

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### THE THANKSGIVING PROCLAMATION.

The President has issued the following proclamation: "The season is nigh when it is the yearly wont of this people to observe a day appointed for that purpose by the President, as an especial occasion for thanksgiving unto God."

Now, therefore, in recognition of this hallowed custom, I, Chester A. Arthur, President of the United States, do hereby designate as such day of general thanksgiving, Thursday, the 27th day of this present November. And I do recommend that throughout the land, the people ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgment to the Giver of all good for the countless blessings wherewith He hath visited this Nation.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this seventh day of November, in the year of our Lord, One Thousand Eight Hundred and Eighty-four, and of the Independence of the United States, the One Hundred and Ninth. CHESTER A. ARTHUR.

By the President: FREDERICK T. FREELINGHUYSEN, Secretary of State.

### HE TRIES OUR FAITH.

BY ANNIE L. HOLBERTON.

In ways we little dream,  
By means that to us seem  
Perhaps, unjust,  
By burdens that we bear  
With hearts oppressed by care  
He tries our trust.

We may not choose the way;  
He leads us day by day,  
Through paths unknown.  
By many a silent sigh,  
Through tears that dim the eye,  
He proves his own.

He tries the faith of those  
Who in their strength repose  
And sadly fail.  
When storms most darkly lower  
His is alone the power  
Can still the gale.

My footsteps falter now,  
Oh, teach me Lord to bow  
Amid my pain,  
Relying all on thee  
My suffering to free  
Yet once again!

Grant patience, oh my God,  
Help me to kiss the rod  
That lays me low.  
Oh, give me faith and love  
To raise my soul above  
All earthly woe!

Faith still to bless the hand,  
Love for its least command,  
Though raised to smite.  
Teach me to humbly still  
Accept my Master's will  
And know it right!

### PLACES AND PEOPLE IN THE SOUTH-WEST.

NUMBER IX.

Every traveler in this portion of New Mexico should stop at Las Vegas (The Meadows,) and remain here at least two days in examining the scenery, in becoming acquainted with its mixed population, and in visiting the celebrated Hot Springs in the vicinity. The place is situated at a point where the vast plains are immediately bounded on the west by the foot-hills of the mountains, and some of the highest peaks in the Spanish Range of the Rockies are in sight to the north-west. It was settled by several prominent Mexican families, about twelve years before this Territory was occupied by the Americans, and was a favorite stopping place on the old Santa Fe Trail. It numbers over 8,000 inhabitants, among whom are some natives and "eastern men" of considerable wealth. Its activity is surprising, as exhibited in the hotels, banks, stores, machine-shops, churches, school-buildings, and daily papers. A never-failing stream, rising back in the mountains, flows through the city, and furnishes water for irrigating its gardens and the cultivated fields in its neighborhood. From a dam seven miles distant toward the sources of the stream, an iron pipe conducts the cool and clear water to the houses of the residents. Excellent pasturage is found to the east and the south.

Las Vegas is the first town on the road where we see that the Spanish civilization, modified by the conditions of Mexico, has obtained a large and distinctive foothold, though joined here with the English, intensified by the new life of our Republic. The place consists of two villages, one chiefly inhabited by Americans around the railroad station; and the other by Mexicans, a half mile to the west on rising ground across the Gallinas River. They are connected by a horse railway. By the way, it is said that

a Mexican will never walk if he can find a means of conveyance in a car or a wagon, or on horse-back. Our attention is first attracted to the sharp contrast between the styles of private and public buildings in the two settlements. The modern wooden structures, built in the latest fashions and painted in the brightest colors, are located along side of one-story, flat-roofed, and adobe houses. When in the "old town," as it is named, we have no difficulty in imagining ourselves to be in a foreign city, with the customs and manners of the people altogether strange. A little girl looking upon a photograph of Bethlehem, in Palestine, mistook it for Las Vegas, with which she was partially acquainted. The streets are usually very narrow and irregular in their course,—mere alleys, quite filthy in appearance, and lined with mad-wall buildings. The business portion surrounds a regular Spanish plaza, which has recently been ornamented with trees, and is protected by a substantial fence. It fell into disrepute for a time, as containing the gallows near the jail, where murderers and robbers were hung. Trains of dull-brown and stupid-looking burros, loaded with sticks of wood, are driven along by the Indians, who are clothed in their picturesque costumes; or are straddled by the lazy Mexicans, their feet nearly touching the ground. In this place, and scattered about on the plain in the suburbs, are several large buildings, made of sun-dried brick, and arranged around small open courts called *plazas*.

We meet here a few enterprising Jews, among the goodly number of that race who emigrated to this country, when it was governed by Mexico, and who have, by trading, acquired immense riches in the principal towns. They are known far and wide in this region, and are classed among its most public spirited and intelligent inhabitants. They have branch establishments in very many of the small villages. This place is supplied with a Presbyterian Seminary, a Jesuit College, a Sisters' School for girls, and a private academy for both sexes. In the Presbyterian school, young men are fitted to engage in the missionary work which that Church is prosecuting among the Indians of the south-west. On a former visit, we were introduced to some of the teachers in the Sisters' School and the Academy, and to the President of the Jesuit College. We were greatly pleased with their qualifications and work. The last mentioned is a gentleman of superior culture, most agreeable manners, was once a professor in a Catholic Theological Seminary in France, is now instructing the boys from Indian and Mexican homes, and receives the highest respect from all classes of citizens.

The close contact of "the Americanos" with the older settlers of this city, has awakened a fixed, though somewhat quiet, hostility in the minds of the latter. The aggressive and prompt movements of the former prevent any violent and united outbreaks of these feelings, so manifest at times in the words and actions of these dark-eyed and treacherous people. Petty annoyances of many sorts are inflicted upon the "new comers." Among these are the contests generally in the courts, to dispossess the interlopers of their grounds, on the claims held to be accruing to the first inhabitants from old land grants of the Mexican Government. The first night of our visit, we were aroused by strange noises, which a party of the most prominent Mexicans of this locality were making in their carousals, while destroying a stout wire-fence built by a company from Boston on a disputed boundary.

In approaching Las Vegas from the north, we notice a small stream which runs southward through the undulating prairie. We are told that its name is "The Sinner," for the reason that, during Passion week of each year, the members of the secret order of Catholics, called Penitentes, wander along its banks, lashing their backs and limbs with rough sticks and the prickly leaves of a large species of the soap-plant, until the blood covers their bodies, or they fall exhausted to the ground. The small village in which they live by themselves is pointed out to us on a rise of land to the right; and farther on, a large cross, set on a hill toward the city, and standing out clearly against the sky, to which these miserable and deluded people crawl on their hands and knees, during their festival season in the spring, over the rough ground and sharp stones.

They dislike any one witnessing their ceremonies even when presented in the open air. At their last gathering, one of their number died from the wounds which he inflicted upon his own body. The laws of the Territory forbid their rites, but in some way they evade all civil punishment. They claim to belong to the Roman Catholics, though that Church publicly ignores and excommunicates them, while it, as we are informed, secretly encourages and supports them. Like other religious believers with a similar conceited and fanatical spirit, they hold that they are the only true Christians, made so by their "mortifications of the body," and that other classes of Catholics are blessed through their abundant merit. Like the Indians in the old Pueblos farther west, they hold secret meetings in their council-house, a large adobe building with no windows and only a small door on one side. They are feared by many of the settlers in this country; as it is not known what revenge they may be plotting, or what nefarious scheme they may be executing, to promote their religion. They are believed to have their origin in the orders of the Franciscan Monks, who began their earnest and self-denying missionary labors among the Indians of this region, about three hundred years ago. They certainly have many of their religious customs, though none of their noble zeal and refinement. As a people, they are located in villages also in the east toward Indian Territory, in other parts of New Mexico to the south and west, and in Arizona and old Mexico. They are employed in watching those who may be suspected of exhibiting defection toward the Church, and in secretly punishing them. W. C. W.

### CENTENNIAL AT WATERFORD, CONN.

The Waterford Seventh-day Baptist Church celebrated the one hundredth anniversary of its organization, Tuesday, Nov. 11, 1884. There was a heavy fog in the morning, but this cleared away. The attendance was very good indeed; in addition to Seventh-day and First-day people from the neighborhood, there were visitors from the following churches in the Eastern Association: New York City, Plainfield, New Market, Greenmanville, Pawcatuck, and First and Second Hopkinton. Prof. W. A. Rogers and wife of Cambridge, Mass., L. C. Rogers, General Missionary of the Central Association, W. C. Titworth, of Alfred Centre, N. Y., and J. C. Rogers, of Milton Junction, Wis., were also present. The church was adorned with flags, flowers, vines, and autumn leaves, appropriately and beautifully arranged. Prominent among the decorations were large basket bouquets, an anchor, a horseshoe, "1784" and "1884," and an arch back of the pulpit composed principally of box and autumn leaves. The order of exercises was as follows:

#### MORNING SESSION.

Words of welcome, by Edmund Darrow, pastor of the Waterford Church.

Singing, "How sweet and awful is the place."

Reading of the 103d psalm, by W. C. Titworth.

Prayer, by J. C. Rogers.  
Singing, "Come thou fount of every blessing."

A stirring sermon, by L. C. Rogers, from 1 Cor. 15: 57, upon the Christian's victory over the enemies Sin, Death, and the Grave. Singing, "All hail the power of Jesus' name."

The reading of two letters from former members, by the Church Clerk, Oliver Maxson.

A very interesting history of the Church, by W. A. Rogers, which ought to be published in some permanent form. In behalf of the heirs of David Rogers, who gave the land on which the meeting house stands Prof. Rogers presented to the church a deed of the same.

Singing, "Blest be the tie that binds."  
Benediction, by Edmund Darrow.

#### EVENING SESSION.

Singing, "How sweet, how heavenly is the sight."  
Reading of the 133d psalm, by I. L. Cottrell.

Prayer, by A. E. Main.  
A paper, by W. C. Titworth, upon the best means of strengthening old and feeble

churches, which we recommend for publication in the RECORDER.

Singing, "Nearer my God to Thee."

A Conference meeting led by J. C. Rogers, in which over twenty-five persons took part. Doxology and benediction.

It was an interesting and pleasant occasion for us all, and must have been especially so to the friends at Waterford, and to those visitors who were formerly residents and members there. A. E. MAIN.

### A KISS.

BY ALMA FENDEXTER.

"Sweet child," I cried, "God give thee rest!  
I can but weep,  
But pray thy sufferings may cease  
In peaceful sleep.

"How glad would I thy strength restore;  
But only this,  
From out my poverty I give,  
A poor earth-kiss!"

"The dear one looked on me and smiled  
From out her pain.  
"Your kiss I'll give to you," she said,  
"In heaven again."

"In Heaven!" I wonder oft its joy,  
Its unknown bliss,  
One thing I know awaits me there,  
An angel-kiss!

### PREACHING LOVE vs. LAW.

BY A HEARER OF SERMONS.

It is not preaching against future punishment that is here meant, for I never go to hear Universalists; and if I knew a Congregationalist was going to preach up second probation I should—here somebody else. But I mean preaching love as a substitute for the keeping of God's law. Is not the law really more opposed when its precept is set aside than when its penalty is argued against? It is a long while since I heard this done in the pulpit, as long ago as the days of those radical Perfectionists who claimed to be at liberty to do anything they pleased because they had experienced "asurance of faith and perfect love," and that they being "a law unto themselves" in all things, the judgment of other Christians or churches upon their aberrations were naught.

But the preacher was not a Perfectionist,—a sober, experienced ex-pastor, a scholar and scientist of fine culture, and generally sound views and teaching. He preached on Love as the fulfillment (I think the New Version has it) of the law. The sermon was bright, wide-awake, terse in diction, full of illustrations, animated in delivery, and above the average preaching that I hear. It was given, too, in circumstances of much special responsibility and aroused my anxiety that no unbalanced utterance should be made, or impressions left that should weaken conscience or obligation. I had been studying that very subject of late, led to it by the extreme statements of Luther and the liberty of believers.

Was it not a little unaccountable that in all the discussions of the Luther celebration his early extravagance on this subject was hardly mentioned. He himself makes excuse that "at first he so harshly spoke and wrote against the law." It was natural enough, but no less harmful for that. When he came to see that "no one can rightly distinguish between the law and the gospel," and that the Law is "one of the chief articles in the church," he was a wiser and a safer teacher. But even this, with qualifications.

