

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

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WHOLE NO. 1933.

## The Sabbath Recorder.

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

For the Sabbath Recorder.  
STAND FOR THE RIGHT.

BY ANNIE L. HOLBERTON.

Be sure that we start aright, my friend,  
With a worthy cause in view;  
While faith and firmness shall wisely blend,  
To render our purpose true.  
Then let the world condemn or approve,  
What matter to you or me?  
Oh let no trifles our courage move,  
Nor falsehood our course deprecate!

We can not avoid the storm of life,  
But the shield of faith is strong;  
We must breast the gale and brave the strife,  
And right will come at last.  
It may be our place to fall and fail,  
And our hope to grow dim;  
For human strength, at best, is frail,  
And our light must shine from Him.

Yet let us remain unshaken still,  
In the path where duty leads,  
And ready to do our Maker's will,  
Who never forgets our needs.  
Though frowns and sorrows obstruct the way,  
And smiles when the night is past;  
And the path of right, though the hour delay,  
Will bring its reward at last.

SPEAK SMOOTH THINGS; PROPHECY DECEITS.

A Sermon preached at Rockville, R. I., Dec. 17, 1881.

BY REV. U. M. BARCOCK.

"Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."—Isa. 30: 10, 11.

The prophet's language did not please the Jews. They meant to have their own way. The prophet must not interfere with their cherished plans to make a league with Egypt; therefore, they say, "You must not see as you now do, and foretell misfortune." Like Balak, they were displeased with a prophecy which did not conform to their ideas. Balak did not wish Balaam to prophesy right things, but to tell such things for which he had been called. No matter if it is from God, he does not want to hear it unless it suits him. So these Jews would rather have untruths told them if it only agreed with their notions. They may not have actually requested Isaiah to speak in just such language, but virtually expressed it by their actions. No one wishes to be deceived, but many seek a kind of teaching which is deceit, and which, if they would examine, they must know to be such. Smooth speech with oily tongues, though full of lies, is the most desired and sought after by those who are unwilling to conform their lives to the teaching of God's Word. Some persons say, "If I am in error, I wish to be let alone and die in it, because it is more agreeable to my own feelings and fancy." The Jews desired the prophet to foretell success with regard to their league with Egypt. They sought help from men rather than from God. It was not God's plan, and could not succeed. So men in this age form their ideas, and attempt to bring God and his ministers to conform to them. They sometimes succeed with men, but with God, never. God's holiness troubles transgressors; so they do not like to hear of the true way. "Let us hear no more of God and religion. It is not agreeable to our wills nor conformable to our wishes; but speak unto us smooth things; prophesy deceits."

1. *Speaking smooth things is more agreeable to fallen men.* People have itching ears for smooth things. Many prefer error to truth; at the same time they well know that error can do them no good, but only work ruin in the end. It is surpassing strangely that men will thus choose when they know so well that ruin is the inevitable result. Nevertheless, their ears are more open to untruths which are so common, many of them being coupled with Christianity, and uttered in the name of the Lord. Infidelity is more willingly accepted than the truths of the Bible. How easily the young catch pernicious speeches and pernicious songs. Some of these are cloaked with the garb of religion. These are spoken and sung by ministers and laymen, caught by the rabble and repeated with a zest. Men love darkness rather than light, because their deeds are evil. Their deeds are evil because they are fallen. They will not come to the light, for they know their deeds will be exposed. They will not endure sound doctrine, for it is not agreeable. Many become angry when warned of danger. They are infatuated,

drunken with sin. The way seems right, as the cool, shady path to Bunyan's pilgrim when he turned aside from the well-beaten road. Many are like the man freezing to death; they wish to be let alone. They feel right, and that is enough. It seems much easier to go the broad way, the downward road to death. For the boy coasting on his sled, it is easy to go down hill, but hard to climb and drag his sled after him. The fun is in going down the hill, but therein also lies the danger. The farther he goes the faster, and some time he will stop with a crash. The ride might be agreeable, but the stopping very disastrous. So in the downward sinful course; the foot of the descent is in the regions of eternal night, from which none ever return. Still the way seems right, and if it did not, it is very easy to shut the eyes and still hold on the way, singing and carousing as the sinner is whirled with the speed of electricity on and down, with no thought of God, or appeal for help, until the yawning gulf appears in view. To follow one's carnal nature requires no change of life. Men can see no reason for any change. Like Nicodemus, they can not understand how they could be born again. It is against fallen nature to desire such a change. Men wish to avoid everything they can not comprehend on this subject, and seem to think that all will come out right in the end. They like to avoid anything that causes labor. It is easier to drift along and follow their carnal desires. This is pleasing. Men love to listen to that which is pleasing. David listened willingly to the prophet Nathan, and grew indignant at the story; but when the denunciation came, "Thou art the man," that was altogether another thing. It made quite a difference for whom the truth is meant. As long as it is not meant for us, it is all very well. But when men get hit, there will be some finching and grumbling. If men could be saved in their own way, they would not refuse to be saved. They desire thus to be saved. Some seem to think that they can be. So "speak unto us smooth things; prophesy deceits. Tell us lies. We do not like to hear the truth. If you will only speak to suit us, you will be a fine fellow, and we will love you, oh, ever so much." Is this my mission? Is this what you expect me to do? Did you send for me to tell you lies, though they seem ever so good to hear, and even though you should believe them? No, a thousand times no.

2. *Speaking smooth things may be more agreeable to the speaker.* Ministers are but mortal. With others, they are of like passions, feelings, desires, and emotions. They also desire to please. To please is right when legitimate. It does please when they dwell on the love and mercy of God. But he is a God of justice, and he who would preach the gospel, must also speak of this attribute as well as all others. Since ministers are supported by the people, they desire to be popular, so that they may long retain an easy place and a large salary, and preach to a wealthy and aristocratic people. No one desires such a position as Nathan occupied, when rebuking king David. No doubt he would have preferred a different message; but he shrank not. It is not pleasant to tell men they are sinners; but nevertheless, it must be done. If one will not do it, another will be chosen. God may not arrest the renegade now, but he will be held accountable. It is easy and pleasant to say, "He that believeth and is baptized shall be saved," but not so pleasant to say, "But he that believeth not shall be damned." But who called him to preach? God. For what? Are all men doing right? If so, then there is no need of ministers. The word of the Lord is, "Go, preach the gospel." Happy will he be who does preach the gospel. Christ's gospel is not a message of flattery. His servants are not flatterers. Flattery comes in nice, soft, gentle words, spoken by smooth, oily tongues, which seems pleasant to the ear. Sin comes in the most pleasing forms. Satan comes in his most attractive devices, with his most winning words and ways. Dance-houses, saloons, and other doors to hell appear in their most attractive forms. There is no flattery in God's Word, no gilding of pathways to hell. Christ was no flatterer. He meant what he said, and said what he meant. He was kind and gentle, yet he denounced sin with sharp, cutting words. The worse the disease is, the severer the remedy. If amputation of a limb be-

comes necessary, the surgeon must apply the knife. He may do it as gently and skillfully as possible, yet the knife pierces the nerves and sends pain coursing and crashing through the body. The sword of the Spirit will seem severe and sharp until sin is entirely eradicated. Then what was once sharp and severe will be mild and gentle. To whom are ministers accountable for what they shall speak? Some churches seem to act as if they were only amenable to them. Primarily, they are accountable to God; secondarily, to the church. If the church depart from the faith, they are no longer amenable to it. Each one must give account for himself to God. If the church become dissatisfied, she can withhold her support. What of it? "Better dig, and beg, too, than to tamper with conscience, sin against God, and lose your soul." God first called him to the work of saving souls, and woe be to that church or individual who dares to hinder or dissuade. It is his duty to preach God's Word, to do God's bidding. He must not sugar-coat nor dilute the Word of God. He must neither add to nor subtract from it. He must not attempt to mix it with sin. What answer will an unfaithful minister give when he shall stand before the bar of God? Better that he had never been born. What will be said to him of souls unsaved through his cowardice! He durst not warn them to flee, the wrath to come. Who knows the feelings of ministers but themselves? If they shall speak smooth things, and prophesy deceits, who will be saved? If men are instructed contrary to Christ's teaching, and follow in it, they must be lost. And what will become of him who shall lead them astray? And where is the gain? The truth remains unchanged, and both preacher and people will be lost. You should know for yourselves whether he speaks the truth or not. If he be the truth, you are in duty bound to receive it, and obey it. Men may wince if the shoe fits too tightly, but fit it will and must; wince they never so hard or find never so much meat. The truth can not be changed into a lie, and that which points out our sins is never smooth, and will disturb our serenity of soul. What good will it do to speak falsehood? Will it save souls? Will it promote harmony? Did Christ speak thus? That he did not is evidence that it is wrong. He said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." His keen, sharp words stirred men as none of his servants can do. Does any one suppose that he will feel better to hear falsehood? Surely, he will not be made better. Why, then, should any one take such a sinful and ruinous course? What account will men give who attempt to dissuade ministers from their duty by fear or favor, or hope of reward? Why dare they chide him for preaching the plain Word of God? Their doom will be all the more fearful, and their feelings more terrible, if they shall find both preachers and themselves cast off at the left hand. Can not such results be anticipated and avoided before that time shall come?

3. *Reasons for not speaking smooth things.* The greatest reasons are: the worth of the soul; the value and shortness of time; the length of eternity; the uncertainty of life; and the sacredness of the cause. There are many reasons why men should speak boldly, plainly, truthfully, and earnestly, yet tenderly and lovingly. What if a man shall gain the whole world, and cause one soul to be lost! There is no time for follies. The bliss of heaven and the pains of hell, deter from falsehood. The sacredness of the position demands plainness of speech. The preacher stands between the living and the dead, the lost and the saved. He speaks for eternity. The sacred desk is a solemn place. In it there should be no trifling. To him who feels the worth of souls, there will be none. The people who demand deceitful teaching are on the way to hell, and should be warned of their danger. He who seeks to please such, proves recreant to his sacred trust, and will meet a fiery doom. Besides this, they who demand and obtain such teaching will despise the weak, silly creature, who yields to their demands. Such a course is attended by the worst of consequences. None but those unacquainted with God, or apostate from him, will ever make such demands.

4. *The kind of preaching, pleasing to people of this generation.* People of this age, do not wish to hear about the new birth.

That is unnecessary. Preach universalism. Say nothing about immersion; that is vulgar. Sprinkling is good enough, and more lightened. Say nothing about the commandments, especially nothing about the Sabbath, and how it should be kept. First-day keeping must not be condemned. That is popular. Leave the blood out of the sermon; it is so revolting. Do not speak about temperance, especially tobacco. Let dress, politics, amusements, games of chance, horse-racing, and horse-trotting alone. You are too particular. You might go to the horse-races; other ministers do. You are spleeny; too strict. You will get the ill will of the people; then I should like to know, how you will live. Better not live, to die. Well, do let us have a little freedom. "Man is free in proportion to the number of laws he obeys, and the ease with which he obeys them." No matter about God's Word. We have outgrown that. We are living on a higher plane, a spiritual realm. What else must be avoided? Everything likely to make people better, and which would shock their finer feelings. Such, in substance, is what a minister would hear, and be driven to, if he would listen to all that is said by a people possessed with a fallen nature. Sin, if it could, would dethrone God himself. Truly, men are now as they were in Isaiah's time. "Speak unto us smooth things; prophesy deceits."

Lastly, what kind of preaching do you desire? What kind of a preacher would you have? He who is faithful or unfaithful? He who warns or does not warn? If you were in danger and your life saved, you would certainly be thankful. But if one should see your danger and not warn you; if you should escape through other means, you could have no respect for such a coward or villain, for he would be one or the other. What will you then say of him who sees your spiritual danger, and will not warn you? The blood of souls is required of the unfaithful watchman. Am I become your enemy, because I tell you the truth? Nay; God forbid. But your best friend. Can you not believe it? Will you become my enemy because I tell you the truth? I hope not. But if you do, still I must tell you the truth. No matter whether men hear or not, still God's servants must cry aloud and spare not. God will recognize his faithful servants, whether minister or laymen, and pronounce the welcome, "Well done, good and faithful servant. Enter thou into the joy of thy Lord." Who will then be sorry that he was faithful? What need he care, even in this life, if he only have the smiles of his heavenly Father, and the approbation of conscience? If because I love you and tell you the truth in love, will you receive it? Receive it or not, still I must preach what I conceive to be the truth, the whole truth, and nothing but the truth. I prefer your good will, still I must do my duty, if you are not pleased. Certainly, you my brethren, prefer to hear the truth. It is the truth only that shall make you free indeed. I shall endeavor to speak plainly, kindly, tenderly and lovingly, as I have heretofore. My prayer is that I may do so, and that I may not shun to declare all the counsel of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "Take heed unto thyself and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." I preach plainly because I love my fellow-men and wish them to be saved. Bear with me, then, dear friends. Pray for me. I shall not often make this request, for I feel that you certainly will do so. Shall I feel and know that you are Aarons and Hures? Can I depend on you? May God bless and save you all in his everlasting kingdom through Christ. Amen.

