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

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THE LOST BIRD.

Dedicated to the mother of Miss Ellen Swinney, M. D., missionary to Shanghai, China.

BY MRS. J. B. CLARKE.

From my nest one day
A bird flew away;
A bird with a gold-plumed head,
And eyes like the star
That shines from afar,
When the sun-lit day is dead.
Have you seen! Have you seen!
My pearl—my queen—
My bird with a gold-plumed head?

As sweet and as gay
As a flow' in May,
My bird with a snowy throat,
Warbled a song,
The glad day long,
With never a dissonant note.
Have you heard! Have you heard!
The last little word
Of my bird with a snowy throat?

Now in and now out,
She flitted about,
With merry twitter and trill.
Alas, she has flown,
And I sit alone;
The nest is empty and still.
Have you found! Have you found!
The wide earth 'round,
A house so empty and still?

Ah! my pleasant dove
In my ark of love,
Will shelter seek no more.
She had heard a voice—a sweeter than mine,
She had seen a star in the eastward shine,
And beckoning hands, on a far-off shore
Where the heathen wait for the gospel lore.
Though I grieve, and grieve
All the lonely eve,
My bird will return no more.
And the Wint'ry years of storm and cold,
May drift their snows on that head of gold,
The frets of life, its cares and fears,
May dim those star-bright eyes with tears,
That dancing sleep, may feebly grow,
And the song that swelled the throat of snow
May cease, to waken an angel strain
Ere I see my darling bird again.

OUR CHRISTIAN GIRLS.

Their Position and Work.

BY REV. H. D. CLARKE.

We now speak of their relations to the public as speakers and preachers, not their home work, which is conceded to be great and of first importance. Times and customs have changed, and Christianity has wrought the change. It can no longer be said that "might makes right," or that any such doctrine is now the basis of social and domestic life.

Our girls are no longer to be subordinate because their brothers are physically superior. The religion of Jesus Christ has liberated them from that bondage. It has for the past few years, as never before, been dissipating the moral and intellectual darkness of the world, and illuminating our race with the doctrine of freedom and equality for all classes and both sexes.

The inequality and burden that sin imposed upon woman are being removed by the benign and elevating influences of Christianity. An abominable heresy which came from heathendom has been taught by the church professing to be Christian, and in support of it, as also in support of the serfdom and slavery of the African and other races, the Bible has been quoted and its true meaning perverted. The true gospel principle is now eliminating this heresy from the world, at least from the Seventh-day Baptist world. Where Christianity is purest and most influential, the work of approximating the equality of both sexes is being accomplished.

It is quite surprising that such leaders in theological schools as Dr. Hovey should labor hard, and commit their profound opinions to book form, in order to promulgate this heresy that keeps in the back-ground, our noble Christian girls whose hearts burn to tell the story of Jesus crucified and risen. Have these learned theologians imbibed their notions from Greek poets and Roman orators, who speak of woman with contempt, and always assign her a position of imposed silence and ignorance? Must they make the words of Paul harmonize with the heathen classics they studied while in college? Are Valerius Maximus, Euripides and Calistratus authority on this question? Says the latter: "The ornament of trees is foliage; of sheep, wool; of horses, mane; of women, silence." Roman law and Grecian philosophy may regard women as inferiors, with no rights husbands are bound to respect; but no Christian

has right to join in the sentiment, and relegate their mothers and sisters to a realm of ignorance, silence, and subjugation; no moral right to misinterpret Scripture and foster this prejudice against them which has been incorporated into Pagan religions and their sacred books, and into the theological works of modern Christian writers, who would rivet the chains originally forged by "physical superiority." This sentiment is what dooms the daughters of China and India to a life of degradation, and what makes our work among them so arduous. Gradually, Christianity is destroying this prejudice, and lifting up its women to be man's true helpmeet and equal.

But to meet the false claim that "Paul definitely fixed the status of the Christian woman by enjoining upon her both subjugation and silence," we took our pen, by the kind permission of the editor. This can not be done in a quarter-column article, but we will "boil it down."

Christianity can not agree with the heathen idea of enforced silence, and at the same time elevate and make a power for good its female adherents. Doctrines and practices must harmonize if they be Christian, and if Paul be a Christian teacher (and we know of no better, Christ excepted), his language, properly interpreted, will harmonize with the Christian system in its doctrine, practice, and general influence. It is unfair to take an isolated passage from his writings and antagonize other sacred writers and his own broad and liberal statements with reference to woman's activity in the church. It is conceded by most scholars, even by those who differ as to woman's position and work, that many things taught by Paul are to be "interpreted in the light of the circumstances under which they were written." If that be true, 1 Cor. 14: 34, 35; 1 Tim. 2: 11, 12, and like passages, will not operate in the least to hinder our Christian girls from studying theology and entering into active, zealous work for the advancement of the Redeemer's kingdom. If they have pure and holy impulses, wise judgment, and a cultured heart and intellect, they may go forth with faith in God, and proclaim the gospel of Him who has elevated them from the wrongs of superstition and legalized vice. Let the passages quoted above be compared with Joel 2: 28; Acts 2: 16, 18; 21: 8, 9, and others similar, and then harmonize them, if you can, by any heathen law of caste, or the prevalent notion among most Christians. Some people are wonderfully afraid a woman will "usurp authority over the man," a thing Paul prohibits, and so the expression, "I suffer not a woman to teach," is taken in an unlimited sense. What would be the result if it became practical? Every female teacher would be excluded from our graded schools, it would destroy the system of Sabbath-school work, and deny every mother the sacred right of teaching her own children.

Paul gives in their order the different offices in the church as follows: "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28. "Teachers" is third in the ranks from which Paul excludes at least some women, but in no case are they excluded from the second. It is supposed that the specific office of apostle and teacher was confined to the primitive church, so that we need not concern ourselves about its reference to woman now. If there be a question about it, it does not prove much against her, for she is admitted to the office of prophet, which is above that of teacher, and the office of prophet embraced the elements of gospel preaching. Ineligibility to the office of teacher is no bar to her great service in public life as a prophetess. Again, being deprived of the office of teacher does not prohibit her from giving religious instruction, for Apollus, a learned Jew, was instructed by Priscilla, so that he might the more powerfully expound the Scriptures. Mariam, Deborah, Hannah, Huldah, and the wife of Isaiah the prophet, and Anna were prophetesses. Four daughters of Phillip, the evangelist, prophesied, and even Paul gives instruction as to how they shall prophesy, conforming to the customs of the times. But what is a prophet? If he or she be a "seer," then they foretell future events. All prophets were not "seers." A "school of prophets" was a school or college in which

they were educated for public teachers. Robinson, good authority usually for all Greek students, in his Lexicon, says a prophet is "one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations. In the New Testament, a class of instructors or preachers who were next in rank to the apostles, and before teachers." Liddell and Scott: "A preacher." Green's New Testament Lexicon: "It designates a person gifted for the exposition of divine truth." Then our girls, if gifted, may preach the truth of God, and we have Paul's authority for it, too, in these words: "He that prophesieth speaketh unto men to edification, exhortation and comfort." 1 Cor. 14: 3. That is what Priscilla and other women did, and what our female theologians at Alfred University may possibly be called to do.

But our article is already too long, and it would take as much more space to write of the limited meaning of Paul to the Corinthian women. Sufficient now to say that we only need to know something of the character of the heathen world, the condition of society there and then, and the habits of ignorant women in their public assemblies, and remember that Paul was discoursing upon the question of order, proper behavior in church, etc. Paul was the friend of women, encouraged them, when qualified, to work. He commended Phebe, the deaconess of the Cenchranean church; told the Romans to greet Priscilla, one of his helpers in Christ Jesus. He who sees in Paul's language an unlimited reference to the subjection and silence of all Christian women, looks through glasses from the factory of heathendom.

Christ first commissioned a woman to tell the glad story of his triumph over death and his resurrection from the grave (Matt. 28: 5-8), and who may say he has not also commissioned her to tell the story of Gethsemane and Calvary?

TO SUNSET LANDS—NO. 8.

OVER THE ROCKIES.

The train which was to take us across the Continental Divide, was due at Salida at 4:40 in the morning, and though we were up and ready for it we were not sorry that it was nearly an hour late, because thereby we were enabled to see the devious winding way by which we gained the more than three thousand feet elevation between Salida and the summit.

Leadville, with its rich mines, lies to the north of Salida some eighty miles, and a branch of the D. & R. G. road runs up to it and some distance beyond, passing over the highest railroad point in North America. We were offered free tickets to Leadville and return, but could not take time for the trip.

In leaving Salida we take leave of the Arkansas river, and soon after of all the streams which run to the Atlantic coast. Passing Poncha Springs, one of the noted health resorts of this wonderful State, and the town of Mears, from which a branch runs northward to other hot springs, we strike into a canyon with towering mountains on either hand. At Gray's Siding we stop for water. From this water tank to another on the other side of the mountain is but five miles in a straight line, but we have to go over seventeen miles of track to accomplish that distance. Much of the way the grade is over 200 feet to the mile, and our train has to be divided into two sections, with three locomotives to draw them up. As we wind about the sides of the mountain, making "horseshoes," "loops," and "Ss," in comparison to which the famous horseshoe bend of the Pennsylvania Railway dwindles into insignificance, this water tank at Gray's Siding persists in keeping itself in view, popping out first on the right and then on the left, but sinking, sinking lower, and lower beneath us, as we rise higher and higher into the clear morning air. Diving into snow-sheds, then out into the light, over tressels and through rock-cuttings, around sharp curves and along the face of steep cliffs we rattle on, watching the growing light in the East as it ushers in the coming day. In the west the full moon rolls along the top of the mountain like a great silver ball, or a giant wheel, while the snow-crowned peaks of Shavano and Ouray put on a modest blush, as they receive the morning's first kiss.

He that never watched the sun rise from the vantage ground of some mountain top can not understand, in its fullness, what David meant when he prophesied of Him who should come to rule among men, "He shall be as the light of a morning when the sun riseth, even a morning without clouds." Those peaks which are nearest to heaven are the first to perceive and bathe in the glory of the coming King; then those a little lower, one by one; till, finally, he bursts forth over all the earth, darkness and shadows fleeing before him, until they are forced to find hiding places in the caves of the mountains and in the deepest recesses of the valleys.

As we climb the mountain, the snow grows deeper, the air more chilling and the trees smaller, until we come to a region of perpetual snow, barren rocks, and desolate wastes. Soon the summit is reached, and we stand on the "Continental Divide," the ridge of the back-bone of the continent. To the east all water flows to the Atlantic, and to the west it finds its resting place in the Pacific. We are 10,858 feet above the sea, and were we permitted to climb to the top of the snow-shed which covers us, we should find one of the grandest landscapes spread out before us, which it often falls to the lot of man to behold. It does not fall to our lot, because the train will not wait. We step out, however, into the keen thin air and knock a bit of the lava rock loose from its icy fetters for a memento. The snow is too dry to make a snow ball, and a slight exertion teaches us that the air is too attenuated for our inexperienced lungs.

As we go down the mountain on the west we realize that we are now cut off as it were, from the friends at home, much as one feels when he sails out of a harbor for a foreign shore. The landscape, as we catch glimpses of the valleys below, and the uncompanionable range beyond, through the openings in the snow sheds, or between them, is one to be remembered. At Chester we come to the water tank spoken of above. A tunnel two miles long would shorten the distance ten miles, and reduce the grades about half, but it would also destroy much of the pleasure and romance of the trip.

Twenty-four hundred feet below and seventeen miles beyond the summit we stop at Sargent for breakfast, our first meal beyond the Rockies.

REVIVALS.

BY PROF. W. F. PLACE.

The time of the year has come when people begin to ask each other why they do not have a revival, or if it is not time to "get up" a revival. At this time I wish to throw out a few suggestions in regard to the revival method of Christian work, not to shock or offend any one, but to call attention to the laws of spiritual growth. The revival method of work seems to me unwise, for several reasons:

1. The revival idea is opposed to the laws of growth. There is no reason to believe that the laws of spiritual development are essentially different from the laws of mental, physical, or social growth. No teacher would hold for a moment, that the revival method would be wise in school work. He would never permit a class in Latin, Geometry, or anything else, to spend weeks and even months in supreme neglect of work and then, under the strain of great excitement, to regain all the lost time. He knows that steady, patient effort is needful for mental growth and strength. The gymnast, who trains the boat crew or the ball nine, depends upon strenuous daily effort to reach the physical development desired. So, I think, it is in the spiritual growth. The steady daily growth in grace, temperance, meekness, etc., gives the substantial Christian character, and not the tempests of emotion sometime called religion. The spiritual nature is not a boa constrictor, gorging itself at one time and then lying inactive for weeks to digest the mass of nourishment.

2. The excitement of many if not most revivals, unfits one for sober judgment and careful decision on questions of the most vital importance. Hence, as soon as the excitement passes away, many of the converts either feel that they have made a mistake and were never really converted, or else they have very distorted ideas of what religion is, and what it demands of them. We

have all seen many examples of both results.

A number of years ago, a great revival was "got up" in Williams College, and the converts were numbered by scores; but a few years afterward hardly a Christian could be found among them, and it became a proverb in the college that hardness of heart and life was a sure sign of a convert of that revival. The last state of those young men was worse than the first. They had been rushed under excitement by zealous fanatics, into an action before they were ready for it; and when the reaction came they thought they had been deluded, that religion itself was a sham, and that those few of their comrades who remained faithful were hypocrites. When they analyzed their feelings at the two periods, their conclusion was not strange.

A few years ago I visited a place where, the Winter before, a great revival had been held, and one hundred and fifty were said to have been converted. On asking after the results I was told that only a few held out, three or four my impression is. So I could multiply examples, but it is not needful.

On the other hand, many who profess conversion, and who remain, or seem to remain faithful, show a very perverted idea of religion. The revival itself was mainly words and tears, and if they are kept up all that is needful is done. Many of our converts of last Winter remained the most turbulent and disobedient students we had, and we had some turbulence in getting adjusted to the new regime. They were as active in prayer-meeting as ever and as turbulent and disorderly out of it as ever, showing a religion of talk and feeling, but not of principle. Now religion is eminently a reasonable thing, or ought to be, and the decision to serve God ought to be made with the calmest judgment and the clearest apprehension of the meaning of the act. All excitement which beclouds the intellect and bewilders the judgment, must certainly do harm.

3. The revival method often leaves the impression that it is an end and not a result, and also a means to a higher result. The man says, "I was converted fifteen years ago, under the preaching of Rev. Mr. So and So," and that is all the religious experience you can extract from him. He does not realize that a loving obedience to God and a genuine love of his fellow-men, a Godlike character in short, is salvation. If he thinks he needs anything it is a new revival. He is like the husband of the old lady who hoped that John would die in the Winter, for he always got religion in the Winter, and so, of course, must have lost it every Summer.

