

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XL.—NO. 50.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 11, 1884.

WHOLE NO. 2079.

The Sabbath Recorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

TWO VIEWS.

BY MRS. M. E. H. EVERETT.

I.
Looking forward across the years,
My eyes were blinded with weeping tears,
"The world keeps crowding upon the way,
There is no place for a life to day;
Why gain with slow and painful pace
One road or two in the bustling race,
Since the far blue heights forever rise
And the feet never find the prize."

But I took the pilgrim staff and scroll
And turned reluctant toward the goal,
Hope and love and pleasure fair
And fair contentment tarried there;
Only with hot and sad led feet
Duty walked in the dusty street,
And faith my hand in her own hand pressed
As she showed the white star on her breast.

II.
Looking backward across the years
My eyes are blinded with thankful tears,
Lord, who art I, that I may rejoice
In knowing the sound of my Shepherd's voice!
Where now is the home I left behind?
Swept away in the breath of thy awful wind;
And the friends I loved? The daisies grow
Over their bosoms white as snow.

But a thousand doors to my passing feet
Open a refuge from cold and heat;
A thousand hearts by my grief are stirred,
And answer my call with tender word;
And hope and love, they will follow me
Over the land and across the sea,
Through my doubting heart comes my only loss,
And all my gain by my Saviour's cross.

WOMAN'S WORK.

A paper read at the Annual Meeting of the Ladies' Evangelical Society of Alfred, on Thanksgiving evening, and furnished for publication by request.

BY MRS. E. T. PLATTS.

That woman holds a place pre-eminently her own, in the world's work, it were idle to-day to discuss. In the columns of the public press, upon the lecture platform, in the lawyer's and physician's office, the professor's chair, and in the sacred pulpit, has it been unequivocally demonstrated that the possession of keen and sound intellect does not wholly depend upon the sex of the individual; that the Great Creator of us all, in the bestowment of gifts, the development and exercise of which reach beyond the confines of the family circle, is rich toward his daughters as well as his sons. Our position to-day is not to stand in defense of our right to do this or that—the right which inheres in, and is measured by the ability—but, with quite as necessary courage and firmness, to accept and meet the multiplying demands for labor. The problem for us patiently and with unwavering determination to solve, is, What are the means by which I may so employ the talent God has given me, that by and by, in the day of final reckoning, I may return it to him with usury? How can I meet, conscientiously and faithfully, the responsibilities resting upon me, as one of the great family of mankind, and a member of the household of faith, in a life that goes not backward to pick up tangled or broken threads, but ever hurries forward, and more and more rapidly as the years move on? How are we

"So to live, that when the sun
Of our existence sinks to night,
Memories sweet of good deeds done,
Shall gild our names with halo bright,
And the best seed we scattered, bloom
A hundred fold in years to come."

We believe it to have been in such a spirit and with such a purpose, that the Woman's Executive Board, whose claims I have been requested to present here to-night, was appointed at the late session of our General Conference.

The benefits that would result from unifying and aggregating the efforts which are already being made by the women of our denomination along the lines of denominational work, have long been recognized; and the necessity for more earnest, faithful, self-sacrificing work is being pressed home upon us as never before. To meet the wants of the hour, and provide for a growing, promising, hopeful future, we are asked to stand side by side with other Boards of the General Conference. As the Sabbath School Board represents the interests and work of the Sabbath schools throughout the denomination, so may the Woman's Board represent the benevolent work being accomplished in the many ladies' societies among our people; as the Memorial Board brings its annual statement of funds contributed through it, as agent, to our various denominational

enterprises, so may this Board report the amount of funds raised by these societies, and contributed for tract, missionary, educational, or home work; as the Ministerial Bureau, lately created, is to stand as a medium of communication between churches needing pastors, and ministers desiring a settlement, or change of location, so may this Board properly furnish a means of communication between missionaries upon the frontiers who desire assistance for themselves, or families under their charge, and working ladies' societies who would gladly contribute to such personal needs rather than to institutions, however worthy, whose donations are from all sources, and are counted by thousands.

The object of this new Board may be stated as the cultivation of a missionary spirit, and through it the procuring of added funds for carrying on the work of our denominational societies. We use the term missionary spirit in its broadest sense, as embracing any and all means of spreading the knowledge of God's truth, whether by the living teacher or the printed page; and since the operations of our Missionary and Tract Boards have become so nearly the same as to be interchangeable, each passing its work over to the other at certain stages, the one term may be applied to both, and will be so used.

I have been agreeably surprised, during the short time in which my attention has been especially directed to this subject, at the amount which is being accomplished by the women of other denominations, and I may say that I have been equally though not so agreeably surprised that, until now, no adequate effort has been made to organize the women of our own denomination for benevolent work. One can hardly take up any religious periodical which does not contain accounts of anniversaries or conventions of women, with enthusiastic reports of funds raised, results already accomplished and large plans for the future. The November number of the *Heavenly Woman's Friend* extends welcome to a new organization, "The Woman's Foreign Missionary Association of the Ohio Yearly Meeting of Friends," and says, in that connection, "Abounding, as the Friends have been, in good works, they yet have been without distinctive missionary organization. Their only aim (in this new departure) is to deepen missionary sentiment among their people, and to do the best work through the most effective agency," and this "first distinctive missionary organization" is among their women. At the meeting of the American Board of Commissioners for Foreign Missions, Columbus, Ohio, Oct. 6th, the total receipts reported were over \$500,000; contributed by women's societies \$150,000, more than one quarter. The *Christian Woman* gives the following facts: "Last year the women of the United States gave \$600,000 towards Christianizing the heathen. Of this large sum Presbyterian women gave nearly \$200,000, Baptist women \$156,000, Congregational women \$130,000, Methodist women \$133,000."

But, some one may say, what our women can give, compared with these large denominations, is so little, would it not be better to do what we can, quietly, and make no report of it? The statement was made, at our late Conference, that, during the last year, our own denomination, in proportion to its numbers, had, with one exception, given more for missionary purposes than any other. This being true, we women of the Seventh-day Baptist denomination, need not fear comparison with others, if we earnestly and vigorously do our part.

It is now proposed, first, to secure the co-operation of all existing societies offered by or under the control of our ladies—auxiliary tract, aid, benevolent, or sewing societies—and, second, where, in any of our churches, no ladies' society exists, to organize such a society as soon as possible. Our ideal is a society in every church and every woman a member. These societies are asked to contribute toward any of our denominational interests, and report all funds raised by them, whether for denominational or home work, to the General Conference, through the Woman's Executive Board.

But, we are told, in many of our large churches, where there are strong organizations for work in various directions, that our women are already doing all that they can.

Far be it from us to ask or suggest that any should do more than that, but we would ask that we who have been less conscientious and faithful be given the benefit of their experience; that they tell us how they have won such success; what they are now doing, and their methods. We seek the inspiration that comes from such examples that the women of our entire denomination may do "all that they can."

