

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.

VOL. XXXIX.—NO. 43.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 25, 1883.

WHOLE NO. 2020.

THE AMERICAN SABBATH TRACT SOCIETY.

Fortieth Annual Report of the Executive Board.

The work of the Society for the past year has not varied much in general character and extent from that of the previous year, though we are happy to report that the results already attained, and the outlook for the future are such as to fill us with gratitude to Him who only giveth the increase, as well as with great hope for the rapid triumph of God's truth in the world. Never before in the history of the Society has there been such a universal interest in the Sabbath of Jehovah, and never before have the minds of the Christian world been so thoroughly informed upon that subject. We are rapidly approaching a crisis. God's truth has been presented to every minister in this land, and there is evidence that the great majority have not refused to read it. Surely it shall not return to him void.

In our last Annual Report we called attention to the "needs of the hour," and though these needs are still imperative and increasing in importance, still it is gratifying to look back and see how grandly they have been responded to by the denomination. These needs were money, personal interest, and enthusiasm for and in behalf of our denominational work. Never before has the money come so freely, the personal interest in the work been so freely expressed, and the enthusiasm been so generally shown. For this reason we come before you with our statement of results accomplished, with confidence, though it is not unmingled with regret that we have not been able to accomplish still more in the many openings which are pressing their claims upon us.

TRACT DISTRIBUTION AND PUBLICATIONS.

No definite information as to the number and kinds of tracts on hand has been given to the Society for many years, and the former General Agent was unable to give us such information at the time the present Board took hold of the work. During the past year we have had the Tract Depository overhauled and put in order, fitted with plain but substantial shelves and tables, and a catalogue made of the tracts on hand. Among other things were found an entire bound edition of Rev. Thomas B. Brown's answer to Gilfillan on the Sabbath, which had been printed in 1869. Good use has been made of some of these, 286 copies in cloth having been sent mainly to clergymen, who have written personal letters to the *Outlook*. These aggregate 25,750 pages. Besides these, there have been sent out of the Depository 153,784 pages of tracts, mostly gratuitously, making the total number of pages distributed for the year 179,534. There are now in the Depository, as nearly as can be estimated, 1,500,000 pages of tracts, 590 volumes of "Brown's Review of Gilfillan," in cloth, and 11 copies of Lewis's "Sabbath and Sunday," besides files of the *Recorder* since the office was established at Alfred, and files of the *Outlook* from Vol. 1, No. 2, Vol. 1, No. 1 being exhausted. We have no new publications in tract form to report this year, though correspondence has been held with Eld. J. Sindall and others in regard to the publishing of some Scandinavian tracts, which we hope will before long be an accomplished fact. We have also arrangements in hand for publishing a new tract by Eld. Wardner, and another by Eld. S. R. Wheeler. The expenses of the Depository have been, postage and mailing (wrapping-paper and twine), \$22 24; lumber and labor in fitting up Depository, \$28 15; two quarters' salary of General Agent, \$50; total, \$100 39. The following sums have been received: Balance from old account, \$13 88; tracts sold, \$16; contributions, \$17 35; received from Treasurer, \$43 71; total, \$90 94. Balance due General Agent, \$9 45.

TENT WORK.

At the time of the last Annual Report, the tent was at Wolcott, N. Y., where were held fifteen preaching services to good audiences, and the tent was stored there at the end of the season, with the intention of continuing the work at that place later in a hall offered for that purpose. But after a short stay at his home in Wisconsin, Bro. Rogers found that, in consequence of the field being occupied by union meetings under another evangelist, it was not advisable to renew the work at that point. Under the direction of the Board, he spent the Winter at Auburn, Ithaca, Elmira, and Hornellsville, N. Y., and Union Dale, Pa., with short excursions to other places, mainly in presenting the truth of the Bible Sabbath. The result of this work, and that which had gone before, was that two churches were organized, one in Ithaca of five members, which has been admitted into the Central Association, and one in Elmira of six members, which was admitted into the Western Association.

In April it was decided best to instruct Bro. Rogers to employ his time until the commencement of the tent season in July in canvassing for funds for the work of the Society, asking that the donors should designate the particular work to which they wished their contributions to apply. He entered upon this work in the Central Association, and, after a thorough canvass of that field, with very encouraging results, went to the Western Association.

When the season came around for commencing the tent work, upon the advice of the Committee on Tent Work, Bro. C. D. Potter, and in view of the paramount importance of raising funds for the work of the Society, the Board decided that it was unadvisable for Bro. Rogers to engage in tent work the present season, and he was instructed to continue the canvass for funds. The results of this work have been published from time to time through the *Recorder*, and will appear in the Treasurer's Report.

When the present Board was appointed, two years ago, there was known to be a wide difference of opinion upon the advisability of the Tract Society continuing this form of aggressive work, i. e., the sending forth of lecturers with tents. Your Board resolved to test the matter whether the denomination really wanted it continued by their response to an appeal for funds for that specific purpose, but resolved in the meantime to keep up the work. Repeated and persistent appeals have been sent out to this end, with the result that there has been designated for this specific form of work the sum of \$337 17. Some money, however, we do not know how much, has been contributed with the desire to aid this work, but

not so designated, the donors supposing that any special designation was unnecessary. In the meantime the work has been kept up at an expense of \$1,198 04, leaving a balance of \$860 87, which has been paid out of the General Fund. In this amount is not included the salary and expenses of Bro. Rogers for the last six months, that having been expended for and charged to the canvass for funds. The question of further continuance of this work is referred to the Society for instruction.

TENT WORK IN THE NORTH-WESTERN ASSOCIATION.

The Auxiliary Tract Board of the North-Western Association, at their last Annual Report, had a tent in Kansas, which was manned by Bro. S. R. Wheeler, of the Missionary Society, aided by Bro. L. D. Seager, under the employ of the Tent Board. Meetings were held for three weeks in Marion, Kan. From there they went to Florence, in the same county, and afterwards to Emporia, in Lyon county, where they labored until October, when the tent was stored. Bro. Seager reported:

"The tent has been in actual use nearly eight weeks, with preaching therein every night, and as a result (now visible), one has embraced the Sabbath, and at least thirty have expressed themselves convinced, while very many have lost all respect for Sunday as a sacred day. Time only can reveal the whole result."

From these labors, well followed up by Bro. Wheeler, there has been a Seventh-day Baptist Church of seven members since organized in Marion, Kan. The total cost to the North-Western Tent Board for running the tent for that season was \$174 44, all of which was raised in the North-Western Association. In regard to the work the present season, the Board report:

"The tent was left in care of Bro. Wheeler for the Winter, with the hope that in the early Spring we might engage anew in the work, with more marked success than in the past; but, alas, in this we were doomed to disappointment, for upon inquiry of the Missionary Board in regard to Bro. Wheeler going with the tent the same as last year, we were informed by the Corresponding Secretary 'that, in the opinion of the Board, Eld. Wheeler could best serve the cause of missions and Sabbath reform by working independent of a tent.' At a meeting of the Tent Board, April 30, 1883, a quorum being present, after considering the matter in all its bearings as now before the Board, and in view of the lateness of the season, and the time and expense required to obtain the services of two brethren to go with the tent, together with the difference of opinion existing among the membership of our churches, to whom we must look for the necessary means to carry on the work, the Board resolved to suspend operation with the tent for the ensuing year, and the Secretary was instructed to inform Bro. Potter, and those who had contemplated engaging in the work; and, at the request of Bro. C. D. Potter, the North-Western tent was shipped to him at Adams Centre, N. Y., in August. The conclusion, therefore, necessarily arrived at is, that the mission of the Auxiliary Tract Board of the North-Western Association is about ended."

SABBATH REFORM WORK IN PENNSYLVANIA.

Immediately after the last Anniversary, Eld. Joel Greene was employed for three months, at a salary of \$25 per month, to act as colporteur in Pennsylvania in distributing tracts and other documents upon the Sabbath and religious liberty, his necessary traveling expenses being also paid. He was furnished with blank petitions to circulate and obtain names for the purpose of advancing the interest of the Civil Liberty Bill before the Legislature. Bro. Horatio Gates Jones not having been re-elected to the Legislature, the management of this bill fell into new and inexperienced hands, and it failed to pass. Bro. Greene wrote that there was a Baptist minister in his neighborhood who was willing to enter into the work of circulating our documents, if the Board would pay him for his services, but it was not considered advisable to spend any more money in that direction at that time. The following is the last report we received from Bro. Greene before he was called home to his eternal rest:

MOSIERTOWN, Pa., March 20, 1883.

"In a former letter I gave you a hint of what I hoped to accomplish in the spread of documents. Since then I have distributed, I think, nearly 2,500 pieces by mail, embracing one to every Member of the Legislature, all the State officers, many editors, and leading men in the various professions, and many pastors and clerks of Baptist churches in Pennsylvania and other States, from Nova Scotia to California. Could I have obtained the Baptist 'Year Book,' I should have sent many more.

"I have no health at present to do any work; am completely prostrated, and may never do anything more in the cause of Sabbath reform. I hope it may be my happiness to leave something to assist in building up the cause when I am dead. I am growing weaker very fast. God bless the Board in their Herculean work, the denomination in sustaining them; and God blessing their efforts and richly affording the means of sustenance, may the triumph of truth be complete and universal."

April 27, 1883, Eld. Joel Greene passed away to the reward of his life of devotion to the Master's cause. For the greater part of the time for about sixty years he had stood in the front of the battle, and right valiantly did he wield the sword of truth against the cohorts of error, wherever he met them. We can do no better in this report than copy the following extracts from the eloquent tribute to his memory by the pen of the Hon. Horatio Gates Jones:

"And so at last, after long years of fighting for the truth, the veteran soldier of the cross has gone home to his eternal rest. Well, he had fought a good, grand, noble fight; he labored faithfully for the cause of truth, and he almost saw the dawn of victory. In imagination he had heard the peans of the army of progress, and thought they were the victor's shouts, but alas, he was not permitted to see the victorious banners of the conquering army, and like Moses, he was not permitted to enter the promised land of freedom and equality. The noble man has been called home from his field of active labor. No more shall we hear his voice in favor of the rights of conscience. His strong right arm is now powerless. God grant that the mantle of our Elijah may fall upon some one here in the benighted, bigoted region of Pennsylvania, who, with the same devotedness of soul and earnestness of purpose which characterized Eld. Greene, may take up and advocate the cause of Religious Liberty. The memory of Eld. Joel Greene will never die in Pennsylvania. Those who opposed his efforts will soon be forgotten, but his name will ever remain fresh and green in the hearts of the lovers of Religious Liberty."

TRACT WORK IN EUROPE.

Since the last Annual Report, Bro. H. C. Rolf has not been directly in the employ of the Board, but has, while working at his profes-

sion, found time to do much in the way of tract distribution. The following extracts from a letter received in May will show what he is doing:

"The mission work from first of September to third November have tried to fulfill faithfully; perhaps have given you a monthly report of the same; if not, shall give it in the annual report. I have, during that time, visited many vessels, also preached and witnessed for Christ and his salvation, spread many tracts and books. Since November I have distributed very few tracts and periodicals; in Belgium could not speak the language, and in Germany it was so very difficult to do anything, for the indifference against the Lord's cause is here so very great; although have witnessed in great weakness for the Lord. And in Italy again was the language in the way, yet I found some there who could converse with me in the English language. Here sowed a few grains of Sabbath truth, and it seemed as if favorably accepted. May the Lord bless and give the seed to bear fruit in due season. I was also informed that there are Sabbath-keepers in the Valley of Piedmont, and, I believe, also in Naples. Here in Glasgow I have visited one Sabbath-keeping family, and am told that there is another."

