

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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"PEACE ON EARTH."

BY IDA FAIRFIELD.

This was the song which the angels sang—
Over the Judean hills it rang—
Telling the tale of Christ's birth,
To nations and people that hearken still,
"Glory to God, and God's good will,
Peace, his peace upon earth."

This is the message the years unfold,
Made clearer now than in days of old,
When it fell on the shepherd's ears,
Like a falling star from its heavenly height,
Strange in its sweetness and robed in light,
But filling their hearts with fears.

This is the secret which Christmas tells—
Sweet as the silvery chime of its bells—
Over and over again,
Set to the music of kindly deeds,
Which clothes the naked, the hungry feeds,
"Peace and good-will to men."

Love, in its holy unselfishness,
Giving its all, some other to bless,
This is the Christly love,
That wakes in the heart of humanity still,
Blessing and joy, and peace and good-will,
Which the angels sing above.

TO SUNSET LANDS—NO. 4.

THROUGH NEBRASKA TO COLORADO.

We left Omaha Sunday noon. The eastern part of Nebraska is rolling prairie, and looks like the best of farming land. Our route lay along the Platte Valley all the way to Denver, a distance of 569 miles, 154 miles of which, or as far as Grand Island, we ran before dark. Here a branch road runs to North Loup, but time forbids our indulging our desire to visit the friends there. One thing particularly noticeable was the groups of trees which have been planted on the prairie. They are now of considerable size, and before many years wood promises to be plenty. The system of tree planting has been encouraged by the Government and upheld by public sentiment until it has become a custom, and a day has been set apart for its observance, called "arbor day." Upwards of ten millions of trees have been planted in one year.

At Columbus, was formerly one of the principal tanneries of buffalo skins—though the tanning was done by the Indians in their camps. Now the Indians are gone and the buffalo have to a large extent disappeared also. A few years ago numbers could be seen from the car windows, but now they are seldom seen. We saw none.

The western part of Nebraska is one grand grazing country and mostly uninteresting to sight-seers. We passed through it at night, not awaking until we were in Colorado. This region is however full of historic interest as the seat of many a hard fought battle with the Indians, and of romantic adventures in the days of stage coach traffic, and before then during the overland emigration to California and Pikes Peak, nearly all of which passed up this valley.

Forty miles before we came to Denver the sharp outlines of the Rockies began to rise above the horizon. Long's Peak was visible fully one hundred miles away, and the air was so transparent that its white head was clearly defined against the sky. As we neared Denver, however, a murky haze came between us and the mountains, caused by the smoke from the smelters clinging to earth in the rarified air.

We are now 5,000 feet above the sea level, and the air contains but five-sixths the density, and consequently the same proportion less of oxygen, of air at the sea shore. This air is said to be very beneficial to all persons troubled with lung complaints. The reason for this must be because of the necessity of fuller respirations to obtain the requisite quantity of air to vitalize the blood; these fuller respirations bringing on a state of activity in the lungs through which Nature is enabled to throw off the disease. If this is true philosophy, then any means of producing fuller respirations will be of equal efficacy, and invalids may remain at home where they can receive the care and comforts which can not be found elsewhere. To be sure there is a dryness and a peculiar clearness to the air here which may have some effect.

High altitudes, however, do not have a good effect on all invalids. Many consumptives come here only to die. P. T. Barnum's remark about the people of Denver being "the most disappointed people on the

face of the earth, because they come out here to die and can't do it!" is not altogether true. Though many are cured or helped, many others are carried home in their coffins, from here as well as from Florida. People troubled with diseases of the heart are seriously affected with these high altitudes. The conductor tells me he has frequently had them faint away in the car. It takes a person of sound health to go up five to ten thousand feet without feeling some bad effects at first, and invalids should always come into these high altitudes gradually. One consumptive I have met tells me this air seemed to help him at first, but now it troubles him, and he is going down to Pueblo, 2,000 feet lower, for a more bracing atmosphere.

A gentleman who has lived at Leadville for several years, tells me that that high altitude, 10,000 feet, was well enough for a time, but that it had a depressing effect especially upon women and children, rendering them nervous. He has brought his family, of seven, down to Denver for a change, and now they are unwilling to return.

Colorado, like Isaac, was not born until the Nation, like Abraham, was one hundred years old, and like Isaac it is also a child of promise, though in a different sense. It first came into notice through the Pikes Peak gold craze of twenty-five years ago, and no Arabian Nights tale ever equaled the realities of its history. No State in the Union can equal this youngest of the family, if indeed it can find its equal in all the world, for the picturesque wildness, sublime grandeur, or balmy loveliness of its scenery; for the abundance and variety of its health-giving fountains; or for the untold wealth of the gold, silver and gems in its caskets. I can not do better in introducing her to you than to quote the words of an unknown but gifted writer:

"Imagine the whole of New England lifted bodily a mile above the sea level; add 3,500 feet to the height of Mount Washington; put in a dozen other peaks of equal elevation; throw in, promiscuously, a couple of hundred other peaks from ten to fourteen thousand feet high; exaggerate the Notch, the Pool, and Flume a dozen times, and multiply them by a score; add parks larger than any of her States, and gardens filled with giant statuary fashioned by the attrition of time and wind and wave; run tunnels here and there into the mountains, and sink numberless shafts a thousand feet below the surface; underlay the whole vast area with miles of gold and silver; shut off the misty breezes of the sea, and substitute the pure, exhilarating atmosphere of the plains; smite each rock-ribbed mountain-side and call forth numberless mineral springs of great curative virtues; and then you have a faint approximation only of the boundless attractions which Colorado offers to its visitors." G. H. B.

DENVER, Col., Nov. 13, 1883.

THE NORMAL AT MILTON.

The Sabbath School Normal Institute which was announced to be held at Milton, Dec. 2-5, convened at that place, as per announcement, 10 o'clock A. M., and continued through the time specified, holding two sessions each day and one at night. The programme was substantially carried out as previously announced.

Prior to the convening of the Institute, doubts were expressed, by some, as to the propriety of such a move; and fears were entertained that a sufficient attendance could not be secured to insure success. But the number present at the first meeting was more than was anticipated, and increased as the sessions continued.

The interest manifested in the consideration of the various topics, the questions, discussions, &c., which grew out of them, the remarks and comments between sessions, were all indicative of the favor and appreciation with which the "new departure" was received.

No one can reasonably expect that any enterprise could be all that might be desired in its infancy. But our Sabbath School Board have undoubtedly inaugurated a plan which, if faithfully carried out, will prove of great value to Sabbath-school workers, by helping them to a clearer apprehension of Bible doctrines, history, geography, and practical teachings which can not fail to render them more efficient in this all-important branch of labor.

No doubt these brethren consider them-

selves servants of the people, and are uniting their wisdom, backed by a love for the children and youth within our borders, to devise the best means by which the Sabbath-school may become more effective in bringing them to Christ.

Should this expedient be properly encouraged and sustained, we have no hesitancy in prophesying that the results will fully justify the undertaking.

In behalf of the Institute,
S. H. BABCOCK, Sec.

THE QUESTION ANSWERED.

In the RECORDER of November 22d, "D. E. M." asks the question: "What does it mean?" He then shows us that Dr. Schaff teaches that "baptism must be immersion," and that sprinkling was introduced as a convenience in the third century after Christ. Yet this learned teacher being a Presbyterian practices sprinkling, both as to infants and adults. Dr. Hitchcock, a teacher in the same Seminary, treats the Sabbath in the same way. He teaches that the seventh day (Saturday) is the Bible Sabbath, and that the edicts of men caused the first day to displace the seventh day. This calls to mind the language of H. W. Beecher, in his sermon on "The Scope and Meaning of the Gospel of Christ," as found in *The Preacher and Homiletic Monthly*, for July, 1881. Mr. Beecher squarely denies that we are to be confined to the Bible in our religious practices. He then makes himself understood as follows: "And yet there are a great many men who say, 'Is infant baptism found in Scripture?' No, I do not find it there. 'Then what do you practice it for?' Because I have a mind to—authority enough, if it is good. I might as well ask you, Were there not at least ten or twelve steps up into the Jewish temple? and why do you not build churches in imitation of that? Did not Christ wear a turban? and why do you not? Did he not wear Oriental robes? and what have you a swallow tailed coat on for? There is no authorization for that. Was not the Sabbath of the early Christians our Saturday? Where is your authority for changing the day? I should like to have anybody tell me. Certainly the Jews have the right of the argument, if there is any importance in fixing the day." Thus does this world-wide teacher tell us that we are no more held to the religious practices of Christ and the apostles than to the fashion of their garments.

Again, the writer is credibly informed that a prominent Baptist minister in New Jersey, after listening to a Seventh-day Baptist minister, declared the word spoken to be entirely true, but that he should lose his place and salary if he obeyed it, and this would not do, because he had a family to support. It used to be a favorite saying among the Baptists that they stood so squarely on the Bible that they need not fear anything in the consideration of Biblical doctrines. Yet it is well known to the writer that Baptists who have studied the Sabbath question avoid its consideration, and sometimes act very unkindly to those who advocate it. Now let us answer the question, "What does it mean?" It means that men do not take the Bible for their guide in faith and practice. It means that salary, church connection, state of society, social standing or other considerations are used by men to excuse themselves from obeying God. This situation in the religious world appears new. Formerly we understood that all denominations took the Scriptures for their guide but interpreted them differently. But here we find different teachers interpreting the Scriptures exactly the same, and yet differing widely in practice. Brethren, let us understand and advance to the situation. We are now to inform the people that as to baptism and the Sabbath these men are not pretending to be governed by the Word of God. We shall also find that as a rule when men take the Bible concerning the Sabbath, they will do the same concerning baptism; for Sunday and sprinkling are alike unscriptural and both stand on the same historical ground. We can never expect to see Seventh-day Methodists, Presbyterians, etc., etc., and it is greatly to be hoped that we shall never lower the standard of baptism for the sake of making the Sabbath more popular. God will not be honored thereby. Seventh-day Baptists should be reformers in

every deed, laying the ax at the root of all unscriptural practices.

We have no disposition to judge as to the standing in the sight of God of those teachers who practice in opposition to their own Biblical interpretations. What allowance he, in his infinite mercy, can make for them must be left with him alone. This however is evident. Everywhere we find religious wrecks, becoming enlightened and refusing obedience. God left them, even as he left King Saul for disobeying his command concerning the Amalekites. Others do not appear to be thus wrecked. But of this we are sure: all faith and practice not in exact harmony with the Word is "wood, hay, stubble" which must be burned when the trying day comes. The more of this rubbish in the building the hotter the fire and the greater the loss, even though "he himself shall be saved, yet so as by fire." 1 Cor. 3: 12-15. To depart from the Bible in any of its teachings is always attended with loss, and is exceedingly dangerous. Brethren, it belongs to us to teach that whosoever is most strictly keeping "the commandments of God and the faith of Jesus," is most acceptable to him. S. R. WHEELER.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 15, 1883.

The Senate being a continuous body was not dismembered by adjournment last March like the House of Representatives, but after an interval of nine months, went quietly at work at the beginning of the session as if it had only adjourned from the day before. Its sessions each day have been short and mainly given to the introduction and reading of the titles of bills, resolutions and memorials. Thus far, more than three hundred have been presented, many of which are of local and limited interest, and have been introduced at the beginning of each Congress for ten or fifteen years, while others are new and of national importance. Among the latter was one by Mr. Blair, of New Hampshire, proposing a national constitutional amendment regarding alcoholic liquors. The proposed amendment prohibits the manufacture or sale of distilled alcoholic liquors except for medicinal, mechanical, chemical, and scientific purposes, or for the use of the arts, in any of the States and Territories, and the importation of such liquors except for the purposes named, and the bill provides that should the amendment not be ratified by three-fourths of the States on or before the last day of December, 1890, the prohibition it proposes shall take effect as an act of Congress, at the expiration of ten years.

France and Germany exclude our pork because, forsooth, the possible peril of trichinae lurks in the meat, but we receive from them, labeled claret, cognac and port—disease, death, murder, starvation and rage, for the man, mother, and child.

Activity in the temperance movement is a hopeful augury for the future of the cause. Among the associations that are seeking recognition in the Presidential campaign of '84, is the Woman's National Christian Temperance Union. Miss Frances Willard, President of the Society, recently delivered in the Calvary church on H street, an eloquent address in which she said she had visited, during the year, every State and Territory of the Union, in the interests of temperance, and was confident the voice of the people would declare for prohibition, when the time came for them to vote, a direct vote on the question pure and simple. The next great movement will be to secure a petition, and one million signatures from women and voters in all the States, requesting the national political conventions, that meet next Spring for the nomination of presidential candidates, to put a plank in their platforms favoring a prohibition amendment to the constitution. Organized temperance agitation by women is now just ten years old, and the patient, persistent, enthusiasts expect before the year of 1900 to be victorious over the liquor traffic in America.

The re-organization of the Senate has been delayed, partly by the illness of Senator Anthony, of Rhode Island, who, on his return to his seat on Tuesday, was sworn in, and on Thursday was nominated for President of the Senate pro tempore, to succeed Mr. Edmunds. The latter resigned the position Monday, preferring to be on the floor, and besides, he expects to accompany his family to the Bermudas after the holi-

days. In point of service, Senator Anthony is the senior member of the body, this being his fifth consecutive term of office. In the appointment of the officers and clerks of the Senate, Senators have coqueted a little with civil service reform, and there were scarcely so many spoils to distribute as had been hoped by Senators who have been itching for more patronage. In a Republican Senatorial caucus, Senators Edmunds and Plumb caused some surprise by saying they did not know why competent faithful officers should be changed for inexperienced ones simply because the majority had shifted. The Senate committees have been announced and some feeling was displayed by junior Senators on account of the method prevailing of giving the Senators who have served longest all the best places.

Prominent among the events of the week was the tenth annual re-union of the veterans of the Mexican war. A remnant of them met in this city, paraded its streets, were received by the President, and banqueted at Abner's Hall. Old, feeble, maimed, halt, many of them leaning on canes, they are but tottering phantoms of the men who went with Taylor from Palo Alto to Buena Vista, or from Vera Cruz to the City of Mexico, and whose deeds of valor, endurance and high soldierly qualities live in song and story. Of the eighty thousand who participated in those battles, scarcely six thousand survive, and yet against a bill to pension them, it was said too many of them are still living.

TAKE MOTHER TO CHURCH.

True, her eye is dim, she can not see as she once did; her ear is dull, she can not hear as she once did. She is not as she once was. The years have bowed her body, and her step totters.

But, dear heart, she wants to go to church yet. She has not lost her love for the house of the Lord. The songs of Zion refresh her, and the Bread of Life nourishes her yearning soul. The "dark valley" is before her, may be near at hand; but she would more firmly lay hold of his rod, and his staff for the time of passage and of peril. Her conscience tells her to go. It is her privilege to go, and you, son, daughter, must take her.

She has unquestionable claims on your strong arm, upon your time, attention and care. Her arm was wearied with working for you. Lavishly her time, her attention, her care were given for you. For you she gave her strength. Full many a Sabbath-day she stayed from church because you were too young, sick or too restless to be taken with her. For you she was compelled to give up the blessed privileges of many a Sabbath in the courts of the Lord's house. These days she should now enjoy.