Another objection that is sometimes made to any plan for a woman's benevolent organization, is, that in many localities, it is the custom for the husband to carry the pocket-book, and make the contributions in his own name. Such husbands should be told the story of the "missionary hen," which, when all the rest had died of cholera, came from the woods bringing a large, beautiful brood of chickens to its owner. Perhaps they might adopt the proposal of the little son who said, "Mother, let's have them all missionary hens after this." While there are resources open to woman's ingenuity, we can hardly believe that any Christian husband will deny her who has helped to fill it, some share in the contents of his pocket-book, to be given in her own name, for carrying God's truth into the "regions beyond."

Again, it is said that in some of our small churches it would be idle to attempt to form ladies' societies for benevolent or denominational work, because of their being so widely scattered. We all remember the story of the first American Missionary Society, consisting of but three members, with no better place of meeting than the shelter of a friendly haystack; and we remember also, the grand results which have grown out of that same little meeting. I believe it to be quite possible that there shall be an effective working society where there are two warm-hearted Christian women who will meet together once a month to talk over the prospects and pray for the prosperity of our missionary and publishing interests. Yes, and the possibility of successful service, and of co-operation with the new Board, exists with even a smaller number. It has been suggested that there are many isolated Sabbath-keeping ladies who are able to make donations to our work, and to whom it would be a pleasure to act with the Board. If such ladies should fail to be reached personally, and would report themselves to their own associational Vice Presidents, or to any member of the Board, they would not only add materially to the strength of this new movement, but, we are confident, it would be a blessing to themselves, and that they would feel their isolation a little less, in joining hands, for earnest effort, with the denominational sisterhood.

It is related of Mrs. Nancy Goodrich, one of the founders, perhaps it might be said the founder of Milton Academy, now Milton College, that, upon one occasion, she was asked about the prayer-meeting on a certain very stormy evening, and said they had a most excellent meeting. When asked who were present, her reply was "Myself and my Saviour." In that answer, in that intimate companionship with Him who is the source of all strength, lies the secret of sure success—the place of prevailing power. A writer in the *Missionary Helper*, in an article upon the question, "How shall we interest the ladies in our missionary meetings?" gives as her answer, "By prayer, again and again, prayer." Last year, in Wisconsin, in a Woman's Missionary Board, it was decided to raise funds for the outfit and passage money of a lady missionary, and all auxiliary societies were requested to make it a subject of special prayer that a suitable person might be found. This year they reported everything provided, the missionary ready to go, and that they had been unusually and wonderfully prospered in answer to special prayer. Failure is never written over against any movement that is impelled by this secret, silent power. Let us make it ours, rely upon it, be guided by it, whether working alone or associated in large or small societies.

In our history as a people, when have we had such cheering prospects as now? Read carefully the reports of our several Societies for the last Conference year, and find, if you can, in any previous year of our history, so much to encourage, such promise of immediate and permanent results for any and

all effort that it were possible for us to make.

Year by year, our work has been growing upon our hands, but in this last year, in what an increased ratio! Our foreign and home missionary fields are calling upon us for more laborers, and our publications are becoming a recognized power as never before, among other people. New demands are calling for new methods, and all must be sustained by earnest prayers, and liberal outlays of money.

In view of all these things, is it not quite time that we marshal all our forces into line, not omitting even the weakest, and with courage that cannot be daunted, enthusiasm that knows no flagging, and faith that even in the darkest hour, looks onward to victory, march forward under the banner of our glorious Leader, till he calls us out of the ranks to "come up higher."

THE BEST ESTATE.

BY F. E. WEATHERLY.

Art thou thy own heart's conqueror?
Strive ever thus to be.
That is the fight that is most sore,
The noblest victory.

Art thou beloved by one true heart?
O prize it! It is rare;
There are so many in the mart,
So many false and fair.

Art thou alone? O say not so!
The world is full, be sure;
There is so much of want and woe,
So much that thou canst cure.

Art thou in poverty thyself?
Thou still canst help a friend;
Kind words are more than any self,
Good words need never end.

Art thou content in youth or age?
Then let who will be great;
Thou hast the noblest heritage,
Thou hast the best estate!

FROM L. M. COTTRELL.

It was with great pleasure that I joined Bro. S. D. Davis at Salemville, Bedford Co., Pa., in revival work with the dear brethren of the German Seventh-day Baptist Church. There is quite a large church located in this section, with a good brick house for worship. Meetings have been held every evening for about two weeks. The work of the Spirit has been manifest in the congregation, and the gospel message has, we trust, reached many hearts. There was baptism on last Sabbath, and also on Sunday morning, the 30th ult. It is a season of great rejoicing with this people. We praise the Lord for what he has done. Pray for this work among these dear brethren. SALEMVILLE, Pa., Dec. 1884.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 5, 1884.

The first week of the second session of the Forty-eighth Congress has ended. Already both of the Legislative bodies have settled down to work. This they did almost as naturally and quietly as if only a week instead of five months had intervened between the last and the present meeting.

On last Monday when the President of the Senate and the Speaker of the House brought down their gavels exactly at noon, thus opening Congress, crowds of visitors filled the galleries; both chambers had an air of freshness, and cleanliness, and the desks of Senators and Representatives were loaded with flowers. Otherwise there was but little to indicate that it was the beginning of a new session.

One interesting and decidedly unusual feature of the occasion was the good-natured chaffing indulged in by the Democrats at the expense of their Republican friends, over the result of the Presidential election. The Republicans took the bantering in good part, and no bitterness was manifested. Congressman Cox, of New York, was conspicuously busy offering condolence to his political opponents.

The Democrats are in fine spirits, but the Republicans skillfully conceal any dejection they may feel. The Southern Members are not so demonstrative as it was predicted they would be. They congratulated each other on the Democratic victory, but they seemed to be impressed with the duty of restraining hilarity in the presence of their defeated opponents.

The President's message was listened to in both Houses with the usual inattention.

The proportion of Senators and Members who lounged and looked bored, and tried to kill time was considerably greater than the number of attentive listeners. Congressmen consider the official reading of clerks very monotonous, and prefer to get their impressions of an Executive document from their own perusal of it. After an extended inquiry among them, I learn that, as a whole, they think President Arthur's last annual message is his best. They praise it for its dignity, for its temper, and for the clearness and simplicity of its style.

But the report of the Secretary of the Treasury is more commented upon than the President's message. It has been called the most vigorous presentation of the financial condition of the country that has ever been made. Mr. McCulloch has pleased the friends of lower taxes in his Tariff recommendations, but his position will doubtless excite a great deal of dissent in his own party.

The first sensation of the session was raised in the House of Representatives by Congressman Follett's impeachment resolutions. He brought charges against Marshall Lot Wright in connection with the employment of Deputy Marshals at the election in Cincinnati. A short, bitter debate followed in which Messrs. Converse, Hancock, Reed, Brumm, Miller, and ex-Speaker Keiffer took part, and the resolutions were finally adopted.