THE THREE SIEVES.—"O, mamma," cried little Blanche Philpot, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—" "My dear," interrupted Mrs. Philpot, "before you continue, we will see if your story will pass three sieves." "What does that mean, mamma?" inquired Blanche. "I will explain it. In the first place, *Is it true?*" "I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales on her? In the next place, though you can prove it to be true, *Is it kind?*" "I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her." "And, *is it necessary?*" "No; of course not, mamma; there is no need for me to mention it at all." "Then, put a bridle on your tongue. If you can not speak well, speak not at all."—*Good Words.*

## EUROPEAN LETTER.

(From our Regular Correspondent.)

PARIS, Feb. 1, 1882.

From Samara, one of the most flourishing towns in the Volga Government, is reported the following tragical incident, painfully illustrative of the baneful influence exercised upon overwrought natures in Russia, by the Nihilistic propaganda. Some weeks ago, a popular preacher in one of the Samara orthodox churches, gave deep umbrage to the Revolutionary Committee of that city, by recalling, with fervent eloquence, the assassination of Alexander II. to the remembrance of his congregation, and vehemently inveighing against the murderers of the late Czar. A few hours later the Committee held a meeting for the purpose of deciding what punishment should be inflicted upon the offending priest, for his inflammatory utterances. After some discussion, the Committee resolved that he should be put to death, and its members drew lots for the executioner's office, which fell to a girl of nineteen, affiliated to the organization only a few days previously. Upon drawing the fatal lot, she exhibited some agitation, but, speedily collecting herself, accepted her murderous mission with the words, "The Committee will have reason to be satisfied with the manner in which its decree will be carried out." Next morning, the doomed priest was awakened, shortly after daybreak, by the report of a firearm, discharged in a room contiguous to his bedroom-chamber. Upon entering the room in question, she beheld his only daughter stretched out at full length upon the floor near the foot of the bed, and weltering in her blood. She had just strength enough left, before expiring, to confess to him that she had pledged herself to take his life, in obedience to the orders of the Secret Committee, but had preferred killing herself to fulfilling her oath. Exhorted to reveal the names of her fellow-conspirators she steadfastly refused to do so, and died without having afforded any clue that could lead to their detection.

## WASHINGTON LETTER.

The Burden of Private Bills—A Bill to Relieve the Supreme Court—Dakota Wants to be a State—Mrs. Garfield's Pension.

(Regular Correspondence.)

WASHINGTON, D. C., Feb. 18, 1882.

A large majority of the thousands of bills that have been introduced in the present Congress are of a petty, private character, and it is ridiculous that our laws furnish no other Court than an unwieldy and expensive National Legislature for their adjudication. There appears to be an absolute necessity of some means to relieve Congress from the burden of private legislation in the form of petitions and bills for the relief of individuals.

Among the bills providing for the relief of the Supreme Court, one was introduced in the Senate by Mr. Pugh, which proposes to divide the Court into three divisions, with three justices in each, to be known as the Federal, Equity, and Admiralty Law divisions. These divisions are empowered to sit separately, and all causes are to be heard in the first instance by one of the divisions, except causes in which a jury is required; these are to be heard by the Court in banc. Mr. Cox, from the committee to audit the expenses growing out of the death and burial of the late President James A. Garfield, reported a bill granting a pension of \$5,000 a year to Mrs. Lucretia R. Garfield. Mr. Atkin, of Tennessee, said he would not object to the bill; but he thought that a similar measure should be adopted to pension the widow of any other President. The bill was then passed.

The sub-committee of the House Committee on Territories has agreed unanimously on a bill to provide for the admission into the Union of all that part of Dakota Territory south of the forty-sixth parallel.

C. A. S.

CAUTION.—A cough, a cold, or a sore throat, should be checked at once. If allowed to continue, permanent throat disease is often the result. *Hawley's Cough Troches* reach directly the seat of the trouble, and give almost immediate relief. For publicans, singers, and those who overtax the voice will render articulation easy. Price 25 cents per box. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

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600 per year can be easily made at home, working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

**MARRIED.**  
Scott, N. Y., Feb. 7, 1882, by Eld. J. J. White, Wm. Hall, of Seneca county, and ELMA C. SON, of Scott.

**DIED.**  
J. N. SHAW, wife of Rial Wescott, was born September 29, 1815, in Seneca county, N. Y., April 9, 1830, was married in the same place, Nov. 25, 1830, and from Berlin to Alfred in 1836, and died in Berlin, Jan. 30, 1882. She was buried by Eld. J. H. Cochran, and united with the Second-day Baptist Church of Alfred, with which she remained until death. She had been in poor health for many years, slowly failing, and died as if in a sleep. She has left a husband and six sons, whom were present at her funeral, one coming from Nebraska, and two from Wisconsin. A large number of other relatives and friends were present, funeral was held in the Second Church of Berlin, Jan. 31, 1882.

Alfred, N. Y., Feb. 6, 1882, of pneumonia, AS, daughter of Elmer E. and Delia S. Cross, in the 3d year of her age. Funeral services in the First Baptist Church, conducted by C. M. Lewis. Her little children to come unto me; for of such is the kingdom of God.

West Edmeston, N. Y., Feb. 9, 1882, in the 70th year of her age, Mrs. GRACE BASSING, widow of late Louis Bassett, of Brookfield. She made a noble profession of faith in Christ in early life, united with the First Seventh-day Baptist Church of Brookfield, of which she had been a member nearly sixty years at the time of her death. She was a steadfast and faithful Christian life, and in the hope of a glorious immortality. S. B.

West Hallock, Ill., Jan. 29, 1882, of inflammation of the stomach, ELIZABETH, wife of Edward Burdick, and daughter of Peleg and Elizabeth Burdick, in her 54th year. She made a profession of faith between thirteen and fourteen years, and united with the Seventh-day Baptist Church of Berlin, N. Y. In the year 1863 or 1864 she moved with the Southampton Church, and lived and labored in the triumphs of faith, saying, while the angel came to tell her, "Oh, it is all so glorious, I am too weak to tell you." She leaves a husband and four children whom she adopted and loved, who felt all their sunshine grow strangely at her departure; yet they know they will meet never to be parted, on the unseen shore.

Fort Atkinson, Wis., Jan. 31, 1882, of inflammation of stomach and bowels, Mrs. DR. STULZ, 63 years. Sister Stulz belonged to the branch Seventh-day Adventists whose headquarters are in Marion, Iowa. She was generally recognized as an earnest Christian, and died with a blessed assurance of a glorious future.

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ADVERTISING DEPARTMENT.

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ADDRESS.

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

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

THE RIGHT MOTIVE.—Accompanying a small contribution recently received was the words: "A gift to the Lord for missionary work."

BRO. H. E. BABCOCK, of Orleans, Neb., objects our statement that Calamus, Neb., might be considered the most western Seventh-day Baptist preaching station, by saying that Orleans, in the Republican Valley, is some thirty miles farther west.

BRO. ALEXANDER CAMPBELL, of Adams Centre, N. Y., accepts a call to labor for nine months among the most needy churches of the Central Association. We are glad to learn that some of those churches are making efforts to secure the regular preaching of the Word and pastoral oversight.

ENCOURAGING.—One of our correspondents sends us these helpful words: "May I express my pleasure in reading not only all the missionary items in the RECORDER, but also the excellent report of the last Board Meeting? Am so glad the business seems to be increasing, both in amount and interest; and that the foreign missionaries are being made comfortable and given that confidence which they ought to, and no doubt do deserve. All these things fill me with more and more joy and interest; and still the saddest of thoughts always come with these good things, the thought that so many of our people, families with growing children, have no access to any of these matters, who do not, perhaps never have, taken the RECORDER, and to all intents are as nearly ignorant of the denomination and its interests as are any people in the land. How can this evil be remedied? How can we persuade them to subscribe for the paper which alone can make and keep them Sabbath-keepers!"

FROM DAVID H. DAVIS.

I wish to express my thanks to the Board for an increase of my salary. I feel that the Board have been very considerate of our wants, and that the people are responding to the call made upon them. For all labor and liberality the Lord can only reward. I feel that my desire to do for the cause here and my strength. My daily prayer is that the Lord may give us strength of body and mind for this work. I have never realized before as I have the past year, what a heavy strain mission work was on the nervous system. It is, I believe, only by the power of God that one can endure; may he grant it us. With kindest regards to you and the Board, I am, Yours sincerely, DAVID H. DAVIS.

CORRESPONDENCE.

From B. E. Fisk.

The interest at Hornellsville seems to be increasing slowly. Though we report no additions, our meetings are better attended, the weekly collections are larger, and the subject of Sabbath-keeping is talked of more than it was a year ago, or even at the time of my last report.

A Christmas Tree was arranged at the house of Sister Shaw, where the presents represented a value of at least \$60 among which was a Bible for the pastor.

From W. J. Haight.

Owing to the press of work on hand, my report has been delayed longer than I intended. I have reported ten weeks of labor, one being before the first of October. In addition to this I was here about the 1st of September and remained two weeks, the church paying my traveling expenses. I found the church somewhat divided, but there has been a constant coming together since that time. There is not now that state of harmony which the Master would wish for his church, but the prospect is truly encouraging. Prayer-meetings had been discontinued for some time. These have now been resumed with a fair attendance and a deep interest. The Sabbath-school is increasing in numbers and interest, the attendance usually being more than three-fourths of the number at preaching services.

I have now a regular appointment at Shaw Hill on Sunday. This is a church which was organized mainly by the efforts of Bro. Huff-

man. There is a good attendance there also, both at preaching and Sunday-school. The interest there is rather on the increase.

Take it altogether, I feel that the message of God is not returning void, but is accomplishing something of its mission, although it is given through an unskilled messenger. Hoping that your prayers and sympathies are with the work here; nay, more, feeling that they are, I remain,

Your brother in Christ, W. J. HAIGHT.

WATSON, N. Y., Dec. 7, 1881.

From L. R. Swinney.

I have been out to Ritchie to preach the dedication sermon of the newly finished church, and wish to unite my testimony with others, to thoroughness of the pastoral and missionary work performed by Bro. L. F. Randolph. Hope the Board may extend the field rather than diminish it, and increase rather than decrease the aid afforded him.

Hope to visit other churches soon, and give some suggestions how the West Virginia field may be more thoroughly cultivated. May God prosper our beloved Zion everywhere. L. R. S.

LOST CREEK, W. Va., Jan. 20, 1882.

From C. W. Threlkeld.

Oct. 30th, went to Cedar Bluff, where I have held frequent meetings ever since returning to Kentucky. Visited several families after meeting, holding many religious talks in which the Sabbath had no small place. There is an interest there that should at once be followed up. Nov. 1st, attended a funeral.

Nov. 5th, visited the family of our Sabbath-keeping Sister Todd, and preached in the neighborhood on Sunday. Nov. 10th, at evening attended our weekly neighborhood prayer-meeting, a feast always enjoyable. Sabbath morning, Nov. 12th, left home for Cave Spring, and spent the day with an old brother in the neighborhood, who is much interested in the Sabbath question. The appointment being for the evening after Sabbath, we spent nearly all day in religious talk. I trust he will come to the Sabbath. Evening coming on, started for my appointment. Preached to a large attentive congregation.

Nov. 13th, a large congregation being present, I first gave my reasons for not going into the new First-day Baptist Church, to be organized there the next Sunday, as I had been so earnestly requested to do; and as it took quite a discourse, on the Sabbath question, to explain myself, it created no small sensation. I then preached from Eph. 6: 10. At the close, several arose for prayers. Preached in the same place at evening, and a number came forward for prayers, some old men. Nov. 13-18 did some visiting, with much religious talk and the distribution of tracts.