Take mother to church. How it cheers her heart and gladdens her life to see your patience and love toward her, now she is old! What if the horses have worked all the week? What if you are tired? What if you neither care for the worship nor the house of God?

Do you love mother so little that you will not let your horses work for her? Do you care so little for her enjoyment that you will not make yourself tired for her sake? Are you so indifferent to the comfort of her soul that, with a refinement of cruelty, you will keep her from the public worship of her God in whose service she delights? She loves her God and his service, though you do not.

Take mother to church, and father, too. Shame on that son or daughter who invents excuses and will not do it: "Horses too tired; day too hot; can't do them any good; it's too much trouble."

Yes, take them to church. Drive slowly. Hand them carefully, gently, from the wagon. Lead them safely to their seats. Help them in the services of the sanctuary, if they need your aid. Their souls take comfort and find strength while they wait before the Lord in his house.

It cheers their hearts to meet old friends at the church door, to greet those who began life with them, but who now, even as they, lean heavily upon the staff while they make the down-hill slope of life's pilgrimage. They can gather a flower and drop a tear where they had laid loved ones to sleep in the old church-yard long years ago. It makes the whole week bright if they may but spend the Sabbath-day in the Lord's house and with the Lord's people, in the Lord's service. Why not take them? You must.

God's holy commandment does not read: "Honor thy father and thy mother while they are young and strong and able to help themselves." God demands honor from you for them as long as they live. Nor does it read: "Honor thy father and thy mother until thou art eighteen, or twenty-one, or thirty years of age." Long as you live it is your duty to honor them.

What more beautiful than a manly son or lovely daughter supporting with strong and patient arm the feeble body or tottering step of the gray-haired, aged father and mother on the way to church, or up the broad aisle! Angels hover in blessing over such sights and scenes. "Them that honor me, I will honor, and they that despise me shall be lightly esteemed."—*The Workman.*

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

HYMN FOR A LITTLE CHRISTIAN.

I belong to Jesus; 'Twas a happy day When his blood most precious Washed my sins away; When his Holy Spirit Changed my heart of stone, Set his mark upon me, Sealed me for his own.

I belong to Jesus; So I'll try to spend All my life in pleasing My atmighty Friend. Since he is so holy, I must watch and pray, That I may grow like him More and more each day.

I belong to Jesus; Therefore, I can sing, For I'm safe and happy Underneath his wing; But so many round me Are all dark and cold, I must try to bring them Into Jesus' fold.

—Children's Work for Children.

WEEK before last 5,768 immigrants were landed at Castle Garden, New York.

THE French Chamber of Deputies has voted the Tonquin Credit's bill, and the French Admiral, Courbet, has been instructed to push matters in Tonquin. And China, of course, intends to defend what she deems to be her right. There is some talk of possible arbitration, even now; but, at all events, we may be assured that every measure needed will be taken for the protection of American and European subjects and interests in China.

THE Treasurer's Report made at the Board Meeting, December 11th, showed total receipts to be, since September 20th, \$707 44, and expenditures \$785 03. The bills now payable, including \$450 appropriated for the Shanghai Boarding School building, and to be paid when the funds in the treasury amount to nearly \$2,000. Our missionaries need their pay at once; and Mr. Davis needs the money appropriated for his work. Now is the time for our men and women of wealth to lend a helping hand. The rapid growth of our work, the open doors for home mission effort, South, Southwest, and Northwest, and among the Scandinavians, ought to inspire us with new enthusiasm and devotion. The prospect for workers was probably never so promising as now; may the Spirit of God put it into our hearts to furnish the means to send them forth into the ever-whitening harvest fields. Our pastors can help very much by frequently presenting the work and claims of the Missionary Society.

DENOMINATIONAL GROWTH.

A paper read before the Woman's Tract and Missionary Society of Alfred Centre, N. Y.

BY MRS. C. M. LEWIS.

In December, 1671, the first Seventh-day Baptist Church of America was organized in Newport, R. I. A little band of Christians, holding our distinctive views of Sabbath truth, and determining to obey God and keep holy the Sabbath according to his commandment, organized themselves into a church, and became the nucleus from which our denomination has sprung.

It is interesting to note the stages of growth and development of the denomination in its two hundred years' existence. Like the germ of the oak, it developed slowly. It grew up inch by inch, branch by branch. Striking its roots deep into the soil of divine truth, and gathering therefrom its inward force and vitality, it threw out its boughs of verdure as the years went by, till to-day it stands like a majestic tree, throwing its refreshing shade, not only over the New England soil that gave it birth, but over the sunny South, the fair prairies of the West, and on to distant climes beyond the seas.

It is but natural to suppose that a denomination planted upon the broad principles of eternal truth should become strong and flourishing. But it takes time for truth to find a lodgment in the heart of a people, especially if that truth be unpopular. It is only as it is incarnated in individual hearts, and reflected from individual lives, that it comes to wield its potent power in affecting the masses. And so, in the growth of our denomination, we see the expanding power of Christian principle so permeating and vitalizing the hearts and lives of those possessing it, that it became a living principle, and communicated itself to those with whom they were brought in contact.

The growth of a denomination is measured by the personal loyalty and consecration of its members to the truths it holds sacred and

dear to its heart. Our people have always been forward to engage in the work of disseminating the gospel, and vindicating that divine law which they hold to be sacred and binding upon all mankind. The various benevolent enterprises of the day have always claimed their earnest attention. In the earlier years of their growth there were not wanting those who saw that in order to carry on successfully their benevolent enterprises they must have organizations through which to work.

In 1842, the Seventh-day Baptist Missionary Society, in its present form, was organized; and the year following, the Sabbath Tract Society came into being, and both began their specific work—one disseminating the gospel at home and abroad, the other aiming, through publications and otherwise, to promote the observance of the Sabbath. In 1855, the Seventh-day Baptist Education Society was organized, and a foundation laid for that broad culture which should fit our people for the work which Providence had so manifestly given them to do. Since this time, the work of the denomination has steadily increased.

Various plans have from time to time been adopted to raise funds to aid these Societies in carrying out their benevolent enterprises, which have often been crippled for want of means. Auxiliary societies have been formed in various churches, which have much aided the parent societies by enlisting individual effort, keeping the interest before the people, and causing them to feel their personal responsibility. These societies have done a good work in the past, but something more is needed, and demanded, of them in the future.

It takes but a casual glance at our situation to discover that our work deepens and broadens as the years go by, and that consequently there is imperative demand that our zeal and personal consecration to the work be correspondingly enlarged and intensified. The time has fully come for a marked advance movement which shall appropriately inaugurate a new period of greatly enlarged benevolence, and give a new impulse to our missionary labors. We have reached that point where the resources of our benevolent societies must be largely increased in order to keep pace with the demands of the hour. Our work grows upon our hands. There is an advance all along the line of our denominational work. The work of the Sabbath Tract Society is assuming greatly enlarged proportions. The good seed sown by the Outlook, our organ for the dissemination of Sabbath truth, is springing up and bearing fruit. Silently this messenger of love finds its way to the homes and firesides of the thoughtful. The truths of God's Word, and of history, in relation to the Sabbath, so clearly set forth in its pages, glowing as they do with religious fervor, come to these homes with the inspiration born of the prayers that have sent them forth. Men are coming to investigate the subject, and yield to the claims of divine law, and hundreds are coming to embrace the Sabbath of Jehovah.

The Sabbath tracts sent out by the Society are also doing a good work, winning their way, and pressing Sabbath truth home to many a heart. The demand for these tracts is steadily increasing. The SABBATH RECORDER, the medium through which the ripest thought of our leaders is carried to our people, needs no word of praise from us; it speaks for itself.

The Sabbath Visitor, that bright little sheet that supplies the long-needed demand of the children of our denomination, should be placed upon a sure foundation by the patronage of the people. The intellectual wants of our little ones should be, as largely as possible, met by our own publications. The literature of a people is the sure criterion of its intellectual, moral, and religious status. What the status of our people as a denomination is to be in the near future we now hold in our keeping. We are, under God, the creators of our own destiny. The children and little ones committed to us as a sacred trust, whose characters we mould and shape to-day, will, to-morrow, become the leaders of thought, the arbiters of our destiny, as a denomination. We are character-builders; let us take heed how we build. Let us teach our children systematic benevolence, and practice it ourselves. Let us, by our patronage, our material aid, and our personal influence, not only sustain our present publications, but create a demand for more.

Our missionary work, both home and foreign, is steadily increasing in magnitude and importance. The Missionary Society can not begin to supply the demand for home missionary labor. Churches are springing up here and there in the East, South, West,

and Northwest, with hands outstretched for our sympathies, prayers, material and ministerial aid. A little help now will place them in a position where they will not only become self-supporting, but will also soon be able to lend their aid to our missionary enterprises.

Our foreign missions also call for increased benevolence. The blessing of God, which has attended these missions thus far, is the sure indication of the divine approval. Our mission at Shanghai, China, is to be strengthened by a boarding-school, which will accommodate 40 or 50 pupils, and more as soon as the necessary funds for their support can be obtained; and the establishment of a medical mission, which will commence operations as soon as Miss Dr. Swinney reaches China, is surely a movement in the right direction, and should enlist the sympathies and hearty support of every loyal heart.

Our Holland mission, also, needs more material aid, that its publications and missionary work may be sustained.

In view of all these open doors of usefulness, these high and sacred demands laid upon us, what is our duty? How shall we meet these demands? If we would be true to our convictions of duty, true to our trust, we must cultivate a spirit of greatly enlarged benevolence, we must be willing to make sacrifices which shall cost us some self-denial; we must be more true to the spirit of that royal law of benevolence so sublimely illustrated in our divine Saviour when he gave himself for us. If we would have the riches that abide forever, and hoard the treasure that can not be taken from us, we must give with a systematic and liberal hand as the Lord prospers us, and the increase shall be soul-growth, a higher, nobler, spiritual life for ourselves, and for our generation, and, through us, eternal life for generations yet to come.

CORRESPONDENCE.

ALFRED CENTRE, N. Y., Dec. 4, 1883.

I suppose you will receive from our Corresponding Secretary, a report of the Public Session of our Tract Society, as I have asked her to furnish you with such a report. The lecture delivered by Elder Titsworth will, I suppose, appear in the columns of the SABBATH RECORDER. The paper which I prepared, and which I herewith send to you, may not be worthy of publication, but you can do whatever you please with it. There were in our audience many who were unfamiliar with our work, and to whom the facts brought out were not so stale as they may be to our own people. I had that portion of the audience in mind when I prepared the paper.

I also read a communication from Eld. O. U. Whitford in relation to his work, a copy of which I will mail to you, though possibly you are in possession of all the facts stated.

I must tell you, by the way, of a letter which I recently received from R. S. Willson, Shahan, Ala., in which he says, "We are praying God to send us a preacher soon, and are trying to wait patiently for some one to come to our help. We want all the instruction we can get, as we are so far behind the North in every respect. There are a number of people here who say they believe in the Sabbath but they do not keep it. I fear our numbers will not increase soon, but we will not get discouraged so long as we can hear from some of the Seventh-day Baptists, and know they are praying for us."

One more item and I will relieve your patience. It is from O. N. Hills, Superintendent of the Sabbath-school at Juliette, Nez Perces Co., Idaho. "Our little Sabbath-school is getting along finely. Our prayer-meetings, and the tracts which we have distributed, are doing some good. With an ever-increasing interest in the work, I remain,

Yours, &c., MRS. C. M. LEWIS.

MR. WHITFORD'S LETTER TO MRS. LEWIS.

ALBERT LEA, Minn., Nov. 23, 1883.

Mrs. C. M. Lewis, Dear Sister in Christ, —In answer to your letter and request, I would say, it will give me pleasure to do anything that will give any interest to the Public Session of your Society. Let what I have to say be in the form of an epistle.

First, you ask in respect to our specific field of labor. About half of my time is spent out of the city on the frontier, especially in the Northwest. Our work in Chicago may be summed as follows:

We have charge of a mission school of about seventy-five scholars, taken from the streets. Some of them have been with us two years. They are composed of American, English, colored, and Jewish children; most of them Jewish. We gathered them in at first by handing out printed slips on the

streets to the children, inviting them to come people and our Tract Society awake to this important demand.

to such a place, to such a school, and with such inducements. A fair number came to the first school, others came to the next, and we thus have and hold our school by love, and also use suitable rewards and hold different kinds of entertainments to keep up an interest.

We have to look sometimes after the clothing of some of the poor and needy ones. Sometimes a number of the Jewish children are taken out of the school by the opposition of their parents, induced by the instruction of their religious teachers. We have no trouble in filling up again with new recruits. The school is taught and financially sustained by our people in the city. It is no burden to the Missionary Society in its running expenses. We have at times been kindly remembered by gifts in money and clothing by our brethren and sisters, who have a special interest in this work.

You may ask, what is your object in running this mission school? We do it for the love of the Saviour and the love of these children. We wish to save their souls. We wish to counteract the street culture they get which is so destructive to morals and virtue. Our school is in and from one of the worst localities in Chicago.

We teach Christ by sweet songs and from the Word of God. We have taught and are teaching the Jews Christianity, through their children, in this school, more than we could in any other way. We visit our children at their homes and get acquainted with their parents. We do not know what will be the outcome of these efforts, we do our duty and leave the results with God.

Mrs. Whitford is also a teacher in a Chinese Sunday-school held in the Y. M. C. A. lecture room, Farwell Hall. This is a large school, the teachers of which are Christian ladies of different denominations. Mrs. W. has written something of this school for the RECORDER, and will write more now and then, as there may be something to communicate of interest.

As to our own people, we have a congregation of about thirty. Our Mission School is held from 2 P. M. to 3 P. M., our preaching service from 3 to 4 P. M. We are seldom without strangers in attendance at our services.

When I am in the city I preach one night in the week at Col. Clarke's mission, and attend and work in it such other evenings in the week as I can. This gives me an opportunity to learn how to work in mission efforts, to become acquainted with Christian workers, and for them to become acquainted with a Seventh-day Baptist.

On Sabbath evening our people hold a Cottage prayer-meeting and Teachers' meeting at our homes by turn.

We keep our eyes open for every chance by tracts, by articles, and by conversation, that is legitimate, to present the Sabbath truth. We have at times some interesting cases. The results are small; we have a hard, practical, as well as divine truth to propagate and enforce in a city. The outlook in results is largely prospective, yet we have had some fruit.

Now in respect to the work out of the city, and on the frontier, it can not be told in one short letter, nor in half a dozen. It is openings, openings, and openings of need; men, men, men, and money to send the men as fast as they can be obtained. Out on the frontier in the far Northwest, West, and Southwest, yes, and South too, are the grandest opportunities and possibilities for increase and growth for Seventh-day Baptists, as well as other denominations. We ought not let them slip. Now is our golden opportunity.

