

The Sabbath Recorder.

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

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The Sabbath Recorder.

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THE LITTLE FOXES.

I find inside my vineyard wall
Are foxes very sly and small—
"I won't" the sauciest of all.

Right here beneath this tender plant
Is snugly tucked away, "I cant."

Concealed from view, but lurking there,
Is bold and wicked "I don't care."

And here a tiny fox doth lie,
Whose name is known as "by-and-by."

Oh, children, down in this sly spot
Is mischief making "I forgot."

But just within the vineyard gate
A troop of sturdy soldiers wait.

The first so active, strong and spry,
You know his name full well—"I'll try."

We find the next brave, noble man,
With sword of silver steel—"I can."

"I am sorry" stands with modest grace;
"I'll do it now" is next the place.

"I will remember" waiting stands,
With willing heart and ready hands.

This little army, true and grand,
Come, children, join and take your stand.

The foxes now exterminate,
And closely shut the vineyard gate.

—Well Spring.

A FEW FACTS AND WHAT THEY TEACH.

A fact is a thing done. The things here related were done. The writer has authoritative information, and could give time, places and persons as connected with these transactions. First fact: A dance was held to raise money to pay off the debt of a Catholic Church. On this occasion a man was knocked down by another wearing a pair of iron knuckles. The man was reported killed, but he afterward recovered. Second fact: At the dedication of a house of worship, after the sermon, it was announced that so many hundred dollars must be raised before proceeding with the service. To accomplish this, one of the ministers gave the plan somewhat as follows: "We want several persons, (naming the number in each case,) to pay \$100 each, several others to pay \$50 each, others to pay \$25 each, others to pay \$15 each, others to pay \$10 each, and then we will pass the hat to gather up the fragments that nothing may be lost." Then commenced the work. Very questionable means were used and speeches made to persuade and goad men to contribute the desired amount according to this plan which was rigidly held to. The whole scene, though on Sunday, and in a Sunday church, reminded one of an auction sale. In this case the divisions of the debt were the articles sold, and the minister was the auctioneer. The time used was long and the people grew very weary, but remarks were made which practically forbade persons going out until the money was raised. Perhaps this was the reason that so much was pledged which was never paid. Years afterward the house came near being sold to pay the debt. Third fact: At a festival held for the benefit of a certain church in the capital city of Kansas, these two incidents occurred: A man in the room was visited by a page informing him that he had a letter in the "post office." One dime was asked as postage. He handed out a dollar which was kept entire with the explanation that under no circumstances was it allowable to pay any change back. The other incident was this: Two blooming young ladies seized upon a prominent man and accidentally (?) led him around to the auction stand. Without a word on his part the auctioneer struck off to him a cake for \$10. He demurred but the company overruled. He paid the money and left the cake to be sold to some one else. Neither of these men held any connection with the church. Is it surprising that they declared it a place where men were robbed? Fourth fact: At the dedication of another house of worship, a man was present from a distance, evidently quite as much because of his skill in raising money as for the purpose of preaching. He pursued the same way of auctioneering off the debt, and this too on Sunday and in a Sunday church. It was generally felt and expressed by many that the money-raising part of the exercise was a very serious damage to the religious interest. Some who were drilled into pledging their means became soured and mad because they had been thus overcome in spite of their sober judg-

ment and intention. Would that these facts were extreme and isolated cases; then would we gladly pass them in silence. But they are constantly repeated. The truths, these things have come to prevail, and are among the things which are so surely destroying the power of the First-day Churches for the conversion of men. It belongs to us as a people to speak and act for reform. Brethren, let us not be followers in these things; let us rather stand as living examples against them. We must also remember that these sacrilegious ways of raising money are so deep seated in the various denominations, from the Catholics even up to the Baptists, that unless we are on our guard we shall unwittingly do some things which will encourage them. We reform others not by coming down and doing as they do, but by standing firmly above, reaching down with clean hands and lifting them up. Through the favor of God two Seventh-day Baptist meeting houses have been dedicated west of the Missouri river during the year 1888. It gives the utmost satisfaction to state that the dedication services were not marred by any of these questionable or sacrilegious means for getting money. At Pardee the small amount needed was quietly pledged on Sixth-day before the dedication on Sabbath. At North Loup the service occurred on First-day. It was simply announced that some hundreds of dollars were yet needed, that an opportunity would now be given for any one to contribute, and that all such help would be thankfully received. The hats were then passed and returned with money and pledges to the amount of \$274.28. There is still a debt of some three hundred dollars not provided for. The strain is heavy and contributions will be welcomed; but the North Loup church will meet this in an honorable, Christian, business-like manner.

S. R. WHEELER.

THANKSGIVING.

"In furtherance of the custom of this people," the President, after noticing "health, harvest, peace and order, fraternal feeling, intelligence and learning, civil and religious liberty, and countless other blessings," says: "I do therefore recommend that on the day appointed, the people rest from their accustomed labors, and meeting in their several places of worship, express their devout gratitude to God that he has dealt so bountifully with this nation, and pray that his grace and favor abide forever." Such is the recommendation. Is there any obligation to comply, or any penalty for non-compliance? None beyond the general obligation of every man to be consistent, and obey the voice of the ruler, obey magistrates, and help to make and maintain good government. But why should such a recommendation be issued? Whose will is consulted or gratified, his own or the peoples? If his own, and the recommendation is reasonable, should it not be heeded? If theirs, as he shows plainly "in the furtherance of the custom of this people," should not his indulgence and consequent recommendation be thankfully accepted and carried out? It is addressed to the people as though all were and ought to be interested in the general blessings mentioned, in the humble, grateful acknowledgment of them, and in the confiding prayer for their continuance. We might suppose that the desire for such a custom and recommendation would be particularly cherished by the religious, if any. Are they not the originators and perpetuators of the idea? Yet how few even of this class calculate to rest and meet for thanksgiving for the past and prayer for the future!

The modern idea of observing a day of thanksgiving was perhaps suggested by a consideration of "the feast of weeks of wheat harvest (Exod. 34: 22), when on the first day of the week (on the morrow after the Sabbath), fifty days after offering the wave sheaf (Lev. 23), the Israelites, by divine ordinance, were to "have a holy convocation," "do no servile work." 23: 21. "Every man shall give as he is able" (Deut. 16: 17), and "rejoice before the Lord," with "son, daughter, servants, Levite, stranger, fatherless, and widow." Deut. 16: 11. Earnest gratitude is a very humbling, unifying, loving joy. But as men have, in all ages, been disposed to deviate little or much from God's way, this annual sabbath

on the first day of the week has been used in argument to justify keeping every Sunday in the year. Oh, that man would "hear the words of the Lord!" He appointed the seventh day for the weekly Sabbath, and the first day for this annual sabbath. The former recognizes him as the God of creation; the latter as the God of the harvest. Would not his appointments be just as appropriate and just as beneficial to Americans now as to Israelites formerly? Is he the God of the Jews only? Is he not also of the Gentiles? Yet in modern usage the fifth day of the week, Thursday, is always the day appointed for Thanksgiving. The great majority of the people seem to expect and desire a proclamation, and would be disappointed and even saddened without it, and without its particular religious features; and still, work and play, pleasure and visiting, feasting and self-gratification are pursued by perhaps more than seventh-eighths of them to the neglect of rest, meeting, thanks, and prayer. We, as a denomination, profess to believe and obey the truth, and try to teach others by precept and example to keep the Sabbath-day holy, and to work diligently on Sunday. But as we see nothing in the Bible plainly forbidding just such a proclamation and recommendation as we read, ought not the people to heed or seek to change or stop them, so as in some way to be consistent?

J. A. BALDWIN.

BEACH POND, Pa., Dec. 6, 1888.

GOD'S ORDERING.

Extract of a discourse preached by W. K. Johnson, to the Delaware Seventh-day Baptist Church, Christian Co., Mo., Sabbath-day, July 7, 1888.

"The steps of a good man are ordered by the Lord; and he delighteth in his way."—Psa. 37: 23.

David had great experience in His life of obedience to God's commands. His life presents to us the marked characteristics of a Christian life, or the life of a servant of God. These words were doubtless spoken out of the fullness of his own personal experience. To walk, in the sense of the text, is to live, to act, to do and practice what God has ordered, that much, and only that. This is the duty of all God's people, and has been, under all dispensations from Adam to the present generation, and will be until time closes the existence of man. Christ, in the commission, says, "Go ye therefore, and teach all nations," &c. Our step here ordered is to preach Christ and him crucified; that is, to preach the gospel of Christ, which Paul said to the Roman brethren, was the power of God unto salvation. The second step ordered in the great commission is, when the taught should exercise repentance toward God, and faith in the Lord Jesus, to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost." The third step ordered is to teach them to "observe all things that I have commanded you." Now, to observe all things that is commanded requires sacrifice of all selfishness, and prejudice, and demands that we cease to recognize the ecclesiastical authority of Rome, and all other mere ecclesiasticism as authority to order our steps as servants of God. Rather must we go to God's own order, and walk according to his commandments, and then it will appear that our steps are ordered of the Lord.

Again, the commandments of God are a plain ordering of our steps. From the first to the fourth commandments, inclusive, is the order of our steps in our duty to God, and from the fifth to the tenth commandments, inclusive, is the order of our steps in our duty to man, and when we walk in violation of any one of these ten commandments, the steps thus taken are not ordered of the Lord. So, then, to take Constantine's order, to observe the venerable day of the sun, or the first day of the week, as the Sabbath, or steps would be ordered by Constantine, or by some church that says, we believe the first day of the week is the Christian Sabbath. But let our steps be ordered by the Lord of the Sabbath, when he says, "Remember the Sabbath day to keep it holy," which is the seventh day of the week, the Sabbath of the Lord. "Who thus walks as God has commanded, in all things blameless, "delighteth in his way." We are to know the true Church of God, and his people, by the steps they take. If we walk according to the standard of truth that God has set up, the world can not condemn us, for we then have a "thus saith the Lord"

for our faith and practice. But if we observe some other Sabbath than that of the Bible, practice some other baptism being that appointed by Christ, and above all, if we fail to heed the great commission of Christ, which bids us preach the gospel to every creature, then our steps will not be ordered by him, and there will be no "real delight in his way."

FRANK'S OFFERING.

Little Frank had been led to the Saviour by his mother while he was very young. He had, from the time of his conversion, manifested a deep love to the cause of Christ and a great interest in missions.

One day, while his mother was reading to him about missions, the tears kept rolling down his cheeks, and when the reading ceased he said he was so sorry he could not give more to the heathen.

A few days afterwards he came to his mother carrying with him a box in which he had carefully kept all his childish playthings.

"Mother, could I sell my playthings and get some money to give to missions?"

"Why, Frank, if you would be willing to let your *nices* playthings go you might get some money for them. Do you want to sell them?"

"I want to get some more money to send to the heathen."

Then Frank began and laid out one after another of his toys, asking each time if his mother thought any money could be realized for that.

There were, however, two keepsakes, one from his teacher and one from his uncle, which he still kept back in the box.

When all the other things were laid in a pile, Frank sat bending over the box with its two reserved treasures. The tears at last began to come.

"Mother, Uncle F— gave me this to keep, to remember him by, and told me to see how long I could it. But, mother, Uncle F— loves Jesus too. Do you think he would be angry if I were to give this to Jesus?"

"No, Frank, if you really want to give it to Jesus, your uncle will not be angry with you about it."

"Mother, I do love Uncle F—, but I do want to give this and all that I've got, and my teacher's keepsake too, all of them to Jesus, if you think it will not be wrong."

"Would it be wrong, Frank, for you to love Jesus more than you love me?"

"No, mother. I must love him more than I do you or anybody else, and I do love him more than I do Uncle F— or anybody else."

So the little soul-struggle was over. The two reserved treasures were laid upon the pile with the rest.

Other members of the family came in and said Frank should not strip himself of all his playthings; but his mother ordered them to let Frank alone. "If he wants to give all he has on earth to Jesus, no one shall hinder him."

"But these toys are of no value to missions, and would not bring any money."

"They are of great value to Frank, and the gift is his all, and I know the Lord will not spurn the child's offering."

So the toys were taken to town. Their simple story was told at a public meeting, and one after another came up and bought until all were sold.

At the close of the sales it was found that ten dollars had been realized.

There was no auction or high pressure of any sort, but Frank's gift brought ten dollars.

When the money was taken and given to the child, one of the family said, "Frank, five dollars a year is more than some of the big rich members of the church give. You might keep half the money to buy more toys, and still make a big contribution for a little child."

His mother stood eagerly watching, not willing to interfere, but trusting in her heart that the child would not keep back part of the price. Frank said very positively, "No, I gave it all to Jesus, and I am so glad there is so much. It is all the Lord's."

Not long after this, a gay, worldly church member, who had been fond of fashion and of dress, came to Frank's mother and said to her, "I was present when little Frank's toys were sold. The story of that child's offering of his earthly all to Jesus has haunted me day and night every since. The empty, shallow nature of my own professions of devotion to Jesus came like a revelation to me as I listened to that story. I wept over it, I prayed over it, I dreamed about it, until I found rest in following dear little Frank's example. And now, by the grace of God, I too have laid my earthly all forever on Christ's altars."—Am. Messenger.

ANCIENT history speaks of two brothers, one of whom, found guilty of a heinous crime, was condemned to death, and about to be led forth to execution; the other, patriotic and brave, had signaled himself in the service of his country, and had lost a hand in obtaining an illustrious victory for the state. Just as the sentence of condemnation was pronounced upon his unhappy

brother, he entered the court, and silently raised his handless arm in view of all. The judges saw it, arrested the execution and pardoned the guilty one for the sake of the service and sufferings of his heroic brother. So may not our elder Brother, as He appears in our nature before the throne, silently and efficiently plead for us by the very scars we bear?—W. Ormiston.

A BENEVOLENT BIRD.

There is one very odd case of benevolence of one animal toward another which shows that help is often needed where least suspected.

Who would suppose that the elephant, with its great size and massive strength, could be in need of such aid as so insignificant a creature as a bird could give it? Against such large animals as lions, tigers, and rhinoceroses it can defend itself, but against tiny insects, which it might crush under its feet by the hundred, it has no protection except what is given it by a little feathered friend. With such a thick skin as it has, one might well suppose that the elephant would have no trouble from insects; but, in truth, it is the very thickness of its hide which makes the small insects dangerous.

Ticks, which are abundant in all forests, work their way into the cracks in the skin of the huge creature, and as the skin is so thick they are enabled to bury themselves so completely that they can not be scraped off when the smarting animal rubs against rocks or trees. A differently constructed animal could use its teeth or feet to remove the annoyance; but for the elephant, there is nothing but suffering and torture, unless some kind friend lends a helping hand—or bill.

And this kind friend is not lacking; for no sooner are the little pests comfortably ensconced than a pair of small, bright, yellow eyes searches them out, and the next moment a pretty, orange-colored beak plucks them forth. The owner of the eyes and beak is a beautiful, snow-white heron; small of body, but large of heart; for it seems, in Northern Africa at least, to have devoted its life to the benevolent work of watching over its monstrous protegee.