The new Senator, Mr. Sheffield, who is the temporary successor of the late Senator Anthony of Rhode Island is about sixty years old. He is quite lame and walks laboriously with the assistance of a large cane. He has a few straggling locks of hair, which he combs over a bald head, a benevolent countenance, and prefers, for an every day garment, a la Senator Conger, and Representative Poland, a swallow-tailed coat.

Senator Logan occupies his old seat in the Senate Chamber between the two Maine Senators, and was the first man to break the brief silence after the Chaplain's prayer on opening day. Democrats as well as Republicans sought the first opportunity to shake hands with the defeated candidate and pass some words of friendly greeting. Gen. Logan met them all with a smile and ready reply, but it was evident that his old time exuberance of spirits could not be summoned at will.

SENATORIAL CHIROGRAPHY.

Some of the senators were rather reckless in their chirography, and frequently one of them would simply hand to me a scrap of paper with some writing on it, without saying anything at all, expecting me to understand what he wished. I would turn these notes upside down, sideways, and corners, and could hardly tell from the hieroglyphics whether the words were good old Anglo-Saxon or Hebrew. But I studied these various eccentricities or styles—I was about to say "systems"—of legislative handwriting with such ardor, that I finally became able to read them all. So well known did this accomplishment of mine become, that I was frequently appealed to by persons about the Capitol to decipher writings of other people, and, strange as it may seem, senators have actually asked me to read their own marks which they themselves have been unable to recognize after making. I joked a senator about this one day, and told him I thought it was curious he could not read his own handwriting. He did not like to acknowledge this fact, and declared that he could.

"Well," said I picking up a letter which he had just written and which lay upon his desk, "I'll wager you can't tell what word that is," and I put my two hands upon the sheet of paper so as to cover all of the writing except that particular word.

"Oh," he exclaimed, as if I were doing an unreasonable thing in covering up the other words, "take your hands away!" But then he could not make out the word, even by the help of the others or the context of the letter, and laughingly admitted that he had forgotten what the scratches were intended for. At another time I saw on a desk a piece of paper that had on it a comical likeness or image of a human skeleton in miniature—a profile view of the skull, the ribs, and the other bones, even to the foot. I wondered who the senatorial artist was, and in handling the paper I chanced to turn it another way. And what do you think it was? It wasn't meant for a skeleton, after all. It was nothing else than a very hasty autograph of Senator George F. Edmunds.—*Edmund Allan, in the Christian St. Nicholas.*

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ALFRED CENTRE, ALLEGANY CO., N. Y.
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Missions.

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

THE Universalists, at their recent general convention, in Peoria, Ill., deplored the lack of missionary enterprise in the denomination, and vigorous efforts were made to awaken an aggressive spirit.

THE Eastern, Central, and Northwestern Conferences of German Baptists, report 901 baptisms, 9 chapels built, 4 churches organized, one church as having become self-sustaining, and one wiped out an old debt.

THERE were so few theological students in Prussia, a dozen years ago, it is said, that many parishes were vacant. At present 2,322 young men are studying theology, and 450 enter the ministry yearly; but even this number does not supply the demand.

THE home mission field of the Congregationalists in Eastern Pennsylvania is chiefly among the Welsh, where there are twenty-five churches and sixteen missionaries. The Welsh are often poor, being mostly colliers; but they are furnishing many preachers, even for American churches.

At the recent Missionary Conference of the Reformed Church, a committee recommended a thorough canvass of the whole church for the purpose of awakening new interest in the work of the foreign missions; and, the Rev. Sanford H. Cobb, who has just completed a journey round the world, gave an account of "Personal Observations in our Mission Fields." Mr. Cobb spent some time in Japan and China, and declared that the success of foreign missions, as examined by him in the fields of their operation, far exceeded his most sanguine expectations. Some foreign residents, whose avarice or lust is interfered with by the presence of the missionaries, speak lightly of them and their work. Some travellers, through haste or carelessness, fail to perceive the beneficent results of Christian effort in foreign lands. But any one who will take pains to look for it can find abundant evidence to the glorious success of missionary labor wherever the gospel of Christ has been preached to the heathen.

MISSIONARY SKETCHES.

NUMBER V.

1821-22.

Elder Amos R. Wells was on the mission field 10 months and 22 days; traveled 2,350 miles, besides his traveling in different neighborhoods; preached 205 times; baptized 5 persons; expenses \$30 17, and received \$104 96. At Waterford, Conn., and Piscataway, N. J., they had "comfortable meetings." In Cumberland and Salem counties, N. J., he spent three or four weeks, preaching also among Baptists, Methodists and Lutherans. He preached in a Baptist meeting house at Camden; and in an Academy at Norristown, Pa., among Presbyterians and Episcopalians, and some who had formerly observed the Seventh-day. Of the German Seventh-day Baptists at Ephrata he wrote: "I judge there was once in this place a learned, pious, flourishing people, who observed the seventh day for the Sabbath; but at present they are much declined. . . . We found them to be a remarkable, kind, hospitable people at Abbetstown, Pa., Eld. Wells spoke in a Lutheran church. In Franklin county he found a branch of German Seventh-day Baptists. Here he was detained two weeks by the sickness of his horse, and had "some lonesome hours, although the people were very kind." He attended nine meetings and the "attention of the people seemed to be drawn." He received kind treatment, some presents, and a number of collections. At Somerset, among a small society of Baptists, he preached three times in a court house and once in a dwelling-house; and at Connelville he preached in a Baptist meeting-house. In Harrison county, Va., he found the Lost Creek and Salem churches in a good degree of union and an apparently flourishing condition. He spent one and a half months here and had many "refreshing times." In the neighborhood of Mr. Joseph Wells, whose wife was a member of the Hopkinton Church, Rhode Island, twelve miles from Marietta, O., on the Muskingum River, he tarried several days and held a number of meetings. In Waterford, O., he held three meetings, two at Esq. White's and one in a Methodist church. His visit to three or four Sabbath-keeping families in Salem township, Warren county, O., "appeared

like cool water to a thirsty soul." "Here I thought," he wrote, "of the privilege many of our brethren enjoy, in hearing the gospel weekly, and attending on gospel ordinances; and how little they prize their privileges and how little they thought of their destitute brethren, and how backward in sending to their relief." In Liberty township, Butler county, he found four families who had never before been visited by a seventh-day minister. Near Lebanon, Warren county, were three families, also like sheep having no shepherd. He found the Seventh-day people on Mad River in much more favorable circumstances than when he visited them before. By a pressing request he visited the neighborhood of Jonathan Platts in Indiana, where there had been a revival among Seventh-day people, and spoke three times. Some were enquiring respecting the Sabbath, and seemed "convinced of the propriety of the Seventh-day being the Sabbath, but had not embraced it." On his journey eastward he spoke at Springfield, Derby Plains, and Worthington. One first-day morning he came to a meeting house, and finding that there was to be no preaching that day, he offered his services, which, after an examination of his credentials were accepted. By meeting time the house was nearly filled, and I delivered unto them the Word of Life." At French Creek, Pa., he tarried eleven days, preaching also once for the Baptists, and once in a Presbyterian church in Meadville. After visiting and speaking at Clarence N. Y., Pembroke, and near Alexandria where some had recently embraced the Sabbath, and some others were enquiring, and some had experienced religion, he went to Allegany county. He preached at Alfred, Independence, and at Friendship where the families were largely destitute of preaching, and in the Presbyterian church at Almond. Thence he went to Ithica, Groton, Scott, Little York, Homer, Trenton, German, De Ruyter, Cazenovia, Verona and Brookfield, and reached Petersburg to attend the General Conference. The families at Groton were solicitous to be visited by preaching gifts; at Scott there was love and union, but a destitution of regular preaching; and he held some refreshing meetings.