We have just made a trip among our Scandinavian brethren in Dakota, a common, hard-working, conscientious people, just the class to receive and hold the truth. We organized one church among them. There will be another organized ere long. Their needs are, first, a Seventh-day Baptist missionary of their tongue to labor among them all the time, and then gospel and Sabbath tracts, in their language, and also, the best of all, in printed means, a Scandinavian Seventh-day Baptist paper, giving them a knowledge of our doctrines and methods of work, also a knowledge of us as a people. This is an urgent need. It seems to me we must have this soon. It would be a powerful converting agency among them to bring them to us. They are flooded at once, when there is any interest among them on the Sabbath question, with Seventh-day Adventist Scandinavian publications, so that a large number of them do not know that there are any other people who keep the Sabbath but Seventh-day Adventists. They do not hear of, or know of Seventh-day Baptists. This is a matter of deep importance to us, for almost

all of the Scandinavians who come to the Sabbath are from the Baptists. May our

I am now in Freeborn county, Minn., where our interests and cause have been almost destroyed by dissension. There are about twenty-five families of our faith in a radius of ten miles, that have not the preached word, and but a few families get together to pray and study God's Word. Religion is at a low ebb. Sabbath observance very loose. Something must be done for our people here. We have held a three days meeting at Alden. It was a precious meeting. The outcome of our work there is, that the remnants of the members of the defunct Churches of Alden and Carlston have been brought together in harmony and reorganized into a new church, that proposes to hold a regular Sabbath-school and prayer and conference meetings.

An earnest petition has been adopted to be sent to the Missionary Society, to send a missionary pastor to Freeborn county, Minn., to stay, and labor to hold the things that remain, and build up Seventh-day Baptist interests in these parts of Minnesota. He can alternate between Alden and Trenton, and it is a most important, as well as a very needy field. This field must be occupied without fail. I must stop. I thank God that our sisters are interested in this work. God favor you in it and give you abundant success.

Yours truly, O. U. WHITFORD.

FROM ELDER SINDALL.

After holding meetings here for two weeks, I organized a Seventh-day Baptist Church on Sabbath-day, Nov. 24, 1883, of nine members; among them are two preachers. Andrew Carlsen was chosen and ordained their Elder, and John Larsen was chosen deacon. The right hand of fellowship and welcome was given to all the members. In the evening after Sabbath we administered the Lord's Supper. Several other Sabbath-keepers in the vicinity we hope will soon unite with the Church. I continue in the work, and there is considerable interest in our meetings, and some hopeful prospects for some to be baptized. Pray for God's blessing upon this work.

ISANTI COUNTY, Minn.

ITEMS.

A sad story comes from Bengal, India, of the rapid increase of intemperance among the lower classes. A change in the manufacturing system has brought the price of intoxicants so low, that even women and children are becoming intemperate. The poor children in the ragged schools are often too drunk to read, or they make teaching impossible by their noisy disturbances. The parents say that drink is cheaper than rice, why should they not give it to their children. And all this comes from the government arrangement of the distillery system.

There has been the following increase in the Turkish Missions of the American Board: Churches, from 10 in 1853, to 108 in 1882; members, 261 to 7,490; native ordained ministers, 6 to 66; native unordained preachers, from 32 in 1862, to 68 in 1882; teachers and helpers, 145 to 467; high schools and theological seminaries, from 1 in 1852, to 23 in 1882; pupils in same, 44 to 711; girls' boarding schools, 1 to 16; pupils, 24 to 608; common schools, 12 to 317; pupils, 398 to 12,896; whole number of pupils, 466 to 14,285.

The following is regarded as the nearest estimate that can be made of the number of Mohammedans in the world: Turkish Empire, 20,000,000; Persia and Caucasus, 12,000,000; India, 41,000,000; East Indies, 23,000,000; China, 5,000,000; Egypt, 8,000,000; Morocco, 2,750,000; Algiers, 2,920,000; Tunis, 2,000,000; Tripoli, 750,000; Sahara, 4,000,000; Soudan, 38,000,000; Zanzibar, 380,000; Central Asia, 14,000,000; total, 173,800,000.

Five years ago there were only 125 Protestant congregations in Mexico; now there are 239, with 103 Sunday-schools. Rev. H. P. Hamilton, agent of the American Bible Society in Mexico, looks upon the present as a most important time in the history of mission work there. He says: "Fifteen congregations are without preachers, including some large ones." Is not this a call for more workers?

In its issue of December 1st, the St. Paul Pioneer Press expresses the conviction that the wheat crop of Minnesota and Dakota was in reality much larger than the earlier estimates. It concludes that the crop in Minnesota was not less than 35,000,000 bushels and in Dakota from 18,000,000 to 20,000,000.

At the annual meeting of the Marathi Mission, of the American Board of Commissioners for Foreign Missions, in India, it was reported that not a cent had been paid out of the mission treasury last year toward the support of any of their native pastors.

In all Syria and Palestine there are now 7,149 girls at school in Protestant day and boarding schools, and 7,475 boys; making 14,624 children in Protestant schools.

A Christian Chinese, educated in America and compelled to return to his own land, has married a Christian girl in Miss Noyes' boarding school, in Canton, China.

Sabbath

"Remember the Sabbath day, six days shalt thou labor, and the seventh day is the Sabbath."

SEVENTH-DAY AND SEVEN

Read before the Post-graduate Theological Seminary, by request

BY D. E. J.

The Seventh-day Baptist is earnest, vigorous, and is strictly evangelical in their faith; and in their Scriptures of the Old Testament, the only rule of faith and practice, in "History Roman 3, 4, has stated this antism none too vigorous with the general Baptism, as enjoined by the apostolic church, ministered to such persons intelligent appreciation accept it as signifying the Holy Spirit, their in the flesh, and resurrection in the spirit; and nification most impressive true meaning, and acceptance, burial, submission necessary mode, and accepted meaning of the both New Testament and such the mode of such the mode as practical churches, and by the es, for the first three

It is no inconsequence this Baptist view of en by Dr. Schaff in 4, 5. Their ultimate nominal life commensal and perpetual Sabbath, instituted by of his creative work, tive of his own exalted finished creation. The the seventh or last cycle, or week of d initial count or measure day commemorative ished creation can ne the case, be any other the seventh, since up sixth day, the most ing day's work of all work to commemorate there was no rest of memorate. That day was blessed and saved from the other six reasons following, "And on the seventh work which he had the seventh day from had made. And God seventh, and sanctified he had rested from created and made." came to be formulated all sound scholarship God's moral government Sabbath observance enth," was made passed assigned at its institution on that day active work.

Thus the Sabbath its commencement, racial necessities, physical and spiritual exact keeping with paper with extracts denominations, but hand must suffice for scholars to employ fact as the giving man race, basing it of the race, only be common for the a of this Edenic attempt by phrasing The first and sufficient this hypothesis of bath to the Jews, given to the head son for a Jewish ence, before man two thousand years the head of the J idolatrous belong the passage in Genesis institution of the mentary says: "day implies that blessing for his o has shared in its aims at the elevating." So intimate religious nature

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."

SEVENTH-DAY AND SEVENTH-DAY BAPTISTS.

Read before the Post-graduate Class of Union Theological Seminary, by request of the class.

BY D. E. MAXSON.

The Seventh-day Baptists are a small but earnest, vigorous, and growing people. They are strictly evangelical, and sternly protestant in their faith; the Bible, the Holy Scriptures of the Old and New Testament, the only rule of faith and practice. Dowling, in "History Romanism," b. 2, c. 1, sec. 3, 4, has stated this shibboleth of Protestantism none too vigorously. They believe, with the general Baptist denomination, that baptism, as enjoined by Christ, and practiced by the apostolic church, can only be administered to such persons as do, of their own intelligent appreciation of truth and duty, accept it as signifying their regeneration by the Holy Spirit, their burial to the old life in the flesh, and resurrection to the new life in the spirit; and that to make this signification most impressive, to consummate the true meaning, and act of the sacrament of baptism, burial, submersion in water is the necessary mode, and that such was the accepted meaning of the word βαπτισμα, in both New Testament and classical Greek, and such the mode of Christ's baptism, and such the mode as practiced by the apostolic churches, and by the post apostolic churches, for the first three or four centuries.

It is no inconsequential endorsement of this Baptist view of baptism, which is given by Dr. Schaff in his exegesis of Rom. 6: 4, 5. Their ultimate distinctiveness of denominational life comes of their belief in the universal and perpetual obligation of the Sabbath, instituted by Jehovah at the close of his creative work, and made commemorative of his own example of rest from his finished creation. That rest having been on the seventh or last day of the hebdomadal cycle, or week of days, then made as the initial count or measurement of time, the day commemorative of that rest from a finished creation can not, in the necessity of the case, be any other day of the seven but the seventh, since up to the close of the sixth day, the most important and crowning day's work of all, there was no finished work to commemorate, and until the seventh there was no rest of the creation to commemorate. That day of the cycle or week was blessed and sanctified, i. e., set apart from the other six days in words and for reasons following, viz., Gen. 2: 1, 2, 3, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the day, the seventh, and sanctified it, because that in it he had rested from all his work which God created and made." When the Sinaitic code came to be formulated, a code admitted by all sound scholarship to be the *lex legum* of God's moral government of the universe, the Sabbath observance of this "day the seventh," was made part of it, and for reason assigned at its institution in Eden, viz., God's rest on that day from his six days of creative work.

Thus the Sabbath was given to the race at its commencement, because it was based in racial necessities, necessities of both the physical and spiritual nature of man. In exact keeping with this view I might fill my paper with extracts from ablest writers of all denominations, but a few from the many at hand must suffice. It has been necessary for scholars to emphasize so clear a historic fact as the giving of the Sabbath to the human race, basing it in the universal necessity of the race, only because it has become too common for the advocates of the abolition of this Edenic and Sinaitic Sabbath, and therefore of all Sabbath, to blurt their contempt by phrasing it "the Jewish Sabbath." The first and sufficiently fatal objection to this hypothesis of the restriction of the Sabbath to the Jews, is in the fact that it was given to the head of the race before the reason for a Jewish nation had come into existence, before man had sinned, and more than two thousand years previous to the calling the head of the Jewish nation out from his idolatrous belongings. On this point: On the passage in Gen. 2, describing the Edenic institution of the Sabbath, the Pulpit Commentary says: "The blessing of the seventh day implies that was henceforth to be a blessing for his creation;" the whole creation has shared in its benediction. "Chiefly, it aims at the elevation of man's religious being." So intimately is it related to man's religious nature that it has often been said,

and as truly as often, that "a sabbathless people must become a Godless people." To keep God in mind, to keep back atheism is the primary function of the Sabbath, assigned by its author.

So confident is the writer in the Pulpit Commentary of this Edenic origin of the Sabbath and hence of its applicability to the race of man then and there starting upon its career, that he makes the somewhat bold assertion that "such are the terms of its institution, that its permanence would not be affected if the Decalogue should be abolished, and that the Decalogue presupposes it as already in existence."

Johnson's Universal Cyclopedia, Vol. 4, article "Sabbath," says: "The seventh day is consecrated by the Creator, who having finished the creation work of six days blessed and hallowed the seventh day, because he had rested therein. The natural meaning of the passage is the establishment of a holy rest day, after every six days of labor for the race just created." But human interpretation of the intended extent of the Sabbath obligation and blessing is not needed, since the Lord of the Sabbath in a single sentence has set the question forever at rest. Mark 2: 27, το σαββατον δια τον ανθρωπον εγενετο. Sabbathum propter hominem factum est. The anthropos is generic in its meaning, just as Adam was generic in his attitude when the Sabbath was given him. When the Sabbath, thus given to the anthropos in Eden was put into the Sinaitic code, it was no less law for the anthropos, the humanity, that God embraced it in the terms of the moral government, of which the ten commandments is the fundamental law. If the fourth commandment is limited to the Jews, who can tell why all the other nine are not, and if the whole code is Jewish, where is the code of morals for the Gentiles? Smith's Bible Dictionary, article "Sabbath," very ably maintains the doctrine of the perpetuity of the Sabbath as instituted in Eden and commanded on Sinai. The statement of Christ that "the Sabbath was made for man," it says, "surely exhibits the law of the Sabbath as human and universal."

Upon this common ground of the divine authority of the Sabbath, its application to man as a race, based in the universal and time-long needs of the universal anthropos, and therefore of universal and perpetual obligation, the Seventh-day Baptists stand with the best scholarship of the world and with the utmost assurance of the impregnability of their position. Believing that the Sabbath institution and the seventh day of the week are one and inseparable in the fundamental conception, and divinely assigned reason of the institution, they can not recognize any other day of the week as entitled to the honor Jehovah has placed upon the seventh day as his own sanctified rest day. That the original division of time, and the institution of the seventh day for a Sabbath or rest day, has been known and made the basis of time reckoning among Gentile nations as well as by the Hebrew people, is placed beyond reasonable doubt, by evidence constantly accumulating as are theological studies keep revealing new wonders of the olden times. The standard authors for the most agree on this point. Wagland's Moral Science, article "Sabbath," Encyclopedia Britannica, "The septenary division of time from the earliest ages has been uniformly observed over the Eastern world, not only by the Hebrew nation, but by the Assyrians, Egyptians, Indians, Arabians, and Persians. A practice so general could never have taken place had not the septenary distribution of time been instituted from the beginning, and handed down by tradition. From some such source must the ancient heathens have derived their notions of the sacredness of the seventh day. This division of time can be accounted for only by admitting the primeval institution of the Sabbath as related by Moses in Geneses." But if literature were silent on this point, the monuments of hoary times are proclaiming it with unmistakable voice. Ancient Oriental literature itself is monumental on this historic fact, of the universal presence and observance of the creation week of seven days, with its closing seventh day of rest. Uniformly in more than a hundred oriental languages, and in nearly all the European, the week of seven days is recognized and the seventh day of the cycle denominated by a name of synonymous in meaning with the Hebrew Sabbath, Greek, Sabbaton, Latin, Sabbatum, English Rest.

Libraries in clay. On the clay books now being dug from the ruins of Nineveh and Babylon, are distinctly preserved the original week of seven days with the name *sabbatum* to the seventh. "To the astonishment of the world a circumstantial account of the creation, and the Noachian deluge has been deciphered up-

on these clay tablets, agreeing essentially with the Mosaic account. The date of these Babylonian records carries its history back to as early as the reign of Menes in Egypt. And there the olden record, "the miracle in stone," takes up the story and reveals, in its wonderful symbolism, this same division of time, and the seventh day rest. See Seiss', Miracle in Stone, p. 69. Whoever then, in the heat of controversy, or in the consciousness of dearth of sound reason against Jehovah's age-long monument of his creative power and wisdom, and goodness, and rest, would consign it to the limbo of worn out and effete appurtenances of Judaism, should remember that the world's best thought is flooding the present with too much light from its ancient days, to make such attempt, either safe or creditable.