It is a novel and beautiful sight to see the dark-skinned giant of the jungle stalking ponderously along, with as many as a score of these beautiful birds perched upon his back and head, busily working to free him from his little tormentors. And full well the elephant knows what he owes his benefactors. Not for anything would he harm them, ugly-tempered as he often is. Even when the sharp beak probes deep into the sensitive flesh, the great creature bears the pain patiently, seeming to know that it is necessary.

—From "Benevolent Bird," by Will Woodman, in St. Nicholas for November.

BE HONEST ABOUT RELIGION.

I have very vivid recollections of a hoary-headed infidel, whose very name was the synonym of hopeless impiety, who came hobbling to the front in a meeting I was holding, and, facing the congregation that sat spell-bound with astonishment, spoke to them in language substantially as follows:

"Friends and neighbors, I am not here to play the hypocrite. Whatever I may be in respect to what you call religion, I am determined, at least, to be honest as a man. You know me, you know my manner of life, and the opinions I have held. I am not here to renounce them now. I do not believe the Bible. I can not conceive how it can be true. It seems to me to be full, not merely of mysteries, but of contradictions and absurdities. But my father believed it, and I can not forget how he lived and died. It can not be long before I shall follow him to the house appointed for all living. The sun is sinking; the shadows deepening; the night is coming, and I have no assurance of a morning. I have often wished for my father's faith. It would be to me a comfort, even though it were a delusion. But it has sometimes occurred to me that maybe my father's faith was not a delusion. Maybe he was right. Maybe I am mistaken, and if so, and I should only discover it when I am launched into another world, then it would be forever too late to rectify my mistake. Now I want to be right; I don't want to be mistaken. I want you to pray to God, if there be a God, that he will show me that there is a Saviour, if there be a Saviour."—Dr. Henson.

If a man will study hard, and so grow in mental power and vigor from year to year, not giving up the work of a careful student until he gives up life itself; if his studies take a broad range, keeping him out of ruts and abreast of his age; and he realizes that every age has its own peculiar truths to teach and errors to combat; if he will keep his heart fresh, warm, and tender, and in sympathy with the young; and if, in addition to this, he will take plenty of outdoor exercise, then the older he grows the better he will grow in all that goes to make a desirable preacher and pastor. The churches will seek after him until the angels of God call him home.

Missions.

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

NOW AND AFTERWARD.

Now the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparring;
Scattered blossom, bleeding shoot!
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint gropings in the sea;
Afterward, the pearl's verdant
That shall make the diver free.

Now, the spirit conflict-riven,
Wounded heart, unequal strife,
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—Frances Ridley Havergal.

ON a recent Sabbath there were fifty-one children at the Chicago Mission, although all school children had free tickets to a Fat Stock Show. November 24th, there were 103 in attendance.

A MEDICAL missionary of the China Inland Mission reports the treatment of 3,247 different cases during the past year. Of these 32 were visited at home, 105 were inpatients, and 2,110 out patients.

AN Italian Jew is reported to have said: "It is useless to spend so much on missions to the Jews; if Christians only lived up to the teaching of the New Testament, the Jews would soon be converted."

IN the first ten months of 1883, 501,037 immigrants arrived in this country, or 166,978 less than in the corresponding period of 1882. Foreign immigrants are thought to bring to this country from ten to fifteen millions of dollars in gold a year.

FOO CHOW, China, now has telegraphic communication with the rest of the world. The line does not extend to the city, or the foreign settlement, but only to the mouth of the river Min, and even then is not permitted by the officials to land. The telegraph office is in a native junk on the river.

THE missions of the American Board for the year ending August 31, 1883, cost \$557,245; agencies, \$9,006 98; publications over receipts from subscribers and advertisements, \$3,323 03; administration, \$20,691 30; total \$590,266 31. Balance on hand, \$1,232 36. Donations for September and October, \$60,742 36; legacies, \$13,649 98; total, \$74,392 34. It is no wonder that by the blessing of God, our Congregational brethren can do great things.

SINCE the Association, Eld. S. D. Davis of West Virginia has received eleven into the membership of Seventh-day Baptist churches, and five have joined First-day churches. On Robinson's Fork, after a discourse from 1 Sam. 15: 23, "Because thou hast rejected the word of the Lord, etc.," nine arose for prayers, and before the meeting closed, ten young people came to enjoy a hope in Jesus. Eld. Davis has also given two lectures and one sermon on the subject of missions.

THE Methodist Missionary Committee has appropriated \$381,898 for foreign missions, besides specific gifts of \$29,000; \$414,290 for domestic missions; and have made an additional apportionment upon the churches of \$48,142, to be used toward a further reduction of the general debt, which is being reduced year by year. A lady of Little Rock, Ark., gives \$10,000 for a medical college at Nankin, China; and a gentleman of Baltimore, Md., offers \$3,000 out of \$12,000 for an Anglo-Japanese University, at Tokio, Japan; \$2,000 toward missionary work in Corea; and \$7,000 for theological education in Foochow, China. There are at least a few men and women of wealth among our own people; may they be prompted to come thus nobly to the support of our missionary enterprises.

THE war cloud still hovers over Anam. Whether the French Admiral, Courbet, has opened the way by attacking Bac-Ninh and Sontay, is not known, according to the papers of to-day, December 6th. Both France and China are making preparations for war, but neither seem anxious to fight. Another iron-clad has been launched at Stettin, Germany; and the Chinese Legation is entering into contracts for material of war, which is

being sent to China in immense quantities. Men are working day and night in English navy-yards and arsenals, that sufficient force may be sent to Chinese waters to protect British trade in opium and cotton. It is semi-officially announced that, in the event of war between France and China, Germany, England, America, Russia, and France, will participate in a joint protection of their subjects and interests in China.

FROM MARLBORO, N. J.

Our Monthly Missionary Meeting was held this evening; part of those on the programme were absent, yet it was good to be there. Some consider these meetings so unimportant that they go anywhere else first. The world and its pleasures are more to be desired than Christ and his work. The song seems to be "All for self and none of Christ." May God hasten the day when it shall be "All for Christ and none of self." May we be filled full of his unselfish love.

Dec. 1, 1883.

THE CHICAGO CHINESE MISSION SCHOOL.

The Chinese Mission-school of Chicago maintains its usual interest; the scholars and teachers for the most part being regular in attendance, and many visitors being present at every session.

A short time ago two Chinese women and a baby eight or ten months old, the only one in the city it is said, and indeed a rare specimen in this country, were among the visitors, and attracted much more than ordinary attention. I noticed its lungs seemed to be as well developed as those of the average American baby of that age. There is a night school room very tastefully fitted up by the Chinese adjoining Lower Farwell Hall, in which is held schools, four afternoons and evenings of each week, the teachers of the S. S. gratuitously giving their time to furnish instruction. A monthly social is also a fixed feature of the school, and of great value to enable teachers and scholars to become better acquainted with each other. Having been engaged in teaching since the 1st of September, it may interest my many Sabbath-school children to know that the name of my "boy" is Gam St. (Saint), as he spells it, but known in the school as Jim Sing. His family name is Gong, and as you may know, comes first instead of last as among other nations, so his full name is 'Gong Gam St. He thinks his age is twenty nine, and has been in America fourteen years. He is reading the story of the Gospel, and reads quite well; is very anxious to learn English, but not, I think, so anxious to learn about the Bible, though he has a good understanding of what he has read. We can only faithfully sow the seed and leave results with Him who noteth even the fall of the sparrow.

E. A. W.

THE CHICAGO MISSION SCHOOL.

We have abundant evidence that our school has many friends, and do not doubt that they would be glad to hear of the entertainment given Thursday evening, Nov. 8th. Col. Clark very kindly gave us the use of his mission room for that evening, or that portion of it which we needed for our exercises. Mr. Forbes, an Englishman who has spent some time in his own country trying to improve the condition of the lower classes and bring them to familiarity with gospel truth, and is now laboring for the same ends in this country, entertained the children with various stories told in his own quaint style.

We considered it a fine stroke of good fortune that Mr. G. H. Babcock and wife should be making the transit of the Continent just at this time, and be able to stop with us for an hour or so. He gave a blackboard exercise, keeping the children remarkably quiet, which speaks much for the exercise, as all who have ever undertaken to interest them will readily admit. Mrs. B. was also introduced to them as the former Assistant Editor of *Our Sabbath Visitor*, and interested them with a few appropriate remarks. The exercises of the school consisted of recitations, singly and by classes, and songs in duet, quartet, and chorus. Everything passed off creditably to those having it in charge, and was generally pronounced a success.

Three prizes were offered for next quarter: 1st. For those present at every session. 2d. To those who learn all the Golden Texts. 3d. To those who secure eight punches in their tickets, which means attendance at eight sessions of the school. The promise is fair for a fuller attendance for the coming three months than it has been for those just past. This labor of love requires great patience and faith on the part of officers and teachers. We hope the friends will continue to give us their sympathy and prayers.

E. A. W.

FROM WATSON, N. Y.

The people on all sides seemed very anxious that I should stay, and as I prayed over the matter, these words came very vividly to mind: "Though it tarry, wait for it, because it will surely come!" This settled the question, and I am here. Our meetings are increasing in interest and numbers. Three have expressed a hope in Christ, and some eight or ten more have asked for prayers. I have meetings only every other evening. I have now made some thirty-five or forty family visits, reading the Scriptures, expounding the Word, and praying, and I find that these labors are among the most effectual in my work here. Oh, it has done my heart good to see how glad some would seem to be because the preacher had come to see them. I have preached about all I have been able to and visit so much. The church and society have invited me to be missionary pastor for three months from the time I came here. They wanted me to engage for a year, but I did not want to engage for only three months at first, if at all, for it may be they can get some one that would be better for them than I.

A. W. COON.

FROM O. U. WHITFORD.

NEW RICHLAND, Minn., Nov. 25, 1883.

I came to this place and Trenton last Wednesday. The three-days' meeting was a success. It was very cold that week, with fearful winds, up to Friday afternoon; then came a change, and Sabbath-day and Sunday were fine days. The attendance was good, brethren and sisters coming from Trenton, Albert Lea, Wells, Carlston, Freeborn, and Alden. They were hungry for preaching, and it was a satisfaction to one to preach to such a congregation. Many were refreshed by the presence of the Lord. Sunday afternoon, in the business meeting, the following propositions were considered: "We, the undersigned, Seventh-day Baptists of Freeborn county, Minn., and adjacent localities, deem the time has come when we should consolidate our interests; and do to that we believe it to be best for us to be organized into one church, under the name of the Freeborn County Seventh-day Baptist Church. We therefore request that the Trenton Church change its name to the one just given; and we who are not members of that Church do agree to join them in such a church relation and consolidation. We also agree to hold weekly services at places which shall be determined to be best in the judgment of the pastor (when one is obtained) and people; and when there is no preaching from any cause, we agree to occupy the time thereof with a prayer and conference meeting, followed by the Sabbath-school." These propositions were discussed nearly two hours.

We thought one while it would pass, but it was decided that it might be practicable so far as religious services are concerned to consolidate, but impracticable in doing church business. It was concluded that it would be better to have two organizations—two churches. So I gave out notice that I would meet in the school-house the brethren and sisters of Carlston and Alden Monday evening to see what could be done. They came, expressed the desire and willingness to do almost anything to have better days. In harmony and love for the cause, they organized into a new church of nine constituent members, under the name of the Alden Seventh-day Baptist Church, adopting Articles of Covenant, Faith and Practice, and choosing L. C. Sweet church clerk. I gave them most heartily the hand of welcome and fellowship, followed by as earnest a prayer I believe as I ever made in my life. The names of the members are Henry Ernst (deacon), Marther Ernst, Dea. Daniel Clarke, Susan Clarke, Harriet A. Sweet, L. C. Sweet, E. F. Sweet, John R. Maxson, Eunice Clark. There are some five others who were prevented from coming because of distance and the great darkness of the night, that were in favor of this move. They made an appointment to meet in the Alden school-house the next Sabbath, and hold a prayer and conference meeting, and organize a Sabbath-school. The following petition was adopted by them, and heartily concurred in by the Trenton people, yesterday (Sabbath): "We do most earnestly petition the Seventh-day Baptist Missionary Society, for the sake of holding the things which remain and to build up our cause in Freeborn county and surrounding localities, that they send us a suitable missionary pastor, and we pledge ourselves to give him our moral and spiritual support, and of our means as God shall enable us, for his maintainance." My congregations here in Trenton in both school-houses were large. The people are ready to do something. Bro. Main, this field must be occupied, if possible, soon. Now is the last

chance, perhaps, for us to save our cause here and build it up. Can a man be obtained? God send us one.

OUR MISSION SABBATH SCHOOL.

An address given at the entertainment of the Chicago Mission School.

Before entering upon the regular programme of the evening it may be well to say a few words regarding our Mission, for the information of those who do not understand the nature of the work we have in hand.

1. *Name.* We call this a Mission Sabbath-school, and it is perhaps the only one of its kind in the world. "A Mission Sabbath-school?" you say. "Are there not many such schools?" No, not that I know of, none at least bearing the peculiarities of this one. "And what are the peculiarities of the school?" Well, one is that we meet on the Sabbath, *i. e.*, on Saturday and not on Sunday. Every Saturday afternoon at 2 o'clock we meet here in this room to study the Bible. We use the International series of lessons the same as are used in Sunday-schools. "O, then it is a Sunday-school held on Saturday," you say. Well, yes that is about what it is.

2. *Origin of the school.* The work began nearly two years ago, by gathering in the children from the streets or anywhere we could find the poor and neglected ones. On Saturday there are no day schools in session, hence many children are easily found to attend, especially such as do not attend the Sunday-school regularly. There are many more of such children than you are aware of perhaps, who do not go to Sunday-school, whose parents do not believe in Sunday-schools and do not want their children to go, and what is worse the Sunday-schools do not want them. They are a sort of Ishmaelite class of children, and I have known instances where the leaders and teachers in Sunday-schools have said openly that they did not want these Jewish children in their schools.

3. *Character of the work.* The school has always been open freely to all classes, colors and conditions of life. No children have been allowed to feel that they are not wanted. Some poor children have been helped with clothing so they could attend. One little girl has been taken from her surroundings of poverty and vice, and placed in a charitable institution where she can grow up a useful member of society. We shall continue to give aid in clothing and otherwise as we see opportunities of doing good.

4. *How sustained.* The work is sustained by Seventh-day Baptists of Chicago and elsewhere. They pay the expenses and furnish all or about all the teachers and helpers. But doing good is an undenominational work, so we invite any who feel drawn to do good to join in with us. You are welcome to take classes in the school and teach and preach the gospel to the poor, and if you want to give material aid in the way of money or clothing it will be thankfully received and used in the interest of religion.

