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PHBLISHED BY THE AMBRICAN SABBATH TRACT SOCIETY.

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

Sabbath

TERNS-18 A YEAR, IN ADVANCE.

Mulide Randolph 186

VOL. XLII.-NO. 42.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 21, 1886.

WHOLE NO. 2178

Sabbath Recorder.

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

GETTYSBURG, PA.

Having lived near here during the war, and having visited this place several times since, it is now a great pleasure to notice the changes that have taken place in and around Gettys-The South Mountain looks the same as ever, with its blue, smoky ridge; the grain fields stretch away in their harvest beauty and the farm buildings look comfortable; but the town of Gettysburg and the battle-field, have undergone great changes. Gettysburg before brick houses, staid people and Lutheran college and seminary; but the great battle, the incoming of visitors from all parts of the Union, and the great reunions of soldiers, have brought money and luxury and honor to the place. The great battle, the dedication of Cemetery Hill as a national cemetery by President Lincoln, and the erection of monuments and commemorative tablets the battle-field of the war.

these hallowed spots, was the organization of | pricks where the probe is surely needed. "The Gettysburg Battle-field Memorial Association," for the purpose of holding and are deceived by phrases, especially if the preserving the battle-grounds of Gettysburg, with their natural and artificial defenses, and to perpetuate the same with such memorial structures as might be erected in commemoration of the heroic deeds and achievements in that great contest. This Association, of which the Governor is President and David A. Buehler, Esq., the efficient Vice-President, has purchased much | forth. But suppose you tried harder, would intending the erection of monuments.

They have bought over 300 acres, embracing the complete line of battle, from the Cemetery to Round Top, where the desperate struggles took place on the 3d of July, also the land occupied by the first day's fight, where Gen. Reynolds fell, and Culp's Hill on the says: 'I really can do only so much,' (more unbelief, have filled up the secret well-head right wing. They intend to purchase more. as the money is appropriated by the different | that is, you can only give so little, and at states, till the whole line of battle is included. Along these lines they are opening living and your present scale of accumulaavenues, and monuments are being erected by the different regiments, brigades, divisions and army corps. The avenue from the Cemetery to Little Round Top is filled with monuments of marvelous solidity, with inscriptions and carvings that bring up the scenes of the battle, while the rifle-pits and | ty for the Lord's cause? restored breast-works make it as real as pos-To walk this avenue and read these inscriptions is enough to make one feel heroic, and to love the country more for which so many brave men died.

L. R. SWINNEY.

THE IOWA YEARLY MEETING.

The Annual Meeting of the Seventh-day Baptist churches of Iowa met with the Welton Church, Oct. 1, 1886. The introductory discourse was delivered by Eld. N. Wardner, of Milton Junction, Wis., from John 15:14, following which, a business session was held. The minutes of last session were read and approved. The Moderator, Eld. J. T. Davis, was empowered to appoint the committies.

Horn, L. A. Loofboro and Angelo Furrow, reported: for Moderator, M. Babcock; for Secretary, Jacob Babcock, and the report new ones. was adopted.

The committee on preacher and essayists for next session, J. W. Loofboro, Nelson Knight and J. B. Von Horn, reported as follows: To preach introductory sermon, S. H. Babcock, of Albion, Wis.; for essayists, Julia Knight, Nettie Davis, Ettie Brinkerhoff, Dr. R. A. Rogers, Bertha Babcock and Maleta A. Hurley. The report was adopted.

of Eld. J. W. Morton, S. T. Mills and Jacob Brinkerhoff, reported a preamble and resolutions defining the position of the denomination on the questions of the second advent of Christ and the resurrection of the dead; a resolution expressing satisfaction in meeting our brethren of Marion in our

feelings, and by arranging to send delegates to their General Conference, with request for them to reciprocate this action by sending delegates to our Annual Meeting; and one, thanking Eld. Wardner for hispresence and help; also, thanking the Missionary Society for the presence and help of Eld. J. W Morton. All were adopted.

encouraging.

All the sessions, both for business and worship, were characterized by deep interest and devotion, closing on the night after First-day with a lecture on China, by Eld. N. Wardner. But though the Yearly Meeting was thus closed, meetings were held evenings during the week following including the next Sabbath-day and First-day.

> By order of the Meeting. J. O. BABCOCK, Sec.

"AS WELL AS I CAN."

who writes "Random Notes of a Rambler," for miles around, make this, pre-eminently, in which he racily reviews many of the either clogged up or poisoned the well of images as that of a hand that leans, or of a the battle-field of the war ramblings, in word and deed, of the people family piety, the life of every child is imburden borne, or a weakness upheld by contact ramblings, in word and deed, of the people But what has done more to perpetuate the of our times. The following shows the records of heroism, and render forever safe keenness and witticism of his criticism and

> "We have often observed how easily men phrases look in the direction of our inclinations, if they suggest an excuse for our indulgence in whatever we affect.

"'As well as I can' we often say; and we feel that we are at the end, that no more need be said. But is this all? Possibly you do as well as you can, that is, as well as you can with the effort you are now putting and is restoring the breast-works and super- scholar recites as well as he can, no doubt, then he could, mayhap, can do rather bet-

"The frugal Christian who believes devoutly in the duty of denying other people's selves, when appealed to for a contribution, properly so little). Well, perhaps it is so; the same time continue your present style of tion. But a thought occurs to us. Suppose that you are willing to lay by a thousand dollars less than now, or to cut off a thousand dollars in your style of living, would not your can hold a little more capaci-

"The word can is very elastic; the can seems made of rubber, or what we in Philadelphia call 'gum.'

"We are all the time hearing that this or that man cannot do this or that; or that he cannot help doing this or that. The Rambler suspects there is a vast deal of sophistry rolled up in that small word. He suspects that everybody can do (within moderate limits) whatever is necessary for him to do, 'if he will take the needful

REOPENING THE OLD WELLS.

BY THEODORE L. CUYLER, D. D.

There are some very important lessons twenty-sixth chapter of Genesis. The pa-The committee to nominate officers for of a nomadic household, pitched his tents wells digged by his father Abraham. So he reopened the old wells, and hewed out several

Wells occupy an important place in the Bible narratives. They are links that bind sacred history, and landmarks that determine sacred geography. In that torrid clibeing scooped out of the soft earth or sand, they are excavated out of the limestone rock, or else walled in with such solid boulders that they endure for ages. The well beside which our Lord held that memorable conversation with one sinful woman (a most instructive The committee on resolutions, consisting | hint as to the value of individual effort) re-"Rehoboth," which Isaac either constructed At this season of the year, when our con-

gregations have returned, after their summer | lence. wanderings, to their homes and churches, a

manner of Philistines, from Porphyry to In- pulpit appeal brings a stream, sometimes with theological errors, are high crimes structions the everlasting wells. Then, with against human souls. The most that we enlarged hearts and heaven-sent aspiration, ministers can do, or that Sunday-school we can be seech our almighty Saviour to fill the battle was a quiet, country place with its | These meetings closed with Sabbath lectures | to the fountain; we ministers may run dry, | dent. on First-day and the night following, by but the Bible never. The chief danger to be Eld. N. Wardner, by request of First-day apprehended in regard to the Book of Life people, which it is hoped will do great good. is from neglect of it. Heaven help us to attract our flocks, our schools and our households to the perennial old well!

both commonwealth and Christian church. The future of both depends upon the home. periled. No rosewood or Wiltons or marbles can atone for the want of a family altar. No gospel-preaching in the pulpit can counterfamily worship.

give shall be in you, a well of water spring- our faith. ing up into everlasting life." Jesus offers himself as the wonderful thirst-satisfier; for there are desires and demands and necessities there that no uncertain, short-lived but if he had studied a little harder yesterday ity and love in its abounding fullness. Conscience also is kept clean and sweet by the continual presence of Okrist's spirit.

The real reason for the low state of religion in any church, or in any individual Christian, is that such enemies as worldliness or indulged personal sin, or the devil of with obstructions. Backsliding brother. nothing short of thorough repentance can clear you out! Another cause for the feeble flow of graces from some hearts is that a greedy underdrain is drawing off the current of thoughts, purposed and affections from Jesus Christ. That sagacious Christian teacher, Miss Smiley, showed me, beside her Saratoga cottage, a sparkling spring. She told me that when she first came there, and found that the soil was moist, she directed her gardener to excavate a certain space, in hopes that a full supply of water could be now." He had discovered an old underto keep alive many graces.

suggested by the incident recorded in the both," which signifies roominess, or enlarge- fell to the ground. Something similar must thought and heart; and it is the Bible which triarch Isaac, who was the pastoral "sheik" to break forth and overflow. You can no power in his face when twice he drove the the ensueing year, consisting of J. D. Van on the southern borders of Palestine; but he tians than you could imprison sweet song in saw something in him that made them afraid. found that the Philistines had filled up the a canary-bird, or fragrance in a tube-rose. When Jesus was in the borders of Sidon, "he could not be hid;" neither can the temper and spirit and likeness of Jesus, which dwell in a sunny-souled believer. The man who keeps his religion to himself has very little religion to keep. Let "Rehoboth" be the motto in all our churches during this who may yet in our way see Christ, there is please ungodly hearts, and, besides, they are mate they are a vital necessity; instead of working year; let us enlarge our prayers a power in the vision not wholly miraculous. humbling to the creature, and give all glory from the scrimped routine into great, wide, The sinful soul that has the privilege of this to God, and hence proud flesh is at drawn all-embrecing requests with large expectations of blessings; let us broaden out our sympathies and double all our contributions of money and of personal labor. The new "Hathorn Spring" at Seratoga burst forth when the diamond drill pierced the rock mains to this day, and so does the one at which contained it. God has driven the diamond drill of his sharp discipline into some | arch, "therefore I abhor myself." When the | gospel were of the world, the world would streams of faith and love and active benevo- on his throne, he cried : "Wo is me, for I fore the world rejects it. Have we not been

the reopening of certain wells. While whis- not construct an artificial pump, but re- the Lord of Hosts."

Last Sunday, when I opened my pulpit Bi- the lever, the stream stops. There is quite disobeyed, omnipotent and just. Jesus is ble, and gave my first discourse to my reas- too much pump piety in our churches. It the judge. We see him on his throne. He sembled flock, I was simply drawing out of God's own well, which "is very deep." The insane attempts which have been made by all it only runs periodically. An eloquent wields the scepter of judgment. He saith:

"Depart." The soul that fairly gets this and it only runs periodically. An eloquent view of Christ cannot but be afraid. gersoll, to destroy this divine well-head of only a dribble of water. When some evanprecious truth have been as unavailing as an gelist comes, or the "week of prayer" is attempt to undermine Gibraltar. Every reached, the pump is set in motion, with a ter just for a moment: "Then the Lord The letters from the churches, especially fresh attempt proves former failures. God's flow that too often proves intermittent and looked upon Peter," and we are told he went that from the Carlton Church, were very | Word has been well likened to that rock | brief. Rather than dry up entirely, let us | out and wept bitterly. That one look made which a ship-of-war fired at all night—mis- have pumps; but oh! how infinitely better a new man of him. The cowardice and the taking it for an enemy—but could not pro- is the deep, pure, perennial well-spring, fed reckless impulsiveness were both gone. From voke it to answer, not succeed in sinking it. by inward communion with the living Jesus. the moment he caught that loving, pitying, To obstruct free access to this divine foun- Dear fellow Christian, instead of mending convicting, beseeching glance he was transtain of truth, or to adulterate its pure waters | pumps let us dig again, and clear of all obteachers can do, is simply to lead the thirsty us unto all the fullness of God.—Indepen-

Recorder.

FAITH TOWARDS, IN AND ON CHRIST.

Faith is sometimes spoken of in the New Testament as "towards Christ Jesus," Let us emphasize that word household. which describes that great act by its direc-This is a fountain-head of life and hope for tion, as if it were a going out or flight of the man's nature to the true goal of all active being. It is sometimes spoken of as "on Christ The National Baptist has a contributor Where the Philistines of domestic feuds, or Jesus," which describes it as reposing on him of fashionable folly and extravagance have as the end of all seeking, and suggests such with him. But more sweet and great is the blessedness of faith considered as "in him," as its abiding place and fortress-home, in union act chronic irreligion at the table and the with, and indwelling in whom, the spirit may hearthstone. When reopening your homes, fold its wings, and the weak heart may be be sure to reopen the crystal well-spring of strengthened to lift its burden cheerily, heavy though it be, and the soul may be full of Most vital of all to our spiritual life is that tranquility and soothed into a great calm. heart-well of which Christ Jesus is the secret | Towards, on, and in-so manifold are the and supplying spring. "The water that I | phases of the relation between Christ and

In all, faith is the same, simple confidence, precisely like the trust we put in one and opening to all the very gates of endless drink me, take me into your inmost souls; another. But how unlike are the objects! life; subduing with imperial might all other -broken reeds of human nature in the one words, speaking in tones of authority as you case, and the firm pillar of that divine power read in no other book; and in the very name rivulets can ever satisfy. When he opens and tenderness in the other, and how unlike, of the Lord proclaiming a kingdom which of the ground occupied by the Union lines, not, perchance, your can be larger? The up the fount-head within me, peace flows slas, is the fervency of the trust we exercise has been ever advancing, yet never subdued; like a river; pure motives well forth, long- in each other and in Christ!—Alex. Mac- and thus, like a living power, has it been doing a living and abiding work among

THE POWER OF BUE MICHON OF CURIST.

trustworthy description of his appearance and its words to the end of the world." And has come down to us. It is remarkable that such a Book is not inspired! What then is? the four Evangelists should have agreed in omitting just what every other biographer evangelists? a Carlyle, a Gregg, a Strang, a or novelist is careful to give. Nowhere have we a hint as to his personal figure or as to a lineament of his countenance. Some have vid, the Psalmist, and Ezekiel, the prophet, guessed that he was fairer than all the fair, and others have presumed that his countenance was marred more than any man; but heavenly contemplation; and Jesus the Son no one knows. The conventional picture of of God, speaking in the name and love of his Jugus, which seems to us his certain portrait, Father—these not inspired, and to give place is not older than Michael Angelo.

But, whatever his features may have been, we know that at times a strange majesty was expressed in them, which awed and overpowered all that saw him. Those who wished to got. But all the digging failed. At length flatter the Roman Emperor dropped their the workman exclaimed: "Ah! I've got it eyes when he looked on them, as if his gaze dazzled them. But it was his enemies that drain of a dead tree, with its brush and confessed the power of the vision of Christ. branches, along which all the water trickled | That was a strange scene when a company of | another Barabbas, chosen by another mob, away. As soon as the tree was removed, the soldiers and officers, led by one into whose will be put in comparison with the hallowed sweet water concentrated in the bright, little, heart we are told Satan had entered, approach majesty of the Son of God? And what unfailing spring. Even so is it with the ed the garden with lanterns and torches seekhearts of God's people. There can be no ing Jesus. Emerging from the darkness of the the scale against the defenders of the faith? spiritual joy, or peace, or power, or overflow- olive shade into the full glare of the light, ing fullness until the greedy outlets of self- he stepped up to the armed men and asked ishness or worldliness are stopped off and "Whom seek ye?" They answered: "Je-Christ becomes the perpetual, all-abiding sus of Nazareth." "I am he," replied Jeand all-abounding well-spring in the soul. sus; and when they heard his word and saw To feed a single ravenous sin costs more than him standing calmly and bravely before them, something strangely majestic in the One of the wells which Isaac dug out bore a face of that unarmed, unterrified teacher very suggestive name. He called it "Rehoment. The tendency of true Christliness is have been the expression of superhuman sets in the clearest light the ignorance and the more imprison the religion of some Christiraders out of the temple. His own disciples It would seem there was something in his face always of that overwhelming glory which appeared to three of them on the Mount of Transfiguration.

Whatever there may have been supernatural in the view of Christ which drove back the soldiers and officers speechless, for us them; they are holy, and are never likely to vision sees holiness spotless and ineffable, daggers with them. If the unregenerate Such a vision is one of power and reproof. Do- world received the gospel with favor it mitian, we are told, could not endure to have a would cast great doubt on the divine nature hearts lately; may they gush forth in new prophet had the vision of the thrice holy God love its own; but because it is of God, there-The last idea we gather up from that en- lips, and I dwell amidst a people of unclean rection of modern thought is against evanfew timely hints may be offered in regard to campment at Gerar is that the patriarch did lips, because mine eyes have seen the King, gelical truth? Was not ancient thought the

annual meetings, extending them a welcome, water is the direct gift of God; we cannot A pump is a useful article when well- power, because it is not only the vision of my ways your ways, saith the Lord."-C. H. and expressing a desire to cultivate friendly create it we can only collect and quaff it worked; but as soon as our hands let go of dazzling goodness, but of goodness neglected, Spurgeon.

"Depart." The soul that fairly gets this view of Christ cannot but be afraid.

But the chief power of a vision of Christ is discovered when he is seen loving, pleading, dying. Peter had that view of the Masformed into the Rock.

It is the most blessed experience a man can have to walk in the constant presence of the vision of God and his Son Jesus Christ. There is, even while we are on earth, a door opened into heaven to give us that vision. The sight of it will give us much likeness to Christ, and the completer sight of him above will give us complete likeness. "Then shall we be like him because we shall see him as

THE BOOK INSPIRED.

In the blaze of the central sun of Scripture, the puerilities of skeptics vanish into insignificance with him whose eye has caught the sacred radiance.

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age, It gives but borrows none.

Yes, it gives but borrows none; all literature has drawn deep and precious draughts from this unfailing fountain; its orient pearls are scattered through all lands; philosophy has there found the test of its errors and the lordliest of its truths; for 4,000 years its words have been inspiration and life, comforting the downcast, and breaking the oppressor's rod; pledging peace to the penitent, the children of men, in every clime, in every language, and now wider than ever before are its words rule No authentic picture of Christ, and no have gone out through all the earth. Your modern gospels? your philosophical Parker? The Bible not inspired, or inspired only like such! Moses, the lawgiver, and Daand Paul, who made human language utter a dauntless faith; and John, with his words of to the arrogance and conceit of those false Christs and false prophets, who deny not only a Saviour, but full often God and immortality. also! Call out these heroes of our ancient faith, and match them against their modern antagonists! Who will enter the lists with Paul? who will speak to the soul with John? who will prophesy with Ezekiel and Daniel? who will give laws like Moses? and who, but names has the infidelity of all times to put into Has it not in every age been overmatched, in whatever makes the patient scholar and profound thinker, in keenness and comprehensiveness of argument, in manly sense and large humanity, in depth even of merely human philosophy, by Augustine and Aquinas, by Luther and Calvin, by Paschal and Fenelon, by Edwards and Chalmers? And it is the Bible that has made such men strong in arrogance of its opponents.—Prof. H. B.