The Church often waits for a revival to right all its difficulties. Brethren refuse to speak to each other, members are disorderly, many things are out of joint, and every one says "We must have a revival to set things right." And the wrongs make the revival more difficult until, sometimes, it does take a miracle to restore order and peace to the Church. Now, we are not opposed to revivals as the results of legitimate work, but as a means. The revival should come, but it should come fifty-two weeks in the year, and the spiritual births ought to be like natural births, occurrences of all times.

We need, then:

1. Steady religious work and growth in our churches, rather than spasmodic effort.
2. More emphasis upon religion as a daily life, a principle, a character, rather than a gush of words and emotional signs, all right in themselves but meaningless when they are all.
3. More careful and searching early training. A child can be trained to correct thinking and feeling and so be prepared for a spiritual life as well as the reverse.

With this course of steady, systematic work we shall not be thinking of "getting up" a revival—we shall never "get up" a revival in fact—but we shall be thinking of bringing men to God and of training them into his likeness. Each soul so born is revived, and if each Sabbath through the year, we visit the baptismal waters the more glorious it will be. With such a course, there will be, no doubt, special seasons of refreshing, but they will come as naturally as the gentle showers on the thirsty fields, and there will be no forced and unnatural processes, no religious bulldozers, driving people, like sheep, into the kingdom, all of which furnish our objections to the revival method. On the contrary, they will come as mysteriously and as powerfully as streams of living water from heaven, and will bring only healing in their waves.

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

The article on "Somebody is Shirking" is valuable and instructive reading. And we hope that all our pastors and people who truly desire the prosperity of our churches and the progress of our denominational work, will give it a thoughtful and conscientious perusal.

It is expected that about the middle or last of January, Eld. J. T. Davis, of Welton, Iowa, will go to Southern Minnesota for six weeks of home mission work. We trust the brethren and sisters there will prayerfully co-operate with the missionary, and also with the Board, by liberal giving for the cause of missions.

A RECENT letter from Brethren T. G. Helm and S. W. Rutledge, of Texas county, Mo., informs us that they and a few others in each of the two communities where the Sabbath doctrine has gained a foothold through the work of the *Outlook* are now ready for a church organization, and suggest that the church be at Summerville.

MUSIC OF THE GOSPEL.

BY MISS GARDNER,

Missionary at Cawnpore, India, of the Woman's Union Missionary Society.

A Leaflet Published by the Society.

In a small house in the native city of Cawnpore a woman lay dying, and though surrounded by a whole city full of idolatry and sin, the light of Divine love was in her face, and the name of Christ was on her lips. She was approaching the "dark valley" with a joy and peace nothing could disturb. In her presence, one could almost catch sight of the glory that awaited her, and Faber's beautiful hymn forced itself upon the mind.

"O woe me, go for still we hear them sing: 'Come, weary souls! for Jesus bids you come; And through the dark, its echoes softly ring, The music of the gospel leads us home.'"

Shall I tell you of this dear child whom the "music of the gospel" led to the Heavenly home, her Father's house? A high-caste Bengali woman, nurtured and brought up as a native lady. Instructed in all that pertains to heathen life, its rites and superstitions, the first and most beloved wife of her husband, notwithstanding the fact that she had borne him no children, and, according to the Hindu custom, he had for this reason taken another, her life seemed to her less fortunate sisters, a singularly fortunate one. From the time of her early marriage no onerous labor had ever been laid upon her, and no more important duty than the right discharge of her obligations to the gods, in the offering of flowers which she, day by day, presented to her household deity, and the care of her household stuff, and jewels. But there was something in this woman's soul which this kind of life could not satisfy; there was a crying out amidst her worship of the seen and visible, for the unseen but true; a consciousness that there was something to be had; a dim groping after God. Day by day—how can I write it?—this woman, with all a woman's earnestness and intense longing after holiness, knelt down in her blindness to a block of wood and stone, and tried to find, by a conscientious doing of the only thing she knew how to do, the rest which her soul craved. How often she arose from her humble prostration, weary in body and mind, and ready to cry out, "Why art Thou so far from me?"

But the light was to come, as the alms and prayers of Cornelius came up for him as a memorial before God, and more light was given him because he had done the best he could with what he had. So God's messenger came to this longing soul, and more light was to be given to her. One of the zenana visiting ladies found her out, and asked if she might read to her. How eagerly she accepted! Something of wonder and exaltation came into her mind as she listened to the story of the Cross. Obscurity began to scatter and light to dawn on her mind, as she grasped the idea of the unutterable love, "This Father all her own." She learned to read, that she might herself read and study the life of Him who could do so much for her. Her heart was ready for the indwelling, and He came and took His abode there, never more to depart. Now I wish I might leave her story here and say no more about it, but alas! I can not. "I suffered much for thee." "What canst thou bear for Me?" God often asks this question of his children. He asked it of this dear child, and she proved that she could drink the bitter cup to its dregs. She could no longer worship idols, of course. "It is wrong, I can not do it," was her reply to her husband's repeated command, "I must obey God rather than you." Then began a series of persecutions, slight at first, but increasing as the persistence of the woman became more apparent, and her quiet, undisturbed life was broken. Her husband's love was shadowed by the terrible fear, that his wife, by becoming a Christian, would disgrace him, and cause him to be despised among his friends, so he persuaded, then threatened, and finally resorted to that right the native man claims as his, and beat her, but each

and all without effect. She remained strong and fearless, and true to the faith she had taken as hers, and still the Lord asked, "What canst thou do for Me?" and she was able through it all to recognize His loving hand upholding her, and to feel that though the cross was heavy He was holding the heavier end, and was able to answer: "What Thou wilt." "Not my will but Thine be done." One day her husband left her altogether, and the delicate and hitherto carefully shielded zenana lady was left alone. Hoping to frighten her back to what he called her senses he had taken this extreme measure. Three miserable days she lived thus, cared for as much as possible by us, for she shrank from leaving her home. She was able to say through it all, "Christ is precious, oh, too precious!" But all this suffering was too much for this carefully nurtured plant; a cold developed into a cough which would not yield to remedies, and consumption quickly followed. Strange and difficult all the lessous she had been taught, but the blessing she needed lay behind, and now she found it very sweet and complete. As the end drew near how close He came to her, filling her with the Spirit's power, giving her in the needed hour His own message to comfort and sustain! All uncertainties passed away, and she rested abundantly in His love. Weak in body she was strong and fearless to find the love of Christ. To her husband, who, finding it useless to oppose, had come back and was now gentle and kind to her; to her heathen friends who came to see her, lovingly she spoke the word that told of glorious hope and gracious comforts so tender, sweet and true, that had come into her short Christian life. Earnestly did she strive to point out the way to them, and surely the contrast as she drew near the valley of the shadow of death without fear, rejoicing rather that she was so near the city of holy rest, gently led thereto by her Saviour, must have struck those who had witnessed so many death-beds where abject fear made the passing away of the soul a terrible sight—no knowledge of the future, and only a sinful life to look back upon. Who could help shrinking from it? But there was no fear in her; death had lost its sting in the certainty of the life beyond; the day was dawning; the darkness night was passing; fragments of the song above reached her ear.

"How sweet the truth those blessed strains are telling Of new life where sin shall be no more."

And so she passed away. Would that there might be more death-beds like this in India, and more who love the Lord to point out the way. Surely the Master could ask no greater service of his children, than thus to show the way heavenward to those who, though longing after it, can not themselves discern it.

SOMEBODY IS SHIRKING.

After giving some estimates and statistics relating to the benevolent societies and benevolent offerings of the Congregationalists, in order to show that somebody must be shirking, Mr. Samuel B. Capen, of Boston, says in the *Congregationalist*

What is the remedy of this evil? Appeals from the pulpit and through the religious press are good; but they are not enough. We need the adoption in all our churches of a universal plan of systematic benevolence for each individual. Our political committees trust to general appeals in their interests? No, "the children of this world are wiser in their generation than the children of light." Every State, county, city, and town is districted, and a canvass of every voter is made. Has not the time come for our church membership to be canvassed in this way, and every man, woman, and child be asked and expected to do something every week?

Help and service at this point ought to be a test of discipleship. We have been too careless, not to say shiftless, about our methods of Christian benevolence. We have trusted to impulse and feeling. It ought to be made more a matter of conviction and principle. "Laying our gifts upon the altar" ought to be a part of our morning worship, as much as the prayer. As we expect all to join in the one, so we should expect all to share in the other.

The system is extremely simple. Let the church select some man who can keep confidences; let a circular be sent to all in the parish, asking for their pledge for a weekly offering. As fast as these pledges are returned, let them be entered in a book (*Revel's Record for Church Treasurers* is the best) and each person numbered. The little envelopes, also prepared and numbered, can be provided at a small expense. The amount realized in this way from the sum total of these sums is very great. In the church above referred to, 169 persons are giving on this plan in sums from \$20 per week to one cent. At the end of each quarter a little circular is sent, showing the account to date. It serves as a receipt, and gives an opportunity to correct errors, if any have occurred. At the end of the six months which closes to-day ninety-nine per cent. has been paid of all the pledges. Only one per cent. tardy. The result of the plan is that the majority of the church give, at least, double what they did before. The reason of this is apparent. A man on the old plan, for instance, gave \$20 to each of the larger societies, and \$10 to the smaller ones, and thought he had done well and his full duty; but at the end of the year his total gifts would be only about \$100. Now he gives \$5 a week without trouble, and is really giving \$260 per year. A church in a farming community in New England gave in the old way to all our benevolent societies about

\$250 per year. On this plan of systematic benevolence, in which all shared, in a short time the contributions from this same people amounted to over \$1,000, and they spent additionally, upon their own building, etc., \$1,500. A change of pastors caused the plan to be given up, and the contributions at once fell off to about the old amount. By more systematic benevolence the contributions of our churches with a little effort could easily be doubled. What an uplift this would give to all our Christian activities!

There are one or two incidental gains by this plan which ought to be noted. As all the members of each household are expected to have a share, our church attendance is increased. The children come more regularly, for they have a part in the service. Their envelopes are "as big as papa's" and must go in promptly. Especially are they being trained early in life in the habit of giving. The importance of this can not be emphasized too much. In this way we shall help to correct the prevalent idea among the young that they must wait to be rich in order to give. For the last twenty years our denomination has been busy building colleges, and letting other denominations gather in the children. It is time to train what we have saved to take the places of those who are passing away. Otis, Dodge, Whitin, and multitudes more, how they are passing on! We shall need children trained to give, to supply the void which such deaths make. Is not this service every Sabbath morning in connection with the public worship of God's house the best we obtain school? . . .

How shall we training the means to prosecute more earnestly the missionary work of the churches? or, what is its equivalent. How shall we make every man do his duty? Is there anything more important than this practical side of our Christian work? Let theological questions rest for a time, while we try together to find some way to fill up the exhausted treasuries of our benevolent societies. The subject is worthy of the best thought of our ablest men. Let the burden, if any regard it as such, be distributed, and then it will be easily carried. The battle between good and evil in this country is to be fierce for the next few years. The lines are formed and there is no place for any "shirkers." We need a revival in benevolence to counteract the worldliness which like a miasma fills the air we breathe. The illustration of our piety should not be the sponge but the fountain. We live not to absorb but to give.

"Give, give, be always giving, The more we give the more we live."

OUR DEBT AND OUR DUTY TOWARD FOREIGN MISSIONS.

A paper by Miss Thalheimer read at the eighteenth anniversary of the Woman's Union Missionary Society.

The presence of this audience is of itself a proof that evangelical missions have a warm and sure place in the Christian heart of our times. Nevertheless it is true that a circle of ice surrounds this hearth-fire of love and zeal. Even in our churches and among Christian workers—still more in the great community without—we hear too often the doubting or sneering inquiry: "Are there not heathen enough at home?" "To what purpose is this waste of energy and means?"

Has any Christian a right to be indifferent to foreign missions?

A backward glance over thirteen centuries will place our question in clearer light. Be it remembered that we are not of the race to whom the gospel was originally preached.

Rejoicing, as we must, in a noble Christian ancestry, and in the high place which they won for us among the nations of the world, we may easily forget that it is not of the inevitable nature of things that we are Christian while the natives of China and India are born to heathenism. But how and when did our fathers become Christian?

When the Syrian air vibrated to the breath of Christ, as he uttered those divine parables which first made known to men the truths of everlasting life, our ancestors were barbarians in the German forests. When the countries on the Mediterranean were listening to the teachings of the apostles—when, Constantine and his Empire declared themselves Christian—still "all our fathers worshiped stocks and stones," first in their German wilds and afterwards in their English homes. A noble race they were, whose heroic souls and gigantic frames comprised all the possibilities of modern culture; but they were neither more enlightened nor less fiercely barbarous than were the Maoris of New Zealand forty years ago.

Now, what was the duty of primal Christendom toward this great mass of northern heathenry? Were there not poverty, wretchedness and moral degradation enough in Rome and Antioch to tax all the resources of the Christian world for centuries? Scholars tell us that our modern cities in their foulest recesses can not match the horrors of the declining Empire, when, as the Roman satirist said, "the Orontes flowed into the Tiber," and all the slavish corruption of Asia was poured into the metropolis of the world. Surely the Roman clergy and laity had more than work enough at home!

Not so thought the great bishop, Gregory the First. Attracted by the fair faces and princely bearing of English captives in the slave-market at Rome, he had long ago pledged himself to the "high emprise" of wresting so rich a prey from the grasp of the Prince of Darkness. Withheld by this Roman parish from entering personally upon

this eagerly desired work, he awaited his time. Rising at length to the supreme position in the church, he sent forty missionaries to declare the good news of redemption to heathen England!

Then as now, woman's heart was first to receive and re-transmit the heavenly message. Queen Bertha of Kent, persuaded her husband; their daughter was attended by Christian ministers on her bridal journey to her northern realm of Deira; Celtic missionaries from Ireland visited the provinces unreached by the Romans, and soon all the Saxon kingdoms in England had accepted the "unspeakable gift."

Nor need our gratitude be less because our Roman fathers in the faith could transmit to us only such truth as they had. The "good seed" was already mingled with tares, which growing apace, required the flames of the Reformation to purify the harvest. Still our debt remains.

The furtherance of Christian missions is not a question of personal taste or fancy; it is a question of common honesty; say rather of divinely imposed responsibility. The inestimable treasure of divine truth has been given us not in fee, but in trust. The religion which ceases to be progressive soon ceases to be a religion at all.

Would one woman in this presence think her life endurable if deprived of the security and honor with which Christianity has invested her? But are our affections more sacred in the eyes of our heavenly Father than those of any desolate heart in heathen lands? And have we a right to decide that the "highway of holiness" shall stop when it has reached our door?

Oh! it is no dim abstraction that we reach out longing hands for, when we pray "Thy kingdom come." It is comfort and help for the weak-hearted; holy love and protection for woman; safe, pure and wholesome nurture for little children; peace and honor in homes.