How does love fulfill the law? I listened eagerly for some instruction on this. But the preacher spent his strength in efforts to show that one need not fulfill it, if he have love; that love is a substitute for it. He declared that God "deals liberally and largely with us," not holding us to strict rules. He overlooked the fact that the law requires love, and rather regarded it as something outside that circle. How is love related to conscience and right? I want to understand this. But I believe neither conscience nor right was so much as named. Do such teachers think that love abrogates them? If it abrogates law we are left to naked, unguided conscience in religion; if it abrogates conscience to what are we left? I can accept a good deal said against what the Reformers and Puritans used to call a legal religion—though even this is better than mere moralism or the license that leaves no religion or morality at all,—provided I am made to feel that something else does for me through my conscience "what the law could not do in that it was weak through the flesh." As to Christian graces without any conscience in them, I cannot comprehend them. As to religious justice that is not done because it is just, but merely because we love the person to whom it is done, and would not do it to another; and as to vascity that is not uttered from moral respect for truth, but from favor; I could as soon understand them as understand love to my neighbor without loving him! Is temperance or chastity a virtue in a man if practiced in himself only from love not rectitude,—say su-

preme love to himself? And as to any of those things being in their nature religious from mere personal love to God minus any sense of duty to Him, I can as easily conceive an obligation in which I am not obligated.

I know it is now voted very old-fashioned to insist that the moral nature as related to a rule of perfect rectitude should work at all in religion. Somehow it seems to me that this may be the bottom reason for defalcations and breaches of trust in deacons and other professors of religion. But is it of any use to press church members with the necessity of strict regard for moral responsibility, when they have been told that the highest spirituality is free from all this!

My idea of the love that fulfills the law of God is that it is itself, and must needs be, a moral exercise and that therefore it cannot steer as wide of genuine law-feeling as some preaching a and good deal of practice does. How, indeed, can any rational soul fulfill a law which it ignores? And is the moral law repealed by the gospel? If not, what does this suggestion or a liberal interpretation of its precepts mean? Did it ever occur to one who makes it, as a special champion of love, that it may react in the soul of some unregenerate hearer of sermons, and he may say within himself: "On this principle, God does even hold me strictly to exercise love! I may hate my brother in my heart, though Christ pronounces one who does it "a murderer!"

Is not "bondage of the law" a misnomer? Is not the bondage all of us, and a bondage to sin which makes the law seem a source of bondage, when it is not! And does not one of our Gospel Songs, "Freed from the law, oh, happy condition," mislead many souls? Can one who is only anxious to know how love can be a substitute for obedience ever sing, "O, how I love thy law?" Does not our evangelism need to become "more ethical" and more legal? Does not "fulfillment" in the text here referred to mean something else really than ordinary obedience, and so is not the idea of substituting love for obedience entirely foreign to the apostle's meaning? I have had views of another and a greater meaning lately, carrying the standard of Christian living far higher than this delusive and impossible love-freedom from obligation, giving a new glory to "perfection," such as Paul exhorted us to seek through love,—while discountenancing the low perfectionism alluded to above,—and the way the Revisers treat the words "fulfill" and "fulfillment" seems to sanction them.

### THE LEGEND OF THE BEAUTIFUL HAND.

There was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water and held it up, another plucked strawberries until the ends of her fingers were pink, and another gathered violets until her hands were fragrant. An old haggard woman passing by asked, "Who will give me a gift, for I am poor?" All three denied her; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute, and they told her, and lifted up before her their beautiful hands.

"Beautiful, indeed," said she when she saw them. But when they asked her which was the most beautiful, she said, "It is not the hand that is washed clean in the brook, it is not the hand that is tipped with red, it is not the hand that is garlanded with fragrant flowers, but the hand that gives to the poor is the most beautiful." As she said these words her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood the test of all time. —Baptist Weekly.

### GOD'S DESIGNS.

We are quite certain that what we are cannot be the end of God's design. When I see a block of marble half chiselled, with just, perhaps, a hand peeping out from the rock, no man can make me believe that that is what the artist meant it should be. And I know I am not what God would have me to be, because I feel yearnings and longings within myself to be infinitely better, infinitely holier and purer than I am now. And so it is with you; you are not what God meant you to be; you have only just begun to be what he wants you to be. He will go on with his chisel of affliction, using wisdom and the graving tool together, till by-and-by you shall appear what you shall be; for you shall be like Him, and you shall see him as He is. Oh, what comfort this is for our faith, that from the fact that our vitality and the fact that God is at work with us, it is clear and true and certain that our latter end shall be increased. I do not think that any man yet has ever got an idea of what man is to be. We are only the chalk crayon rough drawings of men, yet when we come to be filled up in eternity, we shall be marvellous, and our latter end, indeed, shall be greatly increased. —Spurgeon.

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Missions.

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

AFRICA is opening in a wonderful manner both for commerce and missions. The Chamber of Commerce at Wolverhampton, England, recently gave as banquet to Mr. Henry M. Stanley; and, among other things, he said that manufacturers of cloth alone might realize £26,000,000 sterling annually, by trading in the Congo country, Africa. Christian missions and Christian commerce may be mutually helpful in the great work of evangelizing the world.

MR. AND MRS. GUINNESS, of London, founders of the Congo African Mission, have transferred that mission with its seven stations, and twenty-three missionaries now on field and all the buildings and appurtenances, to the American Missionary Union. This is one of the most important steps our Baptist friends have taken for a long time, in connection with foreign missions. It will increase their responsibilities, call for greater contributions, and enlarge their field of usefulness.

IN 1816 the first Presbyterian church was organized at St. Louis. In 1818 the Presbytery of Missouri held its first meeting, and was composed of four churches and four ministers. Now beyond the Mississippi there are 11 Synods, 1,254 ministers, over 1,679 churches, and 83,561 members. In 1865 a church of ten members was organized in Kansas City. To-day it pays its pastor \$5,000 a year, and last year paid to various Boards over \$3,000. Sixteen years ago there were in Kansas 35 Presbyterian ministers, 43 churches, and 1,453 members. Now there are 210 Presbyterian ministers, 321 churches, and 14,289 members. Much of this great progress is due to home mission work. What shall be our own heritage in the wonderful West?

MISSIONARY SKETCHES.

NUMBER IV.

Volume 1, No. 1, of The Seventh-day Baptist Missionary Magazine was dated August, 1821. The principal reasons given in the editor's address for its publication, briefly stated, were these: 1. To bring into greater view the Seventh-day Baptist people, their faith and practice. 2. To circulate among the churches of the denomination religious and missionary information, in order to stimulate to activity and promote charity. 3. To cultivate increasing harmony among the brethren even in points of minor importance. 4. To unite with other Christians in the work of advancing the gospel; and also to "freely discourse the subject of the Sabbath, in common with other religious subjects."

The whole address was thoroughly Christian, denominational, and Catholic; and the contents of the magazine show that the editors sought faithfully to carry out their published intentions.

The Missionary Board of Directors and Trustees first appointed in 1818, now called the Seventh-day Baptist Missionary Society, met at Hopkinton, R. I., in October, 1821. Eight auxiliary societies in Rhode Island, New York, and New Jersey, were represented by seventeen delegates. So much of the Constitution as related to the nomination of missionaries by the General Conference was dispensed with for that year, the draft of a new constitution having been previously rejected. The auxiliary societies reported \$103 07 ready for the order of the President. The following appointments were made: Eld. Henry Burdick, for a "part of the ensuing year;" Amos R. Wells, six months; Wm. B. Maxson, three months; John Greene, three months; and Amos Satterlee, three months. The committee to audit accounts of missionaries reported that Eld. John Davis, of Cohasset, N. J., had labored three and one half months for which he should receive \$13 per month, exclusive of traveling expenses; Wm. B. Maxson, two months, \$26; Amos R. Wells, two months, twenty days, \$32. Elders Eli S. Bailey, Henry Clark, Jun., and Wm. B. Maxson, were appointed editors and publishers of the Magazine, in behalf of the Board or Society; and it was voted to publish the journals of the missionaries and the proceedings of the Board in the Magazine.

SUMMARY OF MISSIONARY WORK REPORTED. Eld. John Davis preached a few sermons in the Seventh-day Baptist meeting house at Woodbridgetown, Fayette Co., Pa., and at two or three other points in that part of the State. The church at Woodbridgetown was

running down, having no leader since the death of Rev. Samuel Woodbridge. At Lost Creek, W. Va., he visited from house to house, preached nine times, and baptized four persons; and at Salem performed the same amount of labor. At New Market, Ohio, he found a few who once observed the Sabbath, where he preached in a Presbyterian church, besides preaching at a Baptist yearly meeting eight miles from New Market. Ten miles from Cincinnati were two families of Seventh day Baptists who met regularly for reading, singing and prayer. In Wayne county, Ind., Elder Davis baptized Jonathan Platts and one other person, and preached four times. In Montgomery county, Ohio, there was a family which had formerly observed the Sabbath; and at Fairfield, Greene county, was a family in which the wife was a Sabbath-keeper. Here and at the settlement of Seventh-day people on Mad River, he preached five sermons. The brethren on Mad River, although without a minister, met regularly on the Sabbath. They were delighted and encouraged by the prevailing missionary spirit among our churches; and a considerable part of the night before the missionary's departure was spent in exhortation and prayer. After preaching at three other points in Ohio he reached French Creek, near Meadville, Pa., where he preached a few times, and ordained Deacon Isaac Davis to the office of Evangelist in the Seventh-day Baptist Church called Shiloh. Thence, after commending the brethren to the hand of the Divine Keeper, he returned home by the way of the Forks of the Susquehanna. Eld. Davis had preached forty-eight times, attended one church meeting, baptized six persons, ordained one elder, visited many scattered people "of our order" and of other denominations, and traveled 1857 miles," a great proportion of which lay through extensive wilderness and difficult roads." The people were uniformly kind and hospitable. His expenses were \$30 45, and receipts \$49 30, \$22 of which were from the Missionary and Bible Society of Cumberland, N. J., and the Female Mite Society of Shiloh.

Amos R. Wells visited, and preached forty-three sermons, at Stonington, Lisbon, Woodstock, and Burlington, Ct., Granville, Mass., and Stephentown, Berlin, Petersburg, and Brookfield, N. Y., traveling 556 miles. Expenses \$5 85, receipts \$5 69.

Wm. B. Maxson labored among the churches and settlements of Central New York, preaching sixty-two times, making about one hundred and fifty family visits, and baptizing 23 persons. Expenses, 37 cents, receipts \$8 50. He also mentions "numerous acts of love and charitable benevolence in many articles of usefulness." Concerning his work in Brookfield and vicinity he wrote: "In some of those visits I clearly discovered the power of the religion of Jesus, and saw its triumphs over the powers of darkness. Many who were far advanced in years had their cheeks wet with the tears of penitence; and many of tender age made a sacrifice of all for the blessed Saviour. Parents were frequently in tears confessing their unfaithfulness to their children, and exhorting them to repent and embrace the Saviour. Husbands and wives were earnestly engaged for each other, and all ran together with one accord to their neighborhood meetings where the same ardor was discovered. There were some however who appeared invulnerable to all the tender entreaties of their friends, the charms of the gospel, the joys of heaven, or the fears of hell. May God in mercy spare them and give them repentance unto life!" Eld. Amos Satterlee had performed mission work in Western New York; but not acting under the direction of the Board his journal was not furnished for publication.

From the Conference Minutes we learn that twelve churches reported additions of 283; which shows how the missionary spirit and work promotes activity and growth among the churches.

FROM T. G. HELM.

SUMMERVILLE, Texas Co. Mo., Oct. 20, 1884.

Through forgetfulness I failed to write you at the proper time, but hope no injury to the cause is done by my failure.

Since I saw you, I have put in nearly every Sabbath and first day attending my regular appointments and others not in my regular line. The interest at Amity, Oak Ridge and in my own neighborhood is yet flattering. A large collection of people attend my appointment at Amity and Oak Ridge. We had Elder Nash, of Olathe Kans. with us at Oak Ridge and at my place, and he says he thinks the interest good.