Of their relation to the great body of Christians who have departed from the original Sabbath-day and put another in its place of honor, those who still adhere to it are content with the Scriptural and historical attitude in which they are placed by that departure. Clearly they are not the schismatics, the disturbers of the old order. They no evidence in the transition of God's progressive work of redemption, from the Jewish to the Christian phase, that any change of the code in which the Sabbath was imbedded, was intended or made, by him who was working so grandly and redemptively on through it all. With confidence, we assume that the substitution of the first day of the week for the seventh, has no divine authority, that both Christ and his apostles through all their history honored the existing Sabbath by observing it, and correcting the false notions of the manner of observing it which had crept in through Pharisaical misconceptions. That the apostles and the apostolic church had no purpose of changing the Sabbath-day from the seventh to the first, and that they gave no precept or example in that direction, seems to be historical verity, and what is more they had no authority to do it so long as God's sanction had not been withdrawn from the Sabbath-day as he had instituted it. No statement of ethics can be clearer than that only God himself can change an order or repeal a law of his own appointment, otherwise the whole Protestant movement is a failure. Not finding that God had indicated any change of the original order of working and sabbatizing, and finding that Christ himself observed that order and that in his first enunciation of the principle upon which he was to found his kingdom, he had distinctly stated that he had not come to destroy, but to fulfill the law, the apostles and the churches they founded, and their successors for the first three centuries and more proposed no change in the day to be devoted to Sabbath observance. There is scarcely any disagreement in historical authorities on this point. From the many before me I select the following:

1st. Chambers' Encyclopedia, Vol. 8, article, "Sabbath," "By none of the fathers before the fourth century, is the Sunday identified with the Sabbath, nor is the duty of observing it grounded on either the fourth commandment, or the example of Jesus and his apostles."

2d. Encyclopedia Americana, Vol. 10, article, "Lord's day," "In the early ages of Christianity, it did not seem to be supposed that Sunday had taken the place of the Sabbath."

3d. Kitto's Encyclopedia, Biblical Literature, article, "Sabbath," "There is no sufficient proof that the Lord's-day is the universal Sabbath that was coeval with creation, now transferred to another day and baptized by a Christian name. We find not one syllable adducible for it in the New Testament. The Lord's-day is different from the Sabbath, and no mention is made of a transfer."

4th. Encyclopedia Britannica, 8th edition, Vol. 19, article, "Sabbath," "The first day in the primitive times, indifferently called Sunday or Lord's-day, was never denominated the Sabbath, a name constantly appropriate to Saturday, or the seventh day, both by sacred and ecclesiastical writers. Of the change from the seventh to the first day of the week, or of the institution of the Lord's-day festival there is no account in the New Testament. It must be owned that the plainest passages that occur are not sufficient to prove the apostolic institution of the Lord's-day, or even its actual observance."

5th. Smith's Bible Dictionary: "Taken separately, perhaps, and even altogether, these passages, (in New Testament,) seem scarcely adequate to prove that the dedication of the first day of the week to sabbatic use, was a matter of apostolic institution or even of apostolic practice."

6th. McClintock and Strong, Cyclopedia Biblical Literature, article, "Sunday," "The consecrating Sunday to religious employ-

ments, and the abstaining from all worldly business, was established by a synodal law, (Cannon 29, council Laodicea, about the middle of the fourth century.)"

Leaving the Encyclopedias, for the more pretentious and well recognized historians, we find the apostolic character of Sunday still more sharply denied. From among them take the following:

1st. Dr. Peter Heylin, A. D., 1636: "The Saturday is called among them [writers] by no other name than that which formerly it had, the Sabbath. So that, whenever for a thousand years and upwards, we meet with Sabbath in any writer, of what name soever, it must be understood of no day but Saturday."

2d. Neander: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command, in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps by the end of the second century a false application began to take place." See Neander's Church History, Rose translation, p. 186.

3d. Hitchcock: In his lecture a few weeks ago, Dr. Hitchcock stated that, "during the 325 years of the Ante-Nicene Period of Church History, the seventh day was always called the Sabbath, but the first day never."

4th. Heylen's History Sabbath, Part 2, chap. 1, sec. 10: "Take which you will either the fathers or the moderns, and we shall find no Lord's-day instituted by any apostolic mandate, no Sabbath set on-foot by them upon the first day of the week."

5th. Sir Wm. Domville, Examination of the Six Texts, sup. pp. 6, 7: "Not any ecclesiastical writers of the first three centuries attributes the origin of Sunday observance either to Christ or his apostles."

Such we accept as the true historic attitude of the Sabbath and Sunday. Finding the divine sanction and command still adhering to the original Sabbath-day, with the reason for its appointment still existing, and rather increasing than diminishing, the obligation to keep the seventh day of the week holy unto the Lord is still binding upon the whole race of Adam upon whom it was enjoined. As Protestants, we deny to the Church of Christ any authority to change the Sabbath or any other divine ordinance, and much as we regret to be at variance with our Christian brethren on a question assuming such vast proportions as the Sabbath question now is, we can not accept any settlement of the controversy which ignores what the Bible clearly teaches on the question at issue. No question is settled until it is settled right. Conscientiously believing that the great wave of no-Sabbathism and continental holidayism which is now breaking upon our shores, can not be arrested by any claim that can be made for Sunday as having sabbatic character, we must continue to press the Sabbath of Jehovah, the Sabbath, and only Sabbath of the Bible, of the Old and of the New Testament, upon the consciences of men. Never before in our history has there been such an anxious examination of our position as is going on now, both in this country and in Europe; and never before has there been so widespread concession of the correctness of our position, and acceptance of our views. So far then from abating our energy of endeavor we are pushing our work more vigorously than ever before, and reaping more satisfactory results. We are no new come claimants to the public ear and confidence, and we bring no new doctrine for the public acceptance. The Sabbath we keep was kept by the entire Church of God, embraced within the records of both the Old and New Testaments, kept both by Jehovah himself and by Jesus Christ his Son, kept by patriarchs, prophets, apostles and apostolic churches, and by post-apostolic churches, until the "mystery of iniquity" which boasted its right to change times and seasons began to work. It is a part of history that among the first acts of usurpation of the Romish hierarchy through which it swept down to its awful apostasy, was an act designed to destroy the sanctity of the Sabbath and exalt Sunday in its place. See Bowers' History of the Pope, Vol. 1, pp. 18, 19; Dowling's History Romanism, p. 32. Our existence as an ecclesiastical organization in this country is older by several years than that of the government itself.

1. **Origin.** As a distinct ecclesiastical organization, this denomination came into existence in England during the latter part of the sixteenth and early part of the seventeenth centuries. Eleven churches were founded during that period. It found its warrant for separate ecclesiastical organization in the nonconformity of the established church to soundness of Christian doctrine and apostolic simplicity of church organiza-

tion and polity. In formulating both its doctrinal creed and ecclesiastical polity it sought to preserve, as nearly as possible, both the evangelical doctrines and the organic structure and working polity of the apostolic church.

2. Its *polity* is strictly congregational. Above the individual church there is no authority to prescribe either doctrine or discipline. There are five Associations in the American churches, made up by the voluntary co-working of the churches conveniently located for annual gatherings. These take name from their geographical positions: the Eastern Association comprising churches in Rhode Island, Connecticut, New Jersey, and New York, east of the Hudson, 16 churches. Central Association, Central New York, churches in Lewis, Jefferson, Oneida, Madison, Chenango, Otsego, and Cortland counties, 16 churches. Western Association, churches in Allegany, Steuben, and Erie counties in New York, and Potter county, Pa., 23 churches; North-Western Association, churches in Wisconsin, Illinois, Ohio, Minnesota, Missouri, Kansas, Nebraska, Kentucky, Alabama, and Dakota, 35 churches. South-Eastern Association, West Virginia, 7 churches: Foreign churches, 5. England, 2; Holland, 2; Shanghai, 1. About a hundred churches averaging about a hundred members, in 17 States. These several Associations hold annual sessions, and maintain unity by a system of interdelegation. The churches of all the Associations meet in Annual Conference by delegates, each church being entitled to two delegates at large, and one additional for every twenty-five members. The unity of faith in this representative body of the denomination is preserved by giving it the authority to ask that each church applying for admission shall adopt and present such articles of faith as are consistent with those of the denomination, as condition of admission. To the churches composing it, the Conference stands in the relation of "advisory council." Seven new churches were admitted to the Conference at its late session in Jefferson county, New York.

3. **Educational.** The denomination has two institutions of learning, of college grade. The Milton College at Milton, Rock Co., Wis., was founded in 1840, is managed by a Board of twenty-seven trustees, nine of whom are elected annually, the President and majority of which must be Seventh-day Baptists. It has teachers, scientific and classical courses of study, with ten professorships. Three hundred and three students were in attendance during the year ending August 31, 1883. The Alfred University, at Alfred Centre, Allegany Co., N. Y., was founded in 1836. It has a managing Board of thirty-three members; eleven elected annually. President and majority Seventh-day Baptists. It has Business, Mechanical, Collegiate, and Theological departments, with fifteen collegiate and five theological professorships. There were 430 students in attendance for the year ending July 4, 1883. In both these institutions there were 733 students in attendance during the last year, consisting of about an equal number of both sexes, which are accorded the privileges of the institutions on terms of exact equality. About one-third of the students usually in attendance are Seventh-day Baptists; the others are from all religious denominations.

4. **Missions.** The missionary work of the denomination is performed by direction of a Missionary Society, with a Life Membership of 465. This Society, through its Executive Board, is carrying on one foreign mission in Shanghai, China, with four missionaries and six native preachers and teachers. It is operating on twenty-three home fields, lying in ten States and one Territory.

5. **Publications.** The publication work is done by the American Sabbath Tract Society, with Publishing House at Alfred, whence are issued periodicals, tracts, and books covering the whole ground of denominational belief and work. The Sabbath-school work is under the supervision of a Sabbath School Executive Board appointed by General Conference.

6. **Benevolent Fund.** At the celebration of the two hundredth anniversary of the founding of the Seventh-day Baptist Church in America, held by the General Conference in 1871, measures were taken to raise a permanent fund for carrying on the benevolent work of the denomination. A Board of Trustees of such fund was incorporated under act of the Legislature of New Jersey in 1872. About eighty thousand dollars is now held by that Board.

7. **Churches in America.** There have been three centers from which the Seventh-day Baptist Churches of America have been disseminated. In 1694, Stephen Mumford, from one of the English Seventh-day Baptist

the Scandinavians who come to the are from the Baptists. May our now in Freeborn county, Minn., our interests and cause have been destroyed by dissension. There are twenty-five families of our faith in a ten miles, that have not the preached and but a few families get together to study God's Word. Religion is at Sabbath observance very loose. ing must be done for our people here. held a three days meeting at Alden. precious meeting. The outcome of there is, that the remnants of the of the defunct Churches of Al-Carlston have been brought together and reorganized into a new that proposes to hold a regular Sabool and prayer and conference meet-

petition has been adopted to the Missionary Society, to send a pastor to Freeborn county, Minn., and labor to hold the things that and build up Seventh-day Baptist in these parts of Minnesota. He mate between Alden and Trenton, a most important, as well as a very ld. This field must be occupied I must stop. I thank God sisters are interested in this work. r you in it and give you abundant Yours truly,
O. U. WHITFORD.

FROM ELDER SINDALL.
holding meetings here for two weeks, and a Seventh-day Baptist Church h-day, Nov. 24, 1883, of nine mem- ing them are two preachers. An- sen was chosen and ordained their d John Larsen was chosen deacon. hand of fellowship and welcome all the members. In the even- Sabbath we administered the Lord's Several other Sabbath-keepers in ty we hope will soon unite with the I continue in the work, and there able interest in our meetings, and eful prospects for some to be bap- ay for God's blessing upon this

ITEMS.

ry comes from Bengal, India, of increase of intemperance among classes. A change in the manu- system has brought the price of so low, that even women and are becoming intemperate. The ren in the ragged schools are often to read, or they make teaching by their noisy disturbances. The that drink is cheaper than rice, they not give it to their child- all this comes from the govern- ment of the distillery system.

Woman's Friend.
been the following increase in ish Missions of the American urches, from 10 in 1852, to 108 embers, 261 to 7,490; native or- isters, 6 to 66; native unordained rom 33 in 1862, to 68 in 1882; nd helpers, 145 to 467; high eological seminaries, from 1 23 in 1882; pupils in same, 44 to eading schools, 1 to 16; pupils, ommon schools, 12 to 317; pu- b 12,896; whole number of pu- 14,385.

ing is regarded as the nearest at can be made of the number of ans in the world: Turkish Em- 41,000,000; Persia and Caucasus, 12, 000,000; East Indies, 12, 000,000; China, 5,000,000; Egypt, 8, 000,000; Morocco, 2,750,000; Algiers, 2, 000,000; Tripoli, 750,000; 000,000; Soudan, 38,000,000; 0,000; Central Asia, 14,000,000; 0,000.

ago there were only 125 Protest- ions in Mexico; now there are 3 Sunday-schools. Rev. H. P. gent of the American Bible So- cisco, looks upon the present as a ant time in the history of mis- re. He says: "Fifteen congre- without preachers, including es." Is not this a call for more
of December 1st, the St. Paul expresses the conviction that op of Minnesota and Dakota much larger than the earlier concludes that the crop in es not less than 35,000,000 in Dakota from 18,000,000 to
nal meeting of the Marathi the American Board of Com- Foreign Missions, in India, it that not a cent had been paid sion treasury last year toward any of their native pastors.
and Palestine there are now school in Protestant day and ple, and 7,475 boys; making in Protestant schools.
ness, educated in Ameri- to return to his own land, ristian girl in Miss Noyes' in Canton, China.

Churches, came to Newport, R. I. He soon gained adherents, and in 1671 organized the first Seventh-day Baptist Church in America.

Another center was established about 1700 near Philadelphia, Pa., by the coming of Rev. Abel Noble from one of the English Churches;

The third center was established in Middlesex county, N. J., in 1775. There is still a vigorous church there.

Conclusion. With charity for all and malice toward none, they strive, by faithfulness to principles which they hold, and by practices consistent with the good of all, to merit the consideration they claim as co-workers with other Christian denominations for the advancement of Christ's kingdom in the earth.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 20, 1883.

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

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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.

The addition to the Printing House, made necessary by our increasing business, is now ready for use.

This is the week for the second Lecture of the University Course at Alfred, which will be given by Mrs. Julia Ward Howe, Wednesday evening, 19th inst., on "Woman as a Social Power."

LESSON LEAVES for January will be printed in the usual number, and mailed to old subscribers. After January, we shall print only enough to fill current orders.

We have given our department page this week to the paper of Dr. Maxson, read before the post-graduating class of Union Theological Seminary, feeling quite sure that when one has commenced its perusal he will finish it before laying down the paper.

"A FRIEND in need is a friend indeed." We have just experienced the truth of this old adage. Last week the editorial pen of the RECORDER was rendered inoperative by the sudden illness of the editor.

THERE have appeared in the columns of the RECORDER during the past few weeks, a number of new names of persons and places. Among these is that of Dr. W. A. Culbertson, of Cave Spring, Ga. A friend of ours, recently spending some time in that vicinity, took pains to hunt him up.

BEFORE our next regular issue, Christmas will have come and gone. It can not fail to be noted that this holiday is becoming more and more generally observed in some form or other.

"ISAAC" tells us of a minister who once dreamed that he was drawing a carriage over a very muddy road, and the congregation was behind pushing; the burden grew heavier and heavier for the minister, until he was compelled to stop and take breath.

IMPULSES.

There are two things in the conduct of Saul in the Sabbath-school lesson of last Sabbath which are worthy of more than a passing notice, because they have a practical bearing upon our lives, and are matters of our almost daily observation and experience.