And when our hands and purses supplement our prayer, as they will and must if it is sincere, we are only fulfilling our Master's own words: "Go ye into all the world, and preach the gospel to every creature." "And let him that heareth, say, Come!"—From a Leaflet of the Woman's Union Missionary Society.

FEMALE MEDICAL MISSIONARIES.

The importance of sending into the foreign field women who add to their other qualifications as missionaries a thorough medical training is being discussed with much earnestness, both in England and in this country. It is urged, and with much reason, that lady physicians, while ministering to the physical ills of heathen women, will have more abundant opportunities than others to speak to them of their soul's highest interest, under circumstances calculated to increase the facilities for making an impression.

The subject and its discussion are not, by any means, new. Singularly, perhaps, it is extensively treated in *Godey's Lady's Book*, a literary and fashionable magazine of 1852. A letter from Mrs. L. A. Sigourney indorses the excellent design of the Ladies' Medical Missionary Society of Philadelphia. An "appeal" was sent abroad, and, being republished in England, caused the subject to be agitated there. Some of the missionaries became interested, and wrote letters heartily endorsing the measure, and urging its importance. Rev. H. G. O. Dwight, of the American Board, at Constantinople, wrote that he "longed to see it tried." Why the agitation of the subject, thirty years ago, was permitted to die out without producing results is due, probably, to several causes.

There were no unmarried lady missionaries in those days. The managers of missionary societies did not then consider it desirable for them to labor in heathen lands; and the wives of missionaries had their hands full of family cares, and thus were not available for medical work.

And public opinion had not become enlightened enough to admit that women were fitted for the medical profession, though some of the more advanced had succeeded in establishing Women's Medical Colleges in Philadelphia and Boston.

Certainly, the times were not auspicious for carrying out the measure; and the matter dropped. But the world has moved, bringing progress in all directions. Old prejudices have been wearing away, though all are not yet gone. Women's missionary societies have been organized, and the success which has attended their work is marvelous. The peculiar adaptation and value of women missionaries in the evangelization of the heathen have been discovered. They carry the gospel to the center of the life of the people. They reach women and children around the hearths of their homes. They reach them in the schools to an extent never before known, and are training future Christian wives and mothers, whose influence will extend into future generations. In doing this work, young women have advantages and facilities not possessed by others; and British Christians exhibit unusual earnestness in their efforts to introduce them into India. American societies are turning their attention in this direction; and the idea seems to prevail that as many as practicable of those sent out shall be possessed of sufficient medical training to enable them to add medical practice to their other missionary work, thus adding to the value and efficacy of their labors.—*The Helping Hand*.

CHINESE CLOTHES' MENDER.—A very popular character in some of the provinces of China is the traveling clothes' mender. Carrying her stool and work-basket with her, she

will, with great neatness and skill, patch, darn, and mend like the Scottish housewife, "wha garred auld claes luik a maist as weel's the new." In sewing, she pushes the needle from her instead of drawing it toward her, as is done with us. She will cheerfully work all day for one hundred "cash," or about ten cents.

I am sure many of the mothers would welcome such a helper in this country. Perhaps a better thing would be for the little boys and girls to take such good care of their clothes that mother would not need one.—*Little Helper*.

SOME YOUNG HEROES IN TURKEY.

In a certain school a knot of boys had their heads together disputing about something. You could never guess what it you tried. It would all have seemed strange to you—the school-room, the teacher and the scholars, their odd dress and odder speech. It was in far-off Asia, and the scholars were not orderly as ours. The boys talked when they pleased, and made so much din that one could scarcely hear himself think.

Missionaries had come to this city and opened schools and churches to teach the people that they must worship God alone, and that Jesus died to save them. When the natives found that their boys were beginning to stray into Protestant schools they said, "We must start schools of our own," and so they started one, but it was too late. Some of the boys had already learned to love Jesus, sing sweet hymns, and read the Bible.

The teacher in this school was a very bitter enemy of the new religion, so he listened sharply that day when he heard a discussion going on among the boys. It was not in our language, but it was something like this:

One boy said it was not right to worship pictures of saints, nor to kiss them and burn candles before them. Another one said: "It is right; it's the only true religion."

Others joined in with the first boy and said it was wrong, and that we must worship none but God. The dispute grew warmer, and there were cries of "Heretic! heretic! mean old heretic! mean old Protestant!"

The teacher had made up his mind that this thing must be stopped; that the boys must not go any more where they would hear such bad doctrine, so he said in a loud, strong voice:

"Boys, stand up!" They all stood up.

"Now let all the Protestants step out." He did not suppose that any one would dare to confess to him that he was a Protestant, but those little Christians must have remembered the solemn words of the Saviour, how he said: "If any man will confess me before men, I also will confess him before my father which is in heaven."

There was a moment's pause, then seven little fellows stepped out. The teacher was amazed.

"What!" he said, "don't you believe in worshipping the pictures of saints?"

"No, sir, we don't; and please, sir," said the bravest of them all, "if Jesus wanted us to worship pictures of the saints, wouldn't he have left us his own to worship?"

This was an unanswerable argument, but the tyrant teacher did not let them know how they had cornered him. He said: "Boys, how shall these heretics be punished?" and the boys decided they must be "spit upon."

So the whole school formed a procession and marched around those seven, spitting upon them as they went.

"Now sing!" the teacher said, and all the school except the seven struck up one of their patriotic songs.

"Sing, I tell you!" he said to the seven.

"We will, if you will sing the songs of Jesus," was the grand answer of the martyrs.

"Sing it yourselves!" said the teacher; and wonderful to tell, this sweet song came to the ears of the teacher:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

WHAT CAN BE DONE BY PASTORS AND HOW TO DO IT.

A highly esteemed pastor in Michigan, a life long friend of foreign missions, has recently tried a foreign mission with marked success. In a letter of November 15th he says: "I preached on a recent Sunday, and stirred up the people as best I could, having previously called their attention to the fact that our great offering was soon to come. I put envelopes in the pews—one addressed to every man, woman, child and baby of the congregation—and asked that the audience take them home for themselves and others. Those which were left I put in the post office, but not more than ten were left. The result was that, instead of \$68 last year, we raised \$166, which, with \$7 contributed in June, puts us \$105 ahead of last year. And the ladies will do still better, I hope, this year, so that we may expect in all to reach \$300. Every one is delighted at our success. It gave great pleasure to the children to get an envelope addressed to them. The general effect of this personal appeal is as good as a pastoral visit. The children come out to church in good numbers and are enthusiastic. If every congregation would make this personal appeal you would have all the money you needed. Let me help you in any way I can in this State."

The envelope used by our friend bears appropriate texts and this invitation: "Enclose your offering for Foreign Missions in this envelope, and put it into the collection on —, or hand it in afterward to the Treasurer. Pray for the blessing of God on your gift."—*The Foreign Missionary*.

Educa

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

ALBION ACADEMY of hundred students.

THE Board of Educated Graded School, have stillman to give instruction to its pupils every Friday.

The following question at a recent meeting of the County (N. Y.) tion: "Should teachers on age and experience, tificate?" Knows so would like to know how The scribe does not inf

F. W. CLARKE, in *Poly*, on the appointment after discussing the various officers and the ment, concludes that pointed by the recommendation, as the way most working harmony and field Scientific School it is said that no Professor that Institution except commendation of the result is a harmonious teachers, and an except

COLLEGE

Prof. John Bascom, cousin University, received Independent an article which is well worth give below two brief some bearing on the su

"There is a field in professors and student moral influence; but influence may be exerted carefully kept open to pure moral forces, and The moral voice, the value we attach that we repudiate which is effective to de- quence is can not repla The strong man, the equal man, is forced by method of weakenings a great obstacles he meet personal influence are the students have built roads of a faculty be marks and points of motives are not brought large, free way, they contemptible disciplin- frauds and tricks and of them this disciplin- temptation to vice.

Two things are stro in on-college tradition in- and to put in more normal to the that are falling to yo colleges. The first of more free studies, more elective and personal responsibility is ations are broken up- able, and students are freer terms and with their work.

Co-education tend Young women remain reference to college- less, disintegrated themselves, are untradit- fully assimilate the young men find in schools and abroad at reason why the dist- thought and college at the West than at of tradition among

The apostle is not in word only, but this power which is effective and through God. A friend of Mr. S. ening with him in his tering the pulpit, an hour Summer reading in an under Wesley's most re- his knees, he would on High. In that enter the pulpit, a crowded assembly- unction that attend- powering. What other ministers of power and unction which made him a ple. A gentleman is much of the power Benson's preaching Sabbath to hear lery fronting the

Education.

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

ALBION ACADEMY opens with over one hundred students.

The Board of Education of the Ashaway Graded School, have employed Dr. J. M. Stillman to give instruction in vocal music to its pupils every Friday afternoon.

The following question was discussed at a recent meeting of the Cattaraugus County (N. Y.) Teachers' Association: "Should teachers' salaries be based on age and experience, or on grades of certificate?" Perhaps some of our readers would like to know how it was decided. The scribe does not inform us.

F. W. CLARKE, in *Popular Science Monthly*, on the appointment of College officers, after discussing the qualifications of these various officers and the modes of appointment, concludes that they should be appointed by the recommendation of the Faculty, as the way most satisfactory to secure working harmony and efficiency. The Sheffield Scientific School uses this method, and it is said that no Professor has been called to that Institution except upon unanimous recommendation of the Faculty. The natural result is a harmonious and efficient body of teachers, and an exceptionally strong school.

COLLEGE LIFE.

Prof. John Bascom, President of the Wisconsin University, recently published in the *Independent* an article on College discipline, which is well worth careful reading. We give below two brief extracts which have some bearing on the subject of College life:

"There is a field in the intercourse of professors and students for most valuable moral influence; but in order that this influence may be exerted, the field must be carefully kept open to it, must be one of pure moral forces, and not of quasi coercion. The moment the voice of authority is heard that of persuasion is lost. It is because of the value we attach to personal influence that we repudiate a college government which is effective to destroy personal influence and can not replace it with authority. The strong man, the earnest man, the spiritual man, is forced by this system into the method of weaklings and pedagogues. The great obstacles he meets everywhere to personal influence are those subtle barriers that the students have built up against the inroads of a faculty bent on restraints and marks and points of order. So long as large motives are not brought to young men, in a large, free way, they will turn the flank of contemptible discipline with contemptible frauds and tricks and antipathies. To some of them this discipline will become even a temptation to vice.

Two things are strongly tending to break in on college traditions and college "survivals," and to put in their place a disposition more normal to the circumstances and times that are falling to young men in American colleges. The first of these is the extension of elective studies. Study thus becomes more free and pleasurable; the feeling of personal responsibility is increased, class associations are broken up and are more changeable, and students and professors meet on freer terms and with a common interest in their work.

Co-education tends to the same result. Young women remain in a college class in reference to college traditions as, more or less, disintegrated material. They, themselves, are untraditional, and they do not fully assimilate the traditional temper which young men find implanted in our fitting schools and absorb at every step upward. One reason why the distinctive traits of college thought and college life are less observable at the West than at the East is the weakness of tradition among us."

MEN OF POWER.

The apostle says that his gospel came not in word only, but in power; and it is this power which makes the simplest words effective and the weakest men mighty through God.

A friend of Mr. Summerfield, who was often with him in his room just prior to entering the pulpit, said to the writer: "For an hour Summerfield would walk the room, reading in an undertone some of Charles Wesley's most rapturous hymns; then, on his knees, he would crave the unction from on High. In that frame of mind he would enter the pulpit, and in a few minutes the crowded assembly would be in tears. The unction that attended his ministry was overpowering. What he said was much like other ministers of his day, but an unusual power and unction attended it. It was that which made him so popular with the people."

A gentleman in England had heard so much of the power and excellence of Joseph Benson's preaching that he was induced one Sabbath to hear him. He sat in the end gallery fronting the pulpit. Some one opened the

vestry door behind the pulpit; there he saw a man lying flat, with his face to the floor, in prayer. Soon he entered the pulpit and opened service. His first prayer deeply affected the stranger. He seemed to have all the congregation before the bar of God, and was pleading with God to have mercy and bear with them a little longer. The stranger hearer said afterwards he never felt so guilty before in all his life. O, for more of this power.

A TEACHER'S ANSWERS.

President Wayland, of Brown University, was a great teacher. He had the rare art of drawing out a pupil's mind. He did little work for him, but he did make him work for himself.

In the recitation room, it was clearly understood that the subject of the lesson was one in which students and professors were equally interested. They were encouraged to ask questions, and to express their conscientious dissent from the views of their teacher.

Occasionally a student would abuse this freedom; but a sharp answer, such as showed the folly of the foolish youth, prevented the renewal of the experiment.

"Do you consider dancing wrong?" asked a student.

"Not much time for that sort of thing in this world, my son. Next," was the reply. Once when the subject was the trustworthiness of human testimony and its efficiency to establish miracles, a skeptical student asked,

"What would you say, Dr. Wayland, if I stated that, as I was coming up College street, I saw the lamp-post at the corner dance?"

"I should ask you where you had been, my son," was the effective reply.

On another occasion, while the class was studying the evidences of Christianity, a brilliant young skeptic thought he would have a tilt with the Doctor.

"I have never," he said, "been able to discover any internal evidence that the Old Testament was inspired. For instance, Doctor, take the book of Proverbs. It needed no inspiration to write that. I have often thought that I could write as good proverbs myself."

"Very well, my son, perhaps you can," quietly answered the Doctr. "Suppose you prepare a few and read them to the class to-morrow. Next." — *Youth's Companion.*

A TRAINING SCHOOL FOR HEAD AND HANDS.

The Chicago Manual Training School has recently been incorporated, the object of its foundation being instruction and practice in the use of tools, with such instruction as may be deemed necessary in mathematics, drawing, and the English branches of a high school course. The Chicago *Industrial World* says that the following course of study is proposed, subject to whatever changes experience may dictate: First year—Arithmetic, algebra, English language, history, physiology, physical geography, free-hand and mechanical drawing. Shopwork: carving, wood turning, pattern making, proper care and use of tools. Second year—Algebra, plane geometry, physics, mechanics, history, literature, geometrical and mechanical drawing. Shopwork: carpentry, forging, welding, tempering, soldering, and brazing. 3d year—Geometry, plane trigonometry, book-keeping, literature, political economy, civil government, chemistry, machine and architectural drawing. Machine shopwork such as fitting, turning, drilling, planing, etc. Study of machinery, including the management and care of steam engine and boilers. Latin may be taken instead of English language, literature and history.

Through the course one hour per day, or more, will be given to drawing, and not less than two hours per day to shopwork. The remainder of the school day will be devoted to study and recitation. Before graduating, each pupil will be required to construct a machine from drawings and patterns made by himself. A diploma will be given on graduation.

CLIPPINGS.

