

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 6, 1883.

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## The Sabbath Recorder.

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### BE KIND AND FORGIVING.

Thank God that in life's little day,  
Between our dawn and setting,  
We have kind deeds to give away;  
Sad hearts for which our own may pray,  
And strength, when we are wronged, to stay,  
And strength, when we are wronged, to stay,  
Forgiving and forgetting.

We are all travelers who throng  
A thorny road together;  
And if some pilgrim not so strong  
As I, but foot-sores, does me wrong,  
I'll make excuse—the road is long,  
And stormy is the weather.

What comfort will it yield the day  
Whose light shall find us dying,  
To know that once we had our way,  
Against a child of weaker clay,  
And bought one triumph in the fray,  
With purchase of his sighing?

—From Wayside Hymns.

### TO SUNSET LANDS—NO. 2.

CHICAGO AND VICINITY.

Twelve years have nearly obliterated all the scars of the great Chicago fire, and one needs to consult his memory for the details of that fearful time, so completely have all evidences been erased from the face of the city. To one accustomed to the cities of the Old World with their hoary age and traditions of thousands of years, this city must seem like magic, and even to us who are accustomed to such rapid growth, it is a constant wonder. A drive down Michigan Avenue, with its palatial residences, to South Park, and the Boulevards with their double streets and parks between, or up through the North Side is one to impress the visitor with the luxury and taste of the citizens, while the palatial hotels and business blocks, miles in extent, the fifteen lines of railroad, more or less, which center here, with their splendid depots, the mammoth grain elevators and manufactories, all tell of the wealth and energy which have made Chicago what it is.

Built largely of Joliet limestone and Milwaukee cream colored brick, there is little of the sombre character to Chicago, though the smoke nuisance, if not suppressed, will soon give its buildings a dingy look. It is noticeable that cities like individuals have a personality which is quite marked. Chicago looks no more like New York than New York looks like Boston, or Boston like Philadelphia, or either like Baltimore. Of all the large cities which I have seen, say about forty in this country, and as many abroad, no two of them are more alike than any two men out of a miscellaneous crowd.

We went to Milton, Wis., to spend the Sabbath, taking the Milwaukee road. Milwaukee does not seem to have changed very much in the last dozen years, so far as could be seen from the cars. No city in the Northwest has a more beautiful situation. Resting on a high bluff on the shore of Lake Michigan, and built almost entirely of the peculiar brick made in its vicinity, it has acquired the name of the "Cream City," and it certainly is worthy of the name in more senses than one. The principal business is wheat and flour, though there is still a large lumber interest from the northern lakes.

West of Milwaukee we pass through a rolling country, of farms and villages many of the names of which remind me of Western New York. Eight or ten miles before we reach Milton we pass through Whitewater, where is the State Normal School, and where Prof. N. Wardner Williams has recently established a sort of center of study in various branches of art, such as music, elocution, needlework, etc.

A Sabbath and Sunday were well spent at Milton, attending service in the new church, a very tasteful and commodious structure, and in visiting old friends. Evidences of growth in the prosperity of the town, and the interests of the College are very satisfactory. When Milton was first settled by our people it was upon the very frontier, now it is nearly in the middle of the two extremes of our denomination.

A side trip from Chicago to Pullman is full of interest. A run by rail of an hour, brings you to, probably, the greatest instance of city building in modern times. In 1880 this was all broad prairie, now it is a beautifully laid out, built up, and thriving city of 20,000 inhabitants. It has all the conveniences of a city, such as gas, water, sewage,

paved streets, sidewalks, police, a hotel, beautiful churches, an arcade, park, etc. Not a building is of wood but all of stone and brick of tasteful designs, and the little lawns in front of the dwellings and the parks are kept like a garden. Steam in the streets supplies heat for the buildings and electric lights make night into day. The extensive shops of the Pullman Palace Car Company, the Allen Paper Car Wheel Company, etc., supply employment for the citizens, and not a single bar or grog-shop is permitted to allure the unwary. It is truly a little paradise on the prairie. But as usual, the devil tries his best to destroy the paradise, and so he sets up dram-shops just outside the city limits, where he revels in the destruction of those who enter his gates.

We made another side trip to South Bend, Ind., a place famous as the residence of Schuyler Colfax. Here are situated some of the largest factories of their kind in the world. Studebaker Brothers have the capacity for turning out a wagon every four minutes, and their wagons are famous all over the West. The Singer Manufacturing Company's Case Factory is also here, where they manufacture the woodwork for their sewing machines for this country and Europe. It is an interesting sight to go through their shops and see the perfection to which machinery is brought for such work. Much of the work, such as tables, panels, etc., are "built up," that is made up of a number of thicknesses glued together with the grain alternately crossed, instead of being made out of a single thickness. In this way they can never shrink, split or warp. For instance a table is made up of seven thicknesses. One machine glues these pieces upon both sides faster than four boys can lay them away properly for the press. Nearly every part is finished by similarly efficient machinery. Many of the cases are made of the "sweet gum" of the South, a wood surpassing all of our other native woods in beauty of grain and coloring. South Bend, probably, turns out more plows than any other place in the country. Here are situated the Oliver Plow Works, which has turned out 90,000 plows in a year, the South Bend Plow Company, and the newest candidate for public favor in that line, the Economist Plow Company. This receives its name from the fact that its plows save over seventy-five per cent. in the cost of repairs, owing to its construction being such that when the points or shares are worn out, they can be reversed and be just as good as new, which process can be repeated several times, before a new point or share is needed.

An interesting evening was spent in Chicago at an entertainment given to the Sabbath-school, at the Pacific Mission. The bright intelligent, faces of the children and their ready answers to questions requiring thought, showed both natural smartness and some cultivation. When it is remembered that these are children gathered from those who go to no Sunday-school, and receive little other religious instruction, the patience and sacrificing spirit of the small band of efficient workers may be appreciated.

CHICAGO, ILL., Nov. 8, 1883.

### SO FAR SO GOOD.

In looking over my notes, fresh from President Hitchcock's lecture this morning, I am so much interested in them that I can hardly withhold them from the readers of the Recorder—readers I have met in the columns of that excellent paper so often, and through so many years that they seem like a kind of family circle to me. The President is at work in the Ante-Nicene period of Church History, a period reaching from the beginning to early in the fourth century, more exactly to the council of Nice in A. D. 325 about the same period Neander goes over in his "History of the Church During the First Three Centuries."

The first somewhat remarkable thing about the lecture is, to find a man with so much learning, and with fairness and candor so nearly matching it, as that he never evades or garbles facts to save cherished theories. This morning his chapter was upon the observance of weekly days, during the first three hundred and twenty-five years of the church, and of course the Sabbath was prominent in the lecture. He made emphatic the following facts of history: The

Lord's-day was prominent during the period. [not quite true]. The name of the day, as used among the Christians themselves, was sometimes First-day, sometimes Lord's-day, but when they conversed with the heathen they called it *Dies Solis*, day of the sun. All through the period it was observed as a festival, to celebrate the resurrection. This *Dies Solis*, as a heathen festival, had its origin in Egypt. Nobody during the whole period (325 years) ever called this festival day Sabbath, it was always a festival and only that. At the same time beginning with the apostolic church, and entirely through the period, the Saturday was the undisputed Sabbath-day. The Lord's-day was first called Sabbath by Eusebius about 340 A. D., in his commentary on the 92d Psalm, but all through the period, the seventh day was called Sabbath, and observed as Sabbath. There had been no breaks in this Sabbath from the apostolic practice of it till after the Ante-Nicene period. It was an apostolic inheritance.

In this view, our able lecturer fully agrees with his teacher, Dr. Neander, who says in his History to which allusion has just been made, p. 186, "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday." Upon this point, our able historian of the church is clearly within the trend of the whole historic verdict. Upon being asked upon what authority the observance of the Sabbath to Sunday, he answered, "They never discussed that question." In the light of this history, how utterly without bottom is the claim of apostolic authority for the observance of the first-day as Sabbath. Dr. Hitchcock has given the unvarnished facts of history, and it all comes to this. Till some ways into the fourth century, near the middle, 340 A. D., the first day of the week was never called or esteemed by the Christian church to be Sabbath, but uniformly, and without exception, the seventh day was so called and esteemed as an apostolic inheritance, Eusebius, in 340, for the first time calling it Sabbath. Put with this the other fact, that when the Sunday began to be regarded cabbatically, it was only in the Western or Latin half of the church that this idea ever took root, and as all historians know, that half of the church was the most corrupt and the one which, at that very period, was fast degenerating into the Roman hierarchy. To this day the Oriental or Greek half of the church have never drifted from the Sabbath to Sunday, but still observe the seventh day. To this our learned and excellent Dr. Schaff bears witness in "History of the Christian Church," p. 372. Up to 340 there was not so much as a theory, much less a practice of Sunday observance, and therefore, as Dr. Hitchcock truly says, it was never discussed.

There is some significance in the date 340 A. D., at which the Sunday was first called Sabbath. It will be remembered that already nearly twenty years before Constantine had legislated the *venerabilis dies solis*, fuge for currying favor with both his Pagan and Christian subjects. Of this act Dr. Hitchcock says, "It was a stroke of consummate policy, and so it was. But what shall we say of that state of the church as it was passing into its post-Nicene period, in which the political cunning of a Pagan Emperor could lay for it the foundation of lapse from so glorious a boon, so rich an "apostolic inheritance" as was the Sabbath of the Bible, the Sabbath of the Lord and his apostles! To the critical student of the Roman character, and system of government growing out of that character, it is sufficient to say that they were Romans. The Greek church did not get aboard the gilded galley of the splendid apostasy. It was not in the natural tendency of the Greco-Oriental church to float off into the apostasy, under lead of the Latino-Occident. Soon after the Sunday got onto the records of Eusebius as Sabbath, nineteen years after Constantine's edict, a large council of bishops at Laodicea took up the line of ecclesiastical legislation, and by decrees about 360 A. D., enjoined work on Saturday, "after divine service," and abstinence from work on Sunday, "if they could," and, says Dr. Hitchcock, "This kind of legislation formulates Sunday observ-

ance, for the sake of breaking down the sanctity of the Sabbath." How little occasion have the observers of the popular day for pride in its popularity, when their most learned historian, at the head of one of their most popular seats of Theological training, thus exposes the utterly unwarranted, not to say disgraceful roots out of which its popularity has grown! On being asked, if he thought it proper now to speak of Sunday as Sabbath, the Doctor with a smile said, "call it the Christian Sabbath," and then as if fearing his answer would be misleading, went on to give caution as to such a designation to Sunday observance; and he made this, to me, unexpected statement: "Do not call Sunday Christian Sabbath, until you are sure you can go clear back to Eden and find its foundation in the original sabbatic institution." This statement he emphasized by repetition. He had just said of the Sabbath "it was instituted to commemorate the rest of God after his finished creation." And now he set us the cruel task to base the keeping of the first day of the week upon the commemoration of God's rest on the seventh day, after a finished creation. I almost thought I saw a strain of sharp irony running over the President's face, as he set us this task, and forbade us to call Sunday the "Christian Sabbath," till we could do it. Work enough for a post-graduate course of indefinite extent. "Christian Sabbath" is one pet name for Sunday, and to be forbidden to use it, except upon terms verging so hard upon the impossible! Alas, where shall we coming Presbyterian ministers flee when Dr. Schaff demolishes our decrees, and our Pado-baptism, and our honored President follows with such a blow upon our "Christian Sabbath?" O. Princeton, shelter us; shades of Hodge and Edwards, ora pro nobis.

### THE CHURCH SCOLD.

The apple tree has its inehworm and the ox its gadfly; husbands sometimes have their curtain lectures; Murray had his deacon; so almost every church has its scold. There is the church croaker—the church music and the church croaker—these three and the greatest of these three is the church croaker.