I and brother Rutledge, were at Delaware church, Christian County, from Monday, Sept. 29th, to First-day Oct. 5th, and de-

livered between us eight discourses, and enjoyed a pleasant time. The brethren there are doing well. On our trip there and return, we conversed with many persons and found several who had thought of and conversed with others on the Sabbath question, and arrived at the conclusion that the Seventh-day is the true and only Sabbath, but had not embraced it for want of an understanding how to get at it. Elder Dennis, near Mansfield, is yet contending for the Seventh-day, but does not honor it. On our trip to Christian County we left an appointment for preaching at the Findley school-house, four miles west of the station called Norwood, for Tuesday evening on our return. When the hour for exercises arrived the house was crowded to overflowing and many persons were compelled to stand outside at the windows and door. I spoke on the perpetuity of the Decalogue, and when the exercises closed we were urgently solicited to remain several days, but when we informed the people that business at home forbade our staying longer they more earnestly pressed us to return as soon as possible and remain many days, which we promised to do as early as practicable. Here we found Elder Henderson Brazile, who says he would have had connection with the Seventh-Day Baptists years gone by had he lived where he could. Others in the same vicinity, we heard of, who hold the same faith.

All along the railroad line, we saw and heard of persons who believe the Seventh Day to be the only Sabbath, and the sum of the whole matter, as we find, is this: Some are afraid of the law of the State; some think a change of day would disturb business matters; and so it is only a question of propriety.

Bro. W. K. Johnson had a supply of Tracts which he placed in our hands and Bro. Rutledge and I scattered them along the road.

Yesterday, (First-day) I returned from Oak Ridge, where I held services on Sabbath and was assisted on First-day by Bro. Rutledge, with another appointment left. My appointments are all attended by respectable audiences.

Now, dear brother, I shall continue to labor in the Master's vineyard so long as He permits me. Thank God, I enjoy reasonable health, though my days be few on earth, they shall be devoted to God's praises! May I have your prayers?

FROM S. W. RUTLEDGE.

HOUSTON, Mo., Oct. 12, 1884.

According to promise I write you on my return in company with Bro. Helm from the Delaware Seventh-day Baptist Church, Christian county, Mo., where we held services from Fourth-day evening to First-day evening, closing on the night of Oct. 4th. We had very interesting meetings, and on Sixth-day, Oct. 3d, we organized a Yearly Meeting, of which Bro. W. K. Johnson will officially notify you. However, I am sorry that I have to tell you that Bro. Johnson was suddenly attacked with fever the day before we left, and was under treatment and very low at our departure. On our return we stopped over at the Finley school house, near Norwood in Wright county, Mo., where we spent a day and two nights with apparently good success. We found Bro. Henderson Brazile hearty in the indorsement of the Sabbath both by word and practice. There are several others in that community now engaged in investigating the Sabbath question; and on inquiry I learn that they are wanting us to visit them with a view to an organization of a Seventh-day Baptist Church. I think there could be a self-sustaining church built up there in a very short time. While we were there our audiences numbered at least two hundred. Since you were here I have been keeping up monthly appointments at three other points, with good attendance at each. As to what success otherwise I can only say, the people are investigating, and seem much interested. I believe that much good could be done if we were enabled to follow up the interest. New fields are opening up almost daily, and if we do not occupy the ground, others will surely try to. Yours in the work.

Oct. 19, 1884.

Having some idea of the condition of the treasury, and lest you might think that I was calling on you for an unmerited appropriation, I have not given you the outlook in this part of the country as I feel it my duty to do. I do believe that many are beginning to see the light. At Cabool, Norwood, Fordland, Raymonville, Thorp, Hamilton Creek, and the Findley school-house, the interest is good. I have recently visited all these places, and I confess I would be unable to decide at what point the interest is best; but as you will remember where Fordland

is on the Kansas City, Springfield and Memphis Railroad, about thirty miles west of here, I will give you a case there by way of illustration: Stopping over night and part of the day, I found myself with old friends and acquaintances; and to my surprise they had heard that I was a Sabbath-keeper, and many of them had been investigating the subject. Some expressed themselves ready to embrace the Sabbath when they could be properly seen to; and the cry from all these points is, Come over and preach for us; send us some Sabbath tracts, etc. But how can I go, or send the tracts, without the means from some source? I do believe that much good would be accomplished if these places could have a regular monthly supply at least. But brother, I must say that a man's work, too much scattered, will scarcely amount to much. May God help us, that our duty may be well done. If I was able, you know that I would ask only your prayers; but I must ask at least a supply of Sabbath tracts for distribution as early as possible, and above all, an interest in your prayers. Yours in the work for Christ.

[Appropriations for mission work in Southern Missouri had been voted by the Board before the above letter was received, and we have requested that the brethren there be supplied with tracts, which, without doubt, has already been done.—A. E. M.]

FROM ANDREW CARLSON.

RUSH POINT, Minn., Oct. 14, 1884.

I had made up my mind to write to you at the time I received your card and letter, so I would like to say something besides answering your questions. If you received the letter I wrote to you while you were at Walworth, Wis., you know of my intention which was to visit the Scandinavian church at Burnett Co., Wis. I went there and stayed a week, holding several meetings and baptized a young convert in a Seventh-day Baptist family. The church, consisting of thirteen members, held a business meeting while I was there, and decided to ask for admittance to the Conference and appointed me to make the necessary writings for them. But it was too late for this year. They also started a monthly contribution for our mission fund. Most of them pledged to give ten cents a month. They are financially poor, but very willing to do what little they can for the Lord's cause.

Our Church in Isanti, Minn., is about to take the same steps. The New Sweden Church in Maine, is in a healthy and prospering condition, notwithstanding it is without a minister. Its membership is at present thirty-three. If you possibly can make a trip up there it would be interesting for you. The fare from Boston to Caribou (a station seven miles this side of New Sweden) is eleven dollars and five cents.

I am very glad to see that the Seventh-day Baptist Missionary Board is thinking of our eternal welfare as a people. You see our need; and we are really in need of many prayerful and long-suffering men to call the attention of the Scandinavian people to this. What says the Lord? I feel that I am far from fully up to the point to engage in this important work. But I have felt it to be my duty to do so for several years. From experience I know I cannot devote the whole time. I need rest from spiritual labor and mental work to keep up my health. At present I can devote all Winter, commencing in November; but in Summer I shall be obliged to stay at home part of the time. As things now are it is probably best to divide the field as you suggested. As I live in the east part of this State I shall be obliged to cross it every time I shall visit Dakota. But I thought this: I will go to Dakota first and stay there and labor two or three months. I believe I can devote my time in this work for \$25 a month and expenses; and above all I shall be in need of your prayers. It would be of value to me to have a certificate from the Society. I send my best regards to you, your family, and all my friends at Ashaway. Yours in Christ.

EXTRACTS FROM THE RECENT REPORT OF THE AMERICAN BOARD.

AFRICA.

"The genuineness of the revival reported a year ago in the Zulu Mission has been shown not only in the number of converts received to church fellowship, but by the higher tone of Christian life in the churches. Great joy has been expressed by the people in receiving for the first time the Bible complete in their own language. Nearly 500 copies were at once purchased. New zeal in Bible study has been manifested, and Christians have grown in knowledge and in grace. A remarkable movement in behalf of temperance was the natural result of the religious interest, while new zeal was manifested in behalf of education. The Board has occasion for gratitude that this mission, now

approaching its jubilee, can make so good a report concerning the various branches of Christian effort."

TURKEY.

"Considering the fact that the year under review was one of re-adjustment in many particulars, and that much time and thought which would otherwise have been given to direct Christian effort was spent in considering questions of policy, it is with no little satisfaction that we are able to report so much of substantial progress—new churches organized, over 500 additions to the churches on confession of faith, schools of all grades well sustained, religious literature eagerly sought for, and many instances of generous, self-denying effort on the part of native Christians to sustain their own religious institutions, and make the Gospel known to others.

"Special interest in the Central Turkey Mission attaches to Adana, the scene of the great revival a year ago, to Aintab, the scene of a flourishing college of 100 students, and to Marash, where a well organized theological seminary and a girls' school of high grade are prepared to send forth vigorous and well-trained native laborers. Hadjin, far up on the slope of the Taurus Mountains, deserves mention for the heroic labors of Mrs. Coffin in behalf of the women of that wild region. The largest and strongest churches in Turkey are found in this mission. Here, too, from the first, the relations of the missionaries to the native communities have been the most cordial; and here, too, is the liveliest gratitude to American Christians for the republication of the Gospel in its simplicity.

"In this field, during the last few months, has been witnessed as remarkable a triumph of grace as can be found in the annals of the church. On the night of Thursday, the 24th of July, a fire broke out in Marash, consuming the entire business portion of the city, that was to Marash all that the great Chicago fire was to Chicago. The capital which had kept thousands in employment vanished in smoke and flame. Stunned at first by the suddenness and dreadful force of the blow, the Christian spirit of our brethren, writes Mr. Christie, 'soon rallied and triumphed gloriously over all their sorrow.' In place of lamentations were heard expressions of thanksgiving that the misfortune was no worse. Kindness and brotherly love one toward another ruled the hour. On the Sabbath following, 1,200 of the people came together for a meeting of prayer. So rich in blessing was this meeting, that daily meetings in the three churches were appointed for the week following. Well may all friends of missions rejoice in such fruit of missionary labor."

JAPAN.

"The year past has been one of remarkable progress in Christian work in this mission. No other people are making such strides in Christian civilization. The leading officials of the government are not only favorable to Christianity, but seem to realize that nothing else can save Japan. The danger is that there may be such a widespread turning of the masses to its formal acceptance as to overwhelm existing evangelical agencies.

"Not the least hopeful feature of our portion of the work was the revival in the Training School at Kioto, marked by the profoundest conviction of sin, and a corresponding joy in a sense of forgiveness and an intense desire to work for Christ. Such was the religious atmosphere out of which passed a class of thirteen graduates, after a course of eight years of thorough collegiate and theological study."

CONCLUSION.

"Such is a brief review of the work of this Board—of its twenty-one missions among people civilized and uncivilized in all portions of the globe. Through its missionaries and a native ministry it is preaching the Gospel in twenty-five different languages, in more than 800 towns and cities, on every Lord's day. It has gathered nearly 4,000 young men and women into colleges and high schools for a thorough Christian education, and over 30,000 children into its common schools in which the Scriptures are daily read, Christian instruction given, and teachers and pupils unite in songs of praise. Fourteen new churches have been organized, and a larger number than usual received to Christian fellowship on confession of faith. But better than all, we recognize humbly, gratefully, the signal manifestations of the Holy Spirit in deepening and broadening the Christian life of the native churches, and toward our institutions of learning, especially toward the seminaries for young women. Thus by the success of the work now in progress, by the open doors on every hand, by his Spirit and by his guidance, our Lord is beckoning us on to more abundant service in his name."

THE annual meeting of the General Christian (Disciple) Missionary Convention was recently held, at which it was shown by the Treasurer's report that the whole amount of money passing through the treasury was \$16,832, of which \$8,433 40 was for missionary purposes. This was an amount, \$2,916 28 came from Ohio, \$1,079 82 from Kentucky, \$1,063 from Indiana, \$112 30 from West Virginia, and \$12 60 from Tennessee.

THE Foreign Missionary Society of the Christian church met last week in St. Louis, Mo. The annual report of the managers showed six new missions founded, seven new missionaries added, 365 additions recorded and 16 stations. The financial statement showed receipts of \$35,549; disbursements, \$25,515.

Sabbath

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

THE TEACHING O

BY A. H.

To the Editor of the Sabbath Recorder.

When the "Teaching of the Apostles" was published I promised to do something. I published certain opinions on the subject. Some opinions were reported by Hilgenfeldt and that I send the following to be safely concluded that the teaching belongs to the first century. The second part in which he speaks of baptism and the Lord's table, as Dr. Potter has shown is of much later and more "Teaching" brings little concerning the practices of the church we do not know from other sources.

"BRYENNIS ON THE SABBATH."

"BY PROF. E. E. BRYENNIS."

"Robert College, Constantinople."

"I have recently enjoyed reading Bishop Bryennis. The work is more than two hours, the second devoted almost entirely to the 'Teaching of the Apostles.' The Bishop expressed his interesting minuteness, he of the manuscript and its in his connection with it.

