

Missions.

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

A THOUGHT, A WORD.

Only a thought, but the work it wrought
Could never by tongue or pen be taught.
For it ran through a life, like a thread of gold,
And the life bore fruit—a hundredfold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door.

BISHOP HOROLD, of Rochester, England, has written a letter approving the Moody and Sankey mission.

THIRTY thousand one hundred and ninety-one immigrants arrived at Castle Garden, New York, in the month of October.

DR. WILLIAM M. TAYLOR, pastor of the Broadway Tabernacle, New York, says that the next revival of religion will be a revival of giving. The reward offered for Christian giving is temporal, spiritual, and eternal; the manner should be cheerful and systematic, the motive being Christ's example, who became poor for the sake of making men rich.

MARQUIS TSENG, the Chinese ambassador to England, is reported as saying that if war occurred between France and China, which he believed to be probable, the kingdom of Anam would become the ally of China. The French would require, he said, 40,000 troops to overcome their united forces. Meantime the commercial interests of England would compel her to intervene.

ELD. S. R. WHEELER preached nearly every night from Oct. 25th to Nov. 4th, in a school-house at Motor, Rooks Co., Kan. There is evidently serious thought on the question of the Sabbath; and two families are keeping it. Eld. W. asks us to urge upon the attention of our large and strong churches, the importance of doing more to bring men to the knowledge and obedience of the Lord's Sabbath.

YES, BROTHER MAIN.

I think I may safely say "Yes," to the fourth and fifth items in the circular sent out by Bro. Main, in behalf of the Board, to "Friends of Missions." Not that the other three are unimportant, but these two are all I can find space to notice now. And I am confident that, if we comply heartily with the fourth item, the recommendations in all the others will be sufficiently well realized for all practical purposes.

The item reads as follows: "Will not all of our pastors, in discourses and by other means, frequently present to the people the condition, needs, and prospects, of our home and foreign mission work?" I feel confident that all over our denomination, the response to this question will be decidedly, and fervently in the affirmative. This, because I remember how closely the hearts of those who are called to preach the gospel, are wedded to the great work of saving men. And that the spirit of him whom God has called into the ministry, must be none other than a missionary spirit. Again, it will be "yes," because all the pastors know so well how much the people look to their leaders for instruction, direction, and inspiration, in all denominational enterprises. We know so well that the interest our churches take in the work of our two Executive Boards, will be measured by the interest their pastors manifest, and that indifference or neglect on the pastor's part, will so surely beget the same spirit in the people, that we will let no opportunity pass unimproved, by which the missionary spirit may be strengthened, and a deeper consecration obtained in the line of Christian benevolence. We will insist upon having the collection taken in the pulpits as well as in the pews, and so pastors and people will join heart and hand, to meet all the demands necessary for the execution of all these blessed plans.

The fifth item of Bro. Main's circular is this: "Will you not help raise ten thousand dollars for mission work during the current Conference year; and with your gifts, offer fervent prayers?" If the gifts are free-will offerings to God, and prompted by love for the lost, I am quite sure that the prayers will be fervent and effectual. And to the request for ten thousand dollars, I feel quite safe in saying "yes." For the people are able, and I believe they are willing. Bro. Main can have the ten thousand. And the people will freely raise another ten thousand for the Tract Board. Yes, Bro. Main, I believe it will come. And these are my reasons:

1. The pastors are going to comply heartily with the above request, and the fire shall be kept burning upon the altars of all our churches; it shall never go out.

2. The rate of increase in our contributions for five years past, has been such as to justify the expectation that answers this question in the affirmative. Five years ago the contributions for both Boards, amounted to \$3,867 80. The membership of the churches was reported that year at 8,690. The contributions, therefore, averaged only 44½ cents per member for the year, or an average of 3 7-10 cents per month for all the membership. By studying the reports of the two Boards for 1883, we find that the amount contributed for both Societies has increased nearly four fold, viz., \$15,226 05, or \$6,257 90 for missions, and \$8,968 15 for the Tract Society. This makes an average of a little over \$1 74 for each member during the year, or a little more than 14½ cents per month. This is indeed a very encouraging increase for five years. And if finances tell the truth about the interest any people take in the Master's work, this bespeaks a healthy growth for our people. Certainly their hearts must be in the work, when the hands go a little deeper into the pocket year by year. Now I believe that this growth is sufficiently healthy and permanent, to warrant the promise of twenty thousand dollars this year.

3. I believe the people would be ashamed to allow the amount to fall below these figures, if they stop to estimate the sum necessary for each to give, in order to get it. Twenty thousand dollars, or ten thousand for each Society, only calls for 19 cents apiece for each member of the denomination every month. The membership is reported to be about 8,740 persons. An average of only \$2 29 for the whole year, would give the above named sum, and a little more. Now I am sure that our people love this cause too well to allow the amount of contributions to fall below these figures, when an average of only 19 cents per month will give it all. Then there are many among us, not counted among the "members," who give freely for missions. This will make the task still lighter. May the Lord bless us as a people, and give us courage and zeal to do his great work.

THEO. L. GARDINER.

SHILOH, Nov. 5, 1883.

FROM O. U. WHITFORD.

PARKER, Turner Co., Dak., Oct. 30, 1883. I left my home for this trip to Dakota and Minnesota the evening of the 11th, and went to Dodge Centre to take in the Semi-Annual Meeting of our people in Minnesota. I enjoyed the meeting very much, and did all I could to help make it profitable for our cause. A good warm spiritual feeling pervaded the entire meeting. Prohibition was the chief interest in that section, and, on invitation, I gave a temperance lecture on Monday evening, after the close of our meeting, which was well received. The Semi-Annual Meeting gave us a collection amounting to \$13 50, a person gave me \$1, and Andrew North, St. Peter, \$5 for the China Mission, amounting in all for the work of missions to \$19 50.

I started for Big Springs, Union Co., Dak., Wednesday morning, Oct. 17th, and arrived at Mr. Estes's, Calliope, Iowa, the next day at 9.30 A. M. Bro. C. J. Sindall, who had promised a visit to our Scandinavian brethren, accompanied me on this trip and is with me. Mr. Estes took us over to Eld. Ring's in the afternoon. I preached that evening in the school-house situated on Eld. Ring's farm. We remained in Union county five days, visiting and preaching. I preached five times, Bro. Sindall following in a short interpretation of my sermons, in their language, for the benefit of the older ones who could not understand English at all, or very well. The young people can both speak and write English. Bro. Sindall preached in Danish four times. I told Bro. Ring the next day after I arrived at his house that I wanted to organize a church there if they were ready. He said some were ready, and wanted a church organization, and since I had also written him to that effect, he thought and told them they would better consider that matter together while I was there. Accordingly I gave out notice that after the sermon Sabbath morning we would consider the question of church organization, and I wished all our Seventh day Baptist brethren and sisters there to be present. In the meantime I had found out that Eld. Ring was not in favor of church organization, but did not know his reasons. After the sermon Sabbath-day, according to notice, we freely talked over together church organization. I led in giving, first the reasons why I thought it best for them to organize into a church: 1. It was gospel-wise. 2.

It would unite and strengthen them. 3. It would give them greater power and influence among the people about them, and would be better for the Seventh-day Baptist interests in that section. 4. It would give them a church home, with its appointments, ordinances, and Sabbath-school for the spiritual life and growth of themselves, and for the good of their children. 5. Being in an organized form, they could keep a record of the church, and also our interests there, which would be an important matter of history. 6. Lastly, that it would unite them to our denominational organization and work, and they would better understand the spirit and purpose of our people.

Secondly, I explained our denominational organization and work, and the relation of the churches to the Conference, and the Conference to the churches, so they could see that the Conference had no state-like or ecclesiastical authority over the churches composing it. Then I had Bro. Sindall interpret this to them so they could understand me. Opportunity was then given them to express themselves freely. At first they did not seem free to speak their views. They wanted Eld. Ring to lead. He said he would wait until they had expressed their views and wishes. Some said they wanted a church organization, and had wanted it for some time. Others said they were ready if Eld. Ring was. Others still said they were not ready because of some circumstances. Eld. Ring then followed by saying that he thought they were a church, that is in the spirit and in the faith; that they had their meetings, and the ordinances; they had baptism and the Lord's Supper; that if they belonged as a church to the Conference they would have to be to the expense of sending a delegate each year; and, lastly, that our Articles of Faith did not include all the truth of the Bible, and that some of our faith and practice he could not agree with, namely, close communion. In reply, I tried to show, (1) that in the visible church something more was required than the inner unity of faith and spirit; there could be no church without that, but there must be a formal unity and organization. I illustrated it by a man and a woman who may be one in their love and spirit, but they were not married until they went through the legal and formal ceremony of marriage. So it was with the visible church. (2) I tried to show that baptism and the Lord's Supper were ordinances in the visible church, and not outside of the church, and were to be administered through and by the church. (3) Showed that no church was required to send a delegate to Conference, that was a voluntary matter with the church. A church was asked to report by letter or blank form to Conference; and I also explained what the apportionment of money for the churches to pay was for. (4) As to our Articles of Faith and Practice we had many who, in their own private belief, and also in the interpretation of Scripture, that differed; that we had those who believed in open and in close communion, those who were Armenians and those who were Calvinists, &c., but they all agreed on one practice. I asked Bro. Ring if he did not once belong to a First-day Baptist Church that had Articles of Faith and Practice, and officers, and was an organized church? He said he did. I asked if he then had any objection to such a form of church organization? He said he did not. Then I asked why there could not be just as well a Seventh-day Baptist Church, all the difference was in the Articles of Faith and Practice on the doctrine of the Sabbath? He made no reply. We dismissed the conference on the matter, and went to our homes. The next day Bro. Ring told me of some difficulties between him and some of the brethren which needed to be settled. He was cordial and friendly to me, and I was very conciliatory and suggestive, never dictatorial toward him. He is in the way of church organization there. Some fourteen Seventh-day Baptists ought to be organized there into a church. I expressed, when I left him, the hope that all difficulties would be adjusted, and that he would organize them into a church, and report to next Conference. Somehow I can not help feeling that he is convinced, and will do it after some of the difficulties are cleared away.

We went from there to Christen Swendsen's, at Daneville, and stayed in that section five and a half days. I preached four times, and held one prayer and conference meeting. Bro. Sindall preached twice. The people here were ready for organization. We arranged to organize Sabbath-day. Bro. E. D. Coon and wife, from Parker, came down and joined with our Danish brethren and sisters in the organization. There were eight that became the constituent members of the Seventh-day Baptist Church of Daneville,

Dak. After I gave a short talk on the nature, objects, and benefits of a church organization, and also explained our denominational organization and work, and the relation of a Seventh-day Baptist Church to it, they all voted to organize. The organization exercises were as follows: 1. The talk or sermon as above. 2. Singing. 3. Prayer. 4. Presentation and adoption of Articles of Faith and Practice, and subscribing to the same. 5. Election of church clerk and deacon. 6. Ordination of the deacon. 7. Right hand of fellowship and welcome to all the members. 8. Prayer and singing. 9. Celebration of the Lord's Supper. Jens Willadsen was chosen church clerk. Christen Swendsen was chosen deacon, and ordained to that office and work. Bro. Sindall gave the consecrating prayer, and I the charge to him and to the Church. Bro. Swendsen is the right man in the right place—a splendid Christian man and a good leader. He is a zealous and earnest man. The whole service was impressive, and many were deeply affected, old and young shedding tears. May the Great Head of the Church keep, strengthen, and greatly bless this little Church far out on the borders. I hope the Churches that come among us, and give them a helping hand.

We came to Bro. Coon's yesterday (Monday). We leave here to-morrow for Moody county. Expect to spend next Sabbath and Sunday with Martin Olsen; next day in Flandreau with some Seventh-day Baptist families who went from Dodge Centre; thence to Alden, Minn. I have arranged to hold a three-days' meeting in Alden, commencing Nov. 16th, at 2 P. M., for the benefit of our people in Freeborn county and adjacent sections. Have asked Bro. H. B. Lewis to come down and assist me. We want to make it a rally for our cause there. You will see the notice in the RECORDER, and I have sent notices to be published in the Freeborn county papers. I expect to be about there over a week before to stir them up, and will write you again after that meeting. Bro. Sindall having heard of two or three families of Danes, about fifteen miles from here, who keep the Sabbath, has gone to-day to hunt them up. Bro. Sindall has improved wonderfully. He is a devout, earnest, and eloquent preacher in his own tongue. His field is widening all the time. He has found about a hundred Baptists in Chicago and Isanti counties, Minn., and Burnett county, Wis., who keep the Sabbath—three ministers among them. They have appointed a general meeting to be held among them the 12th of November, and want him to come and help them. He is going, and expects to organize a Seventh-day Baptist Church. I think Bro. Sindall's traveling expenses should be paid by the Board. He has to go long distances, his field is widening, and he is doing a good work, and growing more and more efficient. He has a large family, and he is having a hard struggle to live. At the Semi-Annual Meeting they raised by a collection \$10 75 toward his traveling expenses here. Our Scandinavian interests are growing more important, and are extending every year. I believe the people are willing to bear the expense of sending a man of their tongue among them as well as pay him for his labor.

