

The Sabbath Recorder.

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

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WHOLE NO. 2029.

The Sabbath Recorder.

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Dedicated to the Memory of a Wedding, Dec. 1, 1833.

TRIED GOLD.

BY MARY J. C. MOORE.

"He shall sit as a refiner."—Mal. 3: 3.

Within the crucible, the seething gold,
Glowing, writhes beneath a fiery hold;
Murmuring and rebellious, it makes complaint,
Nor knows that wisdom its woe hath sent.
By its own anguish toss'd it can not see
How fast the foul dross doth from it flee.

At length, as if wearied with tumult vain
A seeming peace doth o'er it reign.
Lo, now the test the "finer doth apply!"
"Not now thy trial can satisfy."
The furnace flaming fires must fiercer glow
Ere thou canst thy cleansing fully show.

Behold, a wonder here hath sure been wrought!
Thro' strife of discontent peace is brought.
Scarcely moves the liquid mass of glowing light,
One sigh ripples o'er its surface bright.
That one sigh of longing doth faintly thrill
The molten mirror, then all is still.

As the watcher whispers at test applied,
"Not now, much longer shalt thou be tried."
Unbroken, still, doth lie the shining gold,
A deep content doth all its center hold.
Now the "finer o'er it doth eager bend!
From henceforth all trial is at end!

Pure Gold it answers back unto the test,
For his own semblance lies on its breast,
Steadfast in every line, it doth now tell
That joy binds both in one glad, glad spell.

Hope on, fond soul!
Thy yearning gaze so eager strain'd;
One glimpse of Him
Hath in thy sorest trial gained.

Then hold thou still!
In deep unbroken quiet rest,
And this sure hope
Cherish within thy secret breast.

Not one more pang
Of fiery trial shall be thine,
Than He doth send
In tend'rest love thee to refine.

That sooner yet
Thou may'st thy Master's image bear,
That of His grace
Thou canst unshin'd fully share.

Oh! freely yield
All thy dross in willing haste.
Then of His joy
Thou shalt now and forever taste.

TO SUNSET LANDS—NO. 5.

DENVER.

There is a story in the "Arabian Nights" of a palace which was built in a night, and among the Scotch lore, they tell that Biddoun hills were thrown up, each of them, in a night by "the Diel," in fulfilling a task laid upon him, but here we have, in the realm of fact, not a single palace, but hundreds of them which have sprung up as if by magic, a city of grand proportions and wonderful beauty, where but a few years ago was a mere hamlet, and a score of years ago was wilderness; a city which bears the proud title of the "Queen City of the West," and I am not one who would attempt to rob her of that honor.

I remember some few years ago, when Rev. Dr. B. T. Vincent told me that he rather live in Denver than in any other place he ever lived. I was quite surprised, for I had an idea that it was the last place any one would desire as a residence. But now I do not wonder. A sight at the lovely streets lined for miles with elegant stone and brick dwellings, with lawns and ornamentation that would make many an Eastern city blush, is enough to convince one, that it can not be a bad place to live. The business streets are solidly built with substantial, and many of them with elegant blocks. A union railway station which has few equals in America; hotels which are of the best, an elegant opera house, banks, and exchange; fine churches, and model school-houses, help to make up a substantial city. I am informed that the schools are the best in the United States, and the teachers receive the highest salaries.

The situation of Denver is beautiful in the extreme. At the base of the foot hills of the Rocky Mountains, that range can be seen for upwards of 150 miles. Long's Peak, 75 miles northwest, Pike's Peak, as far to the south, and Gray's Peak to the west, each over 14,000 feet high lift their snowy white heads above the rest of the range, while Arapahoe and James' Peaks, though a thousand feet less in altitude, seem from their less distance, equally high. The foot hills stand gray and grand, apparently two or three miles away, but he who thinks to walk to them before breakfast will be likely to

faint from hunger before reaching them, as the nearest is thirteen miles. Nothing here more surprises a stranger than this effect of the clear and rarified air.

But all the magic of Denver is not confined to the growth of the city. Fortunes have grown here even more rapidly. It is said that Hon. Mr. Tabor, who represents the State in Congress, and who has built the Opera House and other buildings in the city, at the cost of millions of dollars, was, only six years ago, a clerk in a grocery store. Many gigantic fortunes have been made in mining, and some in stock raising. The "Cram Club" made the acquaintance of a lady on the City of Rome last year, who is probably the largest cattle owner in the West. We called on her here in Denver, and found a picture of the "Cram Club" on the mantle in her parlor, and her words of appreciation of some of the party, would have made the Parson blush had he been here. The fact that her ranches are to be counted by the hundreds of miles instead of acres, and her cattle by the hundred thousand, does not seem to interfere with her kindness of heart, for her friends tell me that she spends most of her time and a large share of her income in deeds of kindness, and in furthering the interests of the charitable institutions of Denver.

It was the twelfth of November when we were at Denver, a date when we expected cold weather, particularly at that high altitude nearly as high as the top of Mount Washington in New Hampshire. But it was mild and pleasant, and we found thick wraps uncomfortable, in riding. After "doing" the city, we drove over Cherry Creek, and the Platte River to "North Denver" which is on high ground, and commands a fine view of the city. Here are a number of very fine residences, and if the new excitement over a well which has "struck oil" there, does not spoil it, it bids fair to become a delightful suburb. Among the houses here, is a very elegant and expensive one built by the famous "Brick Pomeroy," but unoccupied because of his failure before it was completed. Here we saw for the first time the "alkali," which has rendered the plains so sterile. It is a fine white powder upon the surface of the soil, quite alkaline in taste, and supposed to be washed from the soil by water.

In the valley, between North Denver and Denver, runs the river and the several railroads which center here. Just above, or rather down the river, are the smelting works, said to be the largest in the country. To the right in the far distance, its domes glistening in the sun, is the great "Exposition Building," built last year for the grand Mining Exposition, and now converted into a permanent place for exhibiting the wonderful products of the State. Here and there, scattered over the city are the electric light masts, thirty or more, from the tops of which powerful electric lights turn night into day. We had not the pleasure of witnessing them in operation, for it being full moon, they wisely wasted no money in running opposition to nature's own nocturnal luminary. And behind all, for a sublime background, rises the long range of majestic snow white peaks of the Rockies, like guardian angels hovering around this their child.

In the morning we resume our journey over the Denver and Rio Grand Railway, the longest "narrow gauge," and doubtless passing through the most grand and sublime scenery, of any railway in the world.

G. H. B.

GOLDEN WEDDING.

In Hopkinton, R. I., on the 1st day of December, 1833, fifty years ago, Rev. Henry Clarke was married to J. M. Clarke, daughter of Thomas Clarke. The "Golden Wedding Day" falling on the Sabbath, it was observed Dec. 2, 1883, at Westerly, R. I., where they now reside. Seven children, all the living ones of ten born to them, were present; two died in infancy, one lies in a soldier's grave; eight have married, and six have children of their own; so the fourteen grandchildren, ranging from the staid young ladies to babies in arms, helped to make a lively household. Four of the witnesses of that long ago wedding were present, and it was indeed a rare sight to see six people of such advanced age, members of one family, (the eldest seventy-nine, the youngest sixty-five), gathered together, their countenances

testifying to the young hearts below the whitened heads. Nephews and nieces helped swell the number of merry-makers to thirty-nine, and add to the golden mementoes.

The rainy morning gave way to a brilliant sunset, a pleasant omen of the days to come to the aged pair. May they linger long, forgetting all but the sunny hours of the past, drawing deeply of life's mellow, golden delights till the Master calls them within the golden home awaiting them.

BEAUTY.

The loveliest eye is that of faith,
Which upwards looks to God;
The nearest foot is that which has
The path of virtue trod.

The sweetest lips are those that ne'er
A word of guile have spoken;
The richest voice is that of prayer,
One ne'er a vow has broken.

The prettiest hair is that which Time
Has silver'd o'er with gray,
Or covers o'er an honest head—
Its beauties ne'er decay.

The fairest hand is one that's oft
In deeds of kindness given,
The purest heart is one that Christ
Has sanctified for Heaven.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 22, 1883.

The Senate has given attention this week to miscellaneous interests. A number of rather unimportant bills were introduced, but among them were some deserving mention, namely, three shipping bills by Senator Hale of Maine, for promoting the efficiency of the Navy, and one by Senator Hoar of Massachusetts, reported back from the committee on elections, to provide for a meeting of electors of President and Vice President. The new Senate officers were duly elected and installed by the Republican majority, since when the new rules have been the chief subject of consideration. So far, the rule prohibiting the admission to the cloak room of Senators' friends, provokes the most discussion.

After a brief session Monday, the House adjourned until Wednesday, through respect to the memory of the late Mr. Haskell of Kansas, a prominent protectionist Republican, and the leading Representative from his own State, who died in this city Sunday.

The zest of speculation in regard to Speaker Carlisle's committee selections does not diminish as the day draws near for their announcement. Republicans think it will be difficult to fill adequately the vacancy Mr. Haskell leaves on the Ways and Means Committee; but at the same time, seem to expect fairness in Mr. Carlisle's lists, and that he will give representation to all, as far as possible, with a majority, of course, in favor of a reformed tariff. It is said the pressure upon the Speaker for places upon the committee of Commerce is greater than any other. The members from the Atlantic and Pacific coasts, and those districts through which rivers flow that are navigable, or can be made so, are said to cast longing eyes upon the fifteen chairs around the table in the room of this committee, with the hope that it would, as heretofore, report the River and Harbor Improvement bill. Should a select committee on Rivers and Harbors be established, however, the appropriation would be at once turned in that direction, and the Commerce committee would be stripped of much of its power.

Another bill introduced in the Senate Tuesday, was for the protection of children in the District, and provides that after its passage the Association for the "Prevention of Cruelty to Animals" in the District shall be known as the "Washington Humane Society" and shall extend its operation to the protection of children as well as animals, from cruelty and abuse.

There is a good time coming also for the poor children of the city next week. It happens in this wise. Charity is fashionable in Washington, and many people prominent in the higher social circles, have zealously embraced a plan through which the hungry, ragged children may have all the Christmas turkey they can eat, besides Christmas trees and Kris Kringles. The President's little daughter has been effectively placed forward in the scheme, and the daughter of Chief Justice Waite, and of Commissioner West are active workers. The organization managing this charity is known as the Children's

Christmas Club. A general committee has been appointed, and local clubs formed to insure a uniform system of invitation and distribution, and that as nearly as possible every poor child in the city may be remembered. The enterprise is daily gathering strength, contributions are crowding upon the committees, and many children with happy homes, abundant cheer and Kris Kringles, propose to share their presents with the hundreds less fortunate, to whom Christmas toys, candies, cakes and other childish delights of the holiday season, have been known only as Fairy Tales. The prompt response with which the request for assistance and united action in this scheme was met, shows that beneath the crust of modern cynicism and worldliness there is yet a deep fountain of human sympathy ready to flow in answer to any genuine appeal.

Another bill recently introduced in the House will interest the moralist. This was by Mr. Robinson of New York, granting a pension to the widowed granddaughter of Thomas Jefferson. The committee on pensions reported unanimously in her favor last session, but at so late a date it fell through. The irony of fate and the inconsistencies of fortune are strikingly illustrated in this woman's life. She is seventy years old, has long lived in this District, and is now suffering from disease, poverty, and absolute need, while tens of thousands of dollars are being spent for the erection of imposing monuments to her grandfather. c. a. s.

THE NORMAL AT LEONARDSVILLE, N. Y.

The second of the series of Sabbath School Normal Institutes was held with the First Brookfield Church, beginning Third-day, Dec. 11, 1883, and closing Dec. 16th.

Three sessions were held daily.

The attendance was not large, though each evening many from the public school and the shops came in. The first session was largely devoted to preliminary remarks upon the necessity of thorough instruction in Bible doctrines, upon the proper consideration of the fundamental themes of the Bible, that every teacher and Christian worker may be able to meet the infidelity of the age.

Papers were read, prepared by W. C. Titworth, Alfred Centre, N. Y.; Mrs. M. B. Clarke, Ashaway, R. I.; G. M. Cottrell, West Hallock, Ill.; Mrs. C. M. Lewis, Alfred Centre, N. Y.; Edwin Tomlinson, of Alfred University; A. E. Main, Ashaway, R. I.; Abram Titworth, New Market, N. J.; L. R. Swinney, Lost Creek, W. Va.; O. U. Whitford, Chicago, Ill.; W. R. Potter, Farina, Ill.; Maria Stillman, DeRuyter, N. Y.; C. A. Burdick, Nile, N. Y.; Anna Davis, Shiloh, N. J.; O. D. Sherman, Mystic, Conn.; and J. B. Wells, DeRuyter, N. Y.

All these papers showed a great deal of research and careful gleaming from the best of authors, as well as original thought replete with useful information, and could they all be condensed into a hand-book for the use of teachers and scholars, great good would result.

The evening sessions were mostly devoted to preaching by T. R. Williams, A. B. Prentice, and H. D. Clarke, followed by conference.

The Conductor, T. R. Williams, of Alfred University, came to us with his heart full of tenderness and love, and his earnest appeals awakened a revival spirit in nearly all present, so that could the Institute be followed by a series of evening meetings, no doubt the Brookfield Churches would witness a precious revival.

The following Churches were represented: 1st Brookfield, 2d Brookfield, West Edmeston, Adams Centre, and 1st and 2d Verona. H. B. C., Clerk.

PETER COOPER'S SYMPATHY WITH WOMEN.

Mrs. Susan N. Carter, the head of the Woman's Art School of the Cooper Institute, contributes an anecdotal paper to the December Century, in which she says of Mr. Cooper's aims: "All I want," he said, "is that these poor women shall earn decent and respectable livings, and especially that they shall be kept from marrying bad husbands." "This subject of unhappy marriages seemed to be a very prominent one in Mr. Cooper's mind. That women were often imposed upon, were ill-used and broken down, he had a lively conviction; and all his

chivalry and sense of fatherly protection were enlisted to save them, so far as he could, from these ordinary misfortunes. While the world is now occupied with the question of what women can be taught, their higher education, and many kindred subjects, Mr. Cooper's acute genius discovered, as by intuition, many years ago, the relation of women of the middle class to society, to industries, and to the family. He saw that many of them could not marry, and he realized what must be the forlorn position of a number of elderly daughters of a poor man. He had noted the dangerous likelihood of giddy, ignorant young girls marrying anybody for a home, even if the men they married were dissipated or inefficient; and he had the tenderest pity for poor widows or deserted wives. He talked many times, and at great length, on these subjects, and all circumstances, and any sort of incident brought up this desire to his heart, to help women to be happy, independent, and virtuous.