5. *Attendance, and how held.* About seventy-five or eighty has been the average attendance and these children have attended because they liked the school. No clap-trap nor fire-works have been used to draw them and they stay because they are interested. We teach the Bible only, and the Bible is studied. Solid work is done in the classes. The children can tell not only the golden texts at the end of the quarter but they can tell something of the lessons learned. The teachers are devoted to the work. They love it and the children under their charge. Very much good has already been done by the personal attachment of teachers for scholars. Boys have been tamed down from rough, rude street gamins to well-behaved young gentlemen, and noisy girls have become more polite to teachers and others.

There is one peculiarity about the school I would like to mention. There is and has been from the start the most perfect love and harmony among the workers. The officers and teachers have been a unit in the work. No jealousies nor bickerings have divided us. I feel very thankful for this, and attribute the success of the work largely to this union of hand and heart. Although I have been something of an outsider myself yet I have been treated in the most cordial manner by all. I want to thank you for your kindness to me and to each other. And now to all I would say, if any of you feel drawn to missionary labor in this field, come down here Sabbath afternoon and take a class or bring in a class with you. There is room for many more classes and opportunity for doing good in the name of the Lord Jesus. Eld. O. U. Whitford and wife have moved to the city and have taken the work in charge. He also preaches in this room after the session

of the Sabbath-school. All are invited to hear him. Many of you have no doubt already heard him, as he has been preaching from this stand on Wednesday and Friday evenings.

N. O. MOORE, Superintendent.

DEPARTING MISSIONARIES.

The Rev. A. T. Rose and wife, Miss A. R. Gage and Miss Catherine Evans have sailed for India, where they will labor in the interest of Christianity among the Burmese. The former has been a missionary over thirty years, and has organized many church societies in Burmah, and has himself baptized over six hundred converts. Rev. Mr. Rose is a native of Illinois, and is a graduate of Madison University of Hamilton, N. Y. His wife is the daughter of the Rev. D. L. Brayton, who is also a missionary located at Rangoon. She speaks several languages, and will assist her father while her husband will travel through Burmah. They will leave their four children, the youngest 14 and the oldest 24, in Providence, R. I. Miss Catherine Evans is a native of Virginia, and for ten years labored in Toong-sai with Miss Ingalls, and the efforts of the two women were fruitful. She returns after a much-needed rest of eighteen months. Miss A. R. Gage was born in Pelham, N. H., and was educated at the Ladies' Seminary in Warren, Mass. She will also be located at Rangoon, and will resume her position as principal of a school of girls, which she vacated a year or two ago, on account of ill health. Miss Gage has already had an experience of sixteen years with the Burmese. A special farewell service was held at the Cranston street Baptist Church, Providence, the services being impressive and appropriate. On the platform were arranged very tastefully potted plants and flowers, and across the organ front was a large motto, "Lo, I am with You Always," which was surmounted by a large floral cross. The devotional exercises were conducted by the Rev. Moses H. Bixby, pastor of the church, and Rev. William F. Armstrong, assistant pastor of the Central Church. Dr. Bixby referred to the labors of Mr. Rose in India, and to his own labors in that far-off country. Mr. Rose referred to a lecture of Henry Ward Beecher, where the latter says, "that the Christian ministry is the most noble and glorious profession that a man could engage in, if he was qualified for it." The speaker considered that there was nothing more glorious than teaching the heathen the word of God. The speaker did not claim any degree of fitness for the service of the Lord, but he knew that he loved the missionary work. Other remarks were also made by Rev. W. C. Richmond, of the Jefferson Street Baptist Church, and B. S. Morse, of East Providence, and by the Misses Gage and Evans.

—From the Providence Journal.

ITEMS.

Until the women are reached, nothing can be considered as permanently accomplished. It is they who teach the nation to be idolatrous, training the children in superstition from the very dawn of reason. And yet who is to reach the women of China to influence them on the side of Christianity but the Christian women? And no one will do it so effectually as the Christian medical woman. It is she alone who will be able to find her way into the interior of Chinese homes—which are zenanas to all intents and purposes—now fast closed against us. Some female workers in connection with our missions have been able to get access into the inner quarters of Chinese houses; but none are welcome, when once the influence is established, like the female physician.—Bishop Burdon, Hong-Kong.

The first newspaper was printed in this country in 1704; but John Chinaman published *King-pau* in Peking in 911. It was not regularly issued until 1351, and has come out every week since, until a short time ago, when it was made a daily. Now it has three daily editions. The first is printed early in the forenoon on the same kind of paper, while the third appears late in the afternoon on red paper, and is made up from the other two editions.—*Examiner.*

The Executive Committee of the Women's Foreign Missionary Society of the Methodist Episcopal Church, have voted to raise \$25,000 for the establishment of the first woman's periodical in India. David C. Cook, the Sunday school publisher, has given a \$2,200 Cottrell steam printing press, to *The American Mission Press* in India. This will be the first steam-printing machine, except those of the Government, in use in India, and will soon be on its way.

It is stated that the Japanese Government is most anxious to open the interior of Japan to foreign trade, stipulating only that foreigners availing themselves of the privileges granted shall be under the jurisdiction of the Japanese courts. This will involve a revision of present treaties, and the abolition of all foreign legal jurisdiction in the open ports.

According to the *Missionary Review's* tables, the foreign missionary societies of the world show a gain of 308,645 communicants in the past year. They spent a little less than \$3,500,000. The home Churches could not show a corresponding increase for their

Educational.

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

WHAT IS THOROUGHOSS?

"About studia in me which being translated is, habits, and then he goes on studies are suited for mathematics for him who wanders. But Bacon did name of study the desultory so many are inclined to do. He meant real study. Thorough study are one to come to the question, study?"

Thoroughness does not mean; but, thorough earnest application to it. But if it is necessary to diligent toil to win the there is also a reward; for more thoroughly disciplined student has acquired a persistent thinking that is sign to one of quicker study?

Thorough study does effects immediately, but may rejoice in this; if I with earnest resolve, in tell. How many a te pupil's path through life brilliant student of whom expected, has won for his position, while the patient a high place in the world.

Of all the causes for thorough study, no one "cramming." The mind with facts it never catches never intends is an examination in and of course the are all desirous of passing is gotten out and dateable are crowded into the ination may be passed whether the same question answered a week or two thing totally wrong in.

The thorough student call everything he has certain impression upon his mind and never be even go so far as to really learned is never escapes us for a time. "It is the motto of the study." This applies everything else. If of football and did not your soul, you would en. It is the same enough student does making a brilliant and useful and lasting not for the transient but for the building of his mental empire.

As habits become harmful to get into it grows and grows. We should therefore than we can do well our inclination of Therefore learn remembering that of study is worth a dozen.

—High School Index.

THE NEW

To those watching educational progress sends itself impress the stress now laid upon the new. Under the old regimen be repressed and disciplined by obedience nature of many an jury that it never more timid and sentiment, the more for life. A child table will sometimes sion, but even with refused to be imp own law of life, though it were of a positive nature contemplates, as a tion of the will. ered that a very is due to the d these persons of will who fill the reform schools.

BROWN UNIVERSITY's last annual Brown University two pages, in of this ancient a clear and interesting the several proceedings appended. The year was 270, ever in attendance. The Fellow's ring the subject library have been verity is in a with the best

Here is a new worth the to take "Do not take have something

Education.

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

WHAT IS THOROUGH STUDY?

"Abeunt studia in mores," says Bacon, which being translated is, studies grow into habits, and then he goes on to say that various studies are suited for various cases, as mathematics for him whose wits are apt to wander. But Bacon did not dignify by the name of study the desultory reading which so many are inclined to give to their books. He meant real study. Now real study and thorough study are one and the same, so we come to the question, what is thorough study?

Thoroughness does not always mean brilliancy; but, thorough study is steady and earnest application to the subject in hand. But if it is necessary to make use of hard and diligent toil to win the desired knowledge, there is also a reward; for the mind is much more thoroughly disciplined. The thorough student has acquired a habit of steady, persistent thinking that is oftentimes quite foreign to one of quicker perceptions.

Thorough study does not always show its effects immediately, but the dullest student may rejoice in this; if he but bend his mind with earnest resolve, in the long run it will tell. How many a teacher following his pupil's path through life, has found that the brilliant student of whom so much was expected, has won for himself but a mediocre position, while the patient, plodding one has a high place in the world's esteem.

Of all the causes that tend to destroy thorough study, no one is so pernicious as "cramming." The mind is weighted down with facts it never can digest and oftentimes never intends to digest. There is an examination in history, to-morrow and of course the members of the class are all desirous of passing. The text-book is gotten out and dates and facts innumerable are crowded into the head. The examination may be passed, but it is doubtful whether the same questions could be answered a week or two later. There is something totally wrong in this.

The thorough student may not always recall everything he has learned, but there is a certain impression which will remain in his mind and never be effaced. Some people even go so far as to say that a thing once really learned is never forgotten, but only escapes us for a time. "Be earnest, be diligent," is the motto to be graven on our minds. This applies to study as well as to everything else. If you were playing a game of football and did not enter into it with all your soul, you would be very apt to be beaten. It is the same with study. The thorough student does not think so much of making a brilliant recitation as of acquiring useful and lasting knowledge. He works not for the transient success of the hour, but for the building up and strengthening of his mental energies.

As habits become second nature, it is most harmful to get into a careless way of study. It grows and grows and is not easily broken. We should therefore take no more work than we can do well and should not yield to our inclination of slighting this and that. Therefore learn each lesson carefully, remembering that one hour's concentrated study is worth a dozen of half-hearted toil. —High School Index.

THE NEW EDUCATION.

To those watching closely the trend of educational progress, a new departure presents itself impressively. The innovation is the stress now laid on the importance of educating and developing the will-power. Under the old regime the child's will was to be repressed and ignored; he was to be disciplined by obedience, and in the conflict the nature of many an individual received an injury that it never wholly outgrew. The more timid and sensitive and fine the temperament, the more liable it was to be warped for life. A child endowed with an indomitable will sometimes survived all this repression, but even with this strong power that refused to be impeded or obstructed from its own law of life, the injury was doubtless felt, even though it were of a negative rather than of a positive nature. The new education contemplates, as its special work, the education of the will. Social science has discovered that a very large percentage of crime is due to the defective will-power. It is these persons of defective and misdirected will who fill the prisons, the almshouses, the reform schools. —Boston Traveller.

BROWN UNIVERSITY.—President Robinson's last annual report to the Corporation of Brown University makes a pamphlet of thirty-two pages, in which the present condition of this ancient seat of learning is set forth in a clear and interesting manner. Reports of the several professors and instructors are appended. The number of students last year was 270, a larger number than were ever in attendance in any previous year. The Fellows with the Faculty are considering the subject of studies for and of conferring the degree of Ph. D. Additions to the library have been 1,756 volumes. The University is in a flourishing condition and ranks with the best in the country.

Here is a sentence from Douglass Jerrold worth the attention of young men, who want to take a "short cut" into the ministry: "Do not take down the shutters until you have something to put in the windows."

CLIPPINGS.

At the late Convention of Superintendents of Indiana, it was resolved that applicants for a three years' license, under a new law, should give evidence of a degree of general scholarship heretofore required for the two years' license, and should in addition possess eminent attainments in both the science and the art of teaching. The Indiana School Journal says that "it is believed that this action will teach young persons who are ambitious to become teachers, that they have something more to learn than the branches to be taught in the schools, and it is gratifying to know that the county superintendents have determined to throw the enormous weight of their influence in this direction."

The trouble which has ended by the closing of every public school in Louisiana began when the legislature in 1882 appropriated only \$107,000 for the State—the smallest sum ever known by nearly \$100,000—and gave \$30,000 of that to some universities; then because of clerical and other blundering, New Orleans drew more than its proper share, the courts were appealed to, and finally things got into such a shape that everything came to a stand-still, and must so remain until the legislature meets next Spring.

The burned Indiana University at Bloomington is to be rebuilt, but upon a different site. Two fire-proof buildings are to be put up first at an estimated cost of \$55,000. The citizens of Bloomington are to contribute \$50,000 cash, and the amount of insurance received, amounting to \$27,000 makes a total of \$77,000.

Rev. Dr. J. B. Mack has accepted the office of Financial Agent for Davidson College. He will act as agent for the Columbia Theological Seminary two-thirds of his time, and for Davidson College the remaining third. He has already secured \$5,000 in Concord Presbytery for the College.

The Illinois Compulsory Education Law is pronounced a failure, for the good reason that there is nothing like accommodation in the schools for the children who are ordered to attend them. Besides this, there is no adequate punishment provided for breaking the law.

Of the recent fifty candidates for medical degrees in the College of Physicians of Dublin, two were girls, and one of these, a daughter of Dr. Kenealy, stood ahead of all competitors.

Mrs. Robert Stuart, of New York, has donated \$150,000 towards the establishing of a School of Philosophy at Princeton College.

The Baptists are about to invest from \$75,000 to \$100,000 in the erection of a denominational college in North Dakota.

Ex-Senator Dorsey recently donated \$5,000 to the University of New Mexico.

In the St. Louis public schools 20,000 pupils study German.

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."

THE GREAT CHINESE INSURRECTION AND THE SABBATH.

BY REV. N. WARDNER, D. D.

The leader of that Insurrection, Hong-Sew-Chuen, was the son of a poor peasant in the Quang-Si province, about thirty miles northeast of Canton. In 1833, while attending a competitive examination in that city, he received from a native Christian a tract, entitled, "Good words exhorting the age." He looked it over carelessly, and put it among his books, and turned his attention to other matters. The intense and protracted labor in preparing for, and going through his examination, brought on a severe attack of sickness, during which he fell into a trance, which lasted three days. In this vision he claimed to have seen a very majestic appearing aged man, who said to him, "I am the Creator of all things. Go and do my work;" and gave him some instruction in regard to the doctrines he should teach. While convalescent, he came across the tract referred to, and read it attentively, and was surprised to find that it taught, substantially, the same sentiments communicated to him in his vision, and he pondered upon it much.

Six years later, the war with England broke out, and the rapid, crushing blows received at their hands, reminded him of his vision, in which he was told that God had long been grieved with the idolatry and wickedness of the Chinese government, and that it was doomed to overthrow. This prompted him to a thorough investigation of the principles and truths brought to his attention, and to teach and preach them. He soon succeeded in organizing a society called "God worshippers." When peace was restored, he returned to Canton to seek more light, and fell in with Rev. J. J. Roberts, a Baptist missionary, with whom he spent several months. His funds being exhausted he returned to his home, supplied with Bibles and Christian books, and set to propagating the doctrine with great earnestness and success, till the Mandarins became alarmed and forbade

further efforts in that direction. The work, however, went on, and a severe persecution commenced, by whipping, imprisonment, confiscation of property, and even death.

