

The Sabbath Recorder.

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

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The Sabbath Recorder.

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THE LIFE ABOVE.

Fill up each hour with what will last,
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

—Our Sabbath Visitor.

ANSWERS TO PRAYER.

The day I entered Union Theological Seminary was the happiest day of my life. On entering the chapel with the throng of young men preparing for the ministry, I could hardly restrain my feelings, and when they united in the song of praise, I was too happy to sing, and could only sit and cry for joy. The studies in the Bible were so blessed, and the lectures on life and salvation so precious, it seemed to me that no one could be happier in preparing for the gospel ministry. But the little fund that had been laid up grew daily less and less, and the sober question arose, How were my expenses to be met in the three years' course? I had expected to make my way reporting, but the fact was soon plain that a reporter's life would break up my studies, and I abandoned all hope of income in that direction. I sought many means of paying my way, and failing in all, put myself on the lowest rate, determined to continue the course while God should give me life and health. A loaf of graham bread cost only ten cents, and half of that made a good breakfast to study on, and the other half an excellent dinner for the afternoon, and Croton water was plenty. But even this cheap rate would use up the money needed for books, and I sat down deliberately to consider the matter. In the first place, there was not the slightest doubt of my call to the ministry. Called of God, dedicated by my mother, and required by my own conscience to preach the gospel, all was clear on that point. Again, it would be my duty to preach to others that they must trust in God under all circumstances, and certainly I ought to learn to do so myself. So then and there the resolution was formed to trust entirely to God for food and clothing and other expenses during the Seminary course. To carry out this resolution I also resolved to spend the hour from nine to ten each morning in reading the Bible and special prayer for this object. Oh, how much better the graham bread and Croton water seemed to taste after entering upon this life of trust. But this life of simple faith had not continued many days before a notice appeared on the bulletin board requesting all students desiring pecuniary help to meet the faculty in the library just before lectures. I read it over again and again, and stopped to read it every time I went by, so sure it seemed that God was in this way going to provide me money for daily expenses and the much-needed books. At the appointed hour, many appeared in the library, and good old Dr. Smith asked me, in his quiet way, to what church I belonged, and I told him the Seventh-day Baptist. He then informed me in his loving way, that their funds were conditioned by the donors to Presbyterian students, and they could not rightly appropriate them to any other denomination. This was a great disappointment, but I fully believed that God was providing in some other way to answer my prayers. Not many days afterwards, a classmate, whom I dearly loved, told me that money had been placed in his hands for needy students, and asked if I had received the Presbyterian fund. I told him that I was a Seventh-day Baptist, and they could not justly give it to me. He looked at me with a changed and scornful face, and said, "You a Seventh-day Baptist! Why, they are doing so much harm spreading their tracts and papers over the country, and breaking down the Lord's day." He then asked me to step into the Junior lecture room, and for just one hour, from 4 to 5 o'clock, by the bell, he gave the Sabbatharians such a scolding as I never heard before, and never expect to hear again, and ended by saying that I should not have a dollar of the money. He left in a passion, and would not speak to me at lectures nor at prayers, though his seat was next to mine. Denied on account of church connection, and spurned for being a Seventh-day Baptist, I could only cling the closer to my God in

faith and prayer. And when I would go to bed supperless and hungry, as I often did, the spiritual enjoyment was so great, it seemed to me I had food to eat which others knew not of, and I would go to sleep thanking God for the privilege of studying for the ministry. One Monday, after special hour of prayer, I went down Broadway, and stopped at the store of Devlin & Co., to see a relative. While in his office, he extended a cordial invitation to spend Thanksgiving at his home on Brooklyn Heights, saying that they were in the habit of making presents on that occasion; but glancing at my well-worn clothes, said he might as well make his to me then. So he called a clerk, and told him to go with me and select the best suit that would fit, and bring it to him. I followed him, very much as Peter did the angel, hardly knowing what I was doing, but we brought the suit, and the cards showed the full price of all to be \$80. In my overflowing joy I could only thank him for his kindness and my heavenly Father for his great goodness in answering my prayers. That same afternoon, a student from Beirut, Syria, asked me if it was really true that my classmate had refused to give me money placed in his hands for needy students because I was a Seventh-day Baptist. I told him it was true, but the Lord was helping me more than I deserved. He put his arm around me, and said, "Will you accept \$50, if I assure you it comes directly from the Lord?" I fairly broke down in trying to say that I had been praying to God alone to help me, while he filled out a check on Jay Cooke & Co. for the amount. Oh, how gracious the Lord seemed to me in answering my prayers with \$130 worth of clothing and money in one day. Only a few days afterwards, the classmate who had refused money because of being a Seventh-day Baptist spoke to me in the chapel, and said he had referred the matter to those who had entrusted him the money, and they specially requested him to give me \$15, and he asked the privilege of adding five more to it. And from that time on, all through my Seminary course, for mission work and teaching, and through the kindness of Sabbath-keepers, God graciously provided for all my wants, and when I graduated I had bought one hundred dollars worth of books, and had more money left than when I entered. But best of all, the precious spiritual lesson was learned, so I could say I know that God hears and answers prayer.

INGERSOLLISM.

We were shadowed in to hear Mr. Ingersoll. We never believed the music would pay the dollar to the gate-keeper, which the fidler demanded. To know what Mr. Ingersoll does not believe is not worth while; but if any one could reason out what he did believe, we confess a dullness on our part which is humiliating. His materialistic theory, for it can not be called philosophy, proffers no solution for the awful reality of man's moral nature, and the greater mystery of his divine impulses—the unrest which comes over him, in his struggles towards a better and higher life, which is the grandest fact in our mortal gropings. Mr. Ingersoll is a wit, which simple justice demands should be conceded as above the common order. He is adroit in hurling his shafts at ghosts; he has a keen perception of the humorous, and, when under the exhilaration of his humor, you are in danger of seeing his ghosts as living facts; but when out of this reverie, you find that you were believing there is no God, because the whale did not swallow Jonah, and that Christianity is a curse because there are errors in Calvinism and Catholicism.

His negative theory is not better than to believe there is no science of chemistry, because it originated in the errors of some rude alchemist, or that there is no healing arts, because some disciple of Esculapius bled and blistered some poor wretch to death.

What Mr. Ingersoll would put in the place of the religious belief he assumes to ridicule, he does not tell us. Let him be judged by his own mouth, as to his doctrine of salvation: "The religion of the body—good fellowship, good cooking, good clothes, and training of the intellect and freedom of thought." We fully agree with him in the blessings of good cooking and good clothes. As to the training of the intellect, no one

can murmur in this age of State schools; and as to the freedom of thought, there is surely much more freedom than thought, Mr. Ingersoll himself being speaker. He finds no place in his systems for that which he himself even recognizes as the highest excellence and beauty of human nature in its best development, the religion of the conscience which binds the patriot to his country, the philanthropist to his fellow-men, and makes the rugged path of duty the only road to heaven for any healthy soul. Whence comes this spirit in man—call it instinct, intellectual or religious—which keeps man groping slowly and surely toward a higher and better life? Mr. Ingersoll does not seem to know that he can not tell. His audience laughs and cheers, and he feels himself a conqueror and a hero. Poor man, he only frescoes the columns which Payne set up and Parker chiseled, and says, "Behold the work of my hands." It would interest us at least to notice Mr. Ingersoll's attempt to put the characters of the Bible under the feet of Shakespeare's characters, but I fear it would not interest any one else. We would like to have heard his analysis of the book of Job, if the spirit of that sublimest of all poems ever written ever entered his soul. But his flippant and sarcastic methods were to us full of pain. We thank Mr. Ingersoll for the clearer light in which we saw and felt the grandeur and inspiring spirit of the simplest gospel teachings in contrast with the shallow gospel of this Pagan sensualist, "Let us eat and drink, for to-morrow we die." A. R. C.

TEMPERANCE IN KANSAS.

BY REV. S. R. WHEELER.

The readers of the RECORDER are intensely interested in the prohibition question. Hence this article has been prepared. Kansas has really elected a Democratic Governor. How strange this seems. Kansas, born an anti-democratic State, has re-affirmed its birth-right at every election until the recent one. It is not a revolution, but it is such a condition of affairs as to arouse and agitate every class of persons in the State. To understand how and why the election resulted as it did, and to point out its bearing on the temperance question, is the object of this article. A few days since, a man among the newspapers gave to me these reasons for the defeat of Mr. St. John:

1. The politicians of the State thought St. John was gaining too much fame, and should be put down. "Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" Prov. 27: 4.
2. Personal feelings on the part of those who thought themselves not sufficiently favored by St. John during the two terms (four years) which he had served as Governor.
3. The stay at homes. In Lyon county, alone, nearly 1,000 voters did not go to the polls. One entire school district, all Republicans, did not furnish a single voter. So far as heard from, there were 33,000 less votes cast than two years before, while there are certainly more voters in the State now than then. Mr. Glick's majority of 7,658 is not one-fourth the number of delinquent voters.

But unquestionably, prohibition is the basis of this political confusion. The Democratic platform was clearly anti-prohibition. During the campaign, Mr. Glick spoke openly against it, and in his speech made in Emporia since his election, we find the following: "One of the questions was that of prohibition, and the people have decided that they want no more of it." This is certainly a mistake, as the Governor-elect will find out at no distant day. Had the Republicans been as pronounced for prohibition, as the Democrats were against it, and had not the campaign been loaded with personal piques and "third termism," the result would have shown the people in favor of prohibition. Kansas will not go back on her temperance record. The last election was not a defeat of prohibition, but a defeat of the Republican party because it refused to accept the temperance issue in full heart. Some of the politicians are saying, we must have no more to do with this fanatical temperance question. But the good people are saying, if the Republican party will not unfurl the temperance banner, we must organize a party that will. And so will it be. As sure

as the old Whig party had to die and be buried out of sight, because it would not accept the anti-slavery issue, just so sure will the Republican party die and be buried out of sight, if it will not take on the temperance question, and make it a rallying cry. The people were determined to have a party to defeat slavery, so now are the people determined to have a party to defeat the demon of intemperance. The last election is only an apparent defeat of the prohibition movement. The result will embolden the lawless liquor dealer for a time, but it will arouse and consolidate the temperance element, until it will force itself out in some well defined way, that will carry terror to the rum power, and joy to the hearts of the prohibitionists.

JUST LIKE WHISKY.

After meeting at Shingle House, Pa., Nov. 26th, a stranger invited me to his home. He said, "You lectured upon temperance in the tent here. Since then I have been off on a big drunk and spent \$75. I found myself in Buffalo, with a burning appetite for whisky, and no money. I wrote my wife, father, youngest brother, and my oldest son. I placed my revolver to my head to end my miserable life. The voice of my little boy seemed to ring in my ear, 'Pasy, is love you, I felt-I must see him again. Hungry and nearly crazy, I started for home on foot. I guess God sent him. Conductor took me to Olean. I went to my father's, and stayed a week. My brightest hope was my family after three years of sobriety. I did not believe the Bible, I scoffed at religion. I have tried substitutes for whisky; cider brought me down after a years abstinence. Will power and everything in the world failed me. You believed that nothing but the power of God could save a man from such an appetite. I went to the woods, and beside an old hemlock-tree, asked God to help me. I left with some hope. When I went into the house, mother said, 'My boy you are feeling better.'" The enemy had persuaded him that he should make no public declaration of his wish and intention, until his life should win confidence. I took another view of his case. After sermon last evening, he briefly stated his own case and requested prayers. All praying persons present were requested to bow their heads a moment in silent prayer for him. Then an audible prayer was offered. At the close of the meeting all were requested to remain for a social visit. Matters in general were talked up, and this man's case in particular. He is with his family and has a family altar. Let all who read this pray for him. Then let us pray that our friends may see that so often as they vote for any man for any office that has to do with the enactment, or the enforcement of laws relating to the rum traffic, who is not for prohibition, they vote a continuation of this sad state of things.

H. P. BURDIK.

THE LATEST FROM THE NORTHWEST—DAKOTA.

The crops this year throughout the Northwest have even surpassed the expectations of the most sanguine tiller of the soil. This is especially the case in Northern Dakota where the immense yield of wheat and oats is unprecedented. This is well exemplified in Ransom, the banner county of Dakota, where the wheat crop averaged almost thirty bushels to the acre. This fertile tract lies south of the main line of the Northern Pacific Railroad, and is watered by the Sheyenne River. Although the warehouses and granaries throughout that region are filled to overflowing, still, on account of the lack of a sufficient number of machines, much grain remains yet unthreshed. Seeing the great revenue to be acquired from that quarter the Northern Pacific Railroad is devoting all its energies to the rapid construction of a branch to Lisbon, the county seat of Ransom county, and before Dec. 1st, the scream of the locomotive will be heard in that town which has sprung up almost in a day, and is beautifully situated in the heavily wooded valley of the Sheyenne. The development of both town and county has been greatly aided by the opening lately of the Ransom County Bank, by a firm of enterprising New York gentlemen, who, in connection with unexcelled banking facilities, have established a real estate department,

and are answering with facts and figures inquiries from all parts of the Union.

LABORS OF REV. L. C. ROGERS.

AUBURN, N. Y., Nov. 24, 1882.