1. We get a glimpse of Saul's better nature, and can not keep back a feeling of sorrow that he should have chosen to have his worse self his real self, instead of choosing to be such a man as his better impulses would have made him.

2. But they do not show what is. Frequently—commonly—they make no difference with lives. Noble impulses are not good lives. In Saul's case, his feeling was but a momentary and transient expression of his nature; but his character was the same, and in his heart there were the same envy and malice.

We have another instance of the same thing in the life of the Herod who killed John the Baptist. The record says, the king was exceeding sorry, yet for his oath's sake, &c. Sorry, yet! How much of human experience is told in these words!

Feeling is one thing; doing is quite another. The nature may be susceptible, and the character hard and wicked. Herod was more than ordinarily wicked, and yet so stern and truthful a messenger that if John the Baptist aroused good and proper feelings in his heart.

There is an old fable which says that St. Andrew was accustomed to preach to the fishes. The story has been told in a poem, the last stanza of which is: "The sermon now ended, The fish all descended, The pikes went on stealing, The eels went on eeling; Much delighted were they, But preferred the old way."

How far wrong would we be to describe all ordinary Christian congregations in these words? The question arises, Do we not trust transient and passing emotions too much? We are too apt to make the feelings the index of a person's religious condition.

How far wrong would we be to describe all ordinary Christian congregations in these words? The question arises, Do we not trust transient and passing emotions too much? We are too apt to make the feelings the index of a person's religious condition.

deeper, or more absolute than the difference between feeling and doing. "It is one thing to wish to die safe, it is quite another to determine to live holily."

Communications.

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

ACKNOWLEDGMENT.

To the Editor of the Sabbath Recorder: I wish to acknowledge through the RECORDER the many expressions of sympathy and well-wishes that have come to me concerning my recent severe illness, and especially of the South-Western Yearly Meeting, as appears in the published minutes of the meeting, and as more fully and kindly expressed to me personally by letter of the Clerk, Bro. Geo. B. Rood.

Thanks, kind friends, for your love and cheer. Yours truly, H. E. BABCOCK.

TRACT BOARD MEETING.

At a regular meeting of the Board, held December 9th, it was stated by the committee that a portion of the copy for the Quarterly was already in the hands of the printer, and that it was hoped to have it issued as soon as January 1st.

The question of advertising the December number of the Outlook in some of the leading religious papers was discussed, the object being to attract the attention of those who would otherwise throw the Outlook aside unread, and that those who are not now receiving it might be induced to send for it.

A committee was appointed to furnish the Outlook to students of theological seminaries. Several communications were read, showing the different ways in which the Outlook is received by different individuals.

The Treasurer's report for the quarter ending Nov. 30th showed a balance of \$583 47 on hand.

READY FOR WORK.

After seeing the two letters published in the RECORDER of Nov. 22d, I felt myself called upon to lay down my worldly business, and go work in my Master's cause. So I left home Thursday, the 29th of November, and this date finds me at Bro. S. W. Rutledge's ready for work.

W. K. JOHNSON.

Home News.

New York. ALFRED CENTRE. At the opening of the Winter Term, Wednesday morning, at 9 A. M., a large number of students joined. Thursday, 22d, had been enrolled, with a large number of

strangers, a good number being in the Ladies' Boarding Hall. The dining room has been partitioned off for better heating and light.

Prof. T. M. Davis, of the Business Department, intends to have everything necessary for a thorough, practical business course, the next addition being that of a bank, with officers, currency, and all things necessary for a regular banking business.

An entertainment was given Monday evening by the Mission Band, the proceeds of which are to be sent to Miss Dr. Swinney. The next lecture of the Course will be that of Mrs. Julia Ward Howe—"Woman as a Social Power"—Wednesday, Dec. 19th.

NILE.

We have been favored with interesting meetings of late. First, a Quarterly Meeting was held with us, which, I trust, was profitable to us. We had preaching on Sabbath morning, and the evening after the Sabbath, by Brethren J. Kenyon and J. E. N. Backus.

Then, on the following Tuesday evening, Dec. 4th, the Ministerial Conference of the Western Association began its session with us. The order of exercise were, an Introductory sermon by Geo. W. Burdick, followed by a relation of ministerial experiences by the pastors, and remarks by others.

Officers were chosen for the ensuing year as follows: W. C. Tittsworth, President, and Perie F. Randolph, Secretary.

The next session is to be held with the Church in Little Genesee.

Fourteen young people from our society have gone to Alfred Centre to attend the Winter Term of school. If any other society has sent a larger representation, let it report.

INDEPENDENCE.

About seventy-five friends met at the home of John and Addie Green, on the evening after Dec. 4th, to celebrate the fifth anniversary of their union. It proved a real celebration too. John and Addie entertained the friends in their genial, hearty way, making everyone as hearty as possible.

Altogether the evening was spent very pleasantly, and the friends went away wishing the happy couple many more pleasant years.

PORTVILLE.

On the evening of the 29th of November, the home of James K. Crandall was invaded by men, women and children to the number of sixty, so surprising them that they surrendered without a struggle; they were just sitting down to tea, but were told such proceedings were very irregular.

WISCONSIN.

One of the interesting exercises since our last letter was the Oratorical Contest, under the auspices of the Philomathean Society, Nov. 24th. The programme, aside from music, etc., was:

- Appeal in behalf of Ireland, How he saved St. Michael's, The curse of Regulus, Brier Rose, John Burns of Gettysburg, Soliloquy of the dying Alchemist, The Monk's Vision, A Heroic Deed, B. R. Gates, J. B. Hayner, C. B. Hull, Chas. M. Post, Alice Hull, W. B. Miller, O. A. Stillman, W. R. Gates

The Committee, consisting of Prof. Henry D. Maxson, Rev. F. W. Hallinger, and Rev. S. H. Babcock, awarded the first prize, \$10,

to Chas. M. Post; the second, \$6, to W. B. Miller, and the third, \$4, to Alice Hull. The award was generally approved by the large audience present. The speaking was first-class in most cases.

The Sabbath School Normal Institute, of which a full report has been furnished by the Secretary, was a very successful and interesting meeting. It was hardly a Normal Institute, but more a theological school for the masses, furnishing them with information upon the questions which are agitating the theological world, and which is not readily accessible to most of the people.

Our miller has entirely remodeled his mill during the Summer, and now has a fine roller mill, or rather a mill with a number of roller machines by which he is enabled to manufacture the finest patent flour.

Our new bank is now fully equipped. All have full confidence in the institution, either from having seen the solid masonry of the vault with its powerful steel doors, or the massive time-lock safe within the vault, or from the men, Messrs. John A. Spaulding and E. P. Clarke, at the head of the bank, or from the \$25,000 capital, or all combined.

Wednesday evening, Dec. 12th, Prof. J. D. Butler, of the State University, gave a lecture on the Yellowstone Park, under the auspices of the G. A. R. of Milton. Dr. Butler has been a great traveler, and gave us some very interesting comparisons between the old and the new worlds, in addition to a very graphic description of the National Park and its wonders.

Our object in agreeing to furnish items from this locality was not to glorify ourselves, but to give some idea of the daily life and progress of the place, and thus, with such reports from our various societies, we could all come to know each other, feel interested in the work and progress of each other, and so be more closely cemented together.

We are beginning to think, from the few reports given, that people generally do not take any interest in such matters, and do not desire either to interest other people in their home life or show any interest in other people's home life. For ourselves we would be glad to hear from every community in our denomination; but if that is not to be the order of the day, we must refrain, hereafter, from thrusting ourselves, like a fist, into the public eye.

Idaho. Juliette.

Our Sabbath-school is progressing nicely, and all seem to be interested. We received, some time ago, a package of singing books from the North Loup Sabbath-school, for which we are truly grateful.

The ladies of the society have organized a ladies' prayer-meeting, to be held every Fourth-day, at 2 o'clock P. M. Our numbers are few and efforts weak, yet our workers are in earnest, and we have faith to believe that our prayers will be heard and answered, and that the time is not far distant when our numbers will be increased. The harvest indeed is great, but the laborers are few.

That we are remembered by our Eastern friends gives us encouragement. The health of the society is good. There has not been as much rain here this Fall as last. All communications hereafter should be addressed to Mrs. Stephen E. Hills, Juliette, Nez Perces Co., I. T.

FANNIE E. DAVIS.

Nebraska.

We have had a very pleasant Autumn. The first frost we had to kill vines in the garden was Oct. 14th. With the exception of two weeks during the latter part of October and first part of November, during which we had considerable rain, the weather has been fine, roads dry and smooth. A little snow made its appearance once, but melted about as fast as it fell. Thus far, the Winter reminds one of Southern Kansas. The farmers have had splendid time for husking corn; some have finished. This is the principal business here. Owing to the long wet season in May and June, the corn crop is rather light; but the indications are that an advance in price will atone for the deficiency in quantity.

Bro. G. W. Hurley sold out and moved to DeWitt, Arkansas, with his family, and returned in less than three weeks. We were glad to welcome them back, but sorry to learn of the large amount of sickness in that little church.

A very pleasant sociable was held at the house of Bro. Luther Davis, Nov. 25th, it

being the anniversary of the death of Davis, and also of two other

Some public entertainment given at the church since Home News. The Missionary Society's quarterly session in October house. On November 18th, a entertainment was given, most character. The choir had special training for five weeks, consisted of choruses, mixed male voice quartettes, duets, literary exercises consisting of "Barbara Fritchie," by "Long Branch Monitor," and a poem, Mrs. Sarah

The house was full, and the appointments of the service attended. Dec. 10th was one of the early part of the New Year.

Condensed

Domestic. David R. Dillon died in October last, leaving an estate of a million. Dillon married in Savannah some years ago, had several children. He married a white woman, bulk of his property, children and grandchildren that they will contest the

A movement is under way to enforce the law providing for fourteen years, or a year employed in a store over six is asserted that the law in all large retail establishments has been served on all pro will be prosecuted.

A number of representatives of whisky manufacturing industry, held a meeting in the committee room Friday, decided to petition the secretary to exercise all possible by law, in collecting tax present time.

The New York State Government to the Governor more corporations which than a year to make report the attorney-general can have the delinquents' charges

At Milwaukee, Wis., arisen whether Max Grody the free-thinkers society marry people. He has money, but his predecessors The statutes do not authorize

At Richmond, Virginia, assembly passed a resolution ginian senators and representatives to use their best efforts to immediate abolition of the system.

It is believed that the Penn., which sailed from 10th, for Saco, has been It was possibly run down

Professor Jacob Fro Boston, a noted orient He was for two years formed church in Eden

During November 35, rived in the United States 40,000 for the same mo

The senate committee agreed to report favorab viding a civil government

Foreign. Reichonnet, head of ment of the federal military banquet in B your guard, let the Swi defend their country. are gathering on the War long averted will be er 1884. It may even c

It was reported in the ber of Deputies at Par revolution had occurred Pekin, resulting in the tary party and the part ment with France, the grace of Li Hung Chun ter.

Crown-Prince Freder his arrival at Rome, w plication to be made f the pope, whose reply terms in which the re

A cargo of 100,000 e has been brought by a burg to Laube, in B first cargo of American into Austria.

Earl Spencer has pr of apprentice boys and stration, announced to derry, Ireland, the 18

A bomb thrown into atier, Paris, recently, siderable damage. T resides in the house.

The German crown cathedral and other p lona. He was everyw embarked for Italy.

At Ottawa the dep has been advised that has been discovered in near Padmore.

M. Post; the second, \$6, to W. B. and the third, \$4, to Alice Hull. The was generally approved by the large present. The speaking was first-... Sabbath School Normal Institute, of a full report has been furnished by the... meeting. It was hardly a Normal... but more a theological school for... furnishing them with information... the questions which are agitating the... world, and which is not readily... to most of the people. It seems... that if there were added such questions... and topics as pertain directly to Sab-... school work, it would make the Insti-... more valuable to the Sabbath-school... and superintendents.

being the anniversary of the birth of Sister Davis, and also of two others in the society. Some public entertainments have been given at the church since our last item of Home News. The Missionary Society held its quarterly session in October, with a full house. On November 18th, another entertainment was given, mostly of a musical character. The choir had been under special training for five weeks. The music consisted of choruses, mixed voice quartettes, male voice quartettes, duets, and solos. The literary exercises consisted of a recitation, "Barbara Fritchie," by Allie Davis; paper, "Long Branch Monitor," Mrs. D. K. Davis; and a poem, Mrs. Sarah Petty Babcock. The house was full, and all expressed themselves well pleased with the entertainment. The appointments of the church are well attended. Dec. 10th was warm, reminding one of the early part of October in Western New York. D. K. DAVIS.

Condensed News.

Domestic. David R. Dillon died in New York in October last leaving an estate valued at over a million. Dillon married a colored woman in Savannah some years ago, by whom he had several children. He deserted her and married a white woman, to whom he left the bulk of his property. The first wife, her children and grandchildren have given notice that they will contest the will.

A movement is under way at Boston to enforce the law providing that no child under fourteen years, or a woman, shall be employed in a store over sixty hours a week. It is asserted that the law has been disregarded in all large retail establishments. A warning has been served on all proprietors, and several will be prosecuted.

A number of representatives from the whisky manufacturing districts of the country, held a meeting in the ways and means committee room Friday afternoon, and decided to petition the secretary of the treasury to exercise all possible leniency, allowed by law, in collecting taxes on spirits at the present time.

The New York State Comptroller has forwarded to the Governor a list of fifty or more corporations which failed for more than a year to make reports. Under the law the attorney-general can now take steps to have the delinquents' charter annulled.

At Milwaukee, Wis., a legal question has arisen whether Max Grossman, president of the free-thinkers society has the authority to marry people. He has performed one ceremony, but his predecessor performed many. The statutes do not authorize it.

At Richmond, Virginia, the general assembly passed a resolution instructing Virginia senators and representatives in Congress to use their best efforts to secure the immediate abolition of the internal revenue system.

It is believed that the schooner, William Penn, which sailed from New York, Nov. 10th, for Saco, has been lost with five men. It was possibly run down by a steamer. Professor Jacob Frederick Krauss, of Boston, a noted oriental scholar, is dead. He was for two years pastor of the Reformed church in Eden, N. Y.

During November 35,000 immigrants arrived in the United States, compared with 40,000 for the same month of last year.

The senate committee on territories has agreed to report favorably on the bill providing a civil government for Alaska.

Foreign. Reichonnet, head of the political department of the federal council, speaking at a military banquet in Rome, said: "Be on your guard, let the Swiss people prepare to defend their country." Many black clouds are gathering on the European horizon. War long averted will hardly be escaped after 1884. It may even come next Spring.

It was reported in the lobbies of the Chamber of Deputies at Paris, Dec. 15th, that a revolution had occurred in the palace at Peking, resulting in the triumph of the military party and the party hostile to arrangement with France, thereby causing the disgrace of Li Hung Chung, the prime minister.

Crown-Prince Frederick William, upon his arrival at Rome, will cause a formal application to be made for an audience with the pope, whose reply will be guided by the terms in which the request is couched.

A cargo of 100,000 cwt. of American wheat has been brought by a steamer from Hamburg to Laube, in Bohemia. This is the first cargo of American wheat ever imported into Austria.