About this time (A. D. 1850) a large body of rebels against the Tartar dynasty, pursued by Imperial soldiers, fled into that province, and found protection and sympathy from the "God worshippers." This brought matters to a crisis, and they were compelled to choose between submission to the Imperialists, and probably to be put to death, or resist and take their chances. Hong-Sew-Chuen, calling to mind his vision, concluded that this was the work to which he was called, and so they decided to resist. Thus the great Insurrection arose and assumed its political character. It was reported that before engaging in battle, they habitually held a season of prayer, and while the army was in conflict, the aged and those remaining behind would continue in prayer for their success, and they were almost invariably victorious. Thus they went on taking city after city, till they reached Nan-King, the former capital of China. An Englishman, who held a command in their army, says that, when they made their attack upon that city, a large body of them "knelt down and prayed, and then arose and fought, like the soldiers of Cromwell. Hymns of praise to the heavenly Father and Elder Brother were chanted in the camp; and the head of the Insurrection distinctly announced that in case it succeeded, the Bible would be substituted in all public examinations for office, in place of the writings of Confucius."

In 1866 a "History of the Ti-Ping Revolution" was published in London, by this same Englishman, in which he gives a full and, apparently, candid account of their religious and moral character. He says, "I have, probably, had a much greater experience than any other man, and as a Protestant Christian, I have never yet found occasion to condemn their form of worship. The most important part of their faith is in the Holy Bible, Old and New Testaments, entire. These have been printed and circulated gratuitously by the government, through the whole population of the Ti-Ping jurisdiction. Abstracts of the Bible, put into verse, were circulated and committed to memory. Their form of worship was assimilated to Protestantism. The Sabbath was kept religiously on the seventh day. Three cups of tea were put upon the altar on that day, as an offering to the Trinity. They celebrated the communion once a month, by partaking of a cup of grape wine. Every one admitted to their fellowship was baptized, after an examination and confession of sins. The following was the form prescribed in the 'Book of Religious Precepts of the Ti-Ping Dynasty.' "These forms are given," says the writer, "partly from memory."

FORMS TO BE OBSERVED WHEN MEN WISH TO FORSAKE THEIR SINS. They must kneel down in God's presence and ask him to forgive their sins. They may then take either a basin of water and wash themselves, or go to the river and bathe themselves; after which they must continue daily to supplicate divine favor, and the Holy Spirit's assistance to renew their hearts, saying grace at every meal, keeping holy the Sabbath day, and obeying all God's commandments, especially avoiding idolatry. They may then be accounted the children of God, and their souls will go to heaven when they die.

The following prayer was printed in large black characters and hung upon a white board in each house: "Supreme Lord, our heavenly Father, forgive all our sins that we have committed in ignorance, rebelling against thee. Bless our brethren and sisters, thy little children. Give us our daily food and raiment; keep from us all calamities and afflictions, that in this world we may have peace, and finally ascend to heaven to enjoy everlasting happiness. We pray thee to bless our brethren and sisters of all nations. We ask these things for the redeeming merits of our Lord and Saviour, our heavenly brother, Jesus. We also pray, heavenly Father, that thy will may be done on earth as in heaven; for thine are all the kingdoms, glory, and power. Amen."

The writer says, "The seventh day was kept very strictly. As soon as the midnight (gong) sounded on Friday, all people throughout Ti-Pingdom, were summoned to worship. Two other services were held during the day. Each opened with a doxology to God, Jesus, and the Holy Spirit. Then was sung this hymn: 'The true doctrine is different from the doctrines of this world. It saves men's souls and gives eternal bliss. The foolish wakened by it find their way to heaven. Our heavenly Father, of his great mercy, Did not spare his only Son, but sent him down To give his life to redeem sinners. When men know this and repent, they may go to heaven.'—Page 67.

"The rest of the service consisted in a chapter of the Bible, read by the minister, a

creed repeated by the congregation, standing; a prayer, read by the minister and repeated by the whole congregation, kneeling. Then the prayer was burned. The minister read a sermon, an anthem was chanted to the long life of the king. Then followed the ten commandments, music, and burning of incense, and fire crackers. No business was allowed on the Sabbath, and the shops were closed. There was a clergy chosen by competitive examination, subject to the approval of the Tien-Wong, or supreme religious head of the movement. There was a minister placed over every twenty-five families, and a church or heavenly hall assigned to him in some public building. Over every twenty-five parishes there was a superior, who visited them, in turn, every Sabbath. Once every month, the whole people were addressed by the chief Wong."

The author also describes his attendance on the morning prayers at Nan-King, in the Heavenly Hall of the Chief Wang's household. This took place at sunrise every morning, the men and women sitting on opposite sides of the hall. "Oftentimes," he says, "while kneeling in the midst of an apparently devout congregation, and gazing on the upturned countenances, lighted by the early morning sun, have I wondered why no British missionaries occupied my place, and why Europeans, generally, preferred slaughtering the Ti-Pings to accepting them as brothers in Christ. When I look back on the unchangeable and universal kindness I always met with among the Ti-Pings, even when their dearest relatives were being slaughtered by my countrymen, or delivered over to the Manchos to be tortured to death, their magnanimous forbearance seems like a dream. Their kind and friendly feelings were often annoying. To those who have experienced the ordinary dislike of foreigners by the Chinese, the surprising friendliness of the Ti-Pings were most remarkable. They welcomed Europeans as 'brethren from across the sea,' and claimed them as fellow-worshippers of 'Yasoo' (Jesus). Though Ti-Pings did not, at once, lay aside all heathen customs, and could not be expected to do so, they took some remarkable steps in the right direction. Their women were in a much higher position than among the other Chinese. They abolished the custom of cramping their feet; a married woman had rights, and could not be divorced at will, or sold, as under the Manchos. Large institutions were established for unmarried women. Slavery was totally abolished, and to sell a human being was made a capital offense. They utterly prohibited the use of opium; and this was probably their chief offense in the eyes of the English. Prostitution was punished by death, and was unknown in their cities. Idolatry was also utterly abolished. Their treatment of the people under them was merciful; they protected their prisoners, whom the Imperialists always massacred."

"It is the deliberate opinion of this well-informed English writer," says James F. Clarke, "that the Ti-Ping insurrection would have succeeded, but for British intervention." "At the end of his book is a table of forty-three battles and massacres, in which the British soldiers took part, in which about 400,000 of the Ti Pings were killed, and he estimates that more than 2,000,000 more died of starvation, in 1863 and 1864, in the famine occasioned by the operations of the allied English, French and Chinese troops, when the Ti-Pings were driven from their territories." p. 69. Of one of the Ti-Ping books, Dr. Medhurst says, "There is not a word in it which a Christian missionary might not adopt and circulate as a tract for the benefit of the Chinese." The Doctor also describes a scene which took place in Shanghai, where he was preaching in the chapel of the London Missionary Society, on the folly of idolatry and the duty of worshipping the one true God. A man arose in the midst of the congregation and said, "That is true! that is true! I am a Ti-Ping; we the idols must perish. I am a Ti-Ping; we all worship one God and believe in Jesus, and we everywhere destroy the idols. Two years ago, when we began, we were only three thousand; now we have marched across the Empire, because God was on our side." He then exhorted the people to abandon idolatry, and to believe in Jesus, and said: "We are happy in our religion, and look on the day of our death as the happiest moment of our life. When any of our number dies, we do not weep, but congratulate each other because he has gone to the joy of the heavenly word."

At Bonny and Brass, in Western Africa, where ten years ago the most degraded heathenism and barbarism reigned almost undisturbed, there are now 4,000 souls under regular Christian instruction of missionaries of the Church Missionary Society.

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."

EXAMPLE.

We scatter seeds with joyous hand, And dream we ne'er shall see them more; But for a thousand years Their fruit appears, In weeds that mar the land, Or harmful store.

The deeds we do, the words we say— Into still air they seem to fleet, We count them ever past; But they shall last— In the dread judgment they And we shall meet.

I charge thee by the years gone by, For the love's sake of brethren dear, Keep thou the one true way— In work and play, Lest in that world their cry Of woe thou hear.

—American Temperance Union.

PROHIBITION IN KANSAS.

At the last term of court in Marion county, Kansas, which closed the day before election, some wholesome lessons were learned by the liquor dealers. John Wand, druggist in Marion, was fined \$400. The costs of court were \$740, besides his own private attorney fees. It is probable that the entire expenses to him was not less than \$1,500. He paid up, removed every vestige of liquor selling, and is now satisfied to continue his legitimate drug business. Also three saloon keepers in Florence were at same court fined \$200 each. Can not state particulars as to other costs. Even the city of Atchison is arousing on this question. Large and earnest meetings have been recently held there with good results in giving courage to the temperance people. God speed the good work.

S. R. WHEELER. MARION, Kan., Nov. 23, 1883.

THE SIN OF INTEMPERANCE.

The need of the hour is a grand tidal wave of total abstinence sweeping over the land. The strongest protest possible must be made against intemperance. Total abstinence is the protest. Will it be made with sufficient force to save the people? This is the vital question for the future of America, and I might add for the future of religion. What is to be done? Anything. Oh, God, but something! I speak to those who by position, influence, talent or office, ought to take an interest in the people. In the name of humanity, of country, of religion, by all the most sacred ties that bind us to our fellow-men, for the love of him who died for souls, I beseech you, declare war against intemperance. Arrest its onward march! If total abstinence does not appear to you the remedy, adopt some other. If you differ from me in the means you propose, I will not complain. But I will complain in the bitterness of my soul if you stand by, arms folded, while this dreaded torrent is sweeping over the land, carrying with it ruin and misery. . . . All classes, high and low, offer holocausts upon the altar of intemperance. The brightest mind and the noblest heart are numbered among the victims. Human wrecks, whose fortune it has dissipated, whose intellect it has stifled, are strewn over the land as thick as autumnal leaves in the forest. Alcohol directly inflames the passions; it is oil poured on the burning fire. It fills the mouth with blasphemy, and arms the hand for murder. It turns man into an animal; it makes him the demon incarnate. One week's perusal of the daily papers fills the mind with horror at the shocking accidents, the suicides, the murders, the ruin of innocence, and the crimes of all kinds, caused by intemperance. —Bishop Ireland.

DROWNING TRADE IN LIQUOR.

The more money spent in the saloons the less there will be spent in the dry goods store, the groceries, the shoe stores, and the real estate offices. If \$1,000,000 is paid out for beer and whisky the business of the sellers of the necessaries of life is decreased that amount.

The other branches of retailing are not hostile to each other. A man and his family can only eat up so many barrels of flour per annum, and can only wear so many pairs of shoes. What money is left over and above after buying these is expended in other stores. "But a man's capacity for consuming beer is infinite, and constantly increasing. He may begin by spending only one hundredth of his wages for beer; it is not unlikely that he will end by pouring all of them down his throat.

Therefore, instead of the retailers of all kinds uniting in support of the saloons, they should do just the contrary, and bend all their energies to help pulverize the rum power. —Toledo Blade.

We have before us some of the maps and figures of whisky's rule in New York city. There are in all 10,075 places where liquor is sold. Shops for the sale of food, including butchers, bakers, and grocers, number 7,197. That is, there are in the Empire City over two thousand more drink-shops than provision stores. —Standard.

the Sabbath-school. All are invited to him. Many of you have no doubt heard him, as he has been preaching this stand on Wednesday and Friday nights.

N. O. MOORE, Superintendent.

DEPARTING MISSIONARIES.

The Rev. A. T. Rose and wife, Miss A. R. and Miss Catherine Evans have sailed for India, where they will labor in the inter-Christianity among the Burmese. The Rev. has been a missionary over thirty years, and has organized many church societies in Burmah, and has himself baptized six hundred converts. Rev. Mr. Rose is a native of Illinois, and is a graduate of the University of Hamilton, N. Y. His wife is the daughter of the Rev. D. L. L. who is also a missionary located at Rangoon. She speaks several languages, will assist her father while her husband travels through Burmah. They will have their four children, the youngest is the oldest 24, in Providence, R. I. Miss Evans is a native of Virginia, and for years labored in Toong-sai with Miss Rose, and the efforts of the two women were fruitful. She returns after a much-needed rest of eighteen months. Miss A. R. was born in Pelham, N. H., and was educated at the Ladies' Seminary in Warren. She will also be located at Rangoon, and will resume her position as principal of a school of girls, which she vacated a year ago, on account of ill health. Miss Rose has already had an experience of six years with the Burmese. A special service was held at the Cranston Baptist Church, Providence, the services were impressive and appropriate. On the program were arranged very tastefully plants and flowers, and across the front was a large motto, "Lo, I am always," which was surmounted by a floral cross. The devotional exercises were conducted by the Rev. Moses H. Armstrong, assistant pastor of the Church. Dr. Bixby referred to the Rev. Mr. Rose in India, and to his own that far-off country. Mr. Rose repeated a lecture of Henry Ward Beecher, the latter says, "that the Christian is the most noble and glorious prophet that a man could engage in, if he was for it." The speaker considered there was nothing more glorious than the heathen the word of God. "The did not claim any degree of fitness for the service of the Lord, but he knew that the missionary work. Other references also made by Rev. W. C. Richards of the Jefferson Street Baptist Church, and B. S. Morse, of East Providence, and the Misses Gage and Evans. —The Providence Journal.

ITEMS.

The women are reached, nothing can be so permanently accomplished, who teach the nation to be idolatrous, the children in superstition every dawn of reason. And yet who the women of China to influence the side of Christianity but the women? And no one will do it so as the Christian medical woman. One who will be able to find her way into the interior of Chinese homes—zenanas to all intents and purposes fast closed against us. Some workers in connection with our mission have been able to get access into the zenanas of Chinese houses; but none else, when once the influence is established the female physician. —Bishop Long-Kong.

A newspaper was printed in this city in 1704; but John Chinaman published in Peking in 911. It was not printed until 1851, and has come back since, until a short time ago, made a daily. Now it has three editions. The first is printed early in the morning on yellow paper, the second in the afternoon on the same kind of paper, and the third appears late in the afternoon, and is made up from the other. —Examiner.

The Executive Committee of the Women's Missionary Society of the Methodist Church, have voted to raise \$25,000 for the establishment of the first woman's school in India. David C. Cook, school publisher, has given a \$10,000 steam printing press, to The Mission Press in India. This will be the first steam printing machine, except the Government, in use in India, and on its way.

That the Japanese Government has stipulated only that for themselves of the privileges of the courts. This will involve a revision of treaties, and the abolition of legal jurisdiction in the open

the Missionary Review's ten missionary societies of the gain of 308,648 communicants. They spent a little less than \$1,000,000. The home churches could respond to the increase for their

gathered into Moravian new number 74,506 souls, the number of members of Germany, England, and

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 13, 1883.

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

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

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

Why shouldst thou fill to day with sorrow
About to-morrow,
My heart?

One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.

Only be steadfast; never waver,
Nor seek earth's favor;
But rest;

Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

—Paul Fleming.

LETTER FROM DR. MAXSON.