If you ever wish to know what is going wrong in the church, go to the church complainer. You can get all the faults and frailties of the members, and learn who is remiss in duty, and who does too much, what feet miss the path and what faces carry croak. He will call attention to each screw loose, and point out every fly-speck on the chariot wheels. He has the failings of every letter in the alphabet down through the whole catalogue at his tongue's end, and can intone them with great feeling and solemnity as he makes confession for them. In prayer he makes confession that he and all men are miserable sinners, and goes out and does the best he can through the week to prove it. The children that come into the fold are too young to understand the steps they are taking; the adults have too little conviction of sin. The Sabbath-school spoils home instruction. The young people are made too much of, and the singing is not like what Noah had in the ark. The benevolence of the church fails to go to his pet object, and the wrong men are promoted to office. There is a fable of a pig who visited a palace. He went into the ground, and snuffled through the scullery and back yard and stable, putting his nose into the slop-pail, turning over the baskets of refuse, and keeping his eyes on the ground, rooting up whatever waste matter he came upon, and finally went out disgusted. He said that he had heard there were pearls and gold in that place, and richly furnished apartments; but he had been all through, and stuck his nose into everything, and had found nothing like that whatever. He had seen more offal and garbage there than a little, and no rubies or diamonds or magnificent rooms.

Most unfortunate is it when the church scold is the minister. Many things may annoy and tempt him; the salary may drag behind unpaid; the prayer-meeting may be thin and cold; certain evils may go through the church like a contagion, members failing to give their share and do their part in the common work. But a complaining, scolding manner corrects none of the abuses, and is a sore evil. Men will not be driven to duty. They can not be growled and snarled into service. A sour, fault-finding way leads none into the kingdom of heaven. Salvation can not be forced on men. The Holy Spirit does not abide with a murmuring ministry. The love of Christ does not stay where there is peevishness and rasping of the sensibilities. There is no good done this way. A church that is wrong can not be scolded into the right. When a minister lectures his people harshly, the ones who deserve it are never there to hear it. The faithful ones, who do not need it, are hurt by it. Scolding in the

conduct of the church interests is always a cold shoulder thrust into the glad and glorious gospel feast, only aggravating the evils. Many a minister has lost his influence and his place by it. It may well be understood that if one can not get on by other methods, he certainly can not by this. It ought to be agreed all around in the church, by pastor and people, "No grumbling and complaining done here." When any matters get cross-grained, let them be kindly met in the spirit of "sweetness and light." What this will not do in setting things to rights will not be easily righted.—*The Advance*.

### "IN THE CROSS OF CHRIST WE GLORY."

BY MRS. M. STRATTON BEERS.

"In the cross of Christ we glory;  
Knowing naught but His dear will;  
Praying ever, 'count me worthy  
Thy behests to swift fulfill."

"In the cross of Christ we glory;  
Daily bending beneath our own,  
Tolling on in glad submission,  
For He leaves us not alone.

"In the cross of Christ we glory;  
Though the world looks on in scorn,  
What care we for 'light afflictions?'  
Soon will dawn our Sabbath morn.

If in Christ's dear cross we glory,  
His appearing we will love;  
Longing for the trumpets sounding,  
That shall call us up above.

SANTA ROSA, Cal., Nov. 18, 1883.

### "IS THE OLD FAITH DYING?"

The *Century* for November in its Topics of the Times, presents some considerations of practical interest upon this question. On the one side it is asserted that belief in the facts and doctrines of the Christian Religion is nearly obsolete; that the faith of our fathers has no longer any practical hold; that the intelligent and influential citizens have nearly all parted company with the churches; and that the day is not distant when Christianity will be unnumbered among the effete superstitions.

On the other side, facts are produced showing directly the opposite to be true. Rev. Daniel Dorchester has shown from the census and from official records that the number of communicants in the evangelical Protestant churches has increased, since the beginning of the century, three times as fast as the population.

To ascertain the truth of the charge, that men of affairs, as a class, have lost their interest in the churches, an Eastern city, with a population of a little less than forty thousand, was by special request surveyed by the president and cashier of one of the national banks, and they furnished a list of the fifty strongest business firms in the city, with the name of the head of each firm. Forty-one of these were regular attendants upon the churches and generous supporters of their work, and the great majority of them communicants. In a Western city of a little more than sixty thousand inhabitants, a similar list of fifty-two names was obtained and forty-two were found to be regular church attendants, and thirty-one of them communicants. These cities are not conspicuously religious cities.

As to any permanent decline in the hold of evangelical Christian sentiments upon the minds of the people, we have no more idea of it than that pure cool water and good bread will ever cease to be in demand to supply the natural wants of the body. These spiritual provisions for the soul alike with those for the body were provided for man as he is in his present state. They may be served out in varied forms at different times; but they are a necessity that can not be ignored, and all the talk and speculation about their being superseded by something better, is but the product of superficial thinking.

### WAGES "HE'S NOT GETTIN'."

Pay your minister. Pay promptly. The following story from *Texas Siftings* contains a moral:  
Sam Johnson is the porter of an Austin business house which has contracted the bad habit of not paying its employees very liberally, or often. Not long since the head of the office, just as he was going to dinner, said: "I want to tell you something, Sam, but to save my life, I can't remember what it was." "Perhaps," said Sam, as he tightened his belt a hole or so, "you was guine ter ask me how I kep soul and body toggedder on de wages I's not gettin'."

Dr. Hawk, an eloquent and popular divine, once asked the trustees of the church to increase his salary, because of his increased family expenses. "Don't trouble yourself," said the trustees, "the Lord has said he will take care of the young ravens when they cry." "I know that," said the clergyman, "but there is nothing said about the young Hawks."

In other words, God takes care of the ravens because he has not entrusted the care of them to human hands, but the little Hawks or fledglings of other names in our family brood look to the parent to feed them; and he and his family look to that people whose servants they are, in the cause of the Lord.

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

"The fields are all white,  
And the reapers are few;  
We children are willing,  
But what can we do  
To work for our Lord in His harvest?  
Our hands are so small,  
And our words are so weak,  
We can not teach others;  
How, then, shall we seek  
To work for our Lord in His harvest?  
We'll work by our prayers,  
By the pennies we bring,  
By small self-denials—  
The least little thing  
May work for our Lord in His harvest;  
Until, by and by,  
As the years pass at length,  
We, too, may be reapers,  
And go forth in strength  
To work for our Lord in His harvest."

UPON again taking the Editorial management of this page of the RECORDER, we have simply to say, that so far as we are concerned, the step has been taken largely out of deference to what is thought to be the wish of a majority of our people.

MATTERS of special interest and importance will come before the next meeting of the Board of Managers, December 12th, and we hope all active members will take pains to be present. Suggestions, information, and counsel from Corresponding Members in the several Associations, would be gladly received at any time.

THE receipts of the Missionary Treasury during the present Conference year, to November 29th, have been \$539 94, the expenditures, \$785 03. Over \$1,000 are needed to pay salaries that are due the first of December, orders for which should be voted at our next Board Meeting; and Mr. Davis, of Shanghai, greatly needs about \$500 to finish paying for the new school building. We believe the necessary money for our work will come before the end of the year, but our friends will see that we very much need a part of it at once.

WHETHER there is to be a war between France and China, we have no means of determining at this writing, November 29th. The report that France had accepted the proffered mediation of England, and the rumors of a French defeat in Tonquin, have both been denied. China believes that France has invaded Tonquin in violation of the former's undeniable rights, and there must probably be either a withdrawal on the part of France, arbitration, or war. In the event of a war, it is thought France would not blockade or bombard the cities of the Chinese coast, from fear of complications with England and other commercial nations.

We have learned that there are persons who are somewhat perplexed because the last Annual Report of the Missionary Board states that some \$540 were appropriated last year for missionary work in the Central Association, while the Treasurer's Report shows that a considerably smaller amount was actually expended there. By way of explanation we would say, first, the Report of the Board says, "The amount actually expended for home missions during the year, is shown in the Treasurer's Report," thus indicating that the amount appropriated, and the amount expended, might be two quite different sums. Secondly, the following instance ought to make the whole matter perfectly plain: Eld. Alexander Campbell offered to do missionary work among the feeble churches, for the moderate wages of \$20 a month and traveling expenses, on account of the infirmity of his health. The Board accepted his proposition; or, in other words, we virtually said to him, "If you will do missionary work for the whole year, we will pay you \$240 and expenses. That is to say, we appropriated or set apart as much, in our plans, for that purpose. But Eld. C. only labored a few weeks; therefore the amount paid him was a great deal less than the unused balance. Again, we agreed to pay Eld. A. W. Coon \$150 for six months work; but as he did not labor the whole time his pay amounted to only \$127 90, or \$23 10 less than the appropriation, leaving this unused balance that could be used for other purposes. We will cheerfully make any explanation within our power, of whatever may not be understood, in the ways and means we employ. Do not be afraid to ask questions, if anything is not plain.

VOLUNTARY SERVICE.—We congratulate the Seventh-day Baptist Missionary Society on being able to place on record the following resolution, and also the Treasurer on having been able and willing to perform such voluntary service:

WHEREAS, Brother George B. Uter has felt it to

be advisable, in view of other denominational work which he has planned to do, to decline a re-election as Treasurer of the Missionary Society; therefore,  
Resolved, That we hereby express with gratitude our heartfelt appreciation of his faithful services as Treasurer of the Society, which he has rendered gratuitously for the long period of twenty-one years, and with so much care and accuracy as to inspire in the minds of all, entire confidence with respect to the safe keeping of the Society's funds, and the prompt payment of its dues.

On motion, this resolution was unanimously adopted by a standing vote.—*Missionary Review.*

FAREWELL WORDS.

Substance of the address given at the Farewell Meeting held at Plainfield, N. J., Oct. 27, 1883, in view of the departure of Miss Ellen F. Swinney, as Medical Missionary to China.

BY REV. T. L. GARDINER.

There is no obligation more clearly set forth in Bible precept and story, than the one which we here and now recognize, as we assemble to set apart by formal consecration, one of our number, for the work whereunto the Holy Ghost has called her; and to pledge unto her our support, our sympathy, and our prayers, while she shall go forth "into regions beyond," to carry the light of life unto those in heathen darkness. There is no mistaking the meaning of the command, "Go teach all nations," especially when viewed in the light which the life and labors of the New Testament writers shed upon it. For the most casual observer can not fail to recognize in those early leaders the same spirit and zeal that characterized Him who came to seek and to save the lost. The words of the prophet that were read in the opening of this service, were also true of all the founders of the church. And wherever souls, from that day to this, have braved hardships, and borne crosses, in order to "bind up the broken hearted, to proclaim liberty to the captives," of all such, it may still be said, "The Spirit of the Lord was upon them, because he hath anointed them to preach the gospel to the poor." Therefore I believe that were you to study closely and prayerfully the simple history of the progress of Christianity, without any reference to the letter of the Bible command, you could not come back from that study without feeling this same obligation to do something to Christianize a lost world. Indeed, does not such a study show that the very spirit and genius of true Christianity is essentially the spirit of missions? Nothing is clearer than that just so far as men have possessed "the same mind that was also in Christ Jesus," and have consecrated their lives to him; in the same proportion have they been impelled by a living, almost irresistible force, to reach out after the lost.

We see this principle made prominent at the very beginning of Christ's mission-life on earth. When Andrew and Philip had been shown the Lamb of God, and had found him precious to their souls, the very first impulse that was born of the Spirit of Christ in them, was to seek for others, whom they might bring to the same fountain that had so graciously healed them. "And he first findeth his own brother Simon, . . . and he brought him to Jesus." From this little rill, coming first from the fountain of eternal life in the great heart of the Son of God, the missionary spirit, like an ever broadening, deepening river, has flowed onward, till its healing waters have touched the darkest nations of the earth.

When the first great missionary to the Gentiles was sent forth, then it was that the kingdom of God began its westward march, and for more than eighteen centuries, its light has gladdened the world. Westward, to Greece, to Italy, to Spain, to Britain, and onward across the ocean to America. And now, onward still is its march, even to the shores of the Pacific, and it is given to us now, to send it beyond the green isles that sleep in its ample bosom, to the millions of China.

Again, you can not come back from a study of the history of this Christian evangelization, without being impressed with the thought that God's great plan has been, to work through human agents. From the time when Christ declared his disciples to be the "light of the world," he has in every case made his children the messengers, to carry the truth into regions beyond. Thus, when Cornelius, after fasting and prayer, needs aid in finding the true light, the Lord prepares Peter to be the messenger, and uses him as the agent in that conversion. When the eunuch of Ethiopia is to be "brought to Jesus," and the light caused to shine upon his far away heathen nation, Philip is moved by the Spirit to go to his aid. And you are a Christian people to-day, because some faithful souls have been willing to "go forth" and work with God for your salvation. Indeed, I believe that wherever there is a soul that rejoices in the Lord to-day, there was

first some other soul interested in his welfare, and was used of God to bring him to Jesus. I can not think of a conversion in all the history of the past, where human agency was not needed, and actually used, to bring it about. Even the remarkable and miraculous conversion of Saul of Tarsus, where it would seem that human agency might be dispensed with if ever, God saw fit to call into the work one Ananias, whom he prepared in a vision to be his instrument in "opening the eyes of the blind." And Saul did not receive any light, or find peace and the Christian's hope, until the loving hands of this disciple had touched his head, and the tender words and entreaties had touched his heart. Therefore we conclude that if ever the light of life reaches the heathen in his blindness, or the sinners of our own land in their rebellion, somebody must carry it to them, and we must send them forth, if we can not go ourselves.