Sabbath day, Nov. 19th, attended Good Hope Baptist Church, and as the next day was their time for the organization of a new church at Cave Spring, they had preaching for that night, so I went with the pastor and others to the meetings, for I wanted to be there when they gathered up the fruit of my labor. At evening after First-day, I preached to a large congregation on the perpetuity and immutability of the law. Good attention and much interest manifested. There is a fine religious interest in this place.

Sabbath-day, Nov. 26th, went to my appointment at Cedar Bluff. Nov. 30th, Eld. J. M. Todd returned from Shepherdville. Next night, Dec 1st, we attended our weekly prayer-meeting. On Sabbath-day Eld. T. preached in my house to the Sabbath-keepers here. It was a precious season to our souls. That evening we began a series of meetings in the neighborhood, which lasted till the next Tuesday night. I hope for good results.

First-day, Nov. 11th, the Stone Fort (Ill.) Church, having by request, extended an arm here to receive members and do business, on Sunday morning, my wife being unable to go to Cave Spring, Sister Todd and she united at my house, and then we went to Cave Spring, where Eld. Todd held the congregation spell-bound for a time, from the text "On this rock I will build my church," &c. After this, Eld. Johnson opened the door of the Stone Fort Church, and myself and four children united. This day will long be remembered by us as well as by many of that congregation.

From thence, we went to the water, where the ordinance of baptism was attended to by myself and the pastor of the First-day Church, as they had baptism to attend to at the same time. May the Lord bless truth and add to his church here many, such as shall be saved. C. W. THRELKELD. CARRSVILLE, Ky., Dec. 15, 1881.

God seems to be calling upon his Church at the present time to find her comfort and

joy in the success of missions abroad rather than in abundant results at home. If this awakens the church to a broader sympathy and a more loving zeal for the world-wide growth of Christ's kingdom, and brings the needy nations of the heathen, Mohammedan, and apostate Christian, world nearer to the praying heart of Christianity, it will prove a blessing in the end to both the home and foreign fields."—Dr. J. S. Dennis.

TREASURER'S QUARTERLY REPORT.

GEO. B. UTTER, Treasurer, In account with the MISSIONARY SOCIETY.

Dr. To balance in treasury at Board Meeting, Oct. 19, 1881, \$3,989 68

Table with columns for items received and paid, including cash received, salaries, and various church contributions. Total balance: \$4,998 83.

Table listing expenses for various locations and individuals, including Berlin (Wis.) field, Southern Illinois, Kansas, and Nebraska.

SHANGHAI MISSIONARY CONFERENCE MEETINGS.

There have been two of these gatherings since I last reported to you. The first held on the evening of Oct. 25th, at Bro. Dalziel's. After the usual refreshments, the meeting was called to order, and we joined in singing

"Watchman, tell us, doth the morning Of fair Zion's glory dawn?" Reading Scriptures and prayer by the chairman. The question for discussion related to the best method of studying the Chinese language. It was said that this question, although a common one, would be asked again and again, so long as new missionaries continued to arrive in China.

The second meeting was held Dec. 6th, at Rev. Dr. Y. J. Allen's. After refreshments, the meeting was opened by reading Scriptures and prayer by the chairman. Singing by the assembly. The chairman stated that no question had been selected. It was therefore proposed that the question of endeavoring to secure an act of toleration from the Chinese Government, be the question for discussion.

During the interim of preparing the resolution, the subject of accepting the invitation of the English Evangelical Alliance, to become a branch of their society, was acted upon by appointing Rev. Wm. Muirhead, as Corresponding Secretary, and a committee on arrangements for religious service to be held during the Week of Prayer. This matter being disposed of, the toleration question was presented as follows: Resolved, That we seek to get an act of toleration from the Emperor, that Christians be exempt from all government rites and ceremonies, conflicting with a conscientious observance of the doctrines of Christianity.

reported to be bitterly opposed to the prosecution of mission work, and sought to confine it to the territory already occupied. It was stated that he has no sympathy whatever with our work. The toleration received at the hands of the Chinese is far greater than from these English gentlemen. Some thought it was not necessary to seek an act of this character, while others thought it our imperative duty to remove every obstacle possible, so that this kingdom might be given to Christ. When we have done our best to remove the hindrances, there will be enough remaining to keep men from believing in the doctrine. One remarked that he was willing to go into any city in the land, trusting alone in the toleration of the Chinese. The Inland mission have shown us that it is possible to go anywhere and every where, preaching the gospel. It was thought that to seek an act of this character would be to rely on an arm of flesh to prosecute our work, to which it was rejoined that God always makes use of human instrumentalities to accomplish his work on the earth. The seeking of this act would be simply using human means to effect the glory of Christ's name. We all know that the evangelization of China must be wrought by the Holy Spirit; but this Spirit must work through men, winning them to tolerate, aid, and believe Christianity.

The discussion was interesting until the hour for adjournment arrived, when we joined in singing the Doxology, and dispersed. D. H. DAVIS, Rec. Sec.

FAMILY AND CHURCH VISITS.

It has long been a time-honored custom in New England for kindred families to give and receive invitations to attend family gatherings and partake of festivities around a common board; such social gatherings are both pleasant and profitable. They are fitting expressions of the ties that bind together kindred hearts. They often revive and keep alive sacred interests that could otherwise be forgotten. They are reminders of our sainted ones who have gone on before, and formed a nucleus for a family reunion on the heavenly shores where family ties will never be broken.

If there are such benefits connected with the social gatherings of kindred Christian families, is it not even more beneficial when churches of kindred faith, by such invitations, visit each other and unite in soul union around the table of our Lord? Here we are reminded of what our "Elder Brother" has done for us to purchase our redemption, and also of a glorious reunion on the celestial shores where the conflicts of the church militant shall have given way for the victories of the church triumphant.

An invitation for such a union meeting was given by the Second Westery Seventh-day Baptist Church to their Mother Church, the First Hopkinton, for Sabbath afternoon, Feb. 4, 1882. The time for the appointment found us in the midst of the most severe snow-storm of the season, yet true to the appointment, Bro. Titsworth, the pastor of the First Hopkinton Church, and Bro. Main, our Missionary Secretary, and several other members of the church, doubtless inspired by their leader, made their way through the storm to our church, and cheered the few of our own members who had ventured out, by their presence.

Brother Titsworth gave us a discourse upon "Sanctification," and Brother Main assisted in the administration of the Lord's Supper. Those in attendance could say "It is good for us to be here." May such meetings be continued till we shall all meet "no more to sever" in the church above. H. S.

It is a mistake to suppose that legacies in mission work result disastrously, by the irregular movement which they are supposed to cause in the current receipts, now swelling the tide, now leaving the work to weakness and deficiency. There is a general average in the providence of God, which covers the inequalities of men's gifts, a compensating power which provides for emergencies, which steadies the ark, over whatever irregularities of the way, and causes the truth to march ever forward with firm and even step. The best plan of all is to dispense largely during one's own life-time; but from the earliest history of the modern missionary movement legacies have constituted a prominent and valuable factor. May God put it into the hearts of Christian men and women of means to remember more and more the great work of the Redeemer's kingdom, which alone of earthly interests is stable and enduring.—Foreign Missionary.

If we could see ourselves as the Lord sees us, we should find that our best deeds are not those whose memory is cherished by us with complacency as having been particularly noble or generous; but deeds of which we made so little account that their memory has almost faded from our consciousness.

Education Dept.

Conducted by Rev. J. ALLEN, D. D., half of the Seventh-day Baptist Church.

AUTOBIOGRAPHY.

BY FRANCIS B. HAYES.

Autobiography. So you say, so do I. For no men or women that live to be they are good or as bad as they are. Ever would dare to leave, In faintest pencil or boldest ink, All they truly and really think. What they have said and what they have done, Under the stars and under the sun. At the touch of a pen the dewdrop And the jewels are lost in the drop. Though you count the blades as they pass, An innocent streak on a broken glass. And the thunder that pierced so fine, With musical echoes is softly mixed. Autobiography? No! It never will throw. Grant that they try, still they must Words are too pale for the fervor of lava-flow. Can they paint the flash of an eye? How much less the flash of a heart, Or its delicate ripple and glitter and Swift and sparkling, suddenly dark. Crimson and gold tints, exquisite as Changing like dawn-flush, touching Where is the art that shall give the lights.

From the porphyry rock on the top Of the bird-shadow traced on the side Of golden rose and snow? You say 'tis a fact that the books are Printed and published in Mudie's. Some in two volumes and some in Autobiographies plenty! But look! I will tell you what is done. By the writers, confidentially. They cut little pieces out of their lives together. Making them up as a readable book And call it an autobiography. Though little enough of the life remain. What if we went, in the sweet May To a wood that I know, which has And reaches down to a tinkling brook? That sings the flowers asleep at the end And calls them again with the ear. Under the delicate flush of green, Hardly shading the bank below. Pale anemones peep between The mossy stumps where the violet Wide, clouds of blue-bells stretch a And p-amrose constellations rise. Turn where we may, some new lo eyes.

The first, white butterflies fit around Bees are humming close to the ground The cuckoo's happy shout is heard Hark again. Was it echo or was it All the air is full of song. A caroling chorus around and about From the wood-pigeon's call, so soft To the merriest twitter and rapturous Every one sings at his own sweet will. True to the key note of joyous love Well, it is lovely, is not it lovely? But we must not stay on the fat. Say we gather a nosegay with a primrose here and a blue-bell here And something that we have never Probably therefore a specimen rare. Stichwort with stem of transparency. The white-veined wood sorrel, an Of tender leaved and budding. Ma We carry home the fragrant lead In a close, warm hand, by a dust. The sun grows hotter every hour. Already the wicker sorrel pines for We watch it fade, and throw a flower.

We forgot that it could not last. Believe us, indeed, it is true. This is the wood! Do we say? So much for the bright and pleasant There is another. We did not do All that was hidden under the snow. Of the radiant-plumaged spring. We never tried to spy or watch or Much that was just as truly there. What have we seen? Hush! ah. Curled and withered ferns below. And dead leaves under the living. Thick and damp; a clammy tea. All that remains of a singing thrush. Killed by a weasel long ago. In the hungry winter weather. Nettles in unfriendly row. And last year's brambles, thick and Grimly guarding a Hawthorn tree. A pale leaf, trying to reach the top. By a long, weak stem, but smothered. Dying in darkness with none to see. The rotting trunk of a willow-tree. Leafless, ready to fall from the tree. A poisonous fungus, cold and wet. And a hemlock growing strong. A tuft of fur and a ruddy stain. Where a wounded hare escaped. Only, perhaps, to be caught again. No specimens to brag of. Let them should disturb our ears. And spoil the story of the May. And make you think our holds. Was far less pleasant than we are. Ah, no! we write our lives indeed. But in a cypher none can read. Except the author; he may put The life-accumulating lore. And find the records strange and. Bringing wisdom, old and new. But, though he break the seal. No power has he to give the key. No license to reveal. We wait the all-declaring day. When love shall know as it is. Till then the secrets of our lives Are ours and God's alone.

Be Still.—Just when our admiration only of the sculptures the shut of are, be still? that sternly says to us the veil from before any

Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

AUTOBIOGRAPHY.

BY FRANCES R. HAVERGAL.