The subject which he discusses, important, he discussed was concerning the relations of the 'Teaching of the Apostles' to the Bible. Everybody knows that the teaching in the Constantine contains sixteen short chapters, each of which is a separate and distinct enforcement of duty and crime. The last seven, consist mainly of moral prescriptions and ordinances. The 'Teaching of the Apostles' is limited entirely to those which are derived from the Bible. Each word therein is of the last ten chapters are no authority whatever. It happens to be correct in he was correct in these things we can not know. The fact that they are the person who was quoted as exactly as I could find. In the year 100, 120, or 150—a man says to his just what the apostles learned from the Lord. He said about special down just what they saw and virtue and vice." So he down just as well as he less, he has in it the aid written down is from apostles said; it is addressed this is what should bearing of the Twelve Apostles six exceedingly brief chapters done that, the writer is done is that he has been writing down teachings of the saints. But the he pouring into the churching them vastly different manual of directions on they do this; in another variety of procedure is did not formulate a system and the apostles did have man, whom we will call as nothing in the six chapters. "I will do something more good for those coming shall be a sort of guide dealing with them."

after great study and or, possibly, with investigation, and he up his mind as to what procedure, or as to what the majority of cases, he writes it down. I opinion may be in opinion majority of other chapters, as authority (Δὲν ἔχουν οὐδέμιν τοῖς ἑσπερίαι) was of the seventh chapter. "Teaching of the Apostles," thus making it in yet the writer honestly the Lord because it so him. Possibly the in ἑσπερίαι) and, at last the Twelve Apostles" to the beginning of these ten chapters. In opinion of the unknown been a hundred men pressing an opinion, or and others did not. On on us is the binding force Διδάχην is, properly and no more."

"How would Your of the sixteen chapters equal authority and of First," he replied, chapters by themselves between them. In human compilation of Then the learned Bida in all the intricacies a ecclesiastical history, inconspicuous and in "We know that man had no authority so from the fact that, d tries after Christ, the church, in many what the writer app ten chapters. At the teachings of the first same as those of Christ. It is also a fact of Barnabas, no quoting" except from the there may be from seems rather like a Now if the writer of "Teaching" as equal the first six chapters. But "I" in Your Holiness's Διδάχην or, as a people edition.







**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, November 20, 1884.

REV. L. A. PLATTS, Editor and Business Agent.  
 REV. A. E. MAIN, Ashaway, R. I., Missionary and Corresponding Editor.

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

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

THE Ministerial Conference of the Western Association, held last week at Andover, was a very enjoyable meeting, a report of which is given in another column. Having once been a member of the Conference for four years, and having been sixteen years absent from it, the editor of the RECORDER is glad to find himself again a member of so earnest a body of Christian men. Our editorial paragraphs this week are some of the fruit gleaned at this meeting.

AMONG the leaders of the Conference twenty years ago were three grand, noble devoted men, as widely different from each other in habits of thought and methods of work as could well be: Wm. C. Kenyon, President of Alfred University, Thos. B. Brown, for twenty-four years pastor of the First Church in Genesee, and Nathan V. Hull, for over forty years pastor of the First Alfred Church, all gone to the rewards of faithful servants. Among others of that day should be mentioned that father in Israel, then an old man, Eld. Leman Andrus. The group of young men then just entering the ministry or preparing to do so, now shows signs of advancing years, but others are springing up to keep the working force young and full. How the years fly! and how the work presses upon us to be done! Who will hear and obey the call "Son, go work to-day in my vineyard."

WHERE is the place of Christian work? Christ answers, "The field is the world." The terms of this proposition may be transposed without altering the sense, the world is the field. The church with all its appointments, is first of all a training school for Christian workers, and then an agent for promoting that work in the world, rather than a field of work. Do we not need to readjust our conceptions of work to this wider standard, and, getting away from all merely selfish considerations, plan and do liberal things for the salvation of men.

THE relation of a sound theology to a practical Christian life is most forcibly stated in the words of Jesus, "If any man will do his will, he shall know of the doctrine." No man is so skeptical concerning the doctrines of the gospel as he who never performs any of the duties which it requires. On the other hand, many a young man has been saved from blank unbelief by setting him at work in trying to bring others to the knowledge of Jesus. Here is a practical answer, in part at least, to the question, how shall we save our young people from leaving the Sabbath? Give them something to do in the church and keep them at it.

WHOEVER inquires after the most effective methods of preaching the gospel, cannot do better than to study the life and teachings of Jesus, who taught men, not philosophy, but a plain practical morality, and whose teaching brought men first to a confession and forsaking of sin, and then to a life of faith and obedient service.

GOD has his Word to enlighten the consciences of men, and to strengthen them in the elements of a true Christian manhood. We, as his servants, shall have learned at least one important lesson when we shall have found the Word quite as useful in the processes of true character building, as in the defense of any set of doctrines however important they may be.

SPEAKING of giving to the cause of Christ, the tithing system of the Old Testament times was undoubtedly the best for those early times, and secured something from each one of God's people. But the New Testament has something better in this matter as well as in other things. It teaches first of all that all a man has and is belongs to the Lord, and requires him to give to God's service as the Lord has prospered him. In many cases, this is much more than one-tenth, in every case it is something. If we were to adopt the New Testament rule, and give as the Lord has prospered us, we should surely be a prosperous people.

ELISHA POTTER whose name has been so long associated with Alfred and Alfred University, died at his home in this village, Thursday night 13th inst., after a brief attack of pneumonia. The funeral service was conducted on Sunday, the 16th by Pres. J. Allen, assisted by Prof. T. R. Williams and D. E. Maxson. A fuller notice will, doubtless, be prepared in due time.

**THE SCANDINAVIAN PAPER.**

It has been decided to start this paper as a four page monthly, the first number to be issued some time in December under date of Jan. 1885. The name of the paper has not yet been decided upon, and some other matters of minor detail have not been settled, but work has been commenced and there is now no room to doubt that the paper will be issued as proposed. There is now needed:

1. Donations or pledges of funds to carry on the work, for the enterprise is undertaken largely as a missionary enterprise, and like all other purely missionary undertakings, will be a success or failure just as its friends rally to its support or neglect it, and leave it to die.

2. There should be an active canvass among Scandinavian Seventh-day Baptists for subscriptions to the paper, the price of which will probably be fixed by next week. The paper ought to go regularly into the home of every family among Sabbath-keepers, who can read it, and by them be paid for. In this way they will get that which will do them good and at the same time be doing something to help along the work.

3. There is wanted as large a list as possible of names and addresses among the Scandinavian people to whom sample copies with terms of subscriptions, etc., may be sent. Also names of persons who would be likely to read the paper if it were sent to them free, for a year.

4. Missionaries and others, laboring in or near communities in which Scandinavians live, and who can use copies of the paper advantageously in their work, should notify us at once of the fact, and of how many copies per month they can thus use.

Our object is to get as accurate information as possible, as to the number wanted so as to determine the size of the first issue, and also, of course, to start the paper upon its mission of usefulness as vigorously as possible.

**SABBATH-SCHOOL INSTITUTES.**

Two Sabbath-school institutes in the Western Association have been definitely arranged for. The first will be held at the First Alfred Church, beginning with a children's sermon by the pastor on Sabbath morning, Nov. 22d, and followed in the afternoon by the usual Sabbath-school session to which will be added other exercises suggested by the lesson of the day. In the evening practical questions relating to home, church and school work will be discussed, and on First-day following, at the regular time for the students' service there will be preaching by L. E. Livermore, and during the day, the topics of Bible study and teaching will be discussed by T. R. Williams and others. Other exercises will be introduced which will make the occasion interesting and profitable. It is hoped that a large attendance at this meeting will be secured. The second meeting is to be held at Independence, on the following Sabbath and First-day, Nov. 29th and 30th, with a similar programme. L. A. Platts will preach the sermon Sabbath morning, on the Teaching Function of the Church.

Every year the importance of holding our own young people and training them in the habits of practical Christian work, becomes more and more apparent to those who stand on the heights and look over the world's battle fields and see what is demanded of us in these grand stirring times. We, as a people, are doing something in the fulfillment of the divine commission "Go teach all nations," but only the fraction of what we might do, if all our children and young people were thoroughly consecrated to God's service, and trained in habits of Christian work. It is in the hope of strengthening, if only a little, the hands of those engaged in this God given work, that these appointments are made. Let there be much earnest prayer for their success.

**THE CONFERENCE MINUTES.**

The Minutes and Annual Reports of the late sessions of the General Conference and the various Societies have been printed and bound in a pamphlet making 122 pages in all, and sent to the Secretaries of the Societies and to the churches in proportion to their several assessments. This would have been done a week or two earlier but for some

delay in getting the minutes and reports of the Missionary Society. Small packages have been sent by mail, postage prepaid. To churches situated remote from other churches larger packages have been sent by express, and where several churches are situated near each other, the packages for those churches have been made up into a large package and sent to one address. In all cases where practicable, the express has been paid through to destination; otherwise it has been paid as far as it could be done.

If those who receive the Minutes will divide the remaining expenses among themselves we think they will not find it burdensome. The packages for two or more churches have been sent as follows: Plainfield and New Market, to J. D. Spicer, Plainfield, N. J.; Shiloh and Marlboro, to J. B. Hoffman, Shiloh, N. J.; Lost Creek and Roanoke, L. R. Swinney, Lost Creek, W. Va.; Middle Island, Salem and Green Brier, P. F. Randolph, Salem, W. Va.; Pawcatuck, Woodville, First and Second Westerly, J. Irving Maxson, Westerly, R. I.; First and Second Hopkinton and Rockville, A. E. Main, Ashaway, R. I.; First and Second Brookfield and West Edmeston, Geo. C. Rogers, Leonardville, N. Y.; First and Second Verona, D. P. Williams, New London, N. Y.; Portville and West Genesee, Wm. E. Hornblower, Portville, N. Y.; Hebron and Hebron Centre, Wm. L. Burdick, Hebron, Pa.; Milton, Milton Junction and Rock River, A. B. Spaulding, Milton Junction, Wis.; Albion and Utica, Barton Edwards, Albion, Wis.

If any church has been overlooked in this distribution, and will inform us of the fact, we will try to make up the deficiency. Also should there be persons living remote from any church who would like a copy, we have a limited reserve from which such persons can be supplied on application.

**AMONG OTHER DENOMINATIONS.**

**BAPTISTS.**

Dr. C. B. Crane resigns the pastorate of the First Church, Boston, on account of ill health. He has been pastor twenty-four years, eighteen in Hartford, Conn., and six in Boston.

Much has been done in West Virginia the past year in the way of building new meeting houses.

Among the white Baptists of Ohio, there are 28 associations and 495 churches, which report total additions of 3,758 and diminutions of 2,807; 358 churches have less than 100 members, and 32 more than 200; 151 have no pastor, 167 have preaching one-half or one-fourth of the time, and 132 have the whole time of a pastor.

It has been determined to establish a female college in Florida, probably in De Land, Volusia county.

In the Connecticut Convention there are 125 churches, an increase of 4. These churches report total additions of 1,110, and total dismissions of 731; and total contributions for benevolent objects of \$29,204 55, which is \$1 26 per member; 28 churches have no pastors.

The Long Island Association reports 706 baptisms, seventy-eight per cent. of the churches having shared in the increase. There was an increase in the benevolent contributions of \$7,000.

The Michigan State Convention reports 22 churches organized; 12 meeting houses dedicated; 6 parsonages built; 7 ministers ordained; nearly \$7,000 expended in aid of missionary pastors, who baptized 300 converts and shepherded 50 churches. There have been about 1,500 baptisms in all the churches, the mission churches averaging best. The foreign mission board reported over \$10,000 raised, which sum is four times that contributed ten years ago. The two women's societies reported nearly \$3,000 raised for home and state missions, one-half of which went South; and a like amount raised for foreign missions.

There are 600 Baptist Bible-schools in Ohio, with an enrollment of about 60,000.

There are 66,000 Baptists among the 4,500,000 people of Pennsylvania, 43 churches were aided last year to the amount of about \$9,000, and the plan of having two general missionaries was approved. There are 23 associations and 580 churches; 3,253 were baptized, and about \$1,000,000 raised for gospel purposes. The first church was organized in 1684.

There have been great gatherings among the churches of Georgia. The revivals were preceded by an unusual sacrifice for the cause of Christ in the way of giving for missions, education, and for repairing old and building new meeting-houses.

The Framingham Association of Massachusetts reports a larger increase of members than for many years.

**CONGREGATIONALISTS.**

The General Association of California, at its twenty-eighth annual meeting, fully discussed Sabbath-school work, and assigned half a day to this subject for next year. A vote was also passed to unite with other bodies in asking for legislation to provide for instruction in the public schools in regard to the effects of alcoholic drinks.

The Fairfield East Consoociation of Connecticut report a net gain of 117, and \$25,000 secured for improvement in church edifices, and spiritedly discussed "Faith cures."