Now it was because our sister, Dr. Swinney, recognized these two great truths, that the spirit of Christianity is the spirit of missions, and that God works through human agents in reaching the lost, that she accepted, as Brother Main has told you, the call of the Board to enter the China Mission. The Spirit of God was upon her, and as she says herself, was like fire shut up in her bones, impelling her onward. She felt that if the 150,000,000 of women in China were ever reached, some one must go whom they would allow in their homes, and who could gain access to their hearts. She understands that while she goes as a "medical missionary," the primary object of her work is to carry healing to the soul. She would not feel that God had called her to go from her kindred and her people, into a land which he shall show her, simply to practice her profession in healing the bodies of the heathen. Neither would you think of sending her forth for this object alone, though that would indeed be a good work. But you have recognized the fact that there is no better way to gain the confidence and reach the hearts of the suffering, than to first minister to their wants by bringing relief to their bodies. You have also learned that there is no class of foreigners in China that can so readily gain the confidence of the Chinese, as those who belong to the medical profession. They have a peculiar reverence for the foreign "medicine man." Now because this is true, she comes with a soul inspired by the power from on high, longing to reach the souls of the lost in China, and proposes to throw all the powers of her life into the work. She comes, after a successful labor and experience of years in the medical profession, and proposes to use that as the means by which she may the more certainly accomplish the great end.

May God bless her and you in all this great work; bless her in proportion to the heavy cross she bears, bless you as you shall give of your means to carry out these plans. I thank God that she can go with his promise that his Word shall not return unto him void. For, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, rejoicing, bringing his sheaves with him." And if in that far off land our sister may be the means of saving even one soul from going down to death, she will have saved that which is worth more than all this world. Oh, then, what will be her joy, when all God's children are gathered, to know that there is one soul in heaven, sharing eternal bliss with the redeemed, who was brought to Jesus through her tears, cross-bearing, and labor. Then she will rejoice that she was counted worthy to suffer these tears, and bear this burden for her blessed Lord. Now dear Sister Swinney, you may rest assured that this people will ever pray that God may "hold thy right hand," and ever be "thy refuge and strength."

Substance of the remarks "in behalf of the people."

BY A. H. LEWIS, D. D.

Four years ago it was my privilege to speak words "in behalf of the people" to the missionaries who then started for China from Alfred Centre. I am glad of this privilege now, because I recognize that we who remain know little or nothing of sacrifice compared with what you, Doctor Swinney, and your co-workers in China, know. The little which we give in money, sympathy, or prayers, for that work can not be called a sacrifice. On the other hand, to you and to those already there, very much must come demanding what we call great sacrifice for the cause of Christ. Under such circumstances, it is a pleasure, in behalf of the Missionary Society, and the people whom it represents, to pledge to you, sister,

1. Prompt financial support. Go to your work which will be full enough of labor and anxiety from other causes, with no fear or

anxiety about your personal support or the means which may be necessary to carry on your work. As a matter of simple justice, we owe you this, but it is a pleasure on our part to pledge it to you. With our money we pledge you our prayers and sympathies. It is a comforting thought that love and sympathy and faith, are not governed by geographical lines nor limited by space. As the Spirit speaks to all hearts, everywhere, a blessed Comforter, so the waves of Christian sympathy come and go over the breadth of the earth, comforting our hearts in ways we are not conscious of, and can not measure. In these bonds of Christian love and fellowship, you and your fellow-workers will be held to our hearts, though half the circumference of the globe do separate our bodies.

2. We pledge you that we will train our daughters in the fear of the Lord and a love for his work, so that from among them shall arise those who will, hereafter, come to your aid. We expect the work will grow on your hands, the special work which you go to do, or perchance you will be forced after a time to seek rest in this land, the home of your childhood, and of your successful life-work thus far. We know you will need help, and we will labor to the end that some one led of God and touched with the divine fervor of obedient faith, shall come to you as you may need.

3. We recognize with deep tenderness which is almost pain, the fact that the greatest trial to you in this hour, to you the only daughter, is that you leave your aged mother whose home since her widowhood has been with you, and for whom you have loved to plan, that her last years might be full of the comforts which only a loving daughter and a skilled physician knows how to give. But since your heart has yielded to this higher call, and you and she have both yielded up the gift on God's altar, we pledge to you and to her, sitting here, all the love and sympathy, and tender regard, and deep respect, of which we are capable. And while we know that she will find every needful thing in the homes of her sons, your brothers, still we want you to go feeling that the people do recognize in some degree what this step costs her heart and yours, and that our silent sympathy and prayers will hover around her as well as go with you.

4. We send you forth, as for us, your work in that sense is vicarious; you go to bear burdens and meet trials in our behalf. We shall follow you as you go across this wide Continent. If our prayers can avail, no accident will befall you. If our petitions have power, the angels shall fly beside the path and calm the waters during all the long days before you touch the other shore. The great ocean shall be *Pacific* indeed unto you and the ship which is to bear you hence, and if it be that you come not again to us and these shores, but go homeward to the land of light and sunshine, from that land whither you now go to labor for those who sit in its darkness. We will still pray that the grace of Him who giveth light and guidance may abide with you to the end, and bring you and your co-laborers into the everlasting rest. The blessing of the Lord abide with you. Amen.

FROM ELD. S. R. WHEELER.

HARVARD, Clay Co., Neb., Nov. 19, 1883.  
Have been out from home nearly five weeks, and have visited Washington and Rooks counties, Kansas, and spent a week at North Loup, attending the Yearly Meeting. Spent the Sabbath here at Harvard, and shall probably stop off a few hours to-night at Humboldt, and proceed home to remain a day or two before going down to Marion county, Kan. The work increases. More laborers are urgently needed. The RECORDER for Nov. 15th, just at hand, tells of this new interest in Texas county, Mo. I have already written a letter to each one of the brethren there mentioned, T. G. Helm, Summerville, and S. W. Rutledge, Houston. But I can see no prospect of getting down there for two or three months.

THE foreign force and work of the Protestant Episcopal Church are reported as follows:

Bishops and Bishops elect.	6
Ordained Missionaries.	16
Medical Missionaries.	3
Lay Missionaries.	4
Women Missionaries.	28
Ordained Natives.	42
Native teachers and helpers.	200
Pupils in schools.	1,983
Pupils in Sunday schools.	1,759
Native Communicants.	2,274
Native Contributions.	\$5,219 87

THE HABIT OF LIBERALITY.—A well-known financier in New York, who died lately, was noted during life for lavish and unceasing liberality, as well as for the wisdom with which he gave to individuals, to chari-

table and religious purposes—in a word, to every worthy cause. On one occasion, when a friend spoke to him of his generosity, he said, bluntly, "You mistake; I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was a torture to part with a penny; but I persisted, until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."

THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association recently held its thirty-seventh annual meeting in the Central Congregational church, Brooklyn. The Treasurer reported the following receipts:

From churches, Sunday-schools, missionary societies, and individuals, \$148,398 08; from estates and legacies, \$126,366 73; from incomes and sundry funds, \$8,512 57; tuition and public funds, \$25,191 06; rents and Southern property, \$848 85; United States Government for education of Indians, \$750; sale of property, \$2,500; amounting with a balance of \$789 83, to a total of \$313,357 12. The expenditures were \$312,808 80, leaving a balance in the treasury on September 30, 1883, of \$548 32. This money was divided in the following manner: For church and educational work, lands, buildings, etc., in the South, \$230,022 15; the prosecution of work among the Chinese, \$11,021 90; work among the Indians, \$13,955 44; foreign mission work, \$16,112 14; publications, \$6,795 95; agencies, \$12,809 22; administration, \$8,866 50; miscellaneous, \$8,235 50. The endowment funds received during the year amounted to \$12,100. Atlanta University and Berea College each received \$5,000. The theological department of Howard University was given \$1,100, and Talladega College \$1,000. The Arthington Mission received \$1,417 53. The Stone Building Fund was increased by \$10,918 70, being the balance for the completion of Stone Hall at Atlanta University. The receipts of Berea College for the year were \$11,351 47; of Hampton Institute, besides the amount through the American Missionary Association, \$118,054 15; Atlanta University, \$8,000, making a total from all sources of \$474,409 14.

Among the Indians there were last year 5 stations, 9 schools, 5 churches, 12 missionaries, 25 teachers, 1 native pastor, 12 native teachers, 271 church members, 356 pupils and 584 Sunday-school scholars. In California there were 19 schools among the Chinese, having 2,823 scholars and 40 teachers, 14 of whom are Chinese. The work among the negroes has been prosecuted in twelve of the Southern States, and in Kansas and the District of Columbia. There were 8 chartered institutions; 12 high and normal schools; 42 common schools, 279 teachers and 9,640 students. Several new school-buildings have been erected, and six new churches formed, making a total of eighty-nine churches. Six new church buildings were also built. The mountain work in Kentucky was said to be in an encouraging condition. The Woman's Bureau was warmly commended for the excellence of its work and for the bravery and self-denial of the women teachers and missionaries employed by it.

The wants of the Association for the coming year were summarized as follows: For current work, \$1,000 for every day of the year; endowments in the several institutions, a boys' hall at Tillotson Institution in Austin, Texas, and \$10,000 to add to Edward Smith's \$10,000 to build the first hall at Little Rock of Edward Smith's College.

ITEMS.

A Chinese mandarin, on reading a translation of Matthew's Gospel, said, "Its style is perfect. It is quite as good as that of Confucius himself. And as to these New Testament ideas there is nothing so beautiful in all Chinese literature. The humanity of the Sermon on the Mount I am perfectly fascinated with. Our sages became gods after they had written our revered classics; but divinity must have come before the writing of these matchless thoughts, these exquisite sentiments."—*The Missionary Review.*

Virginia and West Virginia are rich in mineral wealth, coal, iron, copper, lead, zinc, and sulphur. They have salt springs and fire clay, and quarries of all kinds of building-stone, besides marble of the finest quality. They produced last year over 100,000 tons of coal. They have at work nearly thirty iron mines, which yield over 200,000 tons of ore, and the yield of their salt works is 300,000 bushels.—*Charleston Leader.*

All the civilized nations are looking toward Africa. Expedition after expedition is now entering the Continent, and intersecting it from east to west, and from north to south, to find out more of the resources of a land upon which large portions of the enlightened world will, in no very remote future, be dependent.

The Moravians number more in their mission churches, three to one, than in the home membership. It is indeed a fruitful vine; and were all Christian demonstrations within a limited period to increase in the same proportions, criticism upon missionary success would be at an end.—*Foreign Missionary.*

Moody and Sankey's hymns have been translated into Chinese, as also the International Sunday School Lessons.

Education.

"Wisdom is the principal thing; and with all thy gettinging."

THE Fall Term of Alfred College closed with the exercises of the year on Tuesday evening, Nov. 27. The Term has been an unusually prosperous one.

At the recent examination Board of Regents at Alfred College, twenty-six students passed the preliminary course, while between twenty and thirty passed the examination in the various branches of the advanced course successfully in as many as ten studies. One person commended for the examination, usually good luck, which made good work had been done in the examination.

THE five graduates in the class of Milton College at its last session are all at work in Wisconsin. Bennett is studying medicine; his cousin at Broadhead, and a student; Joseph Handschigel graduated-school in Ozaukee county. Wheeler has married a lady, and is pursuing the study of Whitewater; Miss Bell R. is up Latin in the College; and Gowan is serving as Assistant of the Young Men's Christian Association at Milwaukee.

THE CORRESPONDENCE.

We have before made several columns, of the Correspondence. The following taken from the last recently issued will do you good and method of the institution any words of our own could.

The Correspondence Union association of experienced have been carefully selected their knowledge of the teaching. Its purpose is to receive at their homes education, at a moderate expense which can be taught by correspondence; whether the student graduate or professional, the higher institutions of learning.