"One of the last times he was at the school, and while a New York clergyman was giving a course of Lenten lectures to women, Mr. Cooper, with his face all animated with his feeling about it, said: 'Dr. — is of the wealthy class, and he has been used to deal with wealthy women. The world does not look like the same place to him that it does to me. If he could be in my place for a month, and read the letters I get from poor and suffering women, he would think that it would be best to have them taught anything which they could learn to enable them to lessen all this trouble.'

A CHRISTMAS THOUGHT.

What we especially wish to call attention to is the personal relation of Jesus himself to the affairs of this life. It is here that we touch the most wonderful aspect of the whole question; it is here that we are overwhelmed with the consciousness of an all-pervading Power. Suppose we try to eliminate the influence of Jesus from the past eighteen hundred years; if such a thing were possible, what would be the effect? Surely the remaining portion of human history would be left in hopeless confusion. Hence the angelic song is necessary to harmonize and make intelligible the records of the past.

But what shall we say of the present? Can we move even a single step without touching the personal influence of Christ? Or can we reach a single safe conclusion in reference to the meaning of things without giving that influence its due weight? And who can measure the full import of Christ's personal power upon this earth? We speak of the value of the Bible. And certainly, we are not likely to overestimate this. But even the Bible might be destroyed, and yet the name of Jesus would exert a potent spell over the hearts of men. Infidels are aware of this fact; hence the modern assault upon the Christian faith is not so much against Christ. But the Rock of Ages can not be moved. The storms of passion, unbelief, and unrighteousness will rage in vain. Over all this discordant conflict and unrest we hang up the Christmas sign:

"Glory be to God in the highest, and on earth peace, good-will toward men."—Commonwealth.

NOT NOW.

A story is told among the Russians peasants of an old woman who was at work in her house when the wise men from the East passed on their way to find the infant Christ, guided as they were by the star going before them in the skies. "Come with us," they said, "we are going to find the heavenly child; come with us." "I will come," she replied, "but not just now; but I will follow very soon, and overtake you and find him." But when her work was done the wise men had gone, and the star in the heavens had disappeared, and she never saw the infant Saviour.

It is but a story, but one that is full of instructions and warnings; for a similar story could be told of thousands of human hearts, and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just now for the Bible, or the closet, or serious thought, or for hearkening to the voice of conscience and the whispers of the Holy Spirit. We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking up to the heavens." We are pressed with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed, and by the delay we have missed him forever.

Every moderate drinker could abandon the intoxicating cup if he would, and every inebriate would if he could.

Wm. Penn said in 1773: "The rum ruins us. We desire it may be forbidden, and never sold in the Indian country."

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There is work for all to do; Work for me as well as you. Is waiting still, Which your wealth can never hire, Though the humblest may aspire Some place to fill. We may not wide fields explore, But the mission at our door Is now at hand. We can not afford to wait For the tardy whim of fate, And idle stand. But what'er we find to do, With a purpose pure and true, Pursue with zest. And according to His will Each our destiny fulfill As seemeth best. Not the honor of a name, Nor the trumpet tone of fame, Is life's decree. With a firm and steadfast heart, To perform man's noble part, Our test shall be. Patiently to bear our pain For His sake who once was slain, Oh, let us pray. And our watchword may it be, "Nearer, nearer still to Thee We work our way."

A BIBLE can be bought in Brazil for fifty cents; before missionaries went there one cost \$20.

A REVIVAL of religion is said to be in progress in the native province and city of the Apostle Paul.

THIRTY years ago there was a mere handful of Baptists in Sweden; last year they numbered 22,891.

PROTESTANT workmen in Belgium have been found, by Roman Catholic employers, to be the most capable, reliable, and profitable.

The letter from Nils Grell to Eld. Andrew Carlson, published in the December Reporter, was from "New Sweden, Maine," not "New Sweden, Mo."

CHRISTIANITY is the great leveler. A high-caste Hindu convert has joined a mission church of the United Presbyterians in India, composed of low caste people.

It is estimated that every missionary to the South Sea Islands has made \$50,000 annual trade. Material prosperity does not always advance religion; but Christianity promotes prosperity.

A MISSIONARY of the United Presbyterian Church of Scotland, writes from Japan, that there has been a sudden elevation of the churches to a plane of spiritual life not hitherto reached, from what seemed to be an intellectual persuasion of the truth to spiritual experience and power.

REV. J. E. CLOUGH, D. D., missionary of the Missionary Union (Baptist), writes from Ongole, India, that about 1,600 have been baptized during the year; and the boys' school, girls' school, village schools, and all departments of missionary work, were never more prosperous and encouraging.

A LETTER from a Baptist missionary at Rangoon, Burmah, published in the Missionary Magazine, reports 34 baptisms, over which there was rejoicing. At Toungoo, the disciples are holding on, but there is no ingathering from the heathen. A boys' school is a source of much satisfaction.

FIFTEEN thousand children are in evangelical mission schools in Syria, in which the Bible is taught; two hundred and forty books have been published in the Arabic language; higher schools are educating hundreds of young men and women; twelve churches have been organized, with about eleven hundred members; and native pastors have been trained and more are in training for the work. So says The Foreign Missionary.

CONVERTS from heathenism to Christianity are not only born into new spiritual life, but new intellectual activity. In a little congregation gathered in a Chinese mud cottage, an English Baptist missionary saw a woman between fifty and sixty years old, teaching two others, one over seventy years of age, to read out of a Christian hymn-book. The Chinese are not that dull and inferior race, mentally, that some appear to think they are.

In 1871 there were 318,363 Protestant Christians in India; but the increase in ten years has been 86 per cent. The first church in Japan was organized a little more than eleven years ago; now there are 93, with a membership of over 4,500. Twenty-one are self-sustaining, and there are others that need but little help. Surely the kingdom of God is advancing in the earth.

PERSONS of both sexes, of all ages, and of all colors, varying from white to black, are sold as slaves in Morocco. The following are some of the current prices: a male child, from \$20 to \$30; a youth, \$35 to \$60; a man, \$25 to 70; a female child, \$25 to \$50; a young woman, if ugly and illformed, \$25 to \$50; if otherwise, \$60 to \$150; and a woman, \$30 to \$60. We can not but hope and pray that every effort made to destroy this iniquitous traffic may be crowned with success.

CONSUL Charles Seymour, of Canton, reports to our State Department that a serious injury has been brought upon the American kerosene oil trade in China, by the action of the Chinese government in granting to an oil syndicate the right, in consideration of the annual payment of \$31,000, to levy a special tax of forty cents per case of ten gallons, in addition to the ordinary import duty. Mr. Seymour thinks that many articles of food might be shipped from America to China, if the requirements of tropical countries in respect to packing were complied with.

HOWEVER unworthy many professors of the Christian religion may be, the gospel is still the power of God unto the salvation of every one that believes. In the Maratha Mission of the American Board the contributions for 1882 of each native communicant are estimated to represent fourteen days' labor of a common workman. In the Sholapur district there is a church composed largely of men of low caste, once desperately wicked, but now living upright Christian lives, under the care of a pastor, once a drunkard and a robber, now, seventy-two years old, "wanting to spend the little time that is left him in preaching this gospel to others."

FROM the General Summary of the work of the American Board for 1881-82, we gather the following interesting items: 20 missions, 80 stations, and 742 out-stations; 433 laborers sent from this country, including ordained missionaries, physicians, and male and female assistants; 1,827 native laborers, including pastors, preachers and catechists, school-teachers, and other helpers; 32,000,000 pages printed; 278 churches, 19,364 members, 1,737 added during the year, and 89,323 as the whole number from the first; 58 high schools, seminaries, and station classes, with 2,086 pupils; 40 boarding-schools for girls, with 1,538 pupils; and 832 common schools, with 31,016 pupils. These figures stand for moral and spiritual changes wrought by the Word and Spirit of God, in lives, languages, and literatures, in many communities of many lands.

THE Bible has been completed in Pwo Karen; and it is proposed, by the Baptist missionaries, to hold a general meeting in June, 1884, at a point between Rangoon and Bassein, for the purpose of offering thanksgiving and praise for the Bible, and to organize a plan for distributing copies of the Bible among the Christian families. The translator, speaking of needed rest, says:

"My work must be near its close, and my final rest can not be far away; so whether or not I take rest here below is a matter of quite a secondary moment. We are now on the battle-field where we need not look for rest, for that will come when the battle is over. The doctor urged my taking rest even last year, and I did suppose that, should life be spared to see the Bible done, then, after so long and severe application, I should need some rest of body and mind; but if my kind, loving Father in his wise providence says 'No,' then my heart says 'Amen and amen.'"

MORE CONSECRATION NEEDED.

FROM H. D. CLARKE, NEW LONDON, N. Y.

Missionary and other matters from you have been duly received, for which I thank you. You will find enclosed \$2 for postage on the same, and ballance for missions. My interest in our missionary work is increasing as I see the demands upon us. Surely God is now testing his people, and the open fields call for increased zeal and renewed consecration. To be a true missionary people we need something more than a sympathetic nature which admires the devotion of those who consecrate their lives to the work. First, there must be purity of life, "Christ gave himself for us, that he

might redeem us from all iniquity, and purify unto himself a peculiar people." The liberal spirit is required. "Christ, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." Entire consecration is demanded. "Christ died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." Christ was a missionary for us; to save us he came. He was indeed a perfect missionary character, and if we study his character with the purpose of imitation, we shall gain the true idea of the spirit of missions, will become ourselves missionaries both by direct work and also by proxy. May the Lord give all his people this spirit.

BRING YOUR TITHES.

FROM S. H. BABCOCK, ALBION, WIS.

If I was capable of writing a readable article, it would afford me great pleasure to do so, especially on such an important subject as missions, for it seems to me that missionary work is the work assigned to Christian men and women to do. If I understand the commission of our blessed Lord, uttered as he was about to depart, having completed his earth mission, it was first to publish salvation through Jesus to a world in darkness and follow up the work thus begun by teaching them the principles requisite to a fully developed Christian character. And I do not understand that the commission has terminated or will lose any of its binding force so long as a single soul remains in ignorance of salvation through Jesus, nor that we can be excused until the very best effort, yea, every effort, of which we are capable, has been made.

It is indeed encouraging, to see by the reports of last year's work, that our people have made some progress in real consecration to the missionary cause as is shown by the greater amount of work done, better and more extensive plans for the future, and, what more practically indicates the increased interest and devotion of the people, the larger contributions which have flowed into the treasury. But the question continues to repeat itself and with increased force at each repetition, Have "all the tithes and offerings" been "brought to the storehouse?" Some no doubt are doing nobly; perhaps their full proportion, if proportion was a thing to be considered here; but I feel sustained in asserting that the masses of our people have scarcely begun to realize their obligations in this matter. There can be no clearer statement made than that one-tenth of the income of God's ancient people was his. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. And I have been unable to find when or where God has modified that stipulation, or that it is any less robbery for his people now to withhold any part of that amount from the Lord's treasury.

It is a question of no little perplexity to know how, as a pastor, to relieve myself from responsibility for any degree of failure in this matter, either by securing, by my influence, the full contribution, or at least leave nothing undone that a pastor should do to make duty plain in this respect, as well as in every other. I presume there are men who have the tact to bring their churches up to a proper financial standard; but for me it is one of the most difficult of problems to solve.

I do hope and pray that some way will be provided to answer the pressing calls for laborers that continue to multiply. Some one or more ought to go to Missouri at once. "Where are the reapers?" May the Master speedily find such as will answer the call to the honor of His name.

WHAT SHALL THE HARVEST BE?

Abstract of an Address by Dea. J. C. Bowen, before a Missionary Meeting at Marlboro, N. J.

In undertaking any work, the first question asked is, What will be the result? or, Will the end warrant the doing it? Will what is accomplished compensate for the time, labor, and talent used? That there will be a harvest is positively true, though many seem to be utterly regardless of the fact, going on from year to year as if time would endure forever; but cause and effect are sure; the violation of law is followed by punishment. This is true in the physical, mental, and spiritual world.

The farmer puts forth every effort to secure a good crop, feeling sure that the harvest will be rich if he does his part. The student pores over his books, using the midnight oil, for the purpose of fitting himself for life's work, its seedtime and harvest. Away with

the idea that the world owes us a living. Only as we labor early and late, toil unceasingly, is there anything our due. In all temporal affairs we have faith in the promise that "seedtime and harvest shall not fail."

Why have we not the same faith in that other promise, "My word shall not return unto me void, but shall accomplish that whereunto I send it?" According to our faith in the work, and our love for the Master, will we work. If the faith and love are small, how small the work; but where there are much love and faith much will be accomplished. Each one knows his responsibility, and God knows what his harvest will be. Good fruit is being gathered. Many who were sitting in heathen darkness are rejoicing in God's love. Missionaries are still taking the "joyful tidings" to all the world. But our subject comes home to each of us individually: Are we not too half-hearted in what we do? Do we give freely as we have received? Do we accompany our contributions with fervent prayers and faith that God will give us great results? Our harvest will be in proportion to our effort, and the greatest responsibility rests upon us to push forward the missionary work. The work is continually increasing, more is required of us than was asked of our fathers and mothers. A failure to do our duty will prove disastrous, not only to ourselves, but to those around us. Many are the calls to "come over and help us." The great thing for us is to so labor and live that it may be said to each one of us, "Well done, good and faithful servant, enter into the joy of thy Lord."

FROM ELD. PETER RING.

BIG SPRINGS, DAK.