A WORD FOR THE HOUR.

It is not, after all, a thing to be wondered at that men should reject the great truths of revelation. These truths are spiritual, and the carnal mind has no capacity for receiving good man in Rome, because his very exist- of the doctrine; but when the unrenewed ence was a rebuke. To see the holy Jesus is heart rejects it with disdain, it does, in its to see one's self a sinner, and to be rebuked. own blind way, acknowledge that the teach-"Mine eyes have seen thee," says the patriling is not of man, neither by man. If the am undone; because I am a man of unclean too much staggered by the fact that the disame? Is not that text always true, "My kies and wines are human fabrications, pure opened the everlasting, overflowing wells. The vision of Christ is one of crushing thoughts are not your thoughts, neither are

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednes day in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Forty-fourth Annual Report of the Board of Managers.

Home Missions.

For the Year Ending August 30, 1896.

(Continued.)

SOUTH EASTERN ASSOCIATION.

S. D. Davis, Jane Lew, W. Va.

My field of labor, as assigned me by the Board, has not been so fully occupied in all its parts as I have desired, and as the interest of the cause demanded. Braxton and Webster counties have not been reached this year, though the interests in those counties called for work, and a pressing call has come from Roan county for the aid of your missionary. If it may please the Board to continue me in their employ, I hope to reach those counties yet this fall. The field as occupied this year takes in parts of the counties of Harrison, Lewis, Gilmore, Ritchie, and Doddridge, in West Virginia and Bedford county, in Pennsylvania. The results in West Virginia, so far as known, have been six precious revivals at different points. In connection with these there have been thirty-two additions to the churches. Three of these are converts to the Sabbath; and there are others that have been baptized, that will, no doubt, join the churches in the near future. Four of the churches are taking active measures to obtain pastoral help. The results as known in Pennsylvania are the organization of one Seventh-day Baptist church with twenty-five constituent members with one minister, unanimously elected pastor, and a house of worship built and dedicated to the worship of God. The outlook for the future seems to your employee very encouraging. .

Bro. Davis reports 27 weeks of labor; 160 sermons in the churches of West Virginia, at Salemville, Pa., and at 20 other points; congregations of about 120; 74 other meetings; 255 visits and calls; 25 additions by letter or experience, and 31 by laying on of

C. W. Threlkeld.

Bro. Threlkeld closed his labors as missionary pastor at Berea, W. Va., Oct. 1, 1885. One month's work, therefore, belongs to the present Conference year.

Correspondence.

In regard to the missionary work the past year, in this Association, two important results have been reached: 1st, considerable numbers have been added to two churches, Roanoke and Greenbrier, through the labors of the missionary, Eld. S. D. Davis; and 2d, a new Seventh-day Baptist Church has been organized among the Sabbath-keepers of Bedford Co., Pa. The Roanoke Church stands in the front rank for activity and zeal, and the increase will strengthen it in every way. The Greenbrier Church, by the new members, has been extending its borders over new neighborhoods, and growing in spiritual power. In the organization of the Salemville Church, among the German Sabbath-keepers, a very important step has been taken to gather in the spiritual elements of that worthy people.

As to the needs of this whole field, while I believe they need, first and foremost, settled pastors, yet if some method could be adopted by which the pastorless churches could be supplied with stated and frequent preaching, it would be a great gain. The Salem, Greenbrier, Middle Island, and Roanoke churches contain more than four hundred members, and they are an earnest, Godfearing people. New it would seem that four hundred members, composed mostly of farmers in reasonable circumstances, were able to pay for the labors of a minister without any help from the Board. Could not some method be adopted to encourage them to give more and more, till they at last reach self-support? As to the prospects of this whole Association as a missionary field, it is so inviting, and has yielded such ample returns in the past, that it will justify even better hopes for the future.

L. R. SWINNEY.

RASTERN ASSOCIATION.

Horace Stillman, Ashaway, R. I.

In my work the past year at Woodville and Niantic, I have earnestly desired to hold fast that which we have, and strengthen the things that remain."

I have, for most of the year, preached three times a week regularly, and taught two Lenjoy the work.

mill on the Hopkinton side of Wood River the state, during the coming year. Perhaps preached twice and said nothing about the Avery C. Stillman,

ipon the Sabbath, our membership is but the Missionary and Tract Societies could arlittle affected by the change. We have reason to be cheered by their faithfulness, labor, as Sabbath truth would take promibrotherly love, and their unwavering purpose to sustain the cause of Christ in their would undoubtedly take hold of the work

At Niantic we have received four new members into the church; two of these are converts to the Sabbath, and come to us from the Baptist church of Arcadia. These members are warm-hearted Christians, and will, we trust, be a source of much strength to the church.

Bro. Stillman reports 52 weeks of labor as missionary pastor; 116 sermons; congregations of about 25; about 50 visits; the distribution of some 300 papers; and 4 addi-

U. M. Babcock, Daytona, Fla.

Bro. Babcock has been missionary pastor at Daytona for 30 weeks. He reports 35 sermons; 82 prayer-meetings and other religious meetings; frequent visits; 9 additions, 3 being by baptism; 7 Sabbath-keeping families: 19 resident church members: and one

CENTRAL ASSOCIATION.

L. C. Rogers, DeRuyter, N. Y.

the field under present auspices.

I am able to report the present outlook on this field as very encouraging at several points, and as a whole the outlook is more favorable than at any time since I entered

Preston is slowly rising, and seems to feel the warmth and life-giving power of the Word and Spirit. A recent communion season was one of deep interest and spiritual power. Several young persons in this society are under deep religious awakening, and one has expressed a desire to go forward in baptism and unite with the church. Sabbath meetings are regularly kept up, also a a prayer-meeting by a few. The General Missionary feels strongly attached to this pastorless flock, and is doing much pastoral and preaching work here, as will be seen by

his statistical and tabulated reports. At Oxford, several Sabbath-keeping fami lies, reside, who welcome the visits of the missionary, and seem to profit by this means

Norwich is passing through a period o its number, sister Sarah J. Cook Buell. One tional work. convert to the Sabbath has, during the past vear. united with this church by baptism. This little branch of our Zion has newly consecrated itself to the work, and several interested inquirers attend the meetings. The nissionary was recently invited to meet a

Cuyler Hill, in the recent death of Elder T. Fisher, has sustained a heavy loss. He preached the word to them with power and acceptability, when he was able to meet with them. This is an interesting field, and has received considerable attention and labor from the General Missionary, and is now more needy of ministerial labor than ever. Sabbath meetings and a Bible-school are maintained throughout the year, and a good religious interest exists and is hopefully on the increase, calling for renewed efforts.

The Quarterly Meetings held in order with the churches of Otselic, Lincklaen, Dewith interest, and on several occasions have 40; 30 other meetings; 254 visits and calls been followed by revival efforts, the General 10 additions, 6 being by baptism; 43 Sab-Missionary assisting, with the understanding that a special collection or subscription be made for the Seventh-day Baptist Missionary Society, covering as nearly as possible the erage attendance of 18. expense of the labor.

At Willow Creek, Tompkins Co., seven miles from Ithaca, resides Bro. Anson King and family. Himself and wife are staunch Sabbath-keepers. The General Missionary held a series of evening meetings at this point in February last, at which considerable interest was awakened on the subject of the Sabbath. During this visit the communion was administered at the house of sister Lucy Carpenter, in Ithaca, two families only now remaining in the observance of the Sabbath.

in connection with labors of the General Missionary, and nine persons united with the church by baptism. Elder T. Reed, pastor, supplies the church regularly, and very acceptably, with preaching and pastoral work. Visits in the interest of our missionary work, and with a view to special collections, are arranged for the next three weeks with the churches of DeRuyter, Scott and Adams will follow.

Co., ten miles and more from Leonardsville. Madison Co., some labor has been bestowed, and more is called for, it being a new field where a few scattered Sabbath keepers re-

The church at Clifford, Susquehanna Co., Pa., is now without pastoral supply. It is an interesting and valuable point. It has been somewhat neglected and run down in interest, but there are faithful brethren and sisters there. In view of the value of this work of my charge, keeps me very busy; but labor, as well as the field at large in that state, the Missionary desires that a special At Woodville, although our congregations campaign of several months labor be under-

range to mutually bear the expense of such nence. The Sabbath-keepers on that field and aid materially. Such, in brief, is the outlook on the Central field.

Bro. Rogers reports 52 weeks of labor as General Missionary in the Central Association; 193 sermons and 15 addresses; 487 visits; 20 additions by baptism; 23 Bible readings; and 700 pages of tracts distribu-

Perie F. Randolph, Lincklaen Centre,

The churches of Lincklaen and Otselic are the center of an important field for missionary work. There are 40 Seventh-day Baptist families on this field, while the resident membership is only 67. There have been nine additions the past year, two of them being converts to the Sabbath. The house of worship at Lincklaen has been tastily repaired at an expense of over \$300, and a nice organ has been procured.

Regular services have been maintained at both churches every Sabbath; and though located seven miles apart, both churches have had preaching every Sabbath, except during the months of January, February and March, when it seemed too laborous to speak twice and mide nine miles by the .circuitous route necessary to go, and it was decided to have preaching every alternate Sabbath. Both churches have kept up a Sabbath-school through the year, with a good degree of interest.

Ladies' societies have been organized in both of these churches, which co-operate with the Woman's Executive Board, and are do- how few are the laborers! ing a good work. There is an evident growth in grace, as seen in the more than double their former contributions both for church and denominational work, in the increase of attendance upon divine worship, and in the present harmony that exists. The church clerks, in their letters to the Association this year, wrote very truly:

From Otselic: "The past year has been one of spiritual prosperity; members are earnest, active, working Christians."

From Lincklaen: "We are glad to be able to report to you more favorably than for many years. There is more spirituality in the membership, more unity and brothertrial in the long and sever illness of one of ly love, and greater interest in denomina-

> Monthly collections have been taken for missions, with an increase in the number of contributors as well as in the sums contrib-

The Sunday-keeping brethren are friendly few friends, not Sabbath-keepers, and ex- our people, frequently attending our services, letter or experience, and 31 by laying on of pound to them the doctrine of the Sabbath. and from them have come frequent calls for hands after baptism; one church organized; The tide of religious interest is manifestly extra work, such as presching in the absence and 8 Bible schools on the field. like, thus extending the influence of the missionary beyond her immediate field. This is truly a needy field; but as hopeful as needy, if a permanent pastor can be kept on it. There are many here, who are outside the church, that are interested, and ought to be brought in. The brethren here have appreciated the help given by the Board, and have sought to reciprocate. They need the help of the Missionary Board to maintain a pastor.

> Sister Randolph reports 52 weeks of labor as missionary pastor at Lincklaen and Otsel-Ruyter, Cuyler Hill, and Scott, are kept up ic; 113 sermons; average congregations of bath-keeping families; 68 resident church members; and 2 Bible-schools, with an av-

FROM F. F. JOHNSON.

Dear Brother,—I sent you my statistical report a few days ago. My written report | Emma Pardee, must necessarily be short, as I have been so very busily engaged for the last three weeks | T. H. Maxson. attending to the sick of my family and others. Besides attending to my regular appointments, I have visited several neignborhoods, At Watson, a revival interest was awakened | preaching and distributing tracts. I was at a Fourth of July celebration on the fifth at Atila, about fifteen miles north, near the Morrel Coon and wife, line between this and Salina county. Thousands of people were there. I saw a A. C. Petter. great many of my old friends and acquaint. R. H. White, ances. One old brother said, "Here is Bro. Johnson, the old Seventh-day Baptist, Centre; the Brookfield and Verona churches if he has not gone back on it?" I gave him Ad and the others who were standing by to un-At Exeter and Burlington Flats, Otsego derstand that such a thing could never be. Remained in the neighborhood two days and Fri preached for them. The first of August. myself with several of my neighbors and comrades, went to Carbondale, Jackson Mr. county, to the review of the 31st Regiment, Mr. Illinois Volunteers. Saw many old comrades. One who lives about five miles south desired B. me to visit him and preach for him and his people this fall, which I would like very Mr Bible-classes while the Bible-school at Ni- field to us as a denomination, and in view of much to do. Presched twice in a Baptist Ge antic was in session. This, with the other its relation to many adjacent openings for church some ten miles west of here to large congregations. I told them, when I got my Horace Wells, last sermon completed, that it was likely L. P. Nichols, have been reduced by the running of the taken in that, and perhaps other parts of some of them thought it strange that I had Celia Stillman, B. D. Crandall and wife, "

Sabbath question. I thanked them for the E use of their house, stating that we did not feel that it would be right to preach on the Sabbath subject before asking for permission to do so. I aim to ask permission to do so some time shortly. Eld. Threlkeld has a cousin near by with whom I staid all night. I gave them many tracts to read. Hope the seed sown will bring forth much

I preached also at a school-house seven miles north-west; a large and attentive con. gregation was present. The last of August I went to Golconda. Pope county, thirty-five miles south, to meet Eld. Threlkeld, who had written to me to meet him there, with a conveyance to bring him to our section of Southern Illinois. I was very glad of the opportunity, as I believed he could do our cause much good here. Staid all night, going and coming with Deacon Bracewell; distributed tracts at nearly every house on the way. Was very sorry to find Eld. Threlkeld's health so poor, having overdone himself in his labors in Kentucky. We commenced a series of meetings at Enon Church the fourth Sabbath in August and continued one week, with splendid prospects for a successful meeting, the congregation increasing all the time. Eld. Threlkeld was attacked with a severe spell of acute bronchitis, so we closed the meeting and came home. The people were much disappointed and want him to come back just as soon as he is able to preach. We have a great field here, and

I was very glad that Eld. J. B. Clarke, the former Corresponding Secretary of the Tract Society, paid us a visit and preached very acceptably several times at the old and new towns. I conveyed him to Park's school-house, where he preached, once and then went on his way. Although the outlook in some respects is very discouraging, yet we have great reason to be thankful to our great Creator that matters are no worse than they are. He has his own way and his own time in accomplishing his designs. Let us humbly bow to his will.

Respectfully submitted.

P. S.-Eld. Threlkeld's health is much improved. Am confident, through the help of God and by the assistance of Elders Huffman and Threlkeld, much good will be done in M Southern Illinois for the cause of truth.

For lack of space the details of receipts for August have not been published in the RECORDER. Those who desire to see the itemized statement of receipts for that month, will find it in the permanent Minutes soon to be published. The following is a summary statement for August:

Total receipts during month	\$2,984 299	88 81
Payments in August	\$8,284 \$2,466	19 70
Cash balance Sept. 1st	\$ 817 \$1,000	49 00
RECEIPTS IN SEPTEMBER.		
E. R. Pope, Treasurer, Income from Merial Fund. First Genesee Church. Seventh-day Baptist Church, Shingle Ho	\$ 24 36	00 50

Pa. John Congdon, Newport, R. I. S. D. B. Church, West Edmeston, N. Y. J. H. Burch, "T. T. Burdick and wife, " C. A. Burdick, 1 00 Mrs. Betsey Pardee. Martha E. Coon, L. R. Maxson and wife, Mattie M. Stillman,

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S. Maxson,	the first the state of the stat
B. Felton and wife	
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lolph Nichols and w	ife." "
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s. Alice Annas.	

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inteld Church, Plainfield, N. J. Frot Hopkinton Church, Ashaway, R. L., Sabbath-school, Women's Missionary Mite Society.	15 00
leceived through RECORDER Office : James J. Callin, Wolf Creek, Wis\$1 00	8 00 /
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rancie Clarke, hiloh Church, Shiloh, N. J. Mite Society, Nathan Rogers and wife, Oxford, N. Y.	1 00 26 38 10 67 2 00
C. T. Rogers and wife, Miss Selina Rogers, New Market Church, New Market, N. J. Richburg Missionary and Tract Society,	2 00 1 00 22 59
Richburg, N. Y., L. M. Mrs. B. E. Fisk, second Alfred Church, Alfred, N. Y Ars. C. P. Potter, "Hol. M.	25 00 23 00 2 00
Received through Woman's Executive Board, from Woman's Missionary Society, Lost Creek, W. Va.	8 70 11 00
Ailton Church. econd Verona Sabbath-school. Carlton Church.	59.00 5.00 <i>ti</i>
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Ars. Fanny Kelly, Ars. A. E Allen, Alse Louisa Spaulding, "	1 00 25 50 50
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Erastus Brown and wife, " Miss Eva Brown, Mrs. Mayette Hall, "	2 00 1 00 1 00
Nile Sabbath school, one scholar in S. M. S. New Market Church. Ladies' Aid Society, Independence, N. Y., complete L. M., Mrs. Caroline Greene.	30 00 40 00 12 50
Dividend from First National Bank of New- port	10 00
Newport	18 00 1 00 11 00 2 00
Woman's Missionary Society, Ritchie, W.Va. Friendship Church, Nile, N. Y. Woman's Missionary Society, Nile, N. Y. A. Burdick and wife, De Ruyter, H. M.	1 00 3 50 9 53 20 00
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ohn Whitford and wife, Herman Babcock, W. L. West, A. B. West, M. Knapp and wife.	
L. M. Knapp and wife, Emma Starks, Heo. W. Buten and wife, Heo. W. Coon,	75 50 9 00
Luella Crandall, "	1 00 2 00 1 00 1 00
B. Coon, Little Genesee. Mrs. W. W. Jacques," B. D. B. Church, Samuel Wells,	2 00
Alfred M. Wells, F. E. Tappan and wife, Dodge Centre, Minn.	1 00 50
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Shaw in Texarkana. Joseph Edwards, Alfred, N. Y. Jeneral collection at Conference, Milton, Nortonville Church, Nortonville, Kan. Rent of Jane Davis land for 1885	1 00 177 39 3 75
Shaw in Texarkana. Joseph Edwards, Alfred, N. Y. Jeneral collection at Conference, Milton, Nortonville Church, Nortonville, Kan. Rent of Jane Davis' land for 1885 \$50 00 Less taxes, labor, etc	1 00 177 39 3 75 -89 38 1 00 10 00 25
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Albion Church. 1 00 Joseph Edwards, Alfred, N. Y. 1 00 Mrs. J. H. Clawson, Roadstown, N.J. 1 00 Cash, silk quilt money..... 6 80—38 Sabbath-school, Bradford, Pa....