On the 18th of December, the Hammond Library, the gift of Col. Charles G. Hammond, to the Chicago Theological Seminary, was dedicated, the occasion being marked by a large attendance and a number of fine addresses. The appointments of the building are quite complete, and the capacity of the main and reference library is about 35,000 volumes. The seminary is in a flourishing condition, as the following figures will show. In addition to the unproductive assets of the Seminary, the site, the building, the library, etc., there are the following productive assets, paid in and pledged: Credited to seven professorship endowments, \$198,100; professorship fund, \$80,000; scholarship endowments paid in, \$35,000; Patton endowment, \$1,000; Jones alcove library fund, \$5,000; general funds available, \$18,300. Total, \$337,400.

Wellesley College has graduated 110 students, of whom 72 have taught. More than 200 other students have also obtained positions as teachers. There are at present 53 resident members of the Faculty, 450 students in the College buildings, and 30 non-resident students. The total number admitted is 489. Of these 132 are from Massachusetts, 214 from New England, and 275 from other states and countries.

Much study is said to affect the mind; and we know a number of cases where it would affect it very favorably, too.

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

WRITING to the *Outlook*, a correspondent says, "If your arguments have the same effect on others as they have had on me, then the time is coming when all Protestant churches will give up Sunday and observe the Sabbath of the fourth commandment."

A CORRESPONDENT from Fayetteville, Ga., speaking of the "Sabbath and Sunday," and other books, says: "I found much pleasure in perusing the last named publication, but far more in perusing 'Sabbath and Sunday,' which, in style, is like a stream which lately flooded, calmly and irresistibly moves on, bearing down all that opposes its progress. And why? Because it speaks the truth, and *magna est veritas et prevalabit.*"

LINCOLN, Neb., Dec. 6, 1883.

Editor of the *Outlook*:
Dear Sir,—You seem to stand fire admirably, getting excited neither before the guns of your enemies, or under the catechising of friends. Allow me to presume so far upon your placidity, as to put some questions *ad hominem.*

I take it for granted that you practice what you teach, as to keeping the seventh day, and that you would advise everybody to do nothing wrong on any day; but do you recommend to others to entirely disregard the first day of the week, as far as any sanctity is concerned? To treat it as you would Monday, Tuesday, Wednesday, &c. Is that your practice? or do you observe the seventh and partially the first? What do you advise individuals to do in case of isolation, where they can have no religious heartlife or communion in worship with others? Should one keep his Sabbath at home and work on Sunday, as you denominate it? What do you think would be his influence as a Christian in his community, that is, where they did not agree with him?

It would give me great satisfaction, if you have time and inclination, to answer the above, and will do it.

Very truly yours,
E. W. MERRILL.

DESERPTIONS FROM THE SABBATH.

Nearly every Sabbath-keeper knows from his observation, if not from his own experience, that it requires some sacrifice of worldly prosperity to keep the Sabbath, and few persons of mature age are likely to observe the day unless from a sense of duty. Were it not that a large number of those who have been brought up to observe the Sabbath depart from its observance and walk in the way of a majority of the world, the Sabbath-keepers to-day would number many fold more than they now do. It is a sad picture to contemplate, to see our young men and women about as soon as they leave the parental roof, forsake the Sabbath. The causes which influence them to do this are usually few. With young ladies, matrimonial alliance is by far the greater, and with young men, business relations. But it is not the question of cause so much as the remedy which needs concern every Sabbath-keeping parent at the present time. How best to prevent this desertion of the Sabbath is what is most needed. If a person feels that he is under no obligation to obey the Word of God, but little can be said to persuade him to keep the Sabbath, there being but few who do keep it unless they be true Christians and believe in full obedience to the Word of God. Many profess to be Sabbath-keepers whose profession will do them but little good. It must, however, be acknowledged that many sincere Christians leave the Sabbath because they are persuaded to believe it probable that the Sunday was adopted as a holy day in place of the Sabbath, in the time of the apostles or very soon thereafter. Though they can find no change for the Sabbath in the Word of God, yet they often honestly think that it must somehow have been changed by Divine authority, or else nearly all the world would not be keeping the Sunday. While they earnestly desire some good reason to justify a change, they readily accept this as a sufficient reason, depending upon the historical evidence received from their Sunday-keeping friends to support them in this belief. To remedy this evil, it becomes essential,

1st. That these young people so understand the true history of the Sabbath and Sunday, that they will know for themselves the untruthfulness of much of the evidence used by their Sunday-keeping friends, to convince them that the Sunday is the Sabbath. Nothing can prevent this change but

a true knowledge of the facts of history. With these facts set before our young people in their true light, it would be impossible for them to be convinced by the arguments of others that the first day of the week is the Sabbath, or that it is as much entitled to our observance as is the seventh day. The *Outlook* from month to month is presenting this history as no other publication ever has, and if parents would have their sons and daughters remain faithful to the Sabbath, they must see that they have the *Outlook* to read. Some of our people seem to think that this paper is only for others to read; but Sabbath-keepers are those who can the least afford to do without the reading of it. Your children need to know why you keep the Sabbath and they need to know *all the reasons* why they should keep it. No, parents, you can not afford to do without every number of the *Outlook*, for more than ten times the price of the paper. You can no more afford to do without it, than you can do without the SABBATH RECORDER, and no parent who does not take the SABBATH RECORDER can reasonably expect his children will observe the Sabbath long after leaving the homestead.

2d. Another remedy for this desertion from the Sabbath is for parents themselves to so observe the Sabbath as if they believe it is a day, blessed, sanctified and *made holy*, by God, for use in his service. They must keep the day, every hour and moment of it, as though it were holy instead of secular time. If parents do not consider this time more sacred to God's service than any other, it will avail but little to make any pretensions to keeping it as the Sabbath, and they will have little right to expect their children will care much for the day.

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."

INTEMPERANCE IN POLITICS.

We clip the following from an exchange, which shows how the liquor dealers propose to control votes in the interests of their nefarious business. Indeed, it shows what they have already done. And yet we are told by "good temperance" people that this is a moral question, well enough in its way and place, but to be kept out of politics. However true this might be as a theory, when liquor dealers themselves force the subject to a test at the ballot, what less can honest men do than go to the ballot with it, and vote as they pray for the utter suppression of the soul-destroying business? A healthy moral sentiment on the subject will be necessary in order to sustain wise legislation on this question, and this makes necessary the exercise of all the moral influence Christian temperance people can exert; but wise legislation can never be secured until votes are cast for it, and this is taking it into politics. The *Retailer*, an organ of the liquor interest in New York City, commenting on the recent election and the majorities, says:

"This will give some idea of the power exercised by brewers, malsters, and liquor dealers in the late contest. With united and organized action the part of the anti-prohibitionists hereafter, the candidates in favor of a gag-law can be buried under an avalanche of votes."

The *Detroit Public Leader* expresses its joy in the following manner:

"The brewers of New York have illustrated to the world what they are capable of doing when once they put their hands to the wheel. In that State, as in many others in this country, they have been compelled by reason of the illiberal interpretation the Republicans have placed upon their business, to carry their political strength over to the Democrats. In selecting Mr. Maynard for Secretary of State this Fall, the Democrats put forward a man particularly obnoxious to the liquor interest, and though he had the full support of his party the brewers set themselves down to secure his defeat, and by so doing set an admirable example to the whole liquor trade, while at the same time improved the Democracy in a manner not soon to be forgotten."

At a liquor dealers' meeting in the 19th Assembly District, New York, recently, John Cavanaugh said, in regard to the business of liquor-selling:

"It is our business and every respectable man's business. Let us go about in a respectable way and fight in the Law and Order Society with the ballot. There are 11,000 saloons in this county, controlling over 100,000 votes. We must elect Assemblymen who will make the laws we want, and we can show the Police Commissioners that we are as good as they are, if we go about it in a respectable way. I say there is not money enough in New York to defeat Henry Clausen for Mayor if we stand together and nominate him."

THE SPIRITUAL EFFECTS OF DRUNKENNESS.

An editorial in "Topics of the Time," of the *December Century* says: "This loss of self-respect, the lowering of ambition, and the fading out of hope are the signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that 'the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power.' If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to 'the use of fermented liquors, taken in the quantity which is conventionally deemed moderate,' then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed; and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he carries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to the mind and the heart as well as the body. That conventional idea of moderation, to which Sir Henry Thompson refers, is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: 'It is true that you are not drunkards, may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies.'"

SALOON SIGNS.

In London we saw a saloon which was named "The Beggar's Retreat," while in New York there is another named "Hell-gate Saloon." In Chicago there are several saloons run by "Hannah and Hogg." Hannah usually takes care of the hogs that are sent from the saloon; there is no surer gate to hell, nor is there any retreat so certain to be filled with beggars, as the drinking saloon. But one of the most suggestive saloons we have seen of late was in Columbus, Ohio. On the principal business street is a monkey drinking from a glass of foaming lager, and the monkey's face looks for all the world like the men who come out of that place daily, wiping their mouths. In Chicago there is a "Cable Saloon," and as we read the sign we thought of the text, "Woe unto them that draw iniquity as with chords of vanity, and sin as it were with a cart rope." In our wanderings about Chicago also we noted a saloon where one side was occupied by a bar, and on the other side the window bore the inscription, "Rags taken here." So when a poor fellow has drunk until he has nothing but rags, the enterprising saloon-keeper will take them in. A little girl in Kentucky, reading "Uncle Tom's Cabin," flung down the book and inquired of her mother, "Mamma, did such things as this ever happen?" Upon receiving her answer, she vehemently exclaimed, "Well, I don't see how God ever stood it!" This is the way the next generation will talk about the saloon system of the present day, wondering that a civilized nation should tolerate so long an evil which destroys manhood and robs helpless childhood and womanhood.—*The Morning and Day of Reform.*

The temperance movement in the South is quite active and widespread. The prohibitionists in South Carolina, North Carolina, Georgia, and other States are making war against the liquor-sellers under the local option law, and are successful beyond the most sanguine expectations. The colored people are almost solid in favor of temperance.—*Inter-Ocean.*

For every five persons who use tobacco in England, France and Russia, there are 15 in Germany and North America, 24 in Belgium, and 28 in Holland. The medical fraternity are comparatively unanimous in condemning its use in every form, and rank it only second to intoxicating liquors as the foe to longevity and the promoter of insanity.

great neatness and skill, patch, mend like the Scottish housewife, red auld claes luik a maist as weel's In sewing, she pushes the needle instead of drawing it toward her, as th us. She will cheerfully work all e hundred "cash," or about ten re many of the mothers would wel- a helper in this country. Perhaps iving would be for the little boys and ke such good care of their clothes her would not need one.—*Little*

THE YOUNG HEROES IN TURKEY.

tain school a knot of boys had their ither disputing about something, I never guess what if you tried. It have seemed strange to you—the m, the teacher and the scholars, dress and odder speech. It was in ia, and the scholars were not order- s. The boys talked when they and made so much din that one ceely hear himself think.

aries had come to this city and hools and churches to teach the at they must worship God alone, Jesus died to save them. When s found that their boys were be- stray into Protestant schools they e must start schools of our own," y started one, but it was too late, e boys had already learned to love g sweet hymns, and read the Bi-

cher in this school was a very bit- of the new religion, so he listened at day when he heard a discussion among the boys. It was not in our but it was something like this:

y said it was not right to worship f saints, nor to kiss them and burn before them. Another one said:

ht; it's the only true religion."

joined in with the first boy and s wrong, and that we must wor- be but God. The dispute grew and there were cries of "Heretic! mean old heretic! mean old Protest-

acher had made up his mind that g must be stopped; that the boys go any more where they would a bad doctrine, so he said in a loud, voice:

stand up!" They all stood up, let all the Protestants step out."

not suppose that any one would onfess to him that he was a Protest- those little Christians must have red the solemn words of the Saviour, said: "If any man will confess me en, I also will confess him before h which is in heaven."

was a moment's pause, then seven ws stepped out. The teacher was

!" he said, "don't you believe in g the pictures of saints?"

er, we don't; and please, sir," said est of them all, "if Jesus wanted ship pictures of the saints, wouldn't e left us his own to worship?"

as an unanswerable argument, but e teacher did not let them know h he had cornered him. He said: ow shall these heretics be punished?"

boys decided they must be "spit

whole school formed a procession ed around those seven, spitting m as they went.

ing!" the teacher said, and all the cept the seven struck up one of their songs.

, I tell you!" he said to the seven.

will, if you will sing the songs of as the grand answer of the martyrs. e it yourselves!" said the teacher; and l to tell, this sweet song came to of the teacher:

ust Jesus bear the cross alone, and all the world go free? o, there's a cross for every one, and there's a cross for me.

BE DONE BY PASTORS AND HOW TO DO IT.

ly esteemed pastor in Michigan, a friend of foreign missions, has re-quired a simple experiment with success. In a letter of November says: "I preached on a recent Sun- stirred up the people as best I ing previously called their attention act that our great offering was soon I put envelopes in the pews—one ad- every man, woman, child and baby gregation—and asked that the au- make them home for themselves and Those who were left I put in the , but not more than ten were left. It was that, instead of \$68 last year, \$166, which, with \$7 contribut- e, puts us \$105 ahead of last year. Ladies will do still better, I hope, so that we may expect in all to 00. Every one is delighted at our e gave great pleasure to the e get an envelope addressed to them. ral effect of this personalty is as good ral visit. The children come out g good numbers and are enthusias- very congregation would make this appeal you would have all the u needed. Let me help you in can in this State."

velope used by our friend bears ap- texts and this invitation: "In- offering for Foreign Missions in e, and put it into the collection and hand it in afterward to the Treas- y for the blessing of God on your The Foreign Missionary.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 17, 1884.

REV. L. A. PLATTS, Editor and Business Agent.

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AN exchange well says, "How the world has progressed within a century! George Washington, the first President of the United States, never saw a railroad. Andrew Jackson, the seventh President, knew nothing about the telegraph. Abraham Lincoln, the sixteenth President, never dreamed of such a thing as the telephone." What wonders the twenty fifth President will behold, unknown and undreamed of by those who live to-day, it is impossible even to imagine.

MENTION has been several times made of Houston and Summerville, Texas county, Mo., in which places some interest in the Sabbath-question has recently sprung up. By request of the Board of Managers of the Missionary Society, Elds. Wardner, of Milton Junction, and McLearn, of Walworth, Wis., set out Jan. 1st, to visit that field, and do what they could to promote the interests there. In a brief letter in another column, Bro. Wardner gives an account of their progress, which seems rather to have been a series of detentions, in trying to reach the field named.

THE Seventh-day Baptist Publishing House has been the scene of unusual activity and confusion for the past few days, the occasion of which is the putting in, and setting up of a new large press. We are glad to announce that order is again restored and the press is ready for use. Although not strictly a new one, it comes to us from the Westery shops of C. B. Cottrell & Sons, where it has undergone a complete renovation, receiving the modern attachments and improvements, making it "as good as new." This much needed addition to the press facilities of the office, is the generous gift of the enterprising firm from which it comes. To them, on behalf of the Board of the Tract Society, and on our own account as well, we make our most grateful acknowledgments.