I have received your letter, in which I see that you have me as an object of love, and give me good advice to work in the Lord's vineyard, for which I am thankful. I will say that I know it is my duty and at the same time my privilege to work with the talents God has given me, and this I have tried to do in my past days and will try to do hereafter. About the Scripture teachings concerning the Sabbath, I manifest it in words and deeds. I have scattered some Sabbath tracts and will continue to do so, hoping God will add his blessing. My work in the field, in preaching, has been very limited this Summer, because I did not get my farm rented out last Spring, and I have also been building. I hope hereafter to get more time for this important work. About joining of the Seventh-day Baptists as a denomination I will say, 1st. If we walk in the light as He is the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin. We have fellowship one with another as being members in Christ's body, having him as our common head and health, so we are one another's members to serve one another with the gifts which each of us has to the common upbuilding in the Lord. 2d. When we at our meeting in my house joined in a society, it was our intention to work together with the rest of the Seventh-day Baptists in our land for our high and glorious end. On these two grounds I have considered myself as belonging to the Seventh-day Baptists, but if the brethren wish me to confess my belief I will do so the best I can. I will not be in the way of the truth, but love and follow it as far as I can understand it. I have been sick, but am now getting better. I intend to make a visit to the friends at Danesville soon.

FROM A. W. COON.

WATSON, N. Y.

I have worked hard since I have been here as you see by my report, but I trust not in vain. The Lord has helped the feeble efforts and much good I trust has been done. The church is in a better condition, backsliders have been reclaimed, three have professed to find hope in Christ, and ten or twelve more have asked for prayers. I hope you will still pray for Watson and your brother in the gospel.

The following are the statistics of the Lutheran Mission at Muhlenburg, Africa: Children in the mission, boys 78, girls 13; number of these Christians, boys 40, girls 9; returned home in 1882, boys 9, girls 2; children in school not boarders, boys 21, girls 19; native adults in night school, 19; total in schools, 150; communicants, native 65, non-native 5. The Sunday-school has 10 teachers and 150 scholars. The contributions for all purposes were \$125. There are 13 native Christian families near the mission. There are 10,000 coffee trees on the

farm bearing fruit, and during the year 2,300 pounds of coffee were raised.

A PRECIOUS CONDIMENT.

The Emperor Antoninus once dined with his friend, Rabbi Juda Hanassi, on a Sabbath day; and though the dinner consisted exclusively of a cold collation, it proved very palatable to the noble guest's taste. On another occasion he was the Rabbi's guest on a week-day, and was treated to a hot dinner, and though embracing the very choicest things obtainable, it was found far less to the taste of the Emperor than the simple fare of the Sabbath. "What was it," he asked, "that made the cold collation so much more delicious, than the very rich one before us?" "In preparing it," was the Rabbi's reply, "a condiment was employed, called 'Sabbath,' the property of which was to impregnate the food with a peculiarly sweet flavor." "Remember," replied the Rabbi, "that it can only be thus beneficial to those to whom the Sabbath is a day of sacred observances!"—The Jewish Herald.

CHINA'S OPIUM POLICY.

There has been a great deal said at home about China's opium policy. Some think that China has no intention of suppressing opium-smoking, but merely desires to stamp out the Indian drug. Proclamations have been issued in Ting Tak and Shiu Kwan to the effect that no opium-smoker will be allowed as a candidate for literary honors. Should any escape detection at the matriculation examinations, in all probability he will be discovered at the B. A. or M. A. examinations, as a more searching inquiry will be instituted at those examinations. In case of detection he is stripped of all honors, even those of matriculation. I hear also that in certain regiments the soldiers have been allowed forty days to break off the habit. If, at the end of that time they still smoke, they are dismissed from the service.—Rev. Granger Hargraves in Illustrated Missionary News.

ITEMS.

Seventeen Lutheran home missionaries report for the last quarter, 30 accessions, 1,706 S. S. scholars, \$4,015 31 contributed for local purposes, \$234 95 for benevolence, \$814 69 for other objects, a total of \$5,064 95, or a little more than \$4 53 per member. The population of Rome is estimated at 285,000, of whom about 4,000 are nominal Protestants; 5,000, Jews; 3,500, other sects; and 272,500, Roman Catholics. There are said to be 352 Roman Catholic Churches, and twelve places of Protestant worship.

Nebraska has increased its population 1,496 per cent. in twenty years, and its taxable property 1,212 per cent. Its per cent. of illiteracy is less than any State or Territory in the Union.

The Viceroy of Nankin has issued a proclamation to the effect that missionaries may purchase lands and build houses in that city. This marks advance in Chinese public sentiment in the direction of religious toleration.

Serpents in China are looked upon as manifestations of Deity, and have temples set apart for their worship. Representations of these are sometimes carried about the streets that they may receive honor from the people. Some colporteurs of the American Bible Society are now in Siberia distributing Bibles. They reported last December that they were being well received, and their sales were good; in one week a thousand copies.

Yung Wing, the new Mayor of Shanghai, is a Christian, and has an American wife. He is a graduate of Yale College, and the original promoter of the scheme for educating Chinese boys in the United States.

The Presbyterian Board of Foreign Missions expended last year, on its missions for the Indians, \$31,359 60. It has 10 missions, 16 missionaries, 9 native ministers, 17 licentiates, and 1,240 communicants.

The number of foreign mission stations of the American Protestant Episcopal Church is 147; 34 of these are in Western Africa, 31 in China, 15 in Japan, 1 in Greece, 14 in Hayti, and 52 in Mexico.

The King of the Belgians has spent 200,000L. in putting stations along the river Congo. Each station is supplied with two men and a doctor.

The church on the little island of Atafu, in the South Seas, includes all the adults on the island. Not one remains in the service of Satan.

A Mohammedan Board of Publication has been established at Constantinople, to publish the Koran, and the theological and historical works of Mohammedan writers.

The growth of the United Brethren Church, since it has been actively working in the mission field among the destitute, has been five-fold as rapid as it was before.

There are about 5,000 Chinese in New Zealand, who are mostly laboring in mines. The Presbyterians have employed a missionary to labor among them.

Seventy young men gave themselves to the foreign mission work as the result of Moody and Sankey's recent visit to Belfast.

A Waldensian Church was recently opened in Rome.

Educational.

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

ALFRED UNIVERSITY now (the third day of the) from the following States: Island, Connecticut, New Pennsylvania, West Vi Illinois, Kansas, Nebraska

ALFRED UNIVERSITY Winter term with an un... ance. Two hundred students were registered of the term. No encour... to tardiness in entering classes will be made to... dents who enter later t... days.

In making arrangements for our benevolent enter... year, will not all o... ber that we have three... needing aid: the Mis... Education Societies... churches, hitherto, cont... made for our Missionary... only. "These ought y... not to leave the other un...

THE MILTON COLLEGE... 170 students are... students in music, pain... in all of which departme... dents. This is a good r... week, for it is a pecul... people that a certain pe... no good in beginning se... grade of students is ve... better on the whole tha... more than a year.

PROF. D. O. HIBBARD... V. Hibbard, of Clark... engaged for the past eig... graded and high school... is now the Principal o... school at Racine in th... the positions in that ci... Relief Society for aidi... firm, as superintendent... school (doing mission... dent of the Young Men... ation, a large and activ...

AFTER COMMENCEMENT.

It is an ungracious t... the young men who are... college into what they... that their education is... In fact, if they have... their opportunities, th... how to learn, and have... their learning by knock... hard facts which are n... philosophies. The far... from his graduating d... sees that his education... substructure of his mar... ing and puddling upon... stones were to be laid... as wise master-builder... they could. "But let... how he buildeth there... The future is every... sibility, and the grad... the world is going to... and coddle him with... sure to be disappointed... been out of college tw... strate this in its own... brilliancy has counted... The college diploma h... to special favor, much... man who has made hi... work or thought, has... wisdom in building u... was laid. In many ca... not appear above the... having, and the super... er and more beautiful... to mark out one's pat... time a failure. Un... unexpected developme... will appear, which... paths. Perhaps the... where the "Divinity... is more apparent th... man of education; p... that each should be... dential lot, and seek... the manifest destiny... ly wise in the social... religious aspect of th...

AN exchange, spe... of the State of Kan... tant sign of prog... have ever seen in... look more than two... prosperity of the so... stitutions of learni... the State Normal S... College, Washburne... Bethany School, B... these and other im... reports have been... dents in vast num...

Education.

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

ALFRED UNIVERSITY has upon its roll now (the third day of the term) students from the following States: Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, West Virginia, Kentucky, Illinois, Kansas, Nebraska, Minnesota.

ALFRED UNIVERSITY has commenced its Winter term with an unusually full attendance. Two hundred and twenty-three students were registered the second day of the term. No encouragement is given to tardiness in entering. No changes of classes will be made to accommodate students who enter later than the first three days.

IN making arrangements for contributions for our benevolent enterprises for the coming year, will not all our churches remember that we have three benevolent societies needing aid: the Missionary, Tract and Education Societies. In most of our churches, hitherto, contributions have been made for our Missionary and Tract interests only. "These ought ye to have done, and not to leave the other undone."

THE MILTON COLLEGE opens very favorably. 170 students are enrolled, aside from students in music, painting and elocution, in all of which departments are special students. This is a good registry for the first week, for it is a peculiarity of our young people that a certain percentage of them see no good in beginning school on time. The grade of students is very good this term, better on the whole than it has been for more than a year.

PROF. D. O. HIBBARD, a son of Dea. C. V. Hibbard, of Clarkeville, N. Y., has been engaged for the past eight years in charge of graded and high schools in Wisconsin. He is now the Principal of the fourth ward school at Racine in that State. He also fills the positions in that city as a director of the Relief Society for aiding the poor and infirm, as superintendent of a large Sunday-school (doing mission work), and as President of the Young Men's Christian Association, a large and active body.

AFTER COMMENCEMENT, WHAT?

It is an ungracious thing, perhaps, to tell the young men who are just emerging from college into what they vaguely call the world, that their education is by no means complete. In fact, if they have made the very best of their opportunities, they have only learned how to learn, and have yet to add wisdom to their learning by knocking against some very hard facts which are not catalogued in their philosophies. The farther an alumnus gets from his graduating day, the more clearly he sees that his education was but the veriest substructure of his manhood—the pile driving and puddling upon which the foundation stones were to be laid. The college faculty, as wise master-builders, have done the best they could. "But let every man take heed how he buildeth thereupon."

The future is every man's personal responsibility, and the graduate who expects that the world is going to open its arms to him and coddle him with sugar plums, is pretty sure to be disappointed. A class that has been out of college twenty years can demonstrate this in its own experience. Youthful brilliancy has counted for almost nothing. The college diploma has not been a passport to special favor, much less to success. Every man who has made his mark in any line of work or thought, has done it through his wisdom in building upon the foundation that was laid. In many cases the foundation does not appear above the surface; but it is worth having, and the superstructure is the stronger and more beautiful for it. The attempt to mark out one's path in advance is half the time a failure. Unforeseen circumstances, unexpected developments of taste and talent will appear, which will lead into strange paths. Perhaps there is no sphere in life where the "Divinity that shapes our ends" is more apparent than in the life of a young man of education; President Seeley's advice, that each should be content with his providential lot, and seek to follow and not oppose the manifest destiny of his life, is as profoundly wise in the social and material as in the religious aspect of the case.

An exchange, speaking of the prosperity of the State of Kansas, says: "The pleasantest sign of prosperity, however, that we have ever seen in Kansas—and we began to look more than twenty-six years ago—is the prosperity of the schools and the higher institutions of learning. The State University, the State Normal School, the Agricultural College, Washburne College, the Sisters of Bethany School, Baldwin University, from these and other institutions the most glowing reports have been received this year—students in vast numbers, debts paid, new build-

ings demanded, libraries growing, the faculty increasing in numbers and in strength.

This is the firm foundation of a State, and we have found it at last. The quarter of a century has only given us a start; first fifty years of Kansas completed, and most happy those who have helped to found and who have received their education in our own schools and colleges! It will be a noble and proud race of men and women.

A COURTEOUS MANNER.

Brusk people underrate the importance of a pleasant manner. Look beneath the surface, they say, to the roots of character; pay no attention to outward appearance, to voice or gesture, tone or manners; they may be all deceptive, and they must be all superficial; it is what is said or done, and how it is said or done, that is alone deserving of notice. On the other hand, there are some to whom manner is everything. Each new acquaintance has to pass the ordeal of their criticism. Is he polished, courteous, graceful, dignified? Then they are ready to receive him without further question; he bears the stamp of their order. Is he rough, awkward, or shy? Then they care not to examine the kernel that may be hidden under so attractive a shell. Both these views are imperfect and mistaken, though each contains enough of truth to make it plausible. To depreciate or ignore fine manners is essentially absurd. Their charm is irresistible, even to those who fancy themselves proof against them. Yet it is not so much in themselves or for their own sake that they delight us as in the promise of something better and deeper. They are signs or symbols of character, feelings, affections, thoughts; and it is to this that they owe their value and their charm.—Carson Index.

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

TAYLOR, Lafayette Co., Miss., Dec. 4, 1883. Dear Brother,—I see you solicit communications from those you have set thinking. I am a Missionary Baptist minister and sufficiently conscientious to seek for the truth. You have been sending me the Outlook two years, I suppose gratis, as I am not a subscriber. I have eagerly perused its pages and have thought, as I have never thought before on the Sabbath question. I desire to know if you are Seventh-day Baptists, and if so, if you agree or disagree with us on the doctrines of grace, baptism, and the Lord's Supper. Please give me the desired information, by private letter. I may write you for the Outlook in the future. God bless you.

HACKENSACK, N. J., Dec. 5, 1883.

The Outlook.—Enclosed is 25 cents for one year's subscription to the Outlook. Many thanks for the copies sent me. They have altered my views on the Sabbath question. I am not yet resolved, but am looking forward to action.

NEW HAVEN, Conn., Dec. 6, 1883.