The following letter was intended, by the writer, only for the Editor's eye; but it is so full of good cheer, it seems a pity to pigeon-hole it. In due time we shall publish the paper to which Brother Maxson refers, which has already been read before the Senior Class of the Seminary. A generous supply of tracts were sent, agreeable to the request of this letter, consisting chiefly of Wardner's four sermons, "Nature's God and his Memorial," "Brown's Review of Gilfillan," in paper, and Eld. Hull's "The Bible Doctrine of the Weekly Sabbath." Speaking of the occasion of the reading of his paper, Dr. Maxson says, the supply of tracts which he took to the class were eagerly taken to the very last page:

UNION THEOLOGICAL SEMINARY, N. Y.,
Nov. 28, 1883.

My Dear Brother,—My tactics, so far as Sabbath work is concerned, while here, is not so much to push our views into notice, as to fairly state them when called out. Dr. Hitchcock's introduction of me to the Senior Class put me before them in my true ecclesiastical and professional character, and I have been uniformly and kindly awarded all the recognition and courtesy that I could wish. And more than this, gradually are they calling me out to explain our position. Dr. H.'s cruel sweep of Sunday-Sabbath out of the Ante-Nicene period of church history, and his unqualified assertion that the Saturday was the only Sabbath known during that period, and that it was "an apostolic inheritance," has set the boys to looking queerly. If the Saturday was Sabbath, as an apostolic inheritance, through the first 325 years of the church, and the Sunday has come up since then, what has become of "apostolic example," and when, and by whom, and by what authority did the popular Sunday get into existence, and so well-nigh universal favor? *Hic labor est*, as one part of our work, to disabuse the public mind, as to the claims of Sunday to any divine sanction, and even to any very respectable human authority back in its rooting places, and at the same time to represent the Sabbath in its true relations to both its divine and historic sanctions: I am coming to see more and more the importance of reserving the Sabbath from its historic observations. Well did President H. say the other day "that we could put but little confidence in theories and doctrines which could not set themselves back into symmetrical historic relations. He who does not write historically, is not to be trusted." In this phase of the question, our Outlook folks are doing invaluable service. Somewhat on this key shall I pitch the paper I am to give to the post-graduate class next week. The invitation to present this paper was voted at a meeting of the class before I had met with it. I was agreeably surprised, and I am more than anxious to give such *expose* of the Sabbath doctrine, and our historic relation to it, as will make the best impression upon those who have asked it. I may never have another so good opportunity. I shall make the paper this week, as we are having holiday all the week.

I write to you especially to ask that you send me a clean copy of the RECORDER, Outlook, and Sabbath Visitor, of some recent date, for samples to illustrate my paragraph on publications. I wish you could send me either on lend or sale, copy of "Brown's Review of Gilfillan." Dr. H. told us to beware of Gilfillan, as he was entirely unreliable. Said Cox's History of Sabbath Literature was much better. I should be glad of a small bundle of the best Sabbath tracts you have to offer the class after the paper. Some have already asked for such. One gentleman is reading Lewis's "Sabbath and Sunday" with good deal of interest. He asked for tracts, and as I had none, gave him that. I

don't know whether you are at liberty to help me in this way to meet the evident duty upon me at the expense of the Tract Board or not. If so I shall be glad; but if not, let it be at mine. I want you also to send RECORDER and Outlook to my address—9 University Place—regularly while I stay here, and if I spend all my money here, you may never get your pay. Some of my friends have asked to see my forthcoming paper to the Theological Graduating Class in the RECORDER.

The Evacuation was a big smush and a big drunk.

And finally, in conclusion, and not to be tedious, and just one word more, Good for Alfred; hooraw for prohibition.

As ever, safe and sound—especially sound,
D. E. MAXSON.

Communications.

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

TO SUNSET LANDS—NO. 3.

CHICAGO TO OMAHA.

In leaving Chicago for the far west we have a choice of routes, there being no less than five which run direct to Omaha, or Council Bluffs on the opposite side of the river, and as many more go by the way of Kansas City, to say nothing of the numerous indirect routes. It can not be said of these as one said of the hotels in a certain city: "No matter which one you take you will wish you had taken some other," for they are all good, with little choice except as to going through certain places on the way.

We chose the Chicago & Northwestern for two reasons; one was it would accommodate us with through tickets by the particular route we had chosen to cross the Continent, and which was not a regular through line, and the other was that it ran a train at an hour which best suited us. So, leaving the Sabbath-school entertainment at Pacific Mission before it was half over, we took our way to the new and commodious Wells street station, and, nicely settled in our Pullman car, at 9.30 we left that marvel of America, the city of Chicago. It was too late to see much of the suburbs of the city, and this was no loss; for as one frequently wishes the last farewell look of a friend to be a smile, that it may linger as a pleasant memory, so where one can get away from a city without seeing those portions last which are least worth remembering, he has done that for which he may well be congratulated.

But it was no advantage that we passed through the fertile prairies of Illinois by night, or crossed the great Father of Waters, the Mississippi, while asleep, even though we thus escaped the present knowledge of a thunder tempest that had spent its fury before morning. In fact, we had run some distance into the State of Iowa, the "Beautiful Land" of the Indians, before daylight. Our route lay directly through the heart of the State, and we feasted our eyes until they were tired upon its fertile undulating prairies, and its flourishing villages.

Columbia may well feel proud of this one of her youngest daughters, which, alone, if she should be put to the task, could feed all the people in the United States. Though so young, there are but four of her sisters to whom the railroad kings have given more iron bracelets; and her "black diamonds," in the form of coal fields, rival those of any of her sisters. Her growth is remarkable. She has twenty times the population now she had forty years ago, and since 1860 the percentage of increase has been four times that of the United States at large, while her educational system ranks among the best in the Union.

As we passed the Des Moines river the conductor pointed out to us the "Kate Shelly bridge," made famous by the heroic bravery of a maiden of that name, who, in a fearful night in 1861, after finding that another bridge had gone down in the storm, crept across this bridge upon her hands and knees, seeing only by the fitful flashes of the terrific lightning, and hanging on for dear life as the wind swept in terrific gusts down the valley, that she might warn an approaching express train of its danger. It is gratifying to learn that such bravery has not gone unrewarded.

The shades of evening found us at Council Bluffs, on the Missouri river. The ground where this city now stands, was, up to 1846, a Pottawattamie Indian reservation, and was occupied for awhile by the Mormons, in their migration from Illinois to Salt Lake. They named it Kanessville, after a brother of Dr. Kane, the Arctic explorer,

and this was the name of the first post-office here. Through this town passed the California gold-seekers of 1849, '50, and '51. It is now a city of 20,000 inhabitants, and one of the remarkable railroad centers of the west. Into its Union Depot run seven great lines, each of which has its particular stall or slip. The depot is also a hotel of no mean quality. Here we stayed over night, by the advice of our conductor, and found it comfortable and quite, after the evening trains had gone out.

This was Friday night, and in the morning, as we were informed that forty-seven car-loads of excursionists were coming there to dinner, we concluded to find a more quiet place to spend the Sabbath, by crossing over to Omaha. "Dummy" trains run over the bridge every half-hour. This bridge spans the Missouri, and is a notable piece of engineering. It is of iron, a little over a half-mile in length and is elevated fifty feet above high water. The entire length of the bridge and its approaches is nearly two miles.

It is pleasant to be warmly received in a new place—sometimes—and sometimes it isn't. We were quite too warmly received. As we were getting off the car at Omaha, an apparent drunken man caused a momentary crush, and a good-natured man who had been quite free with his advice and information while crossing, in seemingly protecting a child from the jam, crowded me hard. Immediately I missed my pocket-book and called for the police, but none could be found, and the rascals reaped the benefit of their game. Afterwards, I found it was a regular harvest-field for the pick-pockets who rendezvous at Council Bluffs, and no efforts are made either by warning passengers, or providing police protection to stop it. Since then I have learned to do without a pocket-book. Long immunity is apt to beget want of care. I thought I "had my eye teeth cut," as the saying is, and knew the ways of such gentry too well to be caught, but—well, it is done, and I feel like the Allegany man I have heard of, who used to say "I k-k-know I am a f-f-fool, and I'm d-d-d—glad I know it!"

Omaha claims to be one of the "magic cities." It was known in the days of the gold-diggers as the "Lone Tree Ferry," and in 1853, Wm. D. Brown, who had been ferryman there for two years, entered the present site of the city as a homestead on pre-emption claim. To-day it is quite a city with 45,000 inhabitants and all the conveniences of cities of older growth. While we were there it might easily have laid claim to being the champion dust manufacturer, as many of the streets were torn up and undergoing the process of paving. We did not see much of the city as on Sunday morning the wind and dust held high carnival, and we were glad to stay indoors. The Millard Hotel is not only a nice comfortable house, but the proprietors are particularly kind; it was through their kindness that the mishap did not put us to any serious inconvenience.

G. H. B.

OMAHA, Neb., Nov. 11, 1883.

SABBATH SCHOOL NORMAL INSTITUTE.

[The following is taken from the Weekly Telephone, of Dec. 6th, a paper published at Milton, Wis.]

The Seventh-day Baptist Sabbath School Normal Institute, which has been held here during the present week, conducted by Rev. T. R. Williams, D. D., has been a meeting of special interest. It is the first of a series which are to be held in each of their five associations during the present Conference year.

It opened last Sunday at 10 o'clock A. M., holding two sessions daily and one at night. All of the exercises were interspersed with singing and appropriate devotional exercises. The object of these Institutes is to better prepare the Sabbath-school workers to fill their positions as such.

The principal features were the presentation and discussion of papers relating to Sabbath-school work.

Rev. O. U. Whitford, of Chicago, on "The Canon of Scripture." This was considered a masterly production, and was received with great favor by those who heard it.

"Oaks from Acorns" was the subject of a paper prepared by Rev. G. M. Cottrell, of West Hallowell, Me., and read by Prof. W. F. Place, of Milton. This was an interesting production, showing the results that may follow small beginnings.

A very interesting and practical paper on "Home Culture and Bible Reading," by Mrs. W. L. Clarke, of Ashaway, R. I., was read by Dr. Williams.

"What the Different Denominations are Doing in Sabbath-school Work," from the pen of Prof. E. Tomlinson, of Alfred University, N. Y., was a well prepared treatise on that subject.

"The Authenticity of the Scriptures," by Rev. W. C. Titsworth, of Alfred Centre, N. Y., was considered a very scholarly and conclusive production. It is considered by many who heard it as one of the master-pieces of modern times.

A paper on "Bible Geography," by Rev. L. R. Swinney, of Lost Creek, W. Va., showed a great deal of research, and was replete with valuable information.

A lecture by Rev. O. U. Whitford on "Bible Study," was one of great merit, showing a good conception of his theme.

A "Talk About Our Little Workers," by Mrs. Moore, of Ashaway, R. I., was a very practical paper on the preparation and work of teaching little children.

Rev. Mr. Walker, of Milton, gave a very interesting address on "The Adaptability of the Bible to All Nations."

"The Relations of the Sabbath-school to the Church" was an able paper by Mrs. Rich, of Forina.

Tuesday evening Dr. Williams delivered a very forcible and instructive address on "The Necessity and Nature of Theological Study."

A paper written by Eld. A. E. Main on "The Divinity of Christ," was a well-written and argumentative document.

"How to Teach," by W. R. Potter, of Farina, Ill., was an article full of good ideas.

"The Evidences of Christianity," by Eld. Charles A. Burdick, of Nile, N. Y., was considered a very able article.

The Institute was closed last evening by a very able address from Rev. J. M. Coon, of Whitewater, on the "Spiritual Presence in a Sabbath-school Teacher."

Dr. Williams is an able conductor, and all agree that this has been a very pleasant and profitable occasion.

Among those present from a distance were Rev. O. U. Whitford, of Chicago, and Rev. J. T. Davis, of Welton, Iowa.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 8, 1883.

The National Capital has been the scene of so much activity during the past week that it is difficult to give an adequate idea of all the topics of interest which have arisen. The meeting of Congress has called into existence a thousand masters of importance in business and in politics. It was preceded by the selection of Hon. John G. Carlisle, of Kentucky, as Speaker, this itself being a political event of great significance. Upon assembling, the new House was found to be made up of 196 Democrats, 118 Republicans, 5 Readjusters, and 3 Independents, the Democrats having a clear majority of 70. The Senate has a Republican majority of two and the co-operation of two Readjusters, Senators Mahone and Riddleberger. The reception of the Message of the President is, of course, the first business to come before a new Congress. This document was not received until the second day, so that the time was consumed in caucus deliberations and official business. The President's Message is generally considered a sensible one, free from partisanship, and offering a comprehensive *resumé* of national affairs. It recites our relations with foreign governments as being generally satisfactory. The fisheries treaty with England has expired, and a new treaty must be made. France has repealed her laws prohibiting the importation of American pork. Germany refuses to allow this American product, condensed corn, so to speak, to reach its markets, and a remedy for this disadvantage is urged. In regard to the Postal Telegraph scheme, the President does not agree with the Postmaster General, but believes that the Government should exercise some control over the telegraph corporation. He suggests that there is no need to reduce the national indebtedness any further at present, and advises the abolishment of the excise tax, except on distilled liquors. He advocates the enactment of a law repealing the tax on national bank circulation, and permitting the banks to issue notes to an amount equal to 90 per cent. of the market value of their bonds. He proposes the repeal of the act making Utah a Territory with a view to the assumption of authority by the Government, and the control of the Polygamy question. These are in brief the salient points suggested by the Message. A great many minor topics are treated, with sensible advice as to what way of doing about as it pleases, they are of little importance just now.

No sooner was the Message disposed of than a flood of bills were introduced in the Senate. On the Monday following, which will be the first "bill day" in the House, a thousand more will follow, so that Congress has all it can do for months to come, if it at-

tends strictly to business, which it will probably not do. For this is to be a political session. It is recognized by both parties that legislation is to be more for political effect than for any other purpose.

Senator Edmunds was early in the field with a bill calculated to protect the colored race in its constitutional rights. This will probably bring about a long debate of a sectional character. Senator Blair presented a petition for a Constitutional amendment, prohibiting the manufacture of distilled liquors, except for useful purposes. Senator Butler introduces a measure providing for the repeal of all internal revenue laws, and Mr. Hurd has a measure which is to remove the duty from imports of salt, wool, and lumber. It is the expectation that any bill calculated to effect the tariff will be delayed until after the holiday recess, and will then come from the Ways and Means Committee of the House, which has control of this important branch of business.

The President, I am told, has delayed reference to two important matters until after the holidays. He will send in special messages as to Mississippi River improvements, and the construction of the proposed Hennepin Canal to connect the Mississippi and the Great Lakes.

The difficulties in the way of making up the Committees so as to gratify the Members, please the party at large, and secure the best results, are manifold. Mr. Carlisle may well feel anxious on this score, and he will probably be very deliberate in his conclusions. It may be some weeks before this is done, and then the regular howl of disappointment may be expected.

WHAT WE NEED.