FROM J. W. MORTON.

STONE FORT, Ill., Nov. 4, 1884.

I received yours of Oct. 16th, informing me of my re-appointment as missionary on this field. In consequence of my absence from Chicago, it was some time before it reached me.

I remained at Chicago till the 2d of October, when I went to Milton Junction, to fulfill an appointment made some time before. I preached at that place for Bro. Wardner on the morning of the 4th, and received a collection for the Missionary Society, amounting to \$9. In the afternoon, I preached for Bro. Dunn (who was then absent in New Jersey, I believe), but did not ask for a collection, as I was informed that they had taken up a missionary collection in the morning, in its regular course. In the evening, I preached at the Rock River church, and received a collection of one dollar. At all these services, the brethren received me cordially, and I greatly enjoyed my visit.

It was my intention to go on from Milton to Berlin, and then to other portions of the Wisconsin field; but, having learned that Bro. A. H. Lewis had just gone to Berlin, with the intention of remaining a few weeks, and acting under the advice of Brethren Wells and Clark, of that Church, I changed my plan, and decided to visit Southern Illinois before going further into Wisconsin. As my visit to Milton did not result in any strictly missionary work, I have charged the traveling expenses to myself.

I left Chicago Oct. 9th, and, not wishing to land at Pulaski in the night, where I had not one acquaintance, I stopped over one night at Farina, called on Pastor Ernst, and availed myself of the hospitality of my old friends, Dea. Glaspey and wife. Next morning I proceeded to Pulaski, and soon found Deacons Stringer and Richardson, of the Villa Ridge church. It was sixth-day, and I proposed to preach that night at Deacon Stringer's house, which I did, there being present only the few families that live in that immediate neighborhood. The following day, I preached in the Villa Ridge meeting house to a fair congregation. The next day I preached in the Methodist church, in the village. (Our brethren built their church some two miles out of the village.) That evening I preached again in the Seventh-day church, to a full house. The attention was all that could be desired, and I trust that good was done. The Villa Ridge church has suffered much from neglect, and the lack of pastoral work. I consider it a

promising field. A large percentage of the society consists of children, and these seem to be well-inclined and susceptible to religious influences. I remained in that neighborhood just one week, and preached eight sermons—three in our church, one in the Methodist church, one in the Free-Will Baptist colored church, one in the Pulaski school house, and two in private houses. While there, I was made to feel at home in the family of Dr. J. P. Hunting, with whom I had the pleasure of a previous acquaintance. All the brethren, none of whom I had ever seen before, with the exception of the Doctor and his wife, were very cordial. I should have been glad to remain longer, but the Yearly Meeting of the churches in Southern Illinois was to begin on the 17th; so I left on sixth-day morning, in company with two of the brethren, and came here to the meeting, arriving in time for the opening service. There were only four visiting brethren beside myself—two from Villa Ridge, and two from Farina. The sessions were well attended, especially in the evenings, and a good degree of interest was manifested, especially toward the last. We decided to continue the meetings after the close of the Yearly Meeting, every evening, while the interest might continue without abatement. Accordingly, we have had services every evening since, except two, when Dr. Johnson and myself were absent, and Bro. Kelly's wife was so sick that he could not take charge. On one of those evenings I preached at Harrisburg, thirteen miles from here; on the other, I preached at the "New Town" of Stone Fort. Last Sabbath and First-day, I preached three times at Parks' school house, where a section of this church have a preaching station, supplied by Dr. F. F. Johnson once a month. These brethren, with some of their First-day neighbors, are about building a meeting house, and it is my opinion that it would be well to organize them into a separate church before long. They have one brother among them who holds the office of deacon; and from all I can discover and learn of them, they are a worthy band of disciples. I have an appointment to preach again in the "New Town" next Wednesday evening, and expect to go to Broad Top, another station of this church, on sixth-day evening, to spend the Sabbath. Next Sunday evening I am to hold a fare-well service here, and take a missionary collection. Brethren Kelly and Johnson have been very active in these meetings; though, as the "stronger," I have done all the regular preaching. I have been kindly and well entertained by these brethren, principally by Bro. Kelly and his amiable family, and Bro. Johnson has helped me with his conveyance from place to place.

As the result of these meetings, I think we may say that several have been hopefully converted, and a few back-sliders have been reclaimed. Others, not a few, seem to be much concerned in their minds, and, I doubt not, many of God's dear children have been revived, and greatly blessed. This is a large and promising field. There are scores of young people, subject to the influence of this church, who are yet in their sins. Multitudes of them show a disposition to attend upon the means of grace. In fact, I scarcely know how to get away from Southern Illinois. From here I expect to return to Villa Ridge, and resume the work there for at least one week, and then return to Chicago by way of Farina. I have promised Bro. Ernst that I will assist him a few days in a protracted effort.

I have given the above somewhat lengthy account of my labors at this time, because I believe the Board are to meet soon, and I want them to know what I am doing.

Your brother in Christ.

FROM G. VELTHUYSEN.

HAARLEM, Nov 12th 1884.

Thanks to God and to the brethren for the renewing of the Board's appropriation in aid of the work for the Lord's cause in Holland by means of my labors. I wish to be a grateful and faithful servant, doing for Christ's sake what my hands meet with all in sincerity and love of the truth. I rejoice in the knowledge of the help of the brotherhood as well by their prayers as by their supporting us in material means; and no doubt our God and Father will bless his testimony through us, there on the other side of the Ocean, and here, and certainly once we will rejoice together in the great day of the harvest!

As to the little church at Groningen, the needs of Bro Van der Schuur and adherent circumstances, I beg leave to inform the Board the following:

Groningen is situated at such a distance

from Haarlem, that a laborer there would be as desirable as any where else in this Kingdom. That city is surrounded by villages and open regions, which offer many opportunities to bring more easily the truth than in the properly called Holland provinces, because the clergy there have not such power on the minds of the people, not so ruling influence as here. I always there found more open doors than anywhere else. Therefore my opinion is, that if possible, the Board should do a good work in helping Bro. Van der Schuur, that he might be enabled to give himself wholly to the work of the gospel.

