—you see how important it is regarded. It is one of the best kinds of capital a business man can have. To be worth much to anybody, a boy must form a pended upon. And you would like to know, perhaps, that this young man became one of the most eminent merchants of his day, and known far and wide, both in Europe and er, the first president of the American

FAILURES OF INFIDELITY.

It is amazing that notwithstanding the wonderful progress of Christianity, and the marvelous growth of the evangelical churches within the present century, every now and then somebody writes in the secular press as if everything was going in a different direction. In 1790 there was one member of an fifteen inhabitants; now there is one for every tion; now there is one for every seven hundred. And the facilities for Christian work And while equal progress has not been made great advances even there.

At the beginning of the present century, and long afterwards, open and avowed advo fires have existed for a long time, and the traditions of the Indians point to the same cates of infidelity and atheism were to be traditions of the Indians point to the same conclusion.—Ex.

and long alterwalds, open miles were to be traditions of the Indians point to the same cates of infidelity and atheism were to be met with almost everywhere. They were found at the bar, in the medical profession, of Bethany, Va. Reprinted from the "Millennial Harbinoff by the social circle. Now, notwithstandand in the social circle. Now, notwithstand-CARRIAGE BY ELECTRIC WIRE.—This is a ling the amount of unbelief that really does

great things, has entirely collapsed. The cerned, and to all other appearance, the de- followers of Baur have almost disappeared, vice works in a satisfactory way; but in this, while devout and orthodox critics are comas in all other matters of the kind, no safe | ing to the front more and more every year. judgment can be made until the machine Indeed, already, in Germany, evangelical scholarship has nearly routed infidel learn-

> 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." He continues: "Unitarian perodicals have had but a short life of late years. The Theological Review was excellent, but perished for want of support. Its successor, the Modern Review, was short-lived. And now the Christian Reformer, a monthly, has uegun; out I fear it will not last long. These and such like publications are the only ones address.
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> Expenses \$100 to \$200 per year. For further particulars, address.
>
> J. ALLEN, Product. in which progressive theology finds favor. The current against free thought, however, is too strong for them. No rich man or wealthy publisher appears to patronize the rational; orthodox get money when it is wanted."

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 wore hoods of cloud, The slopes were veiled in chilly rain; We said: It 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, warm 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 unbelieved-I found thee, friendliest of the flowers! Then summer's joys came back green leafed, And its doomed dead, awhile reprieved,

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

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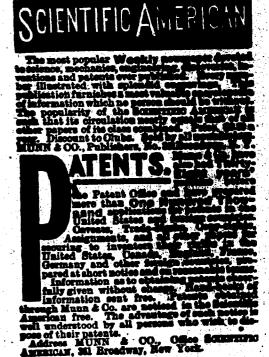
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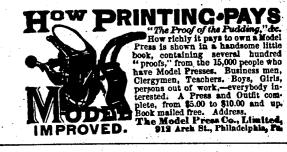
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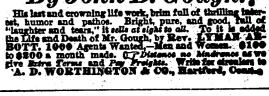
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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

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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. Peter Restored. John 21: 4-19.

Walking in the Light. 1 John 1: 5-10; 2: 1-6. Nov. 27. John's Vision of Christ. Rev. 1: 4-18.

Worshiping God and the Lamb. Rev. 5: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17.

Dec. 18. The Great Invitation. Rev. 22: 8-21.

LESSON IV.—JESUS CRUCIFIED.

For Sabbath-day, Oct. 23d.

SCRIPTURE LESSON.—John 19: 7-80. 17. And he bearing his cross went forth into a place called the place of a 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. THE JEWS.

20. This title then read many of the Jews: for the place where Jesus was crucified was night to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Plate, Write not, The King of the Jews; but that he said, I am King of the Jews;

the Jews.

22. Pilate answered, What I have written, I have written.

23. Then the soldiers, when they had outlified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven

and and 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 yesture they did cast lots. These things therefore the soldiers did.

25. Now there stond by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Mandellone.

Maddlene.

36. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Weman, besold thy son!

37. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

38. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

23. 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, h said, It is finished; and he bowed his head, and gave up th

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 of Perea, etc.

TIME. -9.12 A. M., Friday, April 6th, A. D. 30.

OUTLINE.

I. Jesus and his crucifiers. v. 17-24. II. Jesus and his mother. v. 25-27.

III. Jeans and his work. v. 28-30.

EXPLANATORY NOTES. Y. 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 crose for himself. From Mark 15: 22 (they bring 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 18 thought he uttered the first word from the crossthe prayer of Luke 23: 24.

V. 19. Pilate wrote a title also. It was common s 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.

ently the concourse of the city could easily come the "Kindergarten at Home," and considerable atnear 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. Cheef priests of the Jose. "Of the Jews, noting, perhaps, the naturalness of the complaint from that quarter. Write not, The Keng of the Jews. The title reflected upon them, using an honorable Messianic name in an ignoble connection.

V. 28. What I have written . . . written. He had so written intentionally, carrying out the tounts of verses 14, 15. Luke narrates fully the mocking which follows, with the second word from the cross (Luke 28: 85-87, 89-48).