Mrs. J. H. Stark, Higginsville, N. Y.

Greenmanville Sabbath-school.....

Albion Church.....

Haarlem Church and Sabbath-school...

Balance Cash Sept. 1st, as per report...

Payments in September

WESTERLY, R. I., Sept. 80, 1886.

Cash balance this date..... 8 914 81

A. L. CHESTER, Treasurer.

Receipts per G. Velthuysen.

E. & O. E.

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re shalt thou labor, as CORRESPOND

Temperance Reform and the

No people are more inte perance question than obs Sabbath. None have labo and conscientiously for the liquor traffic than Seventh towns where they are in exert a controlling influence with scarcely an exception of their votes. They hate villainies" with a perfect ligense system was prove leaders, with few excepti the prohibition of the nat When it was thought

organise a distinct politica hibition as its battle cry the clergymen and a respe laymen of this people ide with that party. Whether or wrong in this, is not article to discuss. Those with their brethren on thi ly credit them with cons sincerity. It has been the expect

wish of Sabbath-keepers tion, and indeed all polit advocate no measures calc the liberties of any law-abi sect. They believe the co man should be respected, weak a religious sect may their numbers, they are same protection, the same by larger bodies, so long not clearly criminal. Sev and other bodies of Sab view with concern the being made to legislate in and compel men to obs penalty of fines and imp most now among the adv legislation are the Prohi editors of temperance jou exception of New York at not all, states, in convention passed resolutions and demanding stringent Sun rigid enforcement, denour the commonwealth all w Sunday.

The writer of this artic continuing, correspondence most prominent leaders is movement with a view true position and purpose specting the question in these letters will be given paper with the consent o people desire to know t for whom they vote and work. This corresponde light upon the question,

cording to convictions up Our letter, with questi temperance issue and Sur will omit in this article,

briefly in our next. The following is from the New York State Con HEADRUARTERS New

of the Prohibit RIDER H. D. CLARKE: My Dear Sir,-Your received. Any opinion ing subjects referred to

individual, not as an offi All demands for a mor of so-called "Sunday le the saloon and beer ga to Seventh-day people. I have no idea that Prohibition party would broade with a person's or liberty, and your p loss on that score whate My former home. Vis

many people of many them are the many tricks. I shall the A CONTROL OF OUR PRINT REFL

Desir Sir. - Your lay Might b.b. H

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per A. E. Main.

Meeting.

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Milton Junction, to assist Elder

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Sept. 1st, as per report.

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Missionary Society, Nile, N. Y...

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Women's Missionary Mite

"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."

CORRESPONDENCE.

Temperance Reform and the Sabbath Question.

BY REV. H. D. CLARKE.

No people are more interested in the temperance question than observers of the Bible and conscientiously for the abolition of the liquor traffic than Seventh-day Baptists. In towns where they are in the majority, or exert a controlling influence, no licence has, with scarcely an exception, been the result of their votes. They hate this "sum of all villainies" with a perfect hatred. When the license system was proven a failure, their leaders, with few exceptions, declared for the prohibition of the national curse.

When it was thought best by many to liberty would not be enjoyed by this peoorganize a distinct political party with prohibition as its battle cry, the majority of Seventh-day Christians are about the only which has attended the University of Virthe clergymen and a respectable number of ones who suffer. Notice the arrest and ginia and the prominence which its alumni laymen of this people identified themselves fining of Seventh-day Baptists in Pennwith that party. Whether they were right sylvania a few years ago, and the recent least, a testimony of the suitableness or wrong in this, is not the object of this imprisonment of Seventh-day Adventists in of the system for this particular institution. article to discuss. Those who may differ Arkansas for quiet work, almost unobserved. with their brethren on this question certainly credit them with conscientiousness and sincerity.

It has been the expectation and sincere wish of Sabbath-keepers that the Prohibition, and indeed all political parties, would advocate no measures calculated to abridge sect. They believe the conscience of every weak a religious sect may be, or how few by larger bodies, so long as their acts are not clearly criminal. Seventh-day Baptists and other bodies of Sabbath-keepers now view with concern the persistent efforts being made to legislate in favor of Sunday, legislation are the Prohibition leaders and can be more easily done? editors of temperance journals. With the Sunday.

for whom they vote and with whom they of the right. Very truly yours, work. This correspondence will throw some light upon the question, and all can act according to convictions upon the same.

Our letter, with questions concerning the temperance issue and Sunday legislation, we will omit in this article, and state the points briefly in our next.

The following is from the Chairman of the New York State Committee:

HEADRUARTERS New York State Committee of the Prohibition Party,

ALBANY, N. Y., Sept. 10, 1886. ELDER H. D. CLARKE

My Dear Sir,-Yours of Sept. 2d just received. Any opinion I may express touching subjects referred to by you would be valuable to you only as the opinion of an individual, not as an official of our party.

All demands for a more rigid enforcement of so-called "Sunday laws" refer simply to the saloon and beer garden, etc., and not to Seventh-day people.

I have no idea that the leaders of the Prohibition party would tolerate any interference with a person's religious convictions or liberty, and your people need have no fear on that score whatever.

My former home, Vineland, N. J., contains many people of that faith, and learned to respect them very highly for their many virtues. I shall always be opposed to any action by our party savoring of sectarian legislation. We must confine our efforts to our "one idea," the prohibition of the liquor traffic. That will keep us busy for Yours very truly, FRED. F. WHEELER.

REPLY.

NEW LONDON, N. Y., Sept. 21, 1886. ternal reply to my note of the 2d. I am matriculation. glad to find now and then one, differing

and liberties of a minority are as secred as rogative of the faculty is only advisory in of the party differ with you; for while the June, 1886) "I believe we are consciendemand for a rigid enforcement of the Sun-Sabbath. None have labored more zealously be given Seventh-day Christians that their scholarship of the country, a single decade permitted to quietly labor six days and "rest | radical evolution of Harvard is also quite too

> is the attitude of popular majorities toward toleration and religious liberty are two distinct things. Were not the Sunday laws in most states a "dead letter," religious ple. Wherever those laws are enforced, on Sunday, while the laboring First-day citizens go "scot free," without fear of mo-

But what about these laws "referring I doubt this—not your view of it, nor your sincerity. Behind all this is the religious the liberties of any law-abiding, God-fearing | movement in favor of worship on Sunday. This is the real object. The Sunday Sabman should be respected, and no matter how bath is fast changing into the European holiday. No appeal to the conscience of their numbers, they are entitled to the men can stay the tide of Sunday-desecration, same protection, the same privileges enjoyed | for back of it is no divine law; hence the desperate effort of zealous, and no doubt conscientious, men to prop it up by human legislation. Don't you see that when these men strip the question of its religious garb, so as not to appear to be advocating sectaand compel men to observe that day on rian legislation, and then array it in the cluded. penalty of fines and imprisonment. Fore- habiliments of policy, claiming only to leg-

If it refers simply to the saloon, then the exception of New York state, nearly all, if "one idea" of our party will cover the student on entering at an average age of not all, states, in convention assembled, have whole thing, viz., the prohibition of the passed resolutions and adopted platforms iniquitous traffic every day in the week. No selects the school he will enter, the only demanding stringent Sunday laws and their need of Sunday legislation whatever. If rigid enforcement, denouncing as enemies of prohibiting liquor selling and carousing on at least three of them. And here comes the commonwealth all who secularize the Sunday will save the day from desecration, then will it be saved by the enforcement The writer of this article has had, and is of a general prohibitory law, as advocated. continuing, correspondence with many of the | For this let us labor. For this we join most prominent leaders in the Prohibition hands while religiously we differ. But as movement with a view to ascertain their soon as Sunday rest is enforced by human true position and purpose for the future re- laws, then you strike a blow to our Constispecting the question involved. Some of tutional and God-given freedom. I pray these letters will be given the readers of this you, then, guard our religious liberty, advopaper with the consent of the editor. Our cate it in our conventions, and God shall people desire to know the designs of men | reward you for your brave stand in defense

H. D. CLARKE.

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. (Concluded.)

The Johns Hopkins University, opened in and loose election of studies by a comproare seven groups, and each one enforces the sity." study of language and literature, of mathematics and other exact sciences, and of historical and moral sciences with the proportions of the different studies varying in the different courses of the group. The proportion of studies in each course was so arranged that it was thought the student might find among them some one best adapted to the profession or business he had determined to pursue, and that he would elect that course. Either one of the group would lead to the degree of A. B., provided a prescribed course Dear Sir,-Your favor of the 10th inst. of preparatory study had been pursued, in received. Thanks for your prompt and fra- which he must stand examination upon

liberal spirit, and can see that the conscience group of studies he shall elect; but the pre- parts.

those of the majority. Let me assure you, the selection. Of this system of elective however, that not a few prominent leaders groups, Pres. Gilman says: (Andover Review, tious in the endeavor to make each course day laws may refer directly to the saleon and | thorough, comprehensive and difficult, so beer-garden, yet they say that to make any | that every one who is admitted to a baccaexceptions in favor of Seventh-day observers | laureate degree may be a man of liberal eduwould open the flood-gates of Sunday-dese- cation. So far as our experience goes, it apcration; therefore, "for the sake of the pears that the groups here offered meet all people, physically, intellectually and moral- the requirements of our constituency." ly, the wheels of business must pause." As What the results of this attempted comthis sentiment prevails to an alarming ex- promise between the old and the radical tent, what assurance has been given or will wing of the new education will be upon the conscience will be respected, and they be of experience will hardly determine. The according to the commandment"? Luke new to give data for a safe conclusion as to results. A certain form of this elective That this people will be "tolerated" (that system, claiming to be so new in Harvard, has been in operation for over sixty years in them), may be quite certain, but religious the University of Virginia. This institution was opened in 1825, and was the first in the country to adopt the elective system.

Of the successful working of the system in this University, Prof. Garnett says: (Andover Review, April) "The success The system with which it started, though it has been subject to some modification, remains essentially the same as at the first. Under this system the subjects and demand for immediate results. taught were at first arranged into eight simply to the saloons," etc. ? Pardon me if separate and distinct schools, as they were termed. These eight schools have expanded into nineteen, of which six are literary, six no better, but their tendency can hardly fail scientific, and seven professional, the latter including schools of medicine, law, engineering and agriculture. These main schools are divided into a number of sub-schools, and each of them is independent of every other so far as its course of studies and method of instruction are concerned. Each professor, at the head of each school, is himself sole judge of the special subjects and sub-schools to be included in his own course,

teaching," was introduced in this old university more than fix decades ago. The nineteen, in the non-professional department, thing compulsory being that he shall enter another German university feature, viz. "freedom of learning." This is essentially the elective system in distinction from the curriculum system. The new against the old system. It is gradually finding its way into our higher institutions of learning, and if it does not induce too speedy reaction by its excessive indulgence, as in Harvard, is destined to prominence in modern educational

At least thirty-five Southern institutions have followed the lead of the old University of Virginia. Each school selected leads to a degree as graduate in that particular school, but it is not a titled degree.

The requirements for titled degrees, such as A. B., A. M., and the higher professional degrees, are strictly prescribed. The degree of A. M. does not follow that of A. B., in course, as in the old system; but must be earned by a longer prescribed course of study, proficiency in which is to be ascertained by strict examination. Enough has been said to indicate the character of the new departure from the old principles and methods of education-education of the individual man and Baltimore in 1876, has undertaken to individual woman, as a separate entity, for settle the quarrel between close prescription some specific function and place in the social economy, by means of elective courses of study mise, introducing what is know as the Group best adapted to evoke proficiency for that System. Instead of one curriculum, a group | particular place and function, as against the of curricula is devised and the student selects | prescribed curriculum, redundant with claswhich one of the group he will pursue. There | sics, fitting the man for a "corporate neces-

> Of the comparative merit of this new system as against the old, it may be remarked that newness and oldness are not reliable indices of the qualities of men and institutions. Some old systems are better than some new, and vice versa.

Allowing the fundamental idea of the old system to be correct, viz., that education has primary reference to fitting for place and one is to be a member, it is a grave ques- tional life itself. tion whether, in a matter of such import, young men whose inexperience and unculture utterly unfit them to determine what course It is expected the student will advise with of study will best fit them for their place in is diligent, but dangerous; he is eager, but mation of such substantial and symmetrics

It has been well said that "it is difficult to conceive of a guardianship for education more fickle or dangerous than the unguided preference of young men, such as the elective system of the new education now allows.

The true education, be it old or new, must put the student through such a course of discipline and development as to give him the best possible understanding of both himself and of his relations. Such an understanding is the best part of education. This desideratum will hardly be realized by that extreme of individualism which sets the young man to his culture from the standpoint of his own untutored preference.

It may not reasonably be expected to keep elevate it to the advancing necessity, by coming down to the stand-point of untrained preference, as now in Harvard.

Possibly for a time, young men, with young human natures, may make a better record of attainment by studying just what they happen to like best. The most fashionable, most taking, the softest course of study, will be quite as likely to be selected as the most solid and difficult, and, therefore, the more useful one; such studies as go but a little way toward lifting men up to solid attainments, and qualhave attained in all walks of life are, at lifying them for the hard stress of great achievements. There is scarcely a more damaging hindrance to rational or moral progress through solid scholarship, than the superficiality and bric-a-brac which is trying to pass for education in these times of haste,

> Latin in six easy lessons, Chautauqua courses, and correspondence schools, may have something of value to those who can do has already obtained. to be damaging to that thorough training which can only be attained by the hard study, the severe discipline of first, a broad, wisely prescribed curriculum of studies, as preparatory to active, professional pursuits.

These selected specialties of the new system may show flattering statistics as first results, and flood our places of trust with accomplished amateurs, but when reckoning comes to be made with the stern realities and and the manner of teaching the subjects in- | great necessities of that indomitable manhood, which must underlie all successful Thus the cardinal principle of the German | pursuit, with the pressing exigencies of most now among the advocates of Sunday islate for a "civil rest day," that their work university organization, viz., "freedom of church and state, something more substantial will be required by way of school preparation, than any of these easy-going, labor-shirking expedients are likely to furnish.

When the young mind has been let loose from prescribed discipline long enough to show its own tendencies in the unchecked election of its own courses of study, reaction will set in and the pendulum will swing to the other extreme, and the college curriculum will come back with severer grip than

A generation of minds educated on the plan of individual inclination, and sent out into this stern and severely real world. like hot-house plants set out into December cold. will not make a history that men will care to repeat. Nature is a better, because a sterner, educator. She seldom lets us off without the mastery of some most undesirable task. She does not leave our discipline to our own capricious selection.

The great Teacher of our Christianity has never abated a jot or tittle of the great and severe principles and duties he mastered to suit the demands of effeminate and ease-loving votaries. Down through the eighteen centuries his voice keeps ringing, "If any man will be my disciple, let him take up his cross and follow me."

genius of a true education keep admonishing the busy hum of active American industries the eager crowds that throng the busy halls and professions. of learning, "If any one will be my disciple, let him be content to come under the yoke of a most thorough curriculum of studies, such as men wise by experience, strong by train- ing for more than fifty years. ing, may prescribe." There is no surer or more speedy way to

the new education into complete outfit, give | tangible value; they aimed at uniformity. it the reins, and let the boys and girls of the perhaps, too much to the expense of variety. school determine what shall be the studies A well educated man meant about the same necessary to college honors, and professional distinction, and what shall be the discipline of the schools they may choose to attend. It does not take a very far-seeing eye to discern that the outcome of such a laxation of our educational ideals and systems will be the decline of sound scholarship, the diminution of muscular manhood and the decadence of function in the corporate society of which national character, if not the sunset of na-

the choice of studies ought to be left to blood, good blood, the very best blood in and often reckless young life that is flocking him; he is ambitious, but antic; he is brave, into the ways and responsibilities of active but boisterous; he is careful, but crafty; he life, and all experience is at fault if a from us as a people, who manifests a broad, some one of the staff of professors as to the the body of which they are to form elemental ephemeral; he is famous, but fulsome; he is character, as the coming men of Assertes. a kind of promiscious problem, and it is sub- will need to have.

mitted that he can only be solved by that system of education which has enough prescription in it, to put him in the harness of a stout curriculum of college study, and hold him in it till his mental muscles become tough, as they are taut; till his eye becomes fixed as it is fiery; till his whole life-force becomes trusty as it is turbulent.

To accomplish such a discipline of such a disciple, it is not necessary that our system be so rigid as to become Procrustean; but it is necessary that it have some prescribed dimensions of length, breadth and thickness, and that there be adapted to the most symmetrical as most thorough development of all the faculties that constitute the most up the standard of scholarship, much less to complete outfit for giving best account of our American citizenship as well as Christian manhood. Onto this solid basis of broadly educated, thoroughly disciplined and finely finished manhood and womanhood, must we be settling our denominational character and work, if we expect it to stand the stress of the gathering storms.

While something of preference may be allowed the matriculate to our schools of college grade, as to the course of study that shall lead to a titled degree, the choice must be between courses, any one of which calls for the sharp crack of severe discipline, and leads to the broad field of liberal attainment l as well.

The new education, whatever may be its merits, is not without its tendencies that are portentious of evil. This paper will close with a schedule of what tendencies are to be guarded against if the new education shalk be given larger place in our schools than it

1. It tends to foster the eager specialisms nto which society is organizing itself. While it is true that, in order to be efficient and eminent in any pursuit, that pursuit must be studied as a specialty, it is equally true that there is a broad basis of general training and acquirement prerequisite to excellence in any specialty of study and of practice. There is a historical and natural relation of all the branches of human knowledge and attainment, which must be regarded in all thorough and highly successful culture. Nothing short of a thorough college course of study, such as the wisdom of experience alone can prescribe, can lay down the foundation upon which to construct a success worthy the age, in any one of what are called the learned professions.

Tue Aorna a tinction, elated with his own elective power. who runs through a course elected with ecpecial reference to qualification for medicine. for example, might as well be admonished that he will be far more likely to come out a quack than a doctor. The young man who elects to study law and nothing else, does thereby elect to become more a pettifogger than a

This eagerness for special studies at the expense of general training comes out with most disastrous results, when applied to preparation for the gospel ministry. It is the dictate of highest forethought and obvious necessity that schools of medicine. law and theology admit students to their courses

only upon presentation of a college diploma. First, the College with its not too flexible curriculum, then the University with its thorough courses of professional studies is the true order and real necessity of our modern culture.