I wrote you about some difficulties raised among the little band at Groningen. Now all harmony is restored. Last night I received a letter telling me of the complete and Scriptural organization of "De Gemeente van Zevende days Baptesten he Groningen" (church of Seventh-day Baptists at Groningen.) Bro. Van der Schuur being elected elder, Bro. J. C. Mann (the brother that with so many sacrifices embraced the Sabbath) deacon. The church at Groningen reported its perfect agreement with the confession of faith and with the Haarlem church, Bro. Van der Schuur has no pecuniary means; he is married and has one child; I suppose his age is 32 or thereabout. The other members are indeed poor as for money.

You ask me to tell all the circumstances that would justify the increasing of the Board's appropriations for Holland. Well, dear brother, excuse me when saying that I can not do so. All circumstances! Well, ye laborers in the vineyard, you know the world's needs. They are here like everywhere. A large field and a few workmen. We always are crying to our God for laborers and means, because our hearts are weeping seeing the ignorance even of the so called Christian world. It is here like everywhere and everywhere like here; the day has not yet come that people must hear the warning, like in the days of old in the desert, "The people bring much more than enough for the service of the Lord!" On all sides the land untilled, particularly in what concerns the knowledge of God's holy Sabbath. And remember till now in this Kingdom there has been only a single man who could go and preach the truth he received by God's blessing from you. I assure you: always with pleasure and thanks to God, your missionary feels enabled by the grace of God to go on, notwithstanding so heavy resistance in every form and shape. But sometimes he feels exhausted physically. So helps must be very welcome. Far from me the intention to ask for some unmerited confidence on the side of the Board, but if ye judge me not to be unfaithful to the Lord and his cause and it is your opinion, the Lord giving you the means to extend the appropriations for Holland, let me be your agent. Let us be cautious and prudent. As far as I am conscious, only the wishes of my heart for the good of the Lord's cause prompts me to this request.

My son is doing his utmost to enable himself for the examination to be admitted in one of our Universities. We rejoice in the evidences of his sincere godliness. We have some hope for the future, seeing him and that school-master, that embraced the Sabbath of the Lord and was baptized on the beginning of the year. Clever boys, somewhat cultivated and fearing God in sincerity; not ashamed to tell the world their hope on the living God and their resolution to follow Christ.

At Amsterdam, where now four Seventh-day Baptists reside, one, a carpenter's man, a husband and a father of four children, is now by hard working, gathering some surplus of money to go out in wintertime to spread the truth by traveling on his feet through town and villages, preaching the truth by tracts and by calling on the people in their houses. So he did in the beginning of this same year. Some weeks, when his means were gone and we could not help him further, he again took up the hammer and knocked as lustily as before; and thanking God for the good opportunity he had enjoyed to do something for the truth, looking at the same time for a new occasion of that kind. Although here in Holland since some months, handicraft and trade go very slow our Bro. Van der Molen, so is his name, never asks in vain for work, because he is a very able workman and well desired by his "baas" (master.) I don't know what to say more about "circumstances here." Excuse my somewhat irregular course of thoughts. I feel somewhat overstrained by the uninterrupted labors of these last weeks.

May the Lord Almighty bless your plans for the large things the Board has for the next year. It is now time for the Lord that he raises up and puts to shame the

satan who has sowed tares even on the fields that were boasting of their purity.

With respect and Christian love, your brother in Christ.

FROM L. C. ROGERS.

UNIONDALE, Susq. Co., Pa.

Our adjourned union meeting, held with the church in Lincklaen, N. Y., the first of this month, was a pleasant, and I trust a profitable meeting. Eld. Joshua Clarke and myself were the only ministers present, but there were representatives from the churches of De Ruyter, Otselic, Cuyler Hill, Preston and Scott. There were five preaching services. At a business meeting on First day morning, after hearing verbal reports from all the churches represented, the following action was taken:

At a public meeting, held at Lincklaen Center, N. Y., Nov. 2, 1884, duly notified, composed of members from the churches of De Ruyter, Otselic, Lincklaen, Cuyler Hill, Preston and Scott, Eld. J. Clarke in the chair, after deliberation, it was, by general consent, agreed to proceed to permanent organization as a Quarterly Meeting.

L. C. Rogers, General Missionary of the Association, was appointed Clerk. Holly M. Maxson, of De Ruyter, was appointed Treasurer.

Voted, that at each meeting, a collection be taken, on Sabbath morning, in aid of the Seventh-day Baptist Missionary Society.

The vote of the Cuyler Hill church, requesting the next Quarterly Meeting, was presented by L. C. Rogers. Upon consultation, the first Sabbath in January being thought a more suitable time than the first Sabbath in February, it was voted that we accept the invitation of the Cuyler Hill church to meet with them, the meetings to commence evening after Sixth-day, Jan. 2, 1885.

Voted, that we request the churches within the bounds of this Quarterly Meeting to represent themselves by messenger or by letter, and that they invite their congregations to meet with us.

Voted, that J. Clarke, L. C. Rogers, and F. O. Burdick be a committee on Order of Religious Exercises.

It is hoped that much good will come to these churches from the organization of this Quarterly Meeting.

FROM S. R. WHEELER.

MOTOR, Rooks Co., Kan., Nov. 19, 1884.

Two weeks ago I left home on a tour along the line of the Central Branch rail road. This road runs nearly due west from Atchison. Bull City in Osborne Co., Kansas, is the present terminus of the south western branch, and is 232 miles from Atchison. Motor is in Rooks Co., 25 miles south west of Bull City. The immigrants began to come to this county some 10 years ago, and there are more opportunities to buy somebody's quarter section claim for two or three hundred dollars than there is to find vacant government land. Yet occasionally a piece of the latter can be found. Motor is a town of two stores, a blacksmith shop, etc. But it will grow, and its sod buildings will give place to stone structures. This is in the famous magnesian lime stone belt, and the soil seems well adapted to wheat growing. This past season was favorable, and the average production of this neighborhood is about 25 bushels per acre. One man raised 47½ bushels per acre. It is estimated that in this new county of Rooks more than 800,000 bushels of wheat were raised this year. The upland produces more in quantity, and a better quality, than the bottom land. If the price of wheat were as good as usual the people would be greatly benefited.

Well, at this place the Sabbath truth took root in the families of Amasa Chase and R. H. Woods. They are earnest, active Christians and would heartily welcome Seventh-day Baptist families to help organize a church and maintain Sabbath services. I am to remain here two weeks, then pass back on to the same rail road, stopping to preach and visit families at Osborne, Clifton and Waterville. There is more work out this way than I expected.

TREASURER'S REPORT.

Receipts for Missionary Society, from Nov. 1-30, 1884.