In this connection, also, we acknowledge the receipt of \$25 from a friend which has helped us not a little in making the necessary changes in order to put in the new press. These substantial evidences of the interest our brethren have in the work of our Publishing Department are appreciated. We hope to prove our appreciation by the amount and quality of work we do.

CITY OR COUNTRY.

No one who has studied the reports of our Tract and Missionary Societies for the past year or two, and who has kept pace, from month to month, with the work they are doing, can have any reasonable doubt as to what our work is as a Christian denomination. If we have regard only to our own spiritual, health and domestic prosperity, these enlarged and forward movements are a prime necessity. But when we consider the demands which our divine Master lays upon all those who are themselves blessed in the acceptance of, and in obedience to his truth, to make known the glad tidings to others; and when we realize how many there are, even in our own land, who hunger for the gospel messages, the necessity becomes an imperative duty, and ought to be our supremest joy. We must be an aggressive missionary people, or nothing.

We began this article, however, not so much for the purpose of enlarging upon this thought as of calling attention to the importance of such work in cities. Have we not been too much inclined to confine our labors to rural districts, and, in some respects, to out-of-the-way places? We have not done too much work in the country; have we done as much as we should have done in cities and large towns? We read in the account of the labors of the great apostle that he went from city to city and from village to village. At Antioch, at Corinth, at Athens, besides at almost innumerable smaller cities and towns he preached the good news, until his great soul was stirred within him "to preach the gospel to them which were at Rome also." Of course there are difficulties in city work, and especially to us who are Sabbath-keepers,

who must refrain from business on what is to most other people the busiest day of all the week, and then be forced into comparative idleness, in a business point of view, on the first day of the week. But even these difficulties are not insuperable; with a resolute purpose, with faith in the truth we hold and teach, and in God, the author of all truth, they can be overcome. Let us look at some opportunities which city mission-work affords.

1. In the city are always to be found the destitute, the hungry, and the perishing. The Master's instruction was, "Go to the lost sheep of the house of Israel." If we are to follow that instruction, surely the city work will afford the shortest road to the greatest number. True, these masses are often ignorant and degraded; if it were otherwise, they would not so much need the ministries of the gospel at our hands.

2. Experience, the little we have had in this kind of work, has taught us that abundant opportunities are given us to extend the knowledge of the Sabbath truth in connection with other doctrines which we teach. People from all parts of the country visit our great cities, on business, or for pleasure, and are not infrequently attracted by the novelty of religious services on the Sabbath (the seventh day of the week), and so get their first impressions of us and our work. At the same time the missionary and his coadjutors have frequent and abundant opportunities to make the truth felt in their relations to other missionaries and other religious work.

3. The comparative idleness which is enforced upon our people on the first day of the week affords a most excellent opportunity for evangelical work. We can hold our regular Sabbath services, and then on First day gather other congregations, or counsel together for better and larger work, so that not only our ministers or missionaries, but our laymen as well, may engage in this work of the Master. Of course if we go to the cities for business simply, with the one ambition to make money, we shall find the keeping of the Sabbath a hindrance, and shall be in danger of doing what so many others have done, viz., conclude that the sacrifice is too great, and make the greater sacrifice of principle and conviction to convenience and the lust of the world. But if we go in the Spirit of Christ, with our first aim to teach men the way of life and truth, we shall find five days for business enough, and two days for evangelical work a mighty advantage.

Now what are we doing in this direction, and what opportunities have we? In the city of Newport, R. I., we still have a church property in a very desirable location, and are doing nothing. In New York, valuable property is held in the name of the Seventh-day Baptist Church in that city, and a nominal church life is maintained, but as a people we are doing nothing to extend the Redeemer's kingdom in this great city around this valuable nucleus. In Chicago, a good work is begun which promises well for the future. In the large towns of Hornellsville, Norwich, Elmira, and Ithaca, N. Y., other nuclei have been formed, around which we ought to be rallying with increasing sense of our growing opportunities for this work. There is also in London, England, still a property for Church purposes which Bro. Jones is using to the best of his ability, as a center from which to send out the light of truth. Ought we not as a denomination to make a bold strike in this great city? Through Brother Velthuisen and the little church in Haarlem, we are doing something in Holland; and in Shanghai is our only mission in a heathen land. Have we not already seen enough to encourage us with the start we already have in the cities mentioned, to push our work vigorously in the great cities of our own and other countries? But what say our marching orders? "Go ye into all the world." Are Chicago, New York, St. Louis, London, &c., out of the world? We commend these thoughts to all whom it may concern, and sincerely hope it will concern all who may read.

Communications.

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

FROM ELDER N. WARDNER.

ROLLA, Mo., Jan. 8, 1884.

We left Chicago a week ago to-night, expecting to reach St. Louis at 6.30 the next morning, but in consequence of snow blockades we did not get there till 5 P. M. Leaving there at 8 o'clock, we reached this place about 2.30 A. M., intending to start for Houston at 7 A. M., but the mail wagon broke down the day before, and the mail

carrier failed to secure a conveyance that would take us, so we were compelled to remain over Sabbath and First-day. On inquiry, we found there was a small Advent Church here—fifteen members. On the Sabbath I attended their Quarterly Meeting (Bro. McLearn being unwell), and was invited to join in their worship. In the evening, we visited one of their principal families.

This has proved to be the coldest day ever known in this place. The thermometer sank to from 24° to 30° below zero, and it has continued tediously cold until to-day.

On First-day we went to the Baptist church, in hope of quietly listening to a sermon; but we got there too early, and the pastor mistrusted, and inquired us out, and "impressed" us into service, Bro. McLearn preaching in the forenoon, and I in the evening. At the close of the evening service, the pastor gave us a cordial invitation to preach on our return.

Here I have found a gentleman from Friendship, N. Y. (Mr. Scott), who was a fellow-student at Alfred 42 years ago, not having met since till now.

We arranged to go on our journey yesterday, but were persuaded to postpone because it was rapidly growing cold, with indications of a regular blizzard, and the old hack would be anything but a suitable protection from such a storm. This morning we got ready, paid our bills, and went to the station, to find that the hack did not return yesterday, and hence there was no possibility of getting off; we have the promise, however, that we shall proceed in the morning.

This is an incorporated city of about 1,400 inhabitants, with a Mineral College, or School of Mines. The inhabitants are largely Northern people; the country is rolling, timbered, and healthy. Two Union encampments of reserve troops were kept here during the war.

We have had individual discussions on the Sabbath and kindred subjects, and distributed some tracts, so that we hope our delay has not been a total loss to the cause.

TO ABSENT CHURCH-MEMBERS.

It is doubtless true that many isolated church-members, separated from the churches to which they belong, find it a more difficult thing to stem the tide of worldliness and irreligion than when they were living in the heart of the church. Some of these, swept from their moorings, unable, or too irresolute to resist the tide, drift away, and are lost in the current of a worldly humanity, and among such as forget God. These absent members are to be found in nearly every calling; among farmers, professionals, school-teachers, students; in the city, in the country; in the East, in the West. To all such Sabbath-keeping, non-resident church-members, I have in this article just one recommendation, viz: correspond with the church to which you belong, at least once each year; or, better still, on every covenant-meeting occasion. I know of one church—only one—that requires this of its absent members; and upon a specified Sabbath each year letters from such are to be read. Would that all of our churches were as watchful over the absent ones! I believe some plan of this kind to be highly beneficial:

1st. To the pastor. It is most encouraging to him to know that those who have gone away have taken Christ with them, and are striving to hold him up to the world; that they are still interested in the welfare of the church and the promotion of the Master's cause.

2d. To the church. It becomes a new incentive to the members at home to better improve their church privileges, when thus reminded that some are deprived of them. Their interest thus aroused for the absent will quicken their sympathies; and drawing them outside of themselves, will tend to develop the missionary spirit and zeal.

3d. To the absent member himself, most of all. His letter is a fresh reminder of his covenant obligations. It binds him in a stronger sympathy and interest to the brotherhood of Christ. It will be a warning for the future, if in the months for which he reports he has become negligent, forgetful of his vows and his Christ. It will at least give a moment for introspection, confession, exhortation, and strengthen his hands and heart for future duties.

Churches, look after your absent members! Absent members, whether requested or not, send a letter to your church mother.

For our covenant and communion season in the West Hallock Church, the first Sabbath of the new year, I sent requests for letters to five or six of the absent ones. I am sorry to say I received only one reply; but that was so good and earnest, I wish to here subjoin it, that you may see how help-

ful such a letter must be to all concerned, and then yourself may go and do likewise.

G. M. COTTRELL.

LETTER.

Dear Brother,—Your card received. Am happy to see there is some desire to know of my spiritual standing. I am still determined to place my affections on things above. First, to live for the life to come, and to allow the affairs of this life only a secondary consideration; with God's help, so to conquer the natural man. I desire to grow in grace; and it is my earnest prayer and longing for a nearer walk with God, for a perfect faith that admits no doubts or fears, and my daily struggle is to be whole-souled in my Christian walk.

When the sense of my unworthiness nearly overcomes me with discouragement, as is often the case, I try to contemplate the goodness of God, his loving kindness, his mercies, his gifts, his promises, and the consolation that he has a care for me, and has promised that he would never leave nor forsake me, even me, it fills my soul with courage to cast away all doubts and fears, and believe with all my understanding that my Redeemer liveth, and that he leadeth me.

With great pleasure I renew my covenant with the people of God to strive for a nearer walk with God, to try to be more and more like Jesus, and to put myself in full subjection to the divine will. And oh! that we all would strive to this end; what mighty power it would give the gospel that now is clogged with dying and dead lukewarm professors. Your in Christ Jesus.

Home News.

New York.

ALFRED CENTRE.

A Missionary Concert was given January 4th, instead of the regular prayer-meeting, upon the subject, "China." The programme was "Geography, and physical features of China," J. J. Merrill; "Population and Industries," C. Eugene Moore; "Religious Condition," Miss Leona Burdick; "Moral Condition of the People," Miss Emma Green; "Social Condition," Miss Perrie Randolph; "Intellectual Condition," Prof. A. B. Kenyon; "The Seventh-day Baptist Mission," Mrs. C. M. Lewis.

The attendance at the Sabbath-school last Sabbath was the largest known, being 251, and all the teachers present.

HORNELLSVILLE.

At the re-organization of our Sabbath-school, which occurred the first Sabbath in the year, the following officers and teachers were chosen: Mrs. O. G. Stillman, Superintendent; Mr. Elias Ayers Assistant Superintendent; and Ivie J. Palmer Secretary and Treasurer; Mrs. J. E. B. Santee, teacher of the Bible-class; and Mrs. Elias Ayers, teacher of the infant class. Two new classes were also formed. From the Secretary's report we see that during the year there were in attendance forty scholars, while the previous year there were but twenty-seven. The amount of money raised by the school was about \$18. Our officers and teachers have taken hold of the work with a will, and the year promises to be one full of encouragement for those interested in the school.

Our Sabbath service is well attended. The excellent preaching of Elder Williams is listened to attentively by all; every sermon being replete with instruction, and withal, perfectly practical. Our hour of meeting has been changed from 2 P. M. to 10 A. M., and so far as I know all are pleased with the change.

West Virginia.

NEW MILTON.

At least three feet of snow has fallen here in the last three weeks. The weather is unusually cold.

Eld. S. D. Davis is conducting a protracted meeting here, and expects Eld. L. R. Swinney to join him soon. The interest is increasing slowly. The school helps to enlarge the attendance, especially at the day session.

Our Sabbath-school has not closed yet this Winter, although the attendance is not as large as in Summer.

Ohio.

JACKSON CENTRE.

The Jackson Centre Sabbath-school re-organized Sabbath, Dec. 29th, L. D. Seager superintendent. Our school numbers sixty: fifty-four scholars, six teachers. We had a public review of the lessons for the past quarter. The programme consisted of essays, biographies, two class exercises, and music. The session was interesting, and we hope profitable. Our Sabbath-school is interesting. The average attendance is good. Lov.

Wisconsin.

MILTON.

Christmas eve, the Milton Seventh-day Baptist Sabbath-School had a Christmas tree, or rather, they had a beautiful

Winter scene of evergreen forest, snow, axe and log all covered with snow, in the orchestra, and the presents displayed on the pulpit platform. A good time was enjoyed, and every one said that the Winter scene was beautiful. Miss Mary F. Bailey had charge of the decorations.

New Year's evening the young people of the Junction Church gave the Cantata of "David the shepherd boy," which was well rendered and well received and afterwards repeated to a full house. Dr. Post as "David," Anna S. Goodrich as "Abigail" Irving Clark as "Saul," Charles M. Post as "Jesse," O. G. Bennett as "Samuel," and Clara T. Clark as "Michal," were especially successful. The characters were well represented by costumes. The children's chorus was greatly enjoyed.

Sunday, January 6th, the Milton Seventh-day Baptist Society held their annual meet- and dinner. A jolly social time was enjoyed at the dinner and after. The young ladies invited the young men to take a leap-year's sleigh ride in the afternoon, and made up two or three dense loads in which the boys were kindly allowed to sit on the box of the sleigh. The prophets who have firmly prophesied an open Winter on account of the smallness of the maskrat houses, are now very meek. Friday night, Jan. 4th, the mercury marked 38° in Milton.

Though there is no special religious interest the attendance and interest in the meetings is quite good. An extra prayer meeting is now being held Sabbath afternoon. Sabbath morning, January 5th, President W. C. Whitford occupied Elder Dunn's pulpit.

By an oversight we failed to note the new firm of May E. and George R. Boss. Two or more months ago they bought out Herman Millard, and have since been doing a lively business, groceries, in furnishing goods, etc. Milton people rejoice at their success, for as students here both have become favorably known.

Illinois.

WEST HALLOCK.

President W. C. Whitford, of Milton College, spent the last Sabbath of the old year with us, preaching an excellent sermon upon the theme: "The nearness of God's presence and work."

The pastor recently gave a lecture in the neighboring town of Alta upon the subject: "Another Luther needed; a relic of Romanism not reformed by the Reformation," in which he showed that Sunday as a Sabbath has no sanction in Scripture; came into the church (authoritatively) through Romanism; should have been included in, and swept away by, the Reformation, and is waiting the coming reformer to do this work. The lecture was well received by a good audience, and several hundred pages of our literature taken. More work of the kind, we believe, will be for our good.

Church work moves on smoothly. The weather has been cold—33° below zero. Sleighting good.

On the whole, we thank God for our prosperity, and would seek higher Christian attainments.

Wisconsin.

ALBION.

Notwithstanding the numerous predictions of the weather prophets, promising us a mild and open Winter, mercury, for nearly a week past, has ranged from zero to 30° below. Sleighting is fine. Health good.

The outlook for the church is more hopeful, though there is still a great lack of entire consecration to the work of the Lord. Arrangements have been made for the continuation of the present pastorate for another year. May much good result.

S. H. B.

Condensed News.