Under date of Sept. 3, 1883, he writes:

"The number of tracts distributed from 16th August, 1882, to present date, 1,750, making 11,650 pages; vessels visited, 62; meetings held, 30; visits made, 25. The expenses involved upon these labors can not state at this time, as I have been visiting Hamburg the latter part of May, to mail Sabbath tracts from there to Holland, and to visit the friendships made there in 1882. My stay was not long there, only from Monday morning to Sunday morning, when I started for Norway, where my stay was from the first days of June to the 4th of July. Here had only one appointment to preach for a good assembly. Also visited and prayed with a sick and dying friend. Now I am again in Glasgow since the 9th of July. There has removed to Glasgow a Sabbath-keeping family, with whom I met for worship on the Sabbath. I trust there will soon remove to here another family, which will make it more encouraging. . . . I live with a man who is fully convinced about the Sabbath, yet it is difficult for him to keep it, as he says. He is a dear brother. May the Lord draw the few who are convinced of the truth together. . . . Please give my best regards to the whole Israel of God."

WORK IN HOLLAND.

While Bro. Velthuysen was here last year, arrangements were made for the renewal of the publication of the *Boodschapper*, and the sum of \$40 per month was voted to aid him in that work. By the liberality of Bro. Bliss, the engravings which have appeared in *Our Sabbath Visitor* were given to Bro. Velthuysen for use in his paper. Under date of April 3d, he writes:

"*De Boodschapper* is indeed of much more attractiveness as for its appearance. The paper is finer and the type better, and the illustrations make it more charming, too. And as for the contents, I pray God continually to help me that I may make as good as possible. I do strive to give the readers as clear as possible the truth of the gospel in connection with the law of God, particularly with the Sabbath and with baptism too. Two thousand copies are printed monthly, and save a little number that I have to keep, regularly posted. This renewed attack on the error has raised again the war-cry of our Sunday-keeping friends, who, in their papers are pleading for their Lord's-day, and give us in that way the finest opportunity to put their doctrines in the light of Scripture and history. Till now I received but two new subscriptions from ministers, and three others; six have withdrawn their subscription. My correspondence is a great deal enlarged, and I hope it will be among the means that God will bless. I receive from many sides letters that tell me of people who have instruction by my paper. One of the fruits of our labor by *de Boodschapper* is the baptism of a sister, aged twenty-five, who, first-day of this week, was buried in the death of Christ in our chapel. She went home this morning. Her dwelling place is Leenwarden, a city of about 30,000 inhabitants. May the Lord help her to be faithful. Her father and mother do not fear the Lord. So she will have a heavy struggle as the only Sabbath-keeper there. Two weeks ago two brothers were baptized in our chapel: a carpenter man, who since some months kept the Sabbath, and a young sailor, who belongs to the crew of our Bro. Bakker, the Sabbath-keeping sea captain, who is a member of the little church at Workum."

Under date of July 5th, Bro. Velthuysen writes:

"I send out regularly almost all the 2,000 copies of my paper. . . . I send three times to the same persons; with the third sending I ask whether they like to receive the paper regularly, either as a subscriber or gratuitously. By far the greater part give no answer, but some do, and sometimes in a very kind manner. I try to catch every opportunity to make some correspondence, hoping to be able to sow some seed. Thus almost daily I have private letters about Sabbath and sometimes about baptism. . . . And I always keep room for some public correspondence in my paper itself. I gained this last quarter thirteen subscribers, lost two, and thirty-one asked for gratis copies. . . . By the help of God, we will be as faithful as possible in our testimony, and seek, by love and truth, to lead our neighbors from the paths of error and sin, and then give it all in the hands of our Master, who has his own season."

The total cost for the first six months had been 778.92 guilders, of which 28.05 guilders had been received from subscribers, &c., leaving 750.87 guilders, or about \$300. To meet this and subsequent months, the sum of \$420 has been sent by this Board.

ALABAMA.

About the first of December the Corresponding Secretary received word through Eld. Wm. M. Jones, of London, Eng., that there were a number of Sabbath-keepers in Alabama, and giving the name of his correspondent, J. M. Elliott, in Attalla, Ala. Following this clew, a letter was addressed to Bro. Elliott, from whom we learned there was a large number of Sabbath-keepers in that place and vicinity, who had been in affiliation with the Adventists, but who had seceded from them because of their unscriptural views, and that they were in great need of some one to lead them into the whole truth. Papers, tracts, &c., were asked for, and particularly that some one should come and see them. The publications were sent, and the Missionary Society were asked to send a missionary on to that field. This met a ready response from the Missionary Board, who sent their Corresponding Secretary, Bro. Main, down there in January, with the result that a church of thirteen members was organized, and more are likely to follow.

AUXILIARY SOCIETIES.

Early in the fiscal year an effort was made to increase the number and efficiency of the Woman's Auxiliary Sabbath Tract Socie-

Adams Centre, N. Y.
PACKAGE DYE COMPANY.
Best and Cheapest, for Domestic Use.
Send for Circular.
Hornellsville, N. Y.
AYARS, ARCHITECT.
PRIVATE AND PUBLIC BUILDINGS.
National Bank Building, Hornellsville.
New Market, N. J.
DUNHAM.
MANUFACTURER OF CLOTHING.
Store to Let. Best in the place.
Daytona, Florida.
D. ROGERS, CIVIL ENGINEER.
Deputy Surveyor for the Dist. of Fla.
DAYTONA, Volusia Co., Fla.
Westerly, R. I.
CLAWSON, TAILOR.
CLOVES, CLOAKINGS, AND TRIMMINGS
Samples sent by mail.
BARBOUR & CO.,
DRUGGISTS AND PHARMACISTS.
No. 1, Bridge Block.
CLARKE,
SALES IN FURNITURE OF ALL KINDS.
Orders by mail promptly filled.
TILLMAN & SON,
MANUFACTURERS OF FINE CARRIAGES
Orders for Shipment Solicited.
DENISON & CO., JEWELERS.
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TIER, Treasurer, Westerly, R. I.
KELKE, Recording Secretary, Ashaway, R. I.
Corresponding Secretary, Ashaway, R. I.
Ashaway, R. I.
MISSIONARY REPORTER.
MAIN, Editor and Publishing Agent.
Single copies, 50 cents; in clubs, 40 cents.
MISSIONARY REPORTER, Ashaway, R. I.
Envelopes for missionary collections for
WORTHY & CO., GENERAL STORE
Hardware, and Glassware, a Specialty.
Send for Catalogue of Garden Seeds.
Hopkinton, R. I.
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CLARKE,
REGISTERED PHARMACIST,
Building.
Milton, Wis.
DEPARTMENT OF MILTON COLLEGE.
Playing, Voice Culture, Organ, Harmony
Gala, &c. N. W. WILLIAMS, Director.
Milton Junction, Wis.
ROGERS,
Public, Conveyancer, and Town Clerk.
at residence, Milton Junction, Wis.
Minnesota.
STUBBS, PHOTOGRAPHIC ARTIST.
PRINTING IN INDIAN INK, OIL, CRAYON, &c.
Dodge Centre, Minn.
Kansas.
N & SON,
SALES IN DRUGS AND GROCERIES,
Nortonville, Kansas.
Sabbath Recorder,
PUBLISHED WEEKLY.
BY THE
AMERICAN SABBATH TRACT SOCIETY,
— AT —
ALFRED CENTRE, ALLEGANY CO., N. Y.
TERMS OF SUBSCRIPTION.
ADVANCE \$2 00
Foreign countries will be charged 50 cents
in addition to postage.
Orders not delayed beyond six months, 50
cents will be charged.
Arrears continued until arrears are paid,
upon the option of the publisher.
ADVERTISING DEPARTMENT.
Advertisements will be inserted for 50
cents for the first insertion, and 25 cents an
insertion thereafter. Special contracts
with parties advertising extensively, or
for long periods, inserted at legal rates.
Advertisers may have their advertisements
inserted without extra charge.
Advertisements of objectionable character will
not be accepted.
JOB PRINTING.
Orders furnished with a supply of jobbing
forms will be added as the business may
require, and all work in that line can be executed
with dispatch.
ADDRESS.
Orders, whether on business or for
subscriptions, should be addressed to "THE SABBATH
RECORDER, Alfred Centre, Allegany County,

ties, it being felt that they were an important aid in the work of the parent Society. For this purpose a special agent, Mrs. A. K. Witter, was employed at a salary of twenty-five dollars per month, to visit the churches and urge the claims of the Society, and the importance of the formation of Auxiliary Societies in every church. She spent two months in this work within the bounds of the Western Association; when, in view of the small progress made, in proportion to the cost, the experiment was abandoned.

Something should be done to awaken the interest of our sisters in this department of work. But it is a question if this object may not be better secured by the formation of ladies' societies, which shall be something more than a mere Auxiliary Tract Society, or a Ladies' Missionary Society. There is no more efficient means of welding our churches to our denominational work than by means of the fire which can be kindled, and the pressure which can be exerted through a thorough organization of the sisters in united effort. But there is danger in divided counsels, and unnecessary machinery in many societies where one can do the work better. We would recommend that this Society join with the Seventh-day Baptist Missionary Society in an effort to organize ladies' societies for the furtherance of our mutual work, and all other forms of church or denominational work, which the locality needs. While the expenses of the work would thus be divided, the income to each Society would by this means be doubtless much increased.

In order to ascertain as fully as possible where these Auxiliary Tract Societies now existed, a postal card was sent as far as practical, to every pastor, and where there was no pastor, to some official of each church. Responses have been received from forty-six, six of which report the existence of such societies. Twelve report that there are Missionary, or Aid, or Mite Societies, which are practically doing the same work, and three report that there were Auxiliary Tract Societies there formerly, but they are now disbanded.

The following extracts from reports received will show the value and efficiency of this form of work:

First Alfred, N. Y. We held during the year eleven sessions, one public, four quarterly, five of the Executive Board, and one annual. Our quarterly dues have amounted to \$60 66; amount received from public session \$9 43; from special contributions for the RECORDER fund \$17, of which \$10 were applied to sending five copies of the RECORDER to the Reading Rooms at Chicago, and the remaining \$7 to sending copies to private individuals. Executive Board for the ensuing year: President, Mrs. A. K. Witter; Vice President, Mrs. C. M. Lewis; Recording Secretary, Mrs. A. H. Hestline; Corresponding Secretary, Miss C. Stillman; Treasurer, Mrs. R. Randolph.

The Woman's Auxiliary Sabbath Tract Society of Plainfield, N. J., consists of fifty-four members. The present officers are, President, Mrs. Dr. Tomlinson; Vice President, Mrs. F. S. Wells; Recording Secretary, Miss Anna Titsworth; Treasurer, Mrs. W. B. Maxson; Corresponding Secretary, Mrs. J. M. Titsworth. There have been four regular sessions during the year. \$64 30 has been collected and paid to the Treasurer. In order to add new interest, the Society has adopted the plan of appointing one of its members to prepare an original essay or select some suitable reading matter for each meeting. They have also a question box, which promotes discussion of various practical questions. This Society will do us good, if it be only to awaken us to a greater interest in the work of the parent Society.

Alfred, N. Y. We have held during the year four quarterly sessions, one public session, one executive meeting, and have had one lecture before the Society, delivered by Rev. A. H. Lewis. We number forty members. We have collected during the year \$78 12, of which \$18 30 was proceeds of lecture, \$4 04 collected at public session, and \$55 78 received by solicitors. The following is a list of the officers for the ensuing year: President, Mrs. A. V. Potter; Vice President, Mrs. J. N. Forbes; Secretary, Mrs. W. N. Burdick; Treasurer, Mrs. J. C. Edwards; Corresponding Secretary, Mrs. H. W. Green.

Leonardsville, N. Y. We have held quarterly meetings during the past year, giving attention largely to local and special interests. We have been greatly interested in the agitation growing out of the change in the penal code of the State of New York, and the Sunday laws consequent. We have greatly regretted that in view of the opportunity thus given, to present our Sabbath interests and beliefs to the public while attention was thus drawn to the matter, that so little was said in our own paper or periodicals, and nothing to represent us to the Legislature or the public. We have also regretted that the tent work was given up, and that we have no lecturing agent in the field. We respectfully suggest that, in view of the times, a petition be circulated in the churches, and the Legislature be memorialized at its next session. We have collected less during the present year from the fact that the Church was thoroughly canvassed by your soliciting agent. Collected \$46. Paid to L. C. Rogers \$20. Officers: President, Mrs. S. Burdick; Vice President, Mrs. L. Worden; Treasurer, Mrs. E. Brown; Secretary, Mrs. S. A. Brand.