ITEMS.

The liveliest phase of the difficulty between France and China is now to be seen in Europe. In the presentation of the case to their Nation and the world, the French officials are evidently not to be allowed to have it all their own way. M. Ferry's description of the present state of affairs between the Republic and the Celestial Empire, and the facts which preceded it, were no sooner set forth in the usual diplomatic fashion than the acute members of the traveling Chinese Legation (now apparently lodged in London) made public their side of the story. The last batch of dispatches has been spread broadcast in the British metropolis. These, as well as those previously made public, show how sadly the present government in Paris has failed in its negotiations with China, and how its members have tried to deceive the constituencies. Thanks to the shrewdness of Tseng, the French people are likely to be perfectly informed as to what a mess of it their Ministers have made.—N. Y. Tribune.

Civilization and Christianity are pushing on to the conquest of the world so rapidly and so quietly that we do not realize how fast we are going. . . . Savagery is everywhere, except in mid-Africa, confronted with Christian civilization, and within ten years, at farthest, equatorial Africa, from side to side, will be awakened by the trumpet and the proclamation of the gospel. Our attention is so much occupied by the details of missionary work that we fail to realize the grandeur of its total results.

The little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the church on confession of faith.

"People will hardly believe me when I tell them about our Chinese Christians," writes the Rev. John Butler. "I suppose they are rather slippery," one says. "I answer, No; they are fully equal in Christian character to church members in this country. They keep the Sabbath better. I could take numbers into the church if I would let them work on the Sabbath; but I tell them no. It is necessary to be very strict with our church members. When we get the gospel into a Chinaman, he is sure to be a noble Christian. Our Chinese preachers take their Bibles as literally true and authoritative. They believe what they read, and obey it. Hence they give a tenth of all they earn to the Lord. The pastor's salary is \$100 a year, and he gives a tenth of it."

Colonel Ingersoll having said that the preaching in this country cost the people \$12,000,000 every year, answer is made by one of the religious newspapers that the lawyers cost about \$70,000,000, the criminals \$40,000,000, and whisky \$60,000,000.

The first Malagasy who ever learned the alphabet, died January, 1883, at the age of 72. He had lived to see 50,000 of his countrymen taught to read, and over 70,000 profess their faith in Christ.

Miss Howard, an American lady, is one of the most distinguished physicians in China.

Temperance.

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

INFLUENCE OF EXAMPLE.

At a large and well-known boarding-house a guest was asked at dinner if she would have some plum-pudding with brandy sauce. "I will have some of the plum-pudding, please, but none of the brandy sauce," was her reply. Her friends laughed at her, and insisted that she should take some, but she replied: "I decline upon principle; I take no alcohol in any form."

The conversation turned to other topics, but after dinner a young man whom she had noticed sitting opposite her at dinner approached her, and requesting a word with her, said: "I want to tell you how much good you did me to-day by your prompt and decided rejection of the pudding sauce. I had been deliberating what I would do, being strongly tempted by the smell of it, which reached me. I think I should have yielded to my desire and the solicitations of my friends, who called my resolution a whim, if I had not heard your refusal. That gave me courage to resist the temptation. I have an inherited appetite for liquor, and by the grace of God I have been enabled to control it; but if I had got a taste of the spirit to-day, I feel confident I should have fallen again."

What this lady did you can all do. Let your example be right.

A TERRIBLE SCOURGE.—The number of accidental deaths in Quebec within the past six months has been fearful. Drunkenness has played a large part in this sad harvest. We are really afraid to maintain a guilty silence in not stigmatizing in a striking manner each death caused by drink. Family chagrin and the grief of friends arrest our pen. We are wrong, perhaps, to have so often ceded to these considerations, for the scourge of intemperance augments in alarming proportions. There must certainly be a remedy to the evil. Christian preaching evidently no longer suffices, and the secular arm must be placed at the service of religion and of morality. It can not be denied that our country is overrun by drunkenness.—Quebec Paper.

THE WAY TO QUIT.—A company of boys had contracted the habit of tobacco using, greatly to their detriment, as all acknowledged. The habit became so strong that a few of the number resolved to try and "break off," by using a less quantity each day until the end was reached. Nobody succeeded. With one it was different. He did not try to quit, but quit at once, and so made an end of the matter. What he did individually, the nation would do if it were enlightened. It is impossible to stop the train of drunkenness by putting on the brakes of high license. The engine must be detached; there must be a dead halt by prohibition and not an inefficient attempt to cripple and worry the business.—Union Signal.

PERSONAL LIBERTY.—The Cincinnati saloon keepers are terrible sticklers for "personal liberty," but they want it all on their side. It has been the custom of certain poor women to keep coffee stands at the public markets. The saloon-keepers have organized to break up this business, since it interfered with the sale of beer, and they have induced the Board of Health, which has control of the markets, to prohibit the sale of coffee at the public markets.—Dayton Herald.

The Emperor of Japan has taken the initiative in the cause of temperance in his empire by appointing a commission to devise methods for the suppression of the liquor traffic.

A judge of Topeka, Kansas, imposed fines to the amount of \$3,600, exclusive of costs, in disposing of seven cases of selling liquor contrary to the prohibitory law of that State.

Education.

"Wisdom is the principal wisdom; and with all thy geting."

THE Whitewater (Wis.) sees that an organization is in that city, under the direction of Wardner Williams, to be a Normal and Art School. The object of this enterprise is to establish a school which shall have as its aim the association of the profession in its several departments as possible, an art basis. In the conducting of the school Prof. Williams will spend his time at Whitewater, but devoted to his work at Milwaukee names of four or five persons as associated with Prof. Williams as teachers in the enterprise, among which we note Clara M. Dunn, of Milton.

Look upon the chapel-ton College some morning. Both ladies and gentlemen to the entrance door of the school, and there divide, the former to the right, and the latter to the left, to a particular seat. There is no unnecessary noise, which they make on the morning, that they have unusual intelligence. The religious in which there are hearty sons read from the Bible, stimulating prayer by one another. Then comes the roll call of the school, ranged in ten divisions, with the absence, if any, and the others—an exercise which a minute. Occasionally, a be heard from the President, teachers, or some old student of the school. Some fresh going history of the world some duty peculiar to the day is enforced, or some noble attainable by the student greater earnestness in the The bell rings, and the dis the chapel to the several good order.

MODERN EDUCATION.

1. Education, as a science, the philosophy of human life determine the end sought, and render it narrow or comprehensive.

2. While infidelity has found learning, it has been advanced theories of educational method of Rousseau, the downward tendency of the method of Herbert Spencer, according to the former, the education is to live naturally; later, it is to live scientific brute lives thus. Skepticism the wide reaches of the soul higher activities of life.

3. Morality dare not be education. Intelligence is not and unless it is built upon sentiment, it may be destroyed for evil, even to its possession of knowledge is no remedy social and political life will self to direct. Intelligence self-directing power. St power is a power for evil, same power with a conscience.

4. The mercenary spirit affected the science of education is the test applied. The off from curriculum all with age or is supposed to mental. The classics and phies are to be laid aside can not be transacted in and philosophy does not how to make the most least work. Avarice would stitutions of learning to and meat stalls.

5. The function of education human life to its highest human soul has yearning not explain nor satisfy. It wants which can only be revelations.—Dr. W. M. A.

SCHOOLS FOR WOMEN.

Among the visitors at the of the Baptist preachers Severo Fernandez, Mayor State of Coahuila, Mexico Cardenas, Superintendent tion in that State. Neither English, but they were Rev. W. D. Powell, a De Coahuila, who interpreted Cardenas, prefacing it that there were no school which the visitors came would be educated in any metric and grammar. It a college for young women.

Education.

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

The Whitewater (Wis.) Register announces that an organization is to be established in that city, under the direction of Prof. N. Wardner Williams, to be known as a Music and Art School. The Register says the object of this enterprise is the formation of a school which shall have as its fundamental idea the association of the arts, and instruction in its several departments on, as nearly as possible, an art basis.

Look in upon the chapel exercises of Milton College some morning of this term. Both ladies and gentlemen come thronging to the entrance door of the good-sized room, and there divide, the former going to the right, and the latter to the left, each student to a particular seat. There is no confusion, and no unnecessary noise.

MODERN EDUCATION.

1. Education, as a science, is governed by the philosophy of human life. Theories relating to the origin, purpose and destiny of life determine the end sought by education, and render it narrow or comprehensive in its scope.

2. While infidelity has laid claim to profound learning, it has been productive of no advanced theories of education. The naturalistic method of Rousseau and the scientific method of Herbert Spencer serve to indicate the downward tendency of materialism.

3. Morality dare not be divorced from education. Intelligence is no virtue in itself, and unless it is built upon correct moral sentiment, it may be destructive and a power for evil, even to its possessor.

4. The mercenary spirit of the age has affected the science of education. Will it pay? is the test applied. The tendency is to crop off from curricula all that seems unprofitable.

5. The function of education is to carry up human life to its highest attainments. The human soul has yearnings that science can not explain nor satisfy.

SCHOOLS FOR WOMEN IN MEXICO. Among the visitors at the Monday meeting of the Baptist preachers recently were Don Severo Fernandez, Mayor of Saltillo, in the State of Coahuila, Mexico, and Jose Maria Cardenas, Superintendent of Public Instruction in that State.

several preparatory schools. Governor Evristo Madero has pledged the greater part of \$150,000, a sum already subscribed, on condition that the Baptist denomination will add \$40,000. Toward that amount Mr. Powell said that \$23,000 had been raised.—New York Tribune.

STUDY ENGLISH.

Professor Huxley said in a recent lecture: "I have said before, and I repeat it here, that if a man can not get literary culture of the highest kind out of his Bible, and Chaucer, and Shakespeare, and Milton, and Hoffer, and Bishop Berkeley, to mention only a few of our illustrious writers—I say, if he can not get it out of those writers, he can not get it out of anything; and I would assuredly devote a very large portion of the time of every English child to the careful study of the models of English writing of such varied and wonderful kind, as we possess, and what is still more important and still more neglected, the habit of using that language with precision, and with force, and with art."

MENTAL CULTIVATION.

What ploughing, digging and harrowing is to land, thinking, reflecting and examining is to the mind. Each has its proper culture; and as the land that is suffered to be waste and wild for a long time will be overspread with brushwood, brambles, thorns and weeds, which have neither use nor beauty, so there will not fail to sprout up in a neglected, uncultivated mind a great number of prejudices and absurd opinions, which owe their origin partly to the soil itself, the passions and imperfections of the mind of man, and partly to those seeds which chance to be scattered in it by every kind of doctrine which the cunning of statesmen, the singularity of pedants, and the superstition of fools shall raise.

CLASSICAL EDUCATION.

Considerable printers' ink has been wasted recently over the crude notions of Mr. Charles Francis Adams, Jr., on the subject of classical education. His ignorance of the whole subject is evidenced by the fact that, in common with others who have no practical knowledge of the work of education, he confounds the undergraduate course with the professional schools, and talks of "useful studies" as if he supposed that the studies of the undergraduate were intended for use.

The Philadelphia Record utters a strong plea in favor of the study of science in the public schools. "Were science once properly taught in our schools," it says, "a check could be given to some of the forces which seem to be disintegrating society. Wealth, with the power and position accompanying it, is now sought for so anxiously that not only the rights of others but those of the individual self are ignored in the struggle to obtain it. Were men taught from infancy the certainty that punishment will in this life surely follow a sin against nature, and that an outraged society will in various ways revenge an injury done to its members—were these things taught with the same persistency with which the doctrines of hell and the devil, and how to cheat the devil, are inculcated, the millennium would soon commence."

It is a popular delusion that factory, farm, and mill-work requires mere human machines, with intelligence at the minimum. This idea arises from a failure to see the relation between intelligence and skill. With every division of labor there is an increase of demand for finer skill, finer sight, finer distinctions of the senses, the memory, and the thought.

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."

TRACT BOARD MEETING.