Earl Spencer has prohibited a procession of apprentice boys and a nationalist demonstration, announced to take place at Londonderry, Ireland, the 18th inst.

A bomb thrown into a house on Rue Crozatier, Paris, recently, exploded, doing considerable damage. The police commissary resides in the house.

The German crown-prince has visited the cathedral and other places of note in Barcelona. He was everywhere well received. He embarked for Italy.

At Ottawa the department of agriculture has been advised that an immense gold find has been discovered in the Rocky Mountains, near Padmore.

It is reported that a revolution occurred at Hue and the king of Anam has been killed. The Queen of England has further pro-rogued parliament until February 5th.

Books and Magazines. CHOICE LITERATURE, a monthly magazine. \$1 a year. John B. Alden, publisher, 13 Vesey Street, New York.

OUR CHRISTMAS IN A PALACE, by E. E. Hale. This is a traveler's story written in the writer's best vein. The stories in the volume are each complete in themselves. Funk & Wagnalls, publishers, 10 & 12 Dey street, New York. Price 25 cents.

THE XMAS WIDE AWAKE is of extra size, beautiful, and sure to be carefully perused. The illustrations are very fine. D. Lothrop & Co., Boston, Mass.

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HOLIDAY GOODS may be found in great variety at the Jewelry Store, Alfred Centre, N. Y. Prices, reasonable; quality of goods guaranteed. A. A. SHAW, Proprietor.

BEATTY'S OFFER REPEATED.—The offer made by Mayor Beatty of a \$115 pipe organ for only \$49.75 a few weeks ago is to day repeated because he says there are a large number of the readers of our paper ask him to extend the time. He informs us that this is positively the last time this great offer will be made, and if you have no all the money at hand, it will pay you to borrow it rather than let this great Holiday offer go by. Order direct from advertisement in another column.

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.

BEATTY'S CHRISTMAS GIFT.—It is in the way of offering a 7 1/2 octave piano, with stool, book, and music, for only \$173.75. Those of our readers who are desirous of procuring a handsome Christmas present for their children, and make their homes happy, we advise them to read Mr. Beatty's advertisement in this issue.

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

SPECIAL NOTICES.

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.

MARRIED.

At the residence of the bride's father, Mr. Joel C. Maxson, in Little Genesee, N. Y., Dec. 16, 1883, by Rev. Geo. W. Burdick, Mr. A. S. HAZARD and Miss IDA E. MAXSON.

At Preston, N. Y., Dec. 6, 1883, by Rev. A. W. Coon, assisted by Rev. Charles W. Babcock, Mr. CHARLES E. ALDRICH and Miss GENTIE MAXFIELD, all of Pharsalia.

At the Seventh-day Baptist parsonage, Hopkinton, R. I., Dec. 10, 1883, by Rev. I. F. Randolph, Mr. LAFAYETTE EDWARDS, of Hopkinton, and Miss MATTIE TUCKER, of Charlestown.

At the residence of the bride's parents, near Harvard, Neb., on the evening of Nov. 29, 1883, by the Rev. J. L. Lower, Mr. J. D. HUME and Miss ALICE DAVID, both of Harvard.

DIED.

In the town of Independence, N. Y., Dec. 7, 1883, JAMES, infant son of Frank M. and Marcella Bassett. Thus another of these parents' precious little treasures has flown to the loving arms of Him who said, "Suffer little children and forbid them not, to come unto me."

In Hallsport, N. Y., Dec. 8, 1883, of a nervous disease, STEPHEN B. WILSON, in the 60th year of his age. Mr. Wilson had been in poor health for nearly two years. Three years ago last Spring he lost his wife, and two years before that his daughter and only child, leaving him very lonely. During the summer and until his death he made it home with his brother, Mr. David Wilson, of Wellsville, and with Lucas Babcock, of Hallsport, his brother-in-law. He was very tenderly cared for during his sickness which was very severe. He was a very kind man and much respected by his neighbors. His funeral was largely attended.

In West Union, N. Y., Dec. 11, 1883, JENNIE MINERVA, daughter of the Hon. Alvin C. and Mary E. Barney, aged 12 years, 10 months, and 23 days. This little girl has been a great sufferer ever since she was six months old, resulting in the loss of physical and mental action. For three years she has not walked, and the last year she has not been able to sit up. Paralysis of the throat terminated her sufferings. We saw her the day before her death, apparently her sufferings were very great, but, O, the change in her appearance, so lovely in death, but more so as she is clad with immortality and eternal life!

In Preston, N. Y., Dec. 3, 1883, ALFRED DAVIDS, aged 83 years.

In Westery, R. I., Dec. 4, 1883, of sugar diabetes, JOHN E., son of Mr. and Mrs. John E. Crandall, aged 10 years. He was a promising boy and will be greatly missed.

In Hopkinton, R. I., Dec. 9, 1883, of diphtheria, MRY L., only daughter of John H. and Susan C. Geer, aged 7 years. She was a child of great intelligence and dearly beloved by all who knew her.

In North Loup, Neb., Nov. 30, 1883, Mrs. RHODA M. GREEN, widow of Thomas Green, in the 73 year of her age. Sister Green came to love the Saviour in early life, and all through its struggles she has been a joyful and trusting Christian. She was a member of the Albion Seventh-day Baptist Church. G. J. C.

MEMORIAL BOARD FUND.

First Quarterly Report of E. R. POPE, Treasurer, to the Trustees of the Seventh-day Baptist Memorial Fund, from Sept. 1, 1883, to Dec. 1, 1883.

WARRANTED 6 YEARS! \$115 for only \$49.75. PIPE ORGANS [25 STOPS] ONLY \$49.75. INCLUDING BENCH, BOOK AND MUSIC, provided you order with new paper of your order within five days a further reduction of five dollars (\$5) will be allowed. This is the FIRST and LAST PARALLEL. ORGAN introduced WITHOUT DELAY, hence this GREAT REDUCTION. REGULAR PRICE, \$115.00. 25 USEFUL STOPS AS FOLLOWS: 1-Vox Celeste, 2-Vox Humana, 3-Vox Angelica, 4-Piccolo, 5-Saxophone, 6-Flute, 7-Clarinet, 8-Oboe, 9-Bassoon, 10-Trombone, 11-Tuba, 12-Drum, 13-Cymbal, 14-Bell, 15-Handbell, 16-Triangle, 17-Castanets, 18-Maracas, 19-Charleston, 20-Grandioso, 21-Harp Zolian, 22-Echo, 23-Aerostatic Expression, 24-Brass Band, 25-Grandioso. BEATTY'S OFFER REPEATED.—The offer made by Mayor Beatty of a \$115 pipe organ for only \$49.75 a few weeks ago is to day repeated because he says there are a large number of the readers of our paper ask him to extend the time. He informs us that this is positively the last time this great offer will be made, and if you have no all the money at hand, it will pay you to borrow it rather than let this great Holiday offer go by. Order direct from advertisement in another column. DANIEL F. BEATTY, Washington, New Jersey.

RECEIPTS. Cash balance, \$6,355.24. Savings bank, 729.06. Chair of Greek Language and Literature, 45.00. 6 months interest Mahafie Mortgage, 71.81. Plainfield Chair Theology, rents, 18.50. Bi-Centennial Fund, N. H. Langworthy, 12.00. A. A. Brundage, Adams Centre, Bi-Centennial Fund, interest on note, 1.50. Chair of Greek Language and Literature, interest, St. Paul Railroad bonds, 60.00. Plainfield Chair Theology, interest, St. Paul Railroad bonds, 30.00. Bi-Centennial Fund, Coryden E. Burdick, Brookfield, N. Y., note, 20.00. Interest, 8.20. Plainfield Chair Theology, rents, 18.50. Plainfield Chair Theology, 2 months rent mill to September 1, 1883, 80.00. Babcock Chair of Physics, interest mortgage, John Whitman, 7.00. Burdick farm, income, 100.58. Plainfield Chair Theology, rents, 18.50. Interest, Rev. A. E. Main, 6.00. Milton College, interest, Rev. A. E. Main, Bi-Centennial Fund, note, Dudley Hughes, Jackson Centre, Ohio, 30.00. Interest, 10.80. Bi-Centennial Fund, note, Hannah Hughes, 15.00. Interest, 6.20. Total \$7,646.89.

DISBURSEMENTS. Plainfield Chair Theology, fire taxes 1883 on mill and houses, \$ 9.66. Plainfield Chair Theology, Wm. H. Crandall, Treasurer, 200.00. Plainfield Chair Theology, insurance paid on mill property, 40.00. American Sabbath Tract Society, invested on mortgage, Mrs. J. E. Mosher, 400.00. Babcock Chair of Physics, etc., invested on mortgage, Ann E. Thorn, 1,000.00. Milton College, A. Whitford, Treasurer, 300.00. Bi-Centennial Fund, Wm. L. Force & Bro., printing annual report, 52.00. Plainfield Chair Theology, 6 months interest, 75.00. Buffalo savings bank, 6 months interest on Burdick farm mortgage, 42.50. Expense bills, postage, exchange, etc., 7.30. Total \$2,126.46. In savings bank, 479.87. Cash balance, 7,217.37. Total \$7,646.89. E. & O. E. E. R. POPE, Treasurer. Examined and compared with vouchers and found correct. J. M. TITSWORTH, R. A. HUBBARD, Auditors. DECEMBER 9, 1883.

QUARTERLY REPORT. J. F. HUBBARD, Treasurer, in account with the Tract Society. To balance cash, General Fund, \$ 1,728.26. Tent Fund, 85.17. Publishing Fund, 95.00. Receipts for September as published, 508.35. Receipts for October as published, 154.71. Receipts for November as follows: S. W. Tucker, Adams Centre, Mo., 10.00. T. H. Maxson, Ten Mile Post, office, Mo., 5.58. Estate A. B. Crandall, sale of oil, 5.00. Mrs. W. B. Gillette, Shiloh, 1.84. Sabbath school, Bradford, Pa., 1.00. John Gilbert, Berlin, Wis., (Outlook), 13.33. First Seventh-day Baptist Church Alfred Sabbath school, Hornellsville, 2.87. Woman's Auxiliary Tract Society, Alfred Centre, 14.70. Total \$2,583.76.

DISBURSEMENTS. Paid A. H. Lewis, postage, year book, etc., \$ 16.06. A. H. Lewis, Editor Outlook, 300.00. G. Veltuyusen, Haarlem, \$40, \$40, \$40, Exchange, 1.95. Laura A. Randolph, mailing Outlook, \$15.50, \$15.93, \$15.80. Geo. W. Miller & Co., 8 reams cut wrap, 17.00. L. A. Platts, Agent, stock and labor (Outlook), 278.84. L. A. Platts, Agent, stock and labor (Outlook), 706.87.

RECEIPTS. L. A. Platts, Agent, stock and labor (Outlook), 244.40. L. C. Rogers, 3 months salary, 175.00. Bill, printing note headings, 29.64. 2 packing cases, 2.50. Balance cash on hand, 583.47. Total \$2,583.76. E. & O. E. J. F. HUBBARD, Treasurer. Examined, compared with vouchers and found correct. T. H. TOMLINSON, Aud. H. V. DUNHAM, Com. DECEMBER 9, 1883.

LETTERS. C. L. Burdick, J. F. Hubbard & E. R. Clarke 2. O. Maxson, L. H. S. Lyon, Sam'l Hunt, L. C. West, D. A. Langworthy, P. M. Green 2, S. R. Wheeler, Jesse L. Brown, Mrs. Esther Fenner, Emeline Crandall, Orson Whitford, Eva H. Coon, A. S. Titworth, Geo. Satterlee, J. B. Clarke, Mrs. John A. Crandall, J. A. Brown, W. F. Place, C. W. Threlkeld, Alzina Saunders, O. U. Whitford, Marvin Oil Co., E. M. Dunn, Dr. Slayton, Mrs. A. C. Babcock, Richard S. Green, Margaret Van Horn.

RECEIPTS. Par to Vol. No. Jonathan Pettibone, Alfred, \$3.00 40 52. Mrs. Annie Langworthy, Andover, 2.00 40 52. Mrs. Clarissa Bebee, 2.00 40 52. Mrs. Mary L. Kenyon, Nile, 2.00 40 52. W. W. Coates, 2.00 40 52. L. H. Kenyon, Utopia, 2.00 40 52. J. F. Randolph, Vt. Centre, 2.00 40 52. Mrs. C. L. Hall, Richburg, 2.00 40 52. A. C. Sanford, Little Genesee, 2.00 40 52. D. E. Bliss, 2.00 40 52. Mrs. C. B. Stanton, Cazenovia, 2.00 40 52. Mrs. U. M. Clarke, 2.00 40 52. Richard S. Geer, Harrisville, 2.00 40 52. Amos Stillman, Rochester, 1.00 39 52. E. E. Fisk, Hornellsville, 4.00 40 52. Samuel Hunt, Akron, 2.00 40 52. George Satterlee, Durhamville, 2.00 40 52. Mrs. Electa R. Wood, Binghamton, 1.00 40 24. J. H. Burch, South Brookfield, 2.00 39 52. F. H. Stillman, Brooklyn, 2.00 41 8. Mrs. L. R. S. Lyon, New London, Conn., 3.00 40 52. Alzina Saunders, Westery, R. I., 1.00 40 26. Mrs. Oscar Hood, Summit City, Pa., 2.00 40 52. James C. Fuller, Malot Park, Ind., 2.00 40 52. Mrs. A. M. Prescott, Chicago, Ill., 1.00 40 26. Mrs. A. C. Babcock, Milton, Wis., 2.00 40 4. G. W. Lanphier, 2.00 40 52. D. Allen, 2.00 40 52. O. W. Utecoff, Grand Island, Neb., 2.50 40 39. James R. Jeffrey, Elm Dale, Kan., 2.00 40 28. Margaret Van Horn, Pawnee Rock, 2.00 40 52. FOR LESSON LEAVES. Orson Whitford, Brookfield, N. Y., \$7.20. Geo. Satterlee, Durhamville, 6.00. Eva H. Coon, Walworth, Wis., 6.00.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending Dec. 15th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired. BUTTER.—Receipts for the week were 29,040 pack ages; exports, 4,405. Exceptionally mild weather has made a dull trade, lower prices and a nominal market for all kinds. There were sales for export of good entire dairies Chenango and Delaware butter at 21@22c, good lots of odds and ends State butter at 18@19c, and fresh Western factory at 16@20c. Market closes with large stocks of all kinds and prices decidedly in buyers' favor. We quote: Fancy. Fine. Family. Creamery, fresh, 80@85 23@28. Summer make, 23@24 20@22. Home dairy, fresh, 26@28 18@22. early, 22@24 16@20. entire, 22@24 15@20. Imitation cream, 28@30 22@24 16@20. Factory butter, 14@16 11@18. CHEESE.—Receipts for the week were 31,715 boxes; exports, 21,840 boxes. Finest September and October cheese have sold freely at a slight advance. Other grades slow at unchanged prices. We quote: Fancy. Fine. Family. Factory, full cream, 12@13 11@12 8@11. Skimmed, 10@11 6 8 3. EGGS.—Receipts for the week were 3,480 bbls. and 2,635 boxes. Imports of foreign for the week,

400 cases. Trade has been slow all the week, and at the close prices were 1@2c. lower. We quote: Near-by fresh laid eggs, 31 @33. Canada and Western, 28 @30. Lined eggs, per doz., 20 @21. BEANS.—Imports for the week were 8,600 bags. Business very light and prices lower. We quote: Marrows, per bushel, 62 lbs., \$2.75 @ \$2.85. Mediums, 2.50 @ 2.60. DRIED FRUITS.—The whole list is dull at declining prices. We quote: Apples, evaporated choice to fancy, 12 @14. " poor to good, 9 @11. " Southern sliced, choice to fancy, 7 @8. " poor to good, 5 @6. " coarse cut, 5 @6. Peaches peeled, evaporated, 25 @28. " unpeeled, 12 @14. " peeled, sun dried, choice to fancy, 12 @14. " poor to good, 9 @11. " unpeeled, halves, 5 @6. " unpeeled, per lb., 10 @11. Blackberries, 2 @9. Raspberries, black, 27 @28. APPLES.—Greenings most wanted. Baldwins in good demand. We quote: Baldwin and Greening, choice, per bbl \$3.50 @ \$4.00. " fair to good, 3.75 @ 3.00. State, Winter, mixed lots, 3.12 @ 3.10. CRANBERRIES.—We quote: Cape Cod, fancy, per bbl, \$12.00 @ \$13.00. " good to choice, 10.00 @ 11.00. Jersey, per crate, 3.00 @ 3.50. POULTRY.—We quote: Turkeys, choice, per lb., 13 @15. " poor to fair, per lb., 10 @11. Ducks, choice, per lb., 13 @15. " poor to good, per lb., 11 @13. Chickens and fowls, choice, per lb., 11 @13. " poor to good, per lb., 6 @10. BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., New York. This address is sufficient both for goods and letters.