Norwich, N. Y. Two meetings have been held. Money raised, \$13 85, of which \$5 35 has been sent to the Missionary Society, and \$8 50 paid to the Treasurer of the American Sabbath Tract Society. Officers: President, Mrs. S. J. Buel; Vice President, Mrs. H. W. Satterlee; Treasurer, Miss S. J. Brooks; Recording and Corresponding Secretary, Miss A. F. Barber.

Hartsville, N. Y. The report from this Society has not come to hand.

PUBLISHING DEPARTMENT.

Since the last Report there has been much done to improve the Publishing House, and a strong effort has been made to increase its facilities. The editorial and business room has been improved, and conveniences added for keeping the numbers of the papers separate. The composing and press rooms have been put in more presentable shape, and in the Tract Depository shelves have been erected to receive the tracts, and keep each kind by itself, and the room is also fitted up for a mailing room. The Alfred Printing House Association have agreed to build an addition, and alter the lower floor, so as to give room for a new press, when it comes, as well as enlarging the paper room, and providing a new engine room.

C. B. Cottrell & Co. have promised to give to the Society a four-roller press, large enough to print the RECORDER, if required, and capable of printing fine cut work, such as is required for the *Visitor*. It is expected that this will be ready by the first of November.

The need of a safe for the keeping of valuables has long been felt. This has been met by the purchase of a large Marvin Safe, for all practical purposes as good as new, for which the sum of \$100 has been paid out of the Publishing Fund.

On the first of January the former General Agent, D. R. Stillman, retired, and L. A. Platts assumed the duties of General Agent, in addition to those of Editor. A new set of books was opened, upon the system of double-entry, and it is expected that hereafter it will be possible to tell exactly, in each Annual Report, not only the standing of the business generally, but of each department, and what profit, if any, is being made upon the work done.

The following is the summary of the business of the office for the past year:

RECEIPTS.	
Balance from last year, less correction of clerical error in former Agent's account.....	\$81 32
Recorder (cash on subscription).....	3,785 98
Lesson Leaves.....	194 11
Outlook, from all sources.....	6,982 15
Our Sabbath Visitor.....	861 96
Sale of Tracts.....	45 83
Seventh-day Baptist Quarterly (advance payments).....	24 00
Book and Job work.....	1,384 50
Advertising.....	435 14
Sale of Stock.....	32 27
Sale of postage stamps.....	59 24
Sale of waste paper.....	10 14
Exchange.....	27
Sundry personal accounts.....	171 33
Total.....	\$14,088 24
EXPENDITURES.	
Paid for salaries.....	\$1,240 66
Office labor.....	5,007 58
Stock.....	4,819 98
Expense account.....	840 18
Fuel.....	466 78
Postage.....	989 17
Exchange.....	2 41
Office material.....	242 71
Postage stamps.....	23 71
Machinery and fixtures.....	31 11
Our Sabbath Visitor.....	258 20
Sundry personal accounts.....	21 24
Balance to new account.....	164 56
Total.....	\$14,088 24

THE SABBATH RECORDER.

Oct. 1, 1882, Bro. Platts entered upon the editorial care of the RECORDER. The way in which he has conducted it, the variety which he has been able to present to its readers each week, and the good judgment displayed in the selection of matter for its columns, have justified the choice which was made. The departments have all been kept up, and generally with increased value and vigor. Plans are under way, however, by which it is hoped that the interest and value of this, our denominational paper, will be still increased, and it be rendered an indispensable visitor in every household. It is our aim to make it, not a mouthpiece of any one Society, or the advocate of any narrow or restrictive methods of work, but, so broad and denominational in character and work, that all shall find in it a means of cultivation in morals, in knowledge, in the laws of God, and in Christian character and deportment.

The subscription list is now 2,296, as against 2,185 last year and 1,968 two years ago. We want to see this greatly enlarged. The financial condition of the RECORDER at the present time, is as follows:

INCOME.	
2,296 subscribers at \$2.....	\$4,592 00
Advertising.....	610 00
Total income.....	\$5,202 00
EXPENSES.	
Office labor, ink, and power.....	\$2,516 00
Paper.....	1,046 45
Postage.....	213 20
Wrapping-paper and twine.....	26 00
Mailing.....	145 00
One-half of salary, Editor and Agent.....	500 00
Total cost.....	\$4,447 25
Apparent profit.....	\$754 75
From which should be taken:	
Bad debts, say 5 per cent.....	\$260 00
Depreciation of Plant, 10 per cent.....	390 00—
	650 00
Leaving as actual profit.....	\$104 75

It will be seen that in the last two years the income of the RECORDER has been increased \$933, while its expenses have been decreased \$192, and for the first time, we believe, in its existence, it has been a source of actual profit.

OUR SABBATH VISITOR.

This beautiful little paper has continued through the year under the imprint of this Society, though the funds are furnished as heretofore by the generous gift of Bro. and Sister Bliss. It was hoped that the new press would have been at work ere this, so it might be printed in our own office, but it has not been possible to do so. Miss Flora A. Randolph is the editor.

THE SABBATH CHRONICLE.

The Society directed the Board at its last meeting, to "assist in the publication of the *Sabbath Chronicle* in the city of Chicago, as they may deem prudent." Steps were immediately taken to carry out this idea, but after investigating the matter, it was found that no arrangements could be made which would render such aid practicable, under the circumstances.

SEVENTH-DAY BAPTIST QUARTERLY.

At the last Anniversary a resolution was passed instructing the Board to establish as soon as "practicable a monthly or quarterly journal in which to be gathered for a permanent denominational literature the best thoughts of our thinkers." Upon duly considering the numerous questions involved it was deemed wise to commence such a publication as soon as there was evidence that it would be supported, and it was decided to make it a quarterly of about the size of other religious quarterlies, but to put it at the lowest practicable price. The price fixed upon was \$2 per year, which is much less than other quarterlies which can look for much larger sale. This price is thought to be sufficient to pay if one thousand subscribers can be obtained, and it was decided to commence its issue as soon as five hundred subscribers were pledged. Urgent appeals have been made both through the RECORDER, and by circulars and letters addressed to the pastors, but thus far we have only 167 subscribers pledged. It is probable that were one number printed, the subscribers could be more readily obtained, but the expense would be heavy, as it would necessitate a new font of type, and other special plant. We have secured the services of Rev. W. C. Whitford, D. D., as editor, and he has already gathered much material for the work. There can be no doubt of the importance of such a publication, and it is to be hoped the denomination will not see it fail for want of support. Some twenty-four dollars have been prepaid on subscriptions which will be returned in case it should not be published.

THE OUTLOOK.

It will be remembered that the *Outlook* was started in order to carry truth into the great highways of Christian thought. Experience had shown that with limited means the work could be carried on more widely and efficiently through the agency of the printed page, than in any other way. At our last Annual Meeting the *Outlook* had hardly reached the middle of the first volume, and many still looked upon the movement as an experiment. The results of the past year have confirmed the faith that the movement which was undertaken with deep solicitude and much prayer, has been guided and blessed of God from the hour of its inception.

The facts which have already developed show that as a means of agitation and enlightenment it is by far the most efficient agency we have ever undertaken, since it places the truth directly and continuously in the hands of those who control the religious thought of the age. Few, if any, of the brethren who have been converted to the Sabbath in the past, and are now holding honored places, and doing efficient work for the Master, were converted at once. So great a change in opinion and practice is usually the result of months or years of careful and devout study. We did not therefore expect great results or immediate conversions. The *Outlook* has never asked men to report their conversions to it, nor has it asked or promised anything concerning denominational relations. It has persistently aimed to convince its readers that the only hope of real Sabbath reform, or of preserving any regard for sacred time, lies in a return to the Sabbath of Jehovah, as taught in the fourth commandment. It has labored to set men face to face with God and his truth. The fact that under such circumstances a number of persons, including two clergymen, have reported themselves as converted to the Sabbath, through the agency of the *Outlook*, is cause for sincere gratitude and evidence that our work is not in vain in the Lord. But the most important result and one in which there is great promise for the future is the quickening of thought, and the agitation which has been produced. This appears: (a) In the increasing correspondence from all classes of clergymen. The most of this correspondence shows that men deem the Sabbath question one of growing interest, and of deep importance, on which they desire to gain more light. A few write patronizingly, commending our earnestness but condoling with us for attempting an impossible task. The religious newspapers of the more influential class have ignored the *Outlook* with the evident design of opposing by refusing to apprise their readers of its existence. (b) A very significant result of our work has lately appeared in a pamphlet of 44 pages issued since June, 1883, wherein forty pages are devoted to the Sabbath question, mainly to a review of the *Outlook*. The title is as follows: "The Two Great Questions of the Day." "The doctrine of the church as to the authority of, 1. The Lord's day. 2. The Holy Scriptures." In the preparatory notice is the following:

"It will be observed that the discussion of the first of these questions is mainly in examination of what has appeared in the *Outlook*, as that has been of late sent through the post-office to our clergy; of the other as it has been treated for some months past by the *Churchman* (New York)."

The opening pages detail how the One Hundredth Annual Convention of the Episcopal Diocese of Maryland was agitated concerning the question of Sunday observance, at its session in Baltimore, May 30 to June 1, 1883. The author then pays his respects to us and our work as follows:

"It has been said that to apply the fourth commandment to Sunday, by maintaining that the holy day of the week was transferred from the seventh to the first day, was a Puritan invention. I am not sure but that we are indebted for this very brilliant discovery to the small but very zealous sect of 'Seventh-day Baptists,' who are themselves in some respects the most complete development of Puritanism that we have. Many who read this will have been for some time past receiving a well printed and well written little paper called the *Outlook*, devoted most honestly, in some respects ably, to promoting the keeping of the fourth commandment. I very soon saw that the hope and purpose of it was to convince all the Christians of this nation, 1st, that the Lord's-day had no real religious authority; and then to slip into the 'aching void,' which all thoughtful Christians would at once feel and fear—the seventh day simply the *Sabbath*, as the Jews keep it.

"And they did their work very ingeniously, according to their fixed notions, conclusively. Evidently many with other previous opinions were surprised, disconcerted, 'demoralized' by the argument, and if not quite surrendering and re-enlisting at once with their captors, 'did not know what to say.'"

"In what follows I shall take the arguments of the *Outlook* to represent the notion controverted, because they have undoubtedly at this time, more general currency and greater effect upon opinion among those who guide the opinions of others than anything else in this day and land. I am sure that many of my faithful brethren of the clergy have been more or less persuaded or at least confused by them."

This is followed by twenty-three pages in which the author seeks to show that the *Outlook* has not correctly interpreted the history of the early church, and also to show that the whole question of the Sabbath is to be settled by the authoritative voice and practice of "the church" rather than by any personal interpretation of the Scripture. The pamphlet was put forth with only the initials of the author, "T. S. B." A little inquiry indicated that these initials meant Rev. Thos. S. Bacon, D. D., Rector at Point of Rocks, Md. The editor of the *Outlook* addressed a note of inquiry to him which brought the following reply:

"I have yours of yesterday (Aug. 31st), and assure you that your inquiry seems to me altogether proper. So far as the discussion with you goes, I have no objection to being fully known as 'T. S. B.' My own preference is for the most frank and responsible debate of this and other great matters, and I have fully recognized your very courteous tone, and wish to say that it was a matter of regret to me to say as I did what might appear to good men as unjust or unkind to them. Do believe that it was only because to me this seems needful in arguing so great a question. I shall not take it amiss if I am treated in the same way, and I do appreciate your courage and solemn earnestness."

There is much private correspondence of real interest, besides what has appeared in the RECORDER from time to time, for which we can not find room in this Report. It is a matter of sincere pleasure that the Board is able to announce that the "reaction" and falling off of interest which some feared would take place when the full platform was developed, has not been realized. On the contrary the interest deepened from that time forward. Special tally has been kept at the office of publication from time to time, since the opening of Vol. II., and the result is stated by the General Agent under date of Sept. 6, 1883, in these words:

"Up to date about 4,000 papers have been ordered discontinued from a list of 53,000. Four classes of reasons have been assigned for the discontinuance in approximately equal numbers, viz., 'Unclaimed,' 'Not wanted,' 'Residence not known,' 'Dead.'"