A few words from an "outsider" in regard to the labors of Rev. L. C. Rogers in this city may not come amiss to your readers. Numerically, the results are not such as many would desire, but the influence of the man has been strong and must be lasting. Many who had never heard of Seventh-day Baptists have come to regard them with interest and respect. They have looked up to the man, and regarding him as a representative of a body behind him, their respect has certainly been raised for both. A conscientious man, wholly consecrated to his idea of duty, even if the "duty" be different from what people commonly consider such, must of necessity be felt. He has been welcomed at some of the leading families of the city, has been a frequent and welcome visitor at the high school, an efficient helper to the Young Men's Christian Association, and in every sphere of Christian activity has had a part and portion. His work has known no rest, his zeal no flagging. His influence over the younger men of his own denomination must be largely positive. There is no waving of the hand to his brethren, no shouting aloud from pleasant positions, "Do not leave us!" "Do not sacrifice principle!" (as if principle could be sacrificed) but he has himself given up more than most men ever owned, and his ringing cry has been "Come with us and labor." He has led, and leaders find followers. In his work here he was argumentative without using controversy, and above all was broad and generous. A goodly audience greeted him on the evening before his departure, in spite of the many attractions of the same evening. Auburn (I can affirm it honestly) has no speaker among her clergymen the equal of Mr. Rogers, not even if I include the Faculty of the Theological Seminary. He will, however, be remembered chiefly for his earnest, broad-Christian labors, and his thorough consecration to his work.

E. T. TOMLINSON.

ANSWERS.

To the Editor of the Sabbath Recorder:

Please permit me to reply to Eld. V. Hull's questions in the RECORDER of Nov. 16th, as I am the Inquirer. I feel utterly incompetent to answer. But what I give I give with all candor. I hope that where I fail to meet the questions, some who read may willingly espouse my cause.

To question 1, I say, yes. While I say yes, I desire it to be understood that I believe that any organization which has for its object the spread of the "gospel," the conversion of sinners, and the general welfare of mankind, is a church. With this explanation, I can say yes.

To number 2, I believe no one but a true follower of Christ, an ordained minister, is fit to administer the communion. Any one who really desires the help of Christ, the love of God, and intends to walk in newness of life, is a fit candidate for communing with Christians. The place is in the church, dedicated to God, unless the one who may desire the sacrament is an invalid, then at the bedside.

To the question number 3, the wisdom in organization is of little worth to me, since I think that the object of organization is "to go into all the world and preach the gospel," etc. But I believe that there are church organizations which have for their object only selfishness, to get power to make for self a great name. Such organization is worse than nothing to me.

Question number 4, in my opinion, is a hinge upon which many minds turn. I know mine does. I see but little difference in the mode after all. We are brought to Christ through the preaching of one denomination as well as that of another.

To number 5, I say yes, and the discipline must be from the church, by the church, and in the church.

Number 6, I have knowingly gone out of the bounds of our church privileges, but not purposely. I would much rather be with our people. But my duty is to my family. To be where I can share all church privileges I can not earn them a fair living. I truly am persuaded that my best way to please my God is doing my best for those whom he has given me.

Yours in Christ,
A. W. SULLIVAN.

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"TWO CENTS A WEEK AND A PRAYER."

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

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

"Two cents a week and a prayer,"
Perhaps 'twas a sacrifice;
But treasure came from the storehouse above,
Outweighing by far the price.

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

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

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

—Heaven Woman's Friend.

THE CHICAGO MISSION.

The interest which our people have taken in establishing and maintaining a Seventh-day Baptist mission in the city of Chicago, is indeed commendable. The following items from that mission, though sad, will be read with interest by all:

Our hearts have been pained by sickness and death in the family of Brother N. O. Moore. His position as Superintendent of our Mission School, and his acquaintance with our people through the *Chronicle*, and other labors, will cause many to read with interest his letter to our school yesterday, Nov. 25th, which was read as follows:

Dear children of the Mission Sabbath-school,—Another Sabbath-day has come and still your superintendent can not be in his place, so I write to tell you I wish I could be with you to-day, to look into your happy faces and your bright eyes and to hear you sing again those glorious songs of Jesus and heaven. If I were there to-day I would ask you to sing, "There's a land that is fairer than day." O children, when you sing, think, think of the words and what they mean, and try to sing with your hearts.

Last Sabbath you were told that I could not be with you because of sickness in our family, and now little Alice Moore is dead. There never was a time when she wanted to stay away from Sabbath-school, but she can never meet with us again! She can not come to us but we can go to her. Do you remember we had in our school, not long ago, the lesson in which I talked to you about the resurrection? I told you about the seed of wheat that was planted in the ground. It dies and then it bursts out again and grows up a beautiful green plant. And in that way all dead people will burst out of their graves and come up again. In that great resurrection day we shall see our Alice again, all glorious and bright. What a happy meeting that will be! We know there will be a resurrection because Jesus came up out of the grave. To-day you will study about his death on the cross. I hope you will never forget the sufferings of Jesus. Our little Alice suffered while she was sick. We are all suffering more or less because she is gone from us, but Jesus suffered more than we can ever know and all for us, to save us from sin, not to save us from suffering in this world but to save us from doing wrong in this world and from suffering in the world to come. When I used to tell you to report any cases of sickness among our scholars to the officers of the school, I did not think it could be at my home. God had to speak pretty loud to me before I could turn away from my own selfish thoughts. And now dear children, try to learn the lessons taught you, think of Jesus and love him. And in that great resurrection day we will sing a new and better song than we can sing here. God bless you all, teachers and scholars.

From your friend,
N. O. MOORE.

The following resolution was adopted, and requested for publication in the SABBATH RECORDER:

WHEREAS, God, in his infinite wisdom, has touched us with the hand of affliction in taking from our midst little Alice Moore, who by her bright loving ways had become very dear to us;

Resolved, That we, her teacher, class-mates and members of the school, offer our earnest and most heartfelt sympathy to her sorrowing family. May our hearts be in submission to God's will, and may we feel that it is only one more to bind our hearts to heaven.

In behalf of the Seventh-day Baptist Mission School,
M. ELLA COVET,
Mrs. O. U. WHITFORD, Com.

The attendance at our school yesterday was over seventy. Eld. Whitford being absent at Quarterly Meeting at Milton, Col. Geo. R. Clarke preached to us. Over thirty were present. The Milton Exel Band have sent a box of clothing to be distributed among the poor children of our mission. We can use any amount of such articles in families that are really needy, and we believe that other societies in the Northwest can serve charity and the cause of truth by entrusting us with their gifts in this direction.

IRA J. ORDWAY.

The following sensible words from Rev. Dr. Strong spoken at a recent Baptist missionary meeting are worthy of careful reading. The principle involved is as applicable to home as to foreign missions. From the very beginning of a little church or society in a new locality, the steady constant aim should be self-support, and thence, at the earliest practicable moment, work outside of, and beyond self:

"To do everything for converts is a vital error; they must do for themselves; and dependence must be discouraged. Native preaching must be encouraged; churches must be organized, and converts not permitted either to herd together in great numbers, or to be scattered widely apart without such church organization as shall teach them to think, to plan, and to carry burdens for themselves. The choicest men we have at home are the very men we ought to choose as missionary laborers. We need, also, a two-fold faith, first, to provide a solid foundation in the field we hold, and next, faith in the ability of the heathen to take care of themselves when once started right. Not more fields and new, but better organization, and more thorough work in the old fields, is our greatest need."

MADAGASCAR.—A writer in the *Illustrated Missionary News* says: "We forget how large an island Madagascar is—that it is more than 1,000 miles in length and 360 in width—that it is four times the size of England and Wales; and we expect that a large island like that shall be Christianized by a few men in a few years. It takes a long time to Christianize an island like Madagascar, and it will need the greatest patience and the united exertions of our churches in England to consummate the work which has been begun there. We forget, too, that the larger part of Madagascar is still heathen; that all the coast region of Madagascar, the extensive maritime plains, peopled by large tribes of Malagasy, are still heathen ground. Our work has been done on the table land of the interior, in the two central provinces of Imerina and Betsiler. We have there had wonderful results, the reports of which have been given. But outside of that district, with a few exceptions, Madagascar is still heathen, and in the 'General Review of the Madagascar Mission,' published in 1880, I find that, taking the number of adherents as 300,000, which is rather a large estimate, we have to-day three-quarters of the population of the provinces without Christian instruction; and estimating the whole population of Madagascar at 4,000,000, we have more than 3,000,000 without any instruction whatever."

INDIA.—One gets a very good idea of the mental activity of the people of India from the use made of the press. From a recent report it appears that in Upper India alone there are 101 newspapers and periodicals. In Lucknow are 30, and in Cawnpore 15 publishing houses. One Mohammedan has given \$4,000 in aid of the circulation of Moslem literature in a single year; and 1,000,000 Hindoo tracts were published at the expense of a Hindoo prince. There are 3,000,000 pupils in the more than 80 colleges and 26,000 schools, and these books and tracts are peddled at the doors of these schools. Joseph Cook spoke quite within bounds, if all this is true, when he said: "There is not on the whole globe another field in which an aggressive Christian literature is more needed or likely to be more profoundly useful than in India." Surely this prodigious activity of native presses needs to be matched by a corresponding expenditure in the advocacy of the truth; and to some extent it is done.

"GO QUICKLY AND TELL."—To the women was the commission given to bear the joyful intelligence that Jesus had risen; they were able to testify by word of mouth to the vision of angels, and to the fact that they had seen him who, no longer dead, was soon to appear to them. And how the hearts of the disciples would have thrilled with delight had they believed the testimony of the women instead of regarding their words as "idle tales."

ITEMS.

Methodist missionary contributions last year \$750,000.

Several of the mission churches in China not only support themselves, but send out missionaries to others.

The Rev. Dr. Llein, of the Wilmington (Del.) Methodist Church, is trying to raise \$12,000 for a missionary home in Japan, he having decided to enter that field of labor.

The Baptist Home Mission has, during its fifty years of existence, spent \$1,700,000 for mission work, \$1,000,000 of which was expended among the Indians and freedmen.

The Foreign Missionary Society of the Canadian Baptists reports receipts for the last year, amounting to \$10,796 75, and expenditures of \$11,695 16. They are supporting a mission in India.

The will of the late E. Peshinet Smith, of Rochester, N. Y., formerly Minister to Japan, provides, among other things, for the erection of a Christian chapel, in Tokio, Japan, at a cost of \$5,000.

Ninety years ago the first English missionary offered himself, and now the whole number of foreign evangelical missionaries is 5,000, and they are leaders of a native host of 30,000 helpers of all kinds.

Temperance.

"Look not thou upon the wine when it is red, when it gliveth his color in the cup, when it moveth itself aright."
"At the last it biteth like a serpent, and stingeth like an adder."

THE WANDERER'S APPEAL.

BY MRS. L. M. BLINN.

Oh! who will stand beside me,
So wayward and so weak,
To stay my wand'ring footsteps,
To teach my tongue to speak!
To tell the strange, sweet story,
O! how shall I begin?
The Temperance door is opened,
And I may enter in!

Yes; though in paths forbidden,
My wayward feet have strayed;
Though head, and heart, and conscience
Be tempted and betrayed;
I will not be discouraged,
How shall I fail to stand?
On this side, God's sweet mercy,
On that a brother's hand!

Dear Friend of all the friendless,
Reach down thy loving arm,
To help me in my weakness—
To shield my heart from harm.
And brothers, stand beside me,
Be patient if I fail,
God and the Temperance army
Together will prevail!

—Royal Road.

"I HAD NEVER LOOKED AT IT IN THAT LIGHT."

There are some people who have a great sympathy for hotel keepers when a town goes no license and the bars are closed.

We met a man a few days ago, who said, "You temperance people are depreciating the value of property; our hotel keeper will lose \$2,000 on his property if this town remains no license. You will admit this, won't you?"

"Yes, of course we will admit this; but, my dear sir, let us see if this hotel has not been a means of depreciating the value of real estate."

"Do you know how much Carton paid for his farm ten years ago?"

"Yes, he paid \$10,000 for it, and at that time it was a bargain."

"I was by there to-day, and I saw the barn doors were off the hinges, the fence down, the house needed painting; all along the tumble down fences I saw elders, briars, etc. How much would you give for it now; you are a good judge of property?"

"I would not give more than \$6,000 for it; in fact, I would not want it at that price."

"How did this farm come to run down as it has? Why, you know, Carton spent all his time at the hotel in the village, neglected his farm, has a heavy mortgage on it now, and it came from the hotel; am I overstating?"

"No, his farm has run down in the way you have mentioned."

"How is it with John McLun, Bill Allen, McCormick, and others I might mention? Has not this hotel you helped to keep running been the means of depreciating the real estate of this town? Look at the farms mortgaged because the owners spent their time and money at this bar."

"I guess you are right. I had never looked at it in that light before."

We then commenced to figure; and at the figures this man set himself, we found on seventeen farms a loss of \$27,000 coming direct from the hotel he had desired to keep open. He came to the conclusion it was better for the hotel to lose in value \$2,000, than taxable property to the amount of \$27,000.

How much longer will it be, before the people will see the wholesale ruin coming from the bar-rooms?—*Review and Herald.*

THE PROHIBITION MOVEMENT ABROAD.