WANTED.—One Lady or Gentleman in every town, \$25 a week and expenses. Address AMERICAN PUBLISHING CO., 17 North Third St., Philadelphia, Pa. 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, 50c; Green, Schiller, Creasy, and Carlyle in one, \$1.00; Kenrick's Ancient Egypt, \$1; Rollin's Ancient History, \$2.70; Gibbon's Rome, \$1.70; Hume's England, \$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.

BIOGRAPHICAL SKETCHES AND PUBLISHED WRITINGS OF ELD. ELI S. BALEY, for sale at this office. Price One Dollar. Sent to any address, postpaid, on receipt of price. STEAM COOKED CEREALS. Choicest Foods in the World, for Old and Young. American Breakfast Cereals. Selected grain, all hulls, cooked, and impurities removed. CRUSHED, STEAM COOKED, and DRESSED for use. Prepared, as wanted, for the table, in ten minutes. Saving money, saving fuel, saving time, saving waste. Saving health. Easy to digest, being already cooked. A. B. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. BARRY FOOD. A. B. C. MAIZE. Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS MFG. CO. send for circulars. 88 MURRAY ST., NEW YORK.

EVERYBODY send a 2 cent stamp with your name and address (in full) and receive by return mail our Catalogue of best selling articles. No Humberg. FRENCH SUPPLY CO., 21 Park Row, New York. GOLD. For \$50, you'll get prepared, 5 books and a box full of goods that will bring you in more cash at once, without capital, than anything you ever saw. Hoax fact. Only reliable matrimonial paper, sec. 1, 19c. 50c return. See our circulars. Same goods. Books and Photos. 3 samples and circulars, sec. L. J. Clark, Wiscovy, Miss.

Selected Miscellany.

THE BEST OF WORK.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis loving and serving
The highest and best;
'Tis onward unswerving,
And this is true rest.

MRS. MARTIN'S MISTAKE.

A gentle ripple of admiration passed over the face of the ladies in the village missionary meeting as Mrs. Mayhew sat down. Her essay on "The Macedonian Call from Africa," was felicitous in its adjectives, fresh in its information, almost rapturous in its devout enthusiasm. The society took a pardonable pride in Mrs. Mayhew's talent. Mrs. Brown thought the paper ought to be read at the approaching annual meeting of the "Board." Miss Spencer wished it could be printed for general circulation. As for Mrs. Mayhew, she was appropriately modest; if the paper had any value, it was because her soul had been deeply stirred by the thought of the wide doors that were opening in Pagan lands for the heralds of the gospel. There was nothing that made our petty every-day affairs seem so petty as an adequate conception of the grandeur of this glorious missionary campaign to conquer the heathen world for Christ.

Poor Mrs. Martin, sitting on a back seat in the lecture room, listened to the essay and the comments that followed with a humbling sense of her own incapacity and short-comings. Mr. Mayhew was absorbed in his banking business; but he took a husbandly satisfaction in his wife's prominence in church activities, and encouraged her to lead the list of the monthly contributors to the support of the society's Bible-reader in Bulgaria. Having no literary gifts himself, it was pleasant to think that he shone with a sort of reflected light in the papers which his wife read, now and then, before the Temperance League and Missionary Society. To pay well for it seemed as much a matter of course as to respond cheerfully to the assessment which his political party made upon him for the honor of nominal membership on the Central Committee. Mr. Martin, on the other hand, was making but a meager living from his shop; neighbors said he had too many scruples and too little faculty to hold his own with his sharp rivals, and while Mrs. Mayhew gave a dollar a week to the Bible-reader, Mrs. Martin could give but half a dime. Mrs. Mayhew was one of the officers, too, of the State Society; and her name was always to be found in the somewhat effusive newspaper reports of the annual meeting, where her talents found a pleasant field of activity. But Mrs. Martin had never even attended an annual meeting. And while Mrs. Mayhew stirred every one up to new zeal by her fervent essays, a short and stumbling prayer was the most that Mrs. Martin had ever been able to contribute to the exercises of the semi-monthly missionary meeting. It was this comparison of Mrs. Mayhew's abilities and opportunities with her own, as she sat there on the back seat, that made Mrs. Martin feel that any aspirations of her own toward active Christian usefulness were almost absurd. There was nothing elating to Mrs. Martin in the hour that was all elixir to Mrs. Mayhew.

Reaching home, however, Mrs. Mayhew found need of all the tonic there was in the exhilarating atmosphere of the missionary meeting, to prepare her for an unexpected complication in her domestic affairs. The widow Way, whose eldest daughter, Eliza, had been for some time Mrs. Mayhew's efficient right hand in housework, had met with a serious hurt. Eliza had been sent for at once, as the only one who could be looked to, to stand in the wide gap of work and care. She was waiting, her eyes red with weeping, for Mrs. Mayhew's permission to go.

Mrs. Mayhew was "tried." Dr. Traley, the eloquent missionary from India, was to occupy her pulpit the next Sabbath, and she had planned to detain him for a select tea-party at her house on Monday evening. Young Campbell's wife was only too glad to come over for a few days' work any time, it is true; but no one rose to the supreme demands of Mrs. Mayhew's ideal for such an occasion as Eliza did. She felt as if Mrs. Way's accident was little better than a deliberate disregard of her comfort. In her momentary impatience she told Eliza that she should think the boys could wait on her mother and do the housework—anyhow she didn't see how she could spare her now; but if Eliza was determined to go, she could not keep her place open for her, if Mary Gowan, who was looking for work last week, chose to take it.

Poor Eliza! this was the last straw. Her heart ached for the hard-worked mother, lying at home in painful helplessness. She must go to her, of course. But the thought of losing her own wages for several weeks was none the less a trial to her; for Eliza was studiously saving every penny she could earn, and carrying a light heart under all the exactions of Mrs. Mayhew's service, since John, the hard-working, manly carpenter, who had loved her so long, was sure that his little cottage would be ready for a house-keeper next year. How many times she had spent, in imagination, every dollar of her next twelve months' wages, how well she knew just how far it would all go in house-furnishing! And now to lose not only her wages for some weeks to come, as she must at the best, but to lose her situation alto-

gether, was doubly hard. She choked down, though, the appeal that it was in heart to make that the place might somehow be reserved a little while for her. Long as she had lived with Mrs. Mayhew, and liberal as her wages had been, she had never felt encouraged to carry to her any of her woman confidences, and had never looked to her for counsel or sympathy in her trouble. Mrs. Mayhew was not stony-hearted; but she was too busy in broader fields of benevolence to explore the lives that were lived in her kitchen.

So with what courage and cheer she could rally from her own buffeted heart, Eliza went back to her fatherless family—to nurse the dispirited mother; to care for the younger brothers, who were none the more tractable that they had not been under a father's eye for several years; to do the washing for the support of the family. But the hill was very steep, and her load was very heavy. She chafed sorely, sometimes, under her burden. She cried herself to sleep at night, and started in the morning with shivering consciousness of the dread presence of trouble, even before she had waked enough to define it in her thought. Mrs. Mayhew met her one day on the street. "Good morning, Eliza," she said. "Is your father about well? No, it was your mother that was hurt, wasn't it?" And then, without waiting for an answer, she added the hope that Eliza would return to her old place soon, for Mary Gowan wasn't suiting her very well—and then went on her way. For some reason Mrs. Mayhew's well-meant words, even when coupled with the promise of her old situation again, carried no special comfort in them. They did not come from the deep place in one heart, and they could not find the deep place in the other.

But there was one woman whose commonplace, neighborly kindness was to Eliza like cold water to a thirsty soul. Mrs. Martin lived on the other side of the town, but heard of Mrs. Way's accident from the doctor as he was driving by the next day, the fact being that the kind-hearted physician really drove down there for the sake of telling her. She came over that afternoon—some cookies in her pocket for the children—to cheer up the sufferer, and lend a hand for an hour in any service she could render. She had no lack of work, good woman, at home; but she found time to drop in one day and piece down a pair of trousers for little Bennie; to come another and out on the new coat that was the despair of Eliza's small skill at tailoring; to send one of her children over occasionally with a last week's paper, borrowed of a neighbor; to sit now and then in the early evening for awhile by the bed-ridden woman, so that Eliza could have an airing for an hour or two in a quiet walk with the young carpenter.

It was worth everything to Eliza to have such a sympathetic, sister-like friend with whom she could talk over her household perplexities, to whom she could confide all the little precious nothings of her affairs, on whose shoulder she could cry a little when things had gone harder with her than usual. And it was worth more to her than she knew till years afterward to get so near a Christian woman's heart, and see, underneath all mere professions, its generous purpose of personal helpfulness, and its loving, joyful, faithfulness to humble, every-day ministries. She had never before seen just that side of the religious life, in just that setting. It touched her heart and won her into something of its own beautiful likeness. From it came, by-and-by, a family altar in the carpenter's cottage, and a family life that shed gracious influences through the community. Even the rattle-headed, fatherless little boys, who seemed to shed the religious appeals and rebukes of other people, with such impartial nonchalance, were wound about with some subtle influence from this friend in family need who never once in set fashion "talked religion" to them, and years afterward they recognized its stimulus and restraint.

But of this Mrs. Martin suspected nothing. Year by year she never read the reports of the "annual meeting" without a little pang from the thought that her usefulness was so small as compared with Mrs. Mayhew's. Perhaps she is not the only humble soul, in these days of "Christian activities," that makes a similar mistake.—*Christian Weekly.*

HOW JAKE FOUND HIM.

It was a clear cold morning. The bells were ringing, and the people were going into the churches in the upper part of the city. A ragged, pale-faced boy loitered around the door of one of them, and finally plucked up courage to slide into the porch and gradually to edge into the door and slip unobserved into a back seat. He was a little fellow, with auburn hair and light blue eyes, and if he had been washed and combed and well clad, would have been a pretty boy; but he bore the marks of ill usage and had the forlorn air of that most pitiable object, a neglected child.

He looked cautiously about him, and when the organ began to sound seemed utterly confounded. And no wonder, for little Jake had never been inside a church before in all his miserable life. He was nobody's child, and lived down by the river with an old man who starved him to make him beg and beat him to make him steal. This morning he had been driven forth without breakfast and forbidden, with curses, to return until he got some money. He was feverish and ill and shivered in the piercing air, and with a dull indifference had taken his way aimlessly from the filthy and poverty stricken quarter where he lived toward the broad avenues and beautiful homes of the

prosperous world, and in the same dull way had drifted into the church. Wreaths of evergreen and scarlet holly and exquisite flowers made the place beautiful. The organ pealed, the singers sang joyous strains, for it was Christmas morning, the gladdest time of the year to the happy, but of it, but a bitter, cold day when he had no breakfast.

By and by the minister rose and began to talk. His voice was soft and pleasant, and in a simple way he told the story of the first Christmas. Little Jake was all ears. He enlarged on the fact that Christ to whom a wonderful star guided the wise men was the richest and most generous of beings; that one had but to ask to receive from him the choicest treasures. So simple and gracious was his language, so hearty his assurance of welcome, that hope sprang up in the heart of the child and he felt if he could only get to Christ he would have plenty to eat and some money given him so he should not be beaten when he returned home.

The service was soon over, the people began to go out of the church and little Jake went out with them. He hung around the door until every one was gone, hoping to see the soft-voiced minister, but he went out by the vestry door on the other side of the church. Little Jake meant to ask him where Christ lived. After shivering around a long time he was forced to give him up and make up his mind to ask some one else. He was a timid child and met with so many rebuffs when he went out to beg that he shrank from approaching people on any errand and he passed a great many persons as he could summon courage to make his inquiry. Finally, however, a pair of young girl friends came along, arm in arm, walking slowly and deeply absorbed in confidential conversation. Little Jake approached them. "Do you know Christ?" he asked, timidly.

"They gave him no answer, but with a startled air hastened their steps, turning once or twice to look at the child. He sighed and wandered on. It was very cold and nearly every one walked briskly, and Little Jake was too timid to arrest their steps. An old man leaning on a cane seemed a likely person to listen to and answer his questions, and the child plucked up courage to ask him where Christ lived.

"Speak louder, little feller," he said, putting his hand on his ear. Little Jake repeated the question, accentuating the name. An expression of rebuke appeared on the aged face. "You're a bad little boy, I'm afeared," he said. "Don't you know it's wicked to swear? And on Christmas Day, too," and he shook his head and went sorrowfully away.

The short Winter afternoon was wearing to a close before he made another attempt. He turned the matter over in his mind and concluded to vary the form of his address. A stout German woman's honest face emboldened him to accost her.

"Please ma'am, be you acquainted with Mr. Christ?" said a plaintive voice at her side. She paused at once. "Christ, Christ," she said with an effort to remember. "Would he be German?" Little Jake didn't know. "What would you of him, mein kind?" "He's agoin' to give me some money," said poor little Jake.

"I not know him, but I give you one penny," and she gave it and hastened on. A finely-dressed lady dropped her handkerchief; he picked it up and ran after her. Plucking her cloak to arrest her attention he held out the handkerchief. "It's yours, ma'am," he said simply. "She felt in her muff. "Why, so it is; I'm much obliged, little boy." "Please," began little Jake timidly, could you—

"Of course I'd give you something, if I had my portmonnaie," she said impatiently, "but I haven't and you'll have to take the word for the deed," and she hurried away. Tears came to Little Jake's blue eyes. "I didn't want nothing only to ask where he lived," he thought.