This result is far more favorable than our most sanguine hopes. Uniting "unclaimed" and "not wanted" as in the same class, we have a loss of only about four per cent. at the end of one and one-half years. At the beginning of the enterprise the most hopeful of its friends would have granted the probability of five or ten times that number. This has an important bearing on our plans for the future. It shows that the times are riper than we supposed, and that men are waiting for a knowledge of the truth concerning God's Sabbath and his law. It is a trumpet call to us to push forward.

The responses from the hearts and pockets of our own peo-

ple have been so *Outlook* holds the magnitude and in of the Eastern Secretary, Bro. M. place the *Outlook* generous responses hundred names v there and then p partment of the v sought directly at whose names may last half of the may be, as as to, although thus fa bids us "sow be tainly there is no terprise, but ratl

The total cost \$6,992 15, of wh 32, and paid for edition for the y gregate of 624,00 of the ordinary s selected names a may be formed o erted through th

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Educa

"Wisdom is the princip wisdom; and with all thy ing."

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Two very promisi Brookfield are puruin of study at Hamilton there are no representa ity at present at Alfred there are many warm schools, and those wh principle and policy, is always pleasant t students of Alfred, h loyal to their Alma M

"See thine house i die and not live." preparation included the prophet, there are of great importance made of the mean blessed us than to v vision by will, for the our schools? Some h others are contempt will, as their attent Let us "render to C Caesar", and unto G God's."

show that as a means of far the most efficient agency places the truth directly and no control the religious thought...

ple have been so hearty and generous that we feel assured that the Outlook holds the place in their prayers and sympathies which the magnitude and importance of our work demands.

The total cost of publishing the Outlook for the year has been, \$6,992 15, of which there has been received on subscriptions \$575 32, and paid from contributions to the Society \$6,567 47.

To prosecute the work already in hand, and to enlarge as the cause demands, we shall need \$1,000 for increased facilities and new type in Printing House, \$2,000 for new tracts, Scandinavian and English books, and new editions of old tracts, \$600 for de Boodschapper, \$6,500 for Outlook free circulation to clergymen, \$4,000 for sending Outlook to laymen, and \$1,000 for tent work if it be decided to continue the same.

In summing up our work for the past year we have great incentives to renewed courage and zeal in prosecuting the cause in hand. It is the Lord's work. The evidences of his leading have been abundant throughout the year.

In behalf of the Board, GEO. H. BARCOCK, Cor. Sec.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding." DURING the war of the Revolution, Peter Miller was the prior of the order of German Sabbath-keepers at Ephrata, Penn.

Two very promising young men from Brookfield are pursuing a collegiate course of study at Hamilton College. I believe there are no representatives from this locality at present at Alfred University, though there are many warm friends of our own schools, and those who intend, both from principle and policy, to patronize them.

"Set thine house in order, for thou shalt die and not live." Besides the spiritual preparation included in this admonition of the prophet, there are also material interests of great importance. What better use can be made of the means with which God has blessed us than to give, or make ample provision by will, for the liberal endowment of our schools?

THE Public School in Clarkville, N. Y., is in a flourishing condition, and is quite well patronized by home students as well as those outside the district. The teachers, three in number, appear to be very popular where their work is best known.

Noticing in the RECORDER a list of names of Seventh-day Baptists who had held official relations to Brown University, it occurred to me that a notice of one who had given others aid would not be amiss.

What one of our Institutions has received as much by will? It has been suggested, in the columns of the RECORDER, that the clock of the Newport church should go to Brown University. Is not one Sabbatarian clock enough for it? Would it not be better, to have one of our own Institutions run by it?

THE CORRESPONDENCE UNIVERSITY.

The Correspondence University is an association of experienced instructors, who have been carefully selected, not only for their knowledge of the subjects assigned to them, but for their skill and ability in teaching.

As the Correspondence University is designed to supplement the work of other educational institutions, by instructing persons who, from any cause, are unable to attend them, it hopes to be cordially welcomed by the authorities of the schools and colleges in the United States and Canada.

Those whom it is intended directly to benefit are: (1) persons engaged in professional studies which can be taught by correspondence; (2) graduates of colleges doing collegiate or advanced work; (3) under teachers in the various schools and colleges; (4) officers and men in the United States Army and Navy; (5) persons who intend to try any of the civil service examinations; (6) young men and women in stores or shops, or on farms; who are desirous to learn, but cannot leave their labors to attend school; and, finally, persons in any walk of life, who would gladly take up some study for its own sake.

Informal examinations, by correspondence, will be held at intervals by each instructor, at his discretion; they will involve no extra expense and will be required of every student. Besides the above, Pass and Honor examinations will be held, open to such students as desire to take them, on payment of the fees named below, the pass examinations, at the end of a course in any subject will be conducted by the instructors in charge; the honor examinations on the first Wednesday in December of each year, will be conducted by some distinguished specialist, who has had no share in the instruction of the students.

The fee for four weeks' tuition in any study of the grade required for admission to a college or scientific school, and in some collegiate studies, will be six dollars and thirty-five cents, payable in advance.

Teachers and students, not wishing to take a systematic course of instruction, but desirous of occasional assistance on points of special difficulty in any subject, will receive the needed help on application to the secretary. The fee for services of this class will be from one dollar upwards, according to the extent and importance of the work, as estimated by experts on submission of the subject matter.

A public circular will shortly be issued, containing the names of the instructors already engaged, together with a definite statement of the subjects for which provision has been made thus far. Applications for instruction will be received at once on the appearance of this announcement. The following are some of those whose services have been secured: Prof. W. F. Allen, University of Wisconsin; Prof. Rasmus Anderson, University of Wisconsin; Prof. W. H. Appleton, Swarthmore College; Prof. W. J. Beal, Michigan Agricultural College; Maj. J. B. Burbanks, U. S. A.; Prof. J. H. Comstock, Cornell University; Prof. Henry T. Eddy, University of Cincinnati; Prof. Isaac Flagg, Cornell University; Dr. Fabian Franklin, Johns Hopkins University; Mrs. Christine Ladd Franklin; Prof. E. W. Hyde, University of Cincinnati; Dr. A. Jaeger, Episcopal Theological Seminary, Gambier, O.; James McMahon, Trinity College, Dublin; Dr. C. S. Minot, Harvard University; Prof. O. H. Mitchell, Marietta College; Thomas Muir, F. R. S. E., Glasgow High School, Scotland; Prof. Max Piutti, Wells College, Aurora, N. Y.; Prof. William Trelease, University of Wisconsin; Prof. Burt G. Wilder, Cornell University; Benjamin Williamson, F. R. S., Trinity College, Dublin.

GEOLOGICAL SURVEY WORK.

The report of the directors of the geological survey says that it is proposed to survey the Cascade mountains in Oregon and northern California during the coming year. This region, it is believed, contains the grandest and most extensive display of natural phenomena now known in any part of the world, and the investigation promises to supply matter of great importance to geological science.

nomena now known in any part of the world, and the investigation promises to supply matter of great importance to geological science. In the Gunnison district of Colorado, valuable beds of anthracite and bituminous coal of fine quality have been found, and promise to make that locality one of the most important in the State. The ore bodies in that district also appear to be of much importance.

A SENSE OF HONOR.

The conscientious teacher ought to use every endeavor to implant in the minds of his pupils a nice sense of honor. This sentiment, which makes part of every fine or noble character, is, at bottom, a just sense of what is right, true, and generous; but, as applied to one's own conscience, it is nearly equivalent to self-respect. Attributed in times past only to the privileged few, it must become the possession of the many, if free institutions are to prove durable. That increased attention to the cultivation of this sentiment is needed in schools of all grades may be inferred from the deplorable state of student opinion in college concerning such dishonorable practices as presenting false excuses, signing deceitful statements in order to secure trivial or substantial advantages in violation of rules, answering falsely at roll-calls, and cheating at examinations. The means of cultivating this sense of honor are chiefly these: In the first place, the conscientious teacher ought invariably to make profound distinction between dishonorable offenses and those violations of necessary rules which may be inadmissible indeed, but are not inherently vicious. It confounds all moral distinctions in the minds of his pupils if a teacher rebuke and punish lack of application, pranks, or noise, in the same manner as lying or cheating. Secondly, the teacher should invariably express the utmost reprobation of dishonorable conduct. Thirdly, he should hold up for the admiration of his pupils the words and actions of men and women who have conspicuously exemplified the meaning and worth of honor.

A Springfield, Mass., man who has just packed his boy off to college, says: "It is rather solemn business, this sending a boy away, for that boy will never come back again." "There is a world of truth in that," observes the Zion's Watchman, "but the anchorage of the true home will hold the man as well as the boy, and one of the best safe-guards that the college boy can have is the associations and memories that cluster around a pure and loving home."

Sabbath Reform.

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

NOTES ON THE SABBATH.

As a matter of interest, we extract the following from Vol. II. on "The Inner Life of Christ," entitled "Servant of All," by Dr. Joseph Parker, of London. His views will command attention, even when not accepted as satisfactory:

- 1. I do not believe that the Jewish Sabbath is binding on Christians; but I believe that the creational idea of the Sabbath is unchangeable. 2. By the creational Sabbath I mean the seventh day rest. When, in this discourse, I speak of stealing God's time I mean stealing the seventh day of rest, be it Sunday or Saturday, Monday or Thursday. 3. Christians can have no doubt as to choice of day. That is determined for them. They want no other. It is resurrection day. They would as soon change a birthday as change the Lord's-day. 4. The Sabbath controversy can never be settled by references to Judaism, or by references to anything of the nature of mere usage, apostolic or patristic. It is the heart that remembers the elect day, and it is the heart alone that can "keep" it. Christian obedience is a sacrifice of love and joy, without one particle of mere legalism, or one link of bondage. We can not keep the Sabbath because we are commanded to do it, but because we long for it with all the eager expectancy of love. 5. What wonder if Christians are unwilling even to appear to de-sanctify the day? I do not use the strong word "desecrate," for it is not the intention of many free-Sabbatarians to do anything so violent. Christians have what to them are the tenderest reasons for preserving and hallowing the day of Christ; not only have they an argument, they have also an emotion to direct their policy. Even if their logic could be answered, their sentiment would be indestructible. 6. I believe it would be perfectly possible to open museums and galleries of art on Sunday without doing injury of a social kind in a thousand instances. But Christians as such, who really reverence the day because of its distinctively Christian memories, can never promote such opening. As citizens and as reformers of some kinds of social abuses, they may not hinder the introduction of any healthy competition as against taverns and places of dissipation, but as Christians they can never consent to fall below the level of the day's one great meaning—the triumph and the joy of their Lord's resurrection.

The above is from the South-Western

Presbyterian. We should like to ask Dr. Parker some questions which, as there is no probability he will ever see them, any one who can may answer. 1. What authority is there for calling the Sabbath "Jewish," when Jehovah himself calls it "My holy day," and Jesus declares himself its Lord? 2. How can the creational Sabbath be any other day of the week than the seventh? 3. Who determined "resurrection day" for Christians, and by what Scriptural authority is it called Lord's-day? 4. Granting that the keeping of the Sabbath is from the heart, and that Christian obedience is a sacrifice of love and joy, is it necessary to set aside the divinely-appointed Sabbath, and to observe a man-made institution in order thus to Sabbatize? 5. If Christians were to commemorate the death and resurrection of Christ by such a recognition of the divine rites of baptism and the Lord's Supper, as the Scriptures clearly point out, would they have any occasion to invent the observance of any day to commemorate the same events? In other words, do not the Sabbath, as God's memorial of himself and his creative work, and baptism and the Lord's Supper, as symbols of Christ's redemptive work, make complete the chain or "distinctively Christian memories" as nothing else can?

BIBLE FACTS CONCERNING THE SEVENTH DAY.