Sabbath-school, Dodge Centre, Minn., S.	\$ 10 00
Mrs. G. T. Brown, Stockton, Cal., G. F.	5 00
D. K. Davis, collections at South Webster	5 00
Yearly Meeting, for Texarkana	2 10
Church building	2 10
A Friend of Missions, per A. E. Main, G. F.	2 10
DeRuyter Church, ¼ share, W. W. for H. W.	15 00
Mrs. O. D. Sherman, Mystic Bridge, Ct.	10 00
Holland Mission	2 00
Susan Church, Westley, R. I., G. F.	25 00
A. R. Crandall Lexington, Ky., M. build'g	5 00
Ladies Evangelical Society, Alfred Cr. G. F.	1 25
O. M. Bea, Replete, W. Va.	2 00
Balance in Treasury Nov. 1st.	484 81
	\$545 16

PERMANENT FUND.

Mrs. Susan Atmsbury Saunders, Adams, N. Y., bequest to Missionary Society, interest only to be used for Home Missions. \$100 00

Sabbath

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

LORD'S DAY IN I

The Apocalypse has ever for many discussions among the least important the question of the time. The view which now is gaining ground among those who place it near the Nero (A. D. 68) instead of the reign of Domitian on the authority of Irenaeus, the usually received date is the one better of the difficulties arising with the Gospel of John, the internal character of the question itself need not suffice it to say that there is no doubt that before long D. 68, will be accepted of question.

In view of this growing rider what effect it will be the interpretation of Rev. 1: 10. that "Lord's Day" he many have been led to believe was written very precision occurs nowhere Testament, and is not writing till A. D. 170. (I Corinth.) The "Teachi is here left out of account matical date. For this the Apostolic character of been questioned, and it a position with the post Upon the hypothesis, the date before the destru there would be at least a the interpretation of "1 day. On the other hand any other interpretation Day of Judgment—the the place and time of w in verse 9 he said that called Patmos; and the natural than that he w ment with a designation he received his revelation terpretation, it is said, agree so well with th aside the fact that perfe logical consistency can in a book so exceptional as the Apocalypse.

(1) If John here in the term "Lord's Day" the week and so define elation, he would use those who might read t understand. "Lord's accordingly a somewhat for Sunday before A. that the name "Lord directly by inspiration that in Scripture it "inspiration" to int such an easy, matte supposition that they Besides, if so, the treated the intimation rather disrespectful dred years or so.

(2) This express till A. D. 170, or a optists, Luke in the himself thirty years. Gospel invariably sp "first day of the w

(3) If the exp meaning Sunday we fore A. D. 70 as to John's readers, and not again occur t previsions, as "Day Martyr I spol. c. 6 week" (John 20. A played—how are w fact of its invariab period?

As easily can ve minauce of the n tiam and its sub centuries on the practice! No. T upon us that the e Apocalypse weigh terpretation, in th Day" as Sunday.

Thus, with one of internal evidenc will doubtless fall ly cherished by th and Scriptural an the so-called "Lo

Nov. 27, 1884.

Sabbath Reform.

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

LORD'S DAY IN REV. 1: 10.

The Apocalypse has ever been the occasion for many discussions among critical exegetes, not the least important of which concerns the question of the time of its composition. The view which now seems to be steadily gaining ground among scholars is the one which places it near the end of the reign of Nero (A. D. 68) instead of towards the end of the reign of Domitian (A. D. 96) which, on the authority of Irenaeus has hitherto been the usually received date. The earlier date is the one better calculated to remove the difficulties arising from a comparison with the Gospel of John, and it suits better the internal character of the book. The question itself need not be discussed here. Suffice it to say that there is apparently little doubt that before long the earlier date, A. D. 68, will be accepted on all hands without question.

In view of this growing opinion let us consider what effect it will have on the interpretation of Rev. 1: 10. On the supposition that "Lord's Day" here means Sunday, many have been led to infer that the Apocalypse was written very late, since the expression occurs nowhere else in the New Testament, and is not found in any other writing till A. D. 170. (Dionysius, Bishop of Corinth.) The "Teaching of the Apostles" is here left out of account as a problematical date. For this and other reasons the Apostolic character of the Apocalypse has been questioned, and it has been assigned a position with the post-Apostolic writings. Upon the hypothesis, therefore, of an early date before the destruction of Jerusalem, there would be at least a presumption against the interpretation of "Lord's Day" as Sunday. On the other hand it is urged against any other interpretation—as for example the Day of Judgment—that John was stating the place and time of writing the book; that in verse 9 he said that he was in the isle called Patmos; and that nothing is more natural than that he would follow this statement with a designation of the day on which he received his revelation. Any other interpretation, it is said, would therefore not agree so well with the context. Setting aside the fact that perfect logical or psychological consistency can hardly be expected in a book so exceptionally weird and fantastic as the Apocalypse, it may be replied:

(1) If John here means to designate by the term "Lord's Day" a particular day of the week and so define the time of the revelation, he would use an expression which those who might read the book would readily understand. "Lord's Day" must have been accordingly a somewhat common designation for Sunday before A. D. 70. If it is objected that the name "Lord's Day" is here given directly by inspiration we can simply say that in Scripture it is not the custom of "inspiration" to introduce new names in such an easy, matter-of-fact style on the supposition that they would be understood. Besides, if so, the church seems to have treated the intimation of the Spirit with a rather disrespectful indifference for a hundred years or so.

(2) This expression nowhere else occurs till A. D. 170, or a century later. The Synoptists, Luke in the Acts, Paul, and John himself thirty years afterward in writing his Gospel invariably speak of Sunday as the "first day of the week."

(3) If the expression "Lord's Day" meaning Sunday were so commonly used before A. D. 70 as to be readily understood by John's readers, and we know that it does not again occur till A. D. 170—other expressions, as "Day of the Sun" (Justin Martyr I apol. c. 67) or "first day of the week" (John 20. Acts 20.) being always employed—how are we to explain the singular fact of its invariable omission during that period?

As easily can we explain the long discontinuance of the use of sprinkling for Baptism and its subsequent rise in the later centuries on the hypothesis of its Apostolic practice! No. The conclusion is forced upon us that the early date assigned to the Apocalypse weighs strongly against the interpretation, in this passage, of the "Lord's Day" as Sunday.

Thus, with one of the striking triumphs of internal evidence over external testimony, will doubtless fall the one passage so devoutly cherished by those who would strive to find Scriptural authority for the sanctity of the so-called "Lord's Day."

WILLIAM C. DALAND.

Nov. 27, 1884.

Temperance.

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

WINE.

Shall we ever take a little wine for "the stomach's sake? If so, when?"

Prepared by request, and read before the Woman's Christian Temperance Union, October 19, 1884.

BY EDWIN R. MAXSON, ESQ., A. M., M. D., LL. D., OF SYRACUSE, N. Y.