To the Editor of the Sabbath Recorder:

Will you please allow me to say to all our people through your excellent paper, that I think what we all need, in view of the Sabbath reform work which is upon us (for which I thank and praise the Lord), is a deep old-fashioned revival of religion, which going down into our hearts and lives and making us better men and women, will enable us to better observe the Sabbath and have more faith in God. I do believe it is a mistake to think this is seed time and the harvest will come by and by. If we would but lift up our eyes and look, we should see that the fields are white, already for the harvest. I know that Jesus, in parables, represented his kingdom as being seed time and harvest, but his kingdom is more than 1883 years old; he said, "Other men labored and ye have entered into their labors." Those precious truths spoken by the prophets, and demonstrated in the birth, life and death of Christ, preached now by the power and spirit of Elias (John the Baptist), should and would gather souls at once into the kingdom of God. It was so under the preaching of John, Simon and Philip, and should be so now. I know I am not worthy to be compared with these, for I have reason to upbraid myself with my unbelief and hardness of heart; and yet the dear Lord is giving demonstrations of that saying, "The fields are white for the harvest." At an evening appointment on the 15th of November, at a point I have not visited for years, near the close of the service, nine persons arose for prayers, and at the close of the third evening's service, ten bright young people had been hopefully converted. Glory be to God!

We ought not to be under the necessity of reporting at our annual gatherings, so few additions to our numbers. I would not be boastful but humbled by the goodness of God, who added to the churches to which I am preaching, sixteen members between the second Sabbath in July of this year and the second Sabbath in October. "O, praise the Lord with me, and let us exalt His name together."
JANE LEW, W. VA. S. D. DAVIS.

OPINION AND REVELATION.

Evidently there is considerable confusion in the public mind respecting the relation of opinion and revelation. We find men claiming to have opinions that are in direct antagonism with the clear teachings of revelation, yet demanding that these shall be recognized by all as of equal importance, so far as their own conduct is concerned, with the teachings of the word of God. Let us carefully study this subject and see if we can not have clearer views of it. Opinion, according to Webster, is that which is opined, a mental conviction of the truth of some statement founded on a low degree of probable evidence; belief stronger than impression, less strong than positive knowledge; settled judgment in regard to any point of knowledge or action.

Hale says, Opinion is when the assent of the understanding is so far gained by evidence of probability that it rather inclines to one persuasion than to another, yet not without mixture of uncertainty or doubting. According to these definitions opinion in general has nothing stronger for a foundation

than probable evidence, and become a "settled judgment any point of knowledge or a fallible human judgment therefore should never be accountable being upon any

Locke says, To reveal is the veil and thus make known previously concealed. Well specifically to be to communion could not be known or divine or supernatural instruction which is revealed is that reach of human ken, and whether the revelation is to be determined by the character who reveals. Now with before us, what shall we who puts an opinion before equal authority with the revelation and truth-speaking God?

tion weak and fallible many when God speaks? Surely us, and just such humil teaches is well-pleasing in If the Christian world could place God's revealed truth before the world that it demands, a great victory for eousness would be gained. question would be, what do teach? And this is not a No book is more clear, pre in its statements than the not made a bungle of his trouble is with the church superstitions of the dark pretations of the fathers, l common sense and the Spi

Home

New York

ALFRED CENTRE
The Woman's Tract Centre held its public session of Nov. 29th, at which programme was presented: A. Platts; salute, Miss B. Mrs. C. M. Lewis; song by girls; lecture, Rev. W. C. tion, Susie M. Burdick then taken by four little recitation by one of them were interspersed with ap the choir.

Ground was broken, surrounding the Memorial I garden in connection with tory Department.

The Winter Term of Wednesday, Dec. 12th. number of rooms are tak the board and accommod satisfactory, and every o Prof. Scott has had a Composition during the having been done.

Miss A. E. Stillman meet for painting. Two sessions per day for instruction in singin

NEW LO

The Prohibition vote trict numbered only six oris said he thought fifty polled had there been ti some one to distribute ti to have voted for rum not find printed temper commentary on the prin ed them to act. Quer man in duty bound to he can not obtain the And this shows the ne paying for a temperanc be informed as to princ didates, etc. Of the s protection and righteou bath-keepers. The on and lectures on the tem has been made by our effort to get the M. E. to enlist them in the the cold shoulder.

Our Thanksgiving Sabbath-day instead A good audience listen line of thought was so upon the usual discom

The heart of the w made glad by the love Verona friends. They that "it is more ble ceive." Knowing the none too much of th proposed to fulfill the bear his burdens, w chasing and presenti and new "half-porti please accept his tha

strictly to business, which it will probably not do. For this is to be a political bill...

than probable evidence, and although it may become a "settled judgment in regard to any point of knowledge or action," it is only a fallible human judgment at best...

abundantly rewarded, both in temporal and spiritual things. From the report of J. W. Powell, director of the United States survey, it appears that the total value of the metallic products of the United States in 1882 was \$219,756,004.

From the report of J. W. Powell, director of the United States survey, it appears that the total value of the metallic products of the United States in 1882 was \$219,756,004.

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.

APPLES.—Greenings most wanted. Baldwins in good demand. We quote: Baldwin and Greening, choice, per bbl \$3 00 @ \$3 50

CRANBERRIES.—We quote: Cranberries, fancy, per bbl. \$11 50 @ \$12 00

PULLING UP JURORS. STATE OF NEW YORK, ALLEGANY COUNTY, CLERK'S OFFICE. Notice is hereby given that on Thursday, December 20, 1883, at 10 o'clock A. M., a panel of Grand and Trial Jurors will be drawn at this office...

HISTORY Grote's Greece, \$2 70; Macaulay's England, \$1 60; Green's England, \$1 75; Schiller's Thirty Years War, 40c; Creasy's Fifteen Decisive Battles, 40c; Carlyle's French Revolution, 80c; Green, Schiller, Creasy, and Carlyle in one, \$1 50; Kenrick's Ancient Egypt, \$1; Rollin's Ancient History, \$2 70; Gibbon's Rome, \$1 70; Hume's History, \$3 75; Froissart's Chronicle, \$1 25; Catalogue 500,000 volumes free. JOHN B. ALDEN, Publisher, 18 Vesey street, New York. P. O. Box 1227.

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LECTURE COURSE, UNDER THE AUSPICES OF THE LITERARY SOCIETIES OF ALFRED UNIVERSITY.

FRANK BEARD, Nov. 19, 1883. "The Aesthetic Range." JULIA WARD HOWE, Dec. 19, 1883. "Woman, a Social Power." DR. J. H. VINCENT, Jan. 6, 1884. "On the Heights." B. F. TAYLOR, Jan. 23, 1884. "English Words; Their Use, Abuse and Beauty." MISS NEILLA F. BROWN, Feb. 6, 1884. Reading.

CHAPEL HALL. Course Tickets, \$2. Doors open at 7. Ticket office closes and Lecture begins at 8.

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WHAT WE NEED.

of the Sabbath Recorder: please allow me to say to all our through your excellent paper, that I that we all need, in view of the Sabbath work which is upon us (for thank and praise the Lord), is a deep revival of religion, which go into our hearts and lives and make better men and women, will enable us observe the Sabbath and have more God. I do believe it is a mistake to...

Home News.

New York. ALFRED CENTRE. The Woman's Tract Society of Alfred Centre held its public session on the evening of Nov. 29th, at which the following programme was presented: Prayer, by Rev. L. A. Platts; salute, Miss Belle Witter; paper, Mrs. C. M. Lewis; song by a class of little girls; lecture, Rev. W. C. Titsworth; recitation, Susie M. Burdick. Collection was then taken by four little girls, after a short recitation by one of them. The exercises were interspersed with appropriate music by the choir.

Ground was broken, Sunday, the 9th, surrounding the Memorial Hall, for a botanical garden in connection with the Natural History Department. The Winter Term of the University opens Wednesday, Dec. 12th. An unusually large number of rooms are taken at the Brick, as the board and accommodations are perfectly satisfactory, and every one is pleased. Prof. Scott has had a class in Latin Prose Composition during the vacation, good work having been done. Miss A. E. Stillman has had a number meet for painting. Two sessions per day have been meeting for instruction in singing by J. G. Burdick.

NEW LONDON. The Prohibition vote in this election district numbered only six. One of the inspectors said he thought fifty votes would have been polled had there been tickets on hand, and some one to distribute them. Many are said to have voted for rum because they could not find printed temperance tickets—a good commentary on the principles which prompted them to act. Query: Is a temperance man in duty bound to vote for something if he can not obtain the ticket of his choice? And this shows the necessity of taking and paying for a temperance paper, that one may be informed as to principles, platforms, candidates, etc. Of the six who voted for home protection and righteousness, all were Sabbath-keepers. The only move for agitation and lectures on the temperance question here has been made by our people. We made an effort to get the M. E. Church woke up and to enlist them in the reform, but received the cold shoulder. Our Thanksgiving service was held on Sabbath-day instead of the day appointed. A good audience listened to the sermon. The line of thought was somewhat an innovation upon the usual discourse for such occasions. The heart of the writer has again been made glad by the love and generosity of the Verona friends. They have long ago learned that "it is more blessed to give than to receive." Knowing their young servant had none too much of this world's goods, they proposed to fulfill the law of Christ and help bear his burdens, which was done by purchasing and presenting to him a handsome and new "half-portland cutter." They will please accept his thanks, and may they be

Condensed News.

Domestic. A Bradford man has invented the latest and most useful article, and one that is used by every one, and when introduced to the public will pay better than a gold mine. It is an umbrella that can not be stolen. It is an umbrella that has a detachable one, which the owner can by a simple half twist detach the frame, and upon withdrawing it the ribs in the umbrella are automatically locked together, and when replaced the handle unlocks them. And the best of it is no two handles will fit the same umbrella. The deputy commissioner of internal revenue says that the internal taxes already collected for the present fiscal year are at the rate of \$123,000,000 per annum. He estimates that the collections will amount to about \$130,000,000. This estimate includes between six and seven millions to be collected in special taxes in April and May, but does not include an increase which is anticipated from spirits forced out of bond. The St. Louis Globe Democrat says that prominent parties in Texas will soon bring a suit in the Court of Claims at Washington to recover the value of slaves emancipated during the war.

Illinois. FARMERS. Birthday parties are rife in these parts, especially where old people are the recipients of the attentions bestowed on such happy occasions. It is a good omen in any society when its younger members are thoughtful of the elderly ones and seek in acceptable ways to promote their happiness. It is something gained if each year, on the anniversary of one's birth, in striking a balance sheet of our good deeds and bad ones, the joys and the sorrows, the influence we have exerted, helpful and hurtful, we do not involuntarily conclude that it had been better if we had never been born. Mostly, however, we incline to the opinion that after all it is worth while to live, especially if our friends are numerous, and are inclined to show their appreciation by wishing us continued days and years of happiness, and by sundry other little attentions, from which we are glad to infer that they are not sorry that we were born once, also that we yet live. Deacon Isaac Clawson has just turned his seventy-ninth year. It was on the 2d inst. He said it was one of the happiest birthdays of his life. His friends flocked in upon him to his utter bewilderment, but he rallied, and soon realized what it all meant. He entered into the spirit of the occasion as joyously as any. The gustatory feature of the occasion was highly satisfactory. Ample justice was done to a large quantity of booths. Best oysters, with all necessary adjuncts. Before the friends separated Uncle Isaac and Aunt Em, as they are familiarly called, made appropriate and feeling remarks in acknowledgment of the great pleasure given them.

Condensed News.

Foreign. A Constantinople special gives particulars of a great fire in a suburb of Haaskiog. Ten thousand persons at least must have been rendered homeless, and the hills outside of Haaskiog for a couple of miles are covered with poor, wretched men, women and children, sitting by the few household goods saved. A great deal of property recovered was subsequently burned by flying embers. The fire commenced in quarters inhabited by the very poorest class of Jews. The Chinese government refuses to withdraw or modify its claims regarding Tonquin. It prefers war to the surrender of the province. Large bodies of troops are continually passing Hong Kong en-route to the Tonquin border. At Victoria, B. C., the house passed a resolution instructing the government to introduce a bill to restrict Chinese immigration. The provincial secretary stated that there were 3,000 destitute Chinese on main land. La Liberte, a Paris newspaper, says England is taking energetic steps to bring about a treaty between France and China. It adds that peaceful negotiations have made great progress the last few days. There is an unconfirmed report on the London stock exchange that war between France and China has been declared, which caused excitement and general decline in prices. Queen Victoria uses a cane when walking. 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. WHAT SHALL I SPEAK?—This question is fully met by the popular series of "One Hundred Choice Selections," and the growing interest which has of late years been awakened in reference to the important subject of Elocution renders the publication of such a series highly necessary in order to meet the incessant demand of Recitators and Reading Clubs for something new, and the successive numbers abound in that rich variety of bright, pertinent, thrilling, and touching extracts which admirably fit them for their intended purpose. No. 22 of the series is just issued. Price only thirty cents. Published by P. Garrett & Co., Philadelphia. BEST Dress Calicos, 5c. a yard, and heavy yard wide sheeting, 6c. a yd., at J. HARRIS', Hornellsville. FOR HOLIDAY GOODS.—When you get ready to buy your holiday presents go to Griswold Bros. & DeWitt, three doors from Nichols House, Hornellsville, N. Y. They have the finest stock of watches, jewelry, silverware, and novelties for the Holiday trade ever brought to that city. We will make it an object for you to give us a call. 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. IRVING SAUNDERS will be at his Friendship Studio from December 11th to 17th. 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. GOOD PAY for Agents, \$100 to \$300 per month, made selling our fine Books and Bibles. Write to J. C. McCURDY & Co., Philadelphia, Pa. 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 astound 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. 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.