At a regular meeting of the Board, held November 11th, the committee appointed at the last meeting to confer with E. S. Dodge, regarding the purchase of the type, etc., used in printing Our Sabbath Visitor, reported that Mr. Dodge did not wish to dispose of the same.

The committee appointed to attend to the publication of a specimen copy of the Seventh-day Baptist Quarterly, stated that E. S. Dodge would print, in long primer type, and bind five hundred copies of a pamphlet containing 128 pages for \$182 50, and that Wm. H. Bartholomew & Bro. would do the same

for \$200, with the addition of fifty-five cents for every page set in brier.

The proposal of E. S. Dodge was accepted. A letter from Bro. Velthuysen, containing a report of his labors and expenses connected with the publication of de Boedschapper during the months of July, August, and September, was read, and A. H. Lewis was requested to prepare an extract from it for the RECORDER.

The Treasurer was instructed to forward to Bro. Velthuysen each month, the regular appropriation of \$40 without further instruction from the Board.

A. H. Lewis read several letters from various sections of the country, showing the wonderful development of the seed sown by the Outlook.

The Treasurer reported that he had received, during October, \$154 71.

The publisher's bill for the October number of the Outlook, amounting to \$269 79, was ordered paid.

E. P. SAUNDERS, Rec. Sec.

PREACH THE SABBATH.

NUMBER II.

The Sabbath question is a vital one. A Sabbathless nation will surely be a godless nation. The question needs to be pressed plainly and carefully, but boldly and persistently.

1. It is not understood. Constantly remarks are made in proof of this. "God does not care what day we keep." "Nobody knows which is the seventh day." "The church settled the Sabbath question long ago." "Is it necessary to keep the seventh day in order to be saved?" All such expressions show thoughtlessness. What does God's Word teach should be the ruling question. It is easily seen that this entire Sabbath question is not left to human authority. No man or body of men can give us a Sabbath, or tell how the Sabbath should be used. God, and God only, can sanctify a day, and tell us how to keep it holy.

2. Many First-day people will candidly listen to instruction, accept the Sabbath, and from their full heart thank God for this new light. It is said they have the Bible, and can learn without a teacher. Yes, but they do not. Persons have been acquainted with Sabbath-keepers for years, and yet never studied the subject enough to know that it was important. Much more is this the case with the thousands who have never seen a Seventh-day person. Again, many suppose themselves to be keeping the seventh day. Converts to the Sabbath have assured the writer that they were always Seventh-day Baptists. For they always supposed they were keeping the seventh day, and made the change when they learned the mistake.

3. Many who now positively dislike to hear about the subject will yield to it. It is said to think how many religious teachers, including ministers, Bible-school officers and teachers, are bewildered, and how much they bewilder others. They fail to prove from Scripture the First-day Sabbath, and yet they feel very sure that there is Scripture ground for it, and the pupils feel more sure than their teachers. Even because the term first day is used in Scripture proves to them its sacredness, and they dislike very much to hear it spoken of as a day for business. Others, again, who do see more clearly, lack faith that a reform can be brought about, and, unwilling to become odd, they seek to smother it with prejudice.

Adventists accepted the Sabbath from the Seventh-day Baptists about the year 1845. These Adventists have promulgated their faith so vigorously that the large mass of the people think that the Seventh-day Sabbath is inseparably connected with all the errors and strange notions of that people; dress reform, health reform, soul sleeping, the end of the world, &c., and how these things make people crazy, are all enlarged upon, and used to prevent a candid and prayerful investigation of the Bible Sabbath. To overcome all this is a gigantic work. The SABBATH RECORDER does good work wherever it goes. It could be used more to a great advantage. The Outlook is doing well. The Missionary Reporter and the tracts also help. But all of these can not be compared with the living teacher. By the grace of God, without which he will damage the cause, his personal presence, personal acquaintance, and personal interpretation of the subject will do more than all else. May God move upon us to preach the Sabbath more than we have yet done.

S. R. WHEELER.

OUTLOOK CORRESPONDENCE.

Below are the two letters from Missouri, of which Editorial mention was made in the RECORDER of last week:

HOUSTON, Texas county, Mo., Nov. 5, 1883.

Editors of the Outlook.—Though a stranger to you, I have been a reader of your Outlook for about two years. I have also had my neighbors to read every paper that I have received; and I must say that the Outlook has successfully done its work, wherever read in these parts, especially as regards the Sabbath question, and now my neighbors come to me with such questions as "What shall we do?" "Tell them to come over and help us." "When quite a youth I became a member of the Separate Baptist Church, in Tomkins county, Tennessee. The church which I first joined was a Seventh-day Baptist in practice. The man who baptized me was a Seventh-day Baptist. I emigrated to Missouri in 1869, found the Missionary or United Baptist nearer what I conceived to be right than any other order of people in this country, and consequently I became a member with them because I could do no better here. I want correspondence and fellowship with the original stock; and by the grace of God will have it if the Lord will. I am advocating the principles of the Seventh-day Baptists with some success, and much opposition, especially from the United Baptists. I want proper authority on which to act. There are in my immediate vicinity at least thirty persons who want a Seventh-day Baptist Church. Besides, I might say, hundreds scattered over the country wanting the same. Now what shall we do? Who will come over and help us? Can you send some one or more in to this place of destitution? Surely, the Lord's cause would prosper thereby. This appeal is to the brotherhood generally. Can we hear from you? Please address or call on me at Houston.

Yours in Christ, S. W. RUTLEDGE.

SUMMERVILLE, Texas Co., Mo., Oct. 30, 1883.

Editors of the Outlook: Dear Brethren,—After reading the Outlook for many months I desire to say to you that I am greatly pleased with it, because of the bold position it takes on the topics of which it treats, as well as the manner and ability with which the subjects are discussed, most especially the Sabbath question. I have long wished for that question to be generally discussed by men of talent and intelligence, in order that it may be more generally understood by the masses. My desire is filled to a great extent by the Outlook, but not so fully as I could wish, for the reason that my prayer is that it may reach every family throughout the land.

I have long been of opinion that some day, according to God's will, his people will return to the Bible, not only on the Sabbath question, but others also, on which Theologians have greatly erred and have led people into gross darkness. On the Sabbath, the Outlook has presented clearly to all its readers who honestly inquire after Scripture truth how that partly by intrigue, and partly by force, the first day of the week was imposed on the people by the sun worshippers as a day of rest, long since Apostolic times. Its references are full on all historical points, as well as Scripture. I am well pleased with the Outlook in every particular, and pray God to give it success to the ends of the earth. Theology, or vain philosophy has led millions of honest inquirers into worse than Egyptian darkness, but signs of day-dawn are now appearing, and we may hope that the Gospel Luminary will soon be seen to shine with full brilliancy when the worshippers of the true and living God will no longer be forced to grope their way along the misty paths of heathenism.

I wish now to say that I have been trying to please our Master for twenty-five years, and when I began to serve him I could find no church in these parts that, according to my view, so nearly filled the Testament model of a church as the Missionary Baptist (sometimes called United Baptist). With this, however, I have not been fully satisfied, especially with regard to the separation several years ago and the coming together again of the two branches, as well as on the Sabbath question. I know of several of my brethren in the same condition with myself, but we do not know just what to do because

of no Seventh-day Baptist Church being anywhere near us. Now, will you please answer the following questions? If a sufficient number of brethren and sisters of the Missionary Baptist Church in this community should petition for a Seventh-day Baptist organization, can they get it? And how? Could you send us ministerial aid? Have you any churches and ministers in this State? Where are they? Give us all the information you can. This is but an introduction, as we mean business on Bible principles. An immediate answer is desired.

Yours in Christ, T. G. HELM.

AMERICAN SABBATH TRACT SOCIETY.

RECEIPTS FOR OCTOBER.

Table listing names and amounts for the American Sabbath Tract Society receipts for October. Includes names like F. S. Whitford, Alfred, N. Y., \$2 00; P. W. Burdick, 1 00; Frank J. Wells, Milton Junction, 2 00; George S. Larkin, 1 00; Mrs. H. B. Hamilton, 1 00; Thomas Cottrell, 1 00; G. N. Coon, 1 00; A. J. Wells, 2 00; Mrs. A. J. Wells, 1 00; A. B. Spaulding, 1 00; Mary B. Spaulding, 50; H. W. Coon, 1 00; Charles A. Ogden, 25; Christopher Vincent, 50; Witter Green, 75; Lucy M. Hall, 50; F. C. Wells, 50; Mrs. Mrs. L. Whitford, 1 00; Bertie Hoffman, 50; Rev. N. Wardner, 50; Mrs. I. L. Freeborn, 50; O. P. Freeborn, 50; I. L. Freeborn, 25; Will Davis, 1 00; Jasper T. Davis, 1 00; Silas G. Burdick, 2 00; Cynthia Osborn, 1 00; Mrs. Julia E. Burdick, 1 00; Oran Vincent, 5 00; Mrs. L. A. Vincent, 5 00; Erastus Brown, 3 00; C. B. Hill, 25; M. Louise Hull, 75; Nettie J. Coon, 25; C. C. Clarke, 5 00; Milton Junction Church Guild: Mrs. I. E. Burdick, 25; Mrs. C. T. Frink, 25; Miss L. Gilbert, 25; Miss Clarinda Dorset, 25; Mrs. C. C. Clarke, 2 00; Mrs. L. E. Randolph, 50; Mrs. L. M. Clarke, 50; Miss Clara A. Marjatt, 1 00; Mrs. N. Wardner, 25; Walworth: Elder A. McLearn, 1 00; Irving H. Coon, 3 00; Harlow Coon, 1 00; Miss Eva H. Coon, 1 00; Mrs. H. M. Coon, 1 00; C. P. Maxson, 1 00; Mrs. A. D. Crumb, 1 00; C. W. Crumb, 1 00; Mrs. C. W. Crumb, 50; Oscar Crumb, 25; Annie and Charlotte Crumb, 25; W. H. Crumb, 1 00; David Coon, 50; Mrs. C. W. Crandall, 25; Roswell A. Crandall, 1 00; Mrs. P. A. Wheeler, 50; M. G. Stillman, 50; P. B. Crandall, 50; Mrs. R. W. Crandall, 50; Mrs. M. Ayars, 25; Mrs. Lorinda Clarke, 1 00; Wm. Higbee, 1 00; Mrs. Martha E. Davis, 50; Mrs. A. L. Clarke, 1 00; Lois Green, 10; Martha Crandall, 25; W. H. Crandall, 50; M. D. Dangerfield, 50; Emeline Millard, 20; A. Friend, 5 00; E. Swinney, 5 00; Mrs. S. A. Simons, 25; Eli Ayars, Walworth, (Outlook), 5 00; Utica: Wm. B. West, 5 00; A. M. Knapp, 1 00; Mrs. Clarinda G. Randolph, 1 00; F. O. Burdick, 1 00; Ada Jane Whitford, 25; Miss Ada Whitford, 25; Charlotte Babcock, 50; Hattie Hibbard, 50; John Whitford, 1 00; George W. Eaton, 2 00; W. H. H. Coon, 1 00; Rev. V. Hull, 1 00; Rock River: Charles D. Balch, 1 00; H. L. Miles, 50; Esther Green, 25; Orlow T. Vincent, 25; Avery P. Vincent, 50; Orin D. Vincent, 50; Miss Miranda L. Saunders, 50; L. T. Rogers, 5 00; Albion: D. J. Green, 1 00; Mr. and Mrs. Barton Edwards, 5 00; M. D. Randolph, 50; M. D. Head, 25; S. R. Potter, 25; J. M. Knight, 50; Mrs. J. B. Langworthy, 1 00; G. F. Walters, 1 00; Mrs. A. C. Kenyon, 50; Miss Esther Kenyon, 50; Mrs. Mary She. don, 50; Miss Martha Sheldon, 10; Miss Clara A. Sheldon, 25; Mr. and Mrs. H. C. Babcock, 1 00; P. Palmier, 2 00; Mrs. M. Webster, 25; Mrs. A. M. Lawton, 25; R. T. Burdick, 1 00; Mrs. D. M. Coon, 50; Buel Oviatt, 50; A. B. Lawton, 1 00; H. C. Coon, 2 50; Martha Coon, 50; Miranda B. Coon, 50; Mrs. H. V. Palmier, 25; A. D. Humphrey, 25; Diadama Humphrey, 81; Mr. and Mrs. Frank R. Wescofe, 1 00; O. L. Coon, 85; Lois Colegrove, 55; O. P. Saunders, 5 00; Edgerton: Lester W. Rogers, 1 00; Horace Rogers, 1 00; Charles P. Rogers, 1 00; Mrs. Jane G. Davis, Rockford, Ill., 2 00; H. P. Grace, Florence, Kan., for tent work in North Western Association, 5 00; \$154 71.