- 1. After working the first six days of the week in the creation, God rested on the seventh day. Gen. 2: 1-3. 2. Thus was that day stamped as God's rest-day, or Sabbath-day. To illustrate: When a person is born on a certain day, that day thus becomes his birthday. So when God rested upon the seventh day that day becomes his rest, or Sabbath-day. 3. Therefore the seventh day must always be God's Sabbath-day. Can you change your birthday from the day on which you were born? No. Neither can you change God's rest-day to one on which he did not rest. Hence the seventh day is still God's Sabbath-day. 4. God has promised to bless the man who will keep the Sabbath (Saturday). Isa 56: 2. 5. It is a memorial of creation. Exod. 20: 11; 31: 17. Every time we rest upon the Saturday, as God did at creation, we commemorate that grand event. 6. It was given to Adam the head of the human race. Mark 2: 27; Gen. 2: 1-3. 7. Hence through him, as our representative, to all nations. Acts 17: 26. 8. It is not a Jewish institution, for it was made 2,300 years before ever there was a Jew. Those Jews who pay Christians to labor on the seventh day are breaking the Sabbath. 9. The Bible never calls it the Jewish Sabbath but always "the Sabbath of the Lord thy God." Men should be cautious how they stigmatize God's holy rest day. Read Rev. 22: 18, 19. 10. God has pronounced a special blessing on all the Gentiles who will keep it. Isa. 56: 6, 7. 11. When the Son of God came he kept the seventh day. Luke 4: 16. Thus he followed his Father's example at creation. Shall we not be safe in following the example of the Father and of the Son? 12. Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended anything at all." Acts 25: 8. How could this be true if he had not kept the Sabbath (Saturday)? 13. God has never given permission to any man to work upon it. Reader by what authority do you use the seventh day for common labor? 14. No Christian of the New Testament, either before or after the resurrection, is recorded to have done any ordinary work upon the seventh day. Find one case of that kind if you can. They "rested the Sabbath-day according to the commandment." Luke 23: 56. Why should modern Christians act differently from the early Christians? 15. There is no record that God has ever removed his blessing or sanctification from the seventh day. 16. Jesus said, "Think not that I am come to destroy the law or the prophets." Matt. 5: 17. 17. He severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the ten commandments by their tradition. The keeping of Sunday is only a tradition of men, and makes void the fourth commandment. "The seventh day is the Sabbath of the Lord." Exod. 20: 10. Here are presented a few plain Bible facts concerning the seventh day. What will you do with them?—T. W. Richardson.

THE SABBATH BOND.

A correspondent, in the following paragraph, expresses an opinion which it would be well for us to ponder upon, and, if true, certainly we can not too much magnify our work as Sabbath reformers: "Your paper has been a blessing to me; may the heaven it contains penetrate into the whole lump; and if Sabbath-keeping be, as I sometimes think, that which will prove the link which shall unite Christ's people so that they shall be, 'one, even as I and my Father are one,' then may our God hasten to open all eyes to a knowledge of the truth."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 25, 1888.

REV. L. A. PLATTS, EDITOR.

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

REV. A. COIT, of Wellsville, is announced to speak in Chapel Hall, Alfred University, on Prohibition, Wednesday evening of this week, 24th inst.

JUDGE CALDWELL, of Arkansas, has decided that under the laws of that State whisky is not classed as a drug, consequently it can not be sold on the prescription of a physician any more than it can on the prescription of a blacksmith. This is cause for congratulation to the people of that thrifty State.

MRS. LIZZIE NELSON FRYER sailed from New York, Wednesday, Oct. 17th, in the steamship Bothnia, for Liverpool, England, where, as we judge from the postal card written just at the point of starting, she expects to remain but a short time. Her many friends will wish her a safe voyage, and a renewal of health by the journey across the water, and then a prosperous voyage with her husband to their home in Shanghai, China.

The work of the Revision Committee will be indicated by the following paragraph which we clip from an exchange:

"The Old Testament revision will be ready for publication sometime next year. So says Prof. W. H. Green, of Princeton, a member of the American Committee. A meeting of the American revisers is to be held, probably, the last of this month, and the work will come up then for the final perusal of the cis-Atlantic Committee. It has been examined and corrected twice before by the same commissioners, and thrice over in England."

OUR Washington Letter this week gives, to say the least, not a very flattering view of what the coming session of Congress is likely to accomplish. It might be hoped that this picture is the creation of the imagination of some disappointed politician. And yet he who remembers the personal contests of the past few years, of which the halls of Congress have been the theater, must feel at least a secret fear that the prediction may prove true. What is wanted is some real live, worthy issue, something around which brave, true, noble men, in self-forgetfulness, may rally for the good of the country and their fellow-men.

FIVE civil rights cases were tried in the United States Court last week, based on the first and second sections of the Civil Rights Act of March 1, 1875. They were prosecutions brought for not admitting certain colored persons to equal rights in hotels, railroad cars, theaters, &c. Eight of the nine judges of the court concurred in the decision that Congress had no constitutional right to pass the sections under which the actions were brought, the ground of the decision being that the twelfth and fourteenth amendments fix certain prohibitions and restrictions upon the States in such matters, but give Congress no power to legislate in the case. Judge Harlan alone dissented from the decision.

DRIFTING.

It is easy to drift on the current of the stream when wind and tide join with the natural flow of the river to bear one on. To seize the oars and force one's way against wind and current and tide is quite another thing. Anybody can drift; only he who has muscle and nerve and skill and purpose can row up stream. The one is nothing, the other is everything. Such is life, such is human character. A man finds it very easy to go with the crowd, to do as the multitude does, especially when there is an air of jollity and good fellowship with it. To resolutely set one's face against the blandishments of the world, to deny its lusts and ambitions, and to hold one's course steadily onward and upward against the course of the throng, this it is that tries the strength of manhood. In these contrasts are the secret springs of all life. Seest thou the profane, lawless, drunken reveler, be assured he came not to his present condition by any single act, nor yet by any deliberate purpose to become what he is. It required only the absence of all purpose for the inexorable laws of things to fix his destiny. The young man did not plan to be a bad man, nor did he plan to be a good man. Just there was the trouble, he had no care for anything. He simply drifted. The saddest part of this

whole business is that the longer one drifts the easier it is to drift, the more formidable seem the obstacles which must be overcome in order to go the other way, the more nerveless becomes the hand, which in the beginning might have changed all this course of life, and the more purposeless the heart to resist evil, until he who had, in his youth, the promise of a noble, true manhood, drifts into helpless, hopeless ruin. He still exists, but who asks or expects anything of him? He has chosen to drift, and the world has accepted the situation and lets him drift. The number of young men who are thrown aimless and purposeless upon the world today, and who thence are left to drift wherever the current or the tide may sweep them, is something truly alarming. It is so in respect to business matters, it is even more so in morals and religion. It can hardly be too carefully or too earnestly impressed upon the minds of young people, that life is real, earnest, solemn business; that to accomplish anything worth accomplishing requires a determined purpose and a resolute will which can resist temptation, and a hand that can seize the oars and with steady, manly sweeps row while the world drifts; that nothing in this world worth the achieving is ever achieved without such purpose and work; and that no young man can waste the bright, golden days of his youth and early manhood, in aimless, easy, luxurious drifting, and then suddenly regain what thus he has lost. The chances are he will lose all desire to be or do anything worthy of the true man. So in religious matters. The man who has strong convictions, and is able to give an intelligent reason for his faith, and dares to live by and labor for that faith, is ten-fold more a man than he who sees no difference in creeds, and who could be one thing as well as another, if only everybody else would do so. Young men, believe something; in the conscientious observance of your faith, do something; and by the purity of your faith and the earnestness of your doing, be somebody. By all means, don't drift.

Communications.

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

BE THOU CONTENT.

"Be content with such things as ye have." Heb. 13: 5.

Art thou from home, my child, And longing more For dear ones absent, lone, Than e'er before? Be thou content.

Do clouds thy path o'erhang And hide the road That leads thee into light? Too heavy is thy load? Be thou content.

Is daily work to thee A toilsome round? And, fainting, dost thou crave The sleep profound? Be thou content.

Is thy heart hung'ring still For words of cheer, So long withheld, that all The earth seems drear? Be thou content.

Though trials weigh thee down Till faith is weak, I will be near to aid, Thy good I seek. Be thou content.

I left my father's house, Its peace and rest, To lighten all thy woes, To make thee blest. Canst thou not trust? Be thou content.

I know thy daily round Of grief and care; That those who should be friends, Thy burdens share, So thoughtless seem. Be thou content.

My words shall give thee rest, My strength sustain, Naught shall come near my child To give her pain, But what is best. Be thou content.

ADAMS CENTRE, Oct. 13, 1888. SYLVIA.

GOOD SOLDIERS.

Paul says, in 2 Tim. 2: 3, "Endure hardness, as a good soldier of Jesus Christ;" also, in Eph. 6: 11, to all Christians, "Put on the whole armor of God;" so, ministers and laymen may learn lessons of wisdom in reflecting upon the qualities of the good soldier, and making the application to their daily Christian walk. In order to collect an army there must be a rallying point, a standard to which the soldiers may come and enlist. This standard is referred to in Solomon's Song 2: 4, "His banner over me was love." The love of God expressed in Jesus Christ is the rallying point, the rallying doctrine through which to bring soldiers to enlist into the army of the Lord. After the soldiers are enlisted, if they are to become effective, they must be armed and drilled. The first thing is to arm them. Each sol-

dier is to be girt about the loins, fitted in this way for any and all work. The girdle is truth. This is what makes men strong. Error is essential weakness. The Christian who has error in his girdle will find his strength fail him in the day of battle.

The second part of the armor is the breastplate of righteousness. This protects the vital organs. It will not do for our soldier to be careless here. Yet how many of the soldiers of Christ seem to think that it makes very little difference if they sometimes do wrong. They leave their hearts unprotected, and the result is, professed Christian men becoming "defaulters," "cheats," and "frauds," and the Church of Christ loses many a battle. Nothing so weakens the army of Christ to day as the unrighteousness of many of its professed adherents. Then the "feet must be shod with the preparation of the gospel of peace," for it is necessary that the soldier in his future conflicts shall stand firm. If he should slip and fall while struggling with his enemy, the army will suffer great loss, and he will get severe wounds. When Satan shall assail him with his former sins or his present weakness, he will need the strong and sure footing of the gospel of peace. It is very important that a soldier should be furnished with a shield, so when the darts are flying thick and fast he may have some protection. The darts of Satan are fiery ones; they send the burning temptations into the very souls of men; these arouse the passions, and those foes we thought we had subdued arise and master us. How necessary, then, that we rest in Jesus, that we keep fast hold of him and abide in his love.

The Christian's head must be protected. How liable he is to get evil thoughts, suggested by the evil one, or by some wicked man; or they spontaneously arise out of un-subdued lusts. The Christian man must be saved in his head as well as his heart. How many men who have done effective work as soldiers of Christ for years, both in the ministry and out of it, have finally done great harm by leaving off the helmet! The best weapon, both for defensive and offensive warfare, is the sword of the Spirit, the Word of God. Without this no one is prepared for battle.

Now we have the soldier armed, and he must be drilled, especially in the use of his sword. Jesus says, we are to go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. The drill of the young soldiers in the church is quite as essential as any part of our work, and ought to be faithfully done if we expect to succeed in the day of battle.