Twelve churches in New York have become self-supporting during the year, and twenty-four new ones have received aid.

At the Southern Association of Illinois, one service was given to the consideration of The pastor and his work with the young, in his visits, with the sick, and at funerals. Arrangements were made for missionary conventions during the coming Winter, and for fellowship meetings with each church in December.

A Bible-school at Colfax, W. T., has grown into a church of ten members.

At the meeting of the New York Association, the importance of holding the country churches for Christ, and the imperative need of pressing the work in the cities were both earnestly set forth.

**PRESBYTERIANS.**

At the recent session of the New York Synod in Buffalo, the following subjects were brought before it, principally by boards or committees: church erection, church education, aid for colleges and academies, missions for freedmen, home missions, systematic beneficence, the employment of a synodical missionary or superintendent of feeble and vacant churches and mission fields, and the Bible-school work of the church.

The Tampico mission in Mexico has 6 stations, 2 ordained ministers, 1 licentiate, and 1 student of theology; 35 were received into full membership; the past year, there were 35 baptism, and the membership in all the stations is 115.

At the meeting of the Iowa Synod in Grand Rapids, home missions had a prominent place, a fervent address being given by Dr. John Hall. Foreign missions were represented by Dr. Arthur Mitchell, the new Secretary of the Board.

Church erection and foreign missions received special attention in the Tennessee Synod; missions and education in the Synod of Wisconsin; and education and home missions in the Synod of Kentucky.

At the recent session of the Dayton Presbytery, Troy, O., strong temperance resolutions were adopted.

"How to help the pastor," "Proportionate giving," and foreign missions were earnestly discussed in the Logansport Presbytery.

The New Albany Presbytery, Indiana, is meeting with encouraging success in its efforts to supply all its scattered churches with the stated ministrations of the gospel.

In the meeting of the St. Paul Presbytery at Minneapolis, Minn., the chief interest centered round home missions and church erection.

**REFORMED.**

The Classis of New Brunswick, N. J., will make special effort to help raise the \$100,000 proposed for foreign missions.

The Board of Domestic Missions is in urgent need of funds, because of the growth of their work.

**MINISTERIAL BUREAU.**

Several months ago an article under the above heading appeared in the RECORDER from the pen of Rev. C. A. Burdick. The writer urged, with cogent reasons, the benefits of such an organization as the title indicates.

The Conference at its late session in West Virginia, acting upon the suggestion constituted the Ministerial Bureau by the adoption of the following resolution presented by C. D. Potter, and the appointment of the committee that it called for:

*Resolved*, That a committee of seven, three of whom shall constitute a quorum for the transaction of business, be appointed, one of whom shall be chosen from each Association, to be known as The Ministerial Bureau, whose duty it shall be: 1st. To receive applications of ministers desiring places for work and churches wanting ministers, and to make such recommendations as they may deem best in such cases. 2d. This committee shall make annual report of all its doings to the Conference.

In accordance with this resolution the following brethren were appointed, and now constitute the Bureau in full readiness for its work as specified in the resolution: D. E. Maxson, C. A. Burdick, L. A. Platts, L. R. Swinney, A. H. Lewis, A. B. Prentice, E. M. Dunn.

By the constitution of this Bureau the Conference hopes to remedy some defects in

our methods of supplying our workers with work.

To get the right man in the right place has never been the easiest thing to do, and while it is not expected that this method will be without its difficulties, it is hoped it will be an improvement upon the lack of all method which has hitherto characterized our way of getting our work and workers into right relations.

The prerogatives of the Bureau are only advisory. It is hoped the churches and the ministers will avail themselves of the mediation offered by this well meant action of the Conference. Some applications have already been made, and advice given. The churches sending applications would do well to state in brief their general condition and about what salary they can pay, whether they can furnish parsonage, etc.

All communications may be sent to D. H. Maxson, Alfred Centre, Chairman of Bureau.

D. E. M.

**"THERE IS NO OPENING."**

Yes, we have heard it a hundred times. The boys repeat it over and over, until they half believe it, and then go out from us in search of a "better opening." The fathers and mothers talk it in the home, till the boys almost believe that it is a real hardship to be a Seventh-day man, and that makes it all the easier for them to silence "the still small voice," and forsake the faith of their childhood home. Oh what a trying hour for the boy! My heart does yearn for each one whom I see standing at this critical pass. How could it be otherwise, when I remember so well the days in which I tried to quiet my own misgivings in this same way, and for the same object. "There is no chance for a Sabbath keeper to get on in the world and be loyal to the Seventh-day." "The field is too limited, and there is no opening among our people." "I don't want to stay all my life upon the farm, but I must if I am to cling to the Sabbath." "Our business men don't seem to care to employ us, and we are obliged to work among Sunday folks, and on Sabbath, in order to live."

**THUS DID WE REASON.**

And many a one has yielded to such pressure, until to-day the present membership of some of our churches is outnumbered by those who have forsaken them for business purposes.

Now, after several years of experience since these questions were met and settled, and that too face to face with several "better openings" among Sunday people, years of careful observation, how very different do these matters appear, and how utterly faulty some of these positions and reasonings seem to be. I shall be glad if the "boys" will spend a few moments again with me, while we together examine these points, and see if the positions are really true.

I grant that there are some kinds of business, and it may be one or two of the professions, wherein one would find it exceedingly difficult to be true to the Sabbath, if not absolutely impossible to do so. And yet, even in professions where it has been considered impracticable, I find that some do gain eminent success, and still remain loyal in this respect. And there is little chance to doubt, that very many more might also be true to their convictions regarding the Sabbath, and not only succeed in business, but command more than ever, the respect and confidence of their fellows, for such loyalty to truth.

But granting the fact, that our young men are shut out from some few lines of business. What I long to see among them, is such a spirit of loyalty to truth as will prompt them to yield their first preference for life-work, and do something else, when the first choice necessitates a compromise of principle in order to follow it. We ought to glory in our willingness to accept the limitations which the truth brings upon us, rather than bewail our lot, as though the cross were too heavy for us.

I fear that in too many instances, this spirit is wanting, and then

**THE TRUE ANSWER.**

would be, "I cannot do as I like best, according to the first promptings of my ambitions, and be a Sabbath-keeper. And I have not conscience enough to make any self-deal for this truth, therefore I shall ignore its claims."

Again, if we except these very few lines of business, the "no-opening" plea will not stand for a moment. And if you are willing to seek some first-class trade, instead of the professions, then we need not except anything whatever. Is it true, that our boys are obliged to leave the Sabbath in order to live, so long as they leave behind them

just as good openings, in kind, as those they can find in any other trade, work at some trade, who men are compelled to fill their shops? We have first-class and firms of builders, for our best churches, employed First-day and no-day men not get competent Sabbath work. Can any one say "ing," while this is so?

I am sure that if boys will take the pain, there are hundreds of them in our own boys must not think that under obligations to Sabbath because they are Sabbath they have taken the pain become thoroughly competent would not be fair.

THEY MUST HAVE CO and when they find such people, are more than glad to do not know of a single boy, thoroughly competent trades, for whom there is no do know of places where have gone begging for men to enter them. For in ago one of our firms' builders kept an advertisement for many months Baptist young men who ter as apprentices, and I was not one who responded our ranks for business this

These are not the openings among us. We smiths and wagon-maker have known of a good at young men to start a good young a wagon-maker, and smith, and the proprietors same among our people several have left the trade or labor that is just beside one of our largest So long as these things that no laboring man is our ranks.

Once more. In point who have sought "larger more successful as a child remained loyal? Take the own business men to-day were boys with them, and does it appear that "better openings" have prosperous than the loyal class have bankruptcies? It seems to me the loyal best of it after all. The perous business men did "ing" all made for them,

**MADE THEIR OWN.**

by entering shops, such and manage, and begin learned the trade, and work is almost invariably true to-day. It is a sad day when he gets the idea of ing without honest, fair hopes to jump into place out the necessary labor give him such a position would try to reap a either plowed or sowed.

Boys, let us not get Let us be willing to work our greatest and best. Let us bring all our work with truth, and until they are under a clear conscience the Word of God. T. S. SAISON, N. J., Nov. 6.

**Home**

Rhode

ASH

The thermometer I ward for several days —no snow yet.

Sabbath-day, Nov. ranged for the children discourse from Eccle-dren occupied the ch-filled the church with the entire satisfaction of the congregation.

At the close of went to the river witness the baptism who for some time he ought not longer to persons of his age of public profession. Lord is from over them that fear him



of supplying our workers with the right man in the right place... It is hoped the churches and the will avail themselves of the media-

just as good openings, and exactly the same in kind, as those they enter? For instance, can this plea hold for those who go away to work at some trade, while our own business men are compelled constantly to seek for men to fill their shops from among foreigners?

THEY MUST HAVE COMPETENT MEN, and when they find such among our own people, are more than glad to use them. I do not know of a single Seventh-day Baptist boy, thoroughly competent in one of these trades, for whom there is no opening; but I do know of places where good openings have gone begging for months, with no one to enter them.

I am sure that if Seventh-day Baptist boys will take the pains to become proficient, there are hundreds of benches awaiting them in our own shops and mills. But boys must not think that business men are under obligations to employ them simply because they are Sabbath-keepers, whether they have taken the pains and the labor to become thoroughly competent or not.

US DID WE REASON, a one has yielded to such pressure to-day the present membership of our churches is outnumbered by those who have forsaken them for business

So long as these things are so, I am sure that no laboring man is compelled to leave our ranks. Once more. In point of fact, have those who have sought "larger fields," been any more successful as a class than those who remained loyal? Take the rank and file of our own business men to-day, and of those who were boys with them, and left the Sabbath, does it appear that those who sought the "better openings" have really been more prosperous than the loyal?

MADE THEIR OWN OPENINGS by entering shops, such as they now own and manage, and beginning as apprentices, learned the trade, and worked their way. This is almost invariably true of our wealthy men to-day.

Boys, let us not get too "high notions." Let us be willing to work our way up, as did our greatest and best men. And first of all, let us bring all our worldly ambitions face to face with truth, and the realities of eternity, until they are under complete subjection to a clear conscience that is enlightened by the Word of God.

Home News.

except these very few lines "no-opening" plea will not stand. And if you are willing to accept the limitations which brings upon us, rather than as though the cross were too heavy for us, and in too many instances, this is the true answer cannot do as I like best, according to promptings of my ambitious Sabbath-keeper.

Rhode Island. ASHAWAY. The thermometer has been working downward for several days; has finally reached 20°—no snow yet. Sabbath-day, Nov. 8, the service was arranged for the children. The pastor gave a discourse from Ecclesiastes 12:1. The children occupied the choir's usual position; and filled the church with their sweet voices to the entire satisfaction of the older members of the congregation.

The usual young people's prayer meeting was held in the church at three P. M., with V. A. Baggs as leader. In the evening Rev. L. C. Rogers preached from Matt. 19:16. Minnesota. TRENTON. We have been enjoying preaching since the time of our semi-annual meeting. Eld. Sindall was with us three Sabbaths, and while here baptized three. Eld. Socwell is with us now and holding evening meetings, will be with us next Sabbath. We have had a very warm Fall and favorable for all farm work, no frost to kill vegetation until after the 20th of October. Pleading still continues. J. R. W. NEW RICHLAND, Nov. 5, 1884.

Condensed News.

Domestic. The Graphic of New York, was sold by the sheriff Tuesday on an execution amounting to \$60,000. Diphtheria prevails to an alarming extent at Newtown, La., and several deaths have occurred within a few days. It is understood that the railroad presidents have agreed to restore freight rates on east-bound traffic from Chicago. The value of the exports from Boston to Europe for the week ending November 7th, was \$1,284,300. The imports amounted to \$476,478. The governor of Arizona, in his annual report, says he fears violence unless the extended immigration of the Mormons into the territory will be restrained by law. It is said that the Massachusetts State Congregational Sunday school convention has resolved to abandon the Old Testament in the Sunday-schools and retain the New Testament. The lecture and publication bureau of the Catholic Total Abstinence Union of America met in Baltimore, Nov. 14th. It was resolved to send total abstinence speakers to all parts of America the coming winter to enlist Catholics in the total abstinence movement. The one hundredth anniversary of the consecration of Rev. Samuel Seabury, the first American Episcopal bishop, was commemorated by services in Trinity church New York, Nov. 14th. Among those present were Bishop Scarborough, of New Jersey, Assistant Bishop Potter, Rev. Dr. Dix and Rev. Arthur Brooks. Four hundred and fourteen thousand immigrants arrived in the United States during the ten months ending October 31st. Of these 48,000 were from England, 55,000 from Austria, 141,000 from Germany, 12,000 from Italy, 35,000 from Norway and Sweden, 40,000 from Canada and 62,000 from miscellaneous localities. Five hundred and one thousand arrived during the same period last year. Some of the subjects at the plenary council of the Catholics in Baltimore were voted upon Sunday at a public session. All the proceedings in public sessions are in Latin, while discussions in secret sessions are in English, but none of the conclusions reached are yet permitted to be given to the public. The Rev. C. C. Seghers, archbishop, of Oregon, preached on "Indian Missions."