RECEIPTS. Pays to Vol. No. Thomas Ellis, Alfred Centre, \$2 00 40 52 Mrs. Melina Cooonrod, Berlin, 2 00 40 52 A. J. Allen, Friendship, 1 00 40 52 W. D. Crandall, Nile, 2 00 40 52 M. J. German, 2 00 39 52 Samuel H. Babcock, Brookfield, 2 00 39 52 Harvey A. Crandall, 2 00 40 4 Clark Burdick, 1 50 39 40 M. W. Clark, 2 00 39 52 Silas Whitford, 2 00 39 52 Orrin Chesbro, 2 00 39 52 Leonard R. Green, Adams Centre, 2 00 39 52 Palmer Green, 2 00 40 52 Ella J. Stoddard, 2 00 40 52 J. C. Heath, 2 00 40 52 Dorcas Coon, Sackett's Harbor, 1 00 40 26 H. F. Gardner, Portville, 1 00 40 26 Seth H. Higgins, Potter Hill, R. I., 1 00 40 26 Mrs. Stanton Clarke, Westery, 1 00 40 26 N. M. Burdick, Dodge Centre, Minn., 2 00 40 26 Mrs. E. Anna Crandall, Blue Earth City, 1 00 40 4 Russell Hoag, High Forest, 2 00 39 52 Samuel Polan, Blandville, W. Va., 2 00 40 52 J. B. Davis, New Milton, 2 00 41 9 James Ford, West Union, 5 00 40 26 Geo. Bidwell, Henry, Ill., 1 00 40 26 Mrs. Lyman B. Ayers, Walworth, Wis., 2 00 40 7 A. D. Grubb, 2 00 40 52 C. W. Grubb, 2 00 40 52 Mrs. Lucinda Butterfield, Corry, Pa., 1 00 40 26 Howard Davis, Shiloh, N. J., 2 00 39 52 Walter D. Thomas, 4 00 39 52 Wilbert Barrett, 2 00 39 52 Mrs. J. C. Bivens, 1 00 39 52 FOR LESSON LEAVES. Ellsworth F. Randolph, Berea, W. Va., 42c.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending Dec. 8th, reported by 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 34,069 packages; exports, 2,241. Dairies offering at a range from 20@25c. sell slow. A handful of fancy Elgin butter sells readily at 43c. Butterine fills in to the great middle class trade, and ordinary dairy butter has been in heavy receipt for past two or three weeks, and hangs heavily on the market. A fancy Delaware Roxbury dairy is relatively like the Elgin and sells, while common butter stands uncalled for. A lot of 30 tubs Chenango butter sold at 19c., a lot of 36 Fall tubs Jefferson county was offered at 23c., and the buyer bid 22c. and left it, while at the same time strictly fancy October make Roxbury tubs would bring 30@33c. Early firkins, both creamery and dairy, are dull and prices nominal. Exports reckoned in 100 lb. packages from 1st May to 1st December were for 1880, say 210,000 packages; for 1881, 163,000; for 1882, 46,000; and for the six months ending 1st December, 1883, 118,000 packages. We quote: Fancy. Fines. Faulty. Creamery, fresh, 25@33 25@33 25@33 Home dairy, fresh, 20@27 24@25 18@23 early, 18@23 24@25 18@23 entire, —@27 24@26 18@23 Imitation cream, 25@30 23@22 16@20 Factory butter, —@20 14@16 11@13 CHEESE.—Receipts for the week were 41,821 boxes; exports, 19,672 boxes. Finest solid boring Septembers 12½c. regular, and 13c. is said to have been made for perfection in special instances. Octobers of the same character, perfect in color (either white or colored), are selling at 12½@12¾c.; and next below these is a range from 11 to 12c. for imperfections. Low grades close without much inquiry. We quote: Fancy. Fines. Faulty. Factory, full cream, 12½@12¾ 11¼@12¼ 9@10 Skimmed, 10½@11 4 @ 8 0@ 8 EGGS.—Receipts for the week were 6,800 impts. domestic, and toward 1,000 cases of foreign impts. We quote: Near-by fresh laid eggs, 32 @ 33 Canada and Western, —@30 @ 32 Lined eggs, per doz., —@25 @ 25 BEANS.—Imports this week were about 20,000 bags. We quote: Marrows, per bushel, 62 lbs., \$2 85 @ \$3 05 Mediums, 2 50 @ 2 80 DRIED FRUITS.—We quote: Apples, evaporated choice to fancy, 13 @ 14 poor to good, 8 @ 9 Southern sliced, choice to fancy, 6 @ 7 poor to good, 5 @ 6 coarse cut, —@25 @ 28 Peaches peeled, evaporated, 13 @ 15 unpeeled, 12 @ 14 peeled, sun dried, choice to fancy, 12 @ 14 poor to good, 9 @ 11 unpeeled, halves, 6 @ 6 ¼ quarters, 5 @ 6 Huckleberries, per lb., 10 @ 11 Blackberries, 8 @ 9 Raspberries, black, 2 @ 2 ½

Selected Miscellany.

AN ANCIENT FABLE.

In very ancient times there came a farmer to a lawyer's door. Expressing great concern of mind, For what had happened just before. "A bull of mine your ox has gored, Kind sir," the farmer trembling spake; "And I should be glad to know How I can reparation make."

WITH ALL YOUR HEART.

"Only fear the Lord and serve him in truth with all your heart; for considering the great things he hath done for you." "Behold, to obey is better than to sacrifice." "I have found David my servant: with my holy oil have I anointed him." "The battle is the Lord's." Annie Clark read the first verse over the second, even the third time, with a cloud on her face. Then she spoke to the duster in her hand.

said, "Consider how great things, how great things He has done!" Over and over the triumphant strain repeated, and the father listening, smiled as he said: "She doesn't seem to be very broken-hearted; that voice doesn't sound like it." "Busy? I think you would be sure of it if you could have looked on her. Uncle John and Aunt Sarah, and all the little 'Johns,' and 'Sarahs' had splendid appetites; besides, there were the Marshalls, aunt and cousins and friend, and to make matters more busy and bewildering, there was a bride, quite new to the family, coming with the Marshalls. Mrs. Clark was hurried and nervous. She had only poor help in the kitchen.

marked the box, and it was ready to ship to the factory. A few minutes later Mr. Seymour, the head of the house came along. "What do you think of this job?" the cashier asked him, pointing to the box. "What job?" Mr. Seymour inquired. "Why, this box," the cashier answered. The governor examined it carefully. "Why, that is capitally done," he said. "They are as solid as rocks. Who did it?" "Oh! that's some of my tinkering," said the cashier. "I think we shall have to take you away from the books, and put you to carpentering," said Mr. Seymour. "That's the nearest job I've seen yet."

waited carolling outside in the moonlight, or as he is wakened on Christmas morning by the hushed pater of children's feet in the passage, and the shy music of children's voices at his door, may well seem to hear a more celestial strain, and to catch a deeper meaning in the words, "Before Abraham was, I am."—Geo. Wm. Curtis, in Harper's Magazine for December.

HOW TO READ THE BIBLE. The Bible can be best read when the throat is choked with some sob of penitence, or when the reading is made incoherent because the print is punctuated with falling tears. The Bible can not be rhetorically read, so as to bring out its spiritual purposes and intent and force. It is best read when the voice shakes, when the eyes are dim, and when the whole heart is alive with conflicting joy and sorrow. Do not go to men of shallow and narrow experience to know what the Bible is. Religious questions can not be discussed in cold blood. Religion, in the Christian acceptance of the term, is blood, is sacrifice, is agony, is life at its highest point. To refer to the figure just used—to come to the Bible in a merely cold and critical mood—is attempting to unite pieces of cold iron by beating them. Without fire progress is impossible. So the pippant man can never be a great critic or a great preacher. The men destitute of veneration can never make his influence deeply felt in the review or the recitation of the divine Word.—Rev. Joseph Parker, D. D.

Popular S. A curious effect is produced by position of a red shade of field illumination of spider-scope. The writer has observed faint stars are more distinctly illuminated described than is perfectly dark. The just red lines in some way increase. At least two other observers in Europe have noticed the same. A RECORDING TELEPHONE invented by a Mr. St. George, made by photography upon means of a pencil of light a vibrating diaphragm. Then upon the plate, which is rotated prints upon it a line whose proportional to the vibrations of the plate. This is all very easy to do. How this message is interpreted.

PREACHING.

A plain farmer in a country congregation, over which was settled a very dull preacher, was once asked how he managed to get along with his dominion. "Oh, well," was the reply, "he ain't above us for one thing, and then he always preaches the gospel." There is more in this reply than would appear at first. Too much of the preaching of our day is "above" the people, and runs off from their ears like water from a duck's back, and this not because the speaker studies so hard, but because he does not study in the right way. He does not take pains to be so lucid and plain that his hearers must understand him. Daniel Webster used to address mass meetings in a political campaign in such a way that country people understood him with ease. If a man will make himself master of a subject and then set it forth with directness and simplicity, and without taking too much for granted as to the knowledge of his hearers, he will get and keep their attention. But not a few are unwilling to bestow the pains needed for this, and so their words go above the people and pass into empty air.

SOJOURNER TRUTH.

The death of Sojourner Truth is announced as having taken place at Battle Creek, Michigan, long the place of her residence, on Nov. 26th. She was, indeed, a sojourner upon the earth, having reached the patriarchal age of one hundred and eight years, her birth antedating by a year the declaration of American independence. She was known the country over by the past and present generation. She was gifted with a strong native eloquence, and was quaint and witty of speech, and as she went from place to place depicting the wrongs and pleading for the rights of her people, or preaching in simple and earnest words the gospel of the New Testament, she was everywhere gladly welcomed, and never wanted for a cordial greeting and reception among the whites. The following is a brief account of her: She was born a slave in New York between 1775 and 1777, and lived in bondage, changing masters several times, until 1828, when she became free under the act of emancipation passed by the New York Legislature. Although illiterate she had a native sagacity and wit which enabled her to progress so rapidly that in 1843 she began her career as a lecturer in New England. She thought she was called upon to preach the gospel, and soon attracted the attention of leading abolitionists. In 1851 she traversed Western New York in company with the Hon. George Thompson, of England. Since that time she has labored assiduously in behalf of the colored people, lecturing throughout the country, speaking in Congress, interviewing and receiving tokens of friendship from Abraham Lincoln, Garrison, Phillips, and many other great men. Her quaint, caustic, and pertinent though uncultivated oratory, rendered her conspicuous in many abolition, woman's rights and temperance conventions.—Standard.

GO YE THEREFORE.

God is always in advance of his people. He prepares the way for them. When the Spirit of God moves to enterprise, his providence has already marked its path and made ready the requisite means and appliances. This is simply conceding to the Head of the church the wisdom which is indispensable to the conduct of great undertakings in human or divine life. Any far-reaching movement projected by sagacious men presupposes foresight of the conditions needed for success and provision made for each stage in the progress of the enterprise. If the competency of their means be not in question, the agents employed by them have only to obey their instructions and carry forward their work. So, when the Spirit of God stirs the heart of the church and bids it go, it is sheer presumption to hesitate and question the wisdom of the movement or the sufficiency of the resources. "All power is given unto me in heaven and in earth. Go ye therefore," is the warrant for the undertaking and the pledge of the supply.—Baptist Weekly.

ALFRED UNIVERSITY ALFRED, N. Y. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study. Better advantages than ever can be promised for the coming year.

CALENDAR. Fall Term commences Aug. 29, 1883. Winter Term, Dec. 1, 1883. Spring Term, March 26, 1884. Annual Meeting of Stockholders and Trustees, June 24, 1884. Commencement, June 25, 1884. Expenses, \$100 to \$200 per year. For further particulars, address J. ALLEN, President.

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"THE SPIRIT OF I." ELEANOR KIRK. "Is it wrong to want credit for what one does?" This was a straightforward question, and one which might seem at a first glance easy to answer. But we will let Charlie Bowers tell his story, and see whether it was wrong or not in his particular case. "Yesterday the cashier told me to go upstairs, and get a box to pack some trade dollars in. There were some 700 of them, and I had made them into packages of twenty each. I went up into the loft, and looked over the boxes, but everything was too large. I took the smallest one and saw and a hammer and some nails to the cashier, and went about my business. It was not my place to pack the silver, though I wanted to, because it was a pretty job, and I knew I could do it. At last the cashier sent for me again. He had spoiled the box, and wanted another. I brought it to him, and after he had pounded and sawed another half hour, he said he had wasted enough time, and I must do it. I made a few measurements, and in fifteen minutes' time the silver was packed in solidly and nailed up. Then I

THE ORIGIN OF CHRISTMAS. Christmas looks out at us from the dim shadow of the groves of the Druids who knew not Christ, and it is dear to those who now renounce the name of Christian. The Christmas log, which Herrick exhorts his merrie, merrie boys to bring with a noise to the firing, is but the Saxon Yule-log burning on the English hearth, and the blazing holiday temples of Saturn shine again in the illuminated Christian churches. It is the Pagan mistletoe under which the Christian youth kisses the Christian maid. It is the holly of the old Roman Saturnalia which decorates Braebridge Hall on Christmas-eve. The huge smoking baron of beef, the flowing oceans of ale, are but the survivals of the tremendous eating and drinking of the Scandinavian Walhalla. The Christian and ante-Christian feeling blend in the happy season, and the Christian observance mingles at every point with the Pagan rite. It is not easy to see where the Paganism ends and the Christianity begins. The carols and the wassail, the prayers and the games, the generous hospitality, Hobby-Horse and the Lord of Misrule, Maid Marian and Santa Claus, are a curious medley of the old and the new. As the religious thought of all ages and countries, when it reaches a certain elevation, flows into an expression which makes the Scriptures of the most divergent nations harmonious, the history of this happy festival is evidence of the common humanity of the earlier and later races; and the stranger in Braebridge Hall, musing by the glowing hearth on Christmas-eve, as he watches the romping revelry beneath the glistening berries, and listens to the

THE Country Gentleman. a case of felon in our treated it most successful whole hand with bitter swollen, excessively painted purple color. Being in hand, it involved the whole in the swelling. A hanc hops, catnip and wormwood an old basin, a small quantity and half a teacupful of sufficient water to cover the hand was placed over small blanket was thrown retain the steam that was mixture cooled. This was night until the pain was which was in forty-eight from the paroxysms of ical as soon as the steam mixture was only once dyne was used to procurin instantly relieved tyms of pain.

PROF. W. P. BLAKE. bers of the Engineering a full sketch of the faccurrence tin ore near county, Dakota, which luded to in the Americ for September. It is fces penetrating the mic Hills, thought to reser New England. The gigantic crystals of fe and apodumene, the six feet long and more eter. Large beryls are The tin ore occurs nquently weighing fifty has yielded sheets of tin ore is thought to cient to be profitably tainly more abundant cality yet discovered. The general average of all parts of the outcro the whole mass, which actual results of minin England, and Saxon washed out of the gold. Most of the tin of o the hydraulic process Bancroft and Billiton tion of the minerals the large mica and veins of New Hamp

HOW TO READ THE BIBLE.

The Bible can be best read when the heart is choked with some sob of penitence, when the reading is made incoherent by the print is punctuated with falling...

Popular Science.

A curious effect is produced by the interposition of a red shade glass in the dark field illumination of spider lines in a telescope. The writer has observed that very faint stars are more distinctly seen under the illumination described than when the field is perfectly dark.

A RECORDING TELEPHONE has been invented by a Mr. St. George. The record is made by photography upon a glass plate, by means of a pencil of light acted upon by the vibrating diaphragm.

ALUMINIUM ALLOY.—"Science says," In visiting the Engineering Exhibition at the Islington Agricultural Hall, Islington, we were particularly struck with the aluminium alloys exhibited by the Aluminium Crown Metal Company.

SPEAKING about bearings and friction, the Scientific American says: "In all cases the journal should give space enough for a film of oil, especially for high speeds under which it may become heated and slightly expanded."

THE Chinese and Japanese exhibits at the International Fisheries exhibition show that they are the most ingenious and accomplished fishermen in the world. In Swatow they employ a boat drawing a few inches of water, with the rail nearly level with the surface.