Rev. A. H. Lewis, D. D.: My Dear Brother,—I feel it would not be a Christian or honorable thing in me longer to receive your paper, the Outlook, at the expense of the publishers, without at least informing you of my utter non-sympathy with its purpose and aims. By so much as I love the cause of Christ on earth, and believe the Christian Sabbath, the "Lord's-day," to be its inseparable concomitant, and most characteristic and practically important institution, by precisely so much do I deprecate the publication and influence of your paper. I recognize the ability of its editorials, and honor their evident sincerity and earnestness, but can conceive of only one greater calamity that could befall the Christian Church, than that the peculiar views they maintain of the Sabbath should prevail so extensively as to provoke a general controversy, and that greater calamity would be the acceptance of these views by the church. It is appalling to think what would be the effect upon a cold-blooded caviling world if the church should rise up and confess that she had only now, after nearly 2,000 years, discovered which day of the seven her Lord would have her keep sacred! If not supremely appalling it would be pitiful to imagine her after the confession, assuming a mandatory attitude toward the world, and claiming to be the custodian of a divine commission calling men to the observance of this new Sabbath, or to anything else. Of course I can not traverse the long argument given in the Outlook, which I have followed, I trust, with candor, though of course with opposition of head and heart. Pardon me if my honest conviction seems discourteous, but the argument seems to me Jewish and not Christian, savoring altogether of the "oldness of the letter," and not "the newness of the spirit." May God bless you, is the prayer of your brother in the ministry of Jesus.

FIELDS STORE, Waller Co., Texas.

Dear Outlook.—I have been reading the Outlook last year and this, am highly pleased; you have God and all the Bible on your side. Go on, my brother, the truth will prevail. My thanks for the paper, hope it will continue to come. I am an invalid minister.

WALKERTON, Ind., Nov. 29, 1883.

Mr. A. H. Lewis, Alfred Centre, N. Y.: Dear Sir,—I have been the recipient of the Outlook for some time and knowing your position on the Sabbath, would like to ask you a few questions on that point, if you hold a good view of the Bible. Some of the Saturday keepers don't think much of the Bible as a whole. Do you believe the Bible to be a complete revealed will of God? Answer by private letter or in the Outlook as you may see proper.

LOCKPORT, Ill., Dec. 3, 1883.

Dear Brother,—Enclosed please find subscription for the Outlook, a small sum certainly for so valuable a paper, one that brings to the van a leading subject of Christian thought and a germ of this latter day revolution. The valleys however must be filled, and the lofty hills made low ere the coming of Him who is to reign. By-and-by when the axe and the plough have done their appointed work will come the time of the sprouting grain.

Our attention has been called of late, in the Outlook, to "St. Margaret," one of the noblest queens of English history. It were well if my brethren of the Episcopal clergy would remember more her piety and worth. St. Margaret's church occupies the most hallowed spot in all England, being located beneath the shadow of Westminster Abbey. The present rector is the Rev. Dr. Farrar. It was built originally by Edward the Confessor, who was born A. D. 1004. It has held its place all through the disturbances of many centuries, assuming its present graceful appearance in 1803. Its most attractive feature is its magnificent eastern window, a superb specimen of painted glass representing the crucifixion of our Saviour. This window narrowly escaped destruction during the civil wars. General Monk, however, apprehending that this magnificent relic should be sacrificed to the intemperate zeal of the Puritans, had it carefully taken to pieces and buried in the ground. It seems almost like a resurrection to see it in its place again. And thus amid all the graces of that noble queen, after whom the church is named, stands this magnificent truth, viz., she honored the ancient Sabbath of Israel, and by her sweet and heavenly light sought to wean her subjects from Pagan errors and teach them how more beautiful it was to remember the ancient Sabbath of the Lord.

But we must bide the time.

"Truth crushed to earth will rise again, The eternal years of God are here."

Yours truly in the Lord, SAMUEL COWELL.

THE SABBATH.

"It is God's first command. The patriarchs kept it. Sinai preached it. The holy tables gave it central place. The holy ark incased it. The Jewish church revered it. Prophets enforced it. Jesus upheld it. The apostles sanctioned it. The Christian church throughout all time has prized it. The prophetic finger still points to it as a last-day blessing (Isa. 66: 23). Eternity waits to be an eternity of Sabbath. What profane indifference would tread it down? Vain is the effort. It must still live. It has an innate life. The will which made it is divine. As in the ark it rode triumphant over ungodly graves, so now it strides above ungodly foes. It must march on till time is lost in one Sabbath rest."—Dean Law.

The preceding words of Dean Law are strong and to the point, if we make them all apply to the true Sabbath, instead of a part of them to a counterfeit. It is true, as Alex. Campbell said, "that the Sabbath never was changed, nor could it be, unless creation were to be gone through again." But what Sabbath did Jesus uphold? Let those who believe in the Sunday prove that Jesus did not uphold the same Sabbath which his father had instituted, "the patriarchs kept," and "the prophets enforced." It is very plain that Jesus recognized the law of the Sabbath, when he said, "Whosoever shall break one of these least commandments and teach men so, the same shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5: 19. Therefore in recognizing the law, he upheld and enforced the Sabbath and not the Sunday.

But what Sabbath did the apostles sanction? Certainly not the first day of the week, for had Paul kept that, how could he say that he had done nothing contrary to the customs of his fathers? Acts 28: 17. Surely the Jews would have accused him of breaking the Sabbath had he not kept it, and there is no proof that he kept two days in the week.—Signs of the Times.

Temperance.

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

TEMPERANCE PARODY ON "JOHN ANDERSON MY JO."

John Alcohol, my foe, John, When we were first acquaint, I'd siller in my pockets, John, Which noo, ye ken, I want; I spent it all in treating, John, Because I loved you so; But, mark ye, how you've treated me, John Alcohol, my foe.

John Alcohol, my foe, John, We've been over lang together, Sae ye man tak' as road, John, And I will tak' anither; For we maun tumble down, John, If hand in hand we go; And I shall have the bill to pay, John Alcohol, my foe.

John Alcohol, my foe, John, Ye've beard o' our a' my, And lighted up my nose, John, A fiery stear atween! My hands w' palsy shake, John, My locks are like the snow; Ye'll surely be the death o' me, John Alcohol, my foe.

John Alcohol, my foe, John, 'Twas love to you, I ween, That gart me rise sae ear', John, And sit sae late at e'en, The best o' friend's maun part, John, It grieves me sair, ye know; But "we'll noe mar to you town," John Alcohol, my foe.

John Alcohol, my foe, John, Ye've wrought me muckle skath; And yet to part w' you, John, I own I'm uncoo laith; But I'll join the temperance ranks, John, Ye needna say me no; It's better late than ne'er do weel, John Alcohol, my foe.

—Good Health.

UNFERMENTED WINES OF THE ANCIENTS.

Mention is made in the most ancient writings now extant of the use of wines as a very common drink; but whether in all cases we are to understand by the term wine, the fermented juice of the grape, will admit of considerable dispute. It is more than probable, that at first the juice of the grape, and perhaps of other fruits, was simply expressed, and drank without further preparation. At what period the use of fermented liquors became general, it is impossible to determine. We admit it to be improbable, that the use of an exhilarating beverage prepared by fermentation, could have continued very long unknown in those regions of the earth where the vine grows freely. The first portion of its fruit, remarks Henderson, which had been pressed by accident or design, and allowed to remain for a short time undisturbed, would be found to have acquired new and surprising properties; and repeated trials would soon prove the value of the discovery. By degrees, the method would be learned of preserving, for constant use, the beverage so obtained; and various processes would be resorted to for enhancing its grateful qualities. The knowledge of the art would rapidly spread, and its simplicity would recommend it to universal adoption. All this is perfectly true, but, at the same time, it is nevertheless certain that the simple, unfermented juice of the grape was a very common drink among the ancients, even after fermented liquors were extensively manufactured; and it is to this beverage, destitute of intoxicating properties, that the term "wine" appears to have been first applied: its daily use among the ancient Greeks and Romans is noticed by writers of both nations of unquestionable authority, who have transmitted to us also minute accounts of the various plans adopted to preserve it unchanged from year to year.

It is highly probable, also, that the wines in common use among the Egyptians, as well as among the Hebrews, were unfermented. This will explain the frequent allusion which is made in the Old Testament to "the juice of the grape," or to the drinking of the "pure blood of the grape." That the juice of the grape, simply expressed, was drunk anciently, even by the kings of Egypt, would appear, from the passage in Genesis, where the butler, relating his dream to Joseph, says, "And I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." And a friend has ingeniously suggested, whether the terms wine and strong drink of the Scriptures may not have designated generally, the one the simple, and the other the fermented juice of the grape.

For the following account of the unfermented wines of the Greeks and Romans, we are indebted chiefly to the splendid quarto of Henderson: "The juice that flowed from the gentle pressure of the grapes upon one another, as they were heaped in the baskets or troughs, previously to their being trodden, was in the first place carefully collected in the vessels in which it was intended to be preserved, and set aside till the following Summer, when it was exposed, during forty days, to the strongest heat of the sun. As it was procured from the most luscious grapes, and kept from the contact of the external air, the fermentation which it underwent would be very slight, and it would retain in perfection the full flavor of the fruit. This liquor appears to have been first made at Mitylene, in the island of Lesbos, and was held in high estimation.

Sometimes, however, when the quantity of the juice thus obtained was either too small, or not sufficiently saccharine to enable it to

keep without further preparation, that collected in the vat, before the grapes were subjected to the press, was put into a vessel of particular shape, which was properly coated, and secured by a well-pitched cork, and then sunk in a pond, where it was allowed to remain about a month, or until after the Winter solstice. When taken up, it was commonly found to have lost all tendency to ferment, and might be preserved, unchanged, during a whole year or more. In this state it was considered as something between a syrup and a wine. When, instead of being placed in a fresh-water pond, the vessel was plunged into the sea, the liquor was thought to acquire very speedily the flavor of age. To this practice the oracle given to the fishermen, requiring them to dip Bacchus in the sea, may be supposed to allude.

On other occasions, when the juice of the grapes was deemed too thin and watery for the production of a good wine, as was almost always the case in rainy seasons, it was boiled down to a greater consistence, and a small portion of gypsum was added to it. The Lacedaemonians, we are told, were in the practice of reducing it one fifth part, and keeping it four years before it was drunk; others were satisfied with the evaporation of a twentieth, part of the bulk. Sometimes, however, the inspissation was carried much further, and the boiling prolonged till one-third, one-half, or even two-thirds of the liquor were evaporated.

The liquor obtained from the juice of rich grapes, and reduced by evaporation to one-third, appears to have been drunk as a wine, and may be regarded as corresponding to the boiled wines of the moderns; but the other degrees of inspissation were chiefly employed for the purpose of correcting weak must, and for preparing the various condiments, which were resorted to for the purpose of heightening the flavors of the ancient wines. They were, in fact, identical with the *saba* or *raisins* of the French, and *sapa* of the Italian, which are still used for culinary purposes, and which are made according to the same rules.—Journal of Health, 1832.

IMPARTIAL TESTIMONY.

We learn from the Musical Critic that a number of the musical instrument makers have forbidden their workmen to bring beer into the factories in any quantity or under any pretext, or to drink it during working hours. This we understand is not done on religious or moral grounds, but simply for economical reasons. They say that a man can not do good work when he is drinking beer all the time, and as they propose to have only good work done at their establishments they have fixed this rule and intend to adhere to it at all hazards. We do not know a better argument than this fact for the friends of the abstinence cause. It is common to maintain that the beer sold in all the saloons of our city is a harmless beverage, but here is the testimony of men who simply have an eye to the main chance, and who are not biased by any theories. They say that the habitual beer-drinker is not a good workman, and they speak from close observation, having some of them been compelled to discharge even skilled men who had drunk so much that they could not attend to their work.

PROTECTION.

It is admitted on all sides that society may protect itself against vagrancy. Rum is the mother of vagrancy!

It is admitted that society may protect itself against theft, robbery, burglary, and arson. Rum is the mother of these also. It is admitted that society may protect its members against the contaminating touch of prostitution. Rum is the mother of this.

It is admitted that society may protect itself against murder. Rum is the prolific mother of this most barbarous and horrible of crimes. I have passed forty-five years of my life upon the outermost rim of the blood-dragged frontier, and in that time have witnessed or been cognizant of the facts of one hundred murders; and every one of these murders was the fruit of strong drink; every murderer was inspired and driven to his ghastly work by rum. But its sale must not be prohibited, because to do this would interfere with some people's business.

CONSISTENCY.

One of our exchanges says: "A man in New York was fined \$300 for giving tobacco to a giraffe in Central Park, while at about the same time a tavern-keeper in Chicago was fined \$5 for selling whisky to children." So it seems, to poison a giraffe exceeds in crime the poisoning and damnation of our children, just sixty times. And why not? Does not the government derive a revenue from the right to poison our children, while no law recognizes the right to poison by tobacco a dumb brute? "Liquor selling is for the public good!" It must be protected, and the vendors of this destroyer of our families, our churches, our children, must be protected, but no man must escape who dares trifle with the sacred feelings of the noble giraffe! Shame on such a law.

Save yourself and then save somebody else. Keep saving. The surest kind of salvation is to be continually at work saving somebody else.

The total revenue from saloon licenses in St. Louis, since the 1st of September, under the new license law is \$251,000, an increase of \$138,000.

earing fruit, and during the year 2,300 of coffee were raised.

A PRECIOUS CONDIMENT.

Emperor Antoninus once dined with end, Rabbi Juda Hanassi, on a Sabbath; and though the dinner consisted of a cold collation, it proved palatable to the noble guest's taste. On another occasion he was the Rabbi's in a week-day, and was treated to a dinner, and though embracing the very best things obtainable, it was far less to the taste of the Emperor than the simple fare of the Sabbath. "What," he asked, "that made the cold collation so much more delicious, than the rich one before us?" "In preparing," the Rabbi replied, "a condiment employed, called 'Sabbath,' the proper which was to impregnate the food with the 'sabbath sweet flavor.' "Remember," the Rabbi, "that it can only be thus made to those to whom the Sabbath is a sacred observance!"—The Jewish

CHINA'S OPIUM POLICY.

has been a great deal said at home China's opium policy. Some think China has no intention of suppressing smoking, but merely desires to stamp Indian drug.

ications have been issued in Ting Shiu Kwan to the effect that no smoker will be allowed as a candidate for honors. Should any escape detection at the matriculation examinations, probability he will be discovered at the M. A. examinations, as a more inquiry will be instituted at those examinations. In case of detection he is of all honors, even those of graduation. I hear also that in certain the soldiers have been allowed to break off the habit. If at the that time they still smoke, they are from the service.—Rev. Granger in Illustrated Missionary News.