As the Correspondence Union signed to supplement the educational institutions, many sons who from any cause are them, it hopes to be certified the authorities of the schools of the United States and Canada to be conducted for or again any other organization, but desire to be helpful to all. It relate to methodical study wise might find no opportunity work, and is thus like number of worthy applications good schools.

Those whom it is intended to benefit are: (1) persons desiring to study in correspondence; (2) graduates or advanced work; (3) various schools and colleges preparing for college, either schools where instruction branches; (5) members of that are obliged to live in (6) officers or men in the army or navy; (7) persons any of the civil service examinations and women in stores, farms, who are desirous not leave their labors to finally, those in any way gladly take up some studies private guidance.

Informal examination will be held at intervals at his discretion; they will expense and will be required. Besides the above examinations will be held at his desire to take the fees named below. At the end of a course will be conducted by charge; the honor examination in December, 1884, will be conducted by distinguished specialists who the instruction of the and honor examination the presence of some character who resides near; and certificates, inner, will be given to them.

The fee for four weeks study of the grade required a college or scientific collegiate studies, will thirty-five cents, payable in advance. The fee for four weeks of an advanced grade and thirty-five cents, payable in advance. For a pass examination of passing, the fee as for four weeks' tuition; for an honor certificate the fee will be ten

Education.

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

The Fall Term of Alfred University closed with the exercises of the Senior Class on Tuesday evening, Nov. 27th. The Fall Term has been an unusually full and prosperous one.

At the recent examination by the State Board of Regents at Alfred University, twenty-six students passed the full preliminary course, while between fifty and sixty passed the examination in one or more studies of the advanced courses, some passing successfully in as many as five different studies.

The five graduates in the literary courses of Milton College at its last Commencement are all at work in Wisconsin. Lewis F. Bennett is studying medicine in the office of his cousin at Broadhead, an old Milton student.

THE CORRESPONDENCE UNIVERSITY.

We have before made mention, in these columns, of the Correspondence University. The following taken from an official circular recently issued will define the purpose and method of the institution better than any words of our own could do:

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

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

Those whom it is intended directly to benefit are: (1) persons engaged in professional studies which can be taught by correspondence; (2) graduates doing collegiate or advanced work; (3) under-teachers in the various schools and colleges; (4) those preparing for college, either by themselves or at schools where instruction is not given in all branches; (5) members of cultivated families that are obliged to live in remote localities; (6) officers or men in the United States army or navy; (7) persons who intend to try any of the civil service examinations; (8) young men and women in stores or shops, or on farms, who are desirous to learn, but can not leave their labors to attend school; and, finally, those in any walk of life who would gladly take up some study under competent private guidance.

Informal examinations by correspondence will be held at intervals by each instructor, at his discretion; they will involve no extra expense and will be required of every student. Besides the above, Pass and Honor examinations will be held, open to such students as desire to take them, on payment of the fees named below. The pass examinations, at the end of a course in any subject, will be conducted by the instructors in charge; the honor examinations, on the first Wednesday in December of each year (beginning in 1884), will be conducted by distinguished specialists who have had no share in the instruction of the students. The pass and honor examinations will be written in the presence of some gentleman of high character who resides near the person examined; and certificates, signed by the examiner, will be given to those who succeed in them.

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

The fee for four weeks' tuition in studies of an advanced grade will be eight dollars and thirty-five cents, payable in advance. For a pass examination, including the certificate of passing, the fee will be the same as for four weeks' tuition in the study concerned; for an honor examination and certificate the fee will be ten dollars.

The above mentioned fees do not include text-books, nor special notes and commentaries of instructors which have to be printed or otherwise reproduced. Text-books will be sent to students, free of postage, on remitting the retail price to the Secretary.

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

Applications for instruction are now received, and must be addressed to the Secretary, Lucien A. Wait, Ithaca, N. Y. Copies of a large public circular may be obtained of the Secretary, containing a detailed account of the subjects for which provision has thus far been made. These are, in brief, as follows: Agriculture, Anatomy, Physiology, Zoology, etc., Botany, Civil Engineering, Drawing, Hebrew, History, Ancient Languages, Modern Languages, Mathematics. Provision will speedily be made for instruction in other subjects besides those named above.

SOME RESULTS OF GOOD TEACHING.

A good teacher always has good scholars. A teacher who has reason to complain much about lack of interest on the part of his pupils, ought to begin to inquire in what respect he is himself at fault. There are two important reasons for which a teacher is employed; one is to test the scholar's knowledge of the lesson which he has studied, and the other is to see that he studies the lesson, and to cultivate in him a desire for study. Good methods usually succeed in awakening the interest of the pupil. The teacher who uses the best methods is the one who gives the most thought, time and money to the work. We always think it a good sign when teachers desire educational books and papers. Teachers who have those essentials to good work, will in the end have a good school, and their pupils will have good lessons, and like to get them. If a teacher is discouraged, let him begin to invest some money in educational literature, and he will soon find that many ideas are better than one, many methods well studied will develop into one method which will renovate her work.

OBJECT OF EDUCATION.

The true education is to unfold and direct aright our whole nature. Its office is to call forth power of every kind—power of thought, affection, will, and outward action; power to adopt good ends firmly, and to pursue them efficiently; power to govern ourselves, and to influence others; power to gain and to spread happiness. Reading is but an instrument; education is to teach its best use. The intellect was created not to receive passively a few words, dates, facts, but to be active for the acquisition of truth. Accordingly, education should labor to inspire a profound love of truth, and to teach the processes of investigation.—Channing.

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.

PREACH THE SABBATH.

A writer in one of our exchanges, writing of the manner of observing Sunday in the city in which he lives, and pointing out the long and difficult road of reform, makes some suggestions to which we would call attention. We quote the following points:

1. Ministers should preach on Sunday observance, even more often than the discipline requires. As citizens it may not be the time to call mass meetings and introduce this question into politics, but as religious teachers we are always to be educating the people for a proper discharge of their duties. We are to do this in season and out of season, and whether men will hear or forbear. Ten thousand Methodist preachers should preach from ten thousand to thirty thousand sermons each year on the Sabbath question. These sermons should be the very best, filled with persuasive argument and fact, and "thus sayeth the Lord," and uttered with all the power and vehemence that comes of a deep, abiding conviction.

2. The children should be taught to remember the Sabbath-day to keep it holy. The Scriptural arguments for the Christian Sabbath, and those drawn from man's constitution, should be sown and drilled into the mind of the child.

Isn't this a little mixed? Preaching Sunday observance according to the Discipline, or even beyond it, is a matter that we are not concerned about. We could not, however, help wondering why the writer did not urge his brethren to preach Sunday observance so as to give it the place of importance in their preaching that the subject itself occupies in relation to other Bible teaching. Was it because he knew that the Bible has nothing at all to teach on Sunday observance? The writer's exhortation to his brethren to preach the Sabbath is good. But suppose they should follow his advice, and "ten thousand Methodist preachers should preach

from ten thousand to thirty thousand sermons each year on the Sabbath question," and that these sermons should be thoroughly Biblical, filled with "fact and thus sayeth the Lord;" and suppose further that these ten thousand Methodist preachers should practice their own preaching, and should do it as thoroughly and conscientiously as they are exhorted to preach, has any one any idea what a commotion this would produce in the ranks of Methodism? And yet why should they not so preach, and so practice?

The second point which we quote above is good advice for Seventh-day Baptists, as it is for Methodists. Let the children be taught to "remember the Sabbath-day to keep it holy." The Scriptural argument for this remembrance can not be too thoroughly instilled into the minds of all children. What we wish to urge is that the Bible shall be allowed to teach here, as elsewhere, unhindered by the "Disciplines," or "Deliverance" of man's devising.

THE CHANGE OF THE SABBATH.

So far as can be gathered from the most reliable history, the change of the Sabbath-day was effected in the early part of the fourth century. It seems to have been the result of a bitter hatred to the Jews, and a desire to gain the favor of the heathen, who at this time were joining themselves to the Christian Church. Not only was the Sabbath changed to Sunday, the great day of heathen worship, but many other heathen rites and ceremonies were at this time introduced into the church. The burning of candles and incense, the use of holy water and images, the ringing of bells, and the vestments of the priests are all of heathen origin, and continue in use in the Church of Rome at the present day. Sir William Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A. D. 321."

Examination of Six Texts, Vol. I., p. 291. Neander has the following: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the Apostolic Church to transfer the laws of the Sabbath to Sunday." History of the Church 1st and 3d centuries. Not only does history agree with Scripture respecting the change of the Sabbath-day, but the Catholic Church herself freely acknowledges that she changed the Sabbath to Sunday, the first day of the week, and teaches the same in her catechisms of Christian instruction at the present day. She gives instruction on the fourth commandment as follows:

Question. "What does God ordain by this commandment?" Answer. "He ordains that we sanctify in a special manner this day, on which he rested from the labor of creation."

Q. "What is this day of rest?" A. "The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh." Gen. 2: 2, 3.

Q. "Is it then Saturday we should sanctify in order to obey the ordinance of God?" A. "During the old law Saturday was the day sanctified, but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day of the week. Sunday means and now is the day of the Lord."

Q. "Had the church power to make such change?" A. "Certainly, since the Spirit of God is her guide; the change is inspired by that Holy Spirit."

Q. "How prove you that the church hath power to command feasts and holy days?" A. "By the very act of changing the Sabbath into Sunday, which Protestants allow of; therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church."

Q. "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday?" A. "We have for it the authority of the Catholic Church and apostolic tradition."

Q. "Have you any other way of proving that the church has power to institute festivals of precept?" A. "Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day—a change for which there is no Scriptural authority."

Q. "When Protestants do profane work upon Saturday, the seventh day of the week, do they follow the Scriptures as their only guide of faith? Do they find this permission clearly laid down in the Sacred Volume?" A. "On the contrary, they have only the authority of tradition for this practice. In profaning Saturday they violate one of God's commandments, which he has never clearly

abrogated, 'Remember that thou keep holy the Sabbath-day.'

In another Catholic work is the following:

"As zealous as Protestants are against the church's infallibility, they are forced to depend wholly upon her authority in many articles that can not be evidently proved from any text of Scripture, yet are of very great importance, 1st. The lawfulness for Christians to work upon Saturday, contrary in appearance to the express command of God, who bids us keep the Sabbath holy, and tell us that the seventh day of the week is that day. 2d. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

Thus does the Catholic Church prove beyond a doubt that she is the author of Sunday observance, and that Saturday is the Sabbath of the Bible. Notwithstanding this fact, the churches of our day are so prejudiced in favor of Sunday observance, and so strengthened in their opinions by the example of so many whose learning and piety can not be questioned, that they deem it impossible to prove them in error. Thus, instead of giving to the Sabbath question that candid investigation its vast and paramount importance demands, they cherish the Sunday error, and seek by the enactment of unjust laws to perpetuate its observance. They are shocked at the idea of profaning a day for which there is no authority but the tradition of the Papal Church, and remorselessly tread the Bible Sabbath in the dust. They refuse to accept the authority of the Bible, so clearly set forth through its entire pages, and accept in its place that of church authorities, who are so blinded by prejudice they can not see the plainest truths. They will not follow the example of Christ and his apostles, but prefer to follow that of the Church of Rome.

While the great mass of Christendom thus prefer to follow the authority of man rather than the authority of God, the present divided and inefficient state of the church is not to be wondered at. If she would cease to profane God's holy Sabbath-day by the observance of Sunday, she would do more to restore the unity and prosperity of the church than the most profoundly learned and the most highly-cultured ministry can ever accomplish besides.

JOHN R. WALLER.

OUTLOOK CORRESPONDENCE.

NEAR ATHENS, GA., NOV. 14, 1883.

Editors Outlook,—Please let me congratulate and encourage you in the great work of Sabbath Reform. Your position is fair, honest, noble, above criticizing or suspicion. There are many able writers among the Christian ministry of this country, who, so far, are silent on the great moral question of the Sabbath. Is it the seventh or is it the first day of the week? Are they content with Sunday? Then why not say so, and give their reasons? Do they fear the loss of popular favor? If so, they are not good soldiers, but skulk the battle till the bullets pass. The Outlook needs no commendation that I can give, else gladly would I give it. God speed the investigation that shall settle this great question as he ordained it! I send a short article on "The Law of the Sabbath," taken from the Christian Index, the leading Baptist paper of Georgia, which you may insert in the Outlook if you choose.