The prohibitionists in this country will feel encouraged when they learn that the wave which swept over certain portions of America, not long ago, has reached the shores of the Old World, and is there creating more than a ripple of excitement. In England active measures are being taken in support of the total abstinence work, and the press has already predicted that the day is not far distant when Parliament will be called upon to pass a Sunday closing act, or something more stringent. But the good work does not stop with England, for quite recently there was formed at Frankfort-on-the-Main a National German Association for the prevention of drunkenness, and reports were read regarding the work accomplished in Sweden and Holland, where laws have been enacted to diminish dram-shops and check the consumption of ardent spirits. Following the example of a French temperance society organized ten years ago, the German reformers will next Spring pour out a flood of fact and eloquence over the entire Empire. The minute mustard seed planted in America may become an immense tree in the coming by-and-by.—*Genesee Valley Post.*

CHURCH DISCIPLINE OBSTRUCTED.

A member of a large country Church "once upon a time" commenced to sell liquor, and the church appointed a committee of three to visit and remonstrate with the wayward brother. He objected to the committee because two of them had bought liquor before he would hear any remonstrance. The committee never was ready to report and thus the effort to exercise Church discipline in this case went by default. We should so live that we can always rebuke sin and consistently vote it out of Christ's Church if it should appear among his people. If

should never be said of us that it is "the devil rebuking sin" when we seek to exclude it from our churches.—*Central Baptist.*

PREVENTION.—At a late banquet of the Social Temperance Union, Boston, the Rev. Phillips Brooks spoke forcibly upon the subject of prohibitory legislation, than which he urged, "there is one thing far more important, namely, the preservation of that liberty in which self-control can live, be educated and grow. Everything which makes it possible for a poor man to find some healthy stimulus outside the grog-shop will have an inestimable influence in bringing about total abstinence. We may close our grog-shops just as completely as we can; but if we do not open places where the poor, hard working unfortunate people can resort, they will find places of their own in spite of all the laws that can be made."—*National Baptist.*

BREVITIES.

I have four good reasons for being an abstainer: my head is clearer, my health is better, my head is lighter, my purse is heavier.—*Gulfport.*

Even the New York *Sun* is constrained to say that "no man can be trusted to do work which requires good judgment if he is much addicted to drink."

The Waukon (Iowa) brewery has been sold for \$7,000, to be converted into a creamery. This is as it should be. It also indicates that "prohibition does prohibit."

Let the emotional side of the human mind be fully stirred on this subject (of temperance), and it will refuse to see any remedy but the drastic one: *The still makes drunkards—away with the still.*

It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct.—*Darwin.*

Lord Lorne, Governor-General of Canada, said recently that "the absolute prohibition of the sale of intoxicating liquors throughout the whole of the Northwest Territories had secured the most perfect peace and order to those infant Territories."

Education.

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

In the Chemistry Class, in Alfred University, the students have been required, this term for the first time, to work one hour each day performing experiments pertaining to the subjects under consideration, which has added much to the interest and efficiency of the class in that study. A room especially fitted for chemical work, and a separate lecture room in close proximity to it with increased facilities for illustration, are among the things imperatively needed by the University.

LIGHT IN THE SCHOOL-ROOM.

It is indispensable that the direct light of the sun should enter, some portion of the day, into all the study and recitation rooms of a school building; and whenever possible, into the vestibules, corridors, and wardrobes. The effect is not only cheerful and stimulating, but healthful in the highest degree. The air of the room is set in motion, and the exhalations which it receives from the bodies and clothing of the pupils are decomposed. This purifying power of the sun's rays is greatest in the middle of the day, and should be used when circumstances will permit. In securing this arrangement, the windows in the smaller school-houses are easily placed so as to admit the sunlight at noon, and certainly during some hours just before or after that time. But a serious difficulty is occasionally met in locating large buildings, so that the sun can be seen, for some time each day, from all the principal rooms. This point should never be overlooked in such cases.

The windows of a school-house should have their sills set at least three and a half or four feet above the floor, and their tops reach within one foot or six inches of the ceiling. This height of the windows enables a large share of the light admitted to fall at or near the angle of 45° upon the desks of the pupils; and more of it to come exactly in a horizontal direction, as the bottoms of the windows are above the pupils' heads when seated. The morning or evening sunshine can pass through the tops of the windows, and bathe the ceiling and portions of the walls. As the farthest desk from the windows should not be set at a distance over one and a half times their height above the floor, this plan provides for the construction of a wider and sometimes a longer room, and accommodates a greater number of pupils. The surface of all windows in the school-room should equal at least one-sixth of the floor area; and when practicable, as much as one-fourth of it.

Only on this standard can a sufficient amount of light be supplied to the pupils. When too intense at times, it can be modified by the use of blinds or shades. The clearest and most comfortable light is admitted through several windows grouped together and separated from each other by millions or very slender piers. The light is affected by broad shadows and is not so uniformly distributed throughout the room, when it comes from windows placed some feet apart. It is very desirable that light should enter the school-room on the left of the pupil. This arrangement, with that of supplying the light somewhat above him, fills the best conditions for illuminating the book or paper on his desk or in his hands. Rather than require the school to face the windows in any part of the room, it is far better to provide for the reception of the light wholly on the right side. In most of the country school buildings, the windows must be inserted on both the right and left of the pupils as seated, in order that the sunshine and the proper amount of light may be furnished for all portions of the school-room. Cross-lights from windows at right angles to each other are an inconvenience, and often hurtful to the eyes. Still they must be allowed when one set of the windows is in the rear of the school, so that a proper amount of light and its just distribution may be secured for the desks farthest from the side windows of the room. The disadvantages of the pupils sitting in their own shadows and adapting the focus of their eyes to light of different intensities in consequence of its approach from the rear and one side, are exceeded by those which this arrangement prevents.

It should always be considered that it is the highest economy to supply a school with light in the requisite quantity. When it is either too dim or too intense, it not only causes languor and headache, and hence loss of ability to do hard work, but often severe and permanent injury to the eyesight. The growing prevalence of near-sightedness among the pupils of our schools, has justly excited quite general alarm.

CLIPPINGS.

The public schools of New York are estimated to cost next year \$4,000,000.

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.

The graduating exercises of the medical school of Dartmouth College occurred Nov. 14th. Diplomas were awarded to twenty-one graduates.

A theological school, called Wyckliffe College, has been opened at the University in Toronto, Canada. It is in charge of the Church of England.

It is stated that for the first time in the history of Yale College more than one-half of the members of the sophomore class are professing Christians.

Hon. George H. Corliss, of Providence, R. I., has given to Iowa College a complete set of Ward's great casts, the University Series, as the foundation of a new museum.

A teacher in Paris, Kentucky, was shot by a pupil who had been shaken for being tardy. A good illustration of "teaching the youthful mind to shoot" successfully.

It is said that the managers of the public schools in the District of Columbia have long been working in the direction of the substitution of teaching for cramming.

It is stated that Williams College will come into \$400,000 by the will of the late Edward Clark, of Cooperstown, N. Y., the president of the Singer Sewing Machine Company.

D. Willis James, who recently gave the Union Theological Seminary \$100,000 toward the buildings now being erected in Park-ave., lately gave the students a practical talk in the chapel.

The Government of Japan has resolved on the establishment of 53,760 primary schools. The whole empire is divided into eight collegiate departments, with one college to each department. Even children under six years of age will be compelled to attend the primary school.

An examination has been going on at Brasenose College, Oxford, which marks the abolition of one of the richest abuses in the university. In 1601 a Mr. Hulme founded four exhibitions, which were to be confined to members of Brasenose. The property, being situated in Manchester, has enormously increased in value, and latterly there have been seventeen exhibitions, each of the annual value of £135 in cash and £20 in books. They were held for four years and any member of the college who had resided three years was eligible. There was no pretense of any examination and the authorities of the college had nothing to do with the elections which were vested absolutely in the Dean of Manchester and the rectors of Preatwich and Bury. The Charity Commissioners have lately overhauled the whole of Hulme's bequest, and the seventeen "idle exhibitions" have now been replaced by competitive scholarships, tenable on strict condition of residence, diligence, and good conduct.

Sabbath

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and the seventh day is the Sabbath of the Lord thy God.

THE SABBATH

What sound is this upon the quietude of the Sabbath? It is the Sabbath bell. Men to the homes. For there God prompts. All those who work. Yes, listen to that sweetest than a sweeter. It tells us of that hour where we shall rest. For, if we serve our Heavenly Father.

CHRISTIAN LIBERTY

A sermon preached at the Western, R. I., Friday

BY REV. W. O.

(Contd.)

Seventh-day Baptist

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"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."

THE SABBATH BELL.

What sound is this that gently falls
Upon the quiet air?
It is the Sabbath bell, that calls
Men to the house of prayer;
For there God promises to meet
All those who worship at his feet.

Yes, listen to that chime, my love!
Sweeter than earthly song;
It tells us of that home above,
Where we shall praise ere long;
For if we serve our God below,
With heavenly harps our songs shall flow.
—Well Spring.

"CHRISTIAN LIBERTY AS RELATED TO SABBATH OBSERVANCE."

A sermon preached at the Quarterly Meeting held at Westery, R. I., Friday evening, Oct. 20, 1882.

BY REV. W. C. TITSWORTH.

(Concluded.)

Seventh-day Baptists are too apt to think this a question which does not concern them; that they have nothing at stake in the secularization of Sunday. In certain respects they have nothing at stake, but really they have a great deal at stake, for the same tendency is but too plainly visible among themselves. There is great danger that we as a people will cease to have an existence simply because the distinction which we have made with reference to the Sabbath is not so sharply made as it used to be. There are many things which we do, and are coming to do more and more, that break down the distinction which makes six days in the week sacred to business and work, and one sacred to rest. We do not often enough think that the command to work six days is as distinct as the command to rest one, and our work is as much obedience to God as is our rest. But on the seventh day work as work and business as business ought to stop, not from any superstitious regard for holy time, but because it is best for us that it should stop, and therefore God commanded it to stop. Jesus said, "The Sabbath was made for man." We are breaking down this distinction, I say, because the tendency is to do business seven days of the week.

Speaking of Sunday, because it is almost universally called the Sabbath, let us see what is true. Business demands that Sunday mails shall be carried in its interests, and opened for the same reason; that Sunday trains shall be run and Sunday papers printed for its sake; that factories shall be run sometimes, &c. This is coming to be true of us. Our business men in purely Seventh-day Baptist communities demand that the mail shall be opened, that they may have their business letters and their morning papers. They do this presumably, having settled the question that it is right for them to do so, and I will not say that it is not right for them to do so. I have no business to say so, setting my opinion up as authority in the matter. It is a question which I must leave for every man to settle for himself. It is plainly a question of Christian liberty. But this is true, I think: the practice helps break down this distinction between the Sabbath, on which no business is to be done, and the other days, which are business and work days. It says to the community at large that these Christians do not strictly recognize the Sabbath as a day in which no work is to be done, and it has the subtle influence upon themselves of keeping their minds upon business and themselves planning for business, and they get, not a Sabbath of rest and spiritual influence which they need for the sake of their higher natures to take their minds away from the things of the world awhile, but a day of the same strain and the same influence in many respects with the other days of the week. And I unhesitatingly say that while no Sunday mails and Sunday trains and Sunday papers and Sunday repairs in manufacturing establishments means loss in some respects to business and a diminishing of wealth, it would be an infinite gain to the world as a whole, and especially that part of it which is the employed class, who must work to give business and business men the added gain. Business is miserably selfish. It proceeds upon the principle that it is the most important thing in the world, forgetting that the unseen things are eternal, while business is temporal. And I have no hesitation in saying that if the people of our Seventh-day Baptist communities were to leave their mails in the post-office till the evening after the sun has set on the Sabbath, and give themselves to a Sabbath of rest and spiritual influence in all respects, and would in all respects leave business alone, even if it were at a loss now and then, they would be infinitely the gain-

ers. We do not need the daily paper on the Sabbath. If we have money enough to take one, we have money enough to provide ourselves with some more profitable and interesting reading for the Sabbath. The daily paper represents one form of indulgence as much as do the daily glasses of beer or the daily cigars. The American people are indelicate in the use of the daily paper. And I think that you, my brethren, would find a willing self-denial of a great deal more advantage to you than the indulgence on the Sabbath. I do not mean that denial which worries and fumes and frets for the thing denied, nor that which comes of a feeling that we have to do so and so, but that which is willing and cheerful and free. There are influences enough, my brethren, in our daily lives, to bind us to this present world, and we need, at least once a week, to break away from them. If we were to stay here forever, there would be no harm in them; rather would it be wise to make the most of them; but very soon we go from here to another world, where these things have no part nor lot, but where what our immortal spirits have gained of heavenliness is the great concern. Are these things in the interest of growth in grace, and do they help build you up in the kingdom of God, or help build up the kingdom of God? Are they not rather against these things in that they are breaking down the Sabbath which was meant to interrupt our worldly tendencies and bring to our minds the things of another world? Are they not rather against the Sabbath which lies at the root of all true religion and righteousness? You may do all such things in all good conscience and in the use of your Christian freedom; but is their influence good in your own home, and among your own friends and neighbors? Does your example in the things you do in all good conscience prove advantageous and profitable in that it builds up the Church of God and the cause of righteousness in your midst? Are they not a most subtle foe to the truest spirituality in yourselves, and your best influence on others? Do your families not unconsciously learn that diligent in business is almost all you really mean to be in this life; and do they not need to learn that with your diligence in business you hold in high esteem the things of the kingdom of God; and that you are willing to lose in business rather than that the kingdom of God and Jesus Christ should suffer loss or be retarded by your example?