Foreign. Spartali & Co., merchants in London, have failed. Liabilities \$12,500,000. President Grevy, has published a decree stating that a universal exhibition in Paris will open May 5, 1889. Bullion to the amount of £70,000 from Holland was bought in the open market of London, Nov. 10th, for America. The Paris police are making efforts to put a stop to public gambling. They have just closed thirty-three gambling clubs. The federal Council of Switzerland has adopted a resolution prohibiting gambling at the Casino at Montevideo. Similar measures will also be adopted with reference to the Foreigners' clubs at Geneva. France having arranged the difficulty with reference to the stipends of the French cardinals, the Pope will create the Archbishops of Rennes and Sens cardinals at a consistory to be held some time before Easter. It is understood that the Canada Pacific railway has made arrangements in London for the redemption of its bonds, \$10,000,000 of which were hypothecated in New York as security for a loan on \$5,000,000, paid to the Dominion government in connection with the guarantee. A severe shock of earthquake, accompanied with a terrific explosive report, occurred Nov. 14th, at Ilitheroe, twenty five miles from Manchester, England. It threw down houses and wagons in the streets and caused great consternation among the inhabitants. An Indian fakir who has been traveling through Persia and Palestine, has just traversed the Sudan. He warns the English to beware of the professed friendships of the Egyptians, who secretly favor the rebels. He says the troops of the mudhir of Dongola are even now corresponding with the mahdi. The mudhir wants to utilize the mahdi's power and found a new Mohammedan state and expel the English. Should the mahdi advance on Dongola the Dongalese and Kaffish tribes will certainly join the rebels.

The stock of wheat in England is estimated at 150,000 quarters, being less than two-thirds of the amount held a year ago. The low prices current are repelling American imports, and thus lightening the stock held by English dealers.

SPECIAL NOTICES.

A CARD.—We, the members of the Seventh-day Baptist Church of Waterford, Conn., desire to express our heartfelt thanks to the former members of this Church, who, by their presence, and words of cheer and encouragement, gladdened our hearts and strengthened our hands, at the recent centennial celebration, Nov. 11, 1884, viz., Rev. James C. Rogers and Rev. L. C. Rogers of Wisconsin, Prof. Wm. A. Rogers of Cambridge, Mass., Rev. W. C. Tisworth of Alfred Centre, N. Y., and other ministering brethren and friends who met with us. We also request the sermon of Rev. L. C. Rogers, "The History of the Church," by Prof. Wm. A. Rogers, and Paper by Rev. W. C. Tisworth, be published in the SABBATH RECORDER. By order of the Church.

THE subscriber will give ten cents apiece for the following denominational reports: General Conference, 1812, '18; and American Seventh-day Baptist Missionary Society, 1885; and five cents for each of the following: General Conference, 1846, and American Sabbath Tract Society, 1846, '47. A. E. MAIN, Ashaway, R. I.

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 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

NEW YORK SEVENTH-DAY BAPTIST CHURCH.—Services every Sabbath morning at 10.45 o'clock, in the Historical Society's building, at the corner of Second Avenue and Eleventh Street.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE next session of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, will meet with the Church at Albion on Sixth-day before the last Sabbath in November, (28th,) at 10 o'clock A. M. The following programme has been arranged for that meeting:

- 1. "In what sense, if any, can it be said that theology is progressive?" V. Hull.
2. "Do the Scriptures prohibit the marriage of a believer to an unbeliever?" (a) Do they prohibit the marriage of a Sabbath-keeper with one who does not keep the Sabbath? E. M. Dunn.
3. "Do the Scriptures prohibit the marriage of a person who has a former companion living, from whom separation has taken place, either with or without divorce, yet not for the Scriptural cause of adultery?" A. McLearn.
4. "What aid, if any, may be derived from tradition in the investigation of Bible truth?" J. W. Morton.
5. "What is the meaning of conversion, regeneration, and the baptism of the Holy Spirit?" S. H. Babcock.
6. "Is it right for Christians to connect themselves with secret organizations?" N. Wardner. S. H. BABCOCK, Secretary.

THE next Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches will convene with the Church at Albion, Sixth day evening, Nov. 23, 1884. S. H. BABCOCK.

IRVING SAUNDERS expects to be at his Friendship Studio from Nov. 12th to 18th, inclusive.

The Latest and Greatest Improvement in Parlor Organs.

Besides its famous Beethoven organs, the Daniel F. Beatty Organ Company of Washington, N. J., is prepared to furnish the latest and greatest improvement in parlor organs. That this improvement should have been devised and have taken shape in the Orchestral Piano-Organ in the brief time that the company has assumed charge of and reorganize the Beatty establishment is ample proof of the vigorous enterprise of the new concern. The Orchestral Piano Organ resembles in outward design the upright piano, which is now the favorite style of piano, having for use in parlors of ordinary dimensions superseded the square and grand. But it resembles the upright piano in something of far greater importance than outward appearance. For the company has, in the Orchestral Piano-Organ, constructed an organ with an action as light, easy and responsive to the touch as the action of a piano. In this respect, the Daniel F. Beatty Organ Company leads the organ-builders of the world. Capable of developing as delicate a touch as the piano, it is equal to producing effects far greater in number and grander in quality. The light, elastic action, enables the player to play rippling arpeggios, quick runs, fantastic embellishments, with the greatest ease. A sonata, waltz, a complicated accompaniment to a song, can be performed with the same facility as on a piano. But its uses go further. You can sustain the notes, diminish or increase their volume at will, produce effects of magnificent sonority, enable your sonata, waltz, or other composition, to sound as if it were being played on an orchestra—in a word, you will have an instrument which will answer all secular demands, and at the same time, like the company's Beethoven organ, be unrivaled for the performance of religious music. Any one who knows how to play the piano can play on this organ without further instruction. You have a key-board like a piano's no stops to pull out or push in, and no complicated combinations to work over. The bellows are worked by pedals resembling those of a piano, and yield to the slightest pressure. In fact, the bellows' action is as responsive to the touch as the key-board action. There are a left and right knee swell. By simply working the bellows, without touching either swell, the player controls a solo set of reeds. A pressure of the left knee swell puts on a right and left double coupler, which exactly doubles the power of the instrument. A slight pressure of the right-knee swell increases the sonority by opening a swell to the front set of reeds; a further pressure opens another full set of reeds, giving the player command of twelve full octaves. From this, it will be seen that this instrument is a marvel of compactness. It is, also, a marvel of cheapness. For the company's method of reaching the buyer directly, and thus saving an agent's commission to the purchaser, enables the Daniel F. Beatty Organ Company to offer this instrument at the seemingly suicidal price of \$95. There has been nothing like such an instrument at such a price in the history of music.

BOTH the Mason & Hamlin organs and pianos excel chiefly in that which is the chief excellence in any musical instrument, quality of tone. Other things, though important, are much less so than this. An instrument with unmusical tones cannot be a good musical instrument. Yet all are not good judges of such a matter. An inferior quality of tone will often please the uneducated ear best, at first; though time and use will reveal the superiority of really good tone. Hence in selecting an organ it is safer to choose one from a maker whose reputation is thoroughly established, and whose productions are acknowledged to have superlative excellence, especially in the chief thing.—Boston Journal.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending November 15th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week 32,963 packages; exports, 2,288 packages. Freshly packed butter, especially crisp Fall make, is wanted. We quote:

Table with columns: Fancy, Price, Family. Items include Sour Cream Creamery, Sweet, Home dairy, Summer firmkins, Frontier, picked-up butter.

CHEESE.—Receipts for the week, 43,371 boxes; exports, 11,436 boxes. We quote:

Table with columns: Fancy, Price, Family. Items include Factory, full cream, Skimmed, Eggs.

DRESSED POULTRY.—Thanksgiving comes on Thursday, November 27th. Large fat turkeys will be the specialty, with ducks and chickens a good second. Stock for Thanksgiving should be here not later than the 24th, and parties sending would do well to advise their commission men here at once as to kinds to be filled and full particulars, so that orders can be shipped and buyers have their purchases taken care of without waiting until the last moment. We quote:

Table with columns: Item, Price. Items include Fowls and chickens, Turkeys, Ducks, Geese.

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.

LETTERS.

J. M. Tisworth, J. A. Baldwin, A. H. Lewis, C. V. Hibbard, P. M. Green, S. R. Wheeler, Charles Hunt & Co., Marvin Oil Co., O. D. Sherman, R. E. Church, Geo. H. Babcock, G. W. Stillman, J. A. Green, J. P. Lundquist, J. Harris, M. B. Phillips, N. L. Burdick, A. E. Main, G. W. Weeden, C. E. W. Dobbs, H. D. Clarke, J. F. Hubbard, Sara L. Hunt, J. M. Todd, W. C. Whitford, Mrs. A. A. Stillman, Israel Monroe, Mrs. Hannah Wheeler, H. S. Burdick, Mrs. W. F. Boland, C. H. Chamberlain, A. L. Chester, E. S. Bailey, G. H. Davis.

RECEIPTS.

Table with columns: Name, Amount. Includes Henry Eldred, Clarence Centre, N.Y., C. E. Brown, Brookfield, J. D. Cramer, Joseph Wood, James Wilder, Harvey A. Babcock, M. W. Clark, Thos. P. Simonds, Bridgewater, Mrs. D. A. Crandall, S. Brookfield, Mrs. C. Ark Greenman, New York, Henry M. Maxson, N. Attleboro, Mass., Sara L. Hunt, Battle Creek, Mich., R. B. Church, Williamsport, Pa., C. G. Beard, Texarkana, Ark., J. G. Beard Higginson, Walter Crandall, Prairieville, John R. Butts, West Hallock, Ill., E. E. Hakes, Hugh C. Stewart, E. V. Bailey, Chicago, Eld. J. B. Davis, New Milton, W. Va., L. B. Stutler, Mrs. Della Crandall, Milton, Wis., M. C. Mudge, Rev. James Bailey.

QUARTERLY.

Table with columns: Name, Amount. Includes C. Whitford, Brookfield, N. Y., E. D. Locke, New London, M. B. Phillips, Cuba, Ill., L. E. Blackman, Norfolk, Neb., Ezra Crandall, Milton, Wis., J. C. Bliss, Milton Junction.

AGENTS Send for E. B. TREAT'S new book, including MOTHER HOME, HEAVEN, 160,000 sold. \$2.75 by mail. Agents that have sold it for stock must send for stock. Also 5000 Curiousities of the Bible, \$1.25.

OUR SABBATH VISITOR. Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. TERMS. SINGLE COPIES, per year, 60 cents. TEN COPIES AND UPWARDS, per copy, 50 cents.

CORRESPONDENCE. All communications relating to business must be addressed to the Society as above. All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

THE CENTURY. In 1885.

A GREAT ENTERPRISE. PAPERS ON THE CIVIL WAR.

The important feature of The Century Magazine for the coming year—indeed, perhaps the most important ever undertaken by the magazine—will be a series of separate papers on the great battles of the War for the Union, written by general officers high in command upon both the Federal and the Confederate sides. General Grant (who writes of Vicksburg, Shiloh, and other battles), General Longstreet, McClellan, Beauregard, Rosecrans, Hill, Admiral Porter and others. The series opens in the November Century with a graphically illustrated article on The Battle of Bull Run, written by the Confederate general, G. T. Beauregard. Brief sketches, entitled "Recollections of a Private," papers chronicling special events, descriptions of various auxiliary branches of the service, etc., will supplement the more important series by the various generals. A strict regard for accuracy will guide the preparation of the illustrations, for which the Century has at its disposal a very large quantity of photographs, drawings, portraits, maps, plans, etc., hitherto unused. The aim is to present in this series, not official reports, but commanding officers' accounts of their plans and operations, interesting personal experiences which will record leading events of the war, and possess, at the same time, a historical value not easily to be calculated.