At Colorado Springs, Col., the Denver and Rio Grande railroad had filed a mortgage in the county clerk's office bonding all its lines, rolling stock and land to the Union Trust company of New York, for \$50,000,000 to run thirty years at five per cent.

The salaries of employees in the New York postoffice, exclusive of letter carriers, is shown by the pay roll to be \$800,800 per annum, a sum greater by \$100,000 than the aggregate annual salaries of employees in the postoffice department and Washington post-office.

The widow of William Davie has secured a verdict for \$11,000 against the Aetna life-insurance company. Davie was insured for \$10,000 and the company refused to pay the policy, claiming that Davie's death resulted from drunkenness.

It is expected that both the senate and house committees will report favorably on the immediate appropriation of \$100,000, for improvement on the Mississippi.

Every saloon in the city Kansas, over thirty in number, concerted action. The keepers of the business permanent.

The Central Pacific railroad a semi-annual dividend of the payable February 1st.

Fifty million roubles of the Russia was paid last week.

Books and Magazines.

A FASHIONABLE SUFFERER, or Life's Comedy, by Augustus Hoppin of the great literary events of the day in its third thousand. On opening brief preface greets our eyes, "I do to the human influence which has sharpest pain and the keenest principal characters introduced." "The Beautiful N. E.," a nervous modern invalid. In this character a splendid burlesque upon those sufficiently rich to "play" sick time in consuming novels—and to be taken before eating, and this of eating the most incongruous invalid. She is well enough to attend too sick to attend church. The sighted lady and intimate friend of Cynicus Douce, a peculiar man who has some very queer ideas, and desires to remain under the influence of the Beautiful his views and becomes the husband. Act I, is a scene in a large scene in "Paradise," where the with others are spending the Sun Stranger's MSS," or portions of known gentleman who sighed the fourth story of No. 149, 763 delphia, is intensely interesting, ous aloud to the ladies on the la contemplation and conversation. "viduality," is the subject of a lecture who on account of a hasty promotion the genial influence of hospital deliver it before the people of day morning in Paradise, with a not please the inhabitants," is a voted to a sermon preached by who was on trial. A queer S. Douce remarks: "There is one him; he said, in so many words, lots of persons infer, but didn't The book is all in all a delightful larger circulation. Mr. Hoppin nishes the illustrations for the Houghton, Mifflin & Co., Boston, cloth, \$1.50.

KADESH BARNEA, by H. C. editor of *The Sunday School* is a treatise on the importance and its probable site, with the for it, including studies of the and the southern boundary of the der the section concerning "I stance" the author says: "Ka manifold importance in the sec of Kadesh Barnea in its varied involved a study of God's peculiar days of their great progenitor; vague and shadowy days of concerning their regathering. This place comes into view as in the earliest military camp looms up as the objective point their movement from Sinai to It is the place of their testing their judging, and of their rallying center for forty years. This quotation is sufficient to the many interests which clu The account of a hunt for it is instructive. This volume will scholars of the Bible, throwing upon a subject which has among Jewish and Christian portaut feature of the book ar which accompany it, espec complete indexes one does not lists of authorities cited at first index of persons named; an l cited; an index of Bible texts index. Published by Charles York. Price, cloth, gilt top.

THE PULPIT TREASURY, J. Editor. E. B. Treat, Publish York. Price \$2.50 a year, copy 25 cents.

The principal articles of Magazine for January are, a of Matthew Arnold, accom of Dartmoor and the Walkha illustrated; A. J. Hipkin's p its Precursors;" "The Em by Archibald Forbes; a scie and River Gorges of the Ol by Archibald Geikie, and Yong's serial, "The Ar MacMillan & Co., 112 Four \$1.50 a year.

ONE HUNDRED CHOICE recitations, No. 32. P. nut St., Philadelphia. 30

A HISTORY OF THE ANG Gilman, M. A., is an intera pleasing and entertaini away back with Plato's s lows down through the Columbus, Cabot Hudson, the administration of P ment, which is so prevalen tion of carnage and blood entirely left out. The aut the problem, "What shal shall be written. Mr. Gil telling his story, and mak tions. A full appendix c complete the volume. D Mass. Price, cloth, \$1.5

Tax Appraisers' Com contains practical rec

one of evergreen forest, snow, all covered with snow, in the presents displayed upon the platform. A good time was had by all, and every one said that the evening was beautiful. Miss Mary F. was in charge of the decorations.

The Central Pacific railroad has declared a semi-annual dividend of three per cent. payable February 1st. Fifty million rubles of the public debt of Russia was paid last week.

Books and Magazines. A FASHIONABLE SUFFERER, or chapters from Life's Comedy, by Augustus Hoppin. This is one of the great literary events of the day, it is already in its third thousand. On opening the book this brief preface greets our eyes, "I dedicate this work to the human influence which has caused me the sharpest pain and the keener pleasure."

The characters were well given by costumes. The children's part was greatly enjoyed. On January 6th, the Milton Seventh-day Society held their annual meeting. A jolly social time was enjoyed before dinner and after. The young men took a leap-frog ride in the afternoon, and made three dense loads in which the kindly allowed to sit on the box of the prophets who have firmly an open winter on account of the less of the maskrat houses, are meek. Friday night, Jan. 4th, was marked 38° in Milton.

There is no special religious interest and interest in the meeting. An extra prayer meeting being held Sabbath afternoon, morning, January 5th, President Bradford occupied Elder Dunn's pulpit. We failed to note the new sermon by E. and George R. Boss. Two weeks ago they bought out Herndon, and have since been doing a business, groceries, in furnishing goods, and people rejoice at their success. The presents here both have become favorite.

Illinois. WEST HALLOCK. W. C. Whitford, of Milton, Colo., at the last Sabbath of the old year preaching an excellent sermon upon "The nearness of God's presence."

Recently gave a lecture in the town of Alta upon the subject: "Luther needed; a relic of Romanism reformed by the Reformation," in which he showed that Sunday as a Sabbath is not in Scripture; came into the world through Romanism; and have been included in, and swept away by the Reformation, and is waiting the former to do this work. The lecture well received by a good audience, and a hundred pages of our literature more work of the kind, we believe, for our good.

Work moves on smoothly. The weather has been cold—33° below zero. We thank God for our present, and would seek higher Christian aid.

Wisconsin. ALBION. Understanding the numerous predictions of weather prophets, promising us an open winter, mercury, for nearness, has ranged from zero to 30° below zero. Health good. Work for the church is more hopeful. There is still a great lack of energy in the work of the Lord. Efforts have been made for the conversion of the present pastorate for another year. May much good result.

Condensed News. Colorado Springs, Col., the Denver and Rio Grande railroad had filed a mortgage clerk's office bonding all stock and land to the Union Trust Co. of New York, for \$50,000,000 in five years at five per cent.

One hundred choice selections for reading and recitations, No. 22. P. Garrett & Co., 708 Chestnut St., Philadelphia. 30 cents. A HISTORY OF THE AMERICAN PEOPLE by Arthur Gilman, M. A., is an interesting volume, written in a pleasing and entertaining style. It commences away back with Plato's story of Atlantis, and follows down through the discoveries of Christopher Columbus, Cabot Hudson, and the host of others to the administration of President Arthur. That element, which is so prevalent in histories, the description of carnage and bloodshed of battles, is almost entirely left out. The author has successfully solved the problem, "What shall be omitted" and what shall be written. Mr. Gilman has a happy way of telling his story, and makes use of many local traditions. A full appendix and numerous illustrations complete the volume. D. Lothrop & Co., Boston, Mass. Price, cloth, \$1.50.

The Applecore Cook Book, by Miss M. Parlos, contains practical receipts for plain and rich cooking.

This book has become very popular, and its author has prepared a volume with the practical idea in view. The receipts are such that they can be used by small families, the general fault of most cook books is that they require such expensive materials that many can not afford to use them, but such is not the case with this one. Andrew F. Graves, Boston, Mass. Price, cloth, \$1.25.

After! Now that the Holiday excitement is over we wish to draw your attention to a few solid facts. We are getting ready for inventory and prefer to record as much cash and as little merchandise on hand as possible. Hence we have just marked down a complete line of Colored Silk Velvets to \$1.12 1/2 per yard, formerly sold for much more money and a positive bargain at this price; all grades Black Velvets are reduced. We have them from 90 cents upwards. Colored Silk Plushes, Seal, Cloaking Plushes, etc., all marked down. Our good wearing Dress Silks can still be bought at low prices heretofore quoted. We have made the prices to move the goods. Don't miss the opportunity. J. HARRIS, 125 Main St., Hornellsville.

Cloaks. Our entire line of Cloaks at cost. J. HARRIS, Hornellsville.

Moss Agates. These "Gems of the Rockies" are found in the mountains of Wyoming Territory. Every lover of the beautiful and wonderful in nature admires these souvenirs of the far West. As pocket pieces, charms, jewelry settings, and specimens for cabinets, etc., they are unsurpassed. Curious sprays of moss are plainly seen radiating in all directions throughout the solid transparent stone. Samples sent prepaid for fifty cents. Wholesale price for large quantities given on application.

IRVING SAUNDERS expects to be at his Friendship Studio from Jan. 24th to 31st.

THE attention of our readers is respectfully called to the advertisement in another column, of D. M. Perry & Co., Detroit, Mich., the celebrated seedmen. They do the largest business in their line in the United States; raise the bulk of their seed on their own farms, by the most approved methods, and have obtained a world-wide reputation for the quality and variety of the seed they put upon the market, and their integrity in filling all orders entrusted to them. Their beautiful Seed Annual for 1884, sent free to all who apply for it, will be found of practical value to all who desire to purchase seeds true to name.

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

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

PLEASE NOTICE.—The Editor of the Outlook is anxious to find a copy of Buchanan's "Christian Researches in Asia," of one or both of the following editions: London, 1849, by Ward & Co.; and London, 1858, by Routledge. Any reader of the Recorder having a copy of either or both of these editions, will confer a great favor by communicating with the undersigned. A. H. LEWIS. PLAINFIELD, N. J.

MARRIED. At Leonardsville, N. Y., Jan. 8, 1884, by Rev. Stephen Burdick, Mr. CLARENCE E. FROCH, of Plainfield, N. Y., and Miss LIZZIE B. KING, of Leonardsville. At the residence of the bride's father, W. H. H. Coon, Utica, Dane Co., Wis., by Rev. V. Hull, Mr. ADELMA STILLMAN and Miss M. CLARINE COON, all of Utica.

At the residence of the bride's father, Mr. W. F. Satterlee, in Farina, Ill., by Rev. W. H. Ernst, Mr. DANIEL P. CRANDALL and Miss BELLE E. SATTERLEE, all of FARINA. At the residence of the bride's uncle, Esquire Hawley, of Akron, Ill., Jan. 7, 1884, by Rev. G. M. Cottrell, LOREN N. GALLUP, son of Hon. Joseph Gallup, of Peoria county, and WINNIE L. HAWLEY.

DIED. In South Bolivar, N. Y., Nov. 25, 1883, Mrs. CAROLINE KILMER, wife of Myron Kilmer, aged 81 years, daughter of Parish Morehouse, of Amity, and 31 years. Six children and a large circle of friends mourn her early and sudden death. H. P. B. In Little Genesee, N. Y., Dec. 29, 1883, VARNUM MAXSON, in the 76th year of his age. In 1884 he was married to Miss Lura Ann Maxson. In 1886 he and his wife were baptized, on the same day, and united with the First Genesee Church, of which he remained a member until death. Though he resided in the vicinity of the Portville Church, Bro. Maxson was so hard of hearing that he could not enjoy church privileges like others. The last time I spoke with him he said, "I would like to go to meeting, but I can not hear." H. P. B. In Scio, N. Y., Jan. 7, 1884, of scarlet fever, CHARLES GARFIELD, son of Charles and Addie Youngs, aged 1 year and 6 months. This was a child of promise, but "E'er pain or grief had wrought decay, Our babe is cradled in the tomb, Like some fair blossom torn away Before its perfect bloom." P. In Hopkinton, near Ashaway, R. I., Monday evening, Dec. 31, 1883, after a long period of failing health, Mrs. OLIVE B. CHESTER, widow of the late Elder Christopher Chester, aged 88 years, 6 months, and 15 days. Sister Chester was baptized and joined the First Hopkinton Church in the year 1810. When her husband became pastor of the Church in Verona, N. Y., she removed her membership to that Church. She was always very conscientious, and was through life a strict observer of the Sabbath, and a woman of unobtrusive piety. She was the mother of ten children, eight of whom survive her. Seven of these, with numerous grandchildren and several great-grandchildren, were permitted to be present at her funeral. The text of the funeral sermon was from 2 Cor. 6: 9, 10, "As dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; For a number of years, while enjoying health and strength, this affectionate mother was unwearied in the care of an invalid daughter, who, with improved health, has been the chief caretaker of the mother in her last sickness. Of this mother it may be truly said, "Her children arise up and call her blessed." J. W. M. In Albion, Dane Co., Wis., Jan. 8, 1884, HENRY C. BABCOCK, in the 79th year of his age. He deceased was prostrated by a stroke of paralysis a little

more than a year ago, and his steps for months have been along the borders of the grave; but his mind has been serene, and his hope of eternal life undimmed. He was a devoted Christian. He was born in Brookfield, Madison Co., N. Y., where he resided, excepting a short residence at De Ruyter, N. Y., until he came with his family to this State, twenty-eight years ago. He was baptized by Eld. Eli S. Bailey and united with the Seventh-day Baptist Church in early life, in which faith he continued, being a much beloved member of the Church at Albion, Wis., at the time of his death. His funeral was attended on the 10th inst., by a large congregation of sympathizing friends and neighbors. In the absence of the pastor, Eld. S. H. Babcock, on account of illness, the services were conducted by Elder L. C. Rogers, of Edgerton, Wis. The text of the discourse was taken from 1 Cor. 15: 55-57. Among the hymns beautifully rendered, was "Jesus Lover of my Soul," being a favorite hymn with the deceased. The departed leaves a widow and four children, two of them residing west of the Mississippi. Thus like a shock of corn fully ripe in its season, death has gathered in his abundant harvest another of earth's loved ones, whose beautiful life will linger a precious memory with the friends who survive him. L. C. R. In Albion, Dane Co., Wis., Jan. 7, 1884, in the 18th year of her age, FLORENCE A., wife of De Florence Whitford, and daughter of Lee and Mary F. Coon. The deceased had been in feeble and declining health for some months, but often expressed resignation to the will of Him who doeth all things well. Thus early in life has passed away the beautiful and lovely daughter of fond and doting parents and the affectionate and devoted wife of an appreciative and tender husband. Her amiable disposition and winning ways attached to her a large circle of young people, who evinced their sorrow at her early death. Her funeral was attended on the 9th inst., by a great concourse of people. In the absence of the pastor, Eld. S. H. Babcock, by reason of illness, the religious exercises were conducted by Eld. L. C. Rogers, of Edgerton. Words of comfort were spoken from the text (Psa. 16: 11), "Thou wilt show me the path of life, in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." The choir rendered the following beautiful and appropriate hymns, "Come to me," "Jesus the Rock of Ages," and "Rest By-and-By." L. C. R. Troy (N. Y.) papers please copy.