As I said, I will not deny that as Christian men you are free to do these things, if you decide that they are right, but I ask if freedom from them is not a higher and better kind of freedom? would you not consider it nobler not to be disposed that way?

There are many other things of which I might speak. That of which I have spoken is representative. I will speak of another representative thing: the habit of going to the shore, for the Sabbath-day, either on Friday night, or Sabbath morning. In the case of those who are living there for the Summer, I have nothing to say, except perhaps, that it would seem better for them, if they have teams, to go to church somewhere for the sake of themselves and their families. If I may judge of this is done by Christian Seventh-day Baptists now, by what was done there six years ago, I should say that the beach is not the best place in the world for influences that are really spiritual, the influences which the Sabbath is supposed to foster. It is not my purpose to condemn going to the beach to spend the Sabbath; rather is it my duty to take it for granted that if you do so, you do so conscientiously, having decided that it is right, and therefore you are free to go. Neither is it my duty to lay down the law to you in the matter, and tell you what you may, and may not do, for you are as intelligent of conscience as I; but I do have an opinion which is, that it does not on the whole profit you bodily or mentally, and does not at all profit you spiritually, nor does it build up the cause of religion and righteousness and the Sabbath-day. And I ask you whether if you were living on a high plane of Christian life you would do any such thing; whether if you were such a Christian as is in your minds, of the highest type, you would not rather find it grating to your feelings and contrary to your convictions to do such a thing? Then, if we grant that it builds up neither yourselves nor the cause of religion and righteousness, but rather helps to tear down both, is there not a new question of conscience for you to consider, viz., whether you can, in good conscience do that which is detrimental to the Church, and the progress of the kingdom of God in the world? It is not necessary to mention any other things of this class.

If I have rightly expounded the principle

of the Christian's life with reference to his freedom, you are able to apply it to your lives on the whole. What the American nation needs now is a quiet Sabbath of rest, spent at home and in the house of God. What we as a people need is the same thing. And we may help bring this about, not by indulging ourselves on the Sabbath in those things we think perfectly lawful, but by living according to the rule of the Apostle, and finding our highest freedom to consist in a life which helps on the cause of religion and righteousness and our own growth in grace.

The Sabbath is essentially a family's day, which the family ought to spend together at home and at church. It ought to be a day of quiet and rest, and a day which helps counteract the tendency to worldliness which is the danger of all who are so busy with the duties and cares of their callings, and so prepare us to go out of the world with some love for other things than such as are of this material world which we must leave behind us. It is a day to remember God as our Creator and Father, and we ought to set ourselves about such a discipline as shall make the Sabbath just such a day as helps us fasten our affections on the heavenly and the eternal. A Sabbath rightly spent is the best antidote to materialism and the best help to a true spiritual life.

My brethren, there is a great distance between the plane on which the apostle lived, the apostle who, while free to all things not essentially wrong, was so much freer than that, that he lived the Christian life by a free impulse, and the plane on which too many Christians live, who are careless of their influence and do not care whether their freedom is for the upbuilding or the destroying of the church. No nobler words ever were written than this apostle's: "If meat make my brother to stumble, I will eat no meat while the world standeth, lest I make my brother to stumble." I plead for no return of the severity of Sabbath observance which people imagine was characteristic of the Puritan time, but I do plead for a Sabbath quietly spent at home, in which the whole family is kept at home by a wise restraint and a wise provision that shall make it a delightful place to stay in, and which is spent in fostering good influences that magnify the spiritual side of life and the heavenly side of life. I do plead for a Sabbath, a proper portion of which is spent in the house of God, and which is sacred to religious instruction, at least to the extent of that which may be gotten from a sermon and a Sabbath-school lesson. And I wish Seventh-day Baptists would believe it their mission to teach the Christian world not only a respect for the law of the Sabbath, but to show them in what a true Christian Sabbath consists, that it is a free and joyous day, and not a burden and a dread.

JUST JUDGMENT.—A correspondent of the *Pacific Methodist* offers some good thoughts in an article entitled "The Sunday Law Reviewed." From it we take the following extract:

"The only redeeming principle in the law that I can see, is the closing of saloons and bars on Sunday, that is desirable; but it has failed to effect the desired end, and I think the principal reason is, the Sunday Law is too discriminating, and also proscriptive in character. All men engaged in any lawful business consider themselves entitled to equal rights and privileges before the law, and I can not see any valid reason why they should not. And there are many thousands of Jews and Christian Gentiles in this State, whose judgments and consciences tell them that the seventh day, the day the Lord finished his works, rested, blessed and hallowed as the Sabbath day, is now the right Sabbath day for man to keep holy to the Lord and rest in, and they have, 'God spake all these words saying;' for it; and that is more than we have for our first-day-of-the-week-resurrection-Sabbath day. This undeniable truth ought to be sufficient to entitle them to at least a charitable consideration, by all Christian people.—*Signs of the Times.*"

THE Word of God lies at the foundation of all moral improvement. In it no law is more clearly or forcibly defined than the one relating to the observance of the Sabbath. Under the old Mosaic economy, this law was rigidly enforced. Then it was that the people rested in a consciousness of God's favor, but when in their blindness and hardness of heart, they drifted from this sure anchorage, they lapsed into a state of idolatry, and soon as a nation lost their prestige. This law in its demands is as strong, is as binding to-day as it was then. Hence inasmuch as it aims to lift man generically to a higher plane of living, it is not only the privilege, but the duty, of all good citizens, and more especially of those to whom God has committed the administration of law, to see that this Sabbath law is observed.—*Rev. James B. Campbell.*

PUBLIC WORSHIP NECESSARY.—Without action we grow stagnant, or retrograde in things pertaining to morals as in mental

acquirements. It is easy to say we can worship God by reading a good sermon at home. The cares of the household often crowd out the book we mean to read. The spirit of worship promoted by the sanctuary, the rest that the house of God gives, the taking of the mind from every-day duties and surroundings, the inspiration to better living, the influence upon others in keeping the day sacred, all make regular church-going a necessity to those who would keep their Christian hope and life in a condition that shall be a joy to themselves, and an inspiration to others.—*Congregationalist.*

TRACT SOCIETY—TREASURER'S REPORT.

(Continued.)
OUTLOOK ACCOUNT.

RECEIPTS.	
Mrs. A. K. Witter, Alfred Centre, N. Y.	\$ 5 00
Peter Wooden, Plainfield, N. Y.	10 00
Mrs. M. G. Stillman, Rye, N. Y.	25 00
F. S. Wells, Plainfield, N. J.	25 00
J. M. Titsworth,	25 00
Mrs. M. L. Gowen, North Loup, Neb.	1 00
C. B. Cottrell & Co., Westery, R. I.	100 00
Mrs. E. C. Burr, Manchester Depot, Vt.	5 00
C. Potter, Jr., Plainfield, N. J.	900 00
Mrs. H. W. Randolph, Walworth, Wis.	2 00
Geo. H. Babcock, Plainfield, N. J.	900 00
C. D. Potter, Adam's Centre, N. Y.	500 00
A. E. Main, Ashaway, R. I.	10 00
A. M. Babcock, Westery, R. I.	25 00
Dr. Geo. Tomlinson, Shiloh, N. J.	5 00
A Friend,	2 50
R. J. Bonham,	5 00
H. N. Crandall, M. D., Westery, R. I.	10 00
Ira B. Crandall,	5 00
Mrs. R. T. Rogers,	5 00
Harriet S. Rogers, Preston, N. Y.	5 00
A. J. Green, Adam's Centre,	5 00
Mrs. A. J. Green,	10 00
A. B. Prentice,	5 00
O. DeGrasse Green,	1 00
S. N. Stillman, Alfred Centre,	5 00
A Friend, Plainfield, N. J.	2 50
Frederic, Minn.	50
L. A. Platts, Westery, R. I.	25 00
J. F. Hubbard, Plainfield, N. J.	65 50
Ladies' Benevolent Society, Walworth, Wis.	10 00
L. E. Livermore, New Market, N. J.	10 00
For subscriptions, Outlook,	23 30
D. R. Stillman, Publishing Agent, subscriptions,	375 54
Cash from General Fund, contributions,	49 88
	\$3,598 33

DISBURSEMENTS.	
Paid A. H. Lewis, sundries,	\$ 68 59
" " expenses,	86 56
Bill, paper, B. & O. Meyers,	238 84
L. E. Livermore, expenses,	50 00
Bill, paper, Jessup & Moore,	474 20
Advertising, Independent,	52 00
" Chicago Advance,	26 52
" New York Examiner,	40 00
" Sunday School Times,	60 00
L. E. Livermore, expenses,	25 00
E. S. Dodge, printing, &c.,	15 22
Laura Randolph, mailing, &c.,	58 80
L. E. Livermore,	13 40
Peter Herder, wrappers,	9 00
D. R. Stillman, Publishing Agent, Outlook subscriptions,	1,957 18
" " Outlook subscriptions,	375 54
contributions,	49 88
	\$3,598 33

The Outlook,
To Publishing Department of American Sabbath Tract Society.
Dr.
Total account to August 31st, as per bills rendered by General Agt. **\$3,382 60**
Cr.
By receipts through General Agent for Outlook subscriptions and contributions to Fund **\$455 42**
Bills of type paid for Recorder **151 89**
Cash paid General Agent by Treasurer **1,775 79**
\$3,382 60

PUBLISHING FUND.
Received from Stephen Burdick, former Treasurer **\$68 00**
J. S. Green, Farmington, Ill., on old subscription **10 00**
Total in hands of Treasurer **\$78 00**

SUMMARY.	
Collections and contributions, General Fund	\$1,355 74
From estate of A. B. Crandall	757 63
Chauteauqua Address	33 70
Contributions, Outlook Fund	2,760 80
Subscriptions, Outlook	388 84
Contributions for tent work	127 00
Collected and disbursed by N. Wardner:	
European Mission	248 00
Tent work	48 30
Sabbath reform work in Southern Illinois, per M. S. Wardner (W. A. S. T. S.)	20 00
Sabbath reform work in Southern Illinois, per N. Wardner	3 70
	\$20 00
	\$5,753 80

E. & O. E. J. F. HUBBARD, Treasurer.
PLAINFIELD, Sept. 17, 1882.
The above Report has been examined, and compared with the vouchers and found correct.
J. D. SPICER, } Aud. Com.
C. D. POTTER, }

MILTON JUNCTION, Wis., Sept. 3, 1882.
J. P. HUBBARD, Esq.,
Treasurer of the American Sabbath Tract Society:
Dear Brother,—In behalf of the Milton Junction Church and society, I report to you what they have done during the present Conference year for Sabbath reform work, &c. We have raised to aid Eld. Veltshusen in publishing his paper, \$188; to aid Eld. Rolf in Norway, \$80; for tent work in the North-Western Association, \$48 80; for Sabbath reform work in Southern Illinois, by the Ladies of Milton Junction, per M. S. Wardner, \$20; by N. Wardner, \$70, making a total of \$326.
The above sum, besides church collections, was made up as follows:

FOR EUROPEAN MISSION.	
Photographs sold	\$ 3 34
Milton Mission Band	120 00
Woman's Mission Society, Farina	10 00
Clark Bro.'s	50
A Friend	11 00
N. Wardner	2 63
Lottie Baldwin	1 00
H. F. Clarke	50
O. V. Burdick	3 00
S. G. Burdick	18 00
Mrs. M. Forbes	61
A Friend	50 00
Orin Vincent	

TENT WORK.	
Milton Junction Auxilliary Tract Society	\$40 80
Mrs. A. C. Babcock	5 00
Frank Wells	50
H. Hull	1 00
Orin Vincent and wife	1 50
Sabbath reform work in Southern Illinois, by M. S. Wardner, from the ladies of Milton Junction,	\$20 00
N. Wardner	3 70

The above entitles to sixteen life memberships, for which the following names are presented: By request of Milton Mission Band: Mrs. Dolly B. Maxson, Albert W. Maxson, Chas. B. Hull, Clara A. Maryott, Rosa Davis, and Geo. W. Post. Auxilliary Tract Society: Nathan Wardner and Mrs. O. B. Wardner. Ladies of Milton Junction: Mrs. Sarah L. Wardner. The remainder as follows: W. L. V. Crandall, Mrs. A. C. Babcock, Zina Gilbert, Grove D. Clarke, Mrs. Mary E. Post, Frank Wells, Orson C. Gardawitz. I have distributed, and furnished others to distribute, 20,794 pages of Sabbath literature within the year.
Respectfully yours,
N. WARDNER.
(Concluded on eighth page.)

on this standard can a sufficient amount of light be supplied to the pupils. When intense at times, it can be modified by use of blinds or shades. The clearest and most comfortable light is admitted through several windows grouped together and separated from each other by mullions or slender piers. The light is affected broadly throughout the room, when it comes from windows placed some feet apart. It is very desirable that light should enter the school-room on the left of the pupil's arrangement, with that of supplying light somewhat above him, fills the best conditions for illuminating the book or paper on his desk or in his hands. Rather than have the school to face the windows in part of the room, it is far better to provide for the reception of the light wholly on the right side. In most of the country school buildings, the windows must be placed on both the right and left of the pupils seated, in order that the sunshine from windows at right angles to the proper amount of light may be furnished for all portions of the school-room. Lights from windows at right angles to other are an inconvenience, and often injurious to the eyes. Still they must be used when one set of the windows is in the school, so that a proper amount of light and its just distribution may be secured for the desks farthest from the side windows of the room. The disadvantages of pupils sitting in their own shadows, and adapting the focus of their eyes to different intensities in consequence of approach from the rear and one side, are remedied by those which this arrangement prevents.