Autobiography. So you say, so do I not believe, For no men or women that live to-day, Be they as good or as bad as they may, Ever would dare to leave, In faintest pencil or boldest ink, All they truly and really think; What they have said and what they have done, What they have lived and what they have felt, Under the stars and under the sun. At the touch of a pen the dewdrops melt, And the jewels are lost in the grass, Though you count the blades as you pass. At the touch of a pen the lightning is fixed, An innocent streak on a broken cloud, And the thunder that pierced so fierce and loud, With musical echoes is softly mixed. Autobiography? No! It never was written yet, I trow. Grant that they try, still they must fail, Words are too pale for the fervor and glow of the lava-flow. Can they paint the flash of an eye? How much less the flash of a heart, Or its delicate ripple and glitter and foam, Swift and sparkling, suddenly darkling, Crimson and gold tints, exquisite soul tints, Changing like dawn-flush, touching a dream! Where is the art that shall give the play of blending lights From the porphyry rock on the pool be? Or the bird-shadow traced on the sun-lit heights Of golden rose and snow? You say 'tis a fact that the books exist, Printed and published in Mudie's list, Some in two volumes and some in one— Autobiographies plenty! But look! I will tell you what is done By the writers, confidentially! They cut little pieces out of their lives and join them together, Making them up as a readable book, And call it an autobiography, Though little enough of the life survives. What if we went, in the sweet May weather, To a wood that I know, which hangs on a hill, And reaches down to a tinkling brook, That sings the flowers asleep at night, And calls them again with the earliest light Under the delicate flush of green, Hardly shading the bank below, Pale anemones peep between The mossy stumps where the violets grow, Wide clouds of blue-bells stretch away, And purple constellations rise. Turn where we may, some new loveliness meets our eyes. The first, white butterflies fit around, Bees are humming close to the ground, The cuckoo's happy shout is heard, Hark again. Was it echo or was it bird? All the air is full of song, A caroling chorus around and above; From the wood-pigeon's call, so soft and long, To the merriest twitter and rapturous thrill, Every one sings at his own sweet will, True to the key note of joyous love. Well, it is lovely, is it not? But we must not stay on the fairy spot. Say we gather a nosegay with care; A primrose here, and a blue-bell there, And something that we have never seen, Probably therefore a specimen rare; Stichwort with stem of transparent green, The white-veined wood sorrel, and a spray Of tender-leaved and budding May. We carry home the fragrant load In a close, warm hand, by a dusty road. The sun grows hotter every hour; Already the wood sorrel pines for the shade; We watch it fade, and throw away the fair, little flowers. We forgot that it could not last an hour Away from the coolness where it grows. Then the stichwords droop and close; There is nothing to show but a tangle of green; For the white-rayed stars will no more be seen. Then the anemones, can they survive? Even now they are scarcely alive. Ha, where is it, our unknown spray? Dropped on the way! Perhaps we shall never find one again. At last we come in with the few that are left, Of freshness and fragrance bereft: A sorry display! Now, do we say: Here is the wood where we rambled to day; See, we have brought it to you, Believe us, indeed, it is true, This is the wood! Do we say?

So much for the bright and pleasant side! There is another. We did not bring All that was hidden under the wing Of the radiant-plumaged spring. We never tried to spy or watch or away to bear Much that was just as truly there. What have we seen? Hush! ah, hush! Curled and withered ferns between, And dead leaves under the living green, Thick and damp; a clammy feather, All that remains of a singing thrush, Killed by a weasel long ago, In the hungry Winter weather, Nettles in unfriendly row, And last year's brambles, thick and brown, Grimly guarding a hawthorn crown. A pale leaf, trying to reach the light By a long, weak stem, but smothered down, Dying in darkness with its tree. The rotting trunk of a willow-tree, Leafless, ready to fall from the bank, A poisonous fungus, cold and white, And a hemlock growing strong and rank. A tuft of fur and a ruddy stain, Where a wounded hare escaped the snare. Only, perhaps, to be caught again. No specimens we bring of these, Let they should disturb our ease, And spoil the story of the May, And make you think our holiday Was far less pleasant than we say. Ah, no! we write our lives indeed, But in a cypher none can read, Except the author; he may pore The life-accumulating lore forevermore, And find the records strange and true, Bringing wisdom, old and new. But, though he break the seal, No power has he to give the key, No license to reveal. We wait the all-declaring day, When love shall know as it is known. Till then the secrets of our lives Are ours and God's alone.

BE STILL.—Just when Nature discloses to our admiration any of her grandest pictures or sculptures she shuts our lips. "My children, be still," that august school mistress sternly says to us the moment she lifts the veil from before any special majesty or splendor. When we are most moved in any way she thus prisons our souls in dumb solitude and makes us feel the utter helplessness of our tongues. A loquacious company may chatter and laugh together in the variegated and blooming valley, but when they go up among the eternal hills of God and look off from these solemn pillars of his heaven an invisible hand will seem to draw them apart from one another, inspiring them with a wonder that no tongue can articulate. They may gossip in the gardens of sunshine, but one roll of celestial thunder hushes them.—*Bishop Huntington.*

COLLEGE YOUNG MEN'S CHRISTIAN ASSOCIATION. Address to College Students in the United States and Canada.

Fellow Students.—The Third Conference of College Students, in session at the International Convention of the Young Men's Christian Association in the United States and Canada, at Cleveland, Ohio, May 25-29, 1881, sends greeting. We desire to present to your consideration some information and suggestions concerning the object, methods, results and advantages of a movement in which over one-third of the Colleges of America are united. I. THE OBJECT. The object sought to be realized by this movement is the formation and maintenance of Associations in the United States and Canada, which shall carry on in a systematic manner the following kinds of work: 1. Meetings for prayer and conference. 2. Such study of the Bible as will familiarize students with the use of the Word, and render them sufficient in Christian work. 3. Individual effort, by which Christian students will at the very beginning of their College course be led to take an open stand for Christ, and be helped in maintaining the same. Also, the exerting of such personal influences upon the unconverted as will lead to their salvation while in College. 4. Work in the neighborhood of the College, among Sunday-schools, prayer-meetings, etc. 5. The development of a deep interest in behalf of Foreign and Home Missions by means of Monthly Missionary Meetings. By uniting in an Inter-Collegiate organization, the individual Associations are greatly stimulated in the prosecution of this work. The importance of utilizing every agency which will advance the interests of Christian work in Colleges, is made apparent in view of the following startling and suggestive facts: Less than one-half of the 60,000 students in American Colleges are Christians. It is the testimony of men who have had large experience in observing the facts, that very few men who graduate from College out of Christ ever accept him. The influence of a man for or against God is greatly increased by an education. Less than one-fifth of the Christian men in our Colleges enter the ministry. Only one in sixty of our ministry enters the foreign mission field. Seven-eighths (including women) of our Christian students who do not have a theological training are nevertheless called upon, because of their education, to assume very responsible places in the church, and are unfitted for their work unless they have had a good Bible training. In view of these and many other considerations, what grander work can be undertaken than that which has for its object the thorough consecration of College students to the Lord Jesus Christ and the advancement of his cause? II. METHODS OF INTER-COLLEGIATE WORK. If Associations to any considerable number are organized and maintained in their efficiency, there must be permanent agents and agencies devoted to this purpose. Accordingly the first conference of students, which met four years ago to inaugurate the movement, entrusted the prosecution of the work to the International Committee of Young Men's Christian Associations, and recommended the appointment of a College Secretary to serve as a medium of communication among Colleges, and between Colleges and the Committee. It is the business of the Secretary to acquaint himself with the needs of Colleges and College Associations; correspond with and visit Colleges; organize new Associations and stimulate existing ones; issue pamphlets and other publications; secure the attendance of students at State and International Conventions; and endeavor to impress upon students in every possible way the importance of Christian living and Christian work. In accordance with the plan marked out by the conference, the College Secretary has prosecuted the work as follows: 1. Correspondence has been maintained with about 350 Colleges, questions asked and answered and methods of work suggested. Many College Associations also have corresponded with one another. 2. Publications. *The College Bulletin*, a four page periodical, published monthly by the Secretary, containing items of religious news from Colleges, and suggestions concerning the work, has been circulated among students. *The Watchman*, the paper devoted to the work of the Young Men's Christian Association, has also been extensively circulated, and a number of Associations have subscribed for *The Gospel in all Lands*, an evangelical missionary magazine, and the best source of information concerning the work of missions. 3. Conventions. The attendance of many hundreds of students has been secured at State and International Conventions. In these meetings they have considered this one question: "What can we do to promote

the cause of Christ in College?" The enthusiasm and practical suggestions, with which alone genuine enthusiasm can be sustained, which have been communicated to the Colleges from these Conventions, have resulted in influences which are immeasurable. New Associations have been formed, individuals quickened, revivals of religion promoted, and the entire field of Christian work among students more thoroughly cultivated than ever before. 4. Visitation. The College Secretary has visited over 100 Colleges. The plan pursued in these visits is to meet students individually and collectively, acquaint them with the work in general and aid them in their special work by suggesting new methods, and opening up new departments of work. An extensive work of visitation has also been accomplished by other Secretaries of the International Committee and also by the Secretaries of State Committees. III. RESULTS. It is of course impossible to give a complete estimate of the results of this work. The following are some of the most apparent: 1. One hundred and twenty-two College Associations are now in active operation, 100 of which have been formed since the work was inaugurated four years ago. 2. The total membership of the Association is 6,000; i. e., in one-third of our Colleges where are assembled 20,000 students, 8,000 of whom are professing Christians, three-fourths of the Christians are identified with the work. 3. The most encouraging progress is being made in the several departments of work for which the Associations are organized. Bible Classes and Missionary Meetings are being conducted, the fields of work in the College neighborhood are being supplied, and professing Christians are led into active service for Christ. 4. The most important of all results has been realized in such a degree as to assure us beyond a doubt of God's approval. Revivals of religion have occurred in Colleges, where the Associations are actively at work, in which at least 2,500 students have professed conversion. Fellow students, is it necessary to suggest any advantages which will follow your connection with this movement other than those indicated in the brief account of it here presented? Is it necessary to enlarge upon the reasons which constrain you to unite in this interesting and important enterprise? We shall enumerate but a few, and they may be classified in general as two-fold. First, the good you will receive. You will have your conception of the field of Christian work in College enlarged. You will be aided by those agencies which the College Associations employ in helping one another, viz: Correspondence, Publications, Visitation and Conventions. You will be brought into contact with active business men, whom you will meet in Conventions, and will convey their practical ideas into your work. Secondly, the good you will bestow. God has raised up in the church during this generation the Young Men's Christian Association. Its mission is to the young men of the world, and grandly is it seeking to discharge that mission. It is the right hand of the church reached out to the students of our Colleges, the young men on our railroads, the traveling salesmen, the German speaking young men, the colored young men, and the young men who crowd our mercantile houses and manufactories, and walks of professional life. You can help these men. You are for a short time separated from them by college walls, but with them and for them you are to live and work. It is important that you should become familiar with the workings of this agency, which God is using to save them, and if you learn to love this Association in College, you will love it to the end of life. We have presented the above information and plea in the hope that you will form an Association in your institution, and thus become connected with the Inter-Collegiate Organization. For further and more explicit information, we refer you to L. D. Wishard, College Secretary of the International Committee of Young Men's Christian Associations, 4th Avenue and 23d street, New York. He will render you all needed aid in organizing. "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In behalf of the Conference, your fellow students,

CHAS. LOUGHRIDGE, Yale College. F. C. BAILEY, Michigan University. J. L. SHIPLEY, Ohio Wesleyan University. J. W. ROGERS, Kentucky University. C. A. WALKER, Lafayette University. D. F. BRADLEY, Oberlin University. W. H. W. BOYLE, Toronto University. R. J. THOMPSON, Hamilton College. J. H. COWAN, Tennessee University. D. M. MARSHMAN, Wooster University. J. D. WHITEHEAD, Beloit College. CHAS. E. DUNN, Princeton College.

A VERY good story is told of a young minister, who was invited to preach in a country church in Pennsylvania on trial. An older preacher told him that it would please the people to quote a little Latin, Greek, and Hebrew in his sermons, taking it for granted they would understand it, when really they knew nothing about those languages. The young minister was puzzled, as he was a native of Wales, and knew nothing of those languages himself. But he was equal to the demand; and in his first sermon, having made a quotation from the Scriptures, he said: "This passage, brethren, has been slightly altered in the translation; it is only in the original Hebrew that you can grasp

its full meaning;" and he gave them the passage in good Welsh. They liked it, apparently, and presently he gave them some Welsh as Greek, and then some more as Latin. Then he was going to give them the Chaldaic version in Welsh, when he saw a Welshman sitting by the door, almost bursting with suppressed laughter. The preacher did not lose his self-possession, but instead of the Welsh quotation he was going to give, said, in Welsh, "For goodness' sake, my friend, don't say a word about this till I have a chance to talk with you." The Welshman never betrayed the secret, and the congregation called the preacher to be their pastor. Query: Who did reveal the secret, the young preacher, or the old one who gave the advice?