To answer this question, whether we should ever take a little; and if so, when? we must inquire what wine is.

The English word *wine* is equivalent to the Saxon *win*, German *win*, Danish *wyn*, Swedish *vin*, Welsh *gwyn*, Russian *vinu*, Latin *vinum*, Italian and Spanish *vino*, French *vin*, Greek *oinos*, Eolic *foinos*, Ethiopia *wine*, and Hebrew *vin*. (Webster.) The Oriental word, according to Webster, "seems to be connected with *ayn*, a fountain, and *anah*, to thrust, to press, or press out." And hence, while the word *wine* may now generally mean the fermented materials "pressed out," as the juice of the grape, currant, or other fruits, if "pressed out," whether fermented or not, it may, from the Oriental word, very properly be called *wine*, as it always has been, the sugar of the juices, not having passed through the vinous fermentation, constituting alcohol.

This doubtless was the wine used at the "marriage in the Cana of Galilee," John 2, and also by the Great Physician, at the institution of the Sacrament, and on other occasions. While, then, the word *wine* may often mean the fermented juice, as we find it in the Hebrew, Christian, and other ancient records, it need not, necessarily, and evidently does not, generally; the term "strong drink" being used for fermented, and "wine" for unfermented juice; in accordance with the meaning of the Oriental word.

With this view, we can more readily understand the injunction, Prov. 23: 30-32, to "look not upon the wine when it is red, [fermented, evidently,] when it giveth his color in the cup, when it moveth itself aright; at the last [when fermented] it biteth like a serpent, and stingeth like an adder," and also the statement, there recorded (v. 30) as to their seeking the "mixed wine," etc., very likely the spiced fermented or unfermented. Wine fermented is a medicine, consisting mainly of alcohol and water, being stimulant, irritant, and antiseptic, with little or no nutritive properties. While unfermented wine contains starch, sugar, and other slightly nutritive ingredients, but no alcohol, being comparatively harmless, as a drink, and supplying to the system, in a pleasant form, a small amount of nourishment, besides the water, which may be of use in digestion, satisfying thirst, which, when normal, is a call for it.

It was in one of these forms, evidently, that Paul the apostle prescribed wine for his "son Timothy," as he styles him in his epistle, 1 Timothy 5: 23, being apparently anxious about his health, as well as for his spiritual welfare. If he here meant wine fermented, it was as a medicine; if the unfermented juice of the grape, he meant it as a nutrient drink, doubtless better in his condition, than their bad water. In either case, as we find the prescription in the said first epistle, 5: 23, he was careful to insert the word *little*, "for the stomach's sake, and his often infirmities."

It was evidently in one of these forms, and for one of these purposes, that the wise man, in Prov. 21: 1-6, after prescribing strong drink (fermented wine) as a stimulant, for "him that is ready to perish," being very low; and "wine [unfermented, very likely] to those that be of a heavy heart," really not sick, undoubtedly, but desponding.

This position is confirmed again by the declaration of the wise man, Prov. 20: 1, as follows: "Wine [unfermented, doubtless] is a mocker," being of little account, "strong drink [fermented wine] is raging," being intoxicating, and "whosoever is deceived," or gets the wrong kind, the fermented, "is not wise," if he must take either kind. This really appears to be the rational of this declaration, as I am not aware that they had any form of distilled spirits at the time of this writing, B. C. 1000, and hence more than 2800 years ago, or even longer.

Now it is an interesting fact, that Paul, in prescribing wine, was careful to write his prescription, a *little*, knowing well, if he meant the fermented, the dangers of an overdose; or if he meant the unfermented,

the propensity of his patient, as of persons generally, to take too much drink, thereby impairing digestion, instead of improving the stomach, when infirm, for which the prescription was made, as he expressly states, their water perhaps being bad, and hence prescribed when he was ill.

This, too, appears to have been the idea in Proverbs 31: 6, the wine, if fermented, doubtless being prescribed as a simple drink, to those that are "of a heavy heart," or if fermented, as a stimulant, to those that are very feeble; or if "ready to perish," as an irritant, a strong drink of the first proof, or in larger doses, perhaps.

So much, then, for these prescriptions. And lest incompetent persons, that are easily deceived, should be taking, or prescribing for others, either form of this medicine, it may be well to remember the declaration already referred to, Prov. 20: 1, that "wine is a mocker," and "strong drink is raging," and that "whosoever is deceived thereby is not wise." And, as this declaration is a general one, it was evidently intended for the prescriber and person prescribed for. And these declarations and prescriptions, in relation to non-alcoholic and alcoholic or fermented wine constituting strong drink of ancient times, may apply equally well to all the modern forms of the medicine, including lager and the various forms of distilled strong drink, or ardent spirits now prescribed, and by some taken without being prescribed; and worse still, without being indicated; the prescriber, and person prescribed for, both being "deceived thereby," and hence "are not wise."

I have purposely referred to these prescriptions and declarations in the Hebrew and Christian sacred writings, to show what men, in the early and middle ages, knew and said, bearing on this question.

I might refer to others. The fifth command of the Buddhists, as recorded in "Chambers' Information for the People," article "Buddhism," being, "Thou shalt not drink any intoxicating liquor." But whether this was intended to prohibit their use as a medicine, I do not know. The Buddha wrote or lived and taught about B. C. 700, and hence about 300 years later than the writer of the Proverbs of the Hebrew Scriptures, to which I have referred; and it is hardly to be expected that they should set up a lower standard of temperance in the use of intoxicants than the Buddha. Nor do I think they did. They evidently agreed.

The same is also true of the Koran, the sacred Book of the Mohammedans, written about 600 years later than the Christian Scriptures, and hence 1600 later than the Proverbs of the Hebrews. In the Koran, thus written by Mohammed, all forms of intoxicating drinks are strictly forbidden, as may be seen in the second and fifth chapters. And no good Mohammedan will take intoxicating drinks in any form, unless as a medicine, if even then. And I am charitable enough to believe, that we must not attribute to the wise man of the Hebrews, or to the great Apostle of the Christians, a lower standard of morals, as regards intoxicating drinks than was set up by Mohammed of Arabia, as well as by the Buddha of Hindoostan. With the Oriental meaning of the word *wine*, which I have given, and the explanation offered, and which I am convinced is substantially true, there is no discrepancy; and the Christian standard of temperance, which, though often scoffed at, is second to none. There has been, however, a want of coming up to the standards, by individuals, in all ages of the world, I am sorry to be compelled to say; and I fear there may be danger of it in the future, without the greatest care and prudence by all.