TEACHER.

CLIPPINGS.

Public schools of New York are estimated to cost next year \$4,000,000. Good book is the precious life-blood of a spirit, embalmed and treasured up close to a life beyond life. Graduating exercises of the medical school of Dartmouth College occurred Nov. 1. Diplomas were awarded to twenty-one students. Theological school, called Wyckiffe Hall, has been opened at the University of Toronto, Canada. It is in charge of the Rev. J. H. England. It is stated that for the first time in the history of Yale College more than one-half members of the sophomore class are young Christians. George H. Corliss, of Providence, R. I., given to Iowa College a complete set of the great casts, the University Series, foundation of a new museum. A. J. H. Corliss, of Kentucky, was shot and killed by a man who had been shaken for being a good illustration of "teaching the mind to shoot" successfully. It is stated that the managers of the public schools in the District of Columbia have been working in the direction of the abolition of teaching for cramming. It is stated that Williams College will cost \$400,000 by the will of the late Clark, of Cooperstown, N. Y., the inventor of the Singer Sewing Machine. The James, who recently gave the Theological Seminary \$100,000 to build new buildings now being erected in the city, lately gave the students a practical course in the chapel. The government of Japan has resolved to establish of 53,760 primary schools. The whole empire is divided into departments, with one school in each department. Even children of five years of age will be compelled to attend primary school. It is stated that the government of Japan has resolved to establish of 53,760 primary schools. The whole empire is divided into departments, with one school in each department. Even children of five years of age will be compelled to attend primary school. It is stated that the government of Japan has resolved to establish of 53,760 primary schools. The whole empire is divided into departments, with one school in each department. Even children of five years of age will be compelled to attend primary school.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 7, 1882.

REV. L. A. PLATTS, EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

ATTENTION is again called to the fact that we have reduced the price of the Lesson Leaves from 75 cents to 60 cents per hundred per month. Orders for January should be in by the 15th of this month, that we may know how many to print, as we do not wish to print many more than will be wanted.

THE many friends of Bro. H. D. Clarke, who have followed with interest the accounts of his labor in tent work and tract distribution, will be pleased to read the following from the Brookfield Courier, and will doubtless pray fervently that his labors as pastor may be abundantly blessed:

"H. D. Clarke, of Leonardsville, has accepted the pastorate of the Seventh-day Baptist Church at Verona, N. Y."

A LETTER just received from Bro. Velthuisen, dated Nov. 17th, announces the safe arrival, the day previous, of himself and daughter at their home in Holland, having had a stormy though safe voyage of fifteen days. They give devout thanks to God whose protecting care has been over them, and send Christian salutation to all the brotherhood in this country. We may hope to see something from Bro. Velthuisen's own pen soon.

A PASTOR writes to the Advance that on one occasion he found one of the meetings of the Church posted up as a "weakly prayer-meeting." This notice might have been worse worded if the usual term "regular" had been prefixed. To how many of our own Church prayer-meetings would such a notice be applicable? This question is not raised for the purpose of exciting a smile, but in the hope that many may be led to ask, "What is my duty to our prayer-meeting?"

LAST week we called attention to the opening for work by our people in Dakota Territory. This week we publish a short communication on the character of the Territory, and the rapidity with which it is being settled up, and improvements of various sorts are being introduced. With all these will come Church organizations and the settlement of society. That denomination which is quickest to see opportunities and most prompt to improve them, will, other things being equal, gain the surest foothold. There is little doubt that in the past many opportunities have been lost to us while we have been debating whether we should go in and occupy. Shall it be so now?

A REAL blessing is the Stylographic Pen. It is the neatest writing instrument we have ever seen for the desk and the pocket, and uses any common ink, holding enough to write several days without refilling. It combines all the readiness of a lead pencil and the durability of any pen. For speed and legibility, it is marvelous. There is no stopping to dip for ink when a word is half written. The entire material of the pen is non-corrosive. When it is not in use it may be closed up and laid away, or carried in the pocket for weeks, it being perfectly air tight, and then in a moment put to work.

We have used one of these pens for some time, and would not be without it. The Stylographic Pen Company, at 290 Washington Street, Boston, Mass., is now offering them at prices ranging from \$2 to \$3, according to the style of finish and length of pen. They will send pen complete on receipt of price, by return mail.

No one, in a healthy state of mind and morals, wants to be forgotten. It is pleasant to fill some place in the thoughts of another. The poet sang well, "T'would be joy beyond measure, To know that they miss me at home."

Prompted by this universal desire to be remembered, men strive for fame, both for the pleasure that it now brings them, and for the satisfaction it affords them to know that they will be remembered and missed after they have obeyed the last call of God and gone hence. It is under the stimulus of the desire to perpetuate the name, and to keep green the memory of those whom we have delighted to honor, that we erect monuments, build halls and found schools, public institutions, &c., and connect them with the name, the honor, and memory of which we seek to perpetuate. All this is well. But we can not all be thus honored. Such a commemoration of our name would not be

particularly appropriate even if it were possible. Shall we then conclude that the desire to be remembered was born in us only to be unsatisfied? Rather let us remember that each one of us is remembered for what we are, as well as for what we do. The kindly spirit, the gentle life, the sweet charity, the manly bearing, the helpful disposition, the brave, noble purpose of life, all that which endears us to our fellow-men while we live, will make our memory lasting and fragrant when we are gone.

THE following, taken from the New York Medical Times, should be carefully read by every young man who has any inclination, and who is exposed to any temptation to indulge in the use of the all too popular cigarette. Since it is shown on so good authority that the practice of smoking is so highly injurious to growing boys, who can tell why the same thing is not also injurious to grown up boys proportionate to their greater strength to resist the effects of active poison in the system:

"There can be no question that the use of tobacco in any form by boys and young men who have not yet completed the full term of physical development is always pernicious. It is among this class that the vice is increasing to an alarming extent. The boy, even before he enters his teens, takes a few whiffs of the cigarette, and as he grows older, thinks nothing of smoking them by the dozen. As a general thing there is more nicotine in the cigarette than in the cigar or pipe. One reason is, that a majority of cheap cigarettes are made from cigar stumps which are carefully collected for that purpose. These cigar stumps are saturated with nicotine distilled into them by the slow combustion of the cigar, and the effect upon the nervous system of the young is such as to derange digestion, impair the action of the heart, and so far interfere with healthy physical development as to sap the strength and manhood of the slave of this pernicious vice, opening wide the door to other vices."

INVITING FIELDS.

It has been so often said, in our public meetings, by preachers, and in the Annual Reports of our Executive Boards, that inviting fields of labor are opening to us on every hand, that we are in some danger of looking upon such expressions as mere platitudes employed to round out a sentence, or at best to produce a temporary enthusiasm. We could hardly be more mistaken. It is no figure of speech, nor is it any exaggeration of the simple truth to say that, especially from the South and West, eager hands are stretched out to us imploring us to preach to the hungry people the words of life, including the doctrine of the Sabbath. The following extracts from a letter of Prof. A. R. Crandall, of Lexington, Ky., not intended for publication, is only one of the many which point out the inviting and promising fields:

"In Elliot county, where I have done considerable work, a good many people express a belief in the Sabbath of the Bible, and some say that they are going to observe it. It would not be a difficult matter to awaken a widespread interest in Sabbath truth. The condition of religious affairs everywhere, in the mountain region as in Northern Kentucky, is somewhat peculiar. A good faithful leader on the ground almost anywhere would gather around him followers in considerable numbers, but it would take time to lead them up to Christian vitality of a self-depending, self-supporting kind, simply because this sort of leadership has not been known. Children, to all intents and purposes, in religious affairs, need to be schooled all the way up from the elements in the practice of religion. But there is a good field right here if rightly occupied.

"I have boarded at Mr. T. B. Hutchinson's in Elliot county from time to time, spending my Sabbath there when in that region. I find him well posted on the Sabbath question, a diligent reader, and an upright man of good habits. He has often expressed a wish that some of our ministers would come into that region."

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

THE GREAT TRIBULATION.

"For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." Matt. 24: 21. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24. "Alas! for the day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30: 7. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a

time of trouble, such as never was, since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12: 1, 2.

Do not these passages in Matthew, Luke, Jeremiah, and Daniel 12: 1, refer to the tribulations of the Jews, and Daniel 12: 2, refer to their deliverance by a spiritual resurrection or conversion as expressed in Romans, "What shall the receiving of them be but life from the dead?" ch. 11: 15, "A glorious resurrection" and in Ezekiel 37, "by the vision of the resurrection of dry bones, God represents to the prophet the restoration of his people from their present depraved condition. ver. 1-14. By another symbol, he sets forth the reunion of Judah and Israel in one body. ver. 15-22. From this event he then passes immediately to the future enlargement of the spiritual Israel under the reign of the Messiah of which the restoration of literal Israel was an earnest, and for which it prepared the way." (Family Bible.) "He will put his Spirit in them (v. 14) and cause them to walk in his statutes." ch. 36: 27. "Blessed and holy are they that have a part in this resurrection; on such the second death hath no power." "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" Rom. 11: 12. "For I would not brethren, lest ye should be ignorant of this mystery, that blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins." Rom. 11: 25, 26, 27. As touching the election, they are beloved for the father's sake. v. 28. Is it not time that we as a people were making an effort that through "our mercy they also may obtain mercy?" v. 31. L. J.

*End of the Turkish Empire, Daniel 11: 45, Rev. 16: 12.

FROM A LONE SABBATH-KEEPER.

NEW MADRID, MO., Nov. 23, 1882. I am still standing out boldly for truth, in defense of God's long neglected Sabbath, and all Bible truths; but you must know I have a pretty severe time of it, situated as I am, confronted by the enemy on every side but the battle is not so tough now as it was, for I have broken into some of the enemy's ranks, and they are seeing the error of their way; and where I was looked upon with contempt at first for preaching this Sabbath truth, I am gladly welcomed now, but still there is a large battle to fight here yet, before the enemy is conquered, and I think the field is pretty well open for the work in this neighborhood now. Some acknowledge that the seventh day is the Sabbath, but still treat the subject lightly and some are seriously considering the subject, I think. Some have had their attention called that had never thought upon the subject before. I think what we most need now is some preaching of the right kind, or, in other words, some pulpit preaching on the Sabbath as well as other subjects. I have distributed 192 Sabbath tracts. I think prejudice against the Sabbath is fast losing its ground here. Oh that everybody would learn to reverence God by keeping his commandments and obeying him in all things. May God hasten the day when all over this broad land of ours, and other climes, shall learn the gospel in its purity. Hasten the time when ignorance, error, and sin of every kind, shall be driven from the church of Christ, and we shall have primitive Christianity. I delight in keeping the Sabbath. The SABBATH RECORDER is a welcome visitor to me, and how I like to read its pages, and greet it from week to week, with a hearty welcome. We have had good crops of both wheat and corn here, as well as other places, this year, and business is in a prosperous condition, for which we have reason to be thankful. H. P. GRACE.

Home News.

New York. ALFRED CENTRE.

Thanksgiving services were observed by the First Alfred Church, President Allen, preaching the sermon, Theme, "The nature and relation of culture to National Government." Text, Acts 7: 22. After speaking of the advantages we enjoy as the result of the labors of the cultured of all ages, he said, The church is the great source from which flow the streams of improvement and civilization. He showed that no nation can be great except it be made up of great and noble men. "The stream can not rise higher than its source," so a nation can not be more noble than its citizens. Though "Moses was learned in all the wisdom of the Egyptians," he nevertheless was not prepared to become the deliverer of Israel until God

took him under his own training those forty years in the wilderness, and in the fastnesses of Sinai. As Moses had his preparation for life's work through intellectual and spiritual culture, so all should seek to be prepared for their work, especially they who are called to be leaders. It is necessary, for the welfare of this nation, that we have men for public places who have a spiritual culture as well as the culture of our schools.

Thanksgiving night, the Ladies' Auxiliary Sabbath Tract Society held its annual session. The house was well filled, and the programme, though short, was interesting and instructive.

Last Sabbath, E. P. Saunders, a member of the Theological Class, supplied the pulpit here. He gave a very good and interesting sermon; subject, "The two roads."

Quite a number of the citizens have been over to Elm Valley two nights within a week, to assist Elder Lewis in his meetings there.

WEST EDMESTON—REDEDICATION.

The house of worship of the West Edmeston Seventh-day Baptist Church was rededicated on Sixth-day, Nov. 24th. The services were held at 11 o'clock A. M., in the following order: Reading of the Scriptures by J. M. Todd. Prayer, by Stephen Burdick. Sermon by J. M. Todd, from Haggai 2: 9, "The glory of this latter house shall be greater than the former, saith the Lord of hosts." The Building Committee made a statement showing that about \$800 had been expended in making the house new inside, furnishing new pews, new windows, carpet, stove, etc., etc. To meet this outlay a committee of the Women's Tract Society had raised over \$500, leaving an indebtedness of about \$270. This was fully provided for by the generous offerings of those present, and the services were concluded with a dedicatory prayer by the pastor. It is highly creditable to the people that they have so thoroughly renovated their place of worship and made it so neat and attractive, and given it to the Lord free from debt. May he now grant their prayer for spiritual prosperity.