Now our soldiers are in the field; here is Grant's division of the army, and there is Sherman's, and over yonder is Sheridan's, but all are under the command of the Commander in Chief at the Capital. The Generals, the Colonels, and the Captains in Christ's army have no discretionary powers. They are all to apply to him direct in emergencies, and be sure to follow very carefully all the details laid down in the plan of the great campaign. In almost every army the soldiers become very enthusiastic in all their work. They are anxious to push forward their conquests, to so cripple the forces of the enemy, both as to the destruction of the material upon which they subsist, and their arms, ammunition, &c. Such work good soldiers of Jesus Christ will do—destroy that upon which evil feeds, and its weapons of warfare. I know that the army of Christ shall be successful in this work, and finally become victorious; yet, when I look at our own corps, and ask what is our effective strength, I have very serious thoughts. There are so many in the hospitals. Some have rheumatism, some measles, and they can not get them out. Oh, how these burn with fevers! Others have small-pox, and still others typhoid fever. Some have been wounded in their conflicts with the enemy, and so have the emaciated face, the shining eye. He is nervous and irritable, his courage all gone, and he has very little hope. Sometimes there is gangrene in the wounds, and there is great danger of blood-poisoning, and this makes their treatment still more difficult. Thus some of our churches have become hospitals, and the pastor, like a physician, has to spend his entire time visiting the different wards, and prescribing for these sick and wounded ones. There are only well ones enough to guard those that are sick, so that they do little or no effective service. Are not too many of our churches in this condition? There ought to be such health and vigor in the various companies that the captains might lead them to new conquests every day. If our Great Physician was like human

physicians, then we might not be to blame for being sick or wounded. But he heals all that come to him; so if we are not healed, the fault is ours. When I think of over eight thousand professed soldiers of Jesus Christ being in the field a whole year, and only succeeding in adding eight to the whole number, I am very sad. Is there no remedy? Is there no balm in Gilead? Is there no physician there? I believe the remedy is at hand. If we as a people will do as Samuel told the Israelites to do, we shall succeed. They were to put away the strange gods from among them, prepare their hearts unto the Lord, and serve him only. When they came together, they poured out water before the Lord, and fasted and confessed their sins against the Lord. In this way we may secure his favor. It is of no use for us to go to the battle while we are weak and sickly. Let us pray the Lord to heal us, go back and "do the first works," "return to our first love," then we may confidently expect his blessing. Without this we can do nothing. Let us remember that good soldiers are enthusiastic, brave, strong, obedient, willing to plan and help to carry out in all effective service the campaign of the Great Captain of our salvation. G. J. C.

SEMI-ANNUAL MEETING AT DODGE CENTRE, MINN.

Pursuant to previous appointment, the Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota met with the Church at Dodge Centre, Oct. 12-14, 1888.

Eld. Z. Campbell, who had been appointed to preach the Introductory Sermon, not being present, Eld. C. J. Sindall, the alternate, preached the first sermon from the last clause of Luke 2: 49.

The business meeting was called to order by the Moderator of the last session, Dea. Henry Ernst, who was re-elected. Geo. W. Hills was chosen Secretary. Sister Henry Ernst of the Trenton Church, Bro. Andrew North of the New Auburn Church, and Sister Eugene Ellis of the Dodge Centre Church, were chosen a committee to arrange for the religious exercises of the meeting.

Eld. O. U. Whitford, from Chicago, being present, was invited to take part in the deliberations of the meeting.

Elders H. B. Lewis, O. U. Whitford, and C. J. Sindall were chosen as a committee on resolution.

A letter from the Dodge Centre Church was presented, showing a growing interest in spiritual things, and an appreciative mention of their pastor, H. B. Lewis; also showing a desire to make still higher attainments. There being no letter from the Trenton Church, Dea. Ernst made some remarks up on the condition of Seventh-day Baptist interests in Freeborn county, which shows there is great need of the living preacher to encourage and strengthen the things that remain in that section. Dea. Ernst's family maintain prayer-meetings on the Sabbath, and Bible study. Sometimes others come in to take part; sometimes they are alone.

Bro. Andrew North gave a verbal statement of the religious standing of the New Auburn Church, which shows plainly the need of a minister's presence, his labors and encouragement.

While waiting for the Committee on Religious Exercises, Eld. Whitford made some remarks on the topic of missions.

Committee reported, and programme was carried out, as will be seen in the further report of this meeting.

Adjourned to meet at 7 o'clock P. M., at which time a prayer and conference meeting was held, conducted by Eld. Lewis.

Sabbath morning, at 10.30 o'clock, prayer meeting, conducted by Eld. Whitford. At 11 o'clock, missionary sermon, by Eld. Whitford, from 1 Cor. 3: 9, first clause.

A collection was taken up for the cause of missions, amounting to \$13 50, after which the Lord's Supper was celebrated. Sabbath-school followed. At 7 P. M., sermon by Eld. Lewis, from John 5: 36.

First-day, 10.30 A. M., prayer meeting conducted by Eld. Lewis. At 11 o'clock, sermon by Eld. Whitford, from Rom. 3: 28. 2.30 P. M., business session. The Committee on Resolutions reported the following resolutions. After being considered by items, and earnestly discussed by several, they were unanimously adopted:

1. Resolved, That we do most heartily commend the efforts of our Missionary Society to enlarge our interests in China, to preserve and strengthen our feeble churches at home, and occupy the increasing opening fields on the frontier. To these ends we pledge them our means, our sympathies and prayers, and will ever pray that God may call into these fields the laborers so greatly needed.

and act, and for their greater usefulness and worth in any true sphere of life, we counsel them to seek the knowledge, mental training, and discipline of our schools, and would also remind them that there is no investment which pays so large and enduring dividends as that which is invested in education and soul culture.

3. Resolved, That we rejoice in the increased publications of the Tract Society, in the success of the Outlook, in the efforts to make the SABBATH RECORDER a paper we can not do without, and would earnestly exhort our people in Minnesota to do all they can to patronize and support these publications and aid this Society in the promulgation of Sabbath truth by the printed page and living preacher.

4. Resolved, That in order to meet the demands upon us by the increasing German and Scandinavian immigration in our country, we believe the time has come when the Tract Society should print publications in their language in the interest of Seventh-day Baptist work and doctrine.

5. Resolved, That we, as a people, have more truth in some doctrines than other denominations, and ought to do more church work, such as holding prayer and conference meetings, and Christian visiting in the homes.

6. Resolved, That the temperance reform now being carried forward is a legitimate outgrowth of the religion of Christ, and calls for the united efforts of Christians in presenting its claims, in accepting its issues, and by our prayers, our money, and our votes to faithfully acquit ourselves in this important part of Christian work in removing the temptations of the dram-shop, lifting the fallen from misery and death, temporal and eternal; and preparing the way for the influence of the gospel of our Lord and Saviour Jesus Christ.

The officers of this meeting are to determine the time when the next Semi-Annual Meeting shall be held, and give notice through the RECORDER.

Voted, to hold the next session with the New Auburn Church, and that Eld. Z. Campbell preach the Introductory Discourse, and Eld. C. J. Sindall alternate.

A collection of \$10 75 was taken up to defray Eld. Sindall's expenses to Dakota, where he is needed in the missionary work.

At 7 o'clock P. M., sermon by Eld. Whitford, from Matt. 7: 24-27; theme, "Man's spiritual house." Then followed a general conference meeting.

From first to last the meeting was one of deep interest, and a feeling of Christian unity prevailed.

The first three sermons, although by as many men, were closely connected in sentiment and subject matter, and we believe Minnesota Seventh-day Baptists never enjoyed a pleasanter or more profitable Semi-Annual Meeting than the one just closed. We hope and pray the warmth kindled in the hearts of those present by the Holy Spirit may be abiding, and as we return to our several homes we may look back with pleasure upon it as a beautiful oasis in the journey of life.

On the evening of the 12th Eld. Whitford gave a lecture in the Methodist Episcopal church on the subject of temperance. This came in very opportunely, as this subject is being greatly agitated here. His effort is very highly praised.

GEO. W. HILLS, Sec. Oct. 18, 1888.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Oct. 20, 1888.

I hear considerable talk about the great amount of work which will be done by the coming session of Congress. "Yes," said the talkative official, "they will revise the tariff, buy up the telegraph lines and attach them to the Post Office Department, pass a Postal Savings Bank bill, provide for an appellate Court, pass a bankruptcy law, and revise the method of counting the electoral vote." "That's what they will do, is it?" was rejoined by another. "It's a modest little programme. But would you like to know what I think the 48th Congress will really do?" "Yes," replied the first speaker. "Well, they will begin with a sort of bear fight for the speakership and the offices of the House. The Senate will then take a hand in the entertainment by a small division on its own account for its offices. Mahone and Riddleberger will be the dispensers of charities in this proceeding. Then will follow the inevitable wrangle over the Committees, Chairmanships, and places, and then the session will be over." "The session over, what do you mean?" said the innocent. "Practically it will be over. Look at the situation. The House is Democratic. The Senate is Republican. The administration is, well, say it's neutral. Now the game is to get a political advantage out of this condition of things. The President moves first. He sends in his message. The parties will divide over its recommendations; for there can not be one which is not loaded with politics. Take for instance the tariff. Any decided

action on this question will be party. They will have a share in it, and it will be dropped. The proposed legislation. Will either the other to get any advantage out of it? The principles of the two parties will be put to legislation in the 48th Congress is going to be entirely devoted to President making. They will kill each other off as candidates, quiet and dignified way will howl, but will not account. The President will have an opinion in the best of the situation, so opinion is worth, I lean to that his wise suggestions will be for him and disgust for which will not act upon his he will carry off all the honor even belong to the 48th Congress anticipate that any valuable be accomplished, and on July Congress will be ready to stand as they are now ex money, demoralized parties, and flattened ambitions." My official friend to whom were made, shook his head. I am afraid he was convinced to be the opinion of a great the annual session of Congress and a material injury to the of the country. If chart could be made of that conflict in a Congress would look like a Chinese puzzle is so vast that even its are a hindrance to its laws. South can not have equal East and West are wide apart. Trade jealousies are at war, and politics taint. So when Congress meets, it is a ble of interests pulling in various directions. The only way a measure is by trading. The River its scheme for local improvement stood alone they would never for the measure. But the is turned into a trading exchange for like favors a pass. The merits of the last considerations. If You vote for my bill and I vote this being the active principle in Congress, it must outcome is a wrangle, never parliamentary battles, and concessions. Whether the this state of things is a must some day be met, for in proportions.

Home

New York

ALFRED CENTRE

The very pleasant coming of the pastor, were largely attended last 17th, by the best of benefit of the Temperance The McGibeny Family fine concert on the evening whole programme being playing, from the eldest making a very pleasant evening.

FIVE CORN

The Sabbath-school during the Summer month last Sabbath afternoon the regular lesson exercise worth preached a short followed by a conference several took part. The meet again on the second 1884.

WILL

Marriage anniversary china wedding, &c. here of late. First Willard celebrated the anniversary of their marriage Oct. 24, when a large guests met with an ant evening. Besides a ple refreshments, appropriate to such a ceremony of the speeches and responses. Wednesday, Oct. 10th anniversary of the man Kenyon and wife. In was a gathering of friends were joined in the evening, the large with music, oil painting

action on this question will be fatal to either party. They will have a shame battle over it, and it will be dropped. Take any other proposed legislation. Will either party allow the other to get any advantage of its introduction and passage? The political antagonisms of the two parties will inevitably be fatal to legislation in the 48th Congress. It is going to be entirely devoted to one purpose, President making. The Senators will kill each other off as candidates in an amiable, quiet and dignified way. The House will howl, but will not accomplish anything. The President will have an easy time, and the best of the situation, so for what my opinion is worth, I lean to the conclusion that his wise suggestions will excite admiration for him and disgust for both the Houses which will not act upon his advice. I think he will carry off all the honors which will even belong to the 48th Congress. I do not anticipate that any valuable legislation will be accomplished, and on July 1st next when Congress will be ready to adjourn, things will stand as they are now except for wasted money, demoralized parties, crushed hopes, and flattened ambitions."

My official friend to whom these remarks were made, shook his head and walked off. I am afraid he was convinced. It is getting to be the opinion of a great many people that the annual session of Congress is a disgrace and a material injury to the business interests of the country. If an analytical chart could be made of the interest that conflict in a Congressional session it would look like a Chinese puzzle. The country is so vast that even its territorial limits are a hindrance to its laws. The North and South can not have equal purposes. The East and West are wide apart in interests. Trade jealousies are at war in every industrial act, and politics taint every measure. So when Congress meets, it represents a jumble of interests pulling in various directions. The only way a measure gets through at all is by trading. The River and Harbor is an instance of this feature. Every section has its scheme for local improvement. If these stood alone they would never get a majority for the measure. But the Committee room is turned into a trading shop, and votes are exchanged for like favors so that bills may pass. The merits of the measures are the last considerations. It is merely a bargain. You vote for my bill and I will support yours. This being the active principle of all legislation in Congress, it must follow that the outcome is a wrangle, never-ending disputes, parliamentary battles, and vile and vicious concessions. Whether there is a remedy for this state of things is a great question which must some day be met, for the scandal grows in proportions.

Home News.

New York.