2. The new education tends to too much self-indulgence and superficiality, already the bane of the American student life.

The average American boy enters college from our graded schools, with only the scattered fragments of knowledge with which the German boy passes from the gymnasium to the University. If then he be allowed to wander at will through the shallows of a selfprescribed concatenation of loosely jointed and unhistorically connected studies, there is nothing possible for him but that superficiality of preparation to be little more than With harmonious principle will the good sounding brass and tinkling cymbal, smid

3. The effect of too large a field of elective studies in our colleges can scarcely fail to lower the standard of educational excellence up to which we have been working and ris-

The old method may be faulty in many

things, but not so much inherently faulty as in modes of application and in methods of "confusion worse confounded," than to put work. Yet they have had a definite and thing the world over.

> based upon the new idea of unrestrained, personal election for the sake of emphasizing the multitudinous idiosyncracies which make up the separate personalities of society, do not tend more to the disintegration than the unification of society upon the basis of some common culture and common movement on towards some common destiny.

It will be fortunate if the new methods.

Finally. We shall be happily disappointed if the prevalence of the new education do not tend to laxation of the reins which age Young America is a fine fellow, he has and experience ought to hold on the immature laxation will not be detrimental to the for

Alfred Centre, N. Y., Fifth-day, October 21, 1886.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, D. D., Sisco, Putnam Co., Fla. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

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

"A SACRED burden is this life ye bear: Look on it, lift it, bear it solemnly. Stand up and walk beneath it steadfastly. Fail not for sorrow, falter not for sin, But onward, upward, till the goal ye win."

Young men desiring to engage in the Life Insurance business, and all persons who are thinking of taking out life policies, will do well, we think, by first consulting the business card of Wm. C. Stanton, published elsewhere in this paper. The Phœnix is a solid and safe company and Brother Stanton will be found to be a prompt and pleasant man with whom to do business.

A CAMPAIGN EDITION of a paper which is not in politics, is a novelty, but this is the way the Christian Statesman, of Philadelphia, "seeks to improve the occasion for the discussion of the Christian principles of civil government in their application to the pending political situation, and to other great issues before the American people." Three months on trial, including the campaign numbers, 25 cents.

THE SPIRIT of bondage to a creed is illustrated in the act of the Conference of the Episcopalians, in Chicago, last week. A mo tion was made to send "congratulations to the Congregational Church." After long discussion it was decided to change the resolution from "Church" to brethren, when the congratulations were sent. To have said, "Congregational Church" would have been to admit that others than Episcopalians might constitute a true church; but there is no such admission in calling these same people brethren, because the word brethren is not in the creed. Who dare say there is nothing in a name?

In our Selected Miscellany department, last week, we published a little story entitled "Floss Graves's Birthday Offering," and gave credit to the Golden Rule. We clipped the article from an exchange, credit and all. We have since learned that the story was written for Our Sabbath Visitor, by Mrs. Lilla V. P. Cottrell, and will be found in that paper for February, 25, 1886. In going the rounds of the papers, the title of the story has been changed, as have also one or two paragraphs in it. We do not know who first gave the oredit to the Golden Rule, but we hasten to correct any blunder we may have made in the matter, and to place the credit where it belongs.

SEVERE storms of wind and rain are reported to have been experienced in various parts of the country, last week, Wednesday and Thursday. The most serious results are reported from Texas, the whole town of Sabine Pass, Jefferson county, was swept away by the rushing waters, and over fifty lives were lost. The people did not realize their perilous position until it was too late to escape from it. At Chicago, also, much damage was done, but in a very small way compared with the disaster in Texas. No lives are reported lost. At Buffalo, small buildings along the water front were swept away, cellars for several streets back were damaged by water, and some buildings were wrecked by the wind. Other cities along the lake suffered more or less, and great damage was done to shipping. On the whole it was one of the severest storms known in many years.

IT WOULD be difficult, if not impossible, to overestimate the importance of doing everything from a pure Christian motive. Paul exhorted: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the final disposition. They would thus all come ning the business branch, but solely in the glory of God." It would be an immense gain to the individual life and to the church acts. Speaking of this matter, in a recent is

a mistake; he had better do a great many little things. This is at once more difficult and more important. He looks about him for a new way of serving Christ; he had better look about him for opportunities of serving in old ways. Religion, like charity, begins at home; though neither ends there. If every villager will make his own doorvard neat, and plant trees in front of his own lot, there will be no need of a Village Improvement Society."

THE ANNIVERSARIES are past, and most of those whose privilege it was to attend those feasts of good things, are again at their homes, in their accustomed places of labor. It is pertinent to ask-How are we going to do the work of this year? Shall there be retrenchment in our benevolent or missionary enterprises? This was pretty well decided negatively at the late meetings. Then our first duty is to see that the necessary means are furnished to carry on these operations. We can do this by giving immediate and constant attention to the matter of systematic contributions. We saw by a little special effort that it was ro great task to raise five or six thousand dollars to meet an emergency when all had a mind to work. It would not be more difficult to keep the supplies coming, if all would do a little at a time, at regular intervals, as the Lord has prospered us, and so save ourselves from any necessity of making special efforts in the future. Let us begin this work at once. The only way to do a year's work is to begin at once and keep at it to the end.

NOTES FROM THE CONFERENCE.

Last week we spoke of some encouraging features of the late Anniversaries. In this article we desire to speak of some things in respect to which we think there might be some improvement. Let it be understood to begin with that we are in no fault finding mood, and that we have nothing to say by way of harsh or unkind criticism of anybody or anything. Our recent sessions were excellent, both in what they were and in what they indicated of work done during the year; but they might have been better, and we think those who most appreciate their excellences will be most anxious to see an improvement at the end of another twelve

the Sabbath-schools were not as prompt and full as they should have been. Some churches and some schools did not report at all, and the delinquences were by no means all in the case of small or feeble societies; some reports were sent by the delegates to the sessions, and some did not reach the Secretary until the second or third day of the session; and some reports were only partially filled. Now, the plan of the Conference has been for years to get these reports to the Secretary two or three weeks in advance of the session, so that he may make complete reports of the statistics and general condition of the churches at the opening session our Conferences should be conferences on the life. For want of a house we had to go and of the Conference. The same plan has been adopted for the Sabbath-school reports. It is easy to see that the plan cannot be made successful unless the churches and schools make full and prompt reports to the proper officers. By vote of Conference it was decided to make the Conference year begin 31st following. This removes all doubt as to where reports should begin and end. If clerks and secretaries will make a note of this, and keep such memoranda of facts as will enable them to fill the blanks, that may be sent them next year, on the first day of September and forward them at once to the proper officers, we shall be able to show the most complete returns that have ever been made. There is no good reason why every church and every Sabbath-school should not be heard from at our next Anniversaries, at Shiloh, N. J.

2. It would facilitate the work of the Conference sessions if the Executive Committee were to plan more fully than they have been accustomed to do, the work of the session. It would be an improvement upon our present methods, if, for example, all resolutions which members wish to introduce were required to be presented first The missionary department must live by the to this committee and by the committee recommended to the body for discussion and are not applied to meet the expenses of runstead of coming in promiscuously and often generally if, instead of complaining of noth- at times when they cannot receive proper so that no one may hold the error of suping to do, each Christian would put the spirit attention. This is suggested with no idea of service to Christ into all his every day of cutting off the individual freedom of which we, as congregationalists, are so jealsue, the Christian Union says: "In the first ous, but rather with a view to securing more

is only one of the many ways in which the Executive Committee might be made more useful during the time of the Conference. Other ways will readily suggest themselves to the thoughtful and observant.

3. If possible, our Anniversaries should be

more spiritual than they are. It is difficult to express concisely just what we mean by this. We do not mean necessarily more prayer-meetings, though that might be both an evidence of, and a help to, greater spirituality. What we do need is an all-pervading, all-absorbing spirit of earnestness for the glory of God and for the salvation of men from sin and false teaching. The social element of these occasions is by no means to be despised. The renewing of old acquaintances and friendships and the formation of new ones, at our public gatherings, is one of the means of strengthening the ties which bind us together as a people; but we ought to take care that this is far more to us than a social power and blessing. ought to be to us all a means of grace. We ought to be strengthened, by such contact with each other, in all that makes us Christlike in character, purpose and work. Indeed, this should be the principal feature of this part of our Anniversaries. Let us get more of Christ into our lives, then we shall honor him more in our words; and our public gatherings will be more spiritual.

4. We think it would be an advantage in our Conferences were more truly conferences. We would not have fewer of the well-considered and carefully prepared sermons and essays upon doctrinal and general topics, but more consulting together about ways and fellow-workers in the vineyard of the Lord, ministers and laymen; and the experiences of individuals ought to be made, in some good degree, the property of all. Take, for example, the matter of church life and work. Nothing is more important than that the entire membership of all our churches be thoroughly and conscientiously consecrated to the Lord's work. Some churches approach much more nearly to this condition than others. Might there not be an address | ments I did in my last letter to the RECORDor paper on this subject, by some one who is qualified by experience to speak or write, note from the field. followed by mutual counsels and relations of experience, and this, if the spirit of the occasion seemed to justify it, by a little time devoted to personal correctation? We mention this by way of illustrating the thought. 1. The reports from the churches and from Others will think of other methods of carrying out the idea. In the Missionary Society it might be helpful to hear more of the details of the work of missionaries and more of the missionary fields, if practicable, from missionaries themselves. The same might, in general, be said of the other Societies. And this spirit of mutual inquiry, and mutual counsel about our work, should not be limited to set occasions, but should run through all our intercourse with each other in public and in private. The absorbing theme should be our Master's cause and our relations to it as the Lord's workmen, and

absorbing theme. Let us all begin at once to prepare for the next Anniversaries, setting our hearts in order that would not contain anything like all before God, and doing with our might what our hands find to do. We shall thus each have some experience to bring, some word of encouragement, faith or fruition, to add to that does not seat over half the crowd. with September 1st and close with August the conference at Shiloh, next year, and thus make it a memorable one in our history as individual workers and as a people; thus shall we glorify God in the work we seek to for long years out of the way, have been do for him.

Communications.

DENOMINATIONAL LITERATURE.

BY REV. J. B. CLARKE.

The operations of our Tract Society are now turned into this channel. Two departments are maintained—the business and benevolent -separate and distinct. The business department is designed to be self-sustaining. publications. Let this ever be remembered posing that his contributions are used upon any of the current expenses, or deficiencies, of the business department.

One thing is necessary in order that our receive funds. fervor of a new love the young Christian de- and better, because more systematic, work publishing work may succeed—that is the ares to do a great thing for Christ. This is in the brief time allotted to the sessions. This awakening of our people to realize its im- support, but, with this burden upon them, I Benedict, the new Public Printer,

portance more, and enlist them in hearty cooperation. It is true that many of the pastors and some of the members are acquainted with its demands, and have already proved themselves invaluable helpers. Toward such we feel deeply thankful, while we earnestly desire to see a great increase of the number of willing co-workers. When all come to understand the usefulness of our denominational publications, they will not be slow to scatter them broadcast over the

We need volumes and tracts covering a broader range of doctrines, it is true, still the question returns -How can we give to the literature we already have, a wider circulation? Can we expect the people in their present partial indifference, to become selfmoved and act the part of ready patrons? Some means must be used to stir them up to their duty to purchase the literature that has been issued for their good, and for the sake of the cause of our Lord. They have done nobly in providing funds to give even a free limited circulation to the Outlook and Light of Home, etc.; and may we not look confidently for a like response when we appeal to them to buy the books the Society has felt constrained to put upon the market?

It is no longer a question whether we shall employ the press as a teacher and advocate of the truth. We must keep this manytongued messenger busy in every possible way, witnessing for the down-trodden Sahbath of our Lord. Seventh day Baptists believe that God has entrusted to them one of the fundamental doctrines of his kingdom, and they dare not keep it back, but must instruments and fields of work. We are all make it known to others. He has honored them with its custody, and they must not be false to a trust so great and full of his glory.

FROM C. W. THRELKELD.

CRAB ORCHARD, Ill., Oct. 11, 1886.

To the Editor of the SARBATH RECORDER. Knowing the interest that at least some of our dear people have shown in me and my work hitherto, and making the state ER, I feel it my duty now to drop them a

About the time of my last in the RECORD-ER I came to this place, just out of a run of fever, Bro. Johnson and I together, hoping to make some amends for the past disappointments-for I was expected to commence a meeting, and a large crowd had gathered but I failed to reach them; so, as soon as we came, they began to say, "Well, you must preach to-night anyhow." That was three weeks ago. I agreed, and they started runners. and when night came, the house would not hold more than half the people; and when the sermon was ended, they persistently refused to take "No" for an answer; but, by rising, unanimously voted a continuation of the meeting. I was overcome, and, although feeble from the fever, took the great task of trying to lead this multitude build a brush arbor, and such was the growth of the interest in one week that who came, and they pulled it down and built one much larger and neater, on better grounds; and now, for several evenings, For the last two evenings the crowds are reckoned at from 800 to 1,000 in number. A number have professed faith, and others, reclaimed, and many more are yet pleading for mercy. As many as two score in one evening have manifested an interest. man said last night, "There never was such a religious interest in this country since l

Thank the Lord I have been able so far. day and night, to go on with the work, It has long been acknowledged that we having preached nearly thirty discourses cannot fulfill our mission without building It is often said, "It is wonderful how he up a denominational literature. To this end | holds up under so much out-door labor. our energies should be steadily directed. The weather, for eight days and nights, has been like summer, warm and dry, and the meeting will go on while it continues so. for the present; but, thank the Lord, the house-building question is now settled, and as soon as the meeting closes, our struggling contributions of the churches. Their gifts band begin a house on a most lovely situation. It is going to work hard on a few, but a few true soldiers have taken hold on together and have time for consideration in- support of the benevolent work, or missionary purpose to go through. If any dear friends abroad could afford to do anything for this precious object here, in this time of need, it would be very timely relief. Eld. Johnson,

The people have contributed a little to my

cannot do much, of course; yet with this press for mission work here, and with urgent requests from five other points. O. how can I give over the work! Other call. ings or avocations promise more money, but what of the cause of Christ suffering for want of leaders? Brethren, pray for me. I need more consecration of self and life. Pray for the cause here.

-Since writing the above concerning the interest in the work at Park's school. house, matters have assumed a different shape, and I must make another note.

Last night, Oct. 12th, in consequence of an approaching rain storm, we had to close the services, as before explained; but we only adjourned to begin again as soon as our new house is completed, or at least enclosed so we can hold service in it. We are thankful the matter is all settled and the work begins at once, and a strong effort is to be made to complete it for the Yearly Meeting. The Yearly Meeting could not be held at this place without a house; and as it is possible it might not be ready sooner, it is thought advisable to set the Yearly Meeting for November 12th, or Sixth-day before the second Sabbath in November, to make sure of having the house ready. So I hope this statement will come at once through the RECORDER, that all may understand.

Such is the religious interest, and such was my announcement last night on adjournment, that the entire community expects me to resume the revival work at the Yearly Meeting above mentioned. So, if the weather is fair, there will probably be the largest gathering ever seen at one of our Yearly Meetings here. Just here I appeal to our people far and near, to as many as can afford to do anything for this building cause. Anything contributed now would be a grand support to this little few struggling so nobly in this enterprise.

I have not missed a meeting for twentythree nights, and have missed only four days in all the time. The interest, in some respects, equals anything I ever saw. I have now, by press of request, consented to go to the village of Crab Orchard with an effort work, some time next month. This is two or three miles from the place of the meeting now in progress. It seems I shall be forced to vield to those demands, and just give my self up to this evangelical work. I come today to Stone Fort to begin the work again here to-morrow night for an indefinite period. So two months would not supply the demand if every day was put in.

STONE FORT. Ill., Oct. 18, 1886.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Oct. 8, 1886

The preparation of annual reports is now the engrossing subject of attention in all the Government departments here. The object of this annual industry is to inform Congress what each department has been doing to a higher plane of moral and religious during the year, and what work it is hoped will be done next year. The evolution of an annual report of an executive department is an interesting process. Most of the material for the report is furnished by the subordinates. The employees supply the facts and statistics, the chiefs of divisions and bureaus add comments and deductions, and a synopsis of the whole is presented to the head of the department. In matters of national importance, as, for instance, when the Secretary of the Treasury formulates his policy in regard to the coinage of silver, he must consult with the President.

The President's message gives an epitome of the department reports, which is sometimes furnished by the heads of the departments, and occasionally the President prepares it himself from the data he has culled. The messages of President Hayes had little originality. They were largely made up of abstracts of department reports, with a discussion of a few special subjects. President Arthur wrote the greater part of his messages himself, and Mr. Cleveland does the same. The President's message is no longer, it is claimed, of much consequence in direct-When it rains that will stop the meeting ing legislation, except as it may be taken as the announcement of the policy of the political party of which he is the representative.

Mr. Cleveland's last reception was one of the largest ever held in the East Room in summer. Over five hundred people shook hands with the President. Among them was a large excursion from North Carolina. One old gentleman approached the President, and smilingly said, "Tar heel, sah; glad to see you, sah." A number of chilat Stone Fort, and Bro. F. Ensminger, at dren were with the excursionists, and Mr. Crab Orchard, are the representatives, and Cleveland seemed to exert himself to pay them special attention.

It seems that the good example set by Mr.

under the direction of Assi Thompson, and it is believed retary Whitney returns, he in a number of changes in his de It may not be generally kn the foreign legations residing ish is the only one that own The other minist building. suites rent houses or flats, d building where the British I is a hospitable looking, old-is sion, situated on Connecticul most fashionable street in building, with the ground on is, in a certain sense, British untaxable by the United Sta Romero now intends to build used exclusively by legations The house will be located on four squares from the Execu The Japanese legation rents a building just across the street Secretary Lamar has recently Chinese legation eccupies on conspicuous houses in the city tawdry and tumble-down fai

followed by other department

reported that there is soon to

reorganization of the Treas

Mrs. Cleveland, always her mother. has returned House from Buffalo, where spending a week. It is said t society season will not begin convenes, and will be very sh

Castle Stewart. It was built

residence by the rich Californ

but it was never finished, and

nnocoupied for years. Of le

Minister rented it. Chiname

of parks, and when there is

are always to be found the

open-eyed surprise at the unusu

strange country. The Chinese

here are of the gentry and a

Flowery Kingdom, and both

ner and appearance are they

to the laundry Chinamen,

TRACT SOCIETY

Receipts from Sept. 7th to Oc Mrs. Mary Ennis. Ashaway, R. I.
Nathan Collins, Westerly
Tract and Missionary Society, Richburg,
ing R. E. Flak L. M.
Church, Alfred, N. Y.
Mrs. N. M. Frank,
L. C. Teft,
Church, Shiloh, N. J.
Mite Society,
Sabbath school, Ashaway, R. I.
George Hunt, State Bridge, N. Y.
Women's Auxiliary Society, Plainfield, I

Subscription; Outlook.