FICTION.

In this line the Century will maintain its prestige, and furnish the best stories by American writers that can be procured. In November begins A New Novel by W. D. Howells, "Author of 'Venetian Days,' 'A Modern Instance,' etc." This story deals with the rise of an American business man. A novel by Henry James, a novellette by Grace Denio Litchfield, and short stories by "Uncle Remus," Frank R. Stockton, H. H. Boyce, T. A. Janvier, H. H. Julian Hawthorne, and other equally well-known writers will appear at various times.

MISCELLANEOUS FEATURES.

Under this heading may be included a series of papers on the Cities of Italy by W. D. Howells, the illustrations being reproductions of etchings and drawings by Joseph Pennell; a series on The New North-West, being an interesting group of papers by E. V. Smalley, Lieut. Schwab, Principals of Kingston, Ontario, and others, descriptive of little-known regions; papers on French and American art—sculpture and painting, with some exquisite illustrations, papers on Astronomy, Architecture, and History, the first being by Professor Langley and others. Under Architecture are included more of Mrs. Van Rensselaer's articles on churches, City and Country Houses, etc. Colonel George E. Waring, Jr., will describe Progress in Sanitary Drainage; E. C. Steadman, Edmund Gosse, and others will furnish literary essays; George W. Cable will contribute in various ways; several papers on sport and adventure will soon be published, and John Burroughs will write from time to time on outdoor subjects.

Readers of the Century may feel sure of keeping abreast of the times on leading subjects that may properly come within the province of a monthly magazine. Its circulation is now about 140,000 monthly, the November number exceeding that figure. Subscriptions should date from this number, beginning the War Series and Mr. Howells' novel. Price \$4.00 a year, 85 cents a number. All book-sellers and news-dealers sell it and take subscriptions, or remittance may be made to the publishers. A free specimen copy of The Century will be sent on request. Mention this paper. THE CENTURY CO., NEW YORK, N. Y.

GOLD, SILVER AND NICKEL PLATING. A USEFUL TRADE, EASILY LEARNED.



Price \$3.50. In order to meet a long felt want for a convenient and portable PLATING APPARATUS, with which any one can do finest quality of Gold, Silver and Nickel Plating on Watches, Chains, Rings, Knives, Forks, and Spoons, I have made the above low-priced set, consisting of Tank lined with Acid-Proof Cement, Three Cells of Battery that will deposit 30 pennyweights of metal a day. Hanging Bars, Wire, Gold Solution, one quart of Silver Solution and half a gallon of Nickel. Also a box of Bright Lustre, that will give the metal the bright and lustrous appearance of finished work. Remember, these solutions are not exhausted, but will PLATE any number of articles if the simple Book of Instructions is followed. Any one can do it. A woman's work. For Fifty Cents Extra will send Six Chains or Rings that can be Gold Plated and sold for Two Dollars more than the whole outfit cost. Our book, "GOLD AND SILVER FOR THE PEOPLE," which offers unrivaled inducements to all, together with a Silver-Plated Scarf Pin—done with one of these sets—will be sent FREE. Remember, this is a practical outfit and I will warrant it, or it can be returned at my expense. Will be sent C. O. D. if desired, upon receipt of \$1.50, balance to be collected when delivered. Next size outfit, with Tank 12x10x6, only \$5.00. TRY IT. Profits, over 300 per cent. Book, with Scarf-Pin, Free. Address FREDERICK LOWEY, 98 and 94 Fulton St., New York.

MASON AND HAMLIN.

Exhibited at ALL the important WORLD'S INDUSTRIAL—COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important case. ORGAN'S parson has any other American Organ been found equal to them. ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$22, to the best instrument which is possible to construct from reeds, at \$800 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements PIANO'S which have been found valuable in such instruments, of one peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos far half a century. THE MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation. MASON & HAMLIN ORGAN AND PIANO CO., Boston, 154 Tremont St.; Chicago, 149 Wabash ave.; New York, 46 East 14th St. (Union Square).



Selected Miscellany.

A SHORT SERMON.

Children who read my lay, This much I have to say; Each day and every day, Do what is right—

Right things in great and small; Then, though the sky should fall, Sun, moon and stars, and all, You shall have light.

This further I would say, Be tempted as you may, Each day and every day, Speak what is true—

True things in great and small; Then, though the sky should fall, Sun, moon and stars, and all, Heaven would slow through.

HOW HE CURED THEM.

Old Squire Morton was suspicious that his Bartlett pears disappeared rather faster than they ought to from the "off limbs," as he called them—those nearest the Prospect street fence.

As Squire Morton's sons were all grown men and had homes of their own, and he had no daughters, it became apparent that others than members of the Squire's household were making rather too free with his choice fruits.

"I suppose," said kindly Mrs. Morton, "it's some of those half-starved little beggars down on Pitts street, can't stand the sight of such nice fruit within easy reach; but still the little creatures ought not to steal."

"No; and I don't mean they shall," replied the squire. "Now, if I find more pears and grapes are gone in the morning, I'm just going to watch to-morrow night and catch them at it, though I doubt if the little rascals will try it these moonlight nights."

"Well now, father," began motherly Mrs. Morton again, "if you should catch any of those poor little boys stealing, don't be hard on them; you know how it says in the Bible, 'Thy gentleness hath made me great,' and if you're gentle and kind it may cure those poor, dear little boys of their naughty ways."

"Well now, mother, you know I couldn't be hard on any one that was hungry, even if they did steal," and any one who could have seen Squire Morton would indeed have wanted to laugh at the idea of his being hard on even some little thieving tramps.

He was a very tall, large man, with fat, rosy cheeks that had dimples in them, and a double chin that shook all over when he laughed. His little gray eyes were full of twinkling good humor—the very man one would suppose could easily be imposed upon or taken advantage of.

But Squire Morton was as shrewd as he was good humored, and as just as he was merciful. The next morning it was very evident both pear tree and grape vine had again been tampered with, and at night, true to his resolve, the Squire hid himself in the midst of a tall mass of shrubbery, and watched.

When he entered the room in the morning, his face wore so singular an expression that his wife wondered what revelations the night watches had brought, for her husband's face was both puzzled and troubled.

"Well, husband," she asked, "did any one come?" "Yes, dear." "Could you see who they were?" "Yes, wife."

"Did you catch them?" "No, mother." "How many were there?" "Two."

"Why, who were they?" "Deacon Perley's son, Henry, and Dr. Getchell's son Charles." "Henry Perley and Charles Getchell? Why, father Morton, how you do talk!"

And Mrs. Morton looked over the glasses she had just donned as though she had caught the Squire in a most unmitigated and unpardonable fib. The next moment she broke out again in a different tone:

"Oh, father, don't for mercy's sake let their parents know it! Why, it would just about kill Mrs. Perley, and Mrs. Getchell would cry her eyes out if she knew it. Now you won't tell them, will you, pa?"

"No, mother; I'm going to cure them some other way."

"Well how, now?" "Oh, I'll tell you after they're all cured." "Squire Morton, you certainly wouldn't arrest those boys?" "Come, mother, don't talk as though I was a-a-a person you didn't know!

ton," smiling blandly into Henry's face. "Here's some Bartlett pears I brought you; I know boys like pears." Henry mumbled some confused thanks and took the pears immediately to his room. A few minutes later a ring at Dr. Getchell's door brought Charlie face to face with the genial Squire.

"Good evening, Charlie," he said. "Here are some Bartlett pears I brought you; I know boys like pears." "Say, Hen," said Charlie Getchell that evening, "Squire Morton brought me some pears to-night; what do you think of it?"

"Brought me some, too," said Henry grimly. "I think he's found us out." The next night about supper time Deacon Perley's bell rang again, and a paper bag of Concord grapes was handed the perturbed Henry with the affable Squire's pleasantest smile.

"Here, my boy, I thought perhaps you'd like some of our Concord; brought them myself, so's to be sure you got them." The same gift and the same speech reached Charlie Getchell a few moments later.

"Say, Hen," began Charlie, as soon as he could find him, "what shall we do? The Squire's going to torment us into a confession I s'pose. Plague take his old Bartletts and Concord, I wish I'd never seen them. What would you do about it? Father'll find out if he comes many times more, then there'll be a pretty how d'ye do!"

"Praps this'll be the end of it," said Henry with a troubled face. "At any rate let's wait and see." But the next evening, just before supper, the bell rang, and Henry Perley anxiously, half expecting it would, went nervously to the door.

Squire Morton again. "Good evening Henry. Here are some Bartletts and Concord. Hope you will find them nice and ripe." Then in a moment Charlie Getchell was the mortified recipient of the same gift, and heard the same presentation speech.

"Oh, fury!" exclaimed Henry Perley, having darted across the street to Charlie's house, "that old Persecution brought some Bartletts and grapes to-night, and hoped I'd find them nice and ripe."

"The very thing he said to me," replied Charlie dejectedly. "Say, Charlie, I can't stand it any longer."

"Yes," said Henry, "I'd rather have it out and out, and have done with it; and I can tell Squire Morton one thing—I'm sick of stealing."

Squire Morton received the two fine, manly-looking little fellows who called to see him that evening with genial cordiality, and in a few moments had heard their story.

"What will your father say, Henry!" he said in distressed tones, "a good man like him, and a deacon in the church, for, of course, I ought to tell him."

"I don't know, sir," said Henry, looking down. "And your father, Charlie, a physician whom every one respects!"

Charles didn't know either, but like Henry could only stand looking down in shame and regret.

"Well now, boys," said the Squire a little more brightly, "suppose I don't tell your parents this time."

"We shall never be likely to do it again, sir, we promise you that!" The boys had spoken in concert.

"Well now, we'll all three 'promise not to tell,'" said the kind old Squire, "only remember you've given me your word as men that you won't steal again."

And they never did. "Grand old fellow! Kind old fellow!" ejaculated the boys as they tripped lightly off.

"I wouldn't touch so much as a grape leaf of Squire Morton's again for the world, nor anybody else's."

other feminine influence than that of his own household. Ah, mother with daughters, train them early to feel that from them must come all that is gentle and true and good; that as little girls they may have a sweet and refining influence on the little boys who may come in their way; that rough games may be stopped, ugly words checked, when some gentle girl begs the boys to "be quiet."

And you children of a larger growth, girls who have entered womanhood, you will not know, until a little experience in life has shown you, how many young men will look to you as the type of goodness and truth. Then may come to you the feeling that the highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again.

It is no easy work this treading loftily. One is half tempted to wish the "other kind" would not look to us to do much of it. They seem rather inclined sometimes to let us have the monopoly. I once heard a lady laughingly say, "When my husband reaches heaven, he'll want to wait for me to knock before the pearly gates are opened."

Op pressed though we may sometimes feel by the high mark set for us, yet surely every woman at some point in her life has come to feel that all her influence is expected to be for good.

I cannot end better than by quoting F. W. Robertson, whose thoughts on this as an every other theme, glow with spiritual beauty: "And this is the glory of womanhood, surely no mean glory, surely one of which, if she rightly comprehended her place on earth, might enable her to accept its apparent humiliation unrepiningly, the glory of unsensationalizing coarse and common things—the objects of mere sense, meat and drink and household cares—elevating them by the spirit in which she ministers them into something transfigured and sublime."—Christian at Work.

AN ENGINEER'S STORY.

"Yes, indeed, we have some queer little incidents happen to us," said the engineer, as he pried his oil-can about under his machine. "Queer thing happened to me one day about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl not more than three years old, toddled on the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop; or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted to me: "Jim, look here!" I looked and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking towards the house where she evidently belonged. She was kicking and crying so, that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept on laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Chicago Herald.

ROME IN INDIA.

It is a fact which has not received the attention to which it is entitled that, notwithstanding the length of time it has been at work in the country, its large expenditure of intellect and its still greater outlay of money, the Church of Rome has not succeeded in making any visible impression upon the social and political life of India. No Hindoo or Mohammedan convert to Romanism is known as a public man. Nor is this all. The Indian Witness states that there is no settlement or community of Roman Catholic natives which attracts notice simply because it is such, whereas there are at least five or six regular populations of Christians under the direction of Protestant missions which have been most distinctly improved in manners, morals, and intelligence. On the other hand, the pariahs of Madras and the fishermen and toddy-drawers of the Bombay coast, who are largely Roman Catholics, are not distinguishable from the heathen around them, and do not give less trouble to the police. Finally, the general community of native Christians which attracts more official and public notice every year, and is quickly becoming a leading factor in Indian life, is entirely Protestant. The excellent Calcutta journal above-named believes the explanation that the presence of the open Bible has operated fatally on the Romish missions. The germ of Scriptural truth in the Church of Rome never failed to give it the pre-eminence over the surrounding heathenism; but its faintly glimmering light becomes absorbed whenever Protestantism fearlessly publishes "the whole counsel of God."—S. W. Presbyterian.