It will give joy to friends of the pastor who have prayed for the recovery of his son, to know that he is so far restored as to be able to sit up some every day, read, play the organ, etc. It is hoped that he will soon regain the use of his limbs so as to walk again. The great improvement in his condition seems like raising one from the dead, for which God be praised. J. B. CLARKE.

ADAMS CENTRE.

Eld. Campbell has returned to his home here after a few weeks missionary labor among some of the pastorless Churches of this Association.

The two First-day Baptist Churches, and the Seventh-day Baptist Church of this place have, for many years, held union services on Thanksgiving day. This year the service was in the Seventh-day church, the pastor preaching the sermon from Deut. 32: 6, "Is not he thy Father?" Subject: The Fatherhood of God.

Our Young People's Society of Christian Endeavor which has a membership of over sixty, held their first social last Tuesday evening. The visiting was interspersed with music and declamations, and a collection for the cause. This Society also maintain a weekly prayer-meeting, which is well attended and full of interest.

The work of canvassing our county for Constitutional Prohibition was only partially done last Spring, owing to the lateness of the season. But enough was done to greatly encourage the friends of temperance. At a county convention, held in Watertown, November 21st, arrangements were made to energetically push the canvass to completion. The result will unquestionably show a large majority of legal voters in the county in favor of Prohibition. A great struggle over this question in this country is evidently impending. But the moral backbone and sinew of the country are bracing to meet the conflict, indeed are inviting it. The struggle will be fierce and may be long, but in the end purity and right will triumph. Dec. 1, 1882. A. B. P.

Rhode Island.

ASHAWAY.

The social events most noticeable for a few days past have been a gathering of the employees of H. L. Crandall & Co., whom Mr. Crandall had invited to spend the evening at his house, Nov. 18th, and partake of an oyster supper. After the supper was over, and the guests had been supplied with fruit, ice cream, and confectionery, Mr. Crandall was taken by a complete surprise as he was made the recipient of a nice easy-chair and a black ebony cane with a gold head, worth \$15 and \$40 respectively. These were presented by those who had worked in the line walk, some of them for many years. They were represented in the presentation speech by Mr. Isaac Cundall. Mr. Crandall prizes his chair and cane far above their gold value. Nov. 19th, while Mrs. Thos. A. Barber was out calling on one of her neighbors, a mes-

ger was sent to her, saying, "You have a caller at your house." She made haste to go home, and found her parlor and sitting-room well filled with friends and neighbors, forty or more, who had thought it best to call on Mr. B. and wife, and thus pleasantly remind them of the flight of time, it being the fifteenth anniversary of their wedding. Quite a number of presents of glass, in its various forms, were left on a table in the dining-room. The evening was spent in a pleasant manner in greetings, music, refreshments, and social chat.

The next was a surprise visit to Mr. and Mrs. Edward G. Cundall, on the evening of the twenty-fifth anniversary of their marriage, when their friends came in upon them suddenly, bringing with them several of those articles which help to make up a "silver wedding." After taking things in their own hands, the friends set up the table, and forty took supper. Gatherings of friends like these make the landmarks along life's pathway to appear bright, and keep up a pleasant and profitable social feeling in a community.

Thanksgiving-day was observed by a meeting in the church. The snow hindered some from coming, but those who went were glad to be there, and to enjoy the praise service arranged by our pastor, consisting of readings from the books of Job and Psalms, the singing of anthems by the choir, and hymns by congregation and choir. A. E. Main was present, and assisted in the service. The pastor gave a most interesting sermon on Christian duties as citizens in a country where each can participate in the law-making and in the election of its officers.

Sabbath eve, Dec. 1, the missionary concert took a very interesting turn, something being reported from each Association, as well as from the foreign fields. Mr. Main gave a very interesting account of his visit among the Scandinavians in Dakota, who keep the seventh day; also of the cause of their having no church organization, and the prospects of soon seeing them in the North-Western Association.

HOPKINTON CITY.

Death has made a sad inroad upon our little Church, removing our dear pastor, Rev. S. S. Griswold, and our highly esteemed Senior Deacon, Josiah Langworthy, which events have draped both our house of worship and the hearts of our people in deep mourning, and often caused the earnest, sad inquiry to arise how and by whom shall their places be filled? Yet there seems to be a united effort on the part of the Church to go on striving as best they can, to do so. On the 12th of November, the Church held a meeting for business which was well attended by both brethren and sisters. A committee was appointed to make arrangements for the temporary supply of the desk, and also take steps looking toward settling a pastor, at as early a date as practicable. In our season of sorrow and loneliness, Rev. J. R. Irish of Rockville, kindly offered to supply us with preaching for the month of November, and Rev. W. C. Titsworth on the first Sabbath in December (gratis), which service will ever be held in kind remembrance by the Church. Through an arrangement of the committee, Eld. Irish, together with others, will continue to supply the desk for an indefinite time. Our earnest prayer is that we may be able to settle a permanent pastor under whose labors the Church shall be prospered, at no very distant date. W.

New Jersey.

MARLBORO.

Nov. 26, 1882.

It has been some time since there have appeared in the SABBATH RECORDER items from this place. We are always interested in reading the Home News from other places; then we are led to inquire, Why should not others expect something from us? For near seven years, we were without a pastor; but the debt of the church has been paid off, and we again have a pastor. During those years, the services were generally conducted by the deacons, they occupying on alternate Sabbaths. Arrangements have been made with Rev. O. D. Williams, who entered upon his duties as pastor the first Sabbath in November. We trust that much good will result from this union.

The Yearly Meeting of the New Jersey and New York City Churches was held with us this year, during three days and evenings, commencing on Sixth-day, Nov. 17th. On Sixth-day morning the attendance was good for Sixth-day, and after that the house was crowded at each meeting, even carriage seats occupying all the available space. Of the five sermons preached, Rev. A. H. Lewis, of Plainfield, delivered three, and Rev. L. E. Livermore, of New Market, two. They were able and practical. The Introductory Sermon, by Rev. L. E. Livermore, from the words, "Behold I stand at the door and knock," certainly impressed every one present. And surely every one should have heard the sermon to young men on Sabbath evening by Rev. A. H. Lewis. The preparatory service, on Sixth-day evening, was led by

Dea. J. D. Titus, this meeting, made a fine testimony to the higher ground taken by several of our school exercises, interesting and of interest of this year.

Bro. Geo. W. Butler well sermon to the bath. It was indeed pastor and people, connected with the twenty years. Was this Church when and has been a co- ever since. Has been bath-school a greater since uniting with the ten years has served as preacher, and for served as pastor. It many tears were shed ple realized that it years at least, perhaps would be permitted to together. The long nection in church hearts with stronger until the parting time after the Sabbath ty, nearly every one house of Bro. D. B. C. and his family a fare the evening was spent conversation, Bro. B. called together and m a few valuable presents \$24. Among the pres somely-bound Oxford use. Bro. F. O. B. "tokens of regard" and friends. The ren were responded to by Dea. W. B. West, Bro. Geo. W. Butan. Potter from Albion; Cornet Band was music for the occasion; farewell reception for illy was a pleasant friends separated, ino Almighty God to accom and his family to their and earnestly hoping Little Genesee will op their reception. Nov. 24, 1882.

Our house of worship plastered. Everything and it is thought that we on hand, or at our call, all off except the seating at Sabbath worship com

The material for the p be on the ground. The weather is and ha t smooth and hard so haul immense loads of New corn has been com three weeks. It is now cents per bushel from directly into steam shells lately have been runnin thence into cars for Chic Several new buildings them a new Post Office everywhere, especially Business men are locatin towns. The demand for plied. Occasionally there an other Seventh-day societ of the West Hallock Ch bought a farm here, and u

The interest in the me the time gradually widem A good work has been do bath, the 25th inst., eigh by the pastor. Next Sabb low. These are largely h hope of the Church. Tw of the Sabbath school, who are of sufficient age, life, identifying themse in life and effort. On the Sabbath, such as were p rized, were received into usual way. It gives us hear so many young con gladness and brightness their lives as they follow. H. S. man preaches his les ing. His services here in grateful memory. K the hearts of an aban

sent to her, saying, "You have a... at your house." She made haste to go... and found her parlor and sitting-room... filled with friends and neighbors, forty... who had thought it best to call on... and wife, and thus pleasantly remind... of the flight of time, it being the... anniversary of their wedding... a number of presents of glass, in its... forms, were left on a table in the... room. The evening was spent in a... manner in greetings, music, re-... nents, and social chat.

Dea. I. D. Titsworth, of New Market. At this meeting, many, both old and young, bore testimony to their love for the Saviour. Higher ground than we have often seen was taken by several who spoke. The Sabbath-school exercises on Sabbath afternoon were interesting and profitable. Long will the interest of this Yearly Meeting be felt.

J. C. BOWEN.

Wisconsin. UTICA. Bro. Geo. W. Burdick preached his farewell sermon to the Church at Utica last Sabbath. It was indeed a sad occasion to both pastor and people. Bro. Burdick has been connected with the Utica Church for about twenty years. Was baptized and united with this Church when about sixteen years of age, and has been a constant, faithful member ever since. Has been a teacher in the Sabbath-school a greater portion of the time since uniting with the Church, and for about ten years has served the Church more or less as preacher, and for the past five years has served as pastor. It is no wonder then that many tears were shed when pastor and people realized that it was the last time for years at least, perhaps forever, that they would be permitted to meet to worship God together. The long and harmonious connection in church relationship had bound hearts with stronger ties than was realized until the parting time came. On the evening after the Sabbath, the Church and society, nearly every one being present, met at the house of Bro. D. B. Coon to give the pastor and his family a farewell reception. When the evening was about half spent in pleasant conversation, Bro. B. and his family were called together and made the recipients of a few valuable presents, amounting to nearly \$24. Among the presents given was a handsomely-bound Oxford Bible for the pastor's use. Bro. F. O. Burdick presented the "tokens of regard" in behalf of the Church and friends. The remarks of presentation were responded to by the pastor, followed by Dea. W. B. West, Bro. W. H. H. Coon, and Bro. Geo. W. Buten; also by Dea. S. R. Potter from Albion Church. The Utica Cornet Band was present, and gave fine music for the occasion. All through, the farewell reception for the pastor and his family was a pleasant affair, and the many friends separated, invoking the blessing of Almighty God to accompany Bro. Burdick and his family to their new field of labor, and earnestly hoping that the brethren at Little Genesee will open warm hearts for their reception.

Nov. 24, 1882.

Kansas. PARDEE. Our house of worship is being lathed and plastered. Everything is paid for so far, and it is thought that we have money enough on hand, or at our call, to finish the house all off except the seating. The attendance at Sabbath worship continues good.

Illinois. PARINA. The material for the parsonage will soon be on the ground. The weather is and has been all the Autumn delightful. The roads have been very smooth and hard so that farmers are able to haul immense loads of grain to market. New corn has been coming in for two or three weeks. It is now selling for forty-two cents per bushel from the field. It goes directly into steam shellers, some of which lately have been running night and day, thence into cars for Chicago.

Several new buildings are going up, among them a new Post Office. Thrift is apparent everywhere, especially in business quarters. Business men are locating here, from other towns. The demand for houses is not supplied. Occasionally there are accessions from other Seventh-day societies. Dea. Crosley, of the West-Hallock Church, has recently bought a farm here, and will soon be one of us.

The interest in the meetings has been all the time gradually widening and deepening. A good work has been done. On last Sabbath, the 25th inst., eighteen were baptized by the pastor. Next Sabbath more will follow. These are largely young people—the hope of the Church. Two were adults. All of the Sabbath-school, with few exceptions, who are of sufficient age, have begun a new life, identifying themselves with Christians in life and effort. On the evening after the Sabbath, such as were present of those baptized, were received into the Church in the usual way. It gives us inexpressible joy to hear so many young converts tell of the new gladness and brightness that has come into their lives as they follow the Saviour. Eld. Huffman preaches his last sermon this evening. His services here will always be held in grateful memory. Eld. Ernst has won the hearts of his charge by his faithful, anxious, efforts in conjunction with the evangel-

ist. During these few weeks, the work, an important one, has pressed upon us. Much is accomplished, but a greater work is before us. Happy is the Church that recognizes this fact and bends itself to the duty of cultivating these new accessions, encouraging by example, assisting in many ways, being steadfast in all things.

Condensed News.

The meeting of the privy council of Dublin, Nov. 28th, was the most protracted held since the Fenian scare of 1867. Spencer, the lord-lieutenant, presided. It was resolved to proclaim the city under the operation of the curfew section of the repression act, which authorizes the police to arrest all suspicious persons on the streets between an hour after sunset, and an hour before sunrise. A proclamation was agreed to, offering a reward of \$5,000, for information leading to the apprehension and conviction of Field's assailants, with the usual provision of pardon and protection to informers.

Gladstone said that the cost of the war with Egypt is estimated at £3,000,000, including £1,000,000 for the expenses of the Indian contingent. The total cost, including the transportation of troops home, is estimated at £3,500,000. This cost, he said, was down to the 1st of October. From that date the charge would be borne either wholly or in part by Egypt.

The Rhine had fallen, Nov. 30th, a foot and a half. There was still six feet of water in the streets of Cologne, Coblenz and Bonn. At Bonn 490 houses were submerged and nearly all the provisions and fodder in the town destroyed. There is much sickness in the flooded districts, especially among children and the poor.