THE USES OF AN ENEMY. Always keep an enemy in hand—a brisk, hearty, active enemy. Remark the use of an enemy: 1. The possession of one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move never run against anything; and a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion. 2. An enemy is, to say the least, not partial to you. He will not flatter; he will not exaggerate your virtues. It is probable that he will slightly magnify your faults. The benefit of that is two-fold—it permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does you this valuable work, which your friend can not perform. 3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing he will have put you in such a state of mind that you can not tell what he will do next, and this mental *qui vive* must be worth something. 4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgel for you on the instant. He will deny everything and insist on proof, and *proving* is very hard work. There is scarcely a truthful man in the world that could afford to undertake to prove one-tenth of all his truthful assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they can not be mistaken. The next best thing to having a hundred real friends is to have one open enemy. But let us pray to be delivered from secret foes.—*Rev. Dr. Deems.*

WHAT IS GLUCOSE? PROF. E. J. HALLOCK. Glucose is the sugar of the future. Oppose it as you will, it is daily increasing in importance and in the number of its uses. In climates where the sugar-cane will not grow, and in countries where the sugar-beet can not be cultivated with profit, there is a wide field for glucose. Wherever corn, grain, or potatoes thrive, there glucose factories will flourish. Glucose differs as much from cane sugar as tallow from lard, or butter from oleomargarine. Both kinds of sugar are sweet, although in a very different degree, and for many purposes one can be substituted for the other without the consumer being aware of the fact. The manufacturers limit the term "glucose" to the thick syrup which neither solidifies nor crystallizes on long standing. The same substance in a solid state is called "grape sugar," but there is no chemical difference between the two. The name "grape sugar" owes its origin to the fact that a kind of sugar found in grapes and other sweet fruits has the same chemical composition as that made from starch by methods that we shall presently describe. This real grape sugar is often seen as an incrustation on raisins and figs. Honey also contains grape sugar, and it was there it was first discovered by Lowitz in 1702. Glucose can be made from any of the carbohydrates, starch, dextrine, cellulose, etc., but is generally prepared from starch. In this country corn starch is used, while abroad potato starch is preferred because it is cheaper. The uses of glucose are very numerous, although it is seldom sold to the public under its real name; but under the ideas of "golden honey;" and even Vermont maple syrup, its sale is very extensive. It is largely employed by confectioners for making candies, by wine dealers for strengthening wine, by

brewers to add body to their beer. Most of the sugars and table syrups contain glucose. Of seventeen samples tested by the Michigan Board of Health, fifteen contained glucose. Of twenty samples analyzed in Chicago, only one was unadulterated. Of samples obtained from all the leading sugar dealers of Buffalo, only one was found pure. We do not believe that pure glucose is an injurious substance when properly made, but to sell it under the name of cane sugar, when it is but one-third as sweet, is a fraud; and to charge the price of cane sugar, when it costs but *three cents a pound* to make it, is a swindle. That it pays to make it is evident from the fact that there are more than twenty glucose factories in this country turning out over one million pounds per day of grape-sugar and glucose.

WASHINGTON'S PUNCTUALITY. When General Washington assigned to meet Congress at noon, he never failed to be passing the door of the hall while the clock was striking twelve. Whether his guests were present or not, he always dined at four. Not infrequently, new members of Congress, who were invited to dine with him, delayed until dinner was half over; and he would then remark: "Gentlemen, we are punctual here. My cook never asks whether the company has arrived, but whether the hour has." When he visited Boston in 1789, he appointed eight o'clock A. M., as the hour when he should set out for Salem; and while the Old South clock was striking eight, he was mounting his horse. The company of cavalry which volunteered to escort him were parading in Tremont street after his departure, and it was not until the General reached Charles River bridge, that they overtook him. On the arrival of the corps, the General, in perfect good nature, said: "Major—I thought you had been too long in my family not to know when it was eight o'clock." Captain Pease, the father of the stage establishment in the United States, had a beautiful pair of horses, which he wished to dispose of to the General, whom he knew to be an excellent judge of horses. The General appointed five o'clock in the morning to examine them. But the captain did not arrive with the horses until a quarter past five, when he was told by the groom that the General was there at five, and then was fulfilling other engagements. Pease, much mortified, was obliged to wait a week for another opportunity, merely for delaying the first quarter of an hour.

JAPANESE ARCHAEOLOGY. Japan has an active archaeological society bearing the title of Kobutsu Kai (Society of Old Things). Its members, numbering 200, are scattered throughout the land, but meet once a month in Yeddo. They consist chiefly of wealthy Japanese gentlemen, learned men and priests; the latter, especially, have been the means of bringing before the public attention a vast number of ancient objects hidden in the treasuries of the temples or preserved in private families. H. Von Siebold, attache of the Austrian Embassy at Yeddo, and a member of the society, has lately published a brochure, which will serve as a guide for the systematic archaeological study of the land. Von Siebold has lately made a most interesting discovery of a prehistoric mound at Omuri, near Yeddo, containing over 5,000 different articles in stone, bronze, etc. In a recent communication to the Berlin Anthropologische Gesellschaft, he describes the origin of the terra cotta images found in old Japanese burial grounds. It appears that up to the year 2 B. C. it was the custom to surround the grave of a dead Emperor or Empress with a number of their attendants, buried alive up to the neck, their heads forming a ghastly ring about the burial spot. At the date referred to the custom was abolished, and the living offerings were replaced by the clay figures which have hitherto attracted so much attention.

ROMAN ANTIQUITIES.—New excavations in Rome have resulted in the "discovery of a portico 290 feet long, ornamented with a single row of fluted columns of *giallo antico*, resting on pedestals of gilt plaster. The floor was inlaid with marbles in the most graceful designs, in which the rarest specimens of Oriental alabaster were set." This pavement has been removed into the new cabinet of medals in the Capitol. At the end of the portico opposite that where the statues were found, several bath rooms were brought to view, and rare specimens of precious marbles found among the debris. In the first of these rooms a lead water-pipe, running along its three sides, bore the inscription, several times repeated, *Stations pro pia privata D N Alexandri A V S*. This gives the desired clew to the history of the building. It is supposed that the place, which was owned by successive Roman Emperors, finally fell into the hands of Alexander Severus, who restored and ornamented it in the luxurious style of the third century. In another of the rooms the pavement was composed of slabs of *occhio di pavone*, the value of which is estimated at \$750,000. A statue of a fawn, bearing a basket of flowers on the left shoulder, was lying on the floor, and also a terra cotta lamp, shaped like a gladiator's helmet, with bas-reliefs exhibiting the games of the amphitheatre.

"If a doctor has the luck to find out a new malady," says Oliver Wendell Holmes, "it is tied to his name like a tin kettle to a dog's tail, and he goes clattering down the highway of fame to posterity with his attachment following at his heels."

to be bitterly opposed to the pro-mission work, and sought to control the territory already occupied. It is that he has no sympathy whatsoever work. The toleration received from the Chinese is far greater than these English gentlemen. Some it was not necessary to seek an act of character, while others thought it our duty to remove every obstacle so that this kingdom might be given. When we have done our best to the hindrances, there will be enough to keep men from believing in the. One remarked, that he was willing to any city in the land, trusting the toleration of the Chinese. The mission have shown us that it is possible anywhere and every where, preach the gospel. It was thought that to seek this character would be to rely on flesh to prosecute our work, to was rejoined that God always makes man instrumentalities to accomplish work of the earth. The seeking of would be simply using human means the glory of Christ's name. We all at the evangelization of China must be by the Holy Spirit; but this must work through men, winning, educate, aid, and believe Christian-

discussion was interesting until the adjournment arrived, when we were singing the Doxology, and dis- D. H. DAVIS, Rec. Sec.

FAMILY AND CHURCH VISITS. long been a time-honored custom in England for kindred families to give invitations to attend family gatherings and partake of festivities around a board; such social gatherings are pleasant and profitable. They are fit expressions of the ties that bind to kindred hearts. They often revive alive sacred interests that could be forgotten. They are reminders of loved ones who have gone on before, and a nucleus for a family reunion on heavenly shores where family ties will be broken.

There are such benefits connected with gatherings of kindred Christian that it is not even more beneficial when of kindred faith, by such invitations, to gather and unite in soul union around the table of our Lord? Here we are reminded of our "Elder Brother" has us to purchase our redemption, of a glorious reunion on the celestial where the conflicts of the church shall have given way for the triumph of the church triumphant. Invitation for such a union meeting was by the Second Westery Seventh-day Church to their Mother Church, the Hopkinton, for Sabbath afternoon, 1882. The time for the appointment was in the midst of the most now-storm of the season, yet true to pointment, Bro. Titsworth, the pastor of First Hopkinton Church, and Bro. our Missionary Secretary, and several members of the church, doubtless in by their leader, made their way to the storm to our church, and cheered by our own members who had vent, by their presence. Bro. Titsworth gave us a discourse upon "un- sanctification," and Brother Main as in the administration of the Lord's Those in attendance could say "It for us to be here."

Such meetings be continued till we all meet "no more to sever" in the above. H. S.

a mistake to suppose that legacies of ston work result disastrously, by the movement which they are supposed in the current receipts, now swelling now leaving the work to weakness of agency. There is a general average providence of God, which covers the lines of men's gifts, a compensat- er whose memory is cherished by particu- lar or generous; but deeds of which little account that their memory faded from our consciousness.

# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 28, 1882.

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

## HONOR THE DEACONS.

The sixth chapter of the Acts gives a simple and straightforward narrative of a difficulty that arose in the Apostolic Church, the way it was overcome and the success that followed. In the sudden and great increase of church members, and the necessity of providing for the destitute widows and poor among them, some of the foreigners, (Hellenists), less known than the Hebrews, were neglected in the daily distribution of food, and complaint was made on account of it. The twelve immediately called the multitude together, declared that it was unreasonable for them to stop preaching to wait upon tables, and directed that seven men should be selected for this special service, while they continued to give themselves exclusively to prayer and the preaching of the Word. They also stated the qualifications of the men to be chosen, viz., 1. Men of acknowledged integrity of character, and purity of life. 2. Men filled with the Holy Ghost. 3. Filled with wisdom. The multitude selected seven, conspicuous for these qualities, the Apostles ordained them to their work, the murmuring ceased, and the Word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of priests believed. Now it is evident that these seven men were not chosen simply to fill an office, but 1. To remove difficulties and perform certain duties. 2. These difficulties were to take away all ground of complaint by a prompt and impartial distribution of the necessities of life to the needy poor. 3. Their duties were to attend to the temporalities of the Apostolic church, while the Apostles gave themselves entirely to the spiritual matters. 4. The succeeding verses show that their efficiency in these matters gave them prominence in the church, while their gifts and zeal led them on also to the preaching of the Word.

Now, I think that the temporalities of our churches at the present day need, 1. Careful attention as well as their spiritual interests. 2. This attention should be given by men filled with the Holy Ghost, with experience, and wisdom. 3. These men should be none other than the deacons selected by the church, because they possess the above qualifications, and ordained to this special service, according to the Apostolic pattern.

In this New Testament way, I can see how the temporal and spiritual will mutually assist each other, and the cause of Christ be greatly advanced, when the temporal concerns of the church are thoroughly managed. I can see also how God has highly honored those called to be deacons, in entrusting to them such important interests and weighty responsibilities. They are not only to see that the pastor is properly supported, and the widows and poor provided for, but to take the oversight and personal management of the temporal matters of the local church of God. As the pastor is to be the spiritual guardian of the church, so the deacons are the guardians of her temporal interests among all the members. Look at our Seventh-day Baptist Churches, and see how many young men are casting about, not knowing what to do, nor where to go. Some of them may be too uneasy, and some of them too ambitious; but we must take human nature as it is, and provide the remedy. Now, who can these young men go to for advice, as to their business and prospects in life? Who can give them caution and counsel and help? They need caution, for youth is sometimes too forward; but that caution must be given in kindness and love. They need the counsel that comes from age and long experience, and sometimes they need material assistance more than we may think. Now, the New Testament provides the very men to attend to these duties—men of known integrity and ripe experience, and filled with the Holy Ghost—our deacons. Then there are older heads that sometimes need advice, and many in tried circumstances that need help, all of whom the deacons may greatly assist.

The Quakers have their business meetings on the fourth day of the week, where they carry out the gospel-plan of helping one another most effectually. If a young man is about starting in business, his plans are carefully considered by the older members, and, if thought wise, advice given how to proceed, and perhaps money advanced at a low rate of interest, or without any interest, while others are cautioned against enterprises hazardous

or wrong. They almost always succeed, not because they work harder or are smarter than other people, but because they counsel and help each other in the spirit of love. How many mistakes and failures could be avoided on the part of our young people, and how many older ones could be saved from bankruptcy, and may be spiritual shipwreck, if they would honor the wisdom and experience of our venerable deacons. Let the young men of our denomination go to their deacons for advice in business, just as they do to their pastors about their religious interests. Let the deacons be respected as the counsellors and guardians of the temporalities of the membership, for the qualifications as given in Acts fit them for that very position.