ITEMS.

Lutheran home missionaries re- the last quarter, 30 accessions, 1, scholars, \$4,015 31 contributed for purposes, \$234 95 for benevolence, for other objects, a total of \$5,064 little more than \$4 53 per member.

ulation of Rome is estimated at of whom about 4,000 are nominal; 5,000, Jews; 3,500, other sects; 100, Roman Catholics. There are 352 Roman Catholic Churches, and of Protestant worship.

has increased its population 1, in twenty years, and its taxable, 212 per cent. Its per cent. of it less than any State or Territory in

eroy of Nankin has issued a pro- to the effect that missionaries may lands and build houses in that marks advance in Chinese public in the direction of religious toler-

in China are looked upon as man- of Deity, and have temples set their worship. Representations of sometimes carried about the streets may receive honor from the people.

ports of the American Bible are now in Siberia distributing they reported last December that being well received, and their sales in one week a thousand copies.

ng the new Mayor of Shanghai, an, and has an American wife. late of Yale College, and the moter of the scheme for educat- boys in the United States.

rbyterian Board of Foreign Mis- led last year, on its missions for \$31,359 60. It has 10 missions, 9 native ministers, 17 licen- 240 communicants.

ber of foreign mission stations of Protestant Episcopal Church these are in Western Africa, 31 in Japan, 1 in Greece, 14 in 32 in Mexico.

of the Belgians has spent 200,- ing stations along the river Con- ation is supplied with two men

on the little island of Atafu, Seas, includes all the adults on Not one remains in the service

edan Board of Publication has ed at Constantinople, to pub- in, and the theological and his- of Mohammedan writers.

h of the United Brethren it has been actively working field among the destitute, has as rapid as it was before.

about 5,000 Chinese in New are mostly laboring in mines. ans have employed a mission- ng them.

gave themselves to the as the result of Moody visit to Belfast.

Church was recently opened

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 27, 1883.

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

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

All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany Co., N. Y. Communications for the Missionary Department should be addressed to Rev. A. E. Main, Ashaway, R. I.

This is the last number of Vol. 39 of the Recorder. If during the year closing we have been able to carry blessings to any hearts, to give courage, instruction or inspiration to any, we have not labored in vain.

The Editor of the *Seventh-day Baptist Quarterly* writes that the first number of that magazine will be ready for distribution early in January. He says: "It will contain nine articles, besides editorials and book notices."

The Lesson Leaf for January will be mailed to all subscribers whose names were on our books for December. After January it will be sent only to such as have ordered it. Please look to this matter at once, you who wish the Lesson Leaf for another year or any part of it.

The time for good resolutions is at hand. Suppose that for 1844, instead of resolving what we will do, we set about doing the first duty that comes to our hands. And if we have been indulging bad habits instead of resolving to quit them, let us quit, remembering that the way to quit is to quit. Or, if we have been living in the neglect of some known duty, let us take it up at once, and do it. One ounce of honest doing is worth pounds of good resolutions.

We publish, in another column, an interesting letter from Brother T. G. Helm, Texas county, Missouri. Let all the brethren remember this family and those who like them are struggling with a question of duty, and who, when it is decided, will have many trials and oppositions in their life of obedience to the newly found light. We who have been brought up in the faith and practice of Seventh-day Baptists can not know much about what it means to embrace so unpopular a truth. Let us remember them in our prayers.

Two or three weeks ago we mentioned the fact that a change of the running time of trains on the Erie Railroad had caused a delay of something like twenty-four hours in the delivery of the Recorder. None can regret this more than we, but we do not control railroads, mail contracts, nor the weather. We mail the Recorder uniformly on Tuesday of each week. Beyond this we can not be responsible. In the hurry of mailing it is possible that some individual or club may be occasionally overlooked. In such case we shall be glad to be notified promptly, and will make such amendments as are in our power.

A CORRESPONDENT asks what is the authority for observing Christmas as a holiday? We answer briefly, *custom*. No one claims that it has any authority in the Scriptures. The only appointments of the New Testament for celebrating or commemorating the fruit of Christ's life and death are baptism, and the Lord's Supper. All observance of days, whether weekly or annual, for any such purpose, is of human origin. The observance of Christmas grew up gradually in the church, beginning in the latter part of the second century, and grew out of the desire to celebrate the birthday of Christ, very much as men were accustomed to celebrate the birthdays of personal friends. As no one knew in what month, or on what day of the month Christ was born, there was, at first, much confusion about the time of celebrating Christmas, some observing it in April, others in May, and still others in January. Among the causes which combined to determine the 25th of December the strongest, is thought to be the prevailing opinion among the heathen nations, many of whom were now becoming Christians, that the Winter solstice was a time of good, when nature began to renew her vitality. Thus the fact of a Christmas observance had its origin in a Christian sentiment, while the time of its observance was determined largely by a heathen superstition. As already stated, there is no divine precept or example for any such observance. As Seventh-day Baptists,

we recognize no authority in the Church to impose this or any other observance upon us. Why then do we observe Christmas? Simply because it seems to us an appropriate custom. We see no harm to come from it, and can see how much good may come from giving one day in the year to such thoughts and exercises as shall remind us of the time "when Jesus was born in Bethlehem of Judea."

The following paragraph is going the rounds of the newspapers, and may have something in it for some of our pastors:

"A year since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. 'Why is it,' said one, 'that they are so much more generous toward their pastor than other churches in proportion to their means?' 'Because,' said the other, 'he has schooled them to such liberality toward the various benevolent causes of the day that they have come to apply the same scale of giving to himself and family.' The answer was correct, and the principle is one of universal application. Another pastor, at a meeting of the Presbytery held in his own church, and with many of his people present, gave a timid apology for having neglected an important collection in which other churches had joined. His people were indignant. 'It is not true,' said the leading men after the meeting, 'it is not true that the money could not have been raised. Our pastor knows that he has but to ask for it, and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad.' The principle here involved is also of universal application. Will it not be found true that one of the greatest obstacles to the beneficence of the churches is the timidity of the pastors? Ministers are afraid to ask them to give."

THE BOYS AT HOME.

During the present Winter a great many of the readers of the Recorder will be hiring the men who are to assist them upon their farms the coming season. Many may have done this already. But it may not be too late to raise a voice of warning to those who have not yet employed their next season's help. Brethren, are you usually careful to employ only such men as will not corrupt your boys who must work with them more or less? In making your bargains with your help will, you take into account their characters and habits and conversation, or only the wages they shall have, the number of hours per day they shall work, and the number of months they shall be with you?

As a general rule, vicious men and men of no character or self respect—men who are wanderers, and come from no one knows where—can be employed for less money than men of honor, and who care to make something of themselves in the world; and it sometimes happens that our farmers will make bargains with the former kind of men simply because they can be employed on more advantageous terms as they think, and sometimes it is to be feared our men who employ help will put off some good man of our own people, or some young brother who ought to be employed among his own friends and will employ a tramp because there is a difference in the wages they ask, and the tramp can be hired for less money. It is a question whether, taking the money only into account, the men of vile and immoral lives and talk are the cheaper kind of help. We do not believe they are. But leaving this, we certainly will all agree that vicious men employed upon a farm where there are children and especially boys, are dear at any price, if one has any desire to have his children grow up to be moral and virtuous. Would it not be better, really, to have no hired men at all and make less money and do less on the farm, than to have those who are immoral and indecent in their conversation?

If you were to ask many profane persons where they learned to take the name of God in vain, they would have to tell you, At home on our fathers' farms and of the hired men with whom they set us to work. If you were to ask others where they learned the use of tobacco, they would have to say, At home on our fathers' farms and of the men whom they employed.

How many defiled minds, filthy imaginations, unclean mouths can be traced back directly to the stories and filthy jests of hired men on the farms?

Where there are so many to teach our boys bad language and habits and influence them to vice, we ought to be exceedingly careful how we introduce into our own homes the very evils from which we would keep them.

In the lower house of the diet at Berlin, a member of the finance committee introduced a bill for the taxation of incomes derived from personal property. The bill was coldly received and its adoption is doubtful.

Communications.

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

THE ESTHERS.

A paper presented in a recent Historico-Denominational Meeting held at West Hallowell, Ill.

BY SARAH S. SOWELL.

"Who knoweth whether thou art come to the kingdom for such a time as this?" Esth. 4:14.

In the first place, what is a call from God and how does it come? In early times God called his servants to any special work through his messengers, the angels, as in the case of Abraham; or by dreams and visions, as in that of Jacob; or by himself appearing in some symbol, as he did to Moses. But through all Bible history runs a class of calls of which Esther's is a type, in which the duty of the hour determines the call, and it seems to me that this is the rule now. It is not simply the strong desire to do any certain thing, nor even the special fitness for it, which determines it. We may desire to do that for which we are not fitted, and we may be fitted to do that which circumstances render impossible. But when a plain duty presents itself, it is a call from God to perform that duty, be it what it may. If it be to preach, then preach; to stay the hands of those who preach, then do it gladly; if to support the prayer-meeting, do it steadily; if to give, do it generously, knowing always that our God never calls us to do that which we are not fully able to do, if only willing. If we are not willing then some other will do the work and we sink lower than even those who are not called to the work. If Esther had refused to do the work required of her, some other way would have been found to save her people; for God is not limited by the failures of his creatures, but he had chosen this feeble woman to be the instrument of their salvation, and when the time came for action, he nerved her with sublime courage for her duty, as he does every one who obeys his call. What can be grander than the decision of the timid woman, "I will go in unto the king; and if I perish, I perish," or what wiser than her preparation for her perilous errand? We women can have no nobler example than that of this Jewish wife of the great Persian king, who, at the risk of her life, saved her nation. Have we Seventh-day Baptists had any such loyal and courageous women among us? I think the women who helped to constitute the first church of our faith in America, belong to the Esthers; and the many women who, since then, have embraced the unpopular truth we hold sacred, although oftentimes exposed to reproach for doing so. Not many women have been conspicuous among us, for in the old times our women were almost Quaker-like in their unobtrusive lives; but who does not remember some mother in Israel whose quiet life of goodness and Christian helpfulness has stimulated many to good works. And if we could know, fully, the inner life history of our best and ablest men, we should find some woman in it whose faith and love and prayers have sanctified each life, and drawn it into God's work. I know of several such cases. I have known, from childhood, the aged mother whose fifty years of prayer is now answered, and who, in her feeble old age, gladly gives her daughter to God's mission service; and I know that her highest ambition for her children has been that they should be devoted to God's work. And we know not how many other mothers feel the same, but God knows. And are not such as these among the called of God, even as Hannah was? I know women whose eloquence would win souls to God, but through custom and circumstances it has been of no seeming use. It is as fire shut up in their bones; but who knows how many of our eloquent preachers owe their power to these mothers, whose call has been to pray, and weep, and to plead with God that through their sons the thoughts which seethe and burn in their own souls may find utterance. Thank God! the bands of custom and prejudice, which have made it almost a sin for a woman to preach God's truth, are at last partly broken.

And the noble wives of our missionaries, were they not called to this work as well as the husbands? One lies at rest in far-off China, and one in the shadow of Jerusalem. I knew the latter, a quietly courageous, self-forgetful woman, who knew well the peculiar trials of the work in which she laid down her life. I remember hearing it told how, when she and her husband were missionaries of the Baptist Church, in Hayti, and there were no others to conduct the funeral services of her dead baby, the father spoke and prayed, while she, poor heart-broken mother, sang the funeral hymns. We who have buried

our little children can imagine the patient fortitude, the sublime courage she possessed. Such as she are surely called of God. And those women who are, or have been, employed in the same work, whether in the far-away China field, or enduring toil and privation of every kind on our frontiers, these patient, heroic, uncomplaining women are among the called of God, and nobly do they obey his call, as well as the wives of other preachers, who quietly do what they can for the great work, expecting neither reward nor renown. No less are those called who toil in God's cause at home; who sow, in the silence and secrecy of humble home work, the precious seeds of truth and love. These sow often in tears, but let them rejoice, for the harvest is sure, and they shall come to God's Harvest Home "bringing their sheaves with them."

The call, then, is to duty, and blessed is she who obeys it, and faithfully discharges every plain duty, whether it be to lead God's host with songs of triumph, as did Miriam, or to direct the veterans in their battle against God's enemies, as did Deborah; or to tenderly and faithfully rear up children to serve God, as did Hannah; or to cast the mite into God's treasury, as did the poor widow; or to work for God's poor as did Dorcas; or to hospitably entertain God's servants, as did Lydia. And the work—our work, is so great! It opens before us every day. "Come over and help us," is the cry from every side. It comes from China, from Holland, from every State where our people have gained foothold, and from the regions beyond. And the laborers are so few, and the means so small! Is there not work for our Seventh-day Baptist women worthy of a Miriam, an Esther, or a Deborah? Our women are doing nobly in many of our churches, considering the limited means at the disposal of women in general, but we can do more, and what we can do is the measure of what we ought to do. Let us remember that we are now laying the foundations for a work which will go on deepening and broadening until He shall come whose is the kingdom, so let us lay them deep and strong. Let us pray earnestly that God will show us what we can do; let us study out ways to help on his work with voice, or pen, or self-denying liberality; let us forget our own paltry wants and ambitions, and remember the cruel needs of the millions of poor, hopeless heathen women, to whom the gospel, which makes us to differ from them, can be carried by women only, and let us strive earnestly to help the heroic women who have gone to do this work; and those, no less heroic, who endure hardships in our work at home. And let us fully realize the importance of preaching the truth we claim to understand better than others do—the Sabbath truth—and if we can not go out preaching it, let us help, gladly, those who do. Let us, at any rate, earn the highest praise ever given to woman: "She hath done what she could."

IS THERE A MAN UNDER IT?

Among the sights and sounds that make up the great hubbub of Broadway, not the least grotesque are those slowly moving sign boards that stare you in the face at every advance you make along the great thoroughfare.

Five feet by three is their approximate average size, and they go in pairs, facing in opposite directions. They bear on their weather-beaten faces the startling assurance, that somebody at some number of some street is selling something at astonishing low prices.

The diminutive size of the price is not what astonishes you so much, as to see those boards move slowly along through the crowd, as if some self-propelling force possessed them.