ALFRED CENTRE.

The very pleasant exercises for the welcoming of the pastor, postponed one week, were largely attended last Thursday evening. An interesting entertainment was given the 17th, by the best of home talent, for the benefit of the Temperance Hall.

The McGibeny Family gave one of their fine concert on the evening of the 20th, the whole programme being filled with the best playing, from the eldest to the youngest, making a very pleasant and entertaining evening.

FIVE CORNERS.

The Sabbath-school held at Five Corners during the Summer months, closed its session last Sabbath afternoon, Oct. 20th. After the regular lesson exercises, Rev. W. C. Titsworth preached a short sermon, which was followed by a conference meeting, in which several took part. The school adjourned to meet again on the second Sabbath in May, 1884.

MILE.

Marriage anniversaries, silver weddings, china weddings, &c., have been the order here of late. First, Mr. and Mrs. D. C. Willard celebrated the twenty-fifth anniversary of their marriage on the evening of Oct. 2d, when a large number of invited guests met with them and spent a very pleasant evening. Besides a social time and ample refreshments, there were exercises appropriate to such an occasion, consisting of a ceremony of the renewal of marriage vows, speeches and responses, and music.

Wednesday, Oct. 10th, was the twentieth anniversary of the marriage of Bro. L. H. Kenyon and wife. In the afternoon, there was a gathering of family connections who were joined in the evening by a large number of friends and neighbors. During the evening, the large company was entertained with music, oil paintings (the works of the

painter, Mr. Sinnett, father of Mrs. Kenyon), and social festivities.

Tuesday evening, the 16th, the friends and neighbors of Bro. D. M. Johnson and wife turned out *en masse* and without invitation, pouring in upon them to remind them that this was the thirtieth year of their married life.

All these were very pleasant, social occasions, and at them all were many substantial and beautiful tokens of friendship and love. Really, it seems to be a good season for marriage anniversaries and presents. C. A. B.

New Jersey.

PLAINFIELD.

During the absence of our pastor, Rev. A. H. Lewis, for three weeks, the pulpit has been supplied once by Rev. E. M. Dunn, of Milton, Wis., and twice by Rev. Mr. Raymond, of Plainfield, and by both very acceptably.

C. Potter, Jr., is adding another building to his press works, 50x100 feet, two stories; the fourth addition within three years.

Rhode Island.

ROCKVILLE.

On account of the continued drouth, the reservoirs are low, and the mills have been still six weeks in consequence. We hope, however, to resume business soon.

A. S. Babcock has raised from his garden three good heads of cabbage upon one stalk. Eld. Irish exhibits a sunflower more than four feet in circumference. J. E. S. Crandall has picked more than a ton of fine grapes from a little over a quarter acre of ground. But our land is too poor for farming purposes.

The Quarterly Meeting of the Rhode Island and Connecticut Churches, held with us the 12th-14th inst., was an interesting occasion, notwithstanding showers prevented some timid ones from hearing three excellent sermons from Revs. J. W. Morton and I. L. Cottrell. Sabbath morning was pleasant, and a good congregation listened to Rev. L. F. Randolph. Subject, "The sure Foundation."

Rev. H. W. Conant, of Providence, occupies the pulpit the 20th inst., and delivers a temperance lecture in the evening.

The Ladies' Society propose soon to offer us a literary entertainment, which they are now preparing. A. S. B.

Wisconsin.

MILTON.

On Monday, Oct. 15th, a bright and beautiful day, the Seventh-day Baptist church was dedicated.

The programme was as follows:

1. Doxology, by the choir.
2. Invocation.
3. Anthem.
4. Reading Scriptures, Rev. S. H. Babcock.
5. Dedicatory prayer, Rev. James Bailey.
6. Hymn read by pastor, E. M. Dunn.
7. Sermon, 1 Cor. 3:16, 17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Rev. A. H. Lewis, D. D.
8. Prayer, Rev. N. Wardner, D. D.
9. Hymn read by Rev. V. Hull.
10. History of the Church, Rev. W. C. Whitford, D. D.
11. Hymn read by Rev. F. W. Hullinger of the Congregational Church.
12. Benediction, Rev. James Rogers.

The sermon was highly appreciated by the audience, and all the exercises were very enjoyable. The cost of the house was, in round numbers, \$6,500, all of which was pledged, with a surplus for contingencies, before anything was done toward dedication. In the History it was stated that members of the church and society had given to the College, first and last, over \$37,000, a very good showing for a society a good part of whose forty-three years of life had been in a new country, with all the demands of a new and growing society upon them.

It is the wish of all right thinking people that all progress in material things will pave the way for greater spiritual progress, and that all the churches may be more closely united by mutual successes rather than estranged and divided by jealousies and envyings. As an irreligious man said, the people ought to be better than their house.

The old discussion about answer to prayer has been revived in this community by the case of a young lady who, some fourteen years ago injured her eyesight in school, from which she has since suffered and who, some months ago, became confined to her bed by a nervous disorder. After some months of treatment with, it is claimed, no benefit, she discharged her physicians and called upon the church to pray for her. Soon after she began to amend and her eyesight for which prayer was also made was entirely restored. The young lady and her friends have no doubt that in her case we have a most manifest answer to prayer, while skeptics see in her case an example of the power of the mind over the body.

Three or four new dwellings have been erected here lately, or are in process of erection, since our last mention of material progress, of which a house begun by Evan Davis is said to be one of the finest in town. B. W. Millard is erecting a neat two-story building for a paint shop. The new bank is nearly completed and is a neat brick-veneered structure.

On Wednesday evening, Oct. 17th, Frank W. Smith, of Toledo, O., Railroad Secretary of the Young Men's Christian Association, gave a lecture to a crowded house on "Andersonville life and scenes," or "In and out, by a Yank." The lecture was listened to with breathless interest, and though memories of the past strife were recalled, the speaker gave expression to no bitterness nor hate. To-morrow, Thursday evening, 18th, he gives an account of the ceremonies last Summer at Andersonville. The lectures are under the auspices of the A. D. Hamilton Post, Grand Army Republic. P.

Illinois.

WEST HALLOCK.

Again we are cheered by the return of our pastor and wife, accompanied by Homer, a young son of Dr. Pitts, of Friendship, N. Y., a brother-in-law of the pastor. During his absence our pulpit was supplied by Rev. Mr. Cook, of Dunlap, and Rev. Mr. Bellville, of Princeville, greatly to our edification. Our prayer-meeting has increased in interest and numbers, but the attendance is not as general as could be wished. The Church enjoys a good degree of harmony and peace. The Sabbath-school gains strength and life under the energetic leadership in singing by the pastor. Frost has done some damage in some localities, while in our vicinity the corn yet looks green, though the leaves are somewhat smitten.

I have read Eld. Campbell's book with interest, and it brings to mind incidents of early life. I remember the good Dea. Russel Saunders who died at Verona, which occurred soon after my joining the itinerancy after the death of Eld. Curtis. I visited and prayed with him on Sixth-day, and next day, Sabbath, after preaching to the First Church, a messenger was sent requesting me to preach his funeral sermon, with which request I complied. At the age of eighty, it is surprising that from memory a man could write so many incidents of his eventful life. I remember vividly, [for I kept a written journal of events,] in the Fall of 1832, Elder Campbell made a proposal to me to accompany him on a missionary tour to Virginia, under half pay from the Missionary Board, saying he would carry me in his buggy, pay my expenses, and pay me something out of his funds. After making it a subject of prayer, and consulting some of the Lincklaen Church, to whom I had been preaching, they were unwilling to have me leave, but to know duty with me then was to attempt the performance however great the sacrifice. After arriving at Alfred Centre we both preached on Sabbath. After we arrived at Hayfield the brethren wished him to leave me to supply them with preaching. He consulted me and I referred the decision to him; he yielded to their entreaty and left me, but told me afterward he cried about it the first day of his lonely ride; and after he had been gone awhile wrote me an urgent request to come on and assist him in holding a series of meetings at Wood-bridgetown, but I then was engaged in teaching a school, got up by subscription by Esq. Allee, and Esq. Perkins, who found it expensive educating their daughters at Meadville and Philadelphia. At Allee's I had stated appointments on First-days.

S. M. BURDICK.

Intense excitement prevails over the discovery of gold by a Chicago man on his place near Lisbon, Dakota. Samples assay twenty to one hundred and fifty dollars to the ton. The discoverer quietly secured all the land in the vicinity. Crowds are leaving for the scene of the discovery.

A mass meeting to express the sentiments of the colored race in respect of the civil rights decision, was held in Washington on Monday night with an address by Fred. Douglass, Colonel Ingersoll, B. K. Bruce, and others.

There is a large and growing demand for silver certificates at Washington, mainly from St. Louis, the Mississippi valley, Georgia, and the cotton and sugar growing region generally.

J. W. Mackey and James Gordon Bennett, now in Paris, have signed a contract for two trans-Atlantic cables. The first will be open to the public on June 1st.

Comptroller Knox reports that the last call for three per cents will probably include \$10,000,000 deposited to secure national bank circulation.

One thousand employees are idle in the Reading company coal mines on account of the strikes in different shafts.

H. W. Patrick, the oldest member of the Bradford county bar, died at Towanda, Pa., Oct. 19th, aged 73 years.

During August 38,000 immigrants arrived in the United States.

Foreign. Later details show that the first accounts of the earthquake at Anatolia, were exaggerated. At Vouza where 200 huts were wrecked, only two persons were killed and seven injured. One thousand inhabitants are quartered in tents outside the village. Ten hamlets near Chesme suffered. Altogether fifty-seven persons were killed and one hundred and fifty injured in that district. This represents the total loss of life. Although 15,000 persons are homeless at Chesme, only one-fifth of the houses were damaged.

An explosion occurred in the Acharncliffe, Carlington colliery, near Barnsley recently. Twenty-three men were in the pit and it is believed that all perished. Three bodies have been recovered. Particulars from the accident say that when the explosion occurred five men rushed to the shaft and were drawn up alive, though injured. Twenty men remaining in the pit were lost. The falling of the roof delays the work of the searchers for the bodies. It is supposed that the explosion was caused by a blast shot.

Two practical men, one a customs officer, the other a machinist of Montreal, claim to have perfected a new invention for propelling steamer so that the time for crossing the ocean can be reduced to three days. They are in communication with the admiralty in London.

A farewell address was presented to Lorne, Oct. 20th. His Lordship made an eloquent reply in French. The supreme court judges and federal ministers arrived to take part in the reception of Lansdowne.

Nihilist proclamations appear in Warsaw, Russia, almost daily. A number of persons, suspected as their authors, including several students, have been arrested.

A dispatch received at London announces that a treaty of peace has been signed between Chili and Peru.

It is reported that Von Moltke, chief marshal of the German Empire, is seriously ill.

Alexander Dumas, the author, is seriously ill in Paris, from an intestinal disorder.

The French wheat crop is estimated at 100,646,000 hectoliters.

THE LUTHER ANNIVERSARY.

Amid all the centennial commemorations with which we have become familiar, none is more worthy of the universal observance which it will receive than the four-hundredth anniversary of the birth of Martin Luther, which occurs on the 10th of November. At Eisleben, his birthplace, and throughout Germany, and everywhere in the countries that lead civilization, will the auspicious day be gratefully remembered and reverently celebrated. For in the truest sense, Luther is the father of modern civilization. He emancipated the human mind from ecclesiastical slavery. He proclaimed that freedom of thought without which it is easy to see that, despite the great modern inventions, the spirit of the Dark Ages must have been indefinitely prolonged, and the course of modern civilization must have been essentially different. It was the spiritual freedom which Luther asserted that produced political freedom and the freedom of the press; Luther's spirit was to make the invention of Gutenberg the true servant of humanity, and to open to the benign genius of liberty the lands to which Giotto's mariner's compass should point the way. Indeed, among human benefactors there are few greater names than Martin Luther.