L. of H.

Mrs. E. B. Titsworth, Plainfield, N. J.
J. P. Lee People's Literary Society, Adams Mrs. George E. Tomlinson, Mrs. M. J. Davis, New Market, N. J., Chu ch Albion, Wis. Wm. M. Stillman, Plainfield, N. J.,

John B. Crandall, J. E. Burdick. Mrs. Serman Babooo Mrs. W. L. West, Mrs. A. R. West, Mrs. Frank Webster,

much, of course; yet with this mission work here, and with squeets from five other points. O give over the work! Other callrocations promise more money. But the cause of Christ suffering for leaders? Brethren, pray for me sore consecration of self and life ir the cause here.

writing the above concerning est in the work at Park's schoolnetters have assumed a different d I must make another note.

ght, Oct. 12th, in consequence of ching rain storm, we had to close es, as before explained; but we only d to begin again as soon as our new completed, or at least enclosed ac old service in it. We are thankful er is all settled and the work begins and a strong effort is to be made to it for the Yearly Meeting. The eeting could not be held at this hout a house; and as it is possible not be ready sooner, it is thought to set the Yearly Meeting for r 12th, or Sixth-day before the bbath in November, to make sure of e house ready. So I hope this will come at once through the B, that all may understand.

the religious interest, and such was incement last night on adjournat the entire community expects me e the revival work at the Yearly sbove mentioned. So, if the weather here will probably be the largest ever seen at one of our Yearly here. Just here I appeal to our rand near, to as many as can afford wthing for this building cause. contributed now would be a grand o this little few struggling so nobly

not missed a meeting for twentyhts, and have missed only four days time. The interest, in some rejuals anything I ever saw. I have press of request, consented to go to ge of Orab Orchard with an effort me time next month. This is two miles from the place of the meeting rogress. It seems I shall be forced o those demands, and just give mythis evangelical work. I come toone Fort to begin the work again morrow night for an indefinite So two months would not supply and if every day was put in. Four, III., Oct. 18, 1886.

WASHINGTON LETTER.

rom our Regular Correspondent.)

WASHINGTON, Oct. 8, 1986.

reparation of annual reports is now cosing subject of attention in all the ent departments here. The object anual industry is to inform Conat each department has been doing be year, and what work it is hoped one next year. The evolution of l report of an executive department creating process. Most of the mathe report is furnished by the sub-The employees supply the facts istics, the chiefs of divisions and add comments and deductions, and is of the whole is presented to the the department. In matters of importance, as, for instance, when stary of the Treasury formulates his regard to the coinage of silver, he

sult with the President. resident's message gives an epitome partment reports, which is somemished by the heads of the departad occasionally the President prenimself from the data he has oulled. enges of President Hayes had little y. They were largely made up of of department reports, with a disfa few special subjects. President rate the greater part of his meameelf, and Mr. Oleveland does the The President's message is no longer, med, of much consequence in directlation, except as it may be taken as coment of the policy of the politwhich he is the representative. ershind's last reception was one of Over five hundred people shook the President Among them excursion from North Carolina gentleman approached the Presimilingly said, "Tar heel, sah; or you, mah." A number of chilwith the excursionists, and Mr. incomed to exert himself to pay

githat the good example set by Mr. new Public Printer, will be with

followed by other departments here. It is reported that there is soon to be a thorough reorganization of the Treasury Department under the direction of Assistant Secretary Thompson, and it is believed that when Secretary Whitney returns, he intends to make a number of changes in his department.

It may not be generally known that of all

the foreign legations residing here, the British is the only one that owns its legation building. The other ministers with their suites rent houses or flats, or board. The building where the British Minister resides is a hospitable looking, old-fashioned mansion, situated on Connecticut Avenue, the most fashionable street in the city. The building, with the ground on which it stands. is, in a certain sense, British territory, and untaxable by the United States. Minister Romero now intends to build a house to be used exclusively by legations from Mexico. The house will be located on I street, about four squares from the Executive Mansion. The Japanese legation rents a bright red brick building just across the street from the house Chinese legation eccupies one of the most conspicuous houses in the city. It is a rather tawdry and tumble-down failure, known as Castle Stewart. It was built for a private residence by the rich California ex-Senator, but it was never finished, and had remained unoccupied for years. Of late the Chinese Minister rented it. Chinamen are very fond of parks, and when there is one near, they are always to be found there, looking in strange country. The Chinese of the legation here are of the gentry and nobility of the Flowery Kingdom, and both in dress, manner and appearance are they very superior to the laundry Chinamen, so frequently

Mrs. Cleveland, always accompanied by her mother, has returned to the White House from Buffalo, where she has been spending a week. It is said that the coming society season will not begin before Congress convenes, and will be very short.

TRACT SOCIETY.	
Receipts from Sept. 7th to Oct. 1, 1886.	
Mrs. Mary Ennis, Ashaway, R. I	1 00 1 00
Nathan Collins, Westerly Tract and Missionary Society, Richburg, N. Y., making B. E. Fisk L. M. Church, Alfred, N. Y. Mrs. N. M. Frank," L. C. Teft, Church, Shiloh, N. J. Mite Society, Sabbath-school, Ashaway, R. I.	20 00 11 96 5 00
L. C. Teft, Church, Shiloh, N. J.	1 00 6 67
Sabbath-school, Ashaway, R I	~ 00 }
Thursh North Loup Neb	21 00 1 20 3 95
" Milton, Wis Wis	69 00 28 76 1 80
Book sale, S. and S. Hist. Subscription, Outlook. L. of H.	4 OY-1
L. of H. Mrs. E. B. Titsworth, Plainfield, N. J. J. P. The Young People's Literary Society, Adams Centre, N. Y. Mrs. George E. Tomlinson,	1 00 1 00 20 00
Mrs. M. J. Davis, New Market, N. J. Chu ch Albion, Wis.	1 00 1 00 16 57
	2 00 10 54 2 00
Mrs. Geo. H. Babcock, Plainfild, N. J., purchase of	ĩ 00
quit donated by Mrs. Hannan Herring on, and making Mrs. Herrington L. M. "Apple sales," on cars. Church, Little Genesse, N. Y. 8. B. Coon,	20 00 11
	1 50 2 00 50
Mission Band, Albion, Wis., De Boodschapper Collection at annual session of Society, Milton, Wis. Schurch, Welton, Iowa Joseph Edwards, Alfred, N. Y. Joseph Edwards, Alfred, N. Y. Frank Ellis, Brank Brown, "" "" "" "" "" "" "" "" ""	5 00 09 01
Joseph Hdwards, Alfred, N. Y. S. T. Mills, Dodge Centre, Minn.	1 00
Frank Bilis, " Brank Brown, " Irs Rutzerfeid, Walworth, Wis	1 00 50 50
Mrs Butterfield, Walworth, Wis. William B. West, Utica, Wis. Nottie West, Mrs. Amy S. Wall, O. G. Crandall, "	9 00 50 50
B. O. Crandall,	50 50
Mrs. Herman Babcock."	1 00 1 00 1 00
Mrs. W. L. West, Mrs. A. B. West, Mrs. Frank Webster,	1 00 1 00 25
Chester lones, " W. H. H. Coon. "	2 00 2 00
J. H. Coon.	1 00 1 00
C. W. Burdick, D. B. Coon, Mrs. D. B. Coon,	1 00 1 00 1 00
Geo. W. Buten. Frank Finch, Alfred Centre. Ids E Simons, B. F. Langworthy, "	1 00 25 50
B. F. Langworthy, "Bettie Woods, Black Jack Grove, Tex	1 00
Bettie Woods, Black Jack Grove, Tex. George Tomlinson, Shiloh, N. J., Outlook. A Friend, Centreville, Va. L. D. Burdick, Lincklaen Centre, N. Y. Perie F. Randolph, Jennie Burdick, Mrs. C. A. Burdick, Church, Otselic, N. Y. A. P. Saunders, Farmington, Ill. J. S. Greene, Irving Bumpus, Silas Bumpus, Mrs. C. C. Socwell, We t Hallock, Ill.	1 00 50 1 00
L. D. Burdick, Lincklaen Centre, N. Y Perie F. Randolph,	1 00 1 00 25
Mrs. C. A. Burdick, Louis H Burdick, Church Otself N. Y.	25 50 1 50
A. P. Saunders, Fermington, Ill. J. S. Greene,	10 00 10 00
Irving Bumpus, Silas Bumpus, Mrs. C. C. Socwell, We t Hallock, Ill.	1 00 1 00 1 00
Mrs. C. C. Socwell, We t Hallock, Ill. Sabbath-school, Church, Josie L. Coon, Uniondale, Pa.	
B. H. Johnson, North Loup, Neb. Wewton Davis, Miss Myra Crandall, C. A. Burdick, West Edmeston, N. Y. C. K. Burdick, Cariton Burdick, Elbert Felton, R. H. White,	1 00 1 00 1 00
C. A. Burdick, West Edmeston, N. Y	4 00 2 00
R. H. White,	2 00 1 50
ana Gibert, Milton Junction, Wis	5 00
S. B. Coon, Little Genesce, N. Y.	5 00 2 00
W. W. Jaques, "B. O. Coon, "	1 00
S. C. Stillman, Scott, N. Y. On pledges.	5 00
Collection at Quarterly Meeting, Hebron Centre, Pa. Henry Ernst, r., Alden, Minn. S. B. Coon, Little Genesee, N. Y. Geo. Crandall, W. S. Burdiok, W. W. Jaques, B. O. Coon, D. M. Tohnson, Nile, N. Y. S. C. Stillman, Scott, N. Y. Os pleiges, Sabbath-school, Ferry Potter, Independence, N. Y. Alvit Clarke, Milton, Wis., Outlook	3 07 1 00 1 00
GF. Brown, Bridgewater, N. Y Wm. M. Saunders, Albion, Wis. Mr. and Mrs. D. C. Whitford, Woolcott, N. Y., on L.	2 00 5 00
Mrs. R. Lackey, Little Genesea, W. Y.	10 00 2 00
A. Judson Wells Wilton Wis Completing his L. M	10 CO 1 00 2 00
H. F. Clarke, Milto , Wis., on L. M., self	10 00
Clarke. Sarah R. Saunders, Jackson, Centre, O. D. M. Stillman, Albion, Wis., purchase of Smith's	50
I. J. Ordway. Chicago, Ill., completing L. M. Mrs. I. J. Ordway.	2 00 10 00
Book sales, S and S. Hist.	1 00 28 75 5 00
4 S. and S., Vol. 1, paper	1 10 1 50
	220 01

PLAISFIELD, N. J., Oct. 1, 1886.

Some Mews.

Bhode Island.

Rev. Joshua Clarke returned from his vacation trip Wednesday evening.

The series of meetings which has been held at Canonchet for a few weeks past, closed Wednesday night. Rev. Mr. Crooks has baptized over forty persons since the meetings began. Services will be held hereafter in Canonchet Hall, on Tuesday and Saturday evenings.

Illinois.

FARINA.

In a recent number of the Farina News is a little paragraph which may interest the readers of the RECORDER: "October 2, 1886, was the twenty-fifth anniversary of the mar-Secretary Lamar has recently leased. The riage of Mr. and Mrs. W. R. Potter, of this place. If their friends had gone in upon that evening to celebrate their silver wedding, it possibly might not have been a surprise. But when, on the next Monday afternoon, a long procession of teams drove up to their door, it was evident that the surprise was complete. Soon they were overwhelmed with hearty congratulations and the expresopen-eved surprise at the unusual sights of this sions of sincere regard. 'Friend after friend' arrived, until their pleasant home was filled with smiling faces, all beaming with affection and good will. The afternoon and evening were joyously passed in mirth and song and right 'good cheer,' and the mingling of congenial minds. To sort of strike an average between their china and golden weddings, a set of gold-banded, china dishes was left in the care of Mr. and Mrs. Potter, not so much for their intrinsic value as for a tangible expression of esteem and appreciation of their social and moral worth. If all silver weddings are as enjoyable as this one was, it is to be regretted that they cannot come but once in a couple's life-time.'

Condensed Aews.

have resolved to reduce the fares on the Sixth Avenue Road to five cents. November 1st.

The government receipts so far this month amount to \$14,547,000 and the expenditures | tant. during the same period are \$8,307,000, showing an excess of \$6,240,000.

Acting Secretary Fairchild has awarded the contract for marble work of the Baltimore post-office to Davidson and Sons, of Chicago, whose bid of \$86,898 was the lowest one received for the work.

The report of the Manhattan Elevated Railway Company shows that for the year ending September 30th, 115, 109, 591 passengers were carried. The gross receipts were \$7,426,216 against \$7,000,566 in 1885.

Professor Callett, the Indiana geologist, states that since the earthquake, gas in good paying volume and oil in considerable quan- 2 P. M., preaching by tity has come into wells in Ohio and Indiana 7.30 P. M., preaching by which previously yielded but little.

The motion for a new trial has been denied to the anarchists convicted of murder in the Haymarket riots in Chicago, last summer. The sentence of death is to be executed on seven of the number, Dec. 3d. The eighth is condemned to life-long imprisonment.

The national council of the Congregational churches of the United States held its sixth biennial session in Union Park Congregational church, Chicago, beginning October 13th. It was made up of 483 delegates, equally divided between clergymen and lay-

At Philadelphia the will of the late Edward T. Parker, lately admitted to probate, bequeaths all his estate to Judge Paxon, in trust for the purpose of erecting a home for aged and infirm colored people of Philadelphia. The estate is probably worth \$200,-

Chicago is flooded with counterfeits of the recent issue of \$10 silver certificates. They were brought there from Washington ten days ago by three men who have been circulating them. One has been arrested. It is thought that the principal cities of the North-west have been flooded in like manner.

The Palmetto Guard of Charleston. which was the first to open fire on Fort Sumter, twenty-five years ago, and which has been an active organization ever since that time, have elected General Lucius Fairchild. commander-in-chief of the grand army of the republic, an honorary member. General Fairchild has accepted the honor.

Foreign.

There are signs that the iron and steel industry of Germany is improving.

The steamer Soale, which sailed from

Lord Iddesleigh, Foreign Secretary, has had a prolonged interview with Baron reached an acute stage.

A petroleum spring has been discovered under a house in Sligo. Ireland. While the floor of the house was being repaired a quantity of oil suddenly burst forth. The spring affords a good supply of oil.

The director of the Catholic mission in Paris, has been informed that 700 Christians have been massacred in Tanhoa, Tonquin, also that thirty villages in that district have been burned and that the inhabitants are

Mr. Gladstone has written a letter in which he says the Liberals have reason to congratulate themselves on the conversion of the Tories and their leaders to the mass of Liberal opinions. He hopes the conversion will be durable and effective.

The Spanish cabinet has decided to raise the state of siege immediately and to summon the cortez to meet about the middle of November to consider legislation for army reform, with a view to the prevention of the circulation of revolution propaganda among army officers.

In response to an invitation from America syndicate of the Paris press has appointed Charles Bigot to represent the press at the nauguration of Bartholdi's statue of liberty. The city of Paris will be represented by M. Deschamps, Vice-president of the Municipal

The Bulgarian government in reply to the Russian notes denies the right of any authority other than the National Assembly to condemn the acts of the government. The condemn the acts of the government. The have finished my course, I have kept the faith." 2 validity of the elections, the government | Tim. 4:7. holds, can be tested only by the Bulgarian | In Beres, constitution.

SPECIAL NOTICES.

THE regular communion season of the De Ruyter Church will occur the first Sabbath in November. It is the earnest prayer of the pastor that there may be a general gathering of the brethren and sisters at this sacramental feast, and we tenderly entreat all those living at a distance to write to us expressing their interest in the cause of the Re-L. R. SWINNEY.

YEARLY MEETING OF SOUTHERN ILLINOIS.-The minutes of the last meeting not being at hand, the following notice is given from memory:

The next annual meeting will be held at the Park's school house, Williamson Co., Ill., commencing Sixth-day, Nov. 12, 1886, at 11 A. M. The Sun has paid to Holmes & Co., of Sar- Eld. J. W. Morton, preacher of the Introductory Until stricken down by this fatal disease, she was a stoga, the sum of \$500 for emblaming the body of General Grant.

Six Chinamen were in the United States courts, Oct. 13, and declared their intention of becoming American citizens.

The Manhattan Elevated Road directors have resolved to reduce the fares on the Sixth.

Sermon: Eld. F. F. Johnson, alternate. An essay on "Religion in the Family." by M. B. Kelly, Jr., sabbath school. For many years she faithfully presided at the organ in all our church services. She also took great pleasure in her teaching work in our Sabbath school, where for many years she labored either with the primary department. There have resolved to reduce the fares on the Sixth.

Eld. F. F. Johnson, alternate. An essay on "Religion in the Family." by M. B. Kelly, Jr., sided at the organ in all our church services. She also took great pleasure in her teaching work in our Sabbath school, where for many years she labored either with the primary department. There have resolved to reduce the fares on the Sixth.

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A. C. Hunting, Secretary.

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, 7.80, preaching by Rev. F. O. Burdick. Sabbath, 10.30 A. M., preaching by

Collection for missions followed by the Commun-

2 P. M., Praise meeting, led by 7 30 P. M., preaching by Resunday, 10.80 A. M., preaching by Rev. L. C. Rogers. Rev. F. O. Burdick. Rev. L. C. Rogers. Rev. L. R. Swinney.

All are cordia ly 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 ts 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.

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.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath 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, 50ciety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab bath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath keepers spend ing the Sabbath in Hornellsville are especially in-8780 91 Southampton, Oct. 14th, for New York has vited to attend. All strangers will be most cordially

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van DeStaal, the Russian ambassador. It is un- Buren St. and 4th Avenue, every Sabbath afternoon deniable that the crisis in Bulgaria has at 2 o'clock. Preaching at 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

> FOR SALE OR RENT.—In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash, 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.

MARRIED.

In Independence, N. Y., Oct., 6, 1886, by Eld. J. Kenyon, at his home, URIAS DICKINSON, and Miss MARY E. SEALY, both of Willing, N. Y.