One facing backward and one forward, you can not be going either way but you must either slow up for them, or press your way around them, or kick them into chaos, and be rid of them.

But to your astonishment, as you raise your foot to perform this last-mentioned act of self defense, you see something protruding downwards and impeding the walk, which more than half suggests the possibility of bipedal extremities, and being in a logical mood of mind you at once set to syllogizing, and soon reach the safe conclusion that where there are extremes there must be means. Your curiosity is aroused, and, at whatever expense, you resolve to know to whom or what those feet belong; as there are only two of them, you say "all birds are bipeds. The person or thing between those boards is a biped. Therefore, the person or thing between those boards is a bird." Now either your supposed feet are not feet, or your logic is lame, or, sure as you live,

there is an ostrich or a great turkey carrying around those advertising cards.

That seems so improbable you review your reasoning, and try it upon the supposition that the feet, if they be feet, are homoic in their relations. But discouraged by your attempt at the Aristolic formula, you prosecute your search in a more practical way.

You look up along the edges of the boards, and about midway you discover on each side protruding from between them, what may be hands, each holding a paper, as if to say, "Take one."

Now as there are two of these manual extremities you are shut up to the conclusion that the body to which these hands belong must be either that of a man or a monkey, since you can think of no other kinds of walking animals which are bimanous.

The difficulties of the problem diminish under your analysis, till you discover projecting from between the upper edges of the boards, what may be a human head. Assuming the appearance to be true, you fall back upon the law of the fitness of things, and conclude, if that be a human head then "in necessitate rei" those hands and feet must also be human, and by the law of fitness under which you are at work, you satisfy yourself that there must be a human body between the boards. Now put the parts together and you venture the conclusion that, there is a man under it; and since man is a moral being there must be a moral as well, and it was in search of that, that, I sit down to my table, in my lonely room, in the great seminary building now nearly emptied by the holiday vacation.

But before I reach the moral, let me tell you of the queerest, but most significant, of all these perambulating sign-posts; you may meet it any day in the throng on Broadway.

It is a great beer bottle, not less than eight feet high, perfect in its proportions, with the safety valve appendage on the top. Two feet of something alive protrude from the bottom, which with measured tread, move the huge thing along among the moving throng of throbbing human life; from holes in the sides some hands or paws, or something, stick out, holding advertising bills for you to take, and be told where you can get drunk, elegantly and at your leisure. Up about as high as the eyes of a man of ordinary height would come, there is an oval orifice through which the thing or creature or man might look if he, she or it, had eyes. Now reasoning from the more plain sign boards to the more obscure, big beer bottle, would you conclude that there is a man under it? and if so, what moral, or it may be, what immoral is suggested by it?

Now, see here, brother editor, I have done a hard day's work, and am tired, and am just going to bed and let you or John or some of the boys draw the moral of the walking sign boards and beer bottle. "Is there a man under it?" D. M. M.

LETTER FROM T. G. HELM.

SUMMERSVILLE, Texas Co., Mo. Dec. 16, 1883.

Dear Brother, I write to inform you and those whom it may concern that the tracts and papers sent by you, the editor of the Outlook, and Bro. Main, have all come to hand, and also the Sabbath Memorial, of various dates, by Wm. M. Jones, 15 Mill Yard, Leman street, London, E., for all of which I wish to return my grateful thanks. They have greatly aided me in the study of the Sabbath question among the people, since the close of the Divine Writings, and have established with me the question forever. The 8th of this month is the first seventh day Sabbath ever kept by me and my family, and my great regret is that it has never been kept by us before, but we pray God and ask the brethren to pray for us, that he will pardon us for committing so great a sin as neglecting to obey his great law governing his holy Sabbath. It is a settled question with us now, regardless of the surroundings. We have already met, and know we shall in the future, opposition, but it shall not deter or move us in our course regarding the seventh day Sabbath, as we are confident God will sustain all "his people in obedience to his laws."

I received a card from Elder C. W. Threlkeld, of Carrsville, Ky., inquiring if any of the ministering brethren have visited us yet, and I wish to state that Eld. W. K. Johnson, of Billings, Mo., gave us a very pleasant surprise on the 3d inst, by making his presence known at my gate, in response to my letter of inquiry to the Outlook which you was pleased to give place in the SABBATH RECORDER. Brother Johnson remained with us until Friday morning, the 7th, preaching three sermons, one of which was on the Sabbath

question. Brother Johnson's noble work among us in so sort of truth that had never in this portion of God's some, perhaps, fell in a ductive soil, yet we have believe many fell in good soil taken root, and when the gathered will produce "a" Elder. W. K. Johnson is of the Seventh-day Baptist this section of the State who heard him may not be cept the doctrine because i or for some other reason; that his deportment, and with which he advocates h for him sincerity of purpos tion to the cause of Christ. pleasant in his manner of guments, yet zealous and Scripture proof on every preaching as well as in con at command such proof tex under consideration may d tests no signs of excitement sation with those who oppo spirit of God's children re "out of the Scriptures," self to many persons in th were loth to give him up left us on Friday morning but three days, with the he would return again on presence was demanded. of God attend Brother Joh him a successful worker wherever his lot may be ca

Home B.

New York. ALFRED CENTRE.

As it was the tenth of the Women's Temperance Cru exercises Sabbath morning, a short review of this work Randolph read a brief hist ment, followed by an excel mon by the pastor.

The entertainment given People's Mission Band was cially, the sum of \$110 be every other way the equally successful. Among the programme, were an L. E. Livermore, a history Miss Perie F. Randolph Miss Susie Burdick, with music.

The attendance at the Julia Ward Howe, was ver the high estimate placed u ges of the Lecture Course. speak of the great merit of the mastery way in which led the subject, "Woman er," as she is too well and

WATSON.

Rev. A. W. Coon has resumed his labors on this home for a short time. amiable wife, has come to Coon came here the first held meetings on the Sa evenings during the mon by Bro. W. J. Haight; the visits. There has been and a deeper interest is m good work continue.

Rev. T. R. Reed is with Bro. W. J. Haight has midst, starting last week former home. He expect rous over the Sabbath. him.

New Jersey PLAINFIELD.

General health prevail about eight inches of The sleighs running, b Christmas and the holid streets lively. Wish you mas and a Happy New Y

Rhode Island ASHAWAY.

Winter is upon us with good sleighing.

Our graded school clo four departments have a Fall term 198. During tion the school will give Ashaway Hall. Prof. H second week of vacation fred Centre, N. Y.

The Bible-school will festivities in the church They are practicing som that will require someth members of the school will be an interesting fo the younger members of

Selected Miscellany.

HYMN TO CHRIST.

ATTRIBUTED TO CLEMENT OF ALEXANDRIA.

Oh, thou, the wild will's tamer, The wandering wing's reclamer, Our seaward pathway's framer, Hear praise!

Shepherd, that goest before us, Guardian that watchest o'er us, Receive our hymned choruses, Our simple lays!

Thou, o'er thy saints who reignest, Thy foes, too, who restrainest, Who wisdom downward raineest, We laud!

Thou lightest foil's condition, Sin finds in thee remission, Thou only soul's Physician! Our Saviour God!

The heart's wide waste thou tillest, Our bark to guide thou willest, Thou checkest as thou willest, Our ways!

Wing, for our sustenance, Net, for our reclamation, From every bait's temptation, Ancient of days!

Lead, Lord of lambs, the lowly, Lead, King of saints, the holy, Lead, far from sin and folly, To thee!

Love's fountain, ever brimming, Thy Word and Light undimmed, Life-breath of infants hymning, Their choristry!

Heaven's breast for nurture pressing, The Spirit's dew possessing, Be, Christ, for every blessing, Adored!

Ye babes upon the bosom, Ye youth in manhood's blossom, Sing Christ, and early choose him; Our peace!

Sing guilelessly the Giver Of mercy like a river; And him, oh, let us live for, Till life shall cease!

THE STORY OF CEYX AND HALCYONE, OR HALCYON DAYS.

BY CLINTON MONTAGUE.

Long, long ago, in a country called Thessaly, in the beautiful land of Greece, reigned the good king Ceyx. His wife was Halcyone, the daughter of Zeus, whom they called the god of the winds, though I much suspect the old gentleman had merely used his eyes well through a long life, and picking up valuable knowledge about the weather came to be considered something quite extraordinary. He is represented as a long-bearded benevolent-looking old man playing on a conch.

Ceyx and Halcyone lived together many long years and were very happy, but in their old age dire prodigies seemed to threaten their house and kingdom. One morning some of Ceyx's herdsmen brought to the palace a calf with two heads. This was considered something very wonderful and something very ominous, too. Soon after one of his goats brought forth three kids at a birth. This was more ominous still. Only a day or two after this last event one of Halcyone's pullets went to crowing like a chanticleer. Preplexed and alarmed, Ceyx began to talk about visiting Delphi and consulting the oracle Apollo.

The old king imagined that the gods were angry with him for something that he had done or something he had not done, and he thought this oracle would tell him just what he ought to do. But Delphi lay a great ways off, and a visit to Apollo's shrine insured either a dangerous journey over the land across mountains and among robbers, or a long and wearisome sea-voyage.

Ceyx determined to take the latter, though his wife pleaded with him not to go at all. For you must know in that long-ago time sailors scarcely ever went out of sight of land, and Ceyx's voyage would occupy two whole months. Halcyone reminded him of the many dangers that would attend his voyage, recalled the horrors of the numerous shipwrecks of which they had been eye-witnesses, and besought him to reflect on the wandering state of the unhappy manes whose bodies remained unblest by the rites of sepulture, and were forever walking up and down beside the Styx, looking vainly across to the bright Elysian fields. Finding all her entreaties unavailing the poor woman then asked to be permitted to attend him on his journey. But the king gently refused her request, as he thought it much too hazardous for a woman to undertake.

"Well, if you must go," said Halcyone, "and I am to stay at home, my father shall give you a chart and an almanac, by following which you may possibly escape the many perils of the sea."

So old Zeus was asked to write a long dissertation about the various aspects of the winds and the waves, which Ceyx gravely placed for safe keeping under his tunic. He then got his galley out, polished up his decks, selected his rowers, and kissing poor, weeping Halcyone good-by rowed out of the harbor. Long she stood upon the shore gazing upon the receding vessel, and when she could no longer see Ceyx on the deck waving his hand to her she returned to the palace weeping as if her heart would break. "Alas!" she cried, "I never shall see him again."

Many days passed and no tidings came of the voyagers. Halcyone, to curb her impatience, employed herself with working a superb garment which she intended to present

to her husband on his return. Like a faithful worshiper of the gods she repaired daily to the temples where she offered costly gifts and incense with many prayers and supplications. She little knew how vain were all her offerings and entreaties.

Meanwhile Ceyx had met the fate his wife had feared. A dreadful storm drove his ship upon the rocks, and the king and all his crew were dashed to pieces, save one strong mariner who succeeded in reaching the shore in safety. The pitying deities, it is said, sympathized so greatly with Halcyone that they resolved to acquaint her at once by a dream that her beloved husband was no more.

Juno, the white-armed queen of heaven as she is called, Jove's own wife, seems to have taken this upon her. Iris, her messenger, arrayed in her most brilliant robes, was sent to the cavern of the drowsy Somnus who had the charge of dreams. Somnus was a sleepy, lazy fellow, and his gloomy retreat was like perpetual midnight. No sunbeams ever penetrated its recesses. No noise ever disturbed its stillness. Silent, tranquil and peaceful, the home of the sleepy deity invited repose. Large quantities of poppies and other narcotic plants grew near the entrance, and over the rough floor of the cavern the river of Oblivion gently rolled its rippling waves in gurgling murmurs. Here on a bed of ebony, heavy with black curtains, the drowsy genius of the grotto reposed, while shadowy forms stood around his couch, ready to attend his slightest wish.

As Iris entered the cavern, the brightness of her vesture drove back the dreams that fluttered about her path, and threw a soft light into a dreary retreat, which woke the god himself from his slumber. She announced her errand, and Somnus prepared to obey the desire of Juno. Morpheus, his prime minister, was ordered to visit Halcyone. Taking the form of Ceyx, pale, cold and deathlike, with his hair wet and the water dripping from his beard, he seemed to the sleeping Halcyone to lean upon her bed, and, weeping bitterly, thus to address her:

"Dear Halcyone, thy prayers for me have been unavailing. Unhappy widow, hope no more to see thy husband Ceyx. Prepare thy robe of mourning, for the waters of the sea cover thy husband's form. Console thy wandering spirit by funeral ceremonies, and let not Ceyx descend to the realm of Pluto unwep by the dear object of his faithful attachment."

Halcyone awoke in the most fearful agitation. Dreams in those days were believed to be sent by inspiration, and the queen had no longer a doubt that her husband was dead. She tore her gray hair, and rent the clothes from her shoulders. When morning came she went with her attendants and sought the spot where she had last seen him. As the sun came up over the water she saw a corpse floating on the waves. The gentle billows brought it to the shore, and Halcyone saw that it was the body of poor Ceyx, the husband for whose return she had fondly sighed.

Frantic with grief and despair, and not knowing, I suppose, what she did, the wretched woman threw herself into the sea. But a wonderful metamorphosis now takes place. Even before she touches the waves, wings spring from her side seem to support her in the air, feathers grow upon her back, and her nose hardens to a horny beak. She skims over the water in the form of a kingfisher. In this new form she alights on the dead body of Ceyx, pecks at it with her bill, fans it with her wings, and by a hundred gestures and motions expresses her attachment. The gods pitying her grief and approving the faithful attachment of the affectionate couple, now restore Ceyx to life under a form similar to the one they have given Halcyone. To the astonishment of all the spectators of this extraordinary scene the corpse is seen to move, and the two birds fly away in the morning sunlight. They mate and hatch a brood of young. For seven placid days Halcyone broods over her nest which floats upon the waves.

Such is the charming story of the Greeks which was once believed by every boy and girl, and even grown up folks for that matter; and though the age of fable is past and people no longer believe those symbolic legends, the beautiful story is still repeated. It has entered into the literature of all lands. *Dies Halcyonis*—halcyon days—is figuratively used to express any season of transient peace or happiness. More particularly is the term applied to the seven days which precede and the seven which follow the winter solstice. This was the time of year when the kingfisher laid her eggs and hatched her young, and in Greece and the Levant the period of her incubation must always have been calm and serene.