SURPRISED.

The story of the water which got into the hold of the ship loaded with rice, says an exchange, and so swelled the cargo that it burst the vessel asunder, reminds the editor of the Kinderhook Rough Notes of the Captain of a North River sloop, who, having hired a new cook at Albany, set him to cook-

ing rice, which he said he had done one hundred times.

Telling him that he would find fifteen pounds in the locker, and cautioning him about cooking too much, the Captain went about his business of loading his vessel with pig-iron.

In half an hour the cook rushed out, exclaiming: "Say, Captain, don't take on any more pig iron; we will have a load of biled rice before night."

The Captain rushed into the cabin, where he found all the pots, kettles, pans and tubs full to overflowing with rice, which was also seething over the top of the kettle and falling upon the stove and floor.

"What you been doin'?" yelled the skipper, as he glanced around. "How much rice did you put into the pot?"

"Put the whole of it, Cap," said the lad; "and I've been doin' nothin' but bailin' out rice for the last twenty minutes. Where does all the stuff come from?"

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A physician in New tion had been excite the tuning-fork by Ge cases of neuralgia, ha with that instrument congenitally deaf, an tions are evidently sp iminary auditory me almost as acutely as by

An Exchange, says tions reported from for producing rain et to force a rain supply f a period of drought. T form of a balloon with attached underneath be sent into the cloud dynamite is to be fired it with the earth. A trivance is to be given of New South Wales, s forward to with inter- idents of that colony.

It is a curious fact elaborate observations as to the dissemination phoid fever and other ous disease by means of the milk can in demics has been u England, the idea is joke by Continental p gall has recently treatise on the sub dant data of later c made ten years ago experimental culture how contagia may

Strange are the science. Millions of world-wide reputatio vention and impro while the man wh first demonstrated noticed on Broadw of carpet slippers a to publication. The telephone was comp cover of a box such the sale of certain h co, and the magn affair. The first e the office of a fri Pine street.

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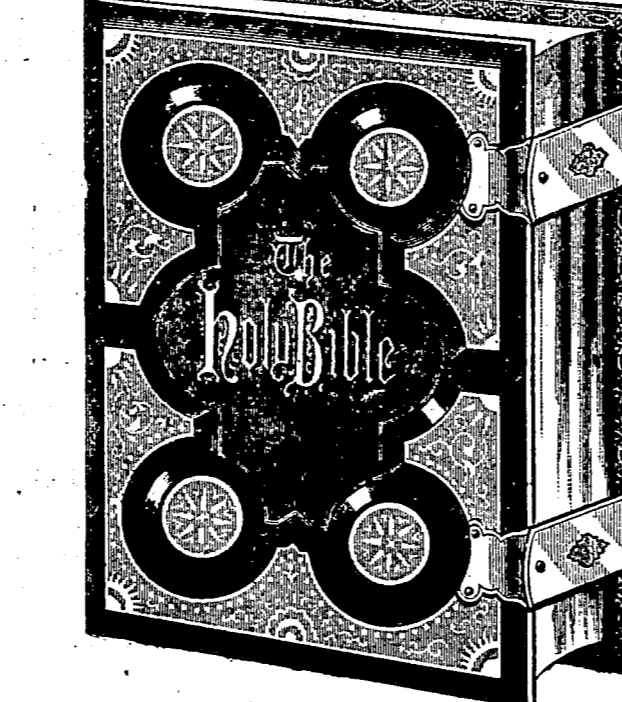
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Table with columns: STATIONS, No. 1, No. 5\*, No. 8\*, No. 9. Rows include Little Valley, Salamanca, etc.

WESTWARD.

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INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.

- Oct. 4. Solomon succeeding David. 1 Kings 1: 22-35. Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-19. Oct. 18. Solomon's choice. 1 Kings 3: 5-15.

LESSON IX.—TRUE WISDOM.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, November 29.

SCRIPTURE LESSON.—Prov. 8: 1-17.

1. Doth not wisdom cry? and understanding put forth her voice? 2. She standeth in the top of high places, by the way in the places of the paths...

LEADING THOUGHT.—Wisdom strongly commended. GOLDEN TEXT.—"I love them that love me; and those that seek me early shall find me."

QUESTIONS. I. What is meant by the cry of wisdom? v. 1. Prov. 1: 20. To whom does wisdom cry? and where? v. 3, 4, 5.

INTRODUCTION. This lesson brings a very striking contrast to the moral picture of the 7th chapter. There the voice of sinful pleasures, personified by an alluring, but dissolute woman, is portrayed in a very graphic and impressive manner...

EXPLANATORY NOTES. V. 1. Doth not wisdom cry? See chap. 9: 3; 1 Cor. 1: 24; Col. 2: 3. This negative form of the question expects an emphatic, affirmative answer.

V. 2. She standeth in the top of high places. She seeks no dark corner where she may promulgate secret invitations; but takes the most public positions, where her voice will be heard by the largest numbers.

V. 3. She crieth at the gates, at the entry of the city, at the doors. In short she makes her proclamation at the gates and doors, at every place where men resort in public.

This contrast is often made in the Scriptures. One of the most common conflicts in the human heart is between the love of money and acquirement of knowledge, and in very many cases the love of money gains the victory...

V. 11. Wisdom is better than rubies. The same superiority is claimed for wisdom over the most precious pearls. It is indeed the "pearl of great price," referred to by our Lord (Matt. 13: 46).

V. 12. I Wisdom dwell with prudence. Prudence is the home of wisdom, where she reigns and rules. Prudence here denotes right knowledge in special cases. However high and all comprehensive wisdom may be, yet it is always to be found with the practical tact and insight needed for the life of common men.

V. 13. The fear of the Lord is to hate evil. That real piety is always in antagonism with evil. This is its essence. There never can be any compromise between wisdom and pride and arrogance, the evil way, and the froward mouth.

V. 14. Counsel is mine. Wisdom is always safe and sound in her precepts, and in obedience to her counsels, a man is invested with irresistible strength. When one knows that he stands on a true foundation, his life committed to a divinely established principle, he has nothing to fear, the right arm of the Almighty is around him.

V. 15, 16. By me kings reign and princes rule, all the judges. Kings, princes, no bles and judges derive all their fitness for their high positions and all the moral force of their authority from daily intercourse and counsel with wisdom.

V. 17. I love them that love me. A beautiful way of saying that she blesses those that follow her instructions. She is their friend, such as there is not another in the world. Those that seek me early shall find me.

WILLIE TODD.

Died, in Brookfield, N. Y., on Sabbath morning, Oct. 11, 1884, of inflammation of the bowels, attended with typhoid symptoms, WILLIE J. TODD, only child of Eld. J. M. and Emma L. Todd, in the 15th year of his age.

He died on the fourth day after he was taken sick, but though so soon he was ready to go. He felt that "to die was gain." He desired to go, and yet said, "Thy will be done." The talking to his parents was very tender and touching, giving the bright and clear evidence of his readiness for the great change so near at hand.

The following is copied from the notice of him in the Brookfield Courier:

"Funeral services were held on Monday, Oct. 13th, at the family residence, conducted by Rev. S. Burdick, assisted by the resident pastors in the village. A large number of citizens and friends, including the pupils and teacher of the intermediate department of the union school of which he was a member, attended the services. The church and society extend their sympathies to the bereaved parents, who have so often offered their sympathies and spoken words of cheer and consolation to others who in similar afflictions were bending under the same weight of sorrow."

The following resolutions were adopted by the Sabbath-school:

Resolved, That the Sabbath-school of the Second Seventh-day Baptist Church of Brookfield has received with sincere sorrow the intelligence of the sudden death of Willie J. Todd, who for nearly ten years has been of this school, a faithful member.

Resolved, That Willie's interest in home and foreign missions, his punctuality in attendance at both Sabbath and day-school, his truthfulness and integrity are worthy of imitation.

Resolved, That our heartfelt sympathy is extended to our beloved pastor and his wife in their deep affliction; and may the Light of the World be ever near them, bringing brightness and cheer to their lonely fireside.

MARRIED.

At the residence of the bride's father, Mr. Manly Giles, Esq., of Dunellen, N. J., by Rev. J. G. Burdick, Mr. LUTHER MUNDAY and Miss MARY E. GILES, both of Dunellen.

DIED.

Near New Enterprise, Bedford Co., Pa., Oct. 14, 1884, of dropsy, NANCY EVERSOLE, wife of Isaac Eversole, aged 71 years and 8 days. The deceased embraced Christ in her early years, and this acceptance was so hearty and earnest that she felt it her duty and delight to keep the commandments of God, and to obey him in all things.

Near New Enterprise, Pa., Oct. 29, 1884, of typhoid fever, JACOB EVERSOLE, aged 48 years and 8 months. The deceased was a member in good standing of the German Seventh-day Baptist Church for twenty-three years. He has left a wife and five children, with a large circle of friends and relatives, to mourn their loss.

At Garwin, Iowa, Nov. 7, 1884, of consumption, JESSE W. RANDALL, aged 25 years, 7 months, and 9 days. Bro. Randall made a profession of religion when fourteen years of age, and joined the Seventh-day Baptist Church at Welton; and upon removing to Garwin changed his membership to the Carlton Seventh-day Baptist Church, of which he remained a consistent member until death. He was held in the highest esteem in the community as was attested by the large concourse of neighbors and friends which attended his funeral services, which were conducted by the writer, assisted by Eld. M. Babcock.

In Walworth, Wis., Nov. 10, 1884, Mrs. HARRIET E. COON, wife of Harlow M. Coon, aged 61 years and 8 months. Near eight years since, at a church festival, she fell and dislocated a hip joint. About two years after this a cancer began to develop from the bruising of the crutch she used. This continued to grow for nearly six years. The disease finally reached her lungs and she soon yielded her life to its demands.

In Wells, Faribault Co., Minn., Nov. 4, 1884, of typhoid fever, WILTON HUTCHINS, aged about 26 years, son of Alonzo and Rosetta Hutchins, of North Loup, Neb.

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Milton, Wis.

W. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

Milton Junction, Wis.

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The Sabbath Recorder, PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 30 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADVERTISING DEPARTMENT. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany county, N. Y."

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The Sabbath Recorder. Entered as second-class office at Alfred Centre, N. Y. "BE KNOWN"

The twilight falls, the joy, the grief, the story of the day.

The old old story; yet to tell it at thy call; And cares grow lighter That Jesus knows the

Yes, all the morning at The joy, the grief, the The roughened path, the The hourly thorn and

Thou knowest all—I see My weary eyelids close Content and glad as I And He has loved me With answering love And every anguish'd P Finds healing in the

So here I lay me down As mighty shadows I And lean confiding on Who knows and pith

PLACES AND PEOPLE I

NUMBER

The Las Vegas Hot six miles from the city, the Rio Gallinas one entrance. They are the Santa Fe Railroad, banks of the river, and an aquad-looking M turn abruptly from t into the mouth of a m change in the scenery s sudden. On the right masses of broken, sedimentary to the Coal Period turned upon their edges a hundred feet high. This feature we have

calities on the extreme Rocky Mountains. Its principal opening within Gods, situated within hills near Pike's Peak, stone and the white stratified, rise in this three hundred feet a about their base.

The train stops at t naturally formed plac by steep hills, and along a rapid stream. He bridge, beautiful cot grass with scattering walks, a spacious hot house. All this pro railroad company, w sums of money in the

prevention of the p erecting, on a bench hundred and thirty cent stone structure of the invalid and th this locality. It tak tesuma Hotel, a st which was accident

From its site is enjoy air which descen tops to the west, an down this canyon. charming views of t try beyond the hill high ledges of rock evergreen foliage, a the west, on the si foaming river, and by bold mountain the evidences of an the subsequent e Pot holes are seen ticularly at the m fused heaps of st materials, have be the sides of the l above the present strata of rock on valley, has been which specimens color, have been the Finyon pine. It is a tree usual high, with bran together, and a owl-shaped lea abundance of a l like a pea.