Brethren, I do not believe we honor our deacons as we should, nor have we esteemed them as we should for the work's sake. And when we give them that high position which the New Testament assigns them, our churches, like the apostolic, will be greatly increased in numbers and efficiency. And if in the discharge of their sacred duties, the Holy Ghost should incline them to preach the gospel, like Stephen and Philip, let us give them double honor for laboring in Word and doctrine.

L. R. S.  
LOST CREEK, W. Va.

## FOR OR AGAINST.

Jesus spoke from the deepest insight of the human nature, when he enunciated those sharp characteristics by which his followers were to be distinguished. John the Baptist said that he that just about to come, would baptize with the Holy Ghost and fire, that he had an ax in his hand, and that he would lay it unto the root of the trees, and he would cut and cast into the fire, every tree that bringeth not forth good fruit." Something sharp and radical, going to characterize the new order of things. John said also that he had a "fan in his hand, and that he would thoroughly purge his floor, and gather his wheat into the garner, but burn the chaff with unquenchable fire." Something thorough and hot going to be done in the coming kingdom.

The morality of the new kingdom was to be as sharp-cut and revolutionary as was its method. Christianity, as instituted by its founder, was the most radical, and thorough, and sharply defined revolution ever launched upon this earth. Those "lewd fellows of a baser sort up at Thessalonica" uttered a larger truth than they knew or meant, when they said of Paul and Silas, "These that have turned the world upside down are come." That was just the spirit and purpose of the new movement, to turn the world upside down. The world had got its right side down, and God, in Christ, was moving upon humanity with a religion that would get it up again. The race had broken away from God in a dire rebellion against his moral government, so that something must be done to re-ligate (religion) it back, or it would go to perdition. This something God undertook in the religion of Christ. Only God had capability or right to set the terms of readjusting the broken allegiance. Nothing but the severest morality and most radical methods would meet the case.

The very least that God could claim as a stable basis of reconstruction, was undivided loyalty and loving obedience to himself. But when he said, "Thou shalt have no other gods before me," his demand went crashing like a seven-pealed thunderbolt through a thousand systems of age-long, hide-bound, and world-wide Polytheistic religions. It set the world into a hubbub, that only grew wilder, when Christ reduced this edict of Monotheistic loyalty to practical morality, and demanded as its summative rule, that men should love God, the one God, with all their hearts, and their neighbors as themselves. It was a stupendous demand for Paul to stand up and make, on Mars' Hill, in the midst of altars smoking with votive offerings to thirty thousand divinities, and demand of the most cultured people on the earth, that they should tear down all these altars, abjure all their gods, and come into devotion to one God, of whom he was not permitted to show them so much as a likeness, carved in wood, or painted on canvas. But the new edict was not less severe and revolutionary, when it defined the relation of man to man to be such, that every man must love every other man just as well as he loves himself, whether that man was Jew or Gentile, black or white, friend or foe. These were the most radically revolutionary words that ever had been spoken in the ears of men, which Jesus put into the constitution of his kingdom, the Sermon on the Mount, as the Golden Rule of behavior for his subjects, "All things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." D. E. M.

## GENTLENESS.

David says of the Lord, "Thy gentleness hath made me great." Not thy power, nor thy goodness, nor thy wisdom, nor thy severity, but "thy gentleness hath made me great." Do we stop to consider, in this age, when there is so much bluntness manifested by the ill-bred; so much haughtiness by the rich; so much scolding and fretfulness indulged in by the petulant; and so much austerity shown by those possessed of any authority, how much power there is in gentleness to elevate mankind, and make them happier and better? What is gentleness? It is a grace. What is a grace? It is a gift and an art combined. The grace of gentleness is a gift of God, cultured by vigilant care. It is love exercised in the most tender, delicate, and acceptable way. It is not weakness—it is not incompatible with firmness or strength. It does not exclude reproof of wrong-doing, but it is reproof uttered in the most loving and hence most effective method. It was pre-eminently a characteristic of the Lord Jesus Christ, when he was upon the earth, and must be exhibited very manifestly by all who succeed in any good degree in being like him.

Paul speaks of gentleness as one of the fruits of the Spirit. It is the peculiar adornment, charm, and power of woman; and where this grace is wanting in woman, she is anything but lovable. It is none the less the crowning grace of manly dignity and self-possession. Combined with strict integrity, what power it has to influence and to attract others to itself! Fathers, mothers, exercise it toward each other, and in all your intercourse with your children. Children, be gentle with each other. In short, gentleness is the talismanic charm that will win the affections and a controlling influence over all, man, bird, and beast. E. M. D.

THE NORTH AMERICAN REVIEW for March presents a striking array of articles, every one of which possesses the characteristic of contemporaneous interest. First we have a contribution from Senator George F. Edmunds, on "The Conduct of the Guiteau Trial." Ex-Minister Edward F. Noyes communicates the results of his observations of political affairs in France under the title, "The Progress of the French Republic." In "Trial by Jury," Judge Edward A. Thomas describes the social conditions under which our jury system had its origin, and notes its defects in view of the altered relations of modern life. Mr. John Fiske makes an able and ingenious analysis of that great intellectual movement, the Reformation, edging therefrom the "True Lesson of Protestantism." In "Law for the Indians," the Rev. William Justin Harsha endeavors to demonstrate that the one rational and effectual cure for our Indian troubles is to extend the jurisdiction of the civil and criminal courts over all the social relations of the red man. Prof. A. B. Palmer writes on the "Fallacies of Homeopathy." Finally, the Hon. Neal Dow contributes an article on the "Results of Prohibitory Legislation," demonstrating the success of the efforts to suppress the liquor traffic in Maine.

## Communications.

### SABBATH DESECRATION.

In the belief that the seventh day of the week is the only Bible Sabbath, we, as Seventh-day Baptists, are united, and I am convinced that very many others believe the same; and it is our duty to do everything in our power to assist them in coming out boldly for the right. The fact that God instituted the Sabbath and blessed it for our use, is undeniable evidence that we should keep the day holy. We should make it strictly a day of rest, from all secular employments and cares, that our minds may run out free in love and adoration to God. We infer from the teachings of Christ that it is the duty of the elders to preach the gospel on the Sabbath, and they are not expected to preach to bare walls and empty seats. It is our duty and privilege to listen to the word, and drink in wisdom from it. We should make the Sabbath a day of prayer and thanksgiving for the manifold blessings of the week and for God's enduring mercy. We should make it a day of delight, in our families, to the children that they may love and venerate the day, and to our souls. A day holy unto the Lord. Would that this feeling pervaded the mind of every Sabbath-keeper. But Sabbath desecration is an evil of vast proportions; an evil too portentous to be attached single handed with any prospect of success. It will require the united efforts of all Christians, aided by the all-powerful arm of God, to suppress this great and growing evil.

There are many modes of Sabbath desecration, such as pleasure excursions, calling on friends about church time, compelling

them to entertain you, when otherwise they would attend divine service. I would suggest to all such if they won't attend church themselves, don't prevent others. The evil which I wish more particularly to present for prayerful consideration, and the one I believe to be most prevalent in our denomination, is the loose manner in which many of our young people and some of the older ones, keep the Sabbath. I shall use, for illustration, only such facts as have come under my own observation. For instance: a Sabbatarian store keeper is persuaded to open his store on the Sabbath to accommodate some friend who wishes to make a small purchase, and quiets a disturbed conscience by calling it simply an accommodation, a deed of kindness, and he soon ceases to regard the Sabbath with any particular reverence. Reversing the order by making the Sabbatarian the purchaser, and I have seen it work the same result. Is not this a very loose way of observing God's day? What an influence for wrong these men are exerting, and where it will end, I leave the reader to determine. With such influences as these around them, it is not to be wondered at that some of our young people have so little respect for the Sabbath, that so many are too tired, or, too much indisposed to attend church. I have reason to believe that this evil does not prevail to such an extent West, as East.

It is with feelings of sadness that I see so many of our denomination forsaking the Sabbath for that which perisheth, claiming that they can do better in a worldly point of view. I think this might be obviated to a certain degree. If you need help, employ those of the same faith, provided they can do as well for you as others, and do not make merchandise of their principles by reducing their wages to a starvation rate, because they must work thus or violate their sense of right. Let us employ Sabbath-keepers when possible, pay them as much as they could obtain elsewhere for the same work. These are the men we need in our churches to bear the heat and burden of the day, and it is no wonder to me that some of the old fathers in Israel, with their locks silvered for the grave, as behold this sad state of affairs, predict disastrous consequences to our churches. How is all this to be obviated? Do not look to the ministers to remedy this evil alone. Ministers are but human, and when barriers are to be encountered are as easily discouraged as the average of Christian men. It is true they can do much; but, backed by the united efforts and prayers of the people, and with the all seeing eye and all-powerful arm of a loving God to guide and strengthen, they can do vastly more. I believe that by a united effort, this evil may be thoroughly eradicated. Is it not worth a grand effort? Let us make it a matter of special prayer, working diligently for the accomplishment of that for which we pray. Let us seek out our own line of duty. Christ has said "Seek and ye shall find." Having found it pursue it persistently unto the end, and our labors will be rewarded, and the result will be blessed. A. W. CRANDALL.

### MEMORIAL BOARD MEETING.

The Executive Board of the Seventh-day Baptist Memorial Fund held its regular meeting at the residence of C. Potter, Jr., Plainfield, N. J., Feb. 12, 1882, at 9 o'clock A. M.

There were present C. Potter, Jr., I. D. Titsworth, Geo. H. Babcock, J. A. Hubbard, R. M. Titsworth, E. R. Pope, Geo. B. Utter, and L. E. Livermore.

After prayer by I. D. Titsworth, and the reading of the minutes, the Treasurer reported that the papers of Bro. E. S. Bliss and wife, conveying to the Trustees of the Memorial Fund the royalty accruing from certain oil territory in Richburg, N. Y., had been duly recorded in the office of the County Clerk of Allegany county, N. Y., as recommended.

He further reported the payment of interest collected on the Chair of Church History of Alfred University, to the Trustees of said University, as instructed at the last meeting, amounting to \$228 79.

The question raised in a communication from Bro. Stephen Burdick, respecting the appropriation of the income devoted to the benefit of the American Sabbath Tract Society, which was partially considered at a previous meeting, was again taken up. In Bro. Burdick's communication it was stated as an "unfavorable showing" for the management of the fund, that during the seven years in which he had been Treasurer of the Tract Society, the reports of the Treasurer of the Memorial Fund show the receipt of no income, in favor of the Sabbath Tract Society, of over \$108, and the payment to said Society of less than \$46, thus implying

that upwards of \$62 had not been properly accounted for.

The Treasurer of the Memorial Fund being called upon for a statement of the receipts and expenditures of the income in favor of the Tract Society, for the period covered in Bro. Burdick's complaint, submitted the following:

Total amount collected.....	\$108 01
Amount paid to Treasurer of Tract Society.....	44 59
Amount paid for expenses of canvass as apportioned to Tract Society.....	36 32
Amount of old deposit still remaining in Savings Bank.....	27 10

As authority for apportioning the expenses incurred by the agents in raising the Memorial Fund, among the societies and institutions receiving benefit from the fund, the Treasurer cited the following instructions:

1. Resolved, That these agents shall receive pay for their services, upon the audit of the Board of Trust, to be drawn from the several organizations benefited in the ratio of the benefit received by each, at the rate of eight hundred dollars a year and expenses for the time actually employed in this service.—Minutes of General Conference, 1872, page 10.

2. Resolved, That this Conference authorize and instruct the Tract Board to transfer so much of the interest first accruing on the Memorial Fund to the principal of the same as shall be necessary to make good the principal used in the prosecution of their work thus far, or that may be used in the further prosecution of this work.—Minutes of General Conference, 1873, page 16.

On motion, the statement of the Treasurer was received and approved, and the Secretary was instructed to publish the same, in connection with the minutes, in the SABBATH RECORDER.

The Treasurer's report from Dec. 12, 1881, to Feb. 12, 1882, was presented, accepted, and, together with the last bi-monthly report, was ordered published, in detail, in the RECORDER.

The report of the Investing Committee was made, and approved, showing that since the last meeting, investments had been made in favor of the Chair of Physics of Alfred University, in bonds and mortgages and bank stock, to the amount of \$18,700.