LETTERS. Hiram Blaisdell, H. H. Wickes, Stephen Babcock, S. R. Wheeler, Mrs. M. A. Brown, Mary Langworthy, O. D. Green, Esther Fenner, J. O. Babcock, J. L. Hull, H. L. Babcock, L. Lyman, Mrs. L. F. Saunders, J. T. Green, S. S. Clarke, O. D. Sheridan, G. W. Weeden, Jennie Langworthy, G. W. Stillman, Harriet Sweet, D. K. Davis, C. S. B. Culver, Geo. H. Babcock, J. B. Somers, Oscar Babcock, R. G. S. Rogers, Lurana Stillman, D. E. Titsworth, W. E. Palmer, Sarah Burdick, P. T. Douglass, Adelia Saunders, J. G. Swinney, J. G. Hummel, C. Potter, Jr. & Co., W. C. Whitford, T. A. Petty, Mrs. J. H. Houston, J. K. Crandall, Sarah Prosser, N. W. Crosley, G. H. Rogers, A. E. Main, J. E. Mather, Jennie Holland, Mary Fifield, K. S. Hall, Wm. Putman, H. P. Burdick, R. M. Kirkham, D. T. Rogers.

RECEIPTS. Mrs. E. P. Larkin, Alfred Centre, \$2.00 40 52 Alex. B. Burdick, " 2.00 40 52 Mrs. Hannah Craudall, " 2.00 40 52 W. C. Titsworth, " 2.00 40 52 J. A. Champlin, " 2.00 40 52 H. G. Witter, Alfred, " 2.00 40 52 Welcome B. Burdick, Andover, " 2.00 40 52 D. M. Clarke, " 2.00 39 52 Benj. Green, " 2.00 40 52 Mrs. Esther Fenner, Cuba, " 2.00 40 52 O. M. Witter, Nile, " 2.00 40 52 Mrs. M. A. Brown, Little Genesee, " 2.00 40 52 Mrs. Hannah B. Saunders, Belmont, " 2.00 40 52 Eusebias Stillman, Stannard's Corners, " 2.00 40 52 Flora V. Roe, Preston, " 2.00 41 15 Harriet S. Rogers, Oxford, " 2.00 40 52 Geo. H. Rogers, " 2.00 41 15 Mrs. H. E. Purdy, Smithville, " 2.00 41 7 A. D. Crandall, Halsey Valley, " 1.00 40 30 Adelia Saunders, Alden, " 2.00 40 52 Mrs. Daniel T. Burdick, Hornellsville, " 2.00 40 52 R. J. S. Rogers, Guilford, " 2.00 40 52 Dr. S. S. Clarke, De Ruyter, " 5.00 40 52 Mrs. A. C. Potter, West Edmeston, " 2.00 40 52 J. S. Coon, " 2.00 40 52 LeRoy Maxson, " 2.00 40 26 Mrs. E. Messer, " 2.00 40 52 Mrs. Emma J. Worden, Utica, " 1.00 40 30 Mrs. R. D. Lamb, Sheds Corners, " 1.00 40 30 Thomas B. Gardner, Westery, R. I., " 2.00 41 26 Geo. W. Weeden, Jamestown, " 2.00 40 52 Mrs. L. F. Saunders, Niantic, " 2.00 40 52 Thos. S. Greenman, Mystic Bridge, Ct., " 1.00 40 52 Wm. R. Lewis, New London, " 2.00 40 52 Mrs. Susan Stillman, Plainfield, N. J., " 2.00 40 52 O. C. Green, " 2.00 40 52 Mrs. S. M. Stillman, Hebron, Pa., " 2.00 41 13 L. O. Lyman, Roulette, " 5.00 40 32 O. D. Green, Scranton, " 2.00 41 5 Mrs. A. F. Stelle, Crossingsville, " 2.00 41 13 Mrs. E. Jones, Jones, Mich., " 2.00 40 52 Serrilla Saunders, Middle Grove, Ill., " 2.00 40 52 V. Hull, Utica, Wis., " 2.00 40 33 Mrs. E. Calkins, Pardee, Kan., " 1.00 40 13 Mrs. A. A. F. Randolph, " 2.00 40 52 Mrs. James K. Crandall, Reno Centre, " 5.00 40 13 E. K. Burdick, Nortonville, " 2.00 39 52 Mrs. Kate Emerson, Dubuque, Ia., " 2.00 41 13 Mrs. Sarah Hurley, Maquoketa, " 2.00 40 52 Lurana Stillman, New Richmond, Minn., " 1.00 40 26 Mrs. Harriet A. Sweet, Alden, " 2.00 40 52 John T. Greene, Little Rock, " 2.00 40 52 Mrs. Mary Langworthy, Dodge Centre, " 1.00 40 32 A. L. Clarke, North Loup, Neb., " 2.00 41 13 Joseph L. Hull, DeWitt, Ark., " 2.00 40 52 P. P. Livermore, Downey, Cal., " 2.00 41 3

FOR LESSON LEAVES. N. W. Crosley, Farina, Ill., \$7.20 Jennie L. Langworthy, Dodge Centre, Minn., 3.68 J. O. Babcock, Welton, La., 4.74

TRACT SOCIETY. Receipts by Treasurer for the month of December, 1883: Bettie Woods, Black Jack Grove, Texas., \$ 2.00 Woman's Auxiliary Tract Society, Plainfield, N. J., " 24.10 Mr. and Mrs. S. H. Babcock, Albion, Wis., 5.00 Woman's Auxiliary Tract Society, Second Alfred, N. Y., " 11.73 Ladies' Benevolent Society, Walworth, Wis., 5.00 Mrs. E. D. Babcock, Albion, " 2.50 Miss Hattie Hibbard, Utica, " 50 \$53.88

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending Jan. 12th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 14,887 packages; exports, 1,277. The market is without material change. There have been light arrivals of State butter. During the week a parcel of 20 tubs New

York State Welch butter sold at 20c., 30 firkins Delaware dairies at 21c., and 20 odd firkins at 23c., and October New York State Creamery butter ranged from 25@31c. Finest Fall dairy butter is ready sale, while early makes still drag slowly. The market closes firm. We quote:

Creamery, fresh. Fancy. Fvne. Family. Summer make. 38@40 30@35 30@35 Home dairy, fresh. 23@24 23@26 23@26 early. 20@24 15@20 entire. 25@26 20@24 15@20 Imitation creamery. 25@26 20@23 15@18 Factory butter. 18@21 14@16 9@11

CHEESE.—Receipts for the week were 12,182 boxes; exports, 21,188 boxes. There is not as much white cheese as colored, and finest white Septembers have an advantage, although fine solid boring September cheese, either white or colored, are very firm. Holders of blocks of fine cheese have been so stiff that exporters have father been forced to pick up odds and ends wherever obtainable—the export trade hardly keeping pace with the advanced pretensions here. We quote:

Factory, full cream. Fancy. Fvne. Family. Skimmed. 13@13 12@13 8@11 6@8 0@3

Eggs.—Receipts for the week were 2,268 bbls. and 2,023 boxes. The heavy storms this week stopped receipts, and prices advanced 1@2c., with prices a little easier at the close. Receipts of Southern eggs will soon have an important bearing upon the supply, and lower prices will rule whenever they come freely. We quote:

Near by fresh laid eggs. 31 @ 33 Canada and Western. 28 @ 30 Lamed eggs, per doz. 22 @ 25

BEANS.—Imports for the week, 1,976 bags. We quote: Marrows, per bushel, 62 lbs. \$3 65 @ 2 75 Mediums, " " " " \$3 25 @ 2 50

DRIED FRUITS.—We quote: Apples, evaporated, choice to fancy. 12 @ 14 " poor to good. 9 @ 11 " Southern sliced, choice to fancy. 7 @ 8 " poor to good. 5 @ 6 " coarse cut. 5 @ 6 Peaches, peeled, evaporated. 25 @ 28 " unpeeled. 12 @ 14 " peeled, sun dried, choice to fancy. 12 @ 14 " poor to good. 9 @ 11 " unpeeled, halves. 5 @ 6 " quarters. 5 @ 5 1/2

Huckleberries, per lb. 10 @ 11 Blackberries " " " " 9 Raspberries, black, per lb. 27 @ 28

APPLES.—We quote: Baldwin and Greening, choice, per bbl \$5 50 @ \$4 00 fair to good. \$3 75 @ \$3 00 State, Winter, mixed lots. 3 @ 12 @ \$3 50

CRANBERRIES.—We quote: Cape Cod, fancy, per bbl. \$12 00 @ \$13 00 good to choice. 10 00 @ 11 00 Jersey, per crate. 3 00 @ 3 50

POULTRY.—We quote: Turkeys, choice, per lb. 14 @ 15 " poor to fair, per lb. 10 @ 12 1/2 Ducks, choice, per lb. 14 @ 16 " poor to good, per lb. 12 @ 13 Chickens and fowls, choice, per lb. 12 @ 14 " poor to good, per lb. 8 @ 12

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

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

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FLORIDA Illustrated. Contains the most interesting and beautiful views of Florida. The best of Florida Scenery. The most complete work of the kind published. For sale by all news-dealers. Sent by mail on receipt of 50c. per copy. Address ASHLEIGH BROS., Jacksonville, Fla.

Wide Awake Agents Wanted Everywhere for NOTED WOMEN, by James Parton, the greatest biographer of the age. An elegant volume of 650 pages. 24 full-page illustrations. Price only \$2.50. Describes 60 characters. A book for every woman. PHENIX PUB. CO., Hartford, Conn.

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MILL OWNERS SEND FOR PAMPHLET. TURBINE WATER WHEELS. MANUFACTURED AT MOUNT HOLLY N. J.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

READER READER Are You Sick Or have you a FRIEND afflicted with any disease? Investigate COMPOUND OXYGEN. Nature's Life-Restorer. A SURE CURE FOR CONSUMPTION, Asthma, Bronchitis, Catarrh, Dyspepsia, Rheumatism, Scrofula, and All Chronic Diseases and cases of Nervous Exhaustion, Debility, Sterility, &c. Send for circular on a postal card, and learn of this WONDERFUL SCIENTIFIC treatment. Office and Home treatment, as may be desired, and charges moderate. Address, COMPOUND OXYGEN DISPENSARY, 147 Throop St., Chicago, Ill.

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FARMS on James River, Va., in a Northern settlement. Illustrated circular free. J. F. MANOCHA, Claremont, Va.

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Popular Science.

THE LATEST invention in light is said to be a combination of gas and electricity. A curved rod of platinum is fixed in a gas flame and supplied with a current of electricity. Means are provided to prevent an overheating of the rod. It is claimed that a comparatively light current will thus give a light four or five times greater than the gas alone, at a third of the cost, for an equal light.

A LANSINGBURG, N. Y., firm is making experimental paper powder barrels for the government. It is expected that these will supersede wood barrels. The same firm is manufacturing paper carriage tops.

A NEW PROCESS IN IRON.—The new process in the manufacture of low carbon Bessemer steel has been commenced at the steel works of Homestead, Pa., which, if successful, will completely revolutionize the work of puddling, doing away with that process altogether. A number of puddlers from various mills are watching the experiment with great interest.

THE removal of screws from woodwork is often difficult when they have been long in place, sometimes necessitating the breaking of a door hinge or the splitting of a piece of woodwork in order to accomplish the end desired. All difficulty may be avoided by applying to the head of the screw for a few minutes, the end of an iron rod heated to redness. Screws that have been driven into place are pretty sure to make trouble when removed.

COURT PLASTER.—Soak isinglass in a little warm water for seventy-four hours; then evaporate nearly all the water by gentle heat; dissolve the residue in a little dilute alcohol, and strain the whole through a piece of open linen. The strained mass should be a stiff jelly when cold. Now stretch a piece of silk or serge on a wooden frame, and fix it tight with tacks or pack thread. Melt the jelly and apply it to the silk thinly and evenly with a badger hair brush. A second coating must be applied when the first has dried. When both are dry, apply over the whole surface two or three coatings of balsam of Peru. Plaster thus made is very pliable, and never breaks.—Scientific American.

M. GASTON TROUVE, the well-known electrician of Paris, has lately designed a series of ornaments for ladies' wear consisting of glass, colored and cut to imitate rubies, diamonds, etc., fitted in an envelope, surrounding a small incandescent lamp of low resistance. The light shines through the piece of glass only, and gives them all the appearance of the stone they are intended to imitate. The lamp is fed from a small battery, which is carried about the person. It is composed of three pairs of zinc carbon plates, (two carbons to each zinc), or a larger number according to the current required. These plates dip in a saturated solution of bichromate of potash, which is contained in an ebonite cell with three compartments. The plates are fitted into a cover, which is kept securely down on the top of the cell by two bands of India rubber passed around the whole. Finally the battery is incased in two sheets of gutta percha, so as to prevent any leakage. A miniature switch is carried in the pocket or elsewhere, within reach, to which the battery and lamp wires are connected. The pressure of a finger on the arm of this switch makes or breaks communication with the lamp. The battery weighs (with six plates) 300 grammes, and will work about thirty minutes with a lamp of from two to three volts. A larger battery, to work a 4 or 8 volt lamp, weighs 800 grammes.—Scientific American.

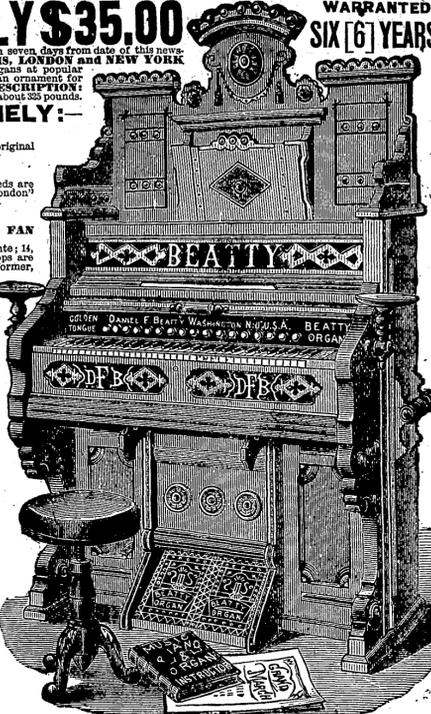
A CASE OF TOBACCO POISONING.—A case which very graphically illustrates the poisonous properties of the noxious weed which so many thousands roll beneath their tongues as a delicate morsel and pronounce perfectly harmless, is reported by Dr. Mussey as follows: "A doctor in New Hampshire, a few years ago, was consulted by the mother of a girl four years old who was afflicted with a severe eruption on the face. The mother was anxious, from having heard stories of its efficacy in other cases, to make an application of tobacco; the physician, however, advised to the contrary, and left her to visit her sick neighbor. While prescribing for the latter he was called back in haste to the child, whom he found senseless and motionless on the floor. The mother informed him that being still persuaded tobacco would be beneficial, she had, after he retired, taken some from a bowl of a pipe and rubbed it over the child's face; and the child set out to walk across the room immediately after the application, but had not gone half way before it fell in the condition in which he found it. The physician worked over an hour, resorting to various means for resuscitating the child, the pulse occasionally reviving and then dying away again, till finally animation was restored. For years afterward the child was subject to alarming nervous symptoms, and is now puny and feeble. Its constitution previous to the experiment was good, but the shock upon the nervous system was so severe that it has never recovered and probably never will."