It was supposed that all the scientific records of the Jeannette expedition were lost, but Engineer Melville states that a complete copy of Chipp's auroral and magnetic observations were found among the official papers of DeLong, and is now in the custody of the secretary of the navy.

The railroad war in the West continues. The competing companies have cut the rates on lumber from Keokuk to the Missouri river points to six cents. The Albert Lea route has made the rate five cents a hundred, regardless of classification, on freight to a large number of places.

The British steamer Cedar Grove, Captain Fritz, from London, bound for Halifax and St. John, struck a ledge off White Head, Guysboro, in the night of Nov. 29th, during a heavy gale, and sunk. At the latest accounts one lifeboat and nineteen persons were still missing.

Newspapers show increased bitterness toward England regarding the Madagascar statement that the British government have ordered a gunboat to Madagascar. Great indignation is expressed at this action.

The Chicago and Northwestern railroad has declared a quarterly dividend two per cent, on preferred, and a half yearly dividend of three and one-half per cent, on common stock, payable December 27th.

It is stated that Hiscock, after congress assemblies, will hold daily sessions of his committee, and the appropriation bills will be pushed to an early passage as rapidly as reported from the committee.

The Omaha and Southwestern company has organized with \$3,600,000 capital, to build a road from Washington county, Kansas, to connect with the Atchison, Topeka and Santa Fe road, eighty miles.

The monument to the confederate dead was unveiled at Mongolia cemetery, Charleston, S. C., Nov. 30th, in the presence of an immense gathering. Senator Butler delivered the oration.

A fire originating from a cigar stump, destroyed the business portion of the town of Petersburg, Ind., Dec. 3d, with all its records. The loss is estimated at \$40,000.

The Baltimore and Ohio company have been making extensive improvements at Sandusky, Ohio, including the erection of a 300,000 bushel elevator, and docks.

A rebate of fourteen cents from the schedule rate on first-class freight between Chicago and New York is reported as being made by one of the trunk lines.

The Lackawanna Iron and Coal Co.'s steel mills, located at Scranton, Pa., has shut down indefinitely. Over 1000 men are thrown out of employment.

Mr. Vanderbilt is authority for the statement that the New York Central road for the first time in its history has every available engine and car in use.

DeLesseps, receiving delegates from the English trades union now in France, declared that he was confident that the Panama canal will be finished by 1888.

The French cabinet decided, Nov. 28th, to send a pacific expedition to survey the ceded territory on the Congo and report its resources. The associated powers have definitely agreed to appoint a commission to meet next Spring, to arrange the Montenegrin frontier difficulty. Six hundred Quakers celebrated the two hundredth anniversary of the first meeting of the society of Friends near Jenkintown Dec. 3d. It is believed that a French company is secretly organizing at Paris, Bordeaux and Marseilles, for operations in Madagascar. The grand jury in the first district of Utah have been discharged. They found no indictment under the Edmunds law.

The two receipts of grain at New York for the past season, via Erie canal and Hudson river, was 31,126,000 bushels. At the New York custom house \$2,159,231 02 was received for custom duties for the week ending November 25th.

Captain May, of Louisville, Hardin Co., Ky., aged 101 years, has procured a license to marry a lady aged nineteen.

There are extensive inundations in Holland. A large tract of country is submerged. The rivers are still rising.

Transfer books, four per cent, of 1907 and currency sixes closed at Washington on the evening of Nov. 29th.

The Pennsylvania company is reported to have secured the Indianapolis and Evansville straight line road.

Five hundred employees in the department of public works were discharged during the past two weeks.

The yearly statement of the Reading railroad and coal and iron company, shows a surplus of \$875,000.

Arabi will be amenable to the sentence of death if he re-enters Egypt or its dependencies.

An annual dividend of six per cent, has been declared upon Erie preferred stock. The estimated reduction of the public debt during November is \$5,500,000. The business portion of Bunker Hill, Ill., burned Dec. 3d. Loss \$30,000.

Admiral Seymour and General Wolsely have been gazetted peers. It is reported that Arabi will be sent to the Cape of Good Hope. Thurlow Weed's will was probated last week.

For the Holidays.

We have received from the publishers, Funk & Wagnalls, 10 and 12 Dey St., N. Y., advanced notice of Heroes and Holidays. Talks and stories about Heroes and Holidays, or Ten-minute Sermons to Boys and Girls on the Holidays, and on the International Sunday School Lessons of 1883. The book is edited by Rev. W. F. Crafts, and includes sermons by such well known preachers as Rev. T. L. Cuyler, Rev. Richard Newton, Rev. R. S. Storrs, Rev. B. T. Vincent, Rev. J. L. Hurlbut, &c. Besides the subjects indicated in the title, there are to be sermons on Missions and Temperance. The book is to be illustrated with forty new cuts and many incidents and object illustrations, which will make it a beautiful holiday gift book. Price, cloth, \$1 25; paper, two parts, 30 cents each.

ANSON D. F. RANDOLPH, 900 Broadway, N. Y., has put out a neat little book under the title of Gellivior; a Legend of the North Land. The legend runs that the people living where no Spring time comes, lost their reckoning, and so were unable to tell when Christmas came. After various endeavors the lost date was recovered, and ever after "With thoughts of love and gratitude, They keep each Christmas day."

This legend is told in verse by Miss Josephine Poland, with illustrations by Walter Satterlee. 40 cents by mail, postpaid.

THE PRIZE CHRISTMAS CARDS OF L. PRANG & CO., of Boston, are, as usual, models in excellence of execution, and more than ever before, they embody earnest, true Christian sentiment. In the two series of prizes, one awarded by the best artists in New York, Boston, and Philadelphia, and the other by the popular verdict of those visiting the exhibition, the first choice fell upon the same picture. The design is that of a poverty-stricken mother with her two children clinging to her tattered garments, standing beneath a leafless, snow-laden tree, gazing with an intensity born of both fear and delight, at a vision of the Christ-child in the arms of his mother, surrounded by a halo of light and warmth. The conception is both tender and strong, suggesting much more than the ordinary Christmas festivity. In the remaining three of each set, we have the angel of peace, groups of cherubs, bonnie children singing all beautiful in design and execution. Mr. Prang deserves the gratitude of the public for the direction of such true, artistic talent into this popular channel by his generous prizes.

VICK'S FLORAL GUIDE.—None of the many catalogues sent out annually by our Seedsmen are more beautiful than Vick's Floral Guide. We notice that Mr. Vick's sons, one of whom was with him when he carried the whole mail in a market basket, are now continuing the business, and we should judge there is the same enterprise and determination to lead as was always exhibited by Mr. Vick. The Floral Guide, with its lithographed cover and three colored plates of Flowers and Vegetables, printed on the best of paper, with elegant illustrations, is furnished for 10 cents, and if you afterwards order it away, you deduct the 10 cents, which is really giving it away. The old firm name, James Vick, Rochester, N. Y., will be continued.

WE would call the attention of those desiring a reliable watch for personal use, or as a holiday present to a friend, or of those wanting any article of silverware or jewelry, to the advertisement of John C. Burdick in another column. Mr. Burdick, a lifelong resident of this town, has made a reputation for superior judgment in his line of goods, and for upright dealing, which should commend him to all desiring the class of goods in which he deals.

SPECIAL NOTICES.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre N. Y., on the evening after the Sabbath, December 9, 1882.

A copy of ANTHEM TREASURES, by J. M. Stillman, Mus. Doc., and S. W. Straub, will be sent on receipt of 12 cents to pay postage, the book (or the pay) to be returned at the expiration of two weeks. Price \$12 per doz. Single copies \$1 25. For sale by Chester B. Stillman, Alfred Centre.

New York.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue. Sabbath school at 10.30 A. M., preaching at 11.15. All friends and Sabbath-keepers in the city over the Sabbath, are cordially invited to attend.

THOMAS H. GREEN having removed from Little Genesee to Alfred Centre, N. Y., requests his correspondents to address him at the latter place.

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

MARRIED.

In Berlin, N. Y., Nov. 29, 1882, by Rev. B. F. Rogers, Mr. HERMAS L. TRIF and Miss ETTIE M. SATTERLEE, all of Berlin.

In Westley, R. I., at the residence of the bride's father, Nov. 22, 1882, by the Rev. Dr. Langworthy, of Boston, assisted by Rev. W. C. Titsworth, JOHN G. LYON, of Pittsburg, Pa., and Miss ADELINA C. LANGWORTHY, daughter of N. H. Langworthy.

At the residence of Ira J. Ordway, 380 W. Randolph Street, Nov. 30, 1882, by Rev. O. U. Whitford, Mr. GEORGE B. PIERCE and Miss CARRIE E. CLARKE, both of Chicago.

At the residence of the bride's parents, near Dodge Centre, Minn., Thanksgiving evening, Nov. 30, 1882, by Rev. G. M. Cottrell, Miss NELLIE M. A. LANGWORTHY and Mr. GEORGE W. MCKEAN, all of Dodge county.

DIED.

In Wellsville, N. Y., Nov. 23, 1882, of quick consumption, JOHNNY, son of B. C. and Betsy Trask, aged 11 years, 2 months, and 13 days. J. K.

In Broadalbin, N. Y., Nov. 24, 1882, Mrs. ELIZA C. LAWLEY, aged 78 years. She had been sick since last Christmas, most of the time confined to her room, and for the past three months, to her bed. F. S. H.

In Walworth, Wis., Nov. 7, 1882, of liver and kidney complaint, ENOCH K. CRANDALL, in his 70th year. He was born in Brookfield, N. Y., and in early life gave his heart to Jesus, and joined the South Brookfield Seventh-day Baptist Church. When this Church was merged into West Edmeston Church he became a member of it. He came West in 1858, and had lived in Walworth since 1869. He expressed himself as trusting in Jesus, and his death was quiet and peaceful. He leaves the companion of her youth and two children to mourn his departure. O. U. W.

In Chicago, Ill., Nov. 22, 1882, of scarlet fever, ALICE MOORE, second child of N. O. and M. H. Moore, in her 8th year. "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." O. U. W.

LETTERS.

O. Stillman, F. F. Randolph, A. Vanhorn, Darwin Lippincott, B. W. Millard, Mrs. E. S. Davis, L. E. Livermore, S. B. Rogers, Clinton R. Lewis, L. C. Rogers, T. A. Petty, Lois Townsend, A. E. Main, S. C. D. Bjerregaard, Daniel Randolph, Barton Edwards, G. D. Clarke, A. H. Lewis, E. R. Clarke, J. H. Babcock, W. N. McKendrick, J. G. Babcock, Geo. H. Babcock, R. G. Wilder, G. Veltchusen.

RECEIPTS.

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

Table with 3 columns: Name, Amount, Total. Lists names like Mrs. Peter Burdick, Alfred Centre, \$3 00, and others.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Dec. 2d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 25,008 packages; exports, none. This has been a holiday week without new features of interest. The market has kept about steady with excellent demand for tip end fancy fresh butter, either creamery or dairy packed, and with a solid firm feeling in well-kept, clean-flavored June firkins. In some instances Elgin creamery brought 39 cents and even 40 cents, but these prices were not general enough to quote. Second and lower grades of butter come in competition with all the make-up varieties of lard, tallow, cotton-seed oil, etc., etc., and prices are irregular and low. We quote:

Table with 3 columns: Fancy, Fines, Faulty. Lists items like Creamery, sour, fresh, 37@38, 30@35, etc.

CREAMERY.—Receipts for the week were 39,145 boxes; exports, 10,360 boxes. This market continues slow and easy with large receipts, and the main dependence upon home demand. It is estimated that the English crop is 15 per cent. greater than in the preceding year, and with a slow, foreign consumption the export is light. There is a good distributive domestic trade, and fine September and October cheese are firmly held. We quote:

Table with 3 columns: Fancy, Fines, Faulty. Lists items like Factory, creamery, 124@113, 11@124, etc.

Eggs.—Receipts for the week were 9,857 bbls. and 2,497 boxes. There is good demand for fine fresh eggs. We quote: Pennsylvania and State, fresh, .31 @ .32; Canada and Western, .28 @ .29; Lined eggs, prime marks, .25 @ .26.

POULTRY.—We quote:

Table with 3 columns: Fancy, Fines, Faulty. Lists items like Turkeys, 16 @ 12, 13 @ 15, etc.

BRANS are in light supply and prices firm. We quote: MATROWS, per bushel, 62 lbs. \$2 75 @ \$3 00 Mediums 2 25 @ 2 50

DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice, 15 @ 16 fair to good, 13 @ 14 Apples, North Carolina, sliced, 7 @ 9 Peeled peaches 5 @ 6 Unpeeled peaches, halves and quarters, 11 @ 14 Raspberries, dried, 30 @ 31 Blackberries, 6 @ 8 Cherries 22 @ 23 Plums, 14 @ 15

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

BOOKS FOR THE HOLIDAYS.

MAGNIFICENT FAMILY BIBLES.

The Treasury of Song; Mother, Home, and Heaven; Gems for the Fireside; Complete Home; Ridpath's Garland; The books of Mrs. Holmes, Charles Reade, Augusta J. Evans, Mary Agnes Flemming, E. P. Roe, and George Sheldon. Twenty-five per cent. below the usual price.

WEBSTER'S UNABRIDGED DICTIONARY.

bound in very durable leather, at cost to all our customers. JOHN SHELDON, Alfred Centre, N. Y.