It was voted that the Secretary be employed to prepare a concise history of the origin of the Memorial Fund, and the organization of the Board of Trust, and present the same at the next regular meeting.

A communication was presented from Bro. H. W. Maxson, of DeRuyter, N. Y., in reference to the bequest of Orlando Holcome, deceased, in favor of the Memorial Fund.

On motion, it was voted that in the judgment of this Board, the amount of the bequest should be paid, or secured, with interest, from a period not later than three years after the death of the testator.

The renewed bond of the Treasurer was presented, duly executed, and accepted.

L. E. LIVERMORE, Secretary.

\*Thirty per cent. of the old deposit still remains in the Bank, seventy per cent. having already been paid in dividends, and there is no doubt that the entire amount remaining will soon be paid.—Secretary.

### TRACT BOARD MEETING.

The regular monthly meeting of the American Sabbath Tract Society was held in Plainfield, N. J., Feb. 12, 1882.

Nearly all the resident members of the Board were present, also Bro. Geo. B. Utter, who had been in attendance upon the Memorial Board Meeting in the forenoon.

The usual routine of business connected with reports of Committees and Agents was transacted; but such as are not deemed of special interest to the readers we omit.

Bro. J. B. Clarke, at his request, on account of sickness in his family, was relieved from the care of the Rake Shop property, and Bro. Morell Coon was appointed agent in his stead.

There have been several difficulties to encounter in publishing the Sabbath-school paper. It has been the wish of the Board and also of Bro. Bliss (whose generosity has made the paper a possibility) to arrange for its publication at our own Publishing House at Alfred Centre. But since the conditions of publication require that it shall be a weekly, illustrated paper, equal in style and workmanship to any other similar paper published, it has been deemed impossible, for want of the requisite facilities, to publish such a paper at present at Alfred. But it was regarded as expedient to secure such work as is required in New York, and issue the paper from Plainfield, N. J., which can be done without delay.

In consequence of an increasing amount of work on the hands of Bro. A. H. Lewis, connected with our publishing interests, he was released from his appointment as editorial contributor, and Bro. L. A. Platts was invited to act in that capacity.

It was also voted to invite Bro. A. B. Prentice, of the Central Association, to become one of the regular editorial contributors.

The Corresponding Secretary reported that he had written to the Auxiliary Tract Societies, requesting them to take action re-

specting the sale of Bro. A. H. Lewis' "Chautauque Address," which for valuable addition to our tract, Sabbath Recorder.

In view of the amount of work on the hands of the five editorial contributors for the SABBATH RECORDER, who are invited to brief articles of about half a column each, it was voted that hereafter they be relieved of their services.

Unforeseen difficulties having arisen in the way of issuing, this month, the paper, which is designed to fill an extra page in our work of reform, it will be delayed a month or two longer, at which time it will appear under more favorable conditions than would be possible if sent out in the mean time there are many who are progressing in our work, and hopeful in our cause. May the Lord be with us in faith and courage.

### "EGYPTIAN MUMMIES."

Under the above heading, a piece in the RECORDER of Jan. 19th, the graph of which related to the "Pharaoh's Chariots," in which were the words: "The Bible nowhere states that he was drowned with his army in the Red Sea." Your attention is called to Psalms 136: 15, "But overthrew Pharaoh and his host in the Red Sea;" and Psalms 148: 7, "And the waters covered their heads, there was not one of them left." Luke 14: 6-8 it is written, "And he sent for a certain chariot, and took his people, and he took six hundred chosen men, and the Lord hardened the heart of Pharaoh, and he pursued the children of Israel;" verse 10, "A Pharaoh drew nigh, the children lifted up their eyes, and beheld, and they marched after them;" verse 11, "And he said unto the people, 'the Egyptians have seen to-day, ye shall see them no more forever;'" v. 15, "And the Lord said unto Moses; v. 16, 17, 'the chariots shall go on dry ground through the midst of the sea. And I, behold, I will make the hearts of the Egyptians hard, and they shall follow them: I will get me glory upon Pharaoh and upon all his host, chariots, and upon his horsemen. Egyptians shall know that I am the Lord, when I have gotten me glory upon Pharaoh and upon his host.'" v. 23; "And the Egyptians pursued in after them to the midst of the Red Sea;" v. 28, "And the waters were divided, and the chariots, and the horsemen of Pharaoh that came after them; there remained not one of them." In Moses's song 15: 1, "The horse and his rider hath entered into the sea;" v. 4, "Pharaoh's chariots and horsemen hath he cast into the sea;" v. 10, "The enemy said, I will pursue, I will take;" (exactly what he did in ch. 15); v. 10, "Thou didst blow with thine east wind, and thou covered them: they sank in the mighty waters;" v. 19, "For Pharaoh went in with his chariot and his horsemen into the sea, and brought again the waters of the Red Sea, that he covered the chariots and the horsemen." That word "for" would be the climax of this most wonderful story; it was a battle between the God of the Hebrews and Pharaoh, whom he had declared, in chapter 5, he did not know and would not obey; God who by Moses had sent him to Egypt, (chapter 9: 15, 16); "Thou shalt be cut off from the earth. And in every place where I raised thee up, I will be declared throughout all the earth, and they shall read these words, do we wonder that the body of the Pharaoh was not found among the mummies, the kings, his predecessors, if he be indeed the "Pharaoh of the Exodus?"

### Home News.

New York.

ALFRED CENTRE.

Many will rejoice to learn that Alfred Centre is in an excellent state of religious interest. The Lord has been with us in the Word to the joy of many who have been cold and indifferent. We are happy to see the work of the Holy Spirit in the conviction and conversion of the hearts of many. The meetings are of great interest, and many will never be forgotten. It is a joyful surprise that so many of our people are bowing at the altar of prayer, and rejoicing in the prospect

of \$62 had not been properly... Treasurer of the Memorial Fund... Bro. Burdick's complaint...

pecting the sale of Bro. A. H. Lewis's 'Chautauqua Address,' which forms a very valuable addition to our tract, Sabbath literature.

revival of religion. Sabbath, Feb. 11th, six happy converts followed the Savior in baptism, and received the hand of fellowship.

KANSAS. DOW CREEK. The Dow Creek society began its history some twenty-five years ago. Those composing it were considered quite as good people as ever went into a new country.

Vicksburg the river covered thirty miles in width. The destruction of dwellings, stock, and land can not be estimated.

great sufferer, being obliged, for the last eleven years, in consequence of a broken limb, to walk with crutches. During all her sufferings, which in her last illness were very severe, she expressed an unflinching faith in her Savior...

Under the above heading, a piece appeared in the RECORDER of Jan. 19th, the last paragraph of which related to the 'Pharaoh of the Exodus,' in which were the following words: 'The Bible nowhere states or implies that he was drowned with his hosts in the Red Sea.'

Friday evening, Feb. 10th, the walking was so bad, that no ladies, and but few gentlemen, attended the prayer-meeting; but to those present was fulfilled the promise, 'Where two or three are gathered together in my name, there am I in the midst of them.'

At present (Feb. 15th), the snow is fast disappearing, the blue-birds are singing, and the weather seems much like Spring.

A boiler exploded in the Georgia Car Works at Cartersville, Feb. 17th, killing five workmen and seriously wounding six others.

SECRETARY FOLGER HAS RECEIVED ADVANCE ORDERS FOR \$3,000,000 TO \$5,000,000 OF THE THREE PER CENT. BONDS.

Home News. New York. ALFRED CENTRE. Many will rejoice to learn that there is an excellent state of religious interest in the 1st Alfred Church.

Wisconsin. WALWORTH. Eld. O. U. Whitford has received from the State Superintendent the appointment of chairman of a committee to examine the State Normal School, and expects to go to Whitewater the 20th, for that purpose.

Nebraska. ORLEANS. We are having a very mild Winter here so far; I think not over two inches of snow at any time.

Condensed News. MISSISSIPPI FLOOD. A dispatch from Helena, Ark., of Feb. 19th, reports a heavy flood in the Mississippi, by which the levees have been broken, and between Memphis and

THE CENTURY COMPANY, Union Square, New York City, N. Y.

Table with 2 columns: Name, Amount. Includes J. G. Allen, Alfred Centre, D. B. Kenyon, etc.

Table with 2 columns: Name, Amount. Includes Mrs. Wm. Maxson, Alfred, J. Edwards, etc.

Table with 2 columns: Name, Amount. Includes Mrs. M. St. John, H. S. Crandall, Mrs. Lucetta Witter, etc.

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Selected Miscellany.

THE OLD BARN.

A thousand miles divide us, and full twenty years have fled. Since my eyes last rested on the roof that sheltered my young head; Yet I see it just as plainly as if but a week had flown...

SANDY'S PARTNER.

You know how quickly news spreads in a small town. As soon as anything unusual happens, there are always people ready to carry the news about, so that one can not long escape hearing of it...

"Well, Sandy," I said, "have you closed the saloon?" "I should think you could see that," he answered, shortly. "Yes, but what I want to know is, have you closed it for good?"

THE TEMPLE OF SOLOMON.

The information that orders have been given by the Sultan Abdul Hamid to resume the restoration of Solomon's Temple is of considerable importance. The work was commenced under the reign of Abdul Aziz and discontinued some five years ago.

more than twenty minutes before supper would be ready. Mr. Seward, however, began with the formal heading, and was going on when interrupted by a burst of laughter, which was not quieted by the grave judicial manner in which Mr. Wilson called for order, and requested "Brother Seward" to proceed.

At Leghorn, an interesting geological discovery has been made. The brothers have found a well-preserved skeleton of a *Megatherium antiquus*; it was lying at about four metres below sea-level.

Popular Science

At Leghorn, an interesting geological discovery has been made. The brothers have found a well-preserved skeleton of a *Megatherium antiquus*; it was lying at about four metres below sea-level.

HE DRINKS.

Tell me a young man drinks and I know the rest. Let him become captive of the wine-cup and he is the captive of all other vices. No man ever runs drunkenness alone.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS, Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE.

WHY SELF-MADE MEN SUCCEED.

Self-made men are more certain than others of success in life for the reason that, so to speak, they are more thoroughly made—that is to say, with them, the formation of character is more solid, because it is the result of a severe discipline, of a determined will, of a settled purpose.

THE DANGER OF WINE.

I had a widow's son in my care. He was heir to a great estate. He went through the different stages of college, and finally left with a good moral character and bright prospect. But, during the course of his education he had heard the sentiment advanced, which he supposed correct, that the use of wine was not only admissible, but a real auxiliary to the temperance cause.

A CURIOUS CONSULTATION.

When the railroad was opened for travel between Baltimore and Washington, I saw Mr. Webster frequently; but it was not until we were both employed in the important case of Wilson vs. Rousseau in the Supreme Court, that I was again brought into professional relations with him.

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT; ON SUNDAY, THE SABBATH, THE CHANGE AND RESTRICTION. A Discussion between W. H. Littlejohn, Secretary of the Board, and the Editor of the Christian Statesman.

An Ideal Picture of an Ideal Man. RICE'S SUPERIOR PORTRAIT OF GARFIELD. Newly Engraved, Accurate, Elegant, Artistic. Highly commended by members of his Cabinet and household.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50.

BLANK CERTIFICATES OF MEMBERSHIP with return notice of the certificates having been used, suitable for any church, for sale at the office. Price by mail, postage paid, per dozen, 25 cents; per quire, 35 cents; per hundred, \$1.25.

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WANTED IMMEDIATELY 25 Young Men and Women to copy Special Publications. Satisfactory Salary. Address with stamp, COBB'S COLLEGE, Painesville, O.

CITIZENS' NATIONAL BANK, Hornellsville, N. Y. Capital, \$125,000. Pays Interest on Time Deposits. JOHN SANTEE, PRESIDENT, JOHN M. FINCH, VICE-PRESIDENT.

Popular Science.

where tobacco was concerned. "Well, I tried myself by a mere accident. One day while crossing the ocean, I had a severe sea-sickness. I went up on deck in the hope that the fresh air would act as a tonic. Mechanically, as was my habit, I took a cigar and lit it. Before it was consumed the sickness came on me again. Ugh! it makes me pale to think of it now. Anyhow, overboard went the cigar and from that day to this a couple of years are enough to turn me upside down. I happen to know anybody who wants to get up on the habit, just advise him to take a weed and a dose of sea-sickness to go with it, and I warrant you he will be an antidote man ever afterward."—Philadelphia.