Yours, in hope of the true Sabbath, and it kept as holy to the Lord,

J. G. McNORTON.

The following is the extract referred to:

The Law of the Sabbath.

Logic and conscience sometimes become very annoying companions—very like Banquo's ghost, which would not down and away at command.

Logic—a law can not be repealed, except by the power (or its equal) that made it. The law for keeping the seventh day as the Sabbath has not been thus repealed. Ergo: It is still in force.

But the Decalogue was enacted for the government of the world. Christians, though in the world, are not of the world, and are therefore not under obligations to keep the law enacted for the government of the world. The seventh day is set apart by one of these laws as the Sabbath, and as Christians are under no obligations to keep any of them, they are under no obligations to keep this one.

But Christian influence is so great in Christian countries that they have moved the world, in those countries, to disregard the seventh day as the Sabbath. Have they not, therefore, become *particeps criminis*?

I am familiar with the arguments generally used in support of the change from the seventh to the first day of the week, but they do not meet the terms of our first proposition and are therefore not at all satisfactory to me.

The Seventh-day Adventists, a few years ago flooded this country with their publications, and disturbed some of our good people on this question, but not enough to overcome their natural conservatism. And yet many a conscience is uneasy, and though quiet, longs to be satisfied. Can they be?

A. J. CHEVES.

MONTZUMA, GA., 1883.

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."

TEMPERANCE HYMN.

Ye temperance warriors brave, On land or ocean wave, Where'er ye be— Gird on your armor bright; Stand for the cause of right, And wage the holy fight From sea to sea.

Give Truth and Right the crown, And strike the tyrant down At God's command! Till freedom's joyful sound Be heard the earth around, Where'er the cause is found, In every land.

Let union true and strong Defeat the hosts of wrong From shore to shore; Let this our mission be— To set the captive free, Till glorious liberty Reigns evermore.

—American Temperance Union.

THE GOSPEL OF TEMPERANCE.

BY REV. THEODORE L. CUYLER.

What amazes and shocks me is to see the wine-bottle where it is as flagrantly out of place as a bonfire would be on the floor of a powdermill. No intoxicant has any business to be on the table of a family which contains any boys, or on the table of any miscellaneous social party, or in the cupboard of any professional man, or anywhere else, in short, except possibly in the hands of a very discreet and careful physician. Every bottle that contains alcohol contains a serpent. The serpent in Eden was not a more perfect embodiment of deceit. A bottle of Bourbon or Burgundy will deceive the very elect. I am constantly called to labor for the reformation of persons who began with the most honest resolutions to drink moderately; but their glasses insensibly enlarged and deepened, until they became literally a pit of damnation.—Good Times.

PERSONAL LIBERTY.—A prohibition argument from the Union Stock Yards may be very conveniently drawn from this paragraph in the Chicago Daily News: "There is a row brewing at the Stock Yards about the slaughtering of diseased cattle. Because the health officer kills infected cattle which are intended for city consumption the dealers accuse him of being overzealous, and charge that he forgets that 'individuals have some rights which must be respected.' We believe the cattle men are right in this matter. If any one in the city desires to make his Sunday dinner off a roast from an animal covered with putrid, cancerous sores he ought to be permitted to do so. The people have some rights which even a cattle inspector is bound to respect."

A GOOD REASON.—At a temperance meeting an honest German was asked to speak, and after some hesitation did so in the following exhaustive manner: "I shall tell you how it was. I put my hand on my head; there was von big pain. Then I put mine hand in mine pocket, and there was nothing. Now there ish no more pain in my head. The pains in my body are all gone away. I put mine hands in mine pockets, and there ish twenty dollars. So I shall stay mit de temperance."

BREVITIES.

Resolution adopted by the Continental Congress in 1774: That it be recommended to the several Legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived if not quickly prevented.

Tennessee has adopted a new plan to diminish drunkenness by passing a law to prevent the sale of intoxicating liquors to minors without the written consent of their parents or guardians, or to husbands who are common drunkards unless their wives give their consent. The operation of this law will be watched with interest.

Said a bright young lawyer in Kentucky, "I do not believe in prohibition, but when it is a question of the ministers, teachers and good people on the one side, and the saloon-keepers and their friends on the other, I must be on the side of the ministers."

Temperance people will not be satisfied, though saloon-keepers pay all the expenses of building work-houses, jails, prisons, insane asylums, and of running them, if their own fathers and sons and husbands and brothers must fill them.

The diminution of drinking places proceeds in Holland. The law allowing but one such place to every five hundred souls, although in force for but two years, has resulted in the closing of twelve thousand houses.

The Prince of Montenegro recently closed all the drinking shops in his dominions, and has now turned his attention to another phase of temperance by issuing an edict against all luxurious wearing apparel.

The Nebraska Legislature has fixed the rate of liquor licenses at \$1,000 each. This may not be entirely prohibitory, but will be restrictive.

and religious purposes—in a word, to worthy cause. On one occasion, when I spoke to him of his generosity, he humbly, "You mistake; I am not generous. I am by nature extremely avaricious. When I was a young man I had sense to see how mean and belittling such on was, and I forced myself to give. I declare to you, it was a torture to th a penny; but I persisted, until the liberality was formed. There is no ne that of habit. Now I like to give."

AMERICAN MISSIONARY ASSOCIATION.

American Missionary Association re- held its thirty-seventh annual meet- the Central Congregational church, n. The Treasurer reported the fol- receipts:

churches, Sunday-schools, mission- ties, and individuals, \$148,398 08; ates and legacies, \$126,366 73; from and sundry funds, \$8,512 57; tui- public funds, \$25,191 06; rents and property, \$848 85; United States ment for education of Indians, \$750; property, \$2,500; amounting with a of \$789 83, to a total of \$313,357 e expenditures were \$312,808 80, balance in the treasury on Septem- 383, of \$548 32. This money was in the following manner: For church tional work, lands, buildings, etc., uth, \$230,022 15; the prosecution among the Chinese, \$11,021 90; ong the Indians, \$18,955 44; for ion work, \$16,112 14; publications, ; agencies, \$12,809 22; adminis- 3,866 50; miscellaneous, \$8,235 50. wment funds received during the ounted to \$12,100. Atlanta Uni- d Berea College each received \$5, e theological department of How- rsity was given \$1,100, and Talla- ge \$1,000. The Arthington Mis- ved \$1,417 53. The Stone Build- was increased by \$10,918 70, be- balance for the completion of Stone Atlanta University. The receipts College for the year were \$11,351 Hampton Institute, besides the through the American Missionary n, \$118,054 15; Atlanta Univer- 0, making a total from all sources 9 14.

the Indians there were last year 5 schools, 3 churches, 12 missiona- chers, 1 native pastor, 12 native 271 church members, 356 pupils Sunday-school scholars. In Cali- ere were 19 schools among the Chi- g 2,823 scholars and 40 teachers, n are Chinese. The work among s has been prosecuted in twelve of n States, and in Kansas and the Columbia. There were 8 char- tutions; 12 high and normal common schools, 279 teachers students. Several new school- have been erected, and six new rmed, making a total of eighty- es. Six new church buildings built. The mountain work in as said to be in an encouraging The Woman's Bureau was warmed for the excellence of its work e bravery and self-denial of the ers and missionaries employed

s of the Association for the com- re summarized as follows: For k, \$1,000 for every day of the ements in the several institutions, at Tillotson Institution in Aus- \$10,000 to add to Edward 000 to build the first hall at of Edward Smith's College.

ITEMS.

mandarin, on reading a trans- thew's Gospel, said, "Its style is quite as good as that of myself. And as to these New- eas there is nothing so beauti- on literature. The humanity on the Mount I am perfectly ith. Our sages became gods d written our revered classics; must have come before the writ- matchless thoughts, these ex- ments."—The Missionary Re-

and West Virginia are rich in th, coal, iron, copper, lead, chr. They have salt springs and quarries of all kinds of , besides marble of the finest y produced last year over 100, -al. They have at work nearly nes, which yield over 200,000 d the yield of their salt works els.—Charleston Leader.

lized nations are looking to- Expedition after expedition e Continent, and intersect- to west, and from north to ch large portions of the en- d will, in no very remote fut-

number more in their mis- three to one, than in the hip. It is indeed a fruitful all Christian demonstrations d period to increase in the ne, criticism upon missionary e at an end.—Foreign Mis-

Sankey's hymns have been Chinese, as also the Interna- School Lessons.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 6, 1883.

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Editor Missionary Department.

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Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

A CHANGE in the running time of mail trains on the Erie has had the effect to delay the RECORDER from ten to twenty hours.

THIS is the first week in December. Three more weeks will close this volume, and several hundred dollars on subscriptions for the year remain unpaid. We are very anxious to close out all these accounts, that we may pay our bills, and begin next volume in good shape.

"As a man thinketh in his heart so is he," is a truth of Scripture which ought to take lasting hold upon every heart. Not what we seem to be, but what we are, is the basis of God's estimate of us; and we are what we are largely by the thoughts we habitually cherish.

THE evidence of our acceptance with God is not in our moods, or states of feeling, but in the fact that we have a clear and right conception of what the gospel conditions and claims upon us are, and that we have submitted ourselves, in all honesty, to those claims and conditions.

A COMPANY has been formed in this village which will issue the present week the first number of a local newspaper by the name of "The Alfred Sun." The demand for such a paper has long been felt, and we bespeak for it a generous support on the part of the citizens, both in advertising and in subscriptions.

WE call attention to the fact that in this week's issue of the RECORDER Bro. Main, the Corresponding Secretary and Treasurer of the Missionary Society, begins his work as editor of the Missionary Department; and we bespeak for him the hearty co-operation of all who are interested in the advancement of our missionary interests.

It is an old proverb, variously expressed, that idleness is the prolific parent of vice. If, therefore, Christian people, and especially Christian young people, are to be kept from evil habits and lives, it is to be done not so much by the arbitrary dicta of "must not," or "do not," as by filling heart and life so full of that which is good and useful, that evil can find no abiding place.

A BROTHER once said to us, speaking of an occasion where a considerable sum of money was to be raised for the work of the Lord, "Giving money to the Lord is like milking the cows, they must be milked regularly and milked clean," and added, "we stripped several pocket-books clean, before we got through, and then went home happy that we had it to give." How many of us know what that happiness is?

THE long Winter evenings are now fairly upon us, and our young people ought to be planning some ways for spending them that will be both profitable to themselves and others. Reading circles might be formed, or the home circle might be made a source of joy and profit in reading, &c. But especially should some space be reserved in all plans for such religious work as the pastor may have in mind to be performed.

WE have made a few changes in our list of Local Agents, which those whom it may concern will please notice. Rev. I. L. Cottrell is agent at Ashaway, R. I., in place of A. B. Burdick, 2d, whose business keeps him away from home most of the time; A. S. Titsworth is agent at New Market, N. J., in place of Rev. L. E. Livermore, removed; and John Gilbert, at Berlin, Wis., in place of D. E. Lewis, deceased. The following new agents have been appointed: L. C. Sweet, Alden, Minn.; C. C. Ayars, Trenton, Minn.; and Eld. L. F. Skaggs, Billings, Mo.

It is about the time of year when our churches devise and adopt their plans for raising money for the work of another year. Whatever plan is adopted, that will be found

to be the best plan which embraces, at least, the following points:

1. All objects for which money is desired—pastor's salary, incidental expenses, missionary work, tract work, and general benevolence—should be provided for in the one plan.
2. Every member of the church and society—men, women and children—should be contributors to this church fund.
3. Every contributor should give in proportion, not to the contribution of somebody else, but according as God gives him or her the ability to do.
4. These contributions should be kept coming regularly. A little every day, collected weekly or monthly, is better than a single subscription for the year, made and paid once for all.
5. What is thus contributed should be regarded as a debt, an obligation, and not as a gift.

Let the plan embrace these five points, then let it be religiously carried out, and then there will be no complaints of empty treasuries, and our growing work will be carried forward grandly.