E. O. E. PLAINFIELD, Nov. 1, 1883.

will hardly believe me when I about our Chinese Christians," Rev. John Butler. "I suppose rather slippery," one says. "I an they are fully equal in Christian to church members in this country, the Sabbath better. I could take into the church if I would let them the Sabbath; but I tell them no. to be very strict with our church. When we get the gospel into a he is sure to be a noble Christian. These preachers take their Bibles as and authoritative. They be they read, and obey it. Hence a tenth of all they earn to the pastor's salary is \$100 a year, a tenth of it."

Ingersoll having said that the in this country cost the people 90 every year, answer is made by religious newspapers that the law about \$70,000,000, the criminals 90, and whisky \$60,000,000.

Malagasy who ever learned the died January, 1883, at the age of 40 lived to see 50,000 of his coun- right to read, and over 70,000 pro- faith in Christ.

ward, an American lady, is one of distinguished physicians in China.

Temperance.

that upon the wine when it is red, his color in the cup, when it moveth st, it biteth like a serpent, and stingeth

INFLUENCE OF EXAMPLE.

and well-known boarding-house asked at dinner if she would plum-pudding with brandy sauce. ve some of the plum-pudding, none of the brandy sauce," was Her friends laughed at her, and she should take some, but she decline upon principle; I take in any form.

versation turned to other topics, inner a young man whom she had ing opposite her at dinner ap- per, and requesting a word with "I want to tell you how you did me to-day by your decided rejection of the pud- I had been deliberating what I being strongly tempted by the which reached me. I think I yielded to my desire and the so- of my friends, who called my resolu- if I had not heard your re- it gave me courage to resist the I have an inherited appetite and by the grace of God I have to control it; but if I had got the spirit to-day, I feel confident I fallen again."

lady did you can all do. Let be right.

BLE SCOURGE.—The number of deaths in Quebec within the past has been fearful. Drunkenness large part in this sad harvest. afraid to maintain a guilty stigmatizing in a striking man- nath caused by drink. Family the grief of friends arrest our re wrong, perhaps, to have so re these considerations, for the temperance arguments in alarm- ing. There must certainly be a the evil. Christian preaching longer suffices, and the secular placed at the service of religion ity. It can not be denied that is overrun by drunkenness.—

TO QUIT.—A company of boys and the habit of tobacco using, air detriment, as all acknowl- habit became so strong that a number resolved to try and by using a less quantity each end was reached. Nobody With one it was different. He quit, but quit at once, and so of the matter. What he did the nation would do if it were It is impossible to stop the ness by putting on the brakes e. The engine must be de- must be a dead half by probi- an inefficient attempt to crip- the business.—Union Signal.

LIBERTY.—The Cincinnati sa- re terrible sticklers for "per- but they want it all on their been the custom of certain to keep coffee stands at the The saloon-keepers have re- up this business, since it the sale of beer, and they the Board of Health, which the markets, to prohibit the the public markets.—Dayton

of Japan has taken the in- nance of temperance in his nting a commission to devise suppression of the liquor

na, Kansas, imposed fines 600, exclusive of costs, ven cases of selling liquor prohibitory law of that State.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 22, 1883.

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."

THE Minutes of the South-Western Yearly Meeting, recently held at North Loup, Neb., have come to us too late for publication this week.

AFTER December 1st next, Rev. A. E. Main, Corresponding Secretary of the Missionary Society, will edit the Missionary Department of the SABBATH RECORDER.

WE call attention to special notice of the Sabbath-school Normal Institute, to be held at Milton, Wis., Dec. 2d, published in another column. We understand a similar Institute is to be held at Leonardsville, N. Y., beginning Dec. 11th.

THE new standard of time having been adopted by most of the principal railroads of the country, is rapidly being adopted by the larger towns and cities at their termini, and along their lines. This will pave the way for its general adoption, if indeed, it does not make such adoption a necessity.

COMMUNICATIONS published in our Sabbath Reform and Missionary Departments this week show how our work is growing on our hands. There will be more in next week's RECORDER. We ought to send a missionary at once into Texas county, Missouri, and keep two or three men at work among the Scandinavians of the West and the Northwest.

As rapidly as we can get time to make them out, statements of accounts will be sent to RECORDER subscribers. Where there are Local Agents, these statements will be sent to them; where there are no agents, they will be sent directly to the subscribers. They will in all cases be made out to the close of the current volume, December 31, 1883. Those who have paid to that time will receive no statement.

SOME of us have long been praying that the Lord would show to men the error of keeping Sunday, and neglecting the Sabbath of the Lord and bring them to obedience. He is answering that prayer in a wonderful manner, by inclining men to listen to the truth as it comes to them in the *Outlook*, and other ways. We shall now show the measure of our faith and sincerity in those prayers by the way in which we enter the opening fields for work to which the Lord is inviting us.

MOTHERS' WORK.

We once heard of a woman, who, having lost her husband, was left with a large family of small children, and who, having carefully brought them all up until they were able to care for themselves and fill places of usefulness in the world, declared that now she was ready to go to work for the Lord. Are we wrong in affirming that when a woman has given to the service of God in the world a large family of well trained children, she has done about the noblest service to God and humanity that was ever given to any woman to perform? Right or wrong, that is the way it seems to us. We believe in "Women's rights," and have no prejudices against woman's preaching or practicing medicine, or engaging in any other business or profession that is honorable among men, if she has an inclination that way and a fitness for it; but we do protest against the idea that only that woman who preaches, or goes on a mission to the heathen, or leads in some conspicuous way in some benevolent enterprise, is doing God's service. We have no disparaging word to say of such service, or of those who render it. Far from it. But when God grants it to the mothers in our land to see, as he sees it, the service they have rendered him, in giving a family of well trained, God-fearing children to him and the world, they will hardly think of their life as being frittered away, or even as having been devoted to minor though necessary duties. On the contrary, we believe that, could the right view of this matter be taken, each noble mother as she sees her last child take his or her place among the host of world workers, would feel that her best work for the Lord has been done. Cheerfully, and efficiently would she work in other spheres as it pleased God to give her strength and opportunity, but she could hardly speak of any such work as a beginning to work for the Lord.

FELLOWSHIP.

The Apostle John seems to have thought that the highest expression of the Christian's privilege was found in the word fellowship. He declares his purpose in writing to his brethren to be that they might have fellowship with each other, adding "and truly our fellowship is with the Father and with his Son, Jesus Christ." Perfect fellowship is realized when the parties to it are in the most perfect accord with each other in thought, feeling, and purpose. Two boys were in the same class in school. They studied the same lessons, had the same ambitions, and found the same joys in their successes. This was true of other boys in the same class. But of these two it could be said that neither of them had any ambition for himself which he did not have quite as strong for his friend. When one of them gained a victory or suffered a defeat, the joy or the pain was shared equally by the other. There was fellowship. There was the same mind and the same heart in all things. Somehow so, it is the highest privilege of the Christian to have the mind of Christ, and that is fellowship. It does not mean perfect knowledge of all Christ's thoughts and purposes concerning us, but it does mean our supremest pleasure in what we do know of his mind and will, and such love for him and such confidence in his love for us, that we are more than willing to leave all the unknown to him. This is the ideal Christian experience. It is that fundamental state of heart in which all the mind and will of the believer is subjected to the will of God, whether he knows whether that will will lead him or not. Not only so, but it is the state in which the believer realizes his highest freedom as a son of God, and out of which come all his best and truest services. Indeed, it is only as we have perfect fellowship with Christ that we can do his will. In the light of these truths, it is the height of folly to talk about duty and obedience as bondage, or to suppose that the love of Christ could in any way release us from doing his will, obeying his word. He who claims exemption from duty on the ground that he loves Christ, proves by that very claim that he either does not know the love of Christ, or that he has no adequate conception of the privilege and pleasure of obedience. He has not the fellowship of Christ.

Communications.

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

WHAT DOES IT MEAN?

BY D. E. M.

It has long seemed to me that there is diminishing confidence on the part of Pedobaptists, in child-sprinkling, as a real Scriptural act of baptism. While in the Plainfield pastorate, both the Methodist and the Congregationalist ministers came to our baptistry to immerse candidates who would not accept sprinkling for baptism. If they had been infants, of course they could not have known the difference. I supposed when I came into the Union Theological Seminary I should find some authoritative statement of the Pedobaptist doctrine and practice of the church which the Seminary represents. Having witnessed so complete demolition of the Calvinistic doctrine, so largely held by the Presbyterians, last week, by Dr. Schaff, I was not expecting to see the Pedobaptist creed of the same denomination so severely handled as it was just now by the same learned commentator and exegete.

In Dr. Schaff's lecture this morning on "Exegesis of Greek New Testament," he came to the third and fourth verses of the sixth chapter of Romans. A single question set the master to going, and he devoted nearly the whole hour to the question of baptism, and I have never read or heard so able and complete defense of Bible baptism as held by us in common with the whole Baptist denomination. With the ink but just dry in my notes, I copy the headlines of statement: "On strictly exegetical and historical grounds, baptism must be immersion. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience sake. All the symbolism of the text (Rom. 6: 3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Jesus Christ, baptism must be immersion. Why do you wish to get rid of it? Dr. Hodge and other

eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition.* All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or oriental churches continue to immerse to this day."

In Dr. Schaff's Church History, p. 372, I find him making this same statement concerning the Sabbath. "Sprinkling came in as an exception, in favor of sick persons, and was known as 'clinical baptism.' A strong controversy was waged by the giants of the church over this question about the middle of the third century. Cyprian defended clinical baptism, and Tertullian opposed it. From the sprinkling of sick people as a convenience, the practice soon extended to those not sick, as a convenience, but immersion prevailed until the 13th century. The Romish Church sprinkled; the Greek Church immersed. The Baptists are not wrong in their practice. John baptized Jesus in Jordan, a transaction entirely incompatible with sprinkling. There was no need of 'much water,' in *Aënon* for baptism if sprinkling was the method. None could be baptized but on condition of repentance and faith, otherwise all the symbolism of the ordinance would be lost. Baptism symbolizes the new birth, hence, 'none could be baptized who had not been born again. Baptism was enjoined upon all regenerated persons by the divine commission to the apostles. In all the early church baptism could not be administered to any but converted persons, on account of its meaning as a symbolical sacrament applying to only such as had passed from death unto life."

Now I shall leave my readers to answer the question at the head of this article, "What does it mean?" when one of the most-learned scholars of the times, and a leading Professor in a popular Pedobaptist Theological Seminary thus defends Bible baptism, and practices infant sprinkling, which he declares to have crept into the church as an expedient of convenience. One of the class tells me that President Hitchcock treated the Sabbath question with the same frankness in his lectures last year.

Let's put the two Doctors together and see how the matter of this article stands. In his lectures on Church History the other day, President Hitchcock insisted that all our study of the church and of Christianity must have strict regard to their historical unfolding. He said, "Young men, never trust any expounder of Christianity and its ordinances, who does not stand upon a historical basis." This is the strong central thought in all the President's Theological teachings. Be true to history, for history is only a marking of God's footsteps. Now put with this Dr. Schaff's teaching, that all nature, all Scripture, and all history, combine to sanction immersion in water as the true Christian baptism, and what credit are we to give to the popular argument for Pedobaptism or Sunday-Sabbath? They both came out of Rome about the same time and for about the same reason, and are both defended upon unscriptural and unhistorical grounds. What does it mean?

SABBATH SCHOOLS.

Two great forces, sense of duty and sense of gratification, largely rule the world to-day, as they have every generation in its turn. Sense of duty rules proportionate to the extent of character perfected, which is principally done in childhood and home, while sense of gratification rules in proportion to the amount of animal force uncontrolled.

The Christian world of to-day may as well meet in a friendly manner both of these two incentives to action, and harness to its car of salvation the force of gratification or attraction which holds men, as well as planets, in their orbits. Keen consciences have been over-goaded by sense of duty long enough, while hypocrites have only plied the lash. Civil institutions have learned to pay an equivalent for value received; why not the religious?

The Sabbath-school of to-day is more to the Church than the day-school is to the State. Can the community respect as Sabbath-school superintendent or teacher an individual whom it could not respect in those positions in the day-school? All the requisite qualifications to properly fill the last-named position should be added to the piety of Stephen. Shall we ask respect for less worthy objects in religious than in secular things? Do not ask it of young people, or even children; their sensibilities are too keen. Each officer of a Sabbath-school should evince his fitness for his position by a general preparation for his particular department of the school. We should seek for those positions both competent and exem-

plary persons, not the persons seek the positions. Let the persons honor the places, not the places honor the persons.