THE Country Gentleman says: "We had a case of felon in our family lately, and treated it most successfully by steaming the whole hand with bitter herbs. It was badly swollen, excessively painful, and of a livid purple color."

PROF. W. P. BLAKE gives us, in late numbers of the Engineering and Mining Journal, a full sketch of the facts relating to the occurrence of tin ore near Harney, Pennington county, Dakota, which has been briefly alluded to in the American Journal of Science for September.

MAKE HENS LAY. AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash.

When Winter comes. Winter comes with coughs and colds, and Benson's Caprine Porous Plasters come to cure them. 25c.

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NOTICE TO CREDITORS.—IN PURSUANCE of an order of C. A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against PETER BURDICK, late of the town of Alfred, deceased, that they are required to exhibit the same with the vouchers there- to, on or before the 7th day of April next.

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This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination.

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

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

- FOURTH QUARTER.
- Oct. 6. Eli's Death. 1 Sam. 4: 1-18.
- Oct. 13. Samuel, the Judge. 1 Sam. 7: 1-17.
- Oct. 20. Asking for a King. 1 Sam. 8: 1-10.
- Oct. 27. Saul Chosen King. 1 Sam. 10: 17-27.
- Nov. 3. Samuel's Farewell Address. 1 Sam. 12: 13-25.
- Nov. 10. Saul Rejected. 1 Sam. 15: 19-26.
- Nov. 17. David Anointed. 1 Sam. 16: 1-13.
- Nov. 24. David and Goliath. 1 Sam. 17: 38-51.
- Dec. 1. David's Escape—Saul. 1 Sam. 18: 1-16.
- Dec. 8. David's Friend—Jonathan. 1 Sam. 20: 33-42.
- Dec. 15. David Sparing his Enemy. 1 Sam. 24: 1-17.
- Dec. 22. Death of Saul and Jonathan. 1 Sam. 31: 1-13.
- Dec. 29. Review.

XII.—DEATH OF SAUL AND JONATHAN.

BY REV. T. R. WILLIAMS.

For Sabbath-day, December 22.

SCRIPTURE LESSON.—1 SAMUEL 31: 1-13.

1. Now the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell down slain in mount Gilboa.

2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab and Malchishua, Saul's sons.

3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4. Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not: for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5. And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6. So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

7. And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish the tidings of their idols, and among the people.

10. And they put his armor in the house of Ashteroth: and they fastened his body to the wall of Beth-shan.

11. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul,

12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

CENTRAL TRUTH.—The sad end of the unrighteous.

DAILY READINGS.

- 1. Death of Saul and Jonathan. 1 Sam. 31: 1-13.
- 2. Saul seeking help from a witch. 1 Sam. 28: 6-20.
- 3. Saul's Idols. 1 Sam. 1: 1-16.
- 4. Mourning for the dead. 2 Sam. 1: 16-27.
- 5. The fate of all men. Psa. 90: 1-17.
- 6. The fate of the wicked. Lev. 26: 14-39.
- 7. The hope of the righteous. John 14: 1-19.

GOLDEN TEXT.—"The wicked is driven away in his wickedness: but the righteous hath hope in his death."—Prov. 14: 32.

TEXT.—1055 B. C.

PLACE.—In the plain of Esdraelon.

OUTLINE.

- I. Death of Saul and his sons. v. 1-7.
- II. Burial of Saul and his sons. v. 8-13.

QUESTIONS.

How long since the events of the last lesson? How did Saul conduct himself during this time? Give an account of David during this time. Why was David detained from the struggle which resulted in the death of Saul?

I. v. 1-7. Where did this conflict occur? What was the probable cause of Saul's defeat? What was the location of mount Gilboa? How many sons had Saul, and how many slain in this engagement? Do you see any providence in these sudden deaths of the sons of Saul and of Saul himself? What was the manner of Saul's death? Why did he choose to die thus? Did the armor-bearer respect the king Saul? What was the effect of this defeat of Saul's army?

II. v. 8-13. How were the bodies of Saul and his sons discovered? How did they treat the body of Saul? Why did they publish this in the house of their idols? Who rescued the body of Saul and the bodies of his sons, and what did they do with them? Was this an act of kindness or of vengeance? What was the significance of their fasting seven days? What lesson do we learn in the death of Jonathan? How can the death of the innocent for the sins of the guilty be justified? What are some of the more important and practical lessons taught us by the events narrated in this Bible lesson?

[Rev. T. R. Williams, who was to have written the comments on the above lesson, being so engrossed with the duties connected with the Normal Institutes at Milton Wis., and Leonardville, N. Y., failed to get them ready, and we are obliged to print the following from the *Sunday School Times*]:

CRITICAL NOTES.

The history of the books of Chronicles begins at this point, recording Saul's last battle and death, simply as introductory to the reign of David, and to explain how the kingdom came to be transferred to him. The close verbal correspondence of Chronicles, in many continuous passages, with Samuel and Kings, together with the frequent deviations and omissions, as well as long sections which have no equivalent in the parallel accounts, has furnished a pretext to certain critics for discrediting Chronicles altogether; as though the writer, with no authorities but the books of Samuel and Kings before him, had altered or enlarged the history at will, and every departure from their statements was to be regarded as pure invention. This charge is not only unproved but utterly unreasonable. The true view of the case undoubtedly is that the writer of Chronicles had before him the same original records from which the histories of Samuel and Kings were drawn, together with other additional documents bearing upon the same period. Each writer was governed by a plan of his own in the preparation of his history, and selected his materials accordingly. This affords an ample explanation, both of the points of agreement and of difference, as may be illustrated by a comparison of 1 Chronicles 10 with the chapter before us.

V. 1. The opening of the campaign is described (28: 1, 4), where the Philistines, who were the aggressors, are said to have assembled their forces in Shunem, in the valley of Jezreel, while Saul's army encamped on Gilboa, five miles distant, and then advanced (29: 1), to the valley, where, no doubt, the fighting took place, on this great battle-ground of Palestine. Israel driven back, retreated to the

mountain, and there fell down slain in great numbers.

V. 2. The Philistines were in close pursuit after Saul and his sons, in the hope of capturing or destroying the royal family, thus inflicting a serious blow upon Israel, and adding to the consternation of the defeated army. The same three sons of Saul are mentioned (14: 49), from which passage it appears that Abinadab was also called Ishmi. In 1 Chronicles 8: 33, 9: 39, these names occur again with the addition of a fourth, Esh-baal, the same as Ishbosheth, whom Abner set up as Saul's successor (2 Sam. 2: 8), and who reigned in Mahanaim over the rest of Israel during the seven years and a half that David was king over Judah in Hebron (2 Sam. 5: 5).

V. 3. And the battle was heavy upon Saul. It raged severely around him, and as, with his tall commanding person, he was a conspicuous mark (9: 2), the archers hit him, inflicting severe and galling wounds. The following words, at least as they stand in the common Hebrew text, can not mean, as they are rendered in the authorized English Version, "and he was sore wounded of the archers." They describe rather Saul's state of perplexity and alarm. He trembled greatly, or, was greatly distressed, because of the archers (see 28: 5). Saul was too brave a man to indulge in timid, faint-hearted fears. But his apprehensions were excited, not only for his personal safety, but for his army and his kingdom, by the display of this overwhelming force and their resistless onset. His troops were scattered, his sons slain at his side; himself wounded, and with no possibility of recovering his ground. He was driven to the last extremity, and his heart was wrung with hopeless despair. And the thought of his rejection by Jehovah, which had been long since announced to him (15: 26), and of Samuel's awful prophecy delivered but the day before (28: 19), and which was already fulfilling before his eyes, completely overwhelmed and unmanned him.

V. 4. In his dread of falling alive into the hands of his cruel enemies, and being subjected by them to insult and torture, Saul asks his armor-bearer to kill him outright. But withheld by his reverence for his sovereign, or, as others suppose, because he would be held responsible for the king's safety, he refused. And Saul took the sword. His own or his armor-bearer's, and fell upon it, adding the crime of suicide to his other misdeeds. The different account of Saul's death given to David by the Amalekite, who brought away his crown and bracelet (2 Sam. 1: 6-10), is to be explained by the fact that he falsely claimed to have killed Saul, in the hope of being rewarded for so doing (2 Sam. 4: 10).

V. 5. The Jews have a tradition, which is, no doubt, destitute of historical foundation, and originated solely in the desire of finding in this event a striking display of retributive justice, that this armor-bearer was Doeg; so that Saul and he both met their deaths from the very weapon which had slain the priests at Nob (22: 13).

V. 6. All his men. Not, of course, his entire army, which had largely escaped by flight, but those who were gathered immediately about his person, his retinue, or body-guard. Chronicles substitutes "all his house" for "his armor-bearer and all his men," not as an equivalent phrase, but simply because the writer was not concerned to trace further the fortunes of any others than Saul's immediate household. The interest of this event to him was that the crown now passed from Saul to David in consequence of the death of the former and all his house. That he did not intend this universal expression to be understood with absolute strictness, as denoting the total extinction of Saul's descendants, appears from the closing verses of the preceding chapter (1 Chron. 9: 39-44) where there are traced in the line of Jonathan through several successive generations (compare 2 Sam. 9: 6-12). In the brevity of his statement he did not think it worth while to go into a lengthened explanation of the fact that Esh baal, or Ishbosheth, was not in the battle, or at least did not perish in it. And he gives no account of his uneventful reign as subsequently he makes no mention of Absalom's rebellion, and says nothing of the schismatic kingdom of the ten tribes erected by Jeroboam. David and his seed were the legitimate occupants of the throne, and his history is strictly limited to them.

V. 7. And when the men of Israel that were on the side of the valley. That is, Mount Gilboa is taken as the center; and those here spoken of are those who dwell in the direction of the main body of the valley of Jezreel; that is, west of the mountain. And they that were on the side of Jordan; that is, who lived east of Gilboa, between it and the river Jordan. The two expressions taken together denote the occupants of the valley as well east as west of Mount Gilboa, where the disastrous battle was fought, and are properly condensed in Chronicles into the phrase "all the men of Israel that were in the valley." The meaning is not, as the Authorized English Version would seem to imply, those who dwell north of the valley of Jezreel and those who dwell east of the Jordan. Neither of those were driven from their homes, or had any immediate occasion to flee. But the victory of the Philistines had made them masters of the entire valley, which now lay at their mercy. And the residents of the cities situated in the valley sought safety in flight.

V. 8. On the morrow. The battle and the pursuit had, no doubt, occupied the entire day, and left no time to plunder the slain.

V. 8. Saul's head and armor were sent about through the land of the Philistines as ghastly evidences of the completeness of their victory, which was thus published as glad tidings (which the original word strictly denotes) in the temples of their idols, to whose power and aid they attributed their victory, and which was thus, as well as in other ways, made known among all their people (comp. 2 Sam. 1: 20).

V. 10. And they put his armor in the house of Ashteroth or the houses of Ashteroth. See on Judges 2: 13. Ashteroth or, in its Greek form, Astarte, is the name of the female deity worshiped by the Philistines as well as by the Canaanites. Ashteroth is its plural, and denotes the different attributes or aspects under which the same

deity was worshiped in different places. The armor of Saul, or perhaps that of Saul and his three sons, was distributed among the various temples of this goddess as trophies there exhibited in her praise; as the captured ark had previously been taken to the temple of Dagon (5: 2), and as the sword of Goliath was laid up in the tabernacle at Nob (31: 9). Chronicles substitutes "their gods" for "Ashteroth," and supplements the account in Samuel by adding, "and fastened his skull in the temple of Dagon;" thus showing the final destination of his head after it had been carried in triumph about the country. And they fastened his body to the wall of Beth-shan. Exposed his headless trunk ignominiously there, as the bodies of criminals have in later times been suspended in public places or by thoroughfares. According to Samuel 21: 12, this was done in the "street of Beth-shan," or, rather, the broad open square by the gate of Oriental towns, which was the principal place of concourse, and where public business was chiefly transacted. The body, therefore, was suspended, by hooks, probably, upon the wall of the city, contiguous to this square. The same was done with the bodies of his sons, as appears from verse 12. Bethshan belonging to Manasseh (Josh. 17: 11), though not exclusively occupied by them (Judg. 1: 27), lay on the Jordan at the eastern extremity of the valley of Jezreel, and thus marked the limit up to which the Philistines had for the time extended their sway.

V. 11. Jabesh-gilead, so called as lying in the territory of Gilead, was east of the Jordan, at no distance from Beth-shan. This was the place which Saul had so promptly succored, in the beginning of his reign, and delivered from the outrageous and inhuman treatment threatened by Nahash, king of the Ammonites (chap. 11). In grateful memory of this deliverance they rescue his body, and those of his sons, from their disgraceful exposure, and pay him their last sad token of respect by having them decently interred. And thus the first act of a reign, which began with so much promise, casts its mantle over the ghastly spectacle which disfigures its close.

V. 12. This account is condensed in Chronicles by throwing out statements which the writer regarded as unimportant for his purpose. He thought it of no consequence to report the fact (v. 10) that the bodies had been fastened to the wall of Beth-shan, so that in this verse also the reference to the place is dropped, as well as the length of time required for the men of Jabesh to reach it, they went all night, and the consumption of the flesh of the bodies by fire preliminary to the burial. And burnt them there. It was not usual to burn bodies among the Hebrews; they were simply buried. The bodies of those who had been executed for crime was sometimes burned as an aggravation of their punishment. Lev. 20: 14; 21: 9; Josh. 7: 25. At the burial of kings, at a later period, mention is made of the burning of spices (2 Chron. 16: 14; 21: 19), whence some have concluded that this is likewise meant here. The words, however, can not possibly have that sense. The burning of the bodies is to be explained from the peculiarity of the circumstances. These precious remains would thus be more effectually protected from subsequent despoliation by the Philistines and further profanation. It seemed also to be rendered necessary by the mutilation and putrefaction which they had already undergone.

V. 13. Buried them under the tamarisk by Jabesh. Here spoken of definitely as the well-known tree which marked the spot. There is no discrepancy in the two narratives as to the species of the tree which stood over the grave of Saul. Chronicles describes it by a term which is ordinarily used to denote the oak or terebinth, but which is there employed in a general sense for any tree whatever; as the word "shrub" among us is used for a particular fragrant bush, and for bushes in general. We learn from 2 Sam. 21: 12-14 that the bones of Saul and Jonathan were subsequently removed, by David's order, to their ancestral sepulchre. The burial of the bodies of the dead, and especially the care to have them repose beside the bodies of their own immediate family, seems to be naturally associated with the faith that these bodies shall rise again; although no clear testimony to that effect is found in the earlier Scriptures of the Old Testament. The belief in the continued conscious existence of the departed is plainly involved in Saul's desire, through the medium of the witch, to consult the disembodied spirit of Samuel, whom he sought not at his grave in Ramah (28: 3), as though it were some efflux from his material part which had been buried there, but at quite a distance away. Fast seven days. As a further mark of respect and grief.

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