The poets have used the idea extensively. English poetry in particular is rich with its allusions to this classic period. Says the old poet Dryden,

"There came the halcyon, when the sea obeys, When she her nest upon the water lays."

Dryden remarks:

"Amidst our arms as quiet you shall be, As halcyon brooding on a wintry sea."

Milton, in his "Hymn to the Nativity," makes mention of them:

"The winds with wonder whistle Smoothly the waters kist, Whispering new joys to the wild ocean, Who now hath quite forgot to rave, While birds of calm sit brooding on the charmed wave."

And Keats, in his "Endymion" refers to them in the following beautiful lines:

"O magic sleep! O comfortable bird That broodest over the troubled sea of the mind Till it is hushed and smooth."—*Morning Star*.

"BE YOU A LADY?"

We remember reading somewhere an anecdote of the ludicrous consternation of a poor emigrant laborer, who for the first time heard his employer spoken of as a "gentleman." He had been brought up in England, where his only notion of a gentleman was that of a consequential and peremptory being in good clothes, who swore at and kicked him. The *New Haven Register* tells the story of a poor boy in that city whose idea of a "lady" was quite as unfortunate; and who came by a happy accident to conclude that there must be two kinds. Perhaps he was right in his conclusion. At any rate, the nice girl who gave him his first impression of what a true lady is, deserves all the credit of the story.

As a young lady walked hurriedly down State street upon a bleak November day, her attention was attracted to a deformed boy coming towards her carrying bundles. He was thinly clad, twisted his limbs most strangely as he walked, and looked before him with a vacant stare. Just before the cripple reached the brisk pedestrian he stumbled, thus dropping one bundle, which broke and emptied a string of sausages on the sidewalk.

The richly dressed ladies (?) near by held back their silken skirts and whispered quite audibly, "How horrid!" while several who passed by, amused by the boy's looks of blank dismay, gave vent to their feelings in a half suppressed laugh, and then went on without taking further interest.

All this increased the boy's embarrassment. He stopped to pick up the sausages only to let fall another parcel, when in despair he stood and looked at his lost spoils. In an instant the bright-faced stranger stepped to the boy's side and said in a tone of thorough kindness—

"Let me hold those other bundles while you pick up what you have lost."

In dumb astonishment the cripple handed all he held to the young Samaritan, and devoted himself to securing his cherished sausages. When these were again strongly tied in the coarse strong paper, her skillful hands replaced the parcels on his scrawny arms, as she bestowed on him a smile of encouragement and said—

"I hope you haven't far to go." The poor fellow seemed scarcely to hear the girl's pleasant words; but looking at her with the same vacant stare, he said—

"Be you a lady?"

"I hope so; I try to be," was the surprised response.

"I was kind of hopin' you wasn't."

"Why?" asked the listener, with curiosity quite aroused.

"'Cause I have seen such as called themselves ladies, but they never spoke kind and pleasant to me, 'cepting to grand uns. I guess there's two kinds—them as thinks they's ladies and isn't, and them as what tries to be and is."—*Youth's Companion*.

RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighboring rivulets as a tributary or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary-line on the globe itself, the bulwark and highway of whole kingdoms and continents? We do not: only in either case we know its path is to the great ocean; its waters, were they but a handful, are here and can not be annihilated or permanently held back.—*Carlyle*.

SOMETHING TO DO.

They that eat must work. They are to be "doers of the word and not hearers only." Every truth taken into the life wants to be wrought out in loving service. Just now there is need of Christian fiber of the hard and sinewy type. Stalwarts are in demand in the churches, men, women, and children, who can "take a square meal" and do a day's work of ten hours, through heat or cold.

Whatever may be the ailments of the older members of the flock, the lambs should not be nursed into spiritual dyspepsia. Every pastor will need to study the "whats" and the "hows," as related to the activities of young converts. They are to be taught to creep, to walk, to run, to bear burdens, to endure toil and hardship as good soldiers of Jesus Christ. There is great danger of failure just here. If you inquire into the causes of inactivity of older members of the church, you will find them lying far back in their religious experience. They were quietly slipped into the church and given an easy seat. They have filled it ever since. Out of mistaken tenderness, we pastors sometimes want to make it easy for those coming into the church, and we put them in bed. They are still tucked under the covers, and we can not start them now out of their warm nests. Let us never commit the error again.

TRUTH AGAINST MAJORITIES

The discipline of work is scarcely less helpful than the discipline of grace. We learn to do by doing. Young converts should be kept moving on.—*Baptist Weekly*.

WEARY WOMEN.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it; and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman that is tired all her life through. If the work of the household can not be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil, toil that is never begun, without making life a treadmill of labor, then for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness and all that makes life endurable. The woman who spends her life in unnecessary labor is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender and confident helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform all these offices? No; it is not possible. The constant strain is too much. Nature gives way beneath it. She loses health and spirits and hopefulness, and, more than all, her youth—the last thing a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of the question; but age comes on her ere and yellow before it is time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a woman without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork.—*Sanitary Magazine*.

A WORD IN SEASON.

"I am such a sinner!" exclaimed a penitent when exhorted to believe in Christ for pardon. "Yes, but then you have such a Saviour," replied the pastor. This answer certainly took from the penitent all excuse for further unbelief. That pastor might have very properly added, that a life black

with guilt is no valid excuse for refusing to trust in Christ, "for it is a sin to think our sins greater than the death of the Son of God. . . . The death of the Son of God is greater than any man's offenses, so that grace is mightier than sin." Why, then, should a penitent, by dwelling on his sins and refusing to believe in the death of Christ add the sin of desperate unbelief to the countless offenses which stain the record of his past life? To doubt the willingness of Christ to keep his promise to save "whoever" comes to him, is to treat him as false to his word. To embrace him by faith is humility, not presumption. Dare, then, to believe, O penitent soul, but do not dare to doubt!—*Zion's Herald*.

THE little things which you may do for those about you will fall back upon your heart as the Summer dews fall upon the vineyards. What if it is nothing but a kind word to a schoolboy crying in the street; it dries his tears, and the aching heart grows light and glad again. Who knows what cloud of darkness one kind word may dispel?

SAY not, that thou hast royal blood in thy veins, and art born of God, except thou canst prove thy pedigree, by daring to be holy, in spite of men and devils.

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MEMORIALS.—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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Popular

A CLOCK which has United States Signal Service Washington, has some for securing accuracy of case is of brass, and is electricity at the same clock runs, so that the ways constant. Friction as far as possible by jew pallets.

THE INTENSITY OF SUN SKYLIGHT.—Sir Wm. The before the Glasgow gave the results of some experiments upon the of the electric light, of and skylight. He showed the sun that the solar amount equal to 50 hors inch. A Swan incand candle power gave three power per square inch. tensity of a cloudy sky equal to about one twent power per square inch found to radiate about light incident upon it, the light from the sun be equal to about 53,0

It is said that a Ham conversing with his telephone, received a him, and replied in a The manager pretended the remark, and asked at the same time ind take his place and rec In this manner he secur now proceeding again libel.

THE so-called "Maye Provence, a festival by May is celebrated in S been traced back by Dr. the ancient cult of Maia cury among the founde nists of Marseilles. I holds that the worr Maia has been transfe Mary, in whose name al the little girl-child, wh buried in flowers, is sup the much venerated "N of Provinces.

FOR the first time in of a great naval event tively reported by telegr ber of the fleet before egraph ship, through t the Mediterranean cable in London and the kept informed of the great war vessels and the ing. The nearest cable andria was at Malta, miles from the scene of dispatch says that wh attached to the Malta e firing of the guns at distinctly heard, though cation was possible ove ble.

DR. DAVID YOUNG, sums up his experie quinine: 1. I never pyretic doses when the scanty secretion. 2. In administered, and in sirable, this may be sa bowels, and kidneys m and functional activity of remittent and int combination of the di ammonium or a salt likely to be more easi more useful than if it a pure form. 4. D tion of quinine should increase in intensity, t most careful attentio

A SINGULAR SPECI at Virginia, Nev., wh aceteristics of a sensiti eight feet high, and the sun sets its leaves ends of the twigs col if the latter are handi easiness throughout t state of agitation wa plant was removed fr matured into a larg gardiner's expressio It had scarcely been p ters before the leaves directions, like the b angry cat, and soon quiver. At the same most morkening and bling that of rattles small so filled the ho ary to open the doo wa a full hour bet down and folded it tist Weekly.

Popular Science.

A CLOCK which has been built for the United States Signal Service Bureau at Washington, has some novel arrangements for securing accuracy of time-keeping. The case is of brass, and is exhausted of air, so that the works are independent of atmospheric influences. The winding is done by electricity at the same rate at which the clock runs, so that the moving force is always constant. Friction is provided against as far as possible by jeweled bearings and pallets.

THE INTENSITY OF SUNLIGHT, MOONLIGHT SKYLIGHT.—Sir Wm. Thompson, in a lecture before the Glasgow Philosophy Society, gave the results of some very interesting experiments upon the comparative intensity of the electric light, of sunlight, moonlight and skylight. He showed from the experiments of Pouillet on the radiant energy of the sun that the solar surface gives out an amount equal to 50 horse power per square inch. A Swan incandescent lamp of 20 candle power gave three-fourths of a horse-power per square inch. The luminous intensity of a cloudy sky was found to be equal to about one twenty-seventh of a horse power per square inch. The moon was found to radiate about one quarter of the light incident upon it. The intensity of the light from the sun's disc was found to be equal to about 53,000 candles.

It is said that a Hamburg manufacturer, conversing with his store-room manager by telephone, received a reply which annoyed him, and replied in an insulting manner. The manager pretended not to have heard the remark, and asked to have it repeated, at the same time inducing a colleague to take his place and receive the second edition. In this manner he secured a witness, and is now proceeding against his employer for libel.

THE so-called "Maye," or May Queen of Provence, a festival by which the month of May is celebrated in Southern France, has been traced back by Dr. Berenger Feraud to the ancient cult of Maia, the mother of Mercury among the founders and Greek colonists of Marseilles. In modern times he holds that the worship of the Pagan Maia has been transferred to the Virgin Mary, in whose name alms was solicited for the little girl-child, who veiled and nearly buried in flowers, is supposed to represent the much venerated "Notre Dame du Maia" of Provences.

For the first time in history the progress of a great naval event has been consecutively reported by telegraph. A novel member of the fleet before Alexandria was a telegraph ship, through which, by means of the Mediterranean cable line, the War Office in London and the civilized world were kept informed of the movements of the great war vessels and the results of the firing. The nearest cable station from Alexandria was at Malta, distant about 1,000 miles from the scene of the battle. A press dispatch says that when a telephone was attached to the Malta end of the cable the firing of the guns at Alexandria could be distinctly heard, though no oral communication was possible over that length of cable.

DR. DAVID YOUNG, in the Practitioner, sums up his experience in administering quinine: 1. I never give quinine in antipyretic doses when there is constipation or scanty secretion. 2. In cases where it is being administered, and an increase of dose is desirable, this may be safely done if the skin, bowels, and kidneys maintain their normal and functional activity. 3. In many cases of remittent and intermittent fevers the combination of the drug with chloride of ammonium or a salt of potash or soda is likely to be more easily tolerated as well as more useful than if it is administered in a pure form. 4. During the administration of quinine should a headache come on or increase in intensity, the case requires the most careful attention.

A SINGULAR SPECIES of acacia is growing at Virginia, Nev., which shows all the characteristics of a sensitive plant. It is about eight feet high, and growing rapidly. When the sun sets its leaves fold together, and the ends of the twigs coil up like a pigtail, and if the latter are handled, there is evident uneasiness throughout the plant. Its highest state of agitation was reached when the plant was removed from the pot where it was matured into a larger one. To use the gardener's expression, it went very mad. It had scarcely been placed in its new quarters before the leaves began to stand up in all directions, like the hair on the tail of an angry cat, and soon the whole plant was in a quiver. At the same time it gave out a most sickening and pungent odor, resembling that of rattlesnakes when teased. The smell so filled the house that it was necessary to open the doors and windows, and it was a full hour before the plant calmed down and folded its leaves in peace.—*Baptist Weekly*.

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Abstract of Time Table, adopted Nov. 26, 1888.

STATIONS.	EASTWARD.			
	No. 5*	No. 12*	No. 4*	No. 6
Leave Dunkirk	1.05 PM			9.06 AM
Little Valley	2.52 "			10.36 "
Salamanca	8.25 AM	8.50 PM	10.50 PM	10.45 AM
Carrollton	8.35 "	4.06 "		11.09 "
Olean	9.00 "	4.33 "	11.20 "	11.43 "
Cuba	9.25 "	4.58 "		12.14 PM
Wellsville	10.24 "	5.50 "		1.07 "
Andover	10.47 "			1.27 "
Alfred	11.04 "			1.45 "
Leave Hornellsville	12.00 PM	7.00 PM	1.15 AM	2.05 PM
Elmira	1.35 PM	8.57 "	2.47 "	4.45 "
Blinghamton	3.15 "	10.58 "	4.27 "	7.45 "
Port Jervis	7.23 "	3.28 AM	8.25 "	
New York	10.20 PM	7.10 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandana 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.30, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.30, Perryburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley 10.28, Salamanca 10.43, Great Valley 10.48, Carrollton 11.09, Vandana 11.20, Allegany 11.30, Olean 11.48, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.32, Belvidere 12.41, Belmont 12.48, Scio 12.58, Wellsville 1.07, Andover 1.27, Alfred 1.45, Almond 1.54, arriving at Hornellsville at 2.05 P. M.

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

WESTWARD.

STATIONS.	No. 1	No. 5*	No. 8*	No. 9
Port Jervis	12.13 PM	9.00 "	11.40 "	12.55 "
Hornellsville	8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover	9.35 PM			1.05 PM
Wellsville	9.57 "	5.17 AM	9.13 AM	1.24 "
Cuba	10.49 "	6.02 "	10.01 "	2.22 "
Olean	11.18 "	6.25 "	10.28 "	2.50 "
Carrollton	11.40 "	6.48 "	11.09 "	3.30 "
Great Valley				3.40 "
Arrive at Salamanca	11.50 "	6.58 "	11.20 "	3.45 "
Leave Little Valley	12.32 AM		11.52 AM	4.35 PM
Arrive at Dunkirk	3.00 "		1.30 PM	6.00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55 A. M., Allegany 12.00, Vandana 12.41, Carrollton 1.40, Great Valley 2.20, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

8.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

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WESTWARD.