I have often wondered if the medical profession was not derelict in its duty in not discovering some malady contagious only among Sabbath school cranks who are put and kept for years in those offices by mere force of friends, relation, money, children, flattery, or some such commodity, which, in the outside world, has been demonetized for more than fifty years. If a school is not what it should be, in nine cases out of ten the cause can be traced directly to the officers, and not the scholars. The superintendent and teachers can be so punctual, so interested, and so thoroughly prepared that the school can not help catching something of the same spirit. And for every misal of must-nots and acquisition hurled at young people tell them of a thousand things they may do, and of which they and others have done, and well done. Let us stimulate, and not debilitate. The moment we assail, even in 'discussion, a popular evil, that moment we make for it friends. The moment we point a virtue, which by its own weight crowds out a vice, our cause commends itself to all, and Christ is so lifted up that he will draw all men unto him. In our day there can be no church long without a good Sabbath-school. There can be no Sabbath-school long without zealous officers, organized and equipped, to make it a business.

Where there is sufficient amount of indifference or vice to demoralize these two institutions, society must be in the decline, and must with them disorganize.

NORTH LOUP, VALLEY CO., NEBRASKA.

The growth of this town is remarkable. To one who has not seen it for three years it seems as though it had grown in a night. It was a surprise to find a population of 600 and land worth \$25 per acre. The Seventh-day Baptist Church did a very wise thing, when it decided to build a good house of worship. It gives a great advantage to have the first meeting-house in such a thriving village. The recent session of the Yearly Meeting was delayed a month to get this house ready to dedicate. This was well, for this dedication service at this time added encouragement to the church, and great interest to the occasion. The following items will interest many: The main building is 34x55 feet with 14 feet posts. The tower 12 feet square at the base, provides the vestibule. This tower is 32 feet high, the steeple 32 feet, and the finale 9 feet. This, with the 2 feet of foundation, makes the top of the golden tipped spire 75 feet from the ground. There is a projection of 6 feet at the rear of the building to furnish room for the pulpit platform. Inside, after passing through the vestibule, all is in one large room. It is finished overhead on an arch attached to the rafters so that it is 20 feet from the floor to the center of the ceiling. The stoves stand on each side of the main entrance door. A double row of seats on each side of the center aisle, with the seats on each side of the pulpit, accommodate about 275 persons. The house is constructed in workmanlike manner and would do credit to any Eastern village. A good toned bell of 400 pounds weight swings in the strongly built steeple, and announces the hour of worship. This was responded to very freely during the recent meetings, especially on Sabbath and First-day morning and night. The dedicatory sermon on First-day, by Bro. Crandall, was strong and clear in tone, giving all the people to know that the Bible and the Bible only is the text-book of the Seventh-day Baptists, and at night it was shown that the Bible teaches that the "seventh day is the Sabbath of the Lord thy God."

The only church organization, aside from the Seventh-day Baptist church, is the Presbyterian church. In view of the encouragement and financial help given by the First-day people, our people have tendered the use of their new house to the Presbyterian church. This can in no sense be considered a compromise in favor of the first day, and will serve to keep up the good harmony which now prevails. Our people will stand true, and in the Spirit of Christ will, we believe, use their excellent opportunity of teaching the law of God as regards his holy day. Let us everywhere, as a people, not with self-exaltation and pride, but with deep thankfulness and meekness, set an example to others rather than be led into the worldly customs and unhallowed fashions which have become so prevalent in the religious world. Yielding to the temptation to be like their neighboring nations ruined ancient Israel. This same temptation has ever been the snare of the Christian Church. God help us as a people to stand true. S. R. WHEELER.

Home News.

New York.

ALFRED.

A very pleasant wedding took place at the residence of Mr. A. V. Potter, in Alfred, on Thursday, November 15th. At a few minutes before 7 o'clock, the whole party had arrived with merry hearts and pleasant faces from Almond and Alfred. As soon as wrappings were laid off and all were comfortably warm, the bridegroom and bride, George M. Barber and Miss Elmira M. Barber, both of Alfred, were ushered into the midst of the happy circle, where they were united in the sacred bands of matrimony, by Rev. C. Smith, of Andover. Many thanks are due Mr. and Mrs. Potter for the kind and cordial manner in which they entertained the company. Many useful presents were made to the newly-married couple. C. S.

BERLIN.

Sabbath-day, Nov. 10th, in the absence of our pastor, Rev. M. L. Bennett, of the Baptist Church, preached. Text, "The Lord's Prayer."

Mrs. B. F. Rogers has been failing for the last three weeks. It is not expected that she will live long.

Twenty-eight Prohibition votes were cast at our recent election, which is fourteen more than were cast last year.

ITHACA.

A brief letter from this place informs me of the illness of Sister Almira Holt, No. 109 Seneca St. The physicians pronounced her disease (cancer) incurable. She desires to be remembered in the prayers of the brethren and sisters. The meetings of the Sabbath-keepers are mostly held at her house. She has proved herself to be a steadfast Christian and keeper of God's holy Sabbath.

L. C. B.

WISCONSIN.

WALWORTH.

November 10th was a Sabbath of unusual interest to the Church in Walworth. We were permitted to visit the baptismal waters again, where seven rejoicing converts were buried in baptism. Four were young men, of whom one is married. The other three are young ladies in the bloom of young womanhood. Three of the number, two young men and one young lady, belonged to one family. They are all excellent young people, and give good reason to hope for a life of usefulness in the cause of Christ. These converts are some of the fruits of our young people's meeting, which has grown to be a source of great interest and moral power in the place. There has been a steady growth in interest and numbers from the beginning; and what is still better, it begins to leaven the church as a body. The influence of the meeting is seen in the increasing numbers and interest in the Sabbath congregations. Already, several of the youth of First-day families have been brought to Christ by means of this meeting. The Lord is doing great things for us whereof we ought to rejoice and be glad.

The Church has erected a new platform to the meeting-house, one brother generously furnishing one half of the lumber, and the Ladies' Benevolent Society furnishing the other half. And while there are some other repairs necessary, yet we feel we are, as a Church, making some progress. We are at peace among ourselves, and God's banner over us is love. May the Lord continue to smile upon his people till all are brought to the Saviour. A. M. L.

Condensed News.

Domestic.

It is stated that the annual report of Secretary Teller will show that the government under the various treaties owes the Indians \$4,000,000. Over \$1,000,000 is now due to the Sioux Indians under the treaty of 1863, for school purposes. It is understood that the Secretary will make sweeping recommendations for cutting down all the great Indian reservations and giving the Indians land in severalty.

Elder Morgan, of the Mormon church, passed through Kansas City, Mo., recently, en route to Salt Lake, with seventy-eight recruits from the Southern States. The proselytes are of the most ignorant class, and appear to have no idea of Mormonism. They are said to have been promised homes, with no restrictions on their choice of religion.

The iron manufacturers are greatly disappointed at the condition of trade. Low prices have ruled for the last eighteen months, and orders are falling off. Only one or two mills in the city of Pittsburgh are running full in all departments, and there are rumors that several works will be suspended entirely.

Five hundred and thirty thousand dollars in gold arrived at New York from Europe, one day last week.

A bill striking out the word "of" of the election laws has passed of Washington Territory Legislature. The governor has expressed his signing the bill. An enthusiastic meeting has been held by the fragiists.

The arrival of emigrants at customs districts for October 49,000. During ten months 501,000 emigrants arrived, at the same period last year.

At Kingwood, West Virginia, a skull was unearthed which 14 inches around the forehead is supposed to have been found.

It is reported that the Americans have suggested that a papal pontifical be pointed to the United States.

Foreign.

A syndicate of bankers, representing Anglo-Egyptian banking corporation, to provide the capital to construct a new Suez canal, if it will build it. It is also stated that the Canal Company accepts the offer of the English shipowners for the of the canal, and that the Government will lend £1,000,000 to the construction of the second canal.

George Stephens, President of a Pacific Railroad, has given general hospital for a new ward of the late Dr. Campbell, one of the officers of the institution.

The office of the Nihilist Peterburg has published a poem of Tzar and bitterly commenting on the of court life and the mission.

The *Republique Francaise* relations between France and Russia have been impaired the past been completely restored.

Three cases of sheep skins, plosive machines, apparently percussion caps, have been seized in Ham, Eng.

The political crisis in Bulgaria settled by neutral concessions to Russia and Bulgaria.

It is reported that the Haytian is making strong overtures to France.

The insurgent bands of P broken up and are surrendering.

EVACUATION DATA.

The Centennial Anniversary in the struggle that gave birth to the Republic will be celebrated City on November 26, 1883, and are being made by the Corporation authorities, the Chamber of Produce, Stock, Cotton, and changes, the military and civil citizens of New York and other celebration of this, the Last Centennial, commensurate with the original event at the of the Republic, the theatre. Among the many prominent be the military and civic patriots ever witnessed on this continent estimate being that there tend from Central Park to the will be reviewed by the President States and the present thirteen original States.

The Marine Parade, consisting vessels, embracing those of all dressed in gay bunting procession nearly 80 miles long of the Statue of Washington display of fireworks, and the city, and the many other dinary attractions which will grandest celebration of the century.

Realizing the importance and to afford its patrons a being present, the New York Western Railroad Company trip tickets to New York on November 24, 25, and 26, 1883, on or before November 27, ly low round trip rates of five For further information, Station Agent of New York Western Railroad. JOHN

NOVEMBER 15, 1883.

Books and Magazines.

OUR LITTLE MEN AND WOMEN December, are real little gems. pieces "Puss in Boots," and "Winter" to the very end, ever beautiful pictures and interesting reading for the little people. & Co. Price 10 cents per number.

MORGAN'S "FALLEN PRIEST," key an "Inside Out," three books in one complete in forty chapters, with "Politics" and appendix added published so graphically portrayed Church in all its bearings, religiously, as the story of "Fallen Priest," Founded on a ton, acting under the eye of the five years, "Father Keenan" is all that is good and bad in the Superbly bound, five hundred gilt cover and back. Retail price half price. Agents, send \$1 mail. Address Rev. Henry Avenue, Boston, Mass.

Home News.

New York. ALFRED. A bill striking out the word "male" from all the election laws has passed the council of Washington Territory Legislature.

The arrival of emigrants at ten principal customs districts for October amounted to 49,000. During ten months ending October, 501,000 emigrants arrived, against 668,000 the same period last year.

At Kingwood, West Virginia, a human skull was unearthed which measures forty inches around the forehead. The skeleton is supposed to have been fourteen feet high.

It is reported that the American bishops have suggested that a papal nuncio be appointed to the United States.

A syndicate of bankers, represented by the Anglo-Egyptian banking company, has offered to provide the capital necessary to construct a new Suez canal, if the government will build it.

George Stephens, President of the Canadian Pacific Railroad, has given \$50,000 to the general hospital for a new wing in memory of the late Dr. Campbell, one of the founders of the institution.

The office of the Nihilist paper at St. Petersburg has published a poem attacking the Czar and bitterly commenting on the splendor of court life and the misery of the nation.

The Republic Francaise says the relations between France and Turkey, which have been impaired the past six years, have been completely restored.

Three cases of sheep skins, containing explosive machines, apparently belts filled with percussion caps, have been seized at Birmingham, Eng.

The political crisis in Bulgaria has been settled by neutral concessions on the part of Russia and Bulgaria.

It is reported that the Haytian government is making strong overtures to be annexed to France.

The insurgent bands of Persia have been broken up and are surrendering everywhere.

EVACUATION DAY. The Centennial Anniversary of the last act in the struggle that gave birth to the American Republic will be celebrated in New York City on November 26, 1883, and preparations are being made by the Corporation and State authorities, the Chamber of Commerce, the Produce, Stock, Cotton, and Maritime Exchanges, the military and civic organizations of New York and other States, and all the citizens of New York generally, to make the celebration of this, the Last Revolutionary Centennial, commensurate with the importance of the original event and the metropolis of the Republic, the theater of its action.

Among the many prominent attractions will be the military and civic parade, the largest ever witnessed on this continent, the present estimate being that there will be not less than 50,000 men in line, and which will extend from Central Park to the Battery, and will be reviewed by the President of the United States and the present governors of the thirteen original States.

The Marine Parade, consisting of 400 steam vessels, embracing those of the largest class, all dressed in gay bunting, and forming a procession nearly 20 miles long. The unveiling of the Statue of Washington; the grand display of fireworks, and the illumination of the city, and the many other more than ordinary attractions which will make this the grandest celebration of the nineteenth century.