THE Minutes of the late General Conference, and of the Anniversaries of our several Societies are published, and were sent out to the churches last week. Where the churches are so situated that the Minutes can be distributed from some one of them they have been sent in large packages to one address, as follows: For New Salem, Middle Island, Greenbrier, and Ritchie, to P. F. Randolph, at New Salem, W. Va.; Lost Creek and West Fork, W. Va., to L. R. Swinney, Lost Creek; the churches in Rhode Island, and Mystic, Conn., to A. E. Main, Ashaway, R. I.; Plainfield and New Market, to A. H. Lewis, Plainfield, N. J.; Shiloh and Marlboro, to T. L. Gardner, Shiloh, N. J.; DeRuyter, Preston, Cuyler, Lincklaen, and Otselic, to B. G. Stillman, DeRuyter, N. Y.; First Brookfield, Second Brookfield, and West Edmeston, to Stephen Burdick, Leonardsville, N. Y.; First and Second Verona, to H. D. Clarke, New London, N. Y.; Portville, and West Genesee, N. Y., and Shingle House, Pa., to W. E. Hornblower, Portville, N. Y.; Hebron and Hebron Centre, Pa., to Wm. A. Greenman, Coudersport, Pa.; Milton and Milton Junction, Wis., to A. B. Spaulding, Milton Junction, Wis.; Albion and Utica, Wis., to Barton Edwards, Albion, Wis.; for the Minnesota churches, to Geo. W. Hills, Dodge Centre, Minn.; and for Welton, and Carlton, Iowa, to J. O. Babcock, Welton. In other cases the Minutes have been addressed in single packages to some person in the churches for which they were designed. The distribution has been made upon the basis of the apportionment of the expenses to the churches. Of course, to those churches which have not been assigned any portion of the expense, no Minutes have been sent. We have reserved a small surplus, from which we can send a few copies to such churches or individuals, on application. Three things have combined to make the Minutes a little more expensive this year than usual: First, they have been printed earlier than usual, which has necessitated doing the work at some disadvantage. Second, there is more matter than usual making a larger pamphlet. Third, the edition is nearly twice as large as formerly. It is hoped the churches will appreciate these facts, and express their appreciation by a prompt remittance of their apportionment, (those which have not already done so,) to the Treasurer, A. C. Burdick, Alfred Centre, N. Y.

Communications.

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

FREEBORN COUNTY, MINN.

The three days' meeting held in this place by Elds. O. U. Whitford and H. B. Lewis was a success. There are in Freeborn county and neighboring places about twenty-five Seventh-day Baptist families. There was a fair attendance of the brethren and sisters at this meeting from Trenton, Freeborn, Wells, Alden, Carlston, and Albert Lea. Sabbath-day and Sunday were very fine Autumn days, but the three days previous were very cold, with piercing winds, which deterred some from attending, or there would have been a larger attendance. The preaching was very earnest, practical, and refreshing. The people were hungry and thirsty for the gospel message. They seemed to receive it as parched and thirsty plants receive the refreshing rain. The sermons were often followed by earnest remarks and testimonies and touching exhortations. On Sunday afternoon the proposition of consolidating all

the members of the Seventh-day Baptist churches in Freeborn county into one church, to be called the Freeborn County Seventh-day Baptist Church, with regular Sabbath services alternating between Alden and Trenton, was earnestly considered. After viewing the proposition from every standpoint, it was concluded that it would not be practical, and two organizations would be better. Therefore on Monday evening following the meeting, the brethren and sisters who were once members of the defunct churches of Alden and Carlston met in harmony and in love for our cause, reorganized into a new church, called the Alden Seventh-day Baptist Church. There were nine who entered into this organization. There are others who have pledged to join, but were prevented from attending that evening because of the distance and the extreme darkness of the night. After the adoption and signing of the Articles of Covenant and of Faith and Practice, L. C. Sweet was chosen church clerk. The deacons are Henry Ernst and Daniel Clark. Eld. Whitford gave to each member the right hand of fellowship and welcome with earnest, loving words of commendation and counsel, and closed with prayer. An appointment was made to meet next Sabbath to hold a prayer and conference meeting, and to organize a Sabbath-school. The Seventh-day Baptists of Freeborn county have adopted an earnest petition to be sent to the Missionary Society requesting them to send a suitable missionary pastor to stay and labor among them, and they pledge to give him their moral and spiritual support, and also of their means as God shall give them ability to aid in his maintenance. We feel that now is the golden time, and may be the last chance for us to do something for Freeborn county to hold the things that remain and build up our cause there. May God give to those who have these things in charge wisdom and speedy action.

EARLY CONSECRATION.

I have seated myself to write an article on some subject that may be of interest to some who may read it, and what shall the subject be? "The necessity of an early consecration to God." There is no period in a person's history more important than the time when he is about to go from parents and guardians, and thence to depend upon his own resources for the future, and thus control himself. The inquiry then is, "What shall I do?" and "Where shall I go?" Life's callings are numerous, and doors are always open for the enterprising youth to enter; and very much depends upon the choice he makes and the manner in which he prosecutes it. Any lawful calling is profitable and honorable, if faithfully followed. At the present there are a great many young people who seem to have no thought as to their future calling. They may imagine that father is able to care for them, or something may turn up in their favor, without their effort or labor. But parents die, circumstances change, property may take wings and fly away; estates may become insolvent, sickness and death may enter the family circle, and the children who have been kindly cared for may be thrown upon their own resources in a dependent and helpless condition. Then they may see the necessity of having, in early life, engaged in, or learned to follow, some profitable and honorable occupation. There are places for all in life's labors, and places to which all may be adapted, if they are satisfied to labor, and therein they can be a blessing to humanity and an honor to God. To choose a position for which they are not adapted, cripples them for life. Happy is that one who chooses a calling in which he can best honor and glorify God. How many of the youth are looking for an opening where they can engage in the business of teaching! Our villages are full of young men, who wish to engage in the legal profession, and after years of patient waiting they are lawyers without clients. The law is an honorable profession, if followed lawfully. Hon. J. Nixon, Judge of the Supreme Court of New Jersey, told me years ago, that he made it a rule not to engage in a suit that he could not pray over; he has been successful all his life. How many study medicine and engage in the healing art, who have no adaptation to the calling! A person to attempt to be a mechanic who has no natural genius, cripples himself and becomes a burden to others. There are those who are called farmers who are a disgrace to the name, for they would become bankrupts on the best farm in the country, could they have it as a free gift, while another on ten acres would make a living and prosper. No profession will be sufficient unless it is faithfully followed; of itself it is good for nothing. Another necessary qualification is that of stability. A calling that may not be so lucra-

tive if well followed becomes a success. Without stability no calling will be successful. You may see in our country villages, the idle, lounging around the stores, hotels, or other places of resort, always complaining of hard times, while others of no better opportunities are engaged in acts of industry, and, notwithstanding the hard times they prosper, and why? The diligent hand maketh rich. They have consecrated themselves to God. It is their duty to be faithful in their calling, and what they do is for God's glory; they are not living in vain, they are the bone and sinew of our country and of the church of the living God. They work out their own future, and their own salvation, while God works in them. The general complaint is, we have no capital. Go and get it where others have got theirs; all the capital has been made by some one, you go and make yours; it matters but little as to the amount to begin with, it will be as others have been, small in the beginning. The capital of the rich began with a penny, and so it may be with you; add a penny, and then another penny, and you will see the power of accumulation. And so with every Christian virtue, "Add to your faith," accumulate, increase, enlarge and multiply, and you may become a man in Christ.

I had a letter from a young man who had entertained thoughts of entering the ministry but had abandoned it. His reasons were, he would only be a secondary preacher at the most. The next was, so much time must be spent in preparation, and he was now quite advanced in years, and the next reason was, the Seventh-day churches had more ministers than they could support. Was he justified? No! not if God had called him. If that was his work it was his duty to have entered into it with a determined will to succeed with God's help, and instead of waiting for a position, to go out and make a position; all the positions now occupied have been made by those who have been, or are now, in the field. And others must be made by those who are now coming into the field to gather the precious sheaves. Let those who are to preach the gospel, consecrate themselves to God, and go out in the field, gather in the ripening harvest, make for themselves positions of usefulness. Then like Paul they can rejoice that they have not built upon other men's works. And the work of the Lord will prosper, for such will not live in build, nor labor in vain, but for the glory of God and the salvation of precious souls. O, for more consecration to God, in all our callings, relations and duties in life. When old age with its infirmities overtakes you, you may say with Job, "Though he slay me yet will I trust him," "for his rod and his staff they comfort me."

W. B. GILLETTE.

AMONG THE LIQUOR-DEALERS.

Sometimes better than a temperance tract or lecture, to rouse one up to see the wickedness of the liquor-traffic, is to be among the enemies of righteousness and listen to their side of the story. Let us walk into No. 83 Elm St., New York. Mr. Richard J. McGowan there publishes a sheet in the interest of—well, let him tell. "The main purpose involved in publishing this newspaper is the intention of supplying one of the most considerable, most enterprising, and most prosperous industries in the United States, with that sort of protection, encouragement, counsel and help, as all influential newspapers contemplate affording to their various constituencies."

Surely Mr. McGowan, you must be engaged in a laudable enterprise if you are to help build up the already most prosperous industry in the United States. Is it farming or mechanics, or some such industry that brings reward to honest toil, something that God smiles upon and is a blessing to the fifty millions of people who are directly or indirectly concerned in it?

Neither of the two first industries mentioned. This paper "will endeavor to stand between the liquor-trade of the United States and its inveterate, hypocritical and disingenuous enemies. It will attempt to establish a direct channel of reciprocal communication between all members of the liquor-trade, so that instead of feeling only that they are business rivals, they shall realize the more important fact that they are individual elements of one of the most powerful organizations in the world." And the liquor-traffic is "one of the most considerable and prosperous industries in the United States" is it? And the men engaged in the business are "elements of the most powerful organization in the world?" Well, I can not deny it, but, Mr. McGowan, that hardly speaks well for a nation like ours. When you established this newspaper, and in

the interest too of the liquor-traffic, did you stop to think what liquor has done for those who have used it and for those who have had friends to drink it? Your intention is to give "protection, encouragement, counsel and help" to all who manufacture and sell intoxicating drinks. Listen a moment; you are a man of fine abilities—God given—your influence is great, and has already gone before you into eternity. That influence will swell the songs of the redeemed or deepen the groans of the lost. You can not afford to make a mistake here. If this work is not praiseworthy, you can turn your efforts to better account. Do you realize that intoxicating liquors deprive men of their reason for the time being, that men of the greatest intellectual strength have been destroyed by them, that every species of immorality is fostered by them, that families are broken up and homes destroyed, virtuous wives and children reduced to beggary, and the peace and happiness of whole communities destroyed? Do you know that the traffic is condemned by all the virtuous, sober, and religious people in the country, and that they feel burdened in paying millions every year for the support of paupers, and millions more in preventing crime caused by the traffic? Have you not heard moderate drinkers wish the temptations were removed, and drunkards cry out in despair for its removal, and tax-payers grumbling over the prospect of an increase of tax caused by your traffic?

Let me tell you, sir, that the sale of liquor exposes every family to destruction, every person to insult, that its sale upholds the vicious and idle at the expense of the industrious and virtuous, that it is contrary to the teachings of God's Word, contrary to common sense. And now as you have expressed your purpose, let me ask you what the organization so powerful, between the members of which you expect to establish a "channel of reciprocal communication," expects to do? Will its lever be moral or legal suasion? "It will make intelligent and strenuous efforts to direct State and National legislation in respect to the liquor trade, stoutly resisting unjust, ignominious and unconstitutional laws, and vigorously keeping at bay the fanatical adventurers, who, session after session, endeavor to inscribe schemes for black-mailing the trade upon the statute books of the State and Nation." And through the medium of both great parties it will "make strenuous efforts to direct State and National legislation in respect to the liquor-traffic." Thus far it has succeeded in making both parties its tool.

Christian reader, did you vote with either of those parties at this Fall's election?  
H. D. CLARKE.

ORDINATION AT ANDOVER, N. Y.

Brother E. A. Witter, a student in the Theological Class at Alfred, has supplied the Church at Andover very acceptably for about a year. Recently the Church called him to ordination, and invited a council to sit with them in his examination and ordination. The council convened at the church in Andover, December 2, 1883, and was composed of delegates from Independence, First Alfred, Second Alfred, Hartsville, and Andover. W. C. Titsworth, of the First Alfred Church, was chosen Moderator, G. H. F. Randolph, of Independence, Secretary, and James Summerbell, of Second Alfred, was chosen to conduct the examination. The examination being satisfactory, the ordination services were held in the afternoon of the same day as follows: Sermon, by L. A. Platts, from 2 Tim. 2:15; consecrating prayer, by Jared Kenyon; the hand of fellowship and charge to the candidate, by W. C. Titsworth; and charge to the Church by James Summerbell. The members of the church then came forward and in an informal and hearty manner gave Bro. Witter the right hand of welcome. The services closed with benediction by the candidate. The Andover Church is in a state of harmony and healthy religious interest.