Of course neither in his own life nor in that of those who followed him most closely was the great doctrine of liberty, for which his name stands, fully developed, nor has that doctrine yet regenerated human society. The right of private judgment carries with it an immunity which is by no means willingly or completely recognized even by the communities which are most truly Lutheran in the sense of sharing his protest against the old order, and his affirmation of the authority of the individual conscience. Indeed, much that is strictly Lutheran, in the sense of necessary consequence of his great doctrine, is not to be found in his works, and would have been personally repudiated by him. But it is his, nevertheless, as the free

political development of England and America is the result of Puritanism, however different its aspect may be from that of the Puritan Commonwealth, and however sternly the Puritan may have denounced it. Out of strength comes forth sweetness. Out of Luther came forth John Woolman and Channing, and those also at whom Woolman and Channing would look in wonder and even with apprehension.

The lesson of Luther's birthday is not only that the individual conscience alone reveals the truth and the way to the sincere soul, but that the man who has the courage to hold to it firmly will be at last recognized and honored. It is the oldest of sayings that a prophet is not honored in his own country, and that we do not recognize the angels with whom we live. Many a "solid man of Boston" glorifies the memory of Sam Adams who, had he lived in Sam Adam's day, would have thought him a pestilent fellow, and who look askance upon the Sam Adames of their own day. It may be wisely remembered by the respectable and dominant opinion which delights to pay homage to Luther that the same respectable and dominant opinion of his own time hated and hunted him. The tale is forever repeated. The other day at a public dinner in Boston the Lord Chief Justice of England, who would be heard nowhere more respectfully than in Boston, mentioned several distinguished men of that city and neighborhood, but the four that he first named together were Benjamin Franklin and Daniel Webster and Joseph Story and Theodore Parker. But how long is it since, to many of the eminent citizens who applauded Lord Coleridge, Theodore Parker was abhorrent as dangerous both to church and state?—Editor's Easy Chair, in Harper's Magazine for November.

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MARRIED.

In Berlin, N. Y., Oct. 18, 1883, by Rev. B. F. Rogers, Mr. ISAAC B. ADAMS, of Grand Rapids, Mich., and Mrs. CATHERINE DENISON, of Berlin.

At the F. W. Sawdy family home, near the residence of the bride's brother, James K. Sawdy, near Poolville, N. Y., Oct. 17, 1883, by Rev. J. George Benson, Mr. HAMILTON J. WHITFORD, Esq., of Leonardsville, and Miss CARRIE SAWDY, of Waterville.

DIED.

In Almond, N. Y., Oct. 5, 1883, at the house of his nephew, Mr. Martin V. Barber, after a short illness of paralysis, Mr. GARDNER BARBER, aged 73 years. Mr. Barber had been living in Oswego City the last thirty-six years. One year ago, having no kindred remaining there, he removed to Scott, and spent the Winter with his only living brother, Dea. John Barber. Accepting an invitation from his nephew, he came, in May last, to the home of Martin V. and M. W. Barber, where he died. He had been for many years a professor of the Christian religion, and died in the faith. He was a man of decided and known integrity. Funeral at the place of his death, Oct. 7th.

In the town of Verona, N. Y., Oct. 17, 1883, DANIEL WILLIAMS, aged 89 years, 5 months, and 7 days. The deceased has been a member of the First Verona Seventh-day Baptist Church a great many years, having experienced religion in early life. The writer visited him many times during his last illness and found him anxious to converse upon the subject of the future life, expressing a hope and trust in Christ as his refuge and Redeemer. The funeral services were held at his late residence, his young pastor preaching from John 6: 47, 11: 26. He leaves eight children, five in New York State, two in Michigan, and one in Australia. H. D. C.

In Walworth, Wis., Oct. 15, 1883, Mrs. DAMARIS COOK, widow of the late Gardner Cook, aged 75 years, 6 months, and 27 days. Sister Cook was born in Brookfield, N. Y., March 18, 1808. She was united in marriage to Gardner Cook, Sept. 2, 1827. She moved with her husband from Brookfield to Portville, Catawagus Co., September, 1883. From there she moved to Walworth, Wis., where she has resided ever since. She embraced the Saviour in early life and united with the Seventh day Baptist Church in South Brookfield. From there she removed her standing to the Church in West Geneseo, N. Y., and from that Church removed standing to the Church in Walworth, Wis. In 1851, when she had been respected as a faithful "Mother in Israel," loved and respected by all who knew her. Her health has been declining for some time past, till about three days before her death she was stricken with a species of paralysis from which she never rallied. She was unable to communicate after she was stricken. But she has oft expressed her desire to depart and be with Christ. She has raised a family of five children one son and four daughters, two of whom are dead. She died lamented and loved by her children, to whom she has been a mother indeed, and respected by the community. She rests with her Lord. A. M. C. L.

In Chicago, Ill., Oct. 10, 1883, of apoplexy, A. D. TRSWORTH, aged 62 years. Mr. Trsworth was, we believe, a native of New Jersey where his kindred principally still live. Many years ago he took up his residence in Chicago where, in partnership with his brothers at the East, he conducted a large clothing business. He seems to have greatly endeared himself to his acquaintance in Chicago, and died suddenly, lamented by all.

At Wells, Minn., on Sabbath morning, Oct. 18, 1883, of typhoid fever, HENRY W., eldest son of Mr. and Mrs. F. B. Robbins, aged 13 years, 8 months, and 20 days. F. B. R.

LETTERS.

L. E. Livermore, D. E. Titsworth, C. Potter, Jr., O. U. Whitford 2, E. Lanphar, S. M. Stillman, H. W. Randolph, I. L. Cottrell, G. W. Cox, Mrs. A. C. Babcock, J. W. Morton, E. L. Hyde, W. H. Stillman, R. D. Burdick, Orville Lewis, A. E. Main 2, T. B. Stillman, L. T. Rogers, A. R. Crandall, Dauchy & Co., Frank Slayton, F. A. Randolph, J. V. Jordan, Mrs. Phebe T. Downey, Mrs. J. A. Howe, Mrs. A. Page, Mrs. Lizzie N. Fryer, M. S. Gardner, F. J. Johnson.

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O. D. Sherman, Mystic Bridge, Conn.,	2 00 39 53
G. W. Cox, Aurora, Ill.,	1 00 39 40
Mrs. Chloe Westcott, Edgerton, Wis.,	2 00 40 39
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J. Harrison,	1 00 40 35
Eli Ayers, Walworth,	2 00 40 33
John Ellis, Dodge Centre, Minn.,	2 00 39 53
S. T. Mills,	5 00 old ac't
Frank Tappan,	50 40 9

Selected Miscellany.

A LITTLE CHILD.

BY J. T. TROWBRIDGE.

Unconscious childhood's tiny grasp
Draws us from business, books and art;
Mightier than all the world, the clasp
Of one small hand upon the heart.

in the poor house, at least, and sure of her
rations. Cap'n and I both felt glad of it
when we saw her stagger in. He said:
"Here again, Doherty?"

as if she had as much right to 'em as any-
body—that—poor, wretched—madam, it was
enough to break your heart to hear her. I
couldn't help remembering how pretty she
had been and young, and how she took on,

whereby God governs his moral creatures.
And so in regard of future retribution; be it
what it may, in accessories and conditions,

ful to the cause of Christ; at least, so far
the age will permit me." Out upon such
cowardice! life is too dear when bought at
such a price.—Spurgeon.

Popular

MR. CHARLES DEFE
embalming of bodies by
solution of chloride of
a solution of sulphate of

A MILK-WHITE raven
the Berlin Aquarium.
hues, including pale-pi-
it is like other ravens, a
brood of coal-black brot
appearance at the aqua-
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seemed to recognize the
of their new companion

DR. ELLIS, a leading
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Rev. W. H. Pierson, in
view, admits that "ort
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DOHERTY.

ELIZABETH STUART PHELPS.

This Doherty that I speak of, she had a
beautiful voice. Time and again I've set up
here looking over the books at dead of night,
alone, long with an officer or so, and heard
the call go up from a man somewhere down
below:
"Doherty! Sing us to sleep, Doherty!
Sing us to sleep!"

And then Doherty, from the women's cell,
would hear them through the wall and she'd
begin. And the fighting and the swearing
and all the horrid noise would quiet down;
and, true enough, I think they slept. I had
a Newfoundland dog that went to sleep when
my wife played the organ. Sometimes that
woman would sing enough to make your
flesh creep. She'd lost all her looks by that
time. But she never sang so when sober.
And sometimes she'd strike up a pretty thing,
as clean and sweet as the hush-a-by my own
baby hears, ma'am, from my own wife's lips.
Sometimes she sang "Auld Lang Syne," or
"Home Sweet Home;" and once that wom-
an picked up a song called the "Three
Fishers." May be you know it. You could
hear all over this great building:
"For men must work, and women must weep,
—And women must weep."

AN UNEXPECTED VISITOR.
Tom Dunn lived in a tenement-house
which was built for the factory men. Eleven
other families besides the Dunns called the
same tenement home. Within four weeks
there had been two funerals in the house—
the first had been for pretty Mollie Dunn,
Tom's sister, the other for Mrs. Steele, a
poor widow, who had left one child, a girl
about Mollie's age. One bitterly cold even-
ing Tom was hurrying home, hoping to ar-
rive there before his mother, who worked
in the same factory that he did. He was not
very warmly dressed, and the east wind
seemed to declare war against him, biting
his ears and nose as if with cruel teeth. But
he pushed bravely on, so that poor, sorrow-
ful mother, who was grieving so over Mollie's
death, should at least have a blazing fire to
welcome her home. Tom opened the door
into a cold dark room, rubbed his purple
hands together, they pained so, and then
struck a light.

HOW MOZART DIED.
Wolfgang Mozart, the great composer,
died at Vienna, in the year 1791. There is
something very touching in the circumstan-
ces of his death. His sweetest song was the
last he sang—the "Requiem." He had
been employed on this exquisite piece for
several weeks, his soul filled with inspira-
tions of the richest melody, and already
claiming kindred with immortality. After
giving it its last touch, and breathing into
that undying spirit of song which was to
consecrate it through all time, as his "Cir-
cean strain," he fell into a gentle and quiet
slumber.

ONE STEP AT A TIME.
George had almost decided to become a
Christian. One doubt held him back.
" How can I know," he said to himself,
" that even if I do, begin a religious life, I
shall continue faithful, and finally reach
heaven?"

Now, last night, the 22d of February, that
woman, she'd just made out her fourteenth
night consecutive; and I had planned to send
her to Tewksbury to-day. She'd be warm

To see her there, letting out those holy
words so trustfully, as you might say, ma'am,

result of a violation of those beneficent laws

Erasmus, who said, "I will not be unfaith-

J. ALLEN, President.

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Popular Science.

Mr. CHARLES DEPERAIS advocates the embalming of bodies by boiling them in a solution of chloride of calcium, and then in a solution of sulphate of soda.

A MILK-WHITE raven has been placed in the Berlin Aquarium. Except its strange hues, including pale-pink eyes and red legs, it is like other ravens, and was taken from a brood of coal-black brothers and sisters.

DR. ELLIS, a leading Unitarian divine of Boston, says: The Scriptures, fairly interpreted, sustains the orthodox doctrines, and Rev. W. H. Pierson, in the Unitarian Review, admits that "orthodoxy keeps much closer to the thought and expression of Paul than Unitarianism does."

PROF. C. A. YOUNG, of Princeton, has made some observations by the aid of the great equatorial during the last year, to determine the figure of the planet Uranus. The results show its ellipticity to be about 1-20.

MR. D. MACKINTOSH has described an attempt to fix the date of the glacial period in years. His investigations have been carried on in certain localities of England and Wales, where he has found that limestone rock around boulders has been worn away to the depth of not more than six inches.

It may not be generally known that we have, in the nickle five cent piece of our coinage, a key to the tables of linear measures and of weights. The diameter of this coin is 2 centimeters, and its weight is 5 grammes.

To account for the glacial deposits in Kentucky, opposite Cincinnati, Professor Wright thinks it necessary to suppose that, for a distance of fifty miles, glacial ice filled the channel of the Ohio River, so as to form an obstruction at that point 500 or 600 feet in height, leaving all the upper portion of the river channel, together with its southern tributaries, entirely outside of the glaciated area, and forming for the time, a long winding lake, which would have been about 300 feet deep over the present site of Pittsburg.

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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 Giffillan, 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 reverse 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. 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