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IN PURSUANCE of an order of C. A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against PETER BURDICK, late of the town of Alfred, deceased, that they are required to exhibit the same with the vouchers thereon to the subscriber, Executor of the last will and testament of the said deceased, at his residence in Alfred, on or before the 7th day of April next.

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Each number of the SEVENTH-DAY BAPTIST QUARTERLY will contain, among other things, the following: (a) Biography, of deceased and aged ministers. (b) History, mainly denominational. (c) Sermons, by Seventh-day Baptists, one or more in each number. (d) Miscellaneous papers, on subjects of denominational interest. (e) Current History. (f) Editorials.

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Abstract of Time Table, adopted Nov. 26, 1883. EASTWARD.

Table with columns: STATIONS, No. 1, No. 2, No. 3, No. 4. Rows include Dunkirk, Little Valley, Salamanca, Carrlton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrlton 5.38, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.58, Cuba 9.27, Friendship 10.40, Wellsville 11.32, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Alfred 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.23, Smith's Mills 9.30, Perryburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley 10.26, Salamanca 10.42, Great Valley 10.48, Carrlton 11.09, Vandalia 11.20, Allegany 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.39, Wellsville 12.41, Belmont 12.48, Scio 12.58, Wellsville 1.07, Andover 1.27, Alfred 1.45, Belmont 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. 2, No. 3, No. 4. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Carrlton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Alfred 5.00, Alfred 5.20, Andover 6.00, Wellsville 7.25, Scio 7.40, Belmont 8.15, Wellsville 8.35, Friendship 8.05, Cuba 10.37, Hinsdale 11.18, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.41, Carrlton 1.40, Great Valley 2.00, 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 7.25 P. M.

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

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 5*, 9*, 8*, 21*, 37. Rows include Carrlton, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrlton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M. 11.45 P. M., from Carrlton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD.

Table with columns: STATIONS, 6*, 20*, 32*, 12*, 16, 38. Rows include Buttsville, Custer City, Bradford, Carrlton.

7.25 A. M., daily, from Bradford, stops at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrlton at 8.20 A. M. 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrlton 4.01 P. M.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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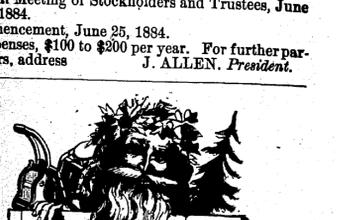
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the adhering husks crippled the strength even checked the increase of the seed; but in the years just preceding the solution this task came to be performed by mills driven by the force of the incoming and outgoing tides, or turned by ox or oxen. A hundred and forty sand barrels of rice, of four or five red weight apiece, were annually exported before the war of independence. The culture of rice spread into that colony and completed the ruin of the silk business.

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INTERNATIONAL LESSONS, 1884.

- FIRST QUARTER.
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 13: 35-41; 16: 1-10.
Feb. 9. The Conversion of Lydia. Acts 16: 11-24.
Feb. 16. The Conversion of the Jailor. 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 17: 35-38.
March 15. The Coming of the Lord; 1 Thess. 4: 13-18; 5: 1-8.
March 22. Christian Diligence. 2 Thess. 3: 1-13.
March 29. Review.

LESSON IV.—LIVING AS IN GOD'S SIGHT.

For Sabbath-day, January 26.

SCRIPTURE LESSON.—JAMES 4: 7-17.

7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.
8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.
9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
10. Humble yourselves in the sight of the Lord, and he shall lift you up.
11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
12. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?
13. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.
14. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.
15. For that ye ought to say, If the Lord will, we shall live, and do this, or that.
16. But now ye rejoice in your boastings: all such rejoicing is evil.
17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CENTRAL TRUTH.—"Draw nigh to God, and he will draw nigh to you."—James 4: 8.

- DAILY READINGS.
1. James 4: 1-17. 4. Gal. 6: 1-18.
2. Rom. 7: 12-25. 5. Eph. 5: 1-16.
3. Gal. 5: 12-26. 6. Eph. 5: 17-33.
7. Eph. 6: 1-18.

GOLDEN TEXT.—"Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4: 10.

TIME.—A. D. 60 usual chronology, but some say A. D. 45. PLACE.—It was written at Jerusalem. TO WHOM.—To the twelve tribes, i. e., Jewish Christians.

- I. Submission. v. 7.
II. Purity. v. 8, 9.
III. Humility. v. 10.
IV. Charity. v. 11.
V. Dependence. v. 12-16.
VI. Good works. v. 17.

Introduction.—Give the titles of the three last lessons. State the object of this epistle. How many other persons in Scripture bear the name of James? Which one was the probable author of this lesson?

I. Submission. v. 7. What is submission to God? What is the significance of therefore in verse 7? In what way can the devil be resisted? Can we resist him successfully in our own strength?
II. Purity. v. 8-10. What is meant by "drawing nigh unto God"? What benefit will come to us from such nearness to God? How are the hands to be cleansed and the heart to be purified? Define double-minded. Will God "draw nigh" to us if we are impure?
III. Humility. v. 10. When we think of our sinfulness, how can we be otherwise than humble? What are the essential characteristics of humility? Does this verse give a positive promise of promotion to the humble? Can real promotion come in any other way?
IV. Charity. v. 11. With the preceding traits of character, men will not be wanting in charity. What is the state of heart in those addicted to evil speaking? Why do so many seem to delight in speaking evil of others? What law is violated in evil speaking? "Thou shalt love thy neighbor as thyself." Are those who are harsh, censorious, uncharitable, likely to be any better than those whom they condemn?
V. Dependence. v. 12-16. Who is this Lawgiver? What law is referred to? Who is the Legislator for the church? Has the church the right to change any law of God? Has any individual any such right? Does not this entire dependence necessitate entire obedience?
VI. Good works. v. 17. Can a person be in possession of the foregoing traits of character, and not be given to good works? Mention some of the good works expected of the genuine Christian. Are such good works the cause or the evidence of acceptance with God? H. G. C.

THE LESSON NOTES.

I. Submission. v. 7. Submit yourselves therefore to God. The previous verse shows the connection. Since God resisteth the proud, but giveth grace unto the humble, we should submit to his will. This is the very essence of true piety. The same antithesis is seen here as in verse 4, proud and humble, submission to God and resistance to the devil. Resist the devil. We see in this how submission and resistance may be consistent in the same spiritual act; or in other words the same act is double. We can not submit to God without resisting the devil at the same time. The more humble the submission to God, the more determined the resistance to every form of evil and ungodliness; hence the sure result. He will flee from you. Temptations repelled, disappear; and kept at a distance, cease to exist. Satan is utterly powerless against a person who adores God.
II. Purity. v. 8, 9. Draw nigh to God, in faith and prayer. Nothing conduces more to this nearness, than meditation on the divine character and the gracious dealings of God towards us. Draw nigh to you. That is, he shall realize his nearness to us. It is a fearful fact that sinful man is able and often disposed to put himself far away from God and shut him out of his heart. On the other hand he can open his heart to God who is ready at any moment, to come in and dwell with him, by his Holy Spirit, teaching and guiding in all the ways of truth and peace. Cleanse your hands, i. e., your doings and works; hands, the instruments of action. They are to be cleansed, not simply by tears, but by restitution. While the heart is the seat of all the motives, the hands represent the will executing the behests of the heart motives. Purify your hearts. Nor is external reformation sufficient or real, unless the heart be purified, the motives cleansed. The affections are so liable to be divided between God and the world, that men are represented as double minded. This is only a seeming,

while it is only possible for one mind to love one object supremely, either God or the world. Being divided in purpose to serve God supremely is equivalent to a refusal to serve him. Be afflicted and mourn. True and earnest repentance is necessary to this cleansing of the hands and purifying of the heart. It is not accomplished, by simply making profession. If a man is not conscious of a deep and unfeigned sorrow for his sins, he can not possibly be right before God. The prevalent disposition to bridge over sorrow and repentance for sin committed, is a dangerous deception.

III. Humility. v. 10. Humble yourselves in the sight of the Lord. Pride and self-exaltation is the direct opposite of humility, and it is the product of his own carnal desires and will he himself must break it down and humble himself before he can repent and reform. And he shall lift you up. This self-humiliation is the very precondition of exaltation. The promise is based upon this condition. God will exalt from deep penitences to joyous forgiveness, from alienation to acceptance.

IV. Charity. v. 11. Speak not evil one of another. This refers to circulating injurious reports, that is, talking against others; their actions, their motives. No habit is more at variance with the true spirit of the Christian religion. It is a disposition to give ourselves credit and apparent exaltation by defaming the character of others. There is no clearer evidence that a man is conscious of being corrupt and base himself, than that seeming pleasure some take in recounting the faults of others, and again nothing disturbs proud and selfish minds so much as to be told of their conscious errors. This does not prohibit just criticism, administered in the spirit of love and forbearance, solely for the good of the person and the cause of truth. He that speaketh evil, . . . judgeth his brother. No man can read the heart of another man, for he can not know the motives, the peculiar influences, the honest misconceptions, or the unfortunate education of that heart. It is not impossible even for good men, to unite in condemning some child of sorrow, tried and tempted, whom the Lord knows to be making much greater efforts to do right than any of them ever made. Speaketh evil of the law, and judgeth the law. Reference is made here probably to the great commandment, "Thou shalt love thy neighbor as thyself," so often reaffirmed by Christ. Such evil speakers violate the law, and condemn it as unworthy of their own obedience. They are not doers but judges.

V. Dependence. v. 12-16. There is but one Lawgiver. One only; the Lord Jesus Christ, the founder of the Church. No man or body of men can have any authority to judge or impugn his law. Who is able to save and to destroy. He knows the condition of every soul and is able to administer the law in justice and to save and to destroy. Who art thou that judgest another? What a searching question. Thou, who art thou? Only feeble man, thyself to be judged, instead of being authorized to judge others. Go to now. A phrase used simply to arrest attention. Ye that say. Having rebuked those who set themselves as judges of the law, he proceeds to show the folly of those who despise the Providence of God. To-day or to-morrow. Just as if sure of both, while sure of nothing. They promise this or that to day, or next year, without remembering their lives are the most frail and uncertain of all things. Those little arrogant, we will, thrust him out of the arena of events in our active lives. Ye know not what ye shall be. Scarcely do we know what we now are, and the future is utterly unknown to them. Life itself is even a vapor. Not simply life, but ye yourselves, and all belongings to you. What a truthful image of the brevity and uncertainty of human life and of the vanity of building upon the future days in this world. Ought to say, If the Lord will. Not that we should always have these words on our lips but that this thought of our dependence should always be with us in our plans. But now ye rejoice in your boastings. But how different, is your spirit from that of dependence upon the will and pleasure of God. Ye rejoice, or glory in your self-confidence as to the future.

VI. Good works. v. 17. Knoweth to do good. This was addressed to such as certainly knew their dependence upon God and their utter weakness without his help. And doeth it not. Did not acknowledge their dependence with meekness and submission. It is sin. Sin consists in not living up to our knowledge.

PRACTICAL THOUGHTS.

- What faith requires, 1st. Submission to the will of God; and 2d. Separation from what is opposed to God.
What faith has: the promise of victory.
What it brings: us near to God and God near to us.
What it demands: purity of life, and charity towards our fellow-men.
It requires, not only knowing but doing. T. R. W.

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COUNTY OF ALLEGANY, ss. By virtue of an Execution issued out of the Supreme Court of this State against the goods, chattels, lands and tenements of Frank Ward, I have seized all the right and title which the said Frank Ward had on the twenty second day of September, 1883, in and to the following described land and premises, which I shall expose for sale, as the law directs, at the front steps of Green's Hotel, in the town and village of Almond, in the aforesaid county, on the eighth day of February next, A. D. 1884, at two o'clock P. M., of that day, to wit: All that certain piece or parcel of land situate in the town of Birdsall, in the county of Allegany, and State of New York, it being in township number five in the first range of townships in said county, and being a part of great lot number seven (7), and bounded and described as follows: Commencing at the center of the valley road on the west line of said lot number seven and running thence north forty-six chains and eighty links to the north line of said lot number seven, thence east along the said north line forty-three chains and eighty-two links, thence south thirty one chains and fifty links, thence south forty-eight degrees west one chain and eighty-two links, thence south ten chains and thirty-eight links to the center of said valley road to the place of beginning, and containing one hundred and eighty-nine acres and twenty hundredths of an acre of land, be the same more or less, and being the same premises and lands now occupied by the said Frank Ward in the town of Birdsall aforesaid.

I, J. ELLIOTT, Sheriff, By J. W. MOLAND, Deputy Sheriff. Dated December 24, 1883.

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THE EGO IN CONSCIOUSNESS.

At the last General Conference of the A. S. T. S. an appeal was made for the doctrines of the Adventist "Life, Soul, Death, and Resurrection" goes a long way toward There is a metaphysical discussion, however, hardly proper's discussion; and I verifiable, in order to present subject to excerpt from "The Ego in Consciousness" by Elyn D. Bevan, D. D., Institute of Christian Science of which was published for December.

In the first place, the axiom that "the nature in the determination of questions" is absolute of consciousness clearly be gained; to doubt it make science impossible doubt itself. Skepticism must finally appeal to the former than to do the destruction of the versatility and necessity of consciousness, although consent, common-sense as aids in the determination and necessity are termed the a priori. Hence, these must be of consciousness as the om of all scientific may insert here a six consciousness are not sensational school, on sensation and the sub the mind upon what principle of that schol quod non prius in sens intellect which is not has been well com "nisi intellectus ipse itself. And it is thialists have forgotten give the material of thought has its own of consciousness, the external world of law, and what the i furnishes with its l impressive and nece ple, then, is the po but consciousness u sense."

"The second axiom of the source manifested by a consciousness, if one complex group can quality under consiery to affirm the qual and it may be poss of such quality. the law of economy A corollary of th "When two memb submitted to chang one member is inva as belongs to the g the other member. consider what is gi perceive an object see it; I feel it; edges; I lift it. A upon my senses I perceive the book then, of this per tions. 2d. The o object. 3d. Com perceiving subject subject itself. O consciousness is thing, not the E nation of these in . . . The law or firm to be nece perceptions of th us in the fact of sists of the fore the question. To the law of space referred to all"