STATIONS.	15.	5.*	9.*	8.*	21.*	27.
Carrollton	9.28	6.50	4.10	11.50	8.22	
Bradford	9.55	7.25	4.51	12.35	9.00	
Bradford	10.00	7.30	4.55		7.00	
Custer City	10.10	7.42	5.07		7.15	
Arrive at Buttsville		8.20	5.45			

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

11.45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD.

STATIONS.	6.*	20.*	32.*	16.	18.
Custer City	6.15		8.45		
Bradford	6.56		9.35		8.15
Bradford	7.10		9.50		8.25
Bradford	7.20	6.18	9.55	2.40	4.15
Arrive at Carrollton	8.20	6.35	10.46	3.20	4.55

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INTERNATIONAL LESSONS, 1884.

- Jan. 5. The Conference at Jerusalem. Acts 15: 1-11.
Jan. 12. Hearing and Doing. James 1: 16-27.
Jan. 19. The Power of the Tongue. James 3: 1-18.
Jan. 26. Living as in God's Sight. James 4: 7-17.
Feb. 2. Paul's Second Missionary Journey. Acts 15: 35-41; 16: 1-10.
Feb. 9. The Conversion of Lydia. Acts 16: 11-24.
Feb. 16. The Conversion of the Jailer. Acts 16: 25-40.
Feb. 23. The Thessalonians and Bereans. Acts 17: 1-14.
March 1. Paul at Athens. Acts 17: 22-34.
March 8. Paul at Corinth. Acts 18: 1-17.
March 15. The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8.
March 22. Christian Diligence. 2 Thess. 3: 1-18.
March 29. Review.

I.—THE CONFERENCE AT JERUSALEM.

For Sabbath-day, January 5.

SCRIPTURE LESSON.—Acts 15: 1-11.

1. And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved.
2. When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question.

3. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5. But there arose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.
6. And the apostles and elders came together, for to consider of this matter.

7. And when Peter had begun to speak, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:
9. And put no difference between us and them, purifying their hearts by faith.
10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

CENTRAL TRUTH.—In the multitude of counselors there is safety.

DAILY READINGS.
1. Acts 14: 15-28. 4. Acts 15: 22-29.
2. Acts 15: 1-11. 5. Acts 15: 30-32.
3. Acts 15: 12-21. 6. Acts 15: 33-35.
7. Acts 15: 36-41.

GOLDEN TEXT.—"We believe that through the grace of our Lord Jesus Christ we shall be saved."—Acts 15: 11.

TIME.—A. D. 50.
PLACE.—1. Antioch. 2. Jerusalem.

OUTLINE.
I. A question of salvation threatens to divide a church.
II. The conference at Jerusalem.
III. The results of the conference.

QUESTIONS.
Introduction. Who wrote the book of Acts? Of what was this book a history? Where was Antioch? When was the church established there, and by whom? How happened Paul and Barnabas to be at Antioch?

I. Where was Judea? What did certain men from there teach? Of what nation had this been required? What had Paul and Barnabas taught contrary to this? Did they now oppose the teachings of these men? Whom did the brethren send to Jerusalem? Why were they sent? What did these disciples on their journey to Jerusalem?

II. At Jerusalem what did they declare? Who here raised the same questions as at Antioch? Who came together to consider this matter? Who had been chosen as the apostle to the Gentiles? Chap. 10: 9-19. To whom was his first sent? What evidence did Peter give of the acceptance of the Gentiles by God? What was given as the necessity of salvation by this council?

III. What was the result of this council? Read from verse 12 to 30 of this chapter.

INTRODUCTION.
We now enter upon a series of lessons relating to Paul's life and writings, and extending over a period of seven years, A. D. 50 to A. D. 57, including the events from the conference at Jerusalem to the writing of the Epistle to the Romans. No period of equal length in the history of the Christian Church was filled with more important or far-reaching events. At this time the Roman Empire ruled the civilized world. At the time of this first lesson, Claudius Caesar was Emperor. He was murdered in A. D. 54, and Nero ascended the throne. Quadratus was the Roman governor of Syria; Cumanus, procurator of Judea; and Ananias, high-priest of the Jews. Places of special note in the first lesson were Antioch in Syria, and Jerusalem, the capital of Judea. In our lessons the first half of last year we studied the first twenty years of the history of the church, accompanying Paul and Barnabas through their first missionary tour among the heathen nations, and we left them reporting to the church which had sent them out. After remaining here about one year, a controversy broke out in the church concerning the validity of the Gentile Christian Church. Ever since the admission of Cornelius into the church, without circumcision, there had been a party of Jewish believers who held to their peculiar privileges as God's people, and wished to enforce circumcision as a condition of entering the church. The success of Paul and Barnabas among the Gentiles had aroused this party to very vigorous controversy. The question to be decided was whether Christianity should be confined to Judaism, or be propagated as the religion for the world. In this controversy the church was passing through a great crisis, in which a wide division was threatened. To avoid, if possible, such a calamitous result, the apostles went up to Jerusalem to consult the mother church, as described in our present lesson.

COMMENTS.
Y. 1. The first verse to be read in connection with the last in the previous chapter. And certain men. Evidently members of the church at Jerusalem, but not authorized by the church. v. 24. Paul called them false brethren. Gal. 2: 4. They were probably most of them Pharisees, who had embraced the gospel. Came down from Judea. Very likely from Jerusalem, the religious capital of the Jewish people, to Antioch, a journey of 250 miles. They came to Antioch and to the ad-

acent regions, which had been visited by the apostles (see v. 23 and 24), the headquarters of those who preached the gospel to the Gentiles, and chief seat of Gentile Christianity. Taught. Greek, imperfect, were continuously teaching. The brethren. The Christians of Antioch. Except ye be circumcised. Circumcision ordained by God in his covenant with Abraham. Gen. 17: 10-14. When performed. Lev. 12: 3. How accompanied. Luke 1: 59; 2: 21. Ye can not be saved. They thus taught that circumcision was essential to salvation, and in this way denied the sufficiency of faith in Christ. To the Jews the difficulty was more serious than at first appears to us. Their religion was of divine origin; circumcision was the emblem of the covenant; they had lived under this covenant for 1,500 years as the chosen people of God. The very God and Father of the Lord Jesus had established their religion, and hence it was very difficult for them to regard this rite as unessential.

V. 2. Paul and Barnabas. The apostles of a free gospel, whose teachings were now challenged by these false brethren. Had no small dissension and dispute. These words respectively imply vigorous resistance and sharp debate. Very likely some had been turned from the truth by these Judaeizers, and the apostles were called upon by the highest considerations to vindicate the truth of justification by faith. They determined that Paul and Barnabas . . . should go up to Jerusalem, &c. Luke here gives the external side of the appointment, but Paul tells his converts that he went up "by revelation." Gal. 2: 2. The revelation might have been made through the brethren, as in their call as missionaries. To the apostles and elders. Out of respect to their counsel and advice, as being members of the mother church, in the city where so much of the personal instruction of the Lord had been given in their hearing.

V. 3. Being brought . . . by the church through Phenice and Samaria. This shows that the church sympathized with them in their mission, giving all aid. Declaring the conversion of the Gentiles. They were not on their way to ascertain whether Gentiles could be converted. Caused great joy. All were interested in their report, and saw a wider significance in the gospel.

V. 4. When they were come to Jerusalem. This was Paul's third visit since his conversion, and about seventeen years after it. For earlier visits see Acts 9: 26, and 11: 30. They were received. Cordially and publicly received as not only messengers from the church at Antioch, but as the great missionaries of the faith. They declared all things, &c. Prior to any public meeting, Paul communicated with the leaders in the church (Gal. 2: 2), and then gave a full and public account of God's dealings with them.

V. 5. Pharisees which believed. Pharisees who had accepted the gospel, but still held to extreme Judaism. Saying that it was needful to circumcise them. These persons were urging the council to decide in favor of this rite as an initiation into the church. They desired such a rule to be prescribed and enforced. Those Pharisees who came down to Antioch simply urged the disciples to accept the rite voluntarily.

V. 6. The apostles and elders. Not of other churches, but of that church. The whole body was present at the deliberation (see v. 12), and concurred in the decision. To consider this matter. There were two great questions: First. Must the Gentiles be circumcised? Answered in the negative. v. 19. Second. Were they bound to observe the ceremonial law? In so far as abstaining from pollutions. v. 20.

V. 7. Much disputing. Not angry debate, but a patient and candid discussion, for the question was vital, and the arguments on both sides were carefully weighed. Peter rose up and said unto them. This was one of the closing speeches of the council. Doubtless many were made which were not reported. His words are not in the form of decision, but expressive of the deliberate conclusion reached. His authority was only that of a strong moral influence. Ye know . . . a good while ago God made choice among us that the Gentiles . . . hear the gospel and believe. He recalls an event which occurred some years before. He speaks with assurance, because he was the chosen agent in carrying the gospel to the Gentiles on that occasion. See chap. 10.

V. 8. God which knoweth the hearts. This reference to God's knowing the hearts and giving them the Holy Ghost is very suggestive. It placed the essential conditions of acceptance with God in the heart life, compared with which all other conditions are of small importance.

V. 9. Put no difference. He had brought Jew and Gentile on higher ground where there is no longer any distinction in his sight. See Acts 10: 15; Eph. 2: 14. Purifying their hearts. The real uncleanness is not in the body, but in the heart, and the remedy for this is faith. The essential truth of Peter's argument is, that he whose heart has been purified by the Spirit of God, and who gives evidence thereof by the fruits of the Spirit (Gal. 5: 22, 23), is a child of God.

V. 10. Why tempt ye God? Tempt, here, in the sense of oppose. Since it is God's plan to purify the heart by faith, why oppose him, and put a yoke on the neck of his children, which they are not able to bear? This binding their consciences to these external forms of cleansing is a burden. Contrast Christ's yoke. Matt. 11: 29, 30.

V. 11. But we believe. Not that we shall be saved through circumcision, but through the grace of Jesus Christ, and thus the Gentile Christians trust to be saved. If circumcision can not bring salvation to the Jewish Christian, how can it to the Gentile Christian? This may be considered as the closing argument.

The chief thought, Purity of heart through faith in Christ the essential condition for childhood with God. "Blessed are the pure in heart, for they shall see God." Matt. 5: 8.

MARRIED.
At the residence of the bride's father, John Williams, Adams Centre, N. Y., Dec. 2, 1883, by Rev. A. B. Prentice, ARTHUR L. OVERTON, of Bellville, and WELTRY E. WILLIAMS, of Adams Centre.

In Mystic Bridge, Conn., Dec. 13, 1883, by Rev. O. D. Sherman, Mr. CHARLES F. MCKENZIE and Miss MYRTIE E. HAYNES, both of Mystic Bridge.

DIED.

In Scio, N. Y., Dec. 14, 1883, of Bright's disease, SYLVIA STILLMAN, wife of Almond Burdick, deceased, in the 53d year of her age. Sister Burdick had been in poor health for the past five years, and for nearly two years had been a great sufferer. She had only one child, Alice, wife of Irving Hooker, with whom she lived. She has left an aged mother and one sister. In her youth, she professed faith in Christ, and united with the Seventh day Baptist Church of Scio, with which Church she remained until death. She felt willing and ready to go to her other home. Her funeral was held on Sabbath-day.

At Potter Hill, R. I., Dec. 12, 1883, of consumption, FRANCES CAROLINE CRANDALL, wife of John A. Crandall, and daughter of the late Jessie Wilber, of Hopkinton, aged 54 years, 8 months, and 16 days. She was baptized when about sixteen years of age by Eld. Daniel Coon, and united with the First Hopkinton Seventh day Baptist Church, of which she remained an esteemed member until death. During a year and a half of sickness, she has patiently borne her sufferings. A husband and four sons are left to mourn the loss of a faithful wife and a devoted mother. The 8th inst., Mr. Crandall, while about his work, received a serious fall, which broke one rib and fractured two others, rendering him helpless at this trying time, when his wife was nursing "the dark valley and the shadow," that has cast so great sorrow upon the family. He has the sympathy of the community in his affliction. The words, "I know that my Redeemer liveth," and "Because I live ye shall live also," afforded the departed one great comfort, and were selected by her as the subject of the tribute paid to her memory. I. L. C.

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The Sabbath

Entered as second-class matter, May 1, 1883, at Alfred Centre, N. Y., under No. 2089. THE DUTY OF SEVENTH-DAY REST. In View of Their Opportunity of the hour.

Sermon delivered by N. W. Clarke, at Adams Centre, N. Y., Dec. 1883, and published by permission.

"It is time for thee, Lord, to visit thy land." Psalm 119: 136. Making void God's law from the fall of Adam is done in various ways: by substitution, in its place, and by stigmata, according to it, as a critical. When ungodly saints can but sigh for the divine presence in Israel.

Man's extremity, when sin is God's opportunity to which our nation was of slavery was God's opportunity of the world that to tramp the weak, was an abomination would not pass over; but for repentance, without down upon its perpetrator bolts of his wrath. Wrought with them in that mighty nation was blow from man. When Ahab—murdered his people to repent, the fountain up for three years and through the agency of a prophet of the Lord, were brought down in of their king, and renews his work in the land, as seen.

What man can do is in co-operation. A true saint loves more it is dishonored. The more he sees of him he admires and loves as the more a child of God, and wronged, the more he does the true man and defend him. Because fault with God's presence, David felt the attachment to them, carnally minded was what Satan and his made void thy law; commandments above Paul tells us (Eph. 2: 15) that the commandments of men are fiercest. Satan's thrones were hottest where hatred and contention are fiercest. Satan that shown by the manifested exception of God, and in the flesh the righteous are hurt. A truly godly man, any moral sentiment, self not to be a sacrifice of these things. God is partial in his love, it is essential to his nature.

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