In DeRuyter, N. Y., Oct. 12, 1886, by Rev. J. Clarke, Mr. MATTSON D. ROGERS, of Uniondale, Pa., and Miss ESTELLE V. BABCOCK, of Scott, N.

In Westerly, R. I., Oct. 13, 1886, at the residence of the bride's father, Charles A. Stillman, by Rev. O. U. Whitford, Mr. James C. Hamphill and Miss ETTA A. STILLMAN, both of Westerly.

In Alfred, N. Y., at the home of her daughter, Mrs. Wm. R. Burdick, Oct. 6, 1886, Ellen Ran-DALL SATTERLEE relict of the late David B. 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, 1831, 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 membership was with the First Alfred Church. She was a faithful wife, a true, Christian mother, a Christ like

In Berea, Ritche Co., W. Va., Oct. 9, 1886, RICH ARD, son of Richard and Emeline Bond. The deceased was born Feb. 7, 1861. Embraced religion in January, 1881, and united with the Seventh day Baptist Church of Ritchie, and remained an active member until his death. His funeral was attended on the 10th inst. by the largest concourse of people ever assembled at Pine Grove Church. The audience was addressed by the writer. Text, 1

At her home in Lincklaen, N. Y., on the after noon of Oct. 11, 1886, Mrs. SALLY ANN CRUMB Davis, wife of Silas Davis. She was 66 years and 10 months old. In her youth she came to hope in the Saviour, and left the comforting assurance that she died in the triumphs of faith. Funeral services were held in the Seventh day Baptist church at Linckleen Centre, Oct. 12th. The text for the occasion was 1 John 3: 1, omitting the last clause.

Mrs. ETTIE HUMMEL DAVIS died of consumption at her home ir Shiloh, N. J., Sept. 22, 1886, in the 29th year of her age. She was the daughter of William and Ruth Hummel, and the wife of Wilson most active and efficient worker in our church and also took great pleasure in her teaching work in our Sabbath school, where for many years she labored are but very few who possess such a perfect gift for primary teaching as did she; and she was always willing to improve that gift. She had an unusually bright and happy death, leaving the fullest assurances of an abundant entrance into the heavenly kingdom. Of her it can be truthfully said, "She hath done what she could." In the absence of her pastor, the funeral services were conducted by Rev. J. M. Scott, of Greenwich. Many were the tokens of respect paid to her, and of sympathy for the bereaved ones, in this last sad service. T. L. G,

In Lewisville, Pa., Oct. 6. 1886 of typhoid fever, Nora E., only child of Richard and Maggie L. Ellis. of Ellisburgh, Pa., aged 16 years, 2 months and 7 days. She was attending school at Lewisville when she was taken sick, and died in less than two weeks. She was taken to Ellisburgh for the funeral and buris?. She was beloved by all who knew her. The beautiful flowers so nicely arranged by loving hearts and willing hands covering her casket and the stand, were symbols of the purity of her character as viewed by the people. A very large congregation attended her funeral and followed her to her grave.

In Lewisville, Pa., Oct. 12, 1886 of typhoid fever, Rocella A., wife of Henry H. Cobb, and daughter of George D. Rosebush, in the 35th year of her age. When about sixteen years of age she took a strong position for Christ, was baptized and united with the Seventh-day Baptist Church of Independence. with which she remained a member until death. Since her marriage she has lived among First day people, where she has been highly appreciated as a Christian worker. She was Superintendent of the Sunday-school in the M. E. church two or three years, and stood a prominent worker in all of the benevo lent movemen's in her village. Eld Miller, the pastor of the M. E. church, said to me he did not know who could fill her place. Funeral services were held in the M. E. church, of Lewisville, Eld. Eld. D. K. Davis was appointed to preach the Garlic Baptist pastor, and Eld. Miller assisting, after which we brought her remains to Independence ond buried them with her kindred. Many were gothered at her grave with tear stained cheeks. She has left, of her own family, a husband and two girls, besides a large circle of other relatives. Blessed are they to whom the Master shall say,

Mrs. Lovina R. Davis, wife of the late Jasper T. Davis died at Milton Junction, Wis., Oct. 7, 1886, aged 57 years, 2 months and 26 days. The de ceased, the daughter of Fitch Brown, was born in Scott, N. Y., July 29, 1829. Her parents moved to La Porte, Ind., when she was five years of age, and eight years later came to Wisconsin, settling at Milton. Aug. 28, 1852, she was married to Ja-per T. Davis, when they immediately moved to Waushara county, Wis., where they remained five years, returning to Milton in 1857, to spend the rest of their lives. At the age of 28 Sister Davis became a member. by baptism of the Milton Seventh day Baptist Church, and subsequently of the Milton Junction Church. She was a woman of undoubted Christian character, firm and steadfast in her adherence to Christian duty. An affectionate wife and mother, a kind friend, loved and respected by all. Her last illness was long and painful, but she bore her suffering with patience, fully trusting him who can "Make dying bed feel soft as downy pillows are." A daughter and son and a large number of relations and friends mourn their loss, but rejoice in her eternal gain. In the absence of her pastor, the funeral services were conducted by the writer, as sisted by Bro. J. L. Huffman, preaching a sermon from Rev. 2: 17.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$35 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., North Loup, Valley Co., North Loup, Valley Co.,

1886.



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Hornellsville, N. Y.

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Miscellany.

me, O Father, in this world of duty My place to fill. I may not go and labor in thy vineyard, Where through long hours

Brave men and patient women toil, and from thy

The red wine pours.

My work at home thes with the clive branches
Thom the planted there—
To train the beautiful garden To train

I may not in the woods and on the mountains Seek thy lost sheep— At home a tender little flock of lambkins Tis mine to keep.

Thou givest us, thy servants, each our life-work;
No trumpet tone Shall tell the nations, in triumphant pealing, How mine was done.

But twill be much if, when the task is ended, Through grace from thee, I give thee back unharmed the precious treasures Thou gavest me,

PATHER.

Not long ago a pastor received a call from a young man whose face he remembered having seen in church, but whose acquaintance he had not made.

"I have come to live in town," said the young stranger, introducing himself, "in the employment of ——, and have taken a seat in the High Street church. I have ventured to call now in consequence of a letter myself with your church." "By letter?" said the pastor.

"On profession of my faith," was the re-

ply.

The pastor was taken by surprise. With no friends, no appeals, no "revival-interest," no spiritual drumming up of any kind, as the pastor put it to himself, here was a young stranger asking to enter the church. "Yes, yes," he answered hurriedly; "yes, yes, by all means. I see you have an excel-

lent mother." "I have," was the quiet reply.

"And her faithful letters are telling you. That is right: that is right."

It is a letter from father," said the young man. "We are a family of rough, overgrown boys. I am afraid poor mother would have made little headway with us.

"And you—you are a converted young man?" said the pastor, hesitating.

His visitor did not immediately reply. "I have not much experience to speak of." he he had made. at length said slowly, "if that is what you mean. I was brought up in a Christian home. Father always talked with us as if we loved God. He always called us children of the church. The night before I left home father came into my room and said, 'Arthur, shall we kneel down together. and will you distinctly consecrate yourself to having father by my side. I can't say whether I am converted or not; but I feel certain "-and he stopped-" certain that I feel toward God as I feel about father. I above all things else."

"That is enough," said the pastor, feeltrue priest in his own house."

father-'

Father! Yes, we believe in such fathers. and only wish they were multiplied a thousand-fold-fathers who take pains to keep pense for purity, self-surrender and spirituclose to their boys' hearts and confidence; ality? The true recompense is imperishable fader's an' mudder's, an' sort ob handy.' fathers who do not think that providing for | and eternal. bodily wants embraces the whole duty of man; fathers who do not leave all the coun- imprinted these lessons on his children .sel and correction of the children to moth- Christian Weekly. ers; who do not wait to be summoned in great disciplinary crises only, but whose wise and firm government controls and blesses every hour; who do not believe that a "word and a blow" are the best persuasives to repentance and amendment, or that easy neglect will foster only that which is good; And yet, even after the touching message fathers who do not leave all the Christian in- came to him, sent by the saddened, anxious in a partial eclipse. Suddenly, Si felt the fluence of the household to wives, but share sisters. "Lord, behold, he whom thou lovest troublesome heat. "The old heat!" he had it, taking their full share; fathers responsi- is sick." "he abode at that time two days in begun to say; in an instant, the dark moonble for the Christian growth of their chil- the place where he was." This delay was, face above him vanished altogether. The

excused from family duties by the stress and last moments of the dying Lasarus were big toes. He opened his eyes, and found hurry of business, as if mothers had not clouded and troubled by doubts and questhat in his warmth he had kicked off the worries and anxieties torturing their nerves, tionings; perhaps he listened for the familiar bed-clothes, and either the had post had rapcrossing their tempers, and grieving their step, for the voice, for the smile. Perhaps hearts. The mother cannot excuse herself he said, "I am not unwilling to die; but I struck the bed-post, The dream, though, if she would; and if she would, think of the would so love to have him hold my hand in his at the last; surely, he cannot have got the next morning, he said: I'll be contented instructing her in meternal duties.

dram, said a father in excuse for their way- perhaps amid their grief, the bitterest Toby!

wardness, just as if it could be done or thought of the sisters was, "He was not "Brees ye ?" says. Aunt Toby to Mrs. should be done. The discernments of youth there; "rarely was the trust of woman put to Perkins, adjusting on her nose a pair of high quick enough to discriminate between a severer strain.

Streadity and cornectness, and as naturally But afterward they understood; it is not ting needless, cornects in her apron band.

day, naturally, lovingly, penetrating the atmosphere of home with its life-giving power, so that when children come to the crisis of thoughtfully and willingly Christ and his can understood; and we, too, grace and truth as the saving and

thing; Sabbath-school teachers can do something. These are everything to the young evil to be victors in ?" And the souls unexpense. who have no one else to care for them; but | der the sitar er sloud, "How long, O Lord, in Christian households these are but sup- holy and just? plementary to parental instruction and influence. At the family altar, the daily is that we may whaust every other expedimeals, the evening hours, the shifting scenes ent, and may be shut up to him as the one of work and play are the opportunities for only source of help. He will not be one of sowing the seeds of eternal life in young many helps, he is the one help, the only Savhearts and exercising that spiritual husband- | iour. ry which will nurse their growth and mature

counsel and observances, and leaving home of boundless and intelligent delight to him. without the strengthening fellowships of the church.

to one of this character.

"They don't draw together, and this vari-ance, be it ever so silent, tells. It is hurt-Blessings deferred are often like money ful, sometimes destructive."

lightly of the family altar, easily set it saide the wisest use of it. If the grain should or neglect it altogether, the wife ever seek- ripen within a week after the planting, how ing to excuse and make up for the delin- very meager would be the crop. While it is quency? Yet what father disregards the delayed, it is growing and growing. children will easily break from. This is all the sadder because the family altar, divested | despair; we must not cease to pray and wait from home upon the desirability of uniting of formality, is the real spring of household and expect. In the and, we shall understand piety. It cannot be too sacredly cherished. the cause of delay and shall rejoice in it, Care must be taken that both petition and just as later the sisters and the brother unthanksgiving be simple and direct, express- derstood the cause of the Lord's delay, and ing real and specific things. Devout exer- were thankful.—National Baptist. cises should never be vague or unreal. They should impress the family with being what they really are, a part of holy living; for A HOUSE OF GOLD FOR SMALL SI AND THE unless they exist together it is to no purpose that they exist at all. To separate them is to destroy religion.

Three times a day a family is quite sure to sit side by side together. . Table manners began to say "Small Si." That labeled him and table talk are an index of the family at until he was a big boy. Small Si-Perkins mosphere. Whose influence is likely to be was his last name, went to bed one night in the ascendant? Father is the greatest unhappy. He had been playing with Al stranger. He is the house-band; he is the Toombs, and in such a large house. After bread-winner; he is the expected one, waited Si's visit, the house of his father seemed to for and waited on. Father! Does his ap him no bigger than a shoe-box. His own proaching step spread gladness round? Does chamber seemed such a little coop, or like an My elder brothers united with the church he come with a pleasant smile, a kind word, oven, rather, so warm was it, being directly he'll stop. before leaving home. They are noble, with hearty inquiries about this and that, over the kitchen. That night of his unhappy the leaving fellows. I am the youngest. I which lend fresh interests to the common mood he had a decrease and saw—an angel?

> "I get my taste for such books from father's table-talk," said a young man on a into his bedroom. friend's expressing surprise at the fine choice

A service of good humor, good manners, intelligence and sympathy is the best table service in the world. At our eating and drinking there is an education constantly going on for passion, appetite and selfishness, or for self-government, temperance and courtesy.

As children are stepping on the threshold the Lord?' I did. It was a great help of manhood or womanhood is father still by with his vigilant affection, watching how they lay hold of the new issues and uses of life and opportunity? Is he helping them in their supreme choice? Have they learned want to do what he would like me to do that noble living is the true and only end of attained not only by steadfastness in the vir- an' look at dat wall hind ye." ingly, "you have a good father. He is a tues which are easy and pleasant, but by a where boys need help. We were always free been taught by father's example that the to talk with him. If it had not been for wages of truth and virtue are not paid in this world's goods; that strength, health, prosperity, riches, however good in themselves, are not the best or the fitting recom-

Happy and honored is the father who has

GOD'S DELAYS.

Jesus knew that Lazarus was sick; Jesus loved Martha and her sister and Lazarus. ren.

no doubt, most trying to the trusting, loving golden splendor of the walls passed away,
Fathers often excuse themselves and are hearts of Martha and Mary; perhaps, too, the and Small Si felt a great pain in one of his message." Perhaps the last word was, "Has and live in a house of gold if Lean." And "I connot talk religion into my chil- he come?" But he died disappointed. And to help him who should appear but Aunt

the other.

Religion cannot be talked into children. It must come like the rain and the sunshine on young grants, entering into the growth of every our Lord passed in the little Bathan very set.

before the crucifizion, with loving penitence,

grace and truth as the saving and uplifting lelements of their character.

The best means of Christian nurture reside in the family. Pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do someside in the family and the pastors can do so

No doubt one reason for God's delay often

He delays to give the blessing because he sees that we are not prepared to receive it. There is nothing more painful or surpris- If a child should cry for an expensive book ing than the godlessness often seen in Chris- full of the finest engravings, we should delay tian families. Children growing up care- giving it to him, because he would now but and butter, and drank a glass of milk each less, irreverent, hard, opposed to religious spoil what at stater day would be a source

He delays because our desires, not at once gratified, grow more large and intense. The "Why is this?" we once asked, referring | wise father does not send his son to college at the first request; if the desire is real and "It is probably a case of praying mothers | carnest it grows with time. The opportuniand professing fathers," was the answer. twof education is wested on him who does

deposited for the child in the savings bank, Are there not many praying mothers with growing ever larger and larger, till the time 'professing" fathers—fathers who think when the child, grown to maturity, can make

While the delay continues, we must not

SCRIGGENSES

Little Josiah—Let me begin again. He was known rather as "Si." Then somebody which remains the place when I left only returned the night before I in and subtraction and fault finding, or moody and had not followed their example."

where the subtraction is the reason why I impatient and fault finding, or moody and had not followed their example."

where the subtraction is the reason why I impatient and fault finding, or moody and had not followed their example."

where the subtraction is the reason why I impatient and fault finding, or moody and had not followed their example."

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where the subtraction is the reason why I impatient and fault finding, or moody and had not followed their example."

where the subtraction is the reason why I impatient and fault finding, or moody and had not followed their example."

with the heart of the reality too often left out the subtraction in the subtra

"Ob course, chile. Don't ye know yer old aunty? Drefful warm!" "I know it: and, you see, this room is so

small, and right over the kitchen." "Oh! honey, I don't fine fault wid de room; but I'se hebby and heats up. 'Pears ye look sad."

"I wish I lived in Al Toombs' house, so big and fine."

"Dose houses are cole in winter. Dis is ies' lubly."

"You make it lovely."

"Chile, a contented sperrit makes a house lubly. Ye can hab a house ob gold." "How?

Christian education, and that this is to be small, case it's warm in winter. Say it, | tion. "This is a lovely room, if small, because

surrender of the whole life to the will of God | it's warm in winter." To Si's astonishment, "Oh, father, sir, he always helped us just in faith, affection and loyalty? Have they the wall changed to a furface of gold! Was Aunt Toby a magican "Now, honey, say dis room am small, but snug and cosy. Looker dat wall fore ve!"

"This room is small but snug and cosy." And, lo, another wall of gold ! "Now, chile, say dis room am pear my

third shining wall! "Once more: Dis room hab an ole friend in it, the she does most fill it up. Ha, ha!" The fourth golden wall was quickly

"Now, Jerziah" (she didn't think it dig-nified to my "Si"), "dat sort ob lookin' at tings will make a masia' change."

Small Si lay in his bed contentedly thinking, while Aunt Toby's face bent above him

round in my sleep, an' came here in a suambull—what kind a bull is it Susan, when folks walk in dere sleepin ??"

"Som-nam-bul-ism?" said Mrs. Perkins, in a loud voice, answering from the kitchen:

"What?" asked Si, with large, eager

"Try to make dem golden walls for somebody else. Make anuder cheerful. Den

take ver Saviour in." "How take the Saviour in?"

"Oh! jes' axe him, an' he's at de door, an' will walk right in. He makes lubly places. Dem golden walls! Honey, dat's hebben."

Si's stock of prayers was limited. Did he not say every night, "Now I lay me"? He did not feel it, though. Prayer with him was a habit, just as he ate two slices of bread night for supper. Aunt Toby told him he must feel his praying, and must give himself fully up to Christ, and be his.

"I try," he said.
"Say, 'I'll do it,' chile.
"I will."

The next day Pop Scriggens came to play an atmosphere, a dominance of sphere. It with Si, out in the shed. Oh, what a blight- | allows degrees, steps in progress and attained little life was Pop's! His father was a ment. It is a growth but a final perfection. drunkard, who sawed wood one-fifth of his It has to do chiefly with the motives and astime, and drank rum the other four-fifths. pirations, the heart and center of conduct.