At Leghorn, an interesting geological discovery has been made. The brothers Orlandi have found a well-preserved skeleton of *Megatherium antiquus*; it was lying at a depth of about four metres below sea-level. Prof. Agnolini, of Pisa, superintended the excavation, and announces that the tusks are perfectly straight, and have the enormous length of four metres (over 13 feet).

Mr. J. A. Westrood Oliver has notified his intention of endeavoring to organize an international Association for the observation of hail storms, and wishes any who are interested in meteorology to communicate with him at the London Institution, Finsbury Circus, E. C., London, Eng. Mr. Oliver states that no other instruments than an ordinary barometer and thermometer are needed.

Near Caltanissetta, Sicily, a series of caverns have been discovered, which are evidently burial-places, dating from the period when the ancient Sicilians had already been ousted by the Italian tribes, but before the Greek colonization had begun. Their arrangement is similar to the tombs at Pantalica, Acri, and Girgenti. In the neighborhood of the caverns are numerous remains of ancient buildings and other proofs of the existence of an ancient, populous colony.

IRON RAILROAD TIES.—The increasing cost and scarcity of tie timber are calling attention to the question of using iron as a substitute. Although this material has been successfully employed in Europe for some time, the first iron ties ever rolled on the American continent were, according to the *Iron Age*, turned out at a Western mill the other day. The ties weigh 70 pounds, are six feet long (though they can be made of any desired length), and in shape are much like the letter U, or a trough with a flange on each edge. It is believed that they can be manufactured for about \$2 each.

ADMIRAL MOUCHEZ will give his usual annual lecture at the Paris Observatory in March. He has distributed to the leading Parisian engineering firms the conditions for the construction of the cupola for the great equator to be built in the newly-annexed grounds. The diameter of the revolving cupola is to be 60 metres (200 ft.). The form must be hemispherical. The time required for rapid rotation is 10 minutes. It is to revolve in the same direction as the heavens, and the mechanism will cause the revolution of a seat for astronomers. The dimensions of the revolving platform are 1 metre by 2. The operators are to employ either a falling weight or a gas engine as motor. In this case the motor must be placed outside at a distance.

DRIED APPLES.—At present we export to Europe about 6,000,000 pounds of evaporated apples. The process of evaporation is extremely simple. The fruit is cored and sliced in pieces 1-16 of an inch in thickness; it is then exposed to sulphur fumes, which arrest fermentation, and then to a dry and blast of air, which reduces it to about its original weight. The sulphur fumes prevent the fruit from becoming black, and after drying it is almost as white as when first cut. Simple as is the process, it costs about twice as much as drying the fruit in the sun, but such is the saving in weight and flavor that it is preferred, and evaporated apples sell to-day in the European markets for fifteen cents per pound.

BEAUTIFUL PHOTOGRAPHIC PRINTS of medals, lace, drawings, &c., may be made by one with little trouble, as follows: take ammonia citrate of iron, and dissolve half pint of water, then dissolve 3/4 oz. of prussiate of potash in another half-pint of water, and pour both into one bottle, which must be kept in the dark. Coat sized paper with this solution, evenly, by means of brush or sponge, and dry in the dark. Then arrange the article to be copied upon this paper in a feeble light, cover with paper to keep it in place, and expose to sunlight for, say two minutes, the time depending upon circumstances. Then wash the paper thoroughly in water, and the figure will appear in white on a beautiful blue ground. The taste, very fine effects may be produced. The process is used very extensively in making copies of working drawings for shop use.

THE PHILADELPHIA drains leading from the Philadelphia yielded about \$1,000 worth of gold and silver at the last annual scouring. The residue of metal by that operation has amounted to \$31,000 in nineteen years.

Seeds FREE. PETER HENDERSON & CO. Plants. We have advantages as Seedsmen of which we wish to tell the public. Thirty years experience as PRACTICAL MARKET GARDENERS AND FLORISTS, gives us such knowledge as to enable us to judge not only what are the best kinds for Fruit, Flower or Vegetable crops (whether for Private or Commercial Gardening), but also to thoroughly test the quality of all Seeds and Plants. Our Greenhouses and Frames in Jersey City are the largest in America, covering upwards of four acres, solid in glass, employing an average of seventy men throughout the year.

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CATALOGUE OF BOOKS AND TRACTS.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GHILLIAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 60 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Ghillian, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stanger. First printed in London, 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. ARTHUR CAMPBELL, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton, Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

The Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 10—The True Sabbath Embraced and Observed. 16 pp. No. 11—Religious Liberty Endangered by Legislative enactments. 16 pp. No. 15—An Appeal for the Restoration of the Bible Sabbath. 40 pp. No. 16—The Sabbath and its Lord's Day. 28 pp. No. 18—The Moral Law. 16 pp. No. 19—The Sabbath under the Apostles. 12 pp. No. 20—Time of Commencing the Sabbath. 4 pp. No. 21—The Sanctification of the Sabbath. 20 pp. No. 22—"The Day of the Sabbath." 25 pp. "THE SABBATH: A Seventh Day, or The Seventh Day. Which?" By Rev. N. Wardner. 4 pp. "THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp. "Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp. "CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp. "THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp. "Did Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp. "Are the Ten Commandments Binding alike upon Jew and Gentile?" By Rev. N. Wardner. 4 pp. "Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?" By Rev. N. Wardner. 4 pp. \*\*Rev. N. Wardner's eight tracts are also published in German.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

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Abstract of Time Table, adopted Dec. 19th, 1881. EASTWARD.

Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perryburg 6.00, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.48, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.20, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville and arriving at Hornellsville at 8.55 P. M.

5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

WESTWARD. STATIONS, No. 3, No. 5, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M.

4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

\* Daily; † Daily, except Monday. BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, A. M., P. M., 21. Rows include Carrollton, Bradford, Bradford, Custer City, Buttsville.

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS, 20. Rows include Buttsville, Custer City, Bradford, Bradford, Carrollton.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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INTERNATIONAL LESSONS, 1882.

FIRST QUARTER. Dec. 31, 1881. The Beginning of the Gospel. Mark 1: 1-13. Jan. 7, 1882. Jesus in Galilee. Mark 1: 14-28.

X.—CHRIST STILLING THE TEMPEST.

BY J. J. WHITE.

For Sabbath-day, March 4.

SCRIPTURE LESSON—MARK 4: 35-41.

35. And the same day, when the evening was come, he said unto them, Let us pass over unto the other side.

CENTRAL TRUTH.—The omnipotent and gracious Lord Jesus.

DAILY READINGS. 1. Mark 4: 35-41. 2. Matt. 14: 22-33. 3. Psal. 29: 1-11.

GOLDEN TEXT.—"He maketh the storm a calm, so that the waves thereof are still."

PLACE.—On the Sea of Galilee.

OUTLINE.

- I. The embarking. v. 35, 36. II. The storm. v. 37, 38. III. The calm. v. 39, 40. IV. The man. v. 41.

QUESTIONS.

The word "even" means the latter part of the day. What day? What were the circumstances of the embarking? What became of the "other boats"? What was the nature of this storm? Was such a storm unusual there? As far as any human power was concerned, what was the situation of the disciples at this time? What circumstance in this event exhibits the humanity of our Lord? Was Jesus subject to physical frailty and weariness, and did he need rest and sleep, just like other men? Was his sleeping at this time any evidence of carelessness or unconcern on his part for his disciples? In this calm, resting amid great danger, was there in his mind any element other than simply as a man trusting in God? Was there anything different in his trust from that which may, and ought to be, exercised by any or all? What evidence have we from this event that Christ was God? Was it a new thing for him to control the elements of nature? See John 1: 1-3, and Gen. 1: 1. As to superiority, what relation do the laws of matter, mind, and spirit, sustain to each other? What is the highest of all laws and forces? What was the state of the disciples' minds during this storm, and wherein did they sin? What was their thought when, at his word, the storm became a great calm? What influence would the whole circumstance likely have over them? Is there anything typical in this event? Do you believe in the Lord Jesus Christ, and fully trust him? Is he the controlling influence of your heart and life?

COMMENTS.

I. The embarking. v. 35, 36. And on that day. The day had been a very busy one for our Lord. He had healed a demoniac, met the accusations of his family and the Pharisees, had delivered some discourses during the day, and then, going to the sea-side, delivered the long discourse, portions of which are given in the previous part of this chapter. He then had to do with half-hearted followers; afterwards, late in the day, he, with his disciples, crossed over thesea. When even was come. Literally, "in the latter part of the day."

tides are adverse, they turn back. But only those, who, with him, go through the storm, ever experience the calm and reach the farther shore.

II. The storm. v. 37, 38. And there ariseth a great storm of wind. This was a hurricane with clouds and thick darkness, and not an unusual occurrence on that sea. And the waves beat into the boat, insomuch that the boat was now filling.

III. The calm. v. 39, 40. And he awoke, and rebuked the wind. As we understand it, "rebuked" would seem somewhat harsh in this connection. The primary idea of the Greek word is lay a value upon, to honor.

IV. The man. v. 41. And they feared exceedingly (literally, feared a great fear; idea of dismay), and said one to another, Who then is this, that even the wind and the sea obey him? This sentence directs the thought especially to him whom these men seemed to regard as a strange and wonderful man.

AN ANCIENT story records these words of a Grecian orator: "I looked around my audience, and they had dwindled away—one only remained. But that one was Plato; and this was enough for me." Teacher, your class may be small to-day.

A FOREIGN MISSIONARY tells that having been much annoyed by the offensiveness of tobacco-users at the communion table he fell upon the expedient of inviting them to sit in a separate group during that service.

A SURE CURE FOR TOOTHACHE.—Oh, the suffering caused by toothache. The inclination is to rush to the dentist and have the offending toota extracted even at the risk of sadly marring the good looks.

JESUS CAN STILL STORMS IN SOULS. "Why are ye fearful?"

THE Alfred Centre Sabbath-school rejoices in the fact that twenty-eight of its members have been baptized and received into the church within the last two weeks.

CHRIST STILLING THE TEMPEST.

The weary Lord, with toil o'erspent, By Galilee's beach quiet, Calls for a ship at day's descent.

The craft is frail; He minds it not; On rudder of all pillows He sinks to sleep upon the spot.

"We perish, Master! 'Carst' thou naught?" Then rose the Lord, who slumbered, To heed the cry so terror-fraught.

There is a ship where Christ sails on, Embarked with each disciple, He, very God, who once was man, Great Captain archangel!

GALILEE.

The Sea of Galilee at the time of Christ was a charming lake of deep, clear, cold water, embosomed among the hills. On the east the limestone rocks rose up from the water's edge, with only an occasional ribbon of beach, like a mighty wall, and then spread out into wide-sweeping downs, called the hills of Bashan.

In these cities and along this shore, among the throngs of people that gathered there, our Lord spent much of his time and did most of his mighty works. The little lake, scarce fourteen miles long by seven in width, fed by Winter torrents and the vast volume of water from the upper Jordan, from the melting of the snows of Mount Hermon, was clear and cold, and two hundred feet deep.

One feature of this fair lake can never be forgotten by all travelers who have seen it. On the western shore, little tongues of land extend out into the deep water, forming semicircles of smooth beach, where tens of thousands could stand and listen to the words of the Savior as he spoke to them from the little boat.

THE Alfred Centre Sabbath-school rejoices in the fact that twenty-eight of its members have been baptized and received into the church within the last two weeks.

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SPECIAL NOTICES.

PHOTOGRAPH GALLERY FOR SALE.—Irving Saunders offers for sale his Photograph Gallery, situated at Alfred Centre, N. Y.

CARD OF THANKS.—To our many kind friends, who gave us such a complete surprise on the twenty-sixth anniversary of our marriage, Feb. 19th, and bestowed on us so many beautiful presents, we would return our sincere and heartfelt thanks.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Feb. 18th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York.

BUTTER.—Receipts for the week were 21,032 packages; exports, 969 packages. The week has seen foreign exchange continued at a gold shipping point, further exports of gold, and a partial collapse in the price of stocks, grain, provisions and cotton.

CHEESE.—Receipts for the week were 9,340 boxes; exports, 17,112 boxes. Quite a portion of the shipments are said to be consignments hence for owner's account, and the market was dull and generally weak.

EGGS.—The demand has increased and receipts failed to keep up, so that prices close 1 @ 2 cents per dozen dearer than they left off last week.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

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