Night was falling, and he had neither begged nor found Christ, and the dread of returning to his wretched home empty handed emboldened him to make another appeal. He put his question to two prosperous looking men, and the little wan face ought not to have appeared in vain, whatever the question might be. "Get out, you little vagabond," said one, and the other, "What are the police for I'd like to know," and their angry voices were soon lost in the distance.

It was night, and the stars were out in the frosty heaven. Little Jake looked up the long street, and above where it seemed to come to a point in the sky shone the mild lamp of the evening star. His head throbbled with pain, his weary limbs ached, his feet and hands were numb with cold, but the star filled his soul with fresh courage.

"It's his star," was his glad thought. "The man said it stopped over the place where he is, I'll go there," and he started off up the street. Block after block was wearily passed, and still the star was far, far off. Poor, patient little Jake was very weary, wandering all day without food, and the porch of a church he was passing looked like a refuge from the wind, where he might rest for a moment. He climbed the steps and sank down, a little huddled heap in the corner. "Couldn't find him to-night," he muttered. "In the mornin'—and Little Jake was asleep.

Presently it began to snow and snowed all

night, and the wind drifted it into the porch and covered Little Jake with a soft white coverlet. The city clocks struck all the hours of the night and again it was morning. The sexton came to shovel away the snow before meeting time, and cleared the walk and mounted the steps to the porch. Finding a heap of something there he stooped over, brushed the snow lightly off and disclosed the small pale face of Little Jake. "What have you here, Jarvis?" said the soft-voiced minister coming up the step. Jarvis raised himself up and answered gravely: "A dead child, sir."—*Christmas Guest.*

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Popular Science

THE distance of the sun as computed from the transit of venus last year, is 93,000,000 miles. As there will be a transit of venus before 2000, as near as the present general knowledge allows, we know the exact distance. It is pressed, however, that the transit of venus before 2000, or of some other small planet, offers another chance before that

EXPERIMENT IN ACTION.—The English Mechanic knows the classic experiment terminal ball of a row of balls is separated and left to rest next neighbor, whereupon it moves and with it to that of the first at the M. Treve has improved the putting metallic dust upon ball. This is projected in the shock, but (supposing from left to right) only right half of the intermed last ball the dust is projected side to that of the

LIGHT MOTORS.—In an which appeared in a la Bronaut, David Napoli Societa de Navigazione the comparative desirable electric motors for propulsion. He found that a twenty working for ten hours, was kilogrammes of coal and of water. An electric horse power, with all its hours' service, would consume kilogrammes, which is consumption of material gine, leaving out of the of the generator and of transmission.

A VERY successful system has been tried on of navigable rivers, the by M. Dupuy de Lome of Sciences, Paris. Chains are employed, to ent machinery by a single the same time to direct vessel.

HERR KRUPP'S great sen has its own water contains 25,000 gas but the electric lamps. It is laboratory, photograph establishments, and shops. There are about graph wires and thirty-ing to the works.

FISHES now living in formed the subject of a ler. Up to the begin year eleven species from have penetrated the The Red Sea, on the fewer than twenty-five ever, have only for the reached half-way toward trance.

MARRIAGE, as progroes of Senagambia, in a very entertaining. Feraud. As in other parental tie is slight, every-day occurrence; tents and purposes are attended with simply as pretexts for temperance.

M. VIUSSÉ, principal the medical hospital a cessive sweating of the form it appears, can carefully conducted nitrate of bismuth, cases where this sweating only temporary the severe pain and company the secret never found any ill the suppression of the

ONE of the queer globe is a man with a visiting in Louisville, fiercely contested but interesting individual with a piece of shell, entire top of his most horribly exposed survived the terrible surgeon, who was on attendance upon the succeeded in fitting opening, which shield well as the skull. The size of a man's hand and may be raised re-skilled man does pain, and as he is a shattered skull at

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: 10-18.
Oct. 13. Samuel, the Judge. 1 Sam. 7: 3-17.
Oct. 20. Asking for a King. 1 Sam. 8: 1-10.
Oct. 27. Saul Chosen King. 1 Sam. 10: 17-27.
Nov. 3. Samuel's Farewell Address. 1 Sam. 12: 13-25.
Nov. 10. Saul Rejected. 1 Sam. 15: 1-34.
Nov. 17. David Anointed. 1 Sam. 16: 1-13.
Nov. 24. David and Goliath. 1 Sam. 17: 38-51.
Dec. 1. David's Enemy—Saul. 1 Sam. 18: 1-16.
Dec. 8. David's Friend—Jonathan. 1 Sam. 20: 38-42.
Dec. 15. David Sparing his Enemy. 1 Sam. 24: 1-17.
Dec. 22. Death of Saul and Jonathan. 1 Sam. 31: 1-13.
Dec. 29. Review.

LESSON XIII.—REVIEW.

BY REV. G. J. CRANDALL.

For Sabbath-day, December 29.

Lesson I. "Eli's Death." Golden Text.—"His sons made themselves vile, and he restrained them not."—1 Sam. 3: 13.
Lesson II. "Samuel, the Judge." Golden Text.—"Hitherto hath the Lord helped us."—1 Sam. 7: 12.
Lesson III. "Asking for a King." Golden Text.—"It is better to trust in the Lord than to put confidence in princes."—Psa. 118: 9.
Lesson IV. "Saul Chosen King." Golden Text.—"And all the people shouted and said, God save the King."—1 Sam. 10: 24.
Lesson V. "Saul Rejected." Golden Text.—"Behold, to obey is better than sacrifice."—1 Sam. 15: 22.
Lesson VI. "David Anointed." Golden Text.—"I have found David my servant; with my holy oil have I anointed him."—Psa. 89: 20.
Lesson VII. "David and Goliath." Golden Text.—"The battle is the Lord's."—1 Sam. 17: 47.
Lesson VIII. "David's Enemy, Saul." Golden Text.—"And David behaved himself wisely in all his ways; and the Lord was with him."—1 Sam. 18: 14.
Lesson IX. "David's Friend, Jonathan." Golden Text.—"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."—Prov. 18: 24.
Lesson X. "David Sparing his Enemy." Golden Text.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5: 44.
Lesson XI. "Death of Saul and Jonathan." Golden Text.—"The wicked is driven away in his wickedness: but the righteous hath hope in his death."—Prov. 14: 32.

REVIEW PLAN—FOURTH QUARTER, 1883.

BY A SUPERINTENDENT.

For Suggestive Use in His Own School.

Five minutes drill upon Titles and Golden Texts, followed by such brief geographic and biographic exercises previously assigned as time will permit.
FOR SELF, OR GOD.
Text—"None of us liveth to himself. We live unto God." Rom. 14: 7, 8.
Sing, "Rock of ages," first verse.
Superintendent—Give the title of the first lesson.
Boys—Eli's death.
First scholar—Read 1 Sam. 4: 16, 17, 18, also 1 Sam. 2: 34.
Superintendent—What had been prophesied about the death of Eli's sons? Why did Eli and his sons die as they did? Repeat Golden Text.
Girls—"Because his sons made themselves vile and he restrained them not."
Supt.—What selfishness had they shown? 1 Sam. 2: 16, 19.
BLACKBOARD.
"For seeking selfish ends defeat and death are sent."
Sing, "Help me to watch and pray."
Supt.—Title of the second lesson?
Boys—"Samuel, the judge."
Second scholar—Read 1 Sam. 7: 4, 11, 14.
Supt.—How had Israel failed in their loyalty to God? (Services neglected; mingling with the heathen; worshipping other gods. Show our dangers; neglect of Sabbath services; engrossed in business; pleasure; fashion.) How were the people restored to prosperity? (Idols put away; hearts prepared; altar maintained.) How are we enabled to do this? Golden Text.
Girls—"Hitherto the Lord hath helped us."
BLACKBOARD.
"On returning to God, he delivers, and restores to prosperity."
Supt.—Third lesson?
Boys—"Asking for a king."
Third scholar—Read 1 Sam. 8: 7, 10, 11, 18.
Supt.—Who had been the real king of Israel? In asking for a king like other nations, how were they treating God? What would the king they asked do for them? 1 Sam. 8: 14, 18.
BLACKBOARD.
"Rejecting God, we choose a most cruel bondage."
Supt.—What better course does the Golden Text point out?

Girls—"It is better to trust in the Lord than to put confidence in princes."
Sing, "All hail the power of Jesus' name."
Supt.—Fourth lesson?
Boys—"Saul chosen king."
Fourth scholar—Read 1 Sam. 10: 17, 18, 19.
Supt.—Whom had God intended should reign over Israel? Why then was a king chosen? How did God grant their request? (Under protest, 1 Sam. 8: 9.)
BLACKBOARD.
"Selfish ways, when permitted, are under protest."
Supt.—Apply Eccl. 11: 9.
Supt.—Fifth lesson?
Boys—"Samuel's Farewell Address."
Fifth scholar—Read 1 Sam. 12: 19, 20, 25.
Supt.—What did the people entreat Samuel to do for them? What wickedness did they confess? How did Samuel exhort them in the Golden Text?
Girls—"Only fear the Lord, and serve him in truth with all your heart, for consider how great things he hath done for you."
Supt.—How did Samuel fear the people would still do? v. 25.
BLACKBOARD.
" Easily made professions may soon be forgotten."

Supt.—Sixth lesson?
Boys—"Saul rejected."
Sixth scholar—Read 1 Sam. 15: 20, 21, 26.
Supt.—What was to have been done with the Amalekites and all they had? Whom did Saul say had taken of the spoil? What did he say it was spared for? Was it better to save it for a good purpose, or to destroy it? Golden Text?
Girls—"Behold it is better to obey than to sacrifice."
Supt.—(Is it better to keep the Sabbath commanded or to find excuse for leaving it?) Who was rejected for the disobedience, Saul, or the people whom he said had taken the spoil?
BLACKBOARD.
"Little it avails to blame others with our selfishness."
Supt.—Seventh lesson?
Boys—"David anointed."
Seventh scholar—Read 1 Sam. 16: 11, 12.
Supt.—What public service was held at Bethlehem? What does God say in the Golden Text, was accomplished at this sacrifice?
Girls—"I have found David, my servant; with my holy oil have I anointed him."
Supt.—What was David doing while the rest went to the sacrifice?
BLACKBOARD.
"Faithfulness in little services, fits us for greater."

Supt.—Eighth lesson?
Boys—"David and Goliath."
Eighth scholar—Read 1 Sam. 17: 44, 45, 50.
Supt.—What did Goliath threaten to do with David? In whose name did David come? Which was the largest man, David or Goliath? Which conquered.
BLACKBOARD.
"Over giant foes God's trusting ones prevail."
Supt.—What giant foes have we to fight? (Anger, selfishness, sinful habits.) If we strive, aright, who will fight for us? Golden Text?
Girls—"The battle is the Lord's."
Sing, "O, watch and fight and pray."
Supt.—Ninth lesson?
Boys—"David's enemy, Saul."
Ninth scholar—Read 1 Sam. 18: 11, 12, 13, 16.
Supt.—Why did Saul try to kill David? Why did he send him into the army? How did David act? Golden Text?
Girls—"And David behaved himself wisely in all his ways, and the Lord was with him."
Supt.—Did Saul's plans to destroy David injure him, or promote him?
BLACKBOARD.
"Rage, jealousy, and selfishness defeat themselves."

Supt.—Tenth lesson?
Boys—"David's friend, Jonathan."
Tenth scholar—Read 1 Sam. 20: 32, 42.
Supt.—Whose son was Jonathan? What was Saul planning to do? Who helped David to escape?
BLACKBOARD.
"God's children in need will find a faithful friend."
Supt.—What does the Golden Text say?
Girls—"A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother."
Sing, "What a friend we have in Jesus."
Supt.—Eleventh lesson?
Boys—"David sparing his enemy."
Eleventh scholar—Read 1 Sam. 24: 9, 11, 17.
Supt.—What do we find Saul still trying to do? What opportunity had David to revenge himself? How did David treat Saul? What precept was he obeying? Golden Text?
Girls—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."
Supt.—What spirit is shown in hating others? In loving our enemies?
BLACKBOARD.
" Our treatment of our enemies shows our character."

BLACKBOARD—FOR SELF OR GOD.
1. ELI'S DEATH.
For seeking selfish ends defeat and death are sent.
2. SAMUEL THE JUDGE.
In turning to God, he delivers, and restores prosperity.
3. ASKING FOR A KING.
Rejecting God we choose a most cruel bondage.
4. SAUL CHOSEN KING.
Selfish ways when permitted, are under protest.
5. SAMUEL'S FAREWELL ADDRESS.
Easily made professions may soon be forgotten.
6. SAUL REJECTED.
Little it avails to blame others with our selfishness.
7. DAVID ANOINTED.
Faithfulness in little services fits us for greater.
8. DAVID AND GOLIATH.
Over giant foes God's trusting ones prevail.
9. DAVID'S ENEMY, SAUL.
Rage, jealousy and selfishness defeat themselves.
10. DAVID'S FRIEND, JONATHAN.
God's children in need, will find a faithful friend.
11. DAVID SPARING HIS ENEMY.
Our treatment of our enemies shows our character.
12. DEATH OF SAUL AND JONATHAN.
Destruction comes to the selfish by their own deeds.
To save time the acrostic sentences may be placed upon the board beforehand and concealed, to be exposed line by line as the lesson proceeds.

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TRIED & TRUE. Dedicated to the Memory of MARY J. CRANDALL, Dec. 20, 1883.

He shall sit as a refiner. Within the crucible, the Groaning, writhes beneath Murn'ring and rebellion. Nor knows that wisdom By its own anguish tossed. How fast the foul dross.

Behold, a wonder here! Tho' strife of discontent Scarcely moves the liquid One sigh ripples o'er the sea. That one sigh of longing The molten mirror, then.

As the watcher whispers "Not now, much longer Unbroken, still, doth the A deep content doth all. Now the finer o'er it do. From henceforth all trials.

Pure Gold it answers be For his own semblance. Breakfast in every line. That joy binds both in. Hope on, fond Thy yearning gaze One glimpse of Hath in thy sores!

Then hold Thou In deep unbroken And this sure Cherish within thy Not one more Of fiery trial shall Than He doth In tend'rest love.

That sooner ye Thou may'st thy M That of His g Thou canst unbind. Oh! freely yield All thy dross in. Then of His joy Thou shalt now as TO SUNSET LA DENY

There is a story in the of a palace which was among the Scotch lore. down hills were thrown in a night by "the Die laid upon him, but a realm of fact, not a hundreds of them which grandful beauty, where was a mere hamlet, and was wilderness; a proud title of the "Qu and I am not one who her of that honor.

I remember some few live in Denver than in ever lived. I was quite an idea that it was th would desire as a resie not wonder. A sight lined for miles with el dwellings, with lawn that would make many is enough to convince be a bad place to live. are solidly built with of them with elegant way station which has ca; hotels which are o opera house, banks, churches, and model. make up a substantial that the schools a United States, and th highest salaries.

The situation of I the extreme. At the of the Rocky Mountains seen for upwards of 15 75 miles northwest, the south, and Gray's over 14,000 feet high heads above the rest Arapahoe and James sand feet less in altit less distance, equally stand gray and gre three miles away, but to them before break