Realizing the importance of the occasion, and to afford its patrons an opportunity of being present, the New York, Lake Erie and Western Railroad Company will sell round trip tickets to New York and return, on November 24, 25, and 26, 1883, good for return on or before November 27, 1883, at unusually low round trip rates of fare.

For further information, please apply to Station Agent of New York, Lake Erie and Western Railroad. JOHN N. ABBOTT, Gen. Passenger Agent. NOVEMBER 15, 1883.

Books and Magazines. OUR LITTLE MEN AND WOMEN, for November and December, are real little gems. From the frontispiece "Puss in Boots," and "Hurrah for Old Winter!" to the very end, every page sparkles with beautiful pictures and interesting and instructive reading for the little people. Boston, D. Lothrop & Co. Price 10 cents per number, \$1 per year.

MORGAN'S "FALLEN PRIEST." Rev. Henry Morgan's "Fallen Priest," key and sequel to "Boston Inside Out," three books in one volume, is now complete in forty chapters, with "Catholic Church in Politics" and appendix added. Few stories ever published so graphically portray the Roman Catholic Church in all its bearings, socially, politically, religiously, as the story of "Father Keenan, the Fallen Priest." Founded on fact in the city of Boston, acting under the eye of the author for twenty-five years, "Father Keenan" is the embodiment of all that is good and bad in the Church hierarchy. Superbly bound, five hundred and thirty-four pages, gilt cover and back. Retail price, \$1.50; to agents, half price. Agents, send \$1 for sample copy by mail. Address Rev. Henry Morgan, 81 Shawmut Avenue, Boston, Mass.

Manufacturers are greatly disappointed in condition of trade. Low led for the last eighteen months are falling off. Only in the city of Pittsburgh full in all departments, more than several works will

and thirty thousand dollars New York from Europe

THE OLD TESTAMENT STUDENT is edited by Wm. R. Harper, Professor in the Baptist Theological Seminary, Chicago, and founder of the Hebrew Correspondence School. In the November number the Editor continues the discussion of the question "Is the Book of Jonah Historical?" Among the articles contributed by able and scholarly men are, "The Assyrian Literature and the Old Testament," "The Cuneiform Account of the Deluge," "Ruth and the New Criticism." In the increased attention which is being given to the study of Hebrew, the Student will be a great aid. Price \$1 per year (ten numbers). Published by the Old Testament Book Exchange, Morgan Park, Ill.

The November issue of Dio Lewis's Monthly is increased in size. Among the principal papers we find "The Good Old Times," by the Editor; a biographical sketch of George T. Angell, by the same; "Inebriety in Women," by Lucy M. Hall, M. D.; "Employers and Employed," by Sarah K. Bolton; a long illustrated article upon "Exercise" with the "Rings," by Dr. Lewis; Lillie Devereux Blake contributes one of her interesting stories on "One Thanksgiving Eve." All in all it is the best number of the magazine which has yet been presented to the public.

THE PANSY is an eight page, two column weekly, for children and young people. It is edited by "Pansy" or Mrs. G. R. Alden, and is published by D. Lothrop & Co., at Boston, Mass. The four numbers for November bound in one cover are before us and constitute a pretty and readable magazine. A full prospectus, a large list of premiums for clubs, etc., accompany the number. 75 cents per year.

THE December number of the North American Review opens with an article on the "Government Control of the Telegraph," followed by "Causes of Felicity," "Evils of the Subtreasury System," "The Day of Judgment," "Overproduction," "National Defense," "Railroad and Public Times," concluding with a joint article on "Morality and Religion." These articles are well written by specialists in their several departments. 30 Lafayette Place, New York.

THE BIOGRAPHICAL MAGAZINE, an illustrated monthly. Price 10 cents, \$1 a year. The Pictorial Associated Press, New York.

LADIES' FLORAL CABINET for November. Single copies 12 cents, \$1 25 a year. Ladies' Floral Cabinet Company, 22 Vesey St., New York.

THE PULPIT TREASURY is to the minister in his study what the lectures on Pastoral Theology and Homiletics were to his other lectures in the Seminary course. It presents the practical side of his manifold work. The Treasury makes its first visit to our table in the November number. \$2 50 per year, \$2 to clergymen. E. B. Treat, 757 Broadway, New York.

DAVID C. COOK, of Chicago, is able to furnish a great variety of S. S. helps and appliances, at very low rates. See his advertisements in our columns, and then write to him for circulars, price lists, etc.

ALL of our readers who are interested in farm matters of any kind are asked to read on another page the announcement of the leading American country Journal, the Rural New Yorker. It is the first to originate and distribute rare and new kinds of seeds and plants free among its subscribers. It has probably done more to create the present interest in experiment stations and an improved agriculture than all the rest put together. It is original from beginning to end. It presents over 500 illustrations yearly of fruits, cattle, grains, house plants, etc., and combines in practice the true interests of the farm, garden, and household with the editorial labor of a rural journal. Its present Free Seed Distribution comprises eight kinds of seeds, most of which are not offered for sale. These, according to the prices which seedsmen charge for novelties, are worth more than the yearly subscription price of the paper. It is a weekly of sixteen pages, printed on fine paper. It has over 600 contributors among them the most distinguished agricultural writers of America, Canada, and England. Our readers can lose nothing by sending for free specimens to the Rural New Yorker, 34 Park Row, New York. They will be cheerfully and promptly forwarded.

GOOD PAY for Agents. \$100 to \$200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

SPECIAL NOTICES. A SABBATH SCHOOL NORMAL INSTITUTE is appointed to be held at Milton, Wis., beginning on First-day morning, Dec. 2d, to continue four days, closing on the evening of Dec. 5th. Papers and outline lectures are to be presented from a large number of our earnest Sabbath-school workers. The time will be largely occupied in the discussion of fundamental themes of the Bible, such as "Divinity of Christ," by A. E. Main; "Evidences of Christianity," by C. A. Burdick; "Canon of Scripture," by O. U. Whitford; "Authenticity of the Scriptures," by W. C. Titsworth; "Biblical Geography," by L. R. Swinney; "Science and Religion," by H. C. Coon; "Inspiration of Scripture," by W. A. Rogers. Besides this line of subjects, there will be a large number of papers on modes and motives of Sabbath-school work, presented by some of those men and women who have attained large success in this work. It is hoped that there will be a good attendance of such as are interested in this preparation for Bible teaching.

In behalf of the Sabbath School Board, THOS. R. WILLIAMS, Cor. Sec.

PROVIDENCE permitting, Eld. S. R. Wheeler, and perhaps the pastor of the Pardee (Kan.) Church, will begin a series of meetings with the Seventh-day Baptist Church of Marion county, Kan., on Fifth-day before the last Sabbath in November, 1883, said meetings to continue for, perhaps, two weeks. A cordial invitation is extended to all who can attend. Those coming by railroad will stop at Florence, on the Atchison, Topeka, and Santa Fe Railroad.

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

THE Ministerial Conference of the Western Association will hold its Annual Session with the Church at Nile, beginning Tuesday evening, Dec. 4th. The meeting has been postponed to this time so as to accommodate those connected with the Alfred University. It is hoped that members of the Theological Class, and many others will thus be able to attend and help to make the Conference profitable to all.

PROGRAMME. Introductory sermon, Geo. W. Burdick. Skeptical Criticism, T. R. Williams. China Mission, Perie F. Randolph. The Sabbath in the Gospel, I. L. Cottrell. Question Box. The Sabbath Outlook, H. C. Coon. Is Baptism the door into the Church? J. Kenyon. The Excise Law and the Sabbath, D. E. Maxson. Divinity of Christ, F. L. Phalen.

The committee appointed to present a programme for the following session are G. W. Burdick, J. E. N. Backus, and J. Kenyon. C. A. BURDICK, Sec.

QUARTERLY MEETING AT NILE.—The next Quarterly Meeting of the Scio, Friendship, Richburg, West Genesee, and Portville Churches will be held at Nile, beginning Sixth-day evening, Nov. 30th, 1883. C. A. B.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending Nov. 17th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 40,443 packages; exports, 3,496. The market is steady, but at the close lacks life and activity. State butter is arriving freely and there is a tendency to an accumulation of stock of all grades, except finest fresh Western creamery and factory makes. Sellers, however, are firm in their views, and the market closes with last week's prices fairly sustained. Sales have been made of the finest "Elgin" creameries at 35c, Iowa creameries at 32@34c, and selections of finest State creameries at 30@33c; fine high flavored half firkin tubs 28@30c, and best State dairies 24@26c, the latter extremes. Fair to good State butter is freely offered at 20@23c, and buyers of these grades not so many as last week. We quote:

CREAMERY, sour, fresh, 34@35 30@32 22@28 sweet 26@27 20@22 Summer make 22@23 18@20 Home dairy, fresh, 23@30 22@26 18@22 early 22@24 15@21 entire 23@24 18@21 Imitation creamery 25@27 22@25 18@21 Factory butter 18@20 12@14 10@12

CHEESE.—Receipts for the week were 33,252 boxes; exports, 21,035 boxes. The market was active and strong at an advance of fully 3c per lb. on all finest Septembers. There were sales for export at 12@12 1/2c. Market closes firm. We quote:

Factory, full cream, 12 1/2@12 1/2 11 1/2@12 9@10 Skimmed 10 1/2@11 4 @ 8 0@ 3 EGGS.—Receipts for the week were 10,756 bbls and 2,515 boxes. Fresh laid eggs are quick taken at last week's prices. We quote: Near-by fresh laid eggs 28@32 Canada and Western 28@30 Lined eggs, per doz. 23@25 BEANS.—Imports this week run up to over 7,500 bags. Trade is light and prices in buyers' favor. We quote: Marrows, per bushel, 62 lbs. \$3 90 @ \$3 15 Mediums 2 75 @ 2 85 DRIED FRUITS.—The market is weak on most all kinds. Evaporated apples lower. We quote: Apples, evaporated choice to fancy 13 @ 14 1/2 " poor to good 9 @ 12 1/2 " Southern sliced, choice to fancy 8 @ 9 1/2 " poor to good 6 1/2 @ 7 1/2 " coarse cut 5 @ 6 1/2 Peaches peeled, evaporated 25 @ 28 " unpeeled 13 @ 15 " peeled, sun dried, choice to fancy 12 @ 14 " poor to good 9 @ 11 1/2 " unpeeled, halves 6 @ 6 1/2 quarters 5 1/2 @ 6 Huckleberries, per lb. 10 @ 11 Blackberries 9 @ 9 1/2 Raspberries, black, 26 @ 27

APPLES.—We quote: Baldwin and Greening, choice, per bbl \$3 00 @ \$3 50 fair to good 2 75 @ 3 00 State Winter, mixed lots 2 75 @ 3 12 Fall apples 3 50 @ 4 00 " poor to good 2 00 @ 2 50 CRANBERRIES.—We quote: Cape Cod, fancy, per bbl \$11 50 @ \$12 00 good to choice 10 00 @ 11 00 Jersey, per crate 2 50 @ 3 25

POULTRY has been in good demand, and the week closes with stock generally cleaned up. We quote: Turkeys, choice, per lb. 14 @ 15 " poor to fair, per lb. 11 @ 13 Ducks, choice, per lb. 14 @ 15 " poor to good, per lb. 11 @ 13 Chickens and fowls, choice, per lb. 11 @ 12 1/2 " poor to good, per lb. 8 @ 11

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

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

LETTERS. A. E. Main, A. M. West, D. P. Williams, B. G. Stillman, J. F. Hubbard, C. A. Burdick, 2 H. N. Davis, H. Clarke, A. B. Burdick, 2d, Samuel Tomlinson, W. H. Hurley, H. P. Grace, Mrs. C. T. Rogers, L. T. Rogers, Benj. H. Stillman, C. L. Harvey, H. D. Clarke, G. H. Lyon, E. B. Saunders, W. C. Whitford, N. Vars, Mrs. T. H. Spencer, J. W. Lewis, W. R. Potter, E. B. Treat, A. H. Lewis, E. F. Swinney, E. P. Saunders, G. J. Crandall, S. R. Wheeler, L. C. Rogers.