DOWN! DOWN!!

PRICE OF GOODS.

DOWN TO THE BOTTOM.

J. C. BURDICK begs to inform his old customers and the public generally that he has a larger stock than ever of WATCHES, CLOCKS, JEWELRY, SILVERWARE, etc., which he will sell as

LOW AS THE LOWEST.

Call, examine goods and prices. All orders by mail will receive prompt attention.

THE ROCKFORD WATCHES A SPECIALTY.

J. C. BURDICK,

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BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELI S. BALEY,

for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price.

VICK'S FLORAL GUIDE

For 1883 is an Elegant Book of 160 pages, 3 Colored Plates of Flowers and Vegetables, and more than 1000 Illustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing. It is handsomely enough for the Center Table or a Holiday Present. Send on your name and Post Office address, with 10 cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents.

Vick's Seeds are the Best in the World; The Floral Guide will tell you how to get and grow them.

Vick's Floral and Vegetable Garden, 175 Pages, 6 Colored Plates, 500 Engravings. For 50 cents in paper covers; \$1, in elegant cloth. In German or English.

Vick's Illustrated Monthly Magazine—32 Pages, a Colored Plate in every number and many fine engravings. Price, \$1 25 a year; Five Copies for \$5. Specimen Numbers sent for 10 cents; 3 trial copies for 25 cents.

1883. HARPER'S WEEKLY. ILLUSTRATED.

Harper's Weekly stands at the head of American illustrated weekly journals. By its unpartisan position in politics, its admirable illustrations, its carefully chosen serials, short stories, sketches, and poems, contributed by the foremost artists and authors of the day, it carries instruction and entertainment to thousands of American homes. It will always be the aim of the publishers to make Harper's Weekly the most popular and attractive family newspaper in the world.

HARPER'S PERIODICALS.

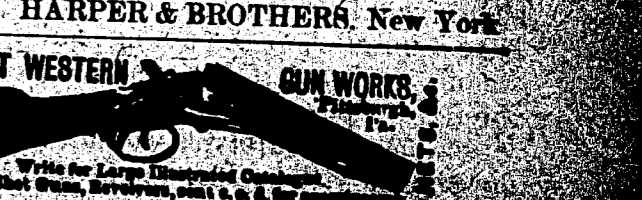
Table with 2 columns: Publication Name, Price. Lists Harper's Weekly, Harper's Magazine, Harper's Bazar, etc.

The volumes of the Weekly begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of the order.

The last Four Annual Volumes of Harper's Weekly, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7 per volume.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1 each. Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

Address HARPER & BROTHERS, New York.



The Sabbath School.

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

INTERNATIONAL LESSONS, 1882.

FOURTH QUARTER.

- Sept. 30. The Anointing at Bethany. Mark 14: 1-11. Oct. 7. The Passover. Mark 14: 12-21. Oct. 14. The Lord's Supper. Mark 14: 22-31. Oct. 21. The Agony in the Garden. Mark 14: 32-42. Oct. 28. Jesus Betrayed and Taken. Mark 14: 43-54. Nov. 4. Jesus before the Council. Mark 14: 55-72. Nov. 11. Jesus before Pilate. Mark 15: 1-16. Nov. 18. Jesus Mocked and Crucified. Mark 15: 16-38. Nov. 25. His Death on the Cross. Mark 15: 37-39. Dec. 2. After his Death. Mark 16: 1-8. Dec. 9. His Resurrection. Mark 16: 9-20. Dec. 16. After his Resurrection. Mark 16: 9-20. Dec. 23. Special Lesson; to be supplied by the Superintendent of each School.

LESSON XII—AFTER HIS RESURRECTION.

BY REV. G. J. CRANDALL. For Sabbath-day, December 16.

SCRIPTURE LESSON—MARK 16: 9-20.

9. Now when Jesus was risen on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10. And she went and told them that had been with him, as they mourned and wept, and she had been seen of her, but they believed not. 11. And after that, he appeared in another form unto two of them, as they walked, and went into the country. 12. And they went and told it unto the residue; neither believed they them. 13. And after that, he appeared unto them in another form, and went into the country. 14. And they went and told it unto the residue; neither believed they them. 15. And after that, he appeared unto them in another form, and went into the country. 16. And they went and told it unto the residue; neither believed they them. 17. And after that, he appeared unto them in another form, and went into the country. 18. And they went and told it unto the residue; neither believed they them. 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

CENTRAL TRUTH.—Every one who believes in Christ is commanded to proclaim the gospel.

- 1. Matt. 28: 1-30. 4. Luke 24: 32-53. 2. Luke 24: 1-31. 5. John 20: 1-23. 3. Luke 24: 14-31. 6. John 20: 24-31. 7. John 21: 1-25.

GOLDEN TEXT.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15.

THE.—Between the "end of the Sabbath" and the close of the first watch on Sunday evening.

PLACE.—Jesus appeared to Mary Magdalene near the sepulcher, to the two disciples on the way to Emmaus, and to the eleven disciples in the evening after they returned to Jerusalem.

RULERS.—Tiberias Caesar, Emperor of Rome; Pontius Pilate, Governor of Judea; and Herod Antipas, Governor of Galilee.

- I. His appearance to Mary Magdalene. II. His appearance to the two disciples on the way to Emmaus. III. His appearance to the eleven disciples in the evening.

NOTES.

The exact time of the resurrection is not stated in Script. ure. Devils, Demons, i. e., evil spirits. Seen denotes complete possession. She becomes the first messenger of the glad tidings. Disbelieved. Active opposition to the truth. In another form. Not confined longer to the same mode of manifestation. These disciples became witnesses yet the others disbelieved. Manifested again to the eleven. Upbraided. Rebuked, chided them because they would not receive the testimony of the others. Go ye into all the world. The duty of every Christian to proclaim Christ in words and deeds. He that believeth. He that receives these words that you proclaim as true. And he shall finally be saved. His sins shall be forgiven, and he shall finally be saved. heaven. But he that disbelieves. He that rejects the testimony of the servants of God who proclaim his truth. Shall be condemned, in his own heart, in the judgments of the great day, eternally. These signs. Those mentioned after recorded in the Acts. Then Jesus ascended to heaven, received the position of honor at the Father's right hand, and began immediately to exert his power in extending his kingdom through the preaching of the apostles.

LESSON NOTES.

In our lesson, we have a brief and incomplete summary of the appearances of Christ after his resurrection and before his ascension, and of the instructions given to his disciples during that time. Jesus "showed himself alive after his passion by many proofs, appearing unto them by the space of forty days." Acts 1: 3. To get a fuller knowledge of what the Saviour did during this period, you must consult the other evangelists, the first chapter of Acts and 1 Cor. 15: 1-8. V. 9. Early. Near the time stated in our last lesson (v. 2)—after the sun had risen. Appeared first to Mary Magdalene. Jesus' appearance to her and the circumstances preceding it, are related more fully in John 20: 1-18. It would seem that when Mary saw that the stone was rolled away (Mark 16: 4; John 20: 1), she did not go on with her companions, but ran back to tell Peter and John. John 20: 2. Had cast out seven devils. See Luke 8: 2. There is no ground for the supposition that Mary Magdalene had been a prodigiate.

V. 10. Them that had been with him. The disciples. As they mourned and wept. Therefore, not in the least expecting to hear of Jesus' resurrection.

V. 12. Was manifested. Was made visible. The particulars of this manifestation are fully given in Luke 24: 13-36. In another form. Luke: "But their eyes were holden that they should not know him." Perhaps their eyes were "holden" because of the unfamiliar form assumed by the Saviour. Unto two of them. Cleopas and another disciple. Into the country. To the village called Emmaus.

V. 13. Neither believed they them. Not even though they had come to believe that Jesus had appeared to Peter. Luke 24: 34.

V. 14. Afterward. While, in fact, the two were telling their story. Luke 25: 36. Sat at meat. Reclined at table. Upbraided them with their unbelief. But note the pains that he took to prove to them that they saw not a spirit but himself. Luke 24: 37-43; John 20: 20, 27.

V. 15. Preach the gospel. Proclaim the good tidings. To the whole creation. Matthew: "Make disciples of all the nations."

V. 16. He that believeth. In the gospel message, and, so, upon him who sends it. How simple are the conditions of salvation!

V. 17. Signs. Marks of truth. New tongues. See Acts 2: 4, 10: 46.

V. 18. Take up serpents. See Acts 28: 3-6. Shall recover. This was fulfilled in numerous instances recorded in the book of Acts.

V. 20. Preached everywhere. So that Paul in his day could say that the gospel "was preached in all creation under heaven." Col. 1: 23.—Scholar's Quarterly.

BIBLE SCHOOL INSTITUTE.

A Bible-School Institute was held at the Seventh-day Baptist church of West Edmeston, N. Y., First-day, Nov. 26, 1882, conducted by Edwin Whitford.

Evening after the Sabbath, the exercises were opened with a praise service, conducted by H. D. Clarke. This was followed by a sermon by Stephen Burdick: subject, "Go Teach," and remarks by J. B. Clarke, H. D. Clarke, and E. Whitford; then came a recitation, "The Single Head of Wheat," by Hattie E. Babcock, and an essay, "The Denial," by Miss L. E. Clarke.

The First-day morning session was opened at ten o'clock, with devotional exercises. J. M. Todd spoke upon "The Bible School a Gospel Agency," followed by S. Burdick and H. D. Clarke. "Home Influence and the Bible School," was the subject of an address by J. B. Clarke, and remarks by J. M. Todd, H. D. Clarke, S. Burdick and Mrs. Morel Coon. Mrs. Hattie Burdick presented a paper on "Faithfulness, a Condition of Reward." Questions and answers, with singing and benediction, closed this session.

At the afternoon session, after devotional exercises, Stephen Burdick opened the discussion of "Preparation and Work of Teachers," and was followed by E. Whitford, J. B. Clarke, and J. M. Todd. Hattie M. Stillman recited "Elijah." H. D. Clarke read an essay, "Watching for Souls." Questions were answered, and the session was closed with singing and the benediction.

The evening session was opened with a vesper service by the conductor; J. M. Todd gave an address on "The Demands of Our Times upon the Young;" a solo was sung by Myra Clarke, followed by a recitation, "Absalom," by Allie A. Whitford, and a song, "Consider the Lilies," by the Unadilla Valley Glee Club; "Parting Words" were spoken by the conductor, S. Burdick, and J. B. Clarke, and the meeting was closed with the benediction.

The exercises throughout were enlivened with appropriate music. The attendance was good, and the exercises entertaining and instructive. The leadership of Bro. Whitford gave much satisfaction, especially in the line of music, as he made this feature one of unusual variety and excellence. The recitations and essays were very acceptable, while the discussions of themes and questions relating to Sabbath-school work were inspiring. In a word it was one of the best gatherings of the kind ever held in this vicinity. And we trust it will be followed with a new interest among us in the study of the Holy Scriptures. J. B. CLARKE, Sec.

WHEREAS, it has pleased our dear heavenly Father in his inscrutable wisdom to remove from our midst Sabbath school, Mrs. Lelia Hamilton Burdick, and whereas we recognize in her the dutiful and obedient daughter, the loving and faithful wife, and the true and noble woman; and whereas, she has departed this life, and we, her dear friends and neighbors, are grieved and heartily sympathize with her bereaved husband and family.

Resolved, That as a Sabbath-school we deeply feel her loss; but our loss is her great gain and bow well, and take to heart the admonition "Be ye also of man shall come." Resolved, That a copy of these resolutions be presented to the husband and parents of the deceased, and their publication be requested in the SABBATH RECORDER and Sabbath Visitor. O. M. WITTER, M. J. JORDAN, MARY BABCOCK, ELIA CLARKE, L. H. KENYON, Com.

TRACT SOCIETY—TREASURER'S REPORT.

(Concluded.)

Publishing Department—Business of the Year.

Table with columns for Earnings and Expenses. Earnings include Recorder, 2,185 subscribers at \$2.00, Lesson Leaves, Book and Job Work, Advertising, Outlook, Visitor, Sundries. Expenses include Salary of Publishing Agent, Salaries of Editors, Office labor, Stock, New Material, Transportation, Postage, Fuel, Insurance, Binding, Rollers, Exchange, Benzene, Oil, Traveling expenses, Repairs, Cotton Waste, Sundries.

Summary for the Year Ending August 31, 1882.

Table with columns for Receipts and Disbursements. Receipts include Balance from previous year, Lesson Leaves, Book and Job Work, Advertising, Our Sabbath Visitor, Stock sold, Fuel sold, Material sold, Binding, Sundries, Correction. Disbursements include For salaries, Office labor, Stock, New materials and tools, Transportation, Postage, Fuel, Rollers, Binding, Exchange, Repairs, Insurance, Traveling expenses, Cotton waste, Benzene, Money order on New York sent to Treas., Machine oil, Sundries, Corrections.

Present Condition.

Table with columns for Assets and Liabilities. Assets include Due on Recorder from discontinued subscribers, From present subscribers to close of vol. 38, On Lesson Leaves to close of year, Book and job work, Advertising, Outlook, Cash. Liabilities include Due on Agent's salary to close of quarter, For editorials (estimated), Fuel, Stock, Rollers, Advance pay on Recorder beyond vol. 38, Balance of Assets over Liabilities.

E. & O. E. D. R. STILLMAN, Publishing Agent. SEPTEMBER 8, 1882.

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