"Yes, but you have one. Tain't so big, and it's sunny," said Si, trying to cheer him

Somebody was sawing wood in an adjoin-

were obliged to speak loud. "Nothin' in ours; you got a lot of

wood." "But that—that—makes more room in hold in the heavenly scale. It is the relig yours," said Si, trying desperately to build a | ion that unfolds and unitizes all things, hargolden wall. Pop was crying. That empty monizing all conflicting forms in one sushed made him think of his poor, shivering preme and common statement. There are

mother that chilly morning. "Don't cry, Pop. What is it?" "My father—drinks,—and mother—hain't

-got-no-wood!" "Oh! he'll stop; and we'll lug her some. Mother will let me I know."

Did the boys notice that the sawing in the next yard had ceased? If they had tried, they could have hunted up a big, red, watery eye, owned by the wood-sawyer, planted at a hole in the shed wall. Attracted by the sound of the voices, he was not looking, but listening.

"Folks say—'tain't no—use—to think "Did you ever ask Jesus?"

wood-pile, knelt the boys; and the sun, How conscious the nearness and reliance ! streaming through the shed window, poured how certain the peace! They, too, had their its light around the boys, as if trying to prayer gauge and the measurement of hucks. build a house of gold there. Prayer is such Jesus confounded them not with an argua sunny spot.

"Amen," said Pop.

Jesus, don't let Pop's father drink rum. May knew better than he that prayer is communthey have some wood. Amen."

"Amen," sobbed Pop. "Now don't you feel bad, Poppy. Jesus

will do it.' Soon after, in the adjoining yard, where silence had been reigning, the sound of a fu- ing to be one with it. It is the utterance of rious wood-sawing was heard. Faster, fas-

ter, faster slashed the saw up and down, till

this express-train saw and the red, watery "Eleven o'clock!" he exclaimed, and he took a black bottle from a dirty jacket pocket. He looked at it. "You fiend!" he said, and smashed it on a rock. Then he stole into a barn in the rear of the yard, closed the door, and there that old drunkard, Pop Scriggens' father, got down on his

When the words had been repeated, lo, a ing pardon and, strength. "Ho!" said Small Si, two days later, to Aunt Toby; "Have you heard the news about Pop's father?"

knees, and didn't he sob before God! There,

in the old barn. God touched his soul, giv-

"No, honey."

"He's going to be a good man." "Den de Lord will build dem golden walls ight round him."

God did that, and enclosed in a house of gold Pop's mother, Pop's big sister, and three small Scriggenses, not omitting Pop.—Sunday School Times.

HOW TO DO IT.

The fields are all white, And the respers are few; We children are willing, But what can we do To work for our Lord in his harvest?

Our hands are so small. And our works are so weak, We cannot teach others; How then shall we seek To work for our Lord in his harvest?

By the pennies we bring, By small call denials— The least liftle thing-May work for our Lord in his harvest

We'll work by our prayers.

Until, by and by,
As the years pass at length,
We soo hay be copped.
And so fetch in streams.
To work for our Lord in his large

BY EDWIN F. NARON

Long have thy people slumbered, While sin and doubt prevailed The glory of thy promise In gloom has long been veiled. Awake! O slumbering Zion, Gird all thy armor on, Thy warfare is before thee, Thy work is but begun.

Shall wrong forever triumph? Shall love ne'er and its own? The love that died for sinners, That lives upon the throne Awake! thy foes to vanquish, Christ's victory to gain, The crown of his redemption,

The fruitage of his pain. And when thy free salvation Has wrought its perfect work, When Zion shall have conquered The foes that near her lurk, When every land and nation

From sin has won release,

In song shall still re echo Thy triumph and thy peace

SPIRITUALITY.

Spirituality, then, is an attitude, an aim.

"Real nice shed," said Pop, looking As it was in Jesus, it appears plain and full and many-sided; a calm assurance in himself, with certainty beyond. As seen in us. it is manifold in its phases, evolutionary and uncertain in attainment. But it is that which lies at the root of being, that which. ing yard, and, to be heard easily, the boys above all the petty standards of men, a spiritual God must last of all consider in us. It is practical judgment day already come, deciding beyond recall the position we many religious systems, but only one spirituality, which is the basal truth back of them all. Truly religious natures always find that they agree, no matter how widely they differ in theological statement; and this comes the minute they touch the spiritual verities which underlie every honest expression of faith. It is a great bond of brotherhood in the much-divided temple of the world's worship, doing away with nationalities and ecclesiastical distinctions. We call the vehicle of our higher converse

prayer, and it is well that we do; but the

vast significance of the word has not yet been

understood. Men are still in the body of it,

caught in the meshes of fine spun sentences,

"That you?" inquired Si, as she rolled Down in the sawdust, by the side of the but how scanty and brief the positions! ment, but with the statement of a larger fact. There was nothing that they should not "You wait till I get through." "Dear receive if they prayed for it; but no one ion, and has no favors to ask-that it seeks oneness with, not concessions from, almighty wisdom and love. It is heart to heart, and he knows nothing can be denied to that attitude. It is close to the law of things, yearnman's respect for God and his universe, and hope of final harmony with both. It would "Try it. Say, Din am a lubly room of the wood-sawyer was in a dripping perspira- lay no finger on a single law of God, reverent to the last of divine purposes, and simply "Can't stand that!" said the owner of asking to get back where the finalities are, and away from the imperfections in itself. It is not an act, but a life; a nearness, not an utterance, although it sometimes must speak. But, even then, the language is the least of it. It knows that it is answered, has gotten

> way when it has brought the soul back to God. When one has the whole, he can surely want no more. When Jesus speaks of prayer, he has reference to those things in the sphere of prayer. He is ever in the circumference, at the heart and center, in his talk of spiritual realities. It is his supreme task to get men's thought off from that which is outside, and rest it on the truest in themselves. The kingdom of heaven is within you, he tells them; and so are all possible hells. The old questions of our childhood find no longer a place upon our lips. He knows of heaven who has been in heavenly states, and no other one ever will know. Spirituality does away with all the theologic interrogatories. An answer must come to us out of the consciousness of experience, or we remain balled questioners on the spiritual outskirts. But more of this later on. This, however, is here and always certain: that the realities of life, that which lies nearest our consciousment and expression and fullness alone in the abitude of spirit to spirit, in the ontponeing and incoming of such power and such leve as an penaltic between us and God, More Sporties

all that it has asked for or can ask for in this

HERE is something to ponder. Rev. Dr. A. J. Gordon, of Boston, mys. The queen of Madagassal, in the very year year wasn't agechusetta took half a million of dollars revenue for strong drink, whose in her proclemation: 'I cannot consent as your queen, to take a sugge cant of revenue from that which destroys the couls and codes of my encioned. Here is a land that a lists while and the field while the contract of the residual to the residua IN VINETA there were rece ger and water service pipes a The same kind of pipes will factory purposes, and for la wires, etc., it is specially usefu are made as follows: Strips taken, the width of which cor the length of one pipe section. drawn through melted asphalupon a mandrel which determine diameter of the pipe. When made has cooled, it is pulled drel and the inside is covered ensmel, whose nature is kept makers. The outside is painte varnish, and dusted over wit stated that such a pipe will re pounds internal pressure, thou ness of the stuff is only about _Paper World.

MR. IVAN LEVINSTEIN, th

the Manchester Section of Chemical Industry, calls atter substance which is extracted fro possesses sweetening properti er than the best cane or beet re substance, he said, seemed like daily consumption. According stein, 1 part of it will give teste to 10,000 parts of wate times sweeter than the best so in the quantities added to food material, has no injurious e on the human system. Pati from diabetes have been treat few months in one of the prin in Berlin with saccharin with the least inconvenienced by use of saccharin would, there instein said, be not merely a stitute for sugar, but it migh plied to medicinal purposes wi not permissible.—Ex.

THE DISCOVERER of a gigar turtle found near Fort Walla Kansas, first observed the larg projecting from a bluff near They were carefully taken ou to Philadelphia, where the made. The fore flippers alor five feet long, while its expans of one extended flipper to ano seventeen feet. The question How did the sea turtle become bluff in the state of Kansas supposition would be that Ka of a former ocean, and so it in what is called by geologiceous Period, that part of the bed of a great sea, in which the together with other mon shape and appearance. Grade of the earth was raised, the or became inclosed, and left of the Oretaceous sea high covered by the earth and pres study ages afterward. The ancient ocean are easily found by geologists. Its extent has our Western plains by the ble integrating remains that have upon and beneath the surface

INFLUENCE OF LIGHT ON

John Percy in the Scientific

I have drawings made by my

seven years ago, in which the of indigo and Indian red. kept in the dark ever since, can observe, no change has te the other hand, I have see drawings in which the grays same, but from which the in disappeared in consequence ued exposure to solar light. be difficult to make a larg faded drawings of such men, Francis Nicholson, Copley E Wint. This subject of th pigments with reference to w ing has engaged my specia more than twenty years, and hape, I may communicate th the risk of exciting the ire Certain colors resist light, a My collection contains about almost wholly of the early and the work of about 700 so that I can speak with sor

the subject. Facts as to non-durability of water-co soundant and amply suffici question. But in order to ical changes induced by lig scourate investigation will same theroughly competent will mention one curious of so generally known, I thin It is imagined by some p band, solid, compact substa change under ord cenditions cannot occur. probably noticed, many y color of many windows it coler was actually develope light upon the guan. But not dest pointed out the Prototal from The Colories as at the Color Who Coronal or all and the coronal or all all and the coronal or all all and the coronal or all is a strange that the The Ministry o comot in com

HIE

BY EDWIN F. MARCH.

ong have thy people slumbered. While sin and don't prevalled the glory of thy promin In gloom has long been veiled. Awake: O slumbering Zion, Gird all thy armor on, The warfare is before thee, The work is but begun.

Shall wrong forever triumph? Shall love ne'er find its own ! The love that died for sinners. That lives upon the throne Awakel thy foes to vanquish, Christ's victory to gain, The crown of his redemption. The fruitage of his pain.

and when thy free salvation Has wrought its perfect work. When Zion shall have conquered The foes that near her lurk. When every land and nation From sin has won release, In song shall still re echo
Thy triumph and thy peace. -Morning Blee

SPIRITUALITY.

tuality, then, is an attitude, an aim. scephere, a dominance of sphere. It legrees, steps in progress and attain. It is a growth but a final purfection o do chiefly with the motives and an as, the heart and center of conduct es in Jesus, it appears plain and full my-sided; a calm assurance in him. th certainty beyond. As seen in ma mifold in its phases, evolutionary and un in attainment. But it is the lies at the root of being, that which il the petty standards of men, a spirod must last of all consider in is practical judgment day already leciding beyond recall the position we the heavenly scale. It is the relie anfolds and unitizes all things. ag all conflicting forms in one enand common statement. There are eligious systems, but only one spiritwhich is the basal truth back of them ruly religious natures always find that ree, no matter how widely they differ logical statement; and this comes the they touch the spiritual verities underlie every honest expression of It is a great bond of brotherhood in ch-divided temple of the world's woroing away with nationalities and ec-

mil the vehicle of our higher converse and it is well that we do; but the milicance of the word has not yet been wood. Men are still in the body of it. in the meshes of fine-soun ser heart of the reality toe often less

The state of the s The state of the s a south and bust the postson cious the nearness and religion ctain the peace! They, too, had their sauge and the measurement of husks confounded them not with an arguout with the statement of a larger fact. was nothing that they should not if they prayed for it; but no one ster than he that prayer is communhas no favors to ask—that it assks with, not concessions from, almighty and love. It is heart to heart, with we nothing can be denied to that still It is close to the law of things, years so one with it. It is the utterance of respect for God and his universe, and

final harmony with both. It would singer on a single law of God, reverant to get back where the finalities are transferred from the imperfections in trail an act, but a life; a nearness, not as ten then, the language is the least of move that it is answered, has gotten it has asked for or can ask for in this it has brought the soul back in When one has the whole, he can sure

Se those things in the sphere of present over in the circumference, at the

Hoyular Zcience.

IN VIENNA there were recently exhibited gas and water service pipes made of paper. The same kind of pipes will do for many factory purposes, and for laying electrical wires, etc., it is specially useful. The pipes occur. If this be so, then we may expect a are made as follows: Strips of paper are similar result in resins, of which varnishes taken, the width of which corresponds with are made. the length of one pipe section. The paper is drawn through melted asphalt, and wound upon a mandrel which determines the inner diameter of the pipe. When the pipe thus made has cooled, it is pulled off the manpounds internal pressure, though the thick- official was arguing angrily. ness of the stuff is only about half an inch. _Paper World.

MR. IVAN LEVINSTEIN, the President of the Manchester Section of the Society of Chemical Industry, calls attention to a new substance which is extracted from coal tar, and nossesses sweetening properties far stronger than the best cane or beet root sugar. This substance, he said, seemed likely to enter into daily consumption. According to Mr. Levinstein, 1 part of it will give a very sweet taste to 10,000 parts of water, for it is 230 times sweeter than the best sugar, and taken in the quantities added to food as sweetening material, has no injurious effects whatever on the human system. Patients suffering from diabetes have been treated for the last few months in one of the principal hospitals in Berlin with saccharin without feeling in the least inconvenienced by its use. The use of saccharin would, therefore, Mr. Levinstein said, be not merely a probable substitute for sugar, but it might even be applied to medicinal purposes where sugar was not permissible.—Ex.

THE DISCOVERER of a gigantic extinct sea turtle found near Fort Wallace, in Western Kansas, first observed the large bony shields projecting from a bluff near Butte Creek. They were carefully taken out and brought to Philadelphia, where the restoration was made. The fore flippers alone were nearly five feet long, while its expanse from the tip of one extended flipper to another was about seventeen feet. The question may arise-How did the sea turtle become buried in a bluff in the state of Kansas? A natural supposition would be that Kansas is the bed of a former ocean, and so it is. Ages ago, in what is called by geologists the Creta- is not dead. It is the heat and—hunger. ceous Period. that part of the world was the Jem. go to the nearest drug shop and bring bed of a great sea, in which the turtle swam, together with other monsters of curious shape and appearance. Gradually the crust of the earth was raised, the water fell back or became inclosed, and left the inhabitants of the Cretaceous sea high and dry, to be covered by the earth and preserved for us to study ages afterward. The shores of this ancient ocean are easily found and followed by geologists. Its extent has been traced on our Western plains by the bleaching and disintegrating remains that have been found, upon and beneath the surface.—Holder.

INFLUENCE OF LIGHT ON COLORS. Dr. John Percy in the Scientific American says: I have drawings made by myself about fiftyseven years ago, in which the gray was made of indigo and Indian red. They have been kept in the dark ever since, and, so far as I can observe, no change has taken place. On the other hand, I have seen hundreds of drawings in which the grays used were the same, but from which the indigo has wholly disappeared in consequence of long-continued exposure to solar light. It would not be difficult to make a large exhibition of faded drawings of such men, for example, as Francis Nicholson, Copley Fielding, and De so that I can speak with some experience on ical changes induced by light, long and very fluence with them. accurate investigation will be required by men thoroughly competent for the work. I will mention one curious circumstance, not confessed my sin, and sought strength to so generally known, I think, as it deserves. overcome it, but all in vain. I then wrote It is imagined by some persons that in a down and kept on my desk a memorandum hard, solid, compact substance, such as glass of my transgressions, hoping that the conchemical change under ordinary atmospheric stant sight of the reminder of my sins conditions cannot occur. Now, you have probably noticed, many years ago, the pink color of many windows in London. That conditions cannot occur. Now, you have might serve as a check and cure, but still in color of many windows in London. That all such barriers. Again and again I concolor was actually developed by the action of fessed, and wept over my sad and sinful light upon the glass. Faraday, if I mistake habit. I was injuring my own soul, and not, first pointed out that where the glass dishonoring my Lord in the presence of the had been protected from light by putty, it whole school. This state of things went on remained colorless as at first. Oxide of for weeks and months. I knew not what to manganese is used in the manufacture of | do. All my efforts were fruitless; all my duced by the ferrous oxide, which is always garding this matter, that one night I fell accidentally present in small perpertion in upon my knees, and cried unto the Lord and the materials from which the glass is made. | said: 'It is no use, Lord; I give it up; under-

chemical intermolecular movement may The London Helmet.

ALL OF ONB FAMILY.

It was the first of July. The great city drel and the inside is covered with a kind of railway station was crowded with gay, well enamel, whose nature is kept secret by the dressed people on their way to some summer makers. The outside is painted with asphalt resort in the mountains or by the sea. In varnish, and dusted over with sand. It is odd contrast to them was a group of ragged stated that such a pipe will resist some 2,000 Italian emigrants, with whom a uniformed

> "I tell you this is not your station" raising his voice, as people are apt to do to foreigners. "At the other end of the city. Emigrant station. Two miles. Come, clear out!"

The man of the party shook his head stolidly, muttering "Tollido" as his sole answer and holding out a bit of written paper. "Toledo, Ohio," read the train-hand. "The

idea of a lot of wretches as stupid as dogs going half round the world with nothing but that scrap of paper to guide them!" he ejaculated to his companions.

He bustled away and the emigrants shrank back into their corner. The man looked at his pale, hunger-bitten little girl and his wife and they at the groups who were chattering and laughing about him. Some young girls drew their light dresses aside as they passed him and a sour-looking, middle-aged woman muttered something to them about the "country being an asylum for paupers." The poor Italian scowled with bitter envy at a party of fashionable young men. He carried a scick, with a few rags in a bundle; they were equipped with costly rifles and fishing

Maletesta looked as though he felt himself an outcast from the happy, human race. There was no tie between him and these well-

A moment later there was a cry, a fall, and a sudden rush of the crowd toward him. His child, a pretty little girl, had slid from her mother's knee and lay on the stone floor as if dead. The wretched Italian threw himself down beside her.

"Ah, Gila! Figlia mia!" he cried, in a voice that made the tears start to the eyes of many a woman.

In a moment the great room was alive with help and friendliness. One of the young men had the child on his knee.

"I am a physician," he said quietly. "She "lowering his voice. "And, Will, get some milk from the restaurant."

The young men dropped their guns and rods and ran; old men, young girls and negro waiters crowded forward with help. When the child recovered, a dozen eager hands led Maletesta and his wife to the eating-room and somebody went round with a hat collecting a fund for their relief. The young doctor still held the child feeding it carefully, when the old lady, no longer haughty and sour, came up to him.

"As soon as the baby is fit to travel I will take them all home with me. The man is a vine-dresser, it seems, and my husband is a grape grower in New Jersey. They shall have their own roof over their heads before night." The Italian and his wife stood beside her crying and smiling and crossing themselves. They were believers in the Pope, the doctor was a Baptist and the good woman a Methodist, but the single touch of suffering had made them all children of one Father .- Youth's Companion.