WHY NOT?

"Why should not our denomination hold and make vigorous and influential this nucleus in this great center of throbbing life?" These words, from the closing paragraph of an article in last week's issue of the SABBATH RECORDER, from the pen of Rev. D. E. Maxson, D. D., of New York City, called up a train of thought in which I have often indulged in relation to the work of our denomination in that city.

Two different articles from the pen of Rev. I. L. Cottrell have called the attention of our people to this subject. There must be many Christian hearts that respond to the

sentiments expressed by both. In the SABBATH RECORDER Eld. Cottrell says, "Should established here, it would Chinese, Africans, Italians, Germans, Irish, and lastly almost unlimited field without ocean, for the four corners here brought together." Alden has stirred me deeply. a mission Sabbath-school, school, be established for the might be gathered from the is only a suggestion. Will has the ability set this matter in the light of its true nature

Home

New York. ALFRED CENTRE.

But a small number of remaining during the vacation having gone home to spend and enjoy the rest of two winter term commences December.

The attendance at the giving morning was unusually

Praise is due the class of student care with which they exercises for the close of school expense they incurred to decided success they were very well filled. The Ruben led by Mr. LaFrone Merrin ville, gave the best of music rule the class of '85 served general business managers.

The University Bank of with an unexpectedly large need. It is enough to inspire the safety of this institution known names of its officers the massive safes.

LITTLE GENESSEE.

Thanksgiving-day was and, we trust, profitably. Little Genessee. Religious at the church at the us attendance was good, and tho to an excellent sermon by Langworthy, of Chelsea, sermon, a collection was ta fit of the Home of the F York.

In the evening, the W. oyster supper at the school desks had been removed making excellent space were so tastefully and bound be tempting, even to those been served at the w tables. The Little Genessee which has been recently or fine music for the occasion musical talent, and honoring Prof. Wm. Burdick, of received generous patrona tainment was a success, s cially. Much credit is du young people of the plac other arrangements for th erously postponed them in supper.

There is commendable ing the cause of the Mas pointments of the church There is still room for im hope the time will soon c come up manfully and be

VERONA.

The usual interest pr churches, and there are s in temporal and spiritual First Church the young chased and placed in the and beautiful chairs (for new black-walnut table vice. There is some tr rug-carpet for the aisles. The Sabbath-school ha for raising funds, now ex if they will, to give five handing the same to the keep a class account.

The Sunday-school a under the direction of Stilson, is increasing in ance. They have purch and also have a new Sun This school, consisting o byterians, Baptists and tists, and many unconve no other religious privi nions, and all greatly Bro. Stilson is an effici and worker, and brings and conscience of the many forcible truths. verted under his tuition. Eight of our young p

rest too of the liquor-traffic, did you think what liquor has done for those who have used it and for those who have not used it? Your intention is to protect, encourage, counsel, to all who manufacture and sell...

sentiments expressed by both these brethren. In the SABBATH RECORDER of May 24th, Eld. Cottrell says, "Should a mission be established here, it would be in reach of Chinese, Africans, Italians, Jews, French, Germans, Irish, and lastly Americans; an almost unlimited field without crossing the ocean, for the four corners of the world are here brought together."

school in various places, whom we miss, but rejoice that they are seeking knowledge. Four are in Alfred University, one in Brooklyn, one in New York, one in Rome, and one in Brookfield Academy. Three others are teaching school this winter.

Berlin. Mrs. Rogers is no better, and it is thought that she can live but a short time, though of this none can assign the limits.

West Virginia. LOST CREEK.

Three years ago, while I was on a missionary tour to Kentucky, the good people of Lost Creek decided to get a home for their pastor to live in. Several places were viewed, and some good offers of land were made, but it was decided to buy a property at Lost Creek Station.

Home News.

New York. ALFRED CENTRE.

But a small number of the students are remaining during the vacation, the majority having gone home to spend Thanksgiving, and enjoy the rest of two weeks. The winter term commences December 12th.

The attendance at the services Thanksgiving morning was unusually large.

Praise is due the class of '84 for the evident care with which they prepared their exercises for the close of school and for the expense they incurred to make them the decided success they were. The house was very well filled. The Rubenstein Orchestra, led by Mr. LaFrone Merriman, of Hornellsville, gave the best of music.

The University Bank opened Wednesday with an unexpectedly large amount of business. It is enough to inspire confidence in the safety of this institution to see the well-known names of its officers, not to mention the massive safes.

LITTLE GENESSEE.

Thanksgiving-day was passed pleasantly, and we trust, profitably, by the people of Little Genessee. Religious services were held at the church at the usual hour. The attendance was good, and those present listened to an excellent sermon by the Rev. Isaac Langworthy, of Chelsea, Mass.

In the evening, the W. C. T. U. gave an oyster supper at the school-house. The desks had been removed from one room, making excellent space for tables, which were so tastefully and bountifully spread as to be tempting, even to those who had recently been served at the well loaded dinner tables.

The Little Genessee Cornet Band, which has been recently organized, furnished fine music for the occasion, evincing good musical talent, and honoring their instructor, Prof. Wm. Burdick, of Olean. The ladies received generous patronage, and the entertainment was a success, socially and financially. Much credit is due to some of the young people of the place, who had made other arrangements for the evening, but generously postponed them in favor of the oyster supper.

There is commendable interest in sustaining the cause of the Master here. The appointments of the church are well attended. There is still room for improvement, and we hope the time will soon come when all shall come up manfully and bear the Cross.

VERONA.

The usual interest prevails in the two churches, and there are some signs of growth in temporal and spiritual things. At the First Church the young people have purchased and placed in the church two new and beautiful chairs (for the deacons), also a new black-walnut table for communion service. There is some talk of getting new rug-carpets for the aisles.

The Sabbath-school having had no system for raising funds, now expects every scholar, if they will, to give five cents per month, handing the same to the teachers who will keep a class account.

The Sunday-school at Green's Corners, under the direction of our deacon, J. F. Stillson, is increasing in interest and attendance. They have purchased a new organ, and also have a new Sunday-school Library. This school, consisting of Methodists, Presbyterians, Baptists and Seventh-day Baptists, and many unconverted ones who have no other religious privileges, seems harmonious, and all greatly enjoy the services. Bro. Stillson is an efficient Superintendent and worker, and brings home to the heart and conscience of the scholars each week many forcible truths. May souls be converted under his tuition.

Eight of our young people are attending

esteem by our acquaintance is one of the important little things that go to make the aggregate of a happy existence. With most of us there is an excess of the sombre in the shading of our lives, because we suffer it to be so. We can make it brighter if we will by infusing gladness into other lives.

Condensed News.

Domestic.

There is great excitement throughout Western Montana over rich mineral discoveries in Coeur d'Alene mountains. Prospectors state that no mines have ever been discovered in the history of the Western states and territories equal in riches and volume to the newly discovered field. The minerals consist of silver and free milling gold. The streams are in the northern part of Idaho near Eagle City, forty miles from Heron, on the Northern Pacific railroad.

Professor Brooks, of Red House observatory, while searching for comets near the sun, Nov. 28th, discovered a wonderful shower of telescopic meteors. Some of them were moving southward and others northward. Professor Brooks believes that this display has some connection with the remarkable red light seen near the sun, about sunrise and sunset, for several days past, and that the earth is passing through a mass of meteoric dust, or is enveloped in the tail of a gigantic comet.

The will of the late Mrs. Charles H. Northam, of Hartford, Conn., leaves to the Episcopal foreign and domestic missionary society \$50,000, diocesan missionary society \$5,000, Christ church, Hartford, \$10,000, Hartford orphan asylum \$5,000, and after various private bequests of about \$150,000, leaves the balance, about \$100,000 to Trinity college and Hartford hospital.

Serious trouble with the Pintes is expected in Oregon. They have left the reservation and are roaming about in the vicinity of their old haunts, causing much anxiety. Many settlers have left their homes in fear of a repetition of the crimes which were committed by some of these Indians during the Bannock war.

Mrs. Mary Miller, of New Orleans, has applied for a license as master of a steamboat. The supervising inspector reports her competent, but debar her because of her sex. The case has been referred to the solicitor of the treasury.

The imports of merchandise at New York for the past week were valued at \$10,303,000. The imports of specie amounted to \$261,000.

The personal property of Massachusetts increased, during the past year, \$10,500,000, and real estate \$36,500,000.

Foreign.

The Marquis of Hartington, Secretary of War, in a speech recently stated that the British government had received intimation from the German Government that it is willing to co-operate with England to protect their subjects and interests in China in the event of a war between China and France.

In the Chamber of Deputies at Paris, Dec. 2d, the committee on Tonquin submitted a report. It recommends that endeavors be made to seek a peaceful solution of the difficulty with China, but in the meantime that reinforcements be dispatched to Tonquin.

Thomas Sexton, member of Parliament, will go to America directly after the banquet to Parnell, to obtain funds in aid of the movement for the payment of Irish members of Parliament. It is stated that Parnell will give \$5,000 to start the fund.

The trials and executions of persons engaged in the recent insurrection in Persia continue. A rich merchant of Zaitchar has been shot for taking part in the revolt.

It is stated that the Vatican will not resume negotiations with Prussia until the demands of the holy see, regarding the education of priests, are complied with.

An order has been promulgated at the brigade offices at Halifax, abolishing the sale of intoxicating liquors, and all military canteens.

The supposed murderer of Carey has been found guilty, and been sentenced to death.

The Prussian budget shows a surplus of 29,000,000 marks.

Until Jan. 1st only

WE propose to reduce our immense stock of Carpets as low as possible, before taking inventory, and for that reason we shall offer from now until January 1, 1884, at such remarkably low prices as will induce people to purchase for future wants. We sell good all-wool Ingrain Carpets, 55c.; best all-wool, Ingrain made, 75c.; Tapestry Brussels, 65c. and upwards; first-class Body Brussels, \$1, worth \$1 50. Come and make your selections early. JOSEPH HARRIS, 125 Main St., Hornellsville.

REMNANTS.—We have a large quantity of remnants in dress and brocade silks, satins, &c., which we are closing out at 50c. per yard which price is less than one-half the value on some of the goods offered. JOSEPH HARRIS, Hornellsville.

A FULL assortment of heavy and wide all-wool French Cashmeres just reduced to 45c. a yard by J. HARRIS, Hornellsville.

DRESS FLANNELS cheaper than ever before. Yard wide, all wool, 45c.; five fourth flannels at 65c., fine heavy goods, all colors, at J. HARRIS, Hornellsville.

BEST Dress Calicos, 5c. a yard, and heavy yard wide sheeting, 6c. a yd., at J. HARRIS, Hornellsville.

BEAR in mind, that we shall positively make it an object for all out of town people to come and do their Dry Goods trading with us. We have the largest stock and lowest prices. All goods marked in plain figures. J. HARRIS, Hornellsville.

FULL line of silk and mohair, seal cloaking, plushes, now so scarce and desirable, also quilted linings, loops, &c. In fur trimmings we have the largest assortment in the city. J. HARRIS, Hornellsville.

OUR special sale of silks, velvets, &c., will continue for a few days longer. Our sales of these goods have been very satisfactory, as the prices we have put on those goods astonish our patrons. Don't miss this opportunity to purchase at the low prices made for a few days only. J. HARRIS, 125 Main St., Hornellsville.

IRVING SAUNDERS will be at his Friendship Studio from December 11th to 17th.

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.

THE Seventh day Baptist meeting house at Shingle House, Potter Co., Pa., (nothing preventing more than we now know of), will be dedicated Dec. 25th. Eld. A. E. Main is to preach the Dedicatory Sermon at 11 A. M. We hope to see a large number of our interested friends present. H. P. BURDICK.

THE regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the usual place of meeting, at Westery, R. I., on Wednesday, December 12, 1883, at 9 o'clock A. M. WM. L. CLARKE, Recording Sec'y.

THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church, at Alfred Centre, N. Y., on the evening after the Sabbath, December 10, 1883. A. C. LEWIS, Rec. Sec.