RECEIPTS. Ira B. Crandall, Alfred Centre, J. G. Burdick, W. M. Saunders, John Sheldon, Wm. E. Palmer, Hornellsville, D. P. Williams, New London, Horace Wells, DeRuyter, Mrs. Ruth Maxson, Praston, Eld. Henry Clarke, Westery, R. I., Mrs. T. H. Spencer, Suffield, Conn., 2 00 40 52 2 00 39 52 2 00 39 52 2 00 39 26 1 00 40 8 2 00 40 26 2 00 40 26 2 00 40 26 2 00 40 52 2 00 40 52

N. Vars, Dunellen, N. J., 2 00 39 52 Samuel Tomlinson, Roadstown, 2 00 40 52 A. G. Coon, Transit, Minn., 2 00 39 38 Matilda Brundage, Stewart, 1 00 40 18 Wm. H. Hurley, Dayton, Wash. Ter., 2 00 40 52 H. N. Davis, New Liberty, Cal., 2 00 39 52

THE CENTURY. PROGRAMME FOR 1883-'84. The programme for the fourteenth year of this magazine, and the third under the new name, is if anything more interesting and popular than ever. With every season, the Century shows a decided gain in circulation. The new volume begins with November, and, when possible, subscriptions should begin with that issue. The following are some of the features of the coming year: A New Novel by George W. Cable, author of "Old Creole Days," etc., entitled "Dr. Sevier," a story of New Orleans life, the time being the eve of the late Civil War.

"Life in the Thirteen Colonies," by Edward Eggleston, separate illustrated papers on subjects connected with the early history of this country. Three Stories by Henry James, of varying lengths, to appear through the year. The New Astronomy, untechnical articles, by Prof. S. P. Langley, describing the most interesting of recent discoveries in the sun and stars. A Novelle by H. H. Boyesen, author of "Gunnar," etc. A vivid and sparkling story.

The New Era in American Architecture, a series of papers descriptive of the best work of American architects in public buildings, city and country houses, etc. To be profusely illustrated. A Novelle by Robert Grant, author of "Confessions of a Fivolis Girl," etc., entitled "An Average Man"—a story of New York. "The Bread-winners," one of the most remarkable novels of the day, to be completed in January. "Christianity and Wealth," with other essays, by the author of the "Christian League of Connecticut," etc., on the application of Christian morals to the present phases of modern life. Coasting About the Gulf of St. Lawrence, a series of entertaining articles, profusely illustrated. Scenes from the Novelists, Hawthorne; George Eliot, and Cable, with authentic drawings.

On the Track of Ulysses, the record of a yacht cruise in the Mediterranean, identifying the route of Ulysses on his return from the Trojan war. "Garfield in England," extracts from his private journal kept during a trip to Europe in 1867. "The Silverado Squatters," by Robert Louis Stevenson, author of "New Arabian Nights."

There will be papers on outdoor England by John Burroughs and others, a beautifully illustrated series on Dante, a number of papers by the eminent French novelist, Alphonse Daudet, articles on art and architecture, by Charles Dudley Warner and others, illustrated papers on sport and adventure, short stories by the leading writers, essays on timely subjects, etc., etc.

Subscription price, \$4 a year; single numbers sold everywhere at 35 cents each. All dealers receive subscriptions, or remittance may be made direct to the publishers by postal or express order, registered letter, bank check, or draft.

SPECIAL OFFERS. To enable new subscribers to begin with the first volume under the CENTURY name, we make the following special offers: New subscribers beginning with November, 1883, may obtain the magazine for one year from date, and the Century for previous numbers, unbound, for \$5. Regular price for the three years, \$12.

If preferred, a subscription and the twenty-four numbers, bound in four elegant volumes, will be furnished for \$10. Regular price, \$18. THE CENTURY COMPANY, New York, N. Y.

1884. Harper's Weekly. ILLUSTRATED. Harper's Weekly stands at the head of American illustrated weekly journals. By its unpartisan position in politics, its admirable illustrations, its carefully chosen serials, short stories, sketches and poems, contributed by the foremost artists and authors of the day, it carries instruction and entertainment to thousands of American homes.

It will always be the aim of the publishers to make Harper's Weekly the most popular and attractive family newspaper in the world, and, in the pursuance of this design, to present a constant improvement in all those features which have gained for it the confidence, sympathy, and support of its large army of readers.

HARPER'S PERIODICALS. Per Year: HARPER'S WEEKLY.....\$4 00 HARPER'S MAGAZINE..... 4 00 HARPER'S BAZAR..... 4 00 HARPER'S YOUNG PEOPLE..... 1 50 HARPER'S FRANKLIN SQUARE LIBRARY, One Year (52 Numbers)..... 10 00 Postage Free to all subscribers in the United States or Canada.

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

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

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

BACKLOG SKETCHES, our large 16 page paper, filled with charming serials, stories, choice miscellany, etc., is sent 3 months on trial for 25 cents; and we send every subscriber free our new Holiday Package, consisting of ten pieces popular music, 10 interesting games, 1 pack of age and fortune-telling cards, 1 pack "Hold to Light" cards, 1 pack fun and flirtation cards, 4 set chromo cards, 13 new tricks in magic, 5 new puzzles, game of fortune, the mystic oracle, 25 ways to get rich. Heller's wonderful delusion cards, etc., etc. Endless amusement Agents Wanted. Sample paper for stamp. BACKLOG PUBLISHING CO., Augusta, Maine.

WIDE AWAKE. (Only \$2 50 a year.) ADVANCE BULLETIN, 1884. For BOYS, GIRLS, and EVERYBODY. Starting at the source of good things, we give here a list of some famous contributors, whose stories and poems and articles are already in hand for the coming year:

Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Mrs. Dinah Mulock Craik, Edward Everett Hale, "H. H.," Susan Coolidge, Arthur Gilman, Percy Larcom, M. E. B. Mrs. Charles Burleigh, Charles R. Taylor, Mrs. Lucy C. Lillie, Margaret Sidney, George MacDonald, Lady Dunboyne, Mrs. Raymond Blathway (Aunt Maggie), Mrs. Louisa T. Craigin, Mrs. Lizzie W. Champney, Mary E. Wilkins, Mrs. Kate Gannett Wells, Prof. D. A. Sargent, Ernest Ingersoll, Marion Harland, Sarah Orne Jewett, Mrs. Clara Doty Bates, Elbridge S. Brooks, M. E. W. S. (Mrs. John Sherwood), Miss Amanda B. Harris, Sophie May, Mrs. Kate Upson Clarke, Margaret Eyttinger, Rose Kingsley, Edwin D. Mead, Mrs. Susan Power, Mrs. Jessie Benton Fremont, Mrs. Sarah K. Bolton, Philip Bourke Marston, Celia Thaxter, Nora Perry Rose Hawthorne Lathrop, Mrs. A. M. Diaz.

ILLUSTRATED SERIAL STORIES FOR 1884: I. "A Brave Girl." By Elizabeth Stuart Phelps, author of "Gates Ajar," "Doctor Zay," "The Story of Avis," etc. II. "A District Messenger Boy." By James Otis. III. "Pansy Billings." By "H. H." IV. "Pamela's Fortune." By Mrs. Lucy C. Lillie, author of "Prudence," etc. V. "His Three Trials." A story for boys. By Mrs. Kate Gannett Wells. VI. "An Historical Serial." (To begin in December.) VII. "In No Man's Land." (A wonder story for little folks.) By Elbridge S. Brooks.

Among the purely pictorial attractions will be fine Frontispieces from the studio of F. H. Lungen, whose A-Maying and Winter Birds, in Wide Awake, attracted so much attention in 1882. W. Parker Dodfish will contribute a picture-story, in fifty scenes, and twenty-four interludes, entitled "Through France in Sabots." Miss Jessie McDermott has prepared a novel set of twelve full-page pictures under the title, "The Procession of the Zodiac." Joseph Pennell has sent from Italy some twenty interesting and beautiful drawings of "Child Life in Venice;" Henry Sandham has contributed another series, illustrative of "A Winter Carnival in Canada;" and George Foster Barnes has just completed an alphabet of novel and artistic decorative initials.

Many valuable contributions, very pleasant reading for the curious, are in hand; among them two articles about "Famous Dwarfs" and one about "Famous Giants" by Isabel Smithson, illustrated by Edmund H. Garrett, from authentic sources; "The Troubadours," by George Foster Barnes, illustrated by the author; "The Gypsies," by Mrs. Catherwood, giving much novel matter, the illustrations including drawings from life sketches made among the gypsy caves of Granada the past winter.

Edward Everett Hale will make an interesting contribution to historical literature, through Wide Awake, in the form of several articles entitled "The Story of Boston Common," giving complete its curious early history, describing famous events and scenes connected with its green shades and malls, and narrating many tales and traditions, quaint but authentic. These articles will be fully illustrated.

Mrs. Clara Doty Bates, whose verifications in Wide Awake of various nursery tales, "Silverlocks and the Bears," "Three Little Pigs," "Little Red Riding Hood," etc., are received as the classic and standard form of these old favorites, has now put in verse "Twelve of Aesop's Fables." These fables have a setting decoratively novel and richly pictorial.

Twelve of George MacDonald's lyrics are being set to music by popular foreign composers, among them, Reinecke, Jadassohn, Rheinberger, Lachner, Jungmann, and Coven. These musical compositions have been secured for Wide Awake by Louis C. Flecken, the musical editor, lately in Europe on the commission, and they will undoubtedly form the most notable of contributions to music for young folks.

In addition, there have been secured a brilliant line of short stories, travels, practical articles, illustrated poems, etc.; and when the attractions of the C. Y. F. R. U. Reading Course, with its seven series of pithy articles, are taken into account, our readers, young and old, may feel assured of a year of rich entertainment.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.

- Oct. 5. Eli's Death. 1 Sam. 4: 10-18.
Oct. 13. Samuel, the Judge. 1 Sam. 7: 3-17.
Oct. 20. Asking for a King. 1 Sam. 8: 1-10.
Oct. 27. Saul Chosen King. 1 Sam. 10: 17-27.
Nov. 3. Samuel's Farewell Address. 1 Sam. 12: 13-25.
Nov. 10. Saul Rejected. 1 Sam. 15: 12-26.
Nov. 17. David Anointed. 1 Sam. 16: 1-13.
Nov. 24. David and Goliath. 1 Sam. 17: 33-51.
Dec. 1. David's Enemy—Saul. 1 Sam. 18: 1-16.
Dec. 8. David's Friend—Jonathan. 1 Sam. 20: 33-42.
Dec. 15. David Sparing his Enemy. 1 Sam. 24: 1-17.
Dec. 22. Death of Saul and Jonathan. 1 Sam. 31: 1-13.
Dec. 29. Review.

LESSON IX.—DAVID'S ENEMY—SAUL.

BY REV. L. R. SWINNEY.

For Sabbath-day, December 1.

SCRIPTURE LESSON.—1 SAMUEL 18: 1-16.

1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.
2. And Saul took him that day, and would let him go no more home to his father's house.
3. Then Jonathan and David made a covenant, because he loved him as his own soul.
4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.
5. And David went out, whithersoever Saul sent him, and behaved himself wisely: and Saulset him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.
6. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music.
7. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands: and Saul hath slain his thousands, and David his ten thousands: and what can he have more but the kingdom?
8. And Saul eyed David from that day and forward.
9. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand, as at other times: and he said, I will smite David even to the wall with it. And David avoided out of his presence twice.
10. And Saul was afraid of David, because the Lord was with him, and he departed from Saul.
11. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.
12. And David behaved himself wisely in all his ways; and the Lord was with him.
13. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.
14. But all Israel and Judah loved David, because he went out and came in before them.

CENTRAL TRUTH.—"Who is able to stand before envy?"—Ez. 27: 4.

DAILY READINGS.

- 1. Gen. 28: 12-16. 4. Psa. 106: 7-16.
2. Gen. 37: 1-11. 5. Matt. 27: 11-18.
3. Num. 11: 24-30. 6. Acts 17: 1-9.
7. 1 Peter 2: 1-10.

GOLDEN TEXT.—"And David behaved himself wisely in all his ways; and the Lord was with him."—1 Sam. 18: 14.

TIME.—10:30 B. C. PLACE.—Gibeath of Benjamin.

OUTLINE.

- I. The love of Jonathan. v. 1-5.
II. The praise of the women. v. 6, 7.
III. The envy of Saul. v. 8-13.
IV. The discretion of David. v. 14-16.

QUESTIONS.