A BAD TEMPER CURED.

"I should like to tell you my case," said Wint. This subject of the durability of a tall, fine-looking, gentlemanly man, with pigments with reference to water-color draw- a bright, beaming countenance. I had been ing has engaged my special attention for speaking at a meeting in a large provincial more than twenty years, and some day, per- town, on the mighty power of divine grace, haps, I may communicate the results even at as all sufficient to save and deliver from the the risk of exciting the ire of some persons. habit of besetting sins. At the close of the Certain colors resist light, and others do not. meeting this gentleman accosted me, as above, My collection contains about 1,600 drawings, and added: "I keep a school, and for years almost wholly of the early English school, my temper was sadly tried by my boys. Beand the work of about 700 different artists, ing, as I trust I am, a converted man, and a professing follower of the Lord Jesus Christ, the subject. Facts as to the durability or I felt that by giving way to my temper I non-durability of water-color drawings are was dishonoring my Lord and Master. This abundant and amply sufficient to settle the was a sad grief to me. It was a bad example question. But in order to explain the chem- to my boys, and I knew it must mar my in-

"I struggled against it. I made it a subject of earnest prayer. Night after night I window and some other kinds of glass to good resolutions were broken. I was at counteract the color which would be pro- length so driven to utter self-despair re-

It it not strange that the pink color should take for me.' result from the action of the light on the manganese compound in the glass? The pened. The Lord did undertake for me; He manganese compound in the glass? The pened. The Lord did undertake for me; He The Sabbath and its Lord. The manganese passed in consequence to a high- did for me what I could not do for myself. The True Sabbath Embrace and the Could not do for myself.

er degree of oxidation, in which state it is Since that time I have never once been out pink or purple. If you take, as I have done, of temper with my boys, nor have I once a piece of the window glass colored pink, felt the inclination to be so. I thought you and heat it gently, it loses its color and be- would like to have your words confirmed by comes quite colorless, as it was at first. Thus this account of my experience." Such was we see that even in such a substance as glass, in substance the language of the speaker.—

"WB DON'T SING."

The gospel of Christ burst upon the world in a song, and the people of God have been singing it ever since. Whenever God brings people up from the horrible pit and miry Why Sunday is observed as the Sabbath. By C. D. Potclay, he puts a new song in their mouths; ter, M. D., 4 pp. but if they sink back into the mire, the song dies on their lips. Some churches have so little music in their hearts that they are under the necessity of hiring ungodly men to sing for them, and some others sing as if tied to 1,000 pages annually. Sample packages will be sent,

they were still knee deep in the horrible pit. The heathen world knew very little of music. Men who are without God and without hope have very little inclination to

At a meeting in City Road Chapel, London, to consider the wants of the neglected poor of the great city, John Boynton, a min ister, related how a blaspheming scorner took his stand by the statue of Lord Bute, in Cardiff, and began an infidel harangue to a crowd of workingmen who had gathered about him. When he had finished, a railway porter stepped up in front and said:

'Aren't you going to sing before you go "Oh, no," was the reply, "we don't

"Well, I do!" said the porter, and he struck up at once a verse of Cowper's famil-

> "The dying thief rejoiced to see That fountain in his day; And there may I, though vile as he,

On the next night he met the same speaker and assembly at the same place, with a powerful accordeon under his arm. By his attractive and spiritual singing, with its musical accompaniment, he entirely drew away the audience from the infidel speaker, and sang to them the gospel of Jesus Christ to their delight and profit.

There is nothing better than hearty, joyous songs of praise to God, to show the marked difference between infidels and Christians, saints and sinners, formal professors and living children of the Lord. Infidels cannot sing much. Neither their hearts nor their voices have been tuned by the power of divine grace; and an intelligent Christian listening to the inarticulate mouthings and unintelligent shrickings of an unregenerate choir, is in no more danger of mistaking their performance for the weathip of God than he would be of mistaking the bowl of a wolf for the bleating of a lamb

The great difficulty in the public mind is, people suppose that performing something in a meeting-house must be worshiping God. But persons who have never been converted. and who do not know the Lord, cannot offer worship acceptable to the Most High. Let Christians be joyful in their King, let them make a joyful noise unto the Lord, and let them show to the world the joy of God's salvation which reigns within their hearts.

> " Sing on your heavenly way, Ye ransomed sinners sing; Sing on, rejoicing every day In Christ the eternal King."

-Common People.

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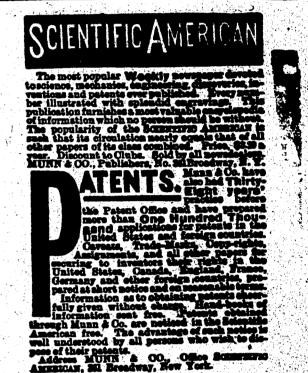
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The Sabbath School.

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INTERNATIONAL LESSONS, 1886.

FOURTH QUARTER.

Oct. 2. Jesus Betrayed. John 18: 1-14. Oct. 9. Jesus before Pilate. John 18: 28-40. Oct. 16. Jesus Delivered to be Crucified. John 19: 1-16. Oct. 28. Jesus Cracified. John 19: 17-30. Oct. 30. Jesus risen. John 20: 1-18.

Nov. 8. Thomas Convinced. John 20: 19-31. Nov. 13. Peter Restored. John 21: 4-19. Nov. 20. Walking in the Light. 1 John 1: 5-10: 2: 1-6. Nov. 27. John's Vision of Christ. Rev. 1: 4-18.

Dec. 4. Worshiping God and the Lamb. Rev. 5: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21. Dec. 25. Review.

LESSON V.—JESUS RISEN.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, Oct. 30th.

SCRIPTURE LESSON.-John 20: 1-18. 1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciples whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outran Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.

11. But Mary stood without at the sepulchre weeping and as she wept she stooped down and looked into the sepul

12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had 13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back,

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them. I ascend unto my Father and your Father, and to my God and your God.

18. Mary Magdalene came and told the disciples that she

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto

GOLDEN TEXT.—The Lord is risen indeed, and hath appeared to Simon. Luke 24: 34.

TIME.—The resurrection morn. PLACE.—Near Jerusalem; in Joseph's garden. RULERS.—Same as last lesson.

OUTLINE.

I. The tomb of Jesus found empty. v. 1-10. II. Jesus appears to Mary Magdalene. v. 11-18.

EXPLANATORY NOTES.

V. 1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre John passes over several particulars mentioned by some of the other Evangelists. He says nothing in respect to putting a large stone at the door of the sepulchre (Matt. 27: 60, Mark 16: 46), or the sealing of the stone and the setting of a watch by the chief priests and Pharisees (Matt. 27: 62-66), or the earthquake, the rolling away of the stone by an angel and the terror of the keepers (Matt. 28: 2-4). or the purchase of spices by the women after the Sabbath, with a view to anounting Jesus' body (Mark 16: 1, comp. Luke 24: 1), or the coming of these women, including Mary Magdalene, in a group, to the tomb, with the spices, early on the first day of the week. Matt. 28: 1. Mark 16: 2-4 Luke 24: 1-3. It is noticeable that John speaks of the time when Mary Magdalene came to the sepul chre as being early, when it was yet dark. But Mark speaks of the women as coming to the sepulchre very early, when the sun was risen. These statements are harmonized by supposing the time referred to to be at the earliest appearance of light in the morning; this light proceeding, of course, from the rising sun, although the sun was not vet visible. it being yet dark. And seeth the stone taken away from the sepulchre. In these words John presup poses the placing of the stone at the door of the sepulchre, as related by Matthew and Mark.

V. 2. Then she runneth, and cometh to Simon Peter. She did not stop to examine the tomb, but concluded from the taking away of the stone that the body of Jesus had been carried away. By hastening to inform Peter, she would seem to recognize him as a leader. The other women appeared to have tarried awhile to examine the place more carefully. Indeed, they went into the sepulchre, but did not find the body of Jesus. They saw a vision of angels. See Matt. 28: 5, Mark 16: 5, also Luke 34: 4. Admonished by the angel they quickly departed from the tomb "with fear and great joy," and ran to announce the resurrection to the disciples. On their way, Jesus met them, crying, "Hail," and drawing near, they held him by the feet and worshined him. Matt. 28: 8-10, Mark 16: 8, Luke 24: 9-11. It will be observed that this interview oc. curred immediately on their leaving the sepulchre to inform the other disciples. During this time Mary Magdalene had found Peter and John, and they were hestening to the tomb to ascertain, if nossible, what had been done with the body of Jesus, The report of the other women had not yet come to Peter and John, and hence it had not dawned upon their minds that Jesus had really risen from ing to restore it to her. the dead.

V. S. Peler therefore went forth, and that other dis cials, and came to the sepulchre. Better expressed. were coming toward the sepulchre.

V. A. So they ren both together. Were running. This shows that they were filled with fear and astonishment at what had been reported to them, And the other disciple did outrun Peter, and came des to the sepulchre. This incident was mentioned On account of what follows.

the linen clothes lying; yet went he not in. John's could more fully express her joyful recognition of description of himself in this incident shows that he her Lord. was filled with awe while viewing the vacant tomb, and the clothes orderly deposited, showing conclu- my Father. It would seem that she attempted to sively to his mind, that the body of Jesus had not touch his body to assure herself of his physical been taken by rude hands.

went into the sepulchre. He was impetuous, and hasted to scrutinize everything there, and learn made a revelation of himself to Mary, and he wishthe correctness or incorrectness of Mary's report. es her to communicate the fact to the disciples also The difference between Peter and John is very marked in this event. Peter's survey of the tomb the same time their Father; to his God, who is at was more searching and exact than that of John. He was the prompt, keen sighted, practical man, suffering nothing which had any bearing on the removal of Jesus from the tomb to escape his no spoken these things unto her. Filled with joy she tice; while the mind of John was, perhaps, already | hastens to communicate what she knows will fill rising to higher and more spiritual questions, prob ably already anticipating the true solution of this tion is made to them concerning their Lord and mysterious event.

lying with the linen clothes, but wrapped together in a whole fabric of Christianity. place by itself. The deserted tomb bore no traces of haste, but marks of perfect calm. The departure had been deliberate. It was clear, therefore, that the body had not been stolen by enemies; it was scarcely less clear that it had not been taken away by friends, for why should either enemies or friends remove the winding sheets from the body, or roll together the cloth which was about the head, and lay it in a place by itself?

V. 8. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. This other disciple, John, the writer of the narrative, might have gone in before; but he was so filled with awe in his contemplation of this event. that he cared less than Peter to scrutinize the condition of the tomb, but Peter's example led him to follow and make the searching observation, and to that we are indebted for this minute description.

V. 9. For as yet they know not the scripture, that he must rise again from the dead. They probably had read that scripture, and had heard our Lord's reference, but they were not now mindful of that; and, in fact, had not yet understood clearly that their Lord must rise from the dead. They were now discovering the fact for themselves, and were clearly convinced that their Lord had arisen. This event was itself the interpretation of the prophecy. Here, as everywhere, the predictions of Scripture are best understood in the light of their accom-

V. 10. Then the disciples went away again unto their own home. There was no more to be learned respecting their Lord in that place, therefore they returned to their home in the city. Whether in silence or in subdued conversation. John expressed his belief in the Lord's resurrection, and Peter frankly avowed the doubts which still lingered in his mind, we do not know. They had seen no vision of angels. John needed none, and before the evening hour was to see the Saviour himself.

V. 11. But Mary stood without at the sepulchre weeping. Was standing, is better. It appears that Peter and John did not tarry long in the tomb, but hastened away to their friends with a report of what they had seen. Meanwhile, Mary Magdalene was returning to the tomb, having been unable to keep pace with them as they ran thither out of the city. Probably the two disciples had gone into the city without meeting her; certainly. John had not told her of his belief in the resurrection of their divine Friend, and she was still under the impression that the body of Jesus had been stolen away by enemies. And as she wept she stooped down and looked into the sepulchre. She was intensely anxious to know what had become of the body of her Lord.

V. 12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. The exact position of the two angels is carefully stated, and their appearance as Mary beheld them.

V. 13. Woman, why weepest thou? The question of the angels breaks the silence, not for the sake of gaining information on their part, but to secure a definite avowal of her sorrow, so that they might more easily explain to her. The answer shows that she had no idea yet of what had really taken place. Because they have taken away my Lord, and I know not where they have laid him. This was the one thought that filled her heart. The body of her Lord, who had done so much for her (Luke 8: 2), had now been stolen by his enemies. Her heart was full of grief, but it was soon to be taken away.

V. 14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Mary was looking for some earthly explanation of this event, and when she beheld Jesus standing, she was looking at him as only a man, and hence did not know him as her risen Lord. The same mistake was often made by the disciples. As the causes of non-recognition were entirely natural, so likewise were the means employed to secure recognition.

V. 15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? The first question is identical with that which the angels asked, and may be explained in the same way. The second question implies a certain degree of knowledge as to that cause; a weeping woman, a ravished tomb, and a friendly man seeing the former and cognizant of the latter, are all that is needed to account for this question. She, supposing him to be the gardener, saith unto him, Sir, if thou have borne kim hence, tell me where thou hast laid him, and I will take him away. Her heart is so full of the impression that some hand has taken away, the body of her Lord. that no other conception can find a place in her mind. Hence she does not recognize Jesus by his appearance or his voice, but thinks possibly the gardener has removed the body, and might be will-

V. 16. Jesus saith unto her. Mary. She turned herself, and saith unto him. Rabboni. Her mind had begun already to relinquish the thought of bitter enemies, and think of attributing this event possibly to a friend, so that now when Jesus speaks to her the second time, she is prepared to recognize his voice. The effect was instantaneous, the recognition perfect. Never was there a more sudden perience of therty-one years, and has an excellent and complete revulsion of feeling, her sorrow was reputation among the business men of this vicinity. changed into joy. The term Rabboni was uttered Its course of study is the best to be found, and its

V. 17. Touch me not: for I am not yet ascended to presence. The Saviour knows her thoughts, and V. 6. Then cometh Simon Peter following him, and arrests the act. But go to my brethren, and say unto them, I ascend unto my Futher, etc. He has now that he is about to ascend to his Father, who is at the same time their God.

V. 18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had these hearts with joy. Thus a wonderful revela-Master, and made by their Lord himself. Upon V. 7. And the napkin that was about his head, not this revelation and its absolute verity, rests the

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W. A. Babcock, Leonardsville, N. Y., Elida Livermore, Independence,

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Oct. 16, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 37,348 packages; exports 3,886 packages. The late advance seems to have been too sharp and sudden to be maintained, flour, made in Hornellsville, by a new process, in a and prices this week are lower with larger offerings, and a surplus carried over unsold. The fall has been fine: frosts through N. Y. State held off late and diarymen have been induced to feed grain by the higher prices so that the fall make is larger than had been estimated and the week's market closes about 2c. off for finest last week's creamery make. Choice October dairy tubs and pails when offered bring 25@26c quick, but the bulk of fall dairy make runs light-bodied and poor. Early firkins very dull. The refrigerators here are full of held Western creamery butter all the way from Ohio to Da. kota. The finest of the ice-house stock is selected from at 22@28c.. with more or less sales in line at 20@21c; and there were sales of about 1,000 pks. this week for export at 16@18c. We quote:

Vestern creamery, summer make..........15 @20

CHEESE.—Receipts for the week, 46,649 boxes; exports, 18,702 boxes. The market has been to. lower. Exporters, except for a few fancy specials on orders, were indifferent to buying, and prices on most all medium quality and earlier makes were nominal. Quite a large proportion of stock goes into winter storage. At the close strictly fancy September makes were steadier in price. We quote: Factory, colored full-cream, finest. 111@112

white......111@111 night milk skims...... 8 @ 94 skims...... 2 @ 6

Eggs.—Receips for the week were 10,848 bbls. and 11,888 cases. Fresh-gathered stock sells well at 21@28c.; held ice-house stock has been very dull at about 18@20c. Limed eggs were offered and some sales made at 17@18c. We quote:

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VOL. XLII.—NO. 43.

The Sabbath

Entered as second-class mail

office at Alfred Centre, N. Y. THE SUPERSTITIONS OF

Dr. Deems, in an excelle the above title, in Christian ers a rovel defense of faith.

It is a remarkable fact tha mental beliefs among scient in which they are unanimou which may be considered to ment of the Catholic doctrin Scientific, are just as certain _that is to say, beliefs in un provable propositions—as eve ious superstitions of ancient or as now are the religious sur Brahmins of Central India.

In having your attention scientific superstitions, you member that no attack is m Their soundness is not even far from striving to overt present speaker unites with a persons in giving his sincere s forms of faith. His object the important fact that they realm of reason, and inside imagination and faith, but a found to be credible.

Let us look, first of all, i ment of logic, the science great implement is the syllog knowledge of the powers an it is believed, enables any m fallacy in any process of reas or inductive, carried forward or informally.

It seems impossible to knowledge. The process rea dictum of Aristotle, that affirmed or denied of a class or denied of every member t ple illustration of a syllog figure of the first mood is the mortal; John is a man; th mortal. Arother, to take the department of science, ductors are non-electrics: ductors; therefore, liquids For ages this has been on the study. No Bushman Southern Africa has worsh more reverently than school thousand years, have regar and the great dictum on wh is based. Its foundation, ho

We believe that in all co there are two premises which which must be inferred ath true; but let us notice that are true one embraces the Port Royal logicians called t the containing, and the mir premise. The real difficult in the fact that none but as ing can be certain that the ing premise, if it be a uni or universal negative, can stance. if I assert that "all it is a mere assumption. the men who are living at are living, they are not des dead, they may, or may Myriads of human being had lived upon the globe have known only a fewfound here. Of those wh have only the testimony is few that were actually see actually buried, but the who may have been transla glided off our plane and or some other way than by pr So, when I affirm that all am simply stating what I no other man knows, and true, no finite being can true. To be sure of any

tion, one must know the The same remarks are scientific illustration. conductors of electricity, cannot have sensible know ductors are non-electrice proposition be true, no mi its truth.

Thus, in this very proce commence with the assur not be known to be true, what we assume to be tru ning of the process of pr is not only faith in an as faith in an assumption W bly be demonstrated, if t No religious superstition

and more gratuitous, unj pensable dogma of dialect assumption I think I mo and yet I stand up here. tineerely say, " Credo! I totelian dictum, de oma when I repeat this creed, to the Catholic Church under penalty of excou

wood "Amen." After illustrating his t