A SABBATH SCHOOL NORMAL INSTITUTE is appointed to be held at Leonardsville, N. Y., beginning Third-day morning, Dec. 11th, to continue six days, closing First-day evening, Dec. 16th. 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. Titworth; "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.

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.

LETTERS.

J. H. Babcock, J. Clarke, L. R. Swinney, L. A. Looftoro, W. C. Whitford, S. R. Wheeler, Mrs. E. Fenner, A. E. Main, H. I. Cottrell, O. D. Williams, Oscar Babcock, I. H. Houston, P. A. Stillman, Mrs. Thos. D. Barber, H. V. Dunham, E. P. Saunders.

RECEIPTS.

Table with columns: Name, Amount, Total. Includes entries for A. C. Benjamin, Alfred Centre, Mrs. I. F. Kenyon, Daniel Pettibone, Alfred, Joseph Edwards, M. V. Barber, Almond, N. R. Crandall, Independence, Mrs. C. C. Livermore, Andover, Edward Green, P. P. Dye, Richburg, J. A. Stillman, Mariner's Harbor, Mrs. Thos. D. Barber, Westery, R. I., W. E. Drummond, W. Winfield, W. A. 1, Jennie Babcock, Anna Station, O., Mrs. E. R. Butts, Welton, Iowa, J. O. Babcock, L. A. Looftoro, Mrs. L. H. Houston, Brownton Minn, Mrs. Mary J. Harrison, New Richland, Miss Nettie Twist, Albert Lea, C. L. Rudiger, Ridgeway, Kan., Ezra M. Bennett, North Loup, Neb., Oscar Babcock, H. L. Stillman, C. J. Rood.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Dec. 1st, 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 38,752 packages; exports, 2,202. Monday was "Evacuation Day," Tuesday was straightening up after Evacuation Day, Wednesday was getting a good ready on for Thanksgiving, Thursday was Thanksgiving Day, and Friday and Saturday were days thrown in to make up the fag-end of a holiday week. Business was dull and irregular, and butter about the same, with 40c. the quotable top for fancy, corn-fed, new milk Elgin makes, fancy Iowa 38c. and good Iowa 35c. Early butter of all makes slow. Sales for export of 50 firkins York State dairy at 21c., and 200 pkgs. at 22c., also 300 to 400 pkgs. solid boring, low grade Western at 11@12c. Fine, fresh dairy butter selling readily. We quote:

Table with columns: Item, Price. Includes Creamery, sour, fresh; Home dairy, fresh; Imitation cream; Factory butter; CHEESE.—Receipts for the week were 48,795 boxes; exports, 27,406 boxes. The broken week had its effect on the cheese markets as well, and business

was irregular. Exports from New York and Montreal from 1st May to 1st November, were in round numbers:

Table with columns: Year, Quantity. Includes 1878, 1879, 1880, 1881, 1882, 1883.

The key to the future market is whether there are as many cheese to ship for the balance of the season—say from 1st November to 1st May—as were exported last year, which was then say from Canada and United States about 600,000 boxes. The six months ending 1st November would indicate a greater amount to go forward, but the heavy frosts in the beginning of September and October may have interfered with the make. There are more cows at cheese making in Canada and the United States than there were last year, but this increased cowage may be offset by severe early frosts and the early closing of the factories. Put the increased cowage in one scale and the average merits of the season in the other, and whichever way the balance inclines will determine how cheese shall go out next Spring. Fine Septembers are firmly held, and 12c. has been made, and choicest Octobers sympathize with their advance. We quote:

Table with columns: Item, Price. Includes Factory, full cream; Skimmed; Eggs.—Receipts for the week were 7,460 lbs. We quote: Near-by fresh laid eggs; Canada and Western; Lined eggs, per doz.

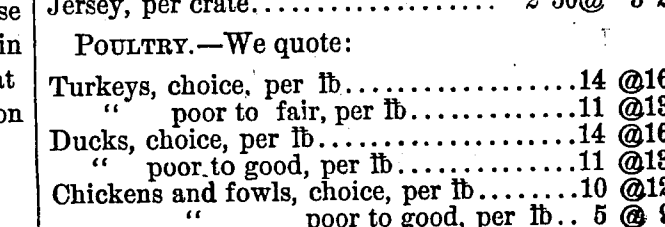
BEANS.—Imports this week were about 8,000 bags. We quote: Marrows, per bushel, 62 lbs.; Mediums

Table with columns: Item, Price. Includes DRIED FRUITS.—We quote: Apples, evaporated choice to fancy; Southern sliced, choice to fancy; coarse cut; Peaches peeled, evaporated; unpeeled; unpeeled, sun dried, choice to fancy; unpeeled, halves; quarters; Huckleberries, per lb.; Blackberries; Raspberries, black; Apples.—Greenings most wanted. Baldwins in good demand. We quote: Baldwin and Greening, choice, per bbl; fair to good; State, Winter, mixed lots; Fall apples; Cranberries.—We quote: Cape Cod, fancy, per bbl; good to choice; Jersey, per crate; POULTRY.—We quote: Turkeys, choice, per lb.; poor to fair, per lb.; Ducks, choice, per lb.; poor to good, per lb.; Chickens and fowls, choice, per lb.; poor to good, per lb.

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.

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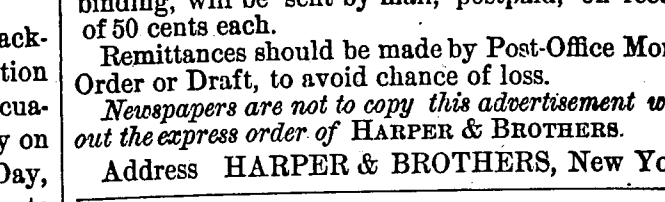
In its special field there is nothing that can be compared with it.—Hartford Evening Post.

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For the little it costs, nothing makes such a grand Holiday Gift for a bright boy as a Model Press. This marvelous little printing machine, complete with Type, Cases, Ink, Furniture, Cards, etc., all ready to go to work, \$5.00 and upward. Send a cent stamp for 50 page book with cut of all the different styles, with gorgeous floral card and other work done on the Model Press. Address J. W. DAUGHERTY & Co., Manufacturers, 127 Chestnut Street, Philadelphia, Pa. Write at once. You may not see this again.

WHY NOT?

Not our denomination hold the most influential this nucleus of throbbing life? On the closing paragraph of week's issue of the SABBATH RECORDER of Rev. D. E. Maxwell York City, called up in which I have often in to the work of our denomy. Articles from the pen of Rev. We called the attention of subject. There must be hearts that respond to the

Selected Miscellany.

ONLY. Only a word for the Master, Lovingly, quietly said;

SEVENTY TIMES SEVEN.

"If thy brother trespass against thee seven times a day," read Daisy Ford from her little Daily Food, before her on the bureau,

"Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," whispered mamma, softly, leaving her to think it out by herself.

"Oh, dear, there's no end to it if you begin," she sighed. "Even as God for Christ's sake has forgiven you. I suppose—God always has something to forgive, too."

By and by, after a long time, Daisy got up, and went slowly down stairs to the sitting room door.

At the threshold she paused, irresolute for a few moments, then she went quietly in. Somebody about Tom's size was all curled up on the lounge, with face buried in the pillows.

Daisy went over to him. "I didn't mean what I said, Tom. I will forgive you, and you know I don't hate you."

"You may go out and do anything you've a mind to to Rover—choke him, or drown him, or anything," said Tom in a shaky voice, from the depths of the pillows.

Rover was Tom's idol. "But I don't want to do anything at all to him," replied Daisy, smiling through her teeth.

"I'll forgive you without; only Tom, won't you try not to plague me quite so much?" And by this time Daisy's voice shook, and her eyes overflowed as she thought of poor Snowball.

"You're a brick, Dais," said Tom, emerging from his retreat, and I will try to treat you better."

"I say," he added, diving once more into the pillows, "you might have Rover for your own, you know."

"No indeed, Tom, I won't rob you of your pet," responded Daisy promptly, and giving Tom's hand at the same time a little squeeze that told him she appreciated his offer though she refused it.

"And you won't do any more of that horrid counting, will you?" asked Tom presently.

"No," replied Daisy gravely, "I won't, because you see God don't, so I ought not to. I didn't think of that."

THE ENGINEER'S MOTTO.

Business led me recently to a mountainous railroad town in Southern New York, and during my brief sojourn there I met a gentleman whose exterior appearance and remarkable story struck me as being fully worthy of description and narration.

THE MANUFACTURE OF CABINET ORGANS.

Daniel F. Beatty, proprietor of the famous Beatty Organ Manufactory, at Washington, N. J., was recently at the Fifth Avenue Hotel. To a Tribune reporter he gave some facts as to the growth in the cabinet organ business.

around the base of which the road curved. Even then, Mr. H. averred it was not a train, but I reversed and started back. Round the curve came the long-delayed Extra 33 at a racing speed with two engines.

"The two superintendents retired from the cab, and I ran the train on to the end of my beat. I felt indignant at having been ordered into danger unjustly, and accordingly resolved to quit the company's employ, but a dispatch from the general superintendent, full of praise and urgent request, finally induced me to stay, and here I have remained for thirty years since."

He then took out his pocket-book and showed me the number of miles he had traveled during each of those years, the sum total of thirty-six, being over 1,137,000 miles.

"And never," said he, "has a passenger of mine been hurt, even so much as the breaking of a finger."

THE DEFECT OF THE NEW VERSION.

In the October Century, Professor George P. Fisher, of Yale, writes forcibly of "Martin Luther, after Four Hundred Years," and compares the new version with Luther's translation of the Bible, to the detriment of the new, as follows: "He was determined to issue not a colorless version, or a version enervated by idiomatic peculiarities of the Hebrew and the Greek, or a pedantic version intelligible and interesting only to the cultivated, but rather a translation which should make the Bible appear to have been written in German."

LESSON LEAVES, CONTAINING INTERNATIONAL LESSONS.

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 60 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE.

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The greatest of the century, by Geo. C. Woodman, the Evangelical. Sold by all denominations. The best-selling Family book ever published. Agents are meeting with wonderful success. No one is competing. Any man or woman wishing a good business, address, for extra terms and special territory.

of 320,000 copies in the British Islands. His sermons have a sale of 25,000 copies weekly, and old sermons of his are constantly being reprinted. The greatest sale of a single sermon is that of "Baptismal Regeneration," first preached in 1864; 190,000 copies of it have been sold. The publishing house of Passmore & Alabaster give their whole attention to the Spurgeon literature.

WAITING.

My loving Father knoweth well What for his child is best, And he may give me health again, Or take me to my rest.

CLINCHING A SERMON.

I heard a sermon once from a venerable itinerant preacher, on benevolence. I thought the effort was very lean; but one thing impressed me a little. "Go," said he, "and do something after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something, and my word and God's word for it, you will be a better and happier man."

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CALENDAR. Fall Term commences Aug. 29, 1883. Winter Term, Dec. 12, 1883. Spring Term, March 26, 1884. Annual Meeting of Stockholders and Trustees, June 24, 1884. Commencement, June 25, 1884.

CARD COLLECTORS' HEADQUARTERS.

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THE director of an ultra German is reported to have during forty years none of his been affected with pulmonary tuberculosis. This immunity is ascribed to fumes pervading the works, and theory of the origin of ph

ARTIFICIAL INCUBATION.

Dr. Tavernier, physician to the hospital at Paris, has tried a new view to lessen the enormity among infants under his care. He made the subject of the experiment an incubator made of the artificial incubators used in a box covered with a glass with a soft woolen bed and a temperature of 86° by suitably placed in this box a child was placed in this box dark with a nursing bottle. One day it ceased to cry and to sleep which continued during the intervals being when it was ment. At the end of this grown and strong as a Another equally successful was tried. The system was the 360 infants in the hospital weight was then 16 pounds months and 3 days. One sick but recovered. The incubator six months, weight was 24 pounds. Another would have said the year 3 years old. All learned week after leaving the incubator have since learned to talk.

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A scientist has lately experimented to ascertain the degree of combustibility, under certain conditions, for this purpose a quantity saturated them with boiled dry cotton, in a box about 3 inches wide, and 2 feet put a thermometer in order to increase of temperature. The experiment was made at a temperature of 170° Fahrenheit. The experiment was made at a temperature of 170° Fahrenheit. The experiment was made at a temperature of 170° Fahrenheit.

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