V. 28. Took his garments. Immediately upon the crucifizion, when the mocking began. Made four ports. 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. Beery soldier a part. Hence four soldiers with a centurion acted as executioners. Such was the quaternien of Acts 12: 4. The garments of the executed were by custom perquisites of the executioners. Also the cost. Margin. "tunic:" under garment, reaching from the neck to

V. 24. John quotes as if an auditor of their words "They said one to another," etc. That the soripthere might be fulfilled. Literally, in order that (ivo). girls in Germany; "Youth in Twelve Centuries," is Unconsciously they fulfilled a divine purpose expresent in prophecy (Pas. 29: 18). These things ... saldiers and This completes his pen-picture of that ant Authors for Young Folks," are sketches of "H.

close proximity to the soldier group. They were of poetry adds to the charm of the number.

part of a group mentioned by Matthew as standing afar off beholding, perhaps at a later time (Matt. 27: 55, 56). His mother's eister. 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 and sketches. Palmer Cox relates how the Brownhave her mother to John, who can fill his place. ies placed base ball, and there are other pictures and 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 (τετέλεσται) in verse 30. Scripture might be accomplished. Literally brought to completion ($\tau \varepsilon \lambda \varepsilon \iota \omega \theta \tilde{\eta}$), 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 de-

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

V. 30. Said, R 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 the Halsey Stillman, DeRuyter, with interest. Two articles—one on "New Testa". T. P. Simmons, Bridgewater, ment Judaism and its Genesis," by Dr. Schodde. and the other on "The Kingdom of God in the Old Testament," by Prof. F. B. Denio-are sure to attract Mention. 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 lit V. 20. Place . . . was nigh to the city. Appar- the ones. A chart of the spectrum colors introduces tention is given to children's toys. 15 cents a number; \$1 50 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 undenominational, 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, \$5 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 Wide 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

continued, as are also the stories "The Crew of the Cassabianca" and "Pamela's Fortune." In "Pleas-H.," Jacob Abbott (with portrait), and others. The slum or phosphate powders. Sold only is assested to the colding by the cross. In illustrations are fine, as usual, and a pleasing variety ROYAL BAKING POWDER CO., 106 Wall St.,

THE October St. Nicholas is the last number of the present volume, and contains the concluding chap ters 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 verses by Alfred Brennan, Edith M. Thomas, R. B. Birch, Malcolm Douglas, W. A. Rogers, Bessie Chandler, and many others.

Few numbers of the 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 Amercan literature. The illustrations of the number add not a little to the interest of the articles which they illustrate. The frontispice is a portrait of the liberal statesman of Norway, Björnstjerne 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 sus-

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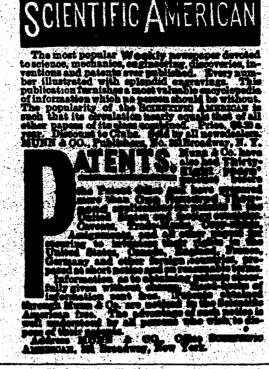
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VOL. XLII.—NO. 42.

The Sabbath

Entered as second-class mai color at Alfred Centre, N. Y

CETTYSBURG.

Having lived near here d

having visited this place sev is now a great pleasure to that have taken place in an burg. The South Mountain as ever, with its blue, smok fields stretch away in their h the farm buildings look cor town of Gettysburg and the undergone great changes. the battle was a quiet, cour brick houses, staid peop college and seminary; but the incoming of visitors fro Union, and the great reun have brought money and I to the place. The great b tion of Cemetery Hill as tery by President Lincoln, of monuments and commo for miles around, make thi the battle-field of the war.

But what has done more records of heroism, and re these hallowed spots, was th "The Gettysburg Battle-fie sociation," for the purpose preserving the battle-groun with their natural and ar and to perpetuate the sam morial structures as migh commemoration of the h achievements in that great Association, of which the ident and David A. Buehl cient Vice-President, has of the ground occupied by and is restoring the breastintending the erection of me

They have bought over 80 ing the complete line of Cemetery to Round Top, wh struggles took place on the the land occupied by the first Gen. Reynolds fell, and C right wing. They intend as the money is appropriate states, till the whole line cluded. Along these lines avenues, and monuments by the different regiment ions and army corps. The Cemetery to Little Round monuments of marvelous scriptions and carvings th scenes of the battle, while restored breast-works make sible. To walk this avenu inscriptions is enough to ma and to love the country m many brave men died.

THE IOWA YEARLY

The Annual Meeting of Baptist churches of Iowa ton Church, Oct. 1, 1886. tory discourse was deliv Wardner, of Milton June John 15:14, following whi sion was held. The minu were read and approved. Eld. J. T. Davis, was emp the committies.

The committee to nom the ensuring year, consisti Horn, L. A. Loofboro and reported: for Moderator, Sporetary, Jacob Babcock as adopted.

The committee on pres for next session, J. W. Knight and J. B. Von I follows: To preach intro H. Baherek, of Albien, Jalia Knight, Nettie Dev hell Dr. R. A. Rogers, B Malota A. Hurley. The

The committee on reso of Ed. J. W. Morton, S. Brinkschoff, reported a pr tions defining the positi

mation on the questions that of Christ and the ! lond; a resolution expres nessing our brethren o and the state of t