When did the Spirit of the Lord come upon David? Why did the Spirit of the Lord leave Saul? Why is the spirit of evil that came upon Saul spoken of as coming from the Lord? How could this spirit excite the evil in Saul's nature? Is it probable that he was naturally rash and envious? Can the evil one take possession of our hearts unless we let him in?
I. Who introduced David to Saul? Describe the shepherd boy. What excited the admiration of Saul? What drew David's heart to Jonathan? What did they enter into? How did Jonathan express his love? How was Jonathan like Christ? How did David bear popularity? Could he do as well?
II. How did they celebrate the victory over Goliath? The victory over Pharaoh? Exod. 15: 1. Did they praise David more than he deserved? Did they give due credit to Saul? Does not the truth sometimes hurt worse than a falsehood? Why would Saul bear the scorn of the sons of Belial (chap. 10: 27) and not the praises of the women? Can we bear the truth?
III. If the women spoke the truth why was Saul so displeased? Why should he envy David for doing what he dare not do? Is there any just reason in envy? How did this envy ripen into action?
IV. How did David deport himself in this stress of circumstances? Who was with him? Who loved him?

WORD STUDIES.

Saul (asked for), son of Kish, first king. Tall, noble, but often rash and then obstinate. Jonathan (whom Jehovah gave, Greek Theodore), oldest son of Saul and crown prince. David (beloved, darling), youngest son of Jesse. Small, active, brave, with bright Auburn hair, beautiful eyes and charming address. Covenant (agreement), ratified by an oath, a pillar, and passing between the divided victims of the sacrifice. Robe, official garment worn by Samuel, by the high priest and the royal family. Gibeath, the most beautiful as well as the most conspicuous, immigrants from Egypt. Warlike, fierce, and the inveterate enemies of Israel. Israel (warrior of God), name given Jacob at Peniel, and applied to the twelve, and then to the ten tribes. Tabrets, small tambourine struck by the hand. Javelin, spear, lance, because of its long flexible handle.

INTRODUCTION.

In the 16th chapter, we read that the Spirit of the Lord came upon David, and in the very next verse it is recorded that the Spirit of the Lord departed from Saul. That blessed Spirit took possession of David because he was chosen of God, and anointed with the holy oil, and he had left Saul because of his disobedience in rejecting the commandments of the Lord. But to make the contrast more complete, it is said of Saul that an evil spirit from the Lord troubled him (Hebrew, came upon him suddenly). This spirit sympathizing with, and stirring up the evil in Saul's nature, just as the good Spirit had excited the noble qualities of his heart, now rouses up his envy and urges him on to violence and even premeditated murder. When God has left him he dares not meet Goliath, and when another risks his life and receives the merited praise, envy rankles in his bosom, and he stealthily flings the lance at them in his own house. Poor moral wreck! He is now a fit dwelling place for the spirit of evil, and a willing subject of envy and revenge.

COMMENTS.

I. The love of Jonathan. V. 1-5. After the battle is over, the youthful David is brought into

the presence of the king by the captain of the host. The shepherd boy holds in one hand the head of Goliath and in the other the giant's sword. A marvelous beauty, heightened by the flush of victory lights up his countenance, while from his lips proceed words so modest and withal so gracious, that the king is charmed by his presence. But Jonathan, moved by a strange spiritual fellowship, is drawn towards David, and his soul is knit with the soul of David, and he loves him as his own soul. Saul, too, can but express his admiration, and takes him to his own house; but Jonathan takes him to his heart. Saul gives him a commission to fight his enemies, but Jonathan enters with him into a mutual covenant of love. But all love must be expressed by giving, and the highest giving is self-sacrifice. And so intense was the love of Jonathan and so sacrificial, that he stripped the royal robe from his own shoulders and threw it over the shoulders of the shepherd boy, and in the place of the sling he gave him his sword, and then around all he bound the beautiful girdle. Oh, how like a prince the youthful David must have looked, and how happy Jonathan must have been in robing him in the garments of royalty! Beautiful type of the Lord Jesus, laying aside his garments of glory to come to this world and suffer, that he might adorn poor sinners with the robes of righteousness and enjoy their presence forever. But the charm of the Bible narrative is seen in the statement that David, called so suddenly for the sheep cote to the palace, and the command of an army, is not bewildered, but behaves himself wisely, and is accepted by Saul's servants and in the sight of all the people.

II. The praises of the women. V. 6, 7. It would seem as if such a marvelous and unexpected victory over Goliath and the Philistines would be celebrated with songs of triumph among a people so given to rejoicing as the Hebrews. Accordingly, when they returned from the slaughter of the Philistines, the mothers and sisters came out of all the cities of Israel with instruments of music, with singing and dancing, and responded in chorus, "Saul has slain his thousands and David his ten thousands." This was a just tribute of praise to the shepherd boy, and it was also just to the king, but the Spirit of the Lord had left Saul, and an evil spirit troubled him.

III. The envy of Saul. V. 8-13. How quick the spirit of evil is to detect any apparent slight, and how sure to resent it. Saul hears the words of the chorus, and is full of wrath, and in stantly cries, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands; what can he have more but the kingdom?" and from that day forward the envious eye of Saul follows him! But envy is not satisfied with looking with an evil eye, nor even with bitter words. It will soon ripen into malice and revenge. And so Saul begins to watch David, and to wait for him as a tiger watches in his lair for his victim. And on the morrow, as Saul was sitting in his house, and one of those strange spells of frenzy comes over him, they sent for David to soothe him by the sweet strains of the harp. But the very sight of David seems to have awakened the pent-up spirit of envy, and having a lance in his hand, he hurls it at him to pin him to the wall; but the wary David avoids him twice, which only increases the fear of him in the bosom of Saul, and convinces him that the Lord is with him.

IV. The discretion of David. V. 14-16. And now the wisdom and prudence of David stand out in matchless beauty under these new and trying circumstances. His presence of mind in the palace, his courage in the field, and his discretion as he goes in and out before the people, are so striking that even Saul his enemy could but admire and fear him the more, so that he removed him from his body guard, and sent him away to battle. But this strange lesson of love and envy, of triumphal song and attempted assassination, closes with a beautiful sunset scene of the shepherd boy walking so discreetly before God and men, before king and people, that all Judah and Israel loved him.

David's mighty faith in God, Gave him the victory over Goliath. Won the admiration of Saul, the love of Jonathan, and the plaudits of all the people. Saul's disobedience and lack of faith, Drove away the Spirit of God. Fitted him for the evil spirit. Disqualified him for battle. Filled him with envy. And excited him to murder.

No, young man, it doesn't hurt you a particle to sow your wild oats. Go ahead and sow as many as you wish. But it is the gathering in of the crop that will make you howl. And you have to gather it in, too. If you don't, it gathers you, and one is a great deal worse than the other. Go on and sow your wild oats; but keep away from this office during harvest time.—Burlington Hawkeye.

MARRIED.

In DeRuyter, N. Y., Nov. 2, 1883, by Rev. J. Clarke, WALLACE SMITH and Miss BELL CROZIER, both of Fabius, N. Y.

In Plainfield, N. J., Oct. 30, 1883, at the home of the bride's parents, according to the ceremony of the Society of Friends, RACHEL C. MOSHER, of Plain field, and HERBERT E. KENTON, of Little Genesee, N. Y.

At the residence of the bride's father, in Port Elizabeth, N. J., Nov. 7, 1883, by Rev. C. W. Livezey, Mr. FRANK W. BOWEN, formerly of Shiloh, N. J., now of Port Elizabeth, and Miss ELLA REEVES, daughter of Capt. Thomas Reeves. No cards.

In Westerly, R. I., Oct. 18, 1883, by Eld. C. C. Stillman, at his residence on High St., Mr. CHARLES E. CHAMPLIN, and Miss SARAH E. STILLMAN, both of Westerly.

In Westerly, R. I., Oct. 26, 1883, by Eld. C. C. Stillman, at his residence on High St., Mr. EVERETT H. BROWN and Mrs. MARY H. HARVEY, both of Westerly.

At the Seventh-day Baptist parsonage, in Jackson Centre, Ohio, Nov. 8, 1883, by Rev. J. L. Huffman, Mr. V. L. DAVIS and Miss LILLIA O. KNIGHT, both of Jackson township.

In Little Rapids, Brown Co., Wis., Nov. 10, 1883, by Rev. A. Phillips, Mr. GEORGE H. CHABS and Miss EVA FRANCESIA BURDICK, all of the above named place.

DIED. In DeRuyter, N. Y., Nov. 11, 1883, at the residence of his uncle Den. Phineas C. Burdick, of complication of diseases, PHINEAS CRUMB, oldest son of Benjamin W. Crumb, aged 81 years, 7 months, and 11 days. He sought and found Jesus to be his Saviour more than one year ago. The first Sabbath in August, ordinance of Christian baptism, he confessed Christ in the Seventh day Baptist Church, in this village. After one year's walk with Jesus, he leaves a wife, parents, a dear sister and brother, and a large circle of kindred and friends to mourn his loss, but not without hope.

In Clifford, Penn., of bronchitis of the throat and lungs, with scarlet fever, Oct. 26, 1883, THOMAS C. J. youngest son of Asa M. and Mary M. Edwards, aged 18 months.

In Clifford, Penn., Nov. 8, 1883, of scarlet fever, MAGGIE JANE, only daughter of James and Margaret Williams.

In Westerly, R. I., Nov. 5, 1883, at the age of 11 years, and 4 months, HARRIET F. BARBER, daughter of Mr. and Mrs. Thos. A. Barber, of Ashaway. There was much of sweetness and beauty in her life and character; and "none knew her but to love her. none named her but to praise." A. E. M.

At Ashaway, R. I., Nov. 11, 1883, aged 1 year, 6 months, and 2 days, ANNIE K. infant daughter of John and Annie E. Stanton. "The grass withereth, the flower fadeth." A. E. M.

In Wells, Faribault Co., Minn., at the house of his son-in-law, F. B. Robbins, Nov. 6, 1883, of dropsy, ROBERT D. WILLIAMS, in his 76th year. The subject of this sketch lived the most of his years in Verona, Oneida Co., N. Y., and was a member of the First Verona Seventh day Baptist Church at his death. He died a Christian and has entered into the rest of the people of God. Funeral services conducted by the writer, Sabbath-day, Nov. 10th; sermon from 1 Cor. 15: 55. o. u. w.

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DR. J. H. VINCENT, Jan. 8, 1884, "On the Heights."
B. F. TAYLOR, Jan. 23, 1884, "English Words: Their Use, Abuse and Beauty."
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VOL. XXXIX.—NO. 47.

The Sabbath Recorder. Entered as second-class mail matter, Oct. 3, 1878, at Alfred Centre, N. Y.

"COME UNTO ME" BY ANNIE L. HOLBEY.

"Come unto me!" a tender voice. "Come cast aside the burden of Now, while the showers of mercy And consecrate to God thy will."

Why should the glitter of the world Entice thee to resist that loving? What do its fickle promises assure? Oh, why delay to make that friend?

"Come unto me!" Hast felt the Of words so deeply fraught with? Hast known the peaceful trust, that The love with which no earthly?

"Come unto me!" the accents start. A Father seeks his lost and wandering. In pleasant paths that gentle voice. Thy wand'ring steps from out?

Remember within the arms whose? Will shield from harm the infant. And hearts where sin and care the? Upon his breast may quell their?

"Come, with thy weight of sin, that My blood a ransom for thy soul. Here seek repentance ere the coming. Here find thy rest ere life's brief?

HOME PROTECTION. A paper read before the Dodge Club, and by the Club requested.

BY GEO. W. HILL.

To every true American there one full of meaning; it carries to boyhood days when father and brother, were all gathered home circle. Well does he mother's watch care, how she shun the snares of the world, the devil, how she shared his and sorrows, and in his mature memory, it seems her influence good is stronger, if possible days when she was present with

How well can he remember assisted him by timely counsels habits of self-reliance which mould his destiny. Nothing fluence, assisted by the grace kept him, many times, from temptation, and when his feet have he stumbled, these have helped him to rise again one, home has a sacred meaning beyond measure to see all around him desecrated by ages this monster power has the land, laying low many, coming enslaved by its power nobility and purity. This borne until the American come alarmed for the future homes and our nation, and us to cast about and devise which our homes may be preserved from this subtle enemy.

This topic is worthy of our attention and energies, for home is the nation.

This subject we must treat. We find alcohol a creature of Satan its father. earth has caused the flow of so much heart-ache, so much and shame, as alcohol, and ers and executors, as a rule port the curse to the race, an unsightly ulcer is sapping the ing shame on our nation. this latter statement I have to the closing scenes of the Congress of this Christiania would bring a flush of shame every true American, and in the dignity of his manhood home and loved ones.

Jewish history tells us sinned the people followed day human nature is very if law-makers make alcohol and use, many fathers in p low their unworthy example is good for the father why is son? he will largely follow ther treads, whether upw manhood, or down to ruin. Another fact to be considered two great political parties traffic. Shall we continue by our vote and help ruin by the thousand, and forg

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