Going back to the early post-diluvian times, we find that the good patriarch Preacher, Noah, B. C. 2348, later Emperor of China, according to Rev. Dr. Newman, whose clerical office is also substantiated by St. Peter, in his second epistle, 2: 5, "planted a vineyard," and "drank of the wine," as we find in Genesis 9: 21, and either making some mistake in the kind, or taking it when not indicated, or else too much of it, he doubtless got more effect than he intended, and became drunk, pious as he was, poor man, preacher, emperor, etc. And good old Isaiah 6: 12, speaks of his people, saying (B. C. 712), "I will fetch wine, and we will fill ourselves with strong drink," evidently getting below the standard, occasionally, having the fermented as well as the unfermented wine. So the angel that brought such good tidings to the childless wife of Manoah, understanding the prevailing tendency of some, not to keep up to the standard of temperance, cautioned her, Judges, 13: 4, B. C. 1133, to "beware and drink no wine nor strong

drink," meaning, as I believe he did, unfermented and fermented wine, he prescribed wisely, as an angel should, knowing well that she would not need a stimulant, and that water would be better for her than even unfermented wine.

All the way down through the ages, more or less wine has been taken, when not indicated. And though the fermented is emphatically a medicine, and the non-fermented slightly so, perhaps, either form, in some cases may be a convenience; the latter for sacramental purposes, and the former as a stimulant, irritant, or antiseptic; and yet, wine has been prescribed in the main by the best physicians, sanitarians, and moralists, in all ages of the world, and will doubtless continue to be to the end of time.

We must conclude, then, that while unfermented wine is comparatively harmless, and may very properly be used for sacramental purposes, or even as a drink, in some diseased conditions, instead of poor water, when pure is not at hand, or in some cases if it is, as it contains some nutriment, fermented wine may occasionally be indicated as a medicine, but never legitimately for any other purpose. And if good old Parson and Emperor Noah made such an awful mistake in prescribing it, unadvisedly or unwittingly in his own case, getting the wrong fermented kind, or else in too large or too many doses, would it not be best for us to be careful how we prescribe it, for ourselves or others, lest we, too, not being infirm in such a way as to require it, should be unwisely deceived by it, and so become exposed to the shame and disgrace which befel that good old patriarch, preacher, and afterwards emperor, who doubtless supposed he needed it, being very likely of a "heavy heart," after losing his antediluvian property, and spending so much time and money as he had, in building a ship, which, though it had saved himself and family, etc., was then on dry land, and hence a magnificent loss. If, then, we may take a little unfermented wine for sacramental purposes, and instead of poor water, in certain cases of indisposition, like that of Timothy, and possibly even a little fermented wine, when the stomach has been rendered anemic, and the nervous system is prostrated, a condition often produced by a worse evil, tobacco, the stimulant calling more blood to the gastric mucous membrane, and temporarily exciting the nervous system, may possibly improve the appetite and even digestion, more nourishment being prepared for the system for a time. But this is only in diseased conditions, and even then, if continued for any considerable time, inflammation of the gastric mucous membrane may be produced, attended with indigestion, and ultimately ulceration may be the result. And besides, as the kidneys, in throwing off from the system, fermented wine, or any other form of alcoholic medicines, are very apt to become inflamed or irritated, too much blood thus being brought to the enlarged capillaries, of their minute secreting tissues, depositions often thus take place, constituting albuminuria or Bright's disease, a very frequent cause of death at the present time, so generally attributed to overwork, and thus the multitude are being "deceived thereby," to their destruction, body and soul, it is awfully to be feared. Big doses of fermented wine, or a lesser quantity of distilled spirits, by acting as an irritant to the nerve centers, may very rarely be a good prescription to rally the system of those "ready to perish," till by permanent tonics and nourishment, the patient may be sustained.

Alcohol, in any form, may also sometimes act as an antiseptic in putrid disease. And when it is the most available antiseptic at hand, it should be prescribed and used for that purpose, and also as a stimulant and irritant. But in all cases, when indicated, it should be suspended as soon as a safer remedy to fulfill the indications can be made available. And no person in health, under any circumstances, should ever take even a *little* dose of this medicine, nor when sick unless prescribed by a competent physician, not himself under its influence, or that of any other stimulant or narcotic, no matter what. If this medicine had always been used by all thus legitimately, down through the ages to the present time, human life would not have dwindled down from a thousand years to an average of less than forty. The human intellect, having a better instrument through which to act, would not have become thus cramped, the moral sense of mankind would not have become so much beclouded, the crimes of our race would have been, in a great degree, averted, and the Millennial morn might now have been, as it were, dawning, instead of our present array of drudkards, criminals, paupers, etc.

Having thus fairly and impartially answered the question propounded by the ladies constituting the Woman's Christian Temperance Union, to the best of my ability, considering the time allotted me, I will close by suggesting to them, and all others interested in this matter, and who is not that to keep the intellects of our children, as well as our own, up to a point at which they and we may not be likely to be "deceived" by this medicine, and hence go to taking it, when not indicated, or thus prescribing it for others; we should all obey the laws of life and health in every minute particular, avoiding, ourselves, late suppers, tobacco, and all forms of narcotics, keeping from children, candies and all other unnecessary and unwholesome trash, having them take food with strict regularity, having pantaloons, and other garments, to suitably cover their arms and legs, thus avoiding an undue quantity of blood to the brain, etc., keeping from them dime novels and other such trash, and not allowing them to approach, even, any of the haunts of vice and crime. For, though the neglect of these essential precautions may appear to some as of very little account, it is, I am satisfied from careful observation in this country and abroad, mainly from such imprudencies and neglects, that much of the mental weakness and most of the physical ills are acquired, which, by degrees, cloud and degrade the moral sense, leading to a reckless disregard of considering temperance and moral purity, and hence to the improper use of wine and other intoxicants, and ultimately to drunkenness, debauchery, and crime. God forbid!

It may not be improper to add, in conclusion, that as a palliation to the debauch referred to in the case of the good old patriarch Noah, it has been supposed by some good authorities that Noah discovered the process of wine making. (See Smith's Dictionary of the Bible, article "Wine.") If he did, and drank of it before it fermented, finding it apparently harmless, he may have drunk of the fermented, unwittingly, and so became innocently drunk. And if so, we may not wonder so much that he came out of it comparatively innocent, and hence a wiser and better man, a very proper medicine for foretelling the future of his three sons, as we find in Gen. 9: 25-27, who had figured so diversely during his accidental and comparatively if not absolutely sinless debauch, if such was really the case, as is very possible. In that case, thus finding out the strange poisonous inebriating effect of his wine after it had undergone the foaming process which he may have noticed, and which we now call fermentation, prudential sanitary, moral, and religious scruples doubtless led Noah, or some of his friends who had heard of his strange case of poisoning of that or a later date, to devise means to prevent this fearful change in their wine, for, of course, only those desiring intoxication or stimulation would drink the fermented. Among the various processes thus early found out, described by the Geoponic writers, to prevent the fermentation of wine, thus keeping it to be drunk as *must*, free from alcohol, was "by placing it in jars or bottles, and then burying it in the earth," as referred to by the very learned William Smith, LL. D., of the University of London, in his Dictionary of the Bible, article "Wine," to which those not having more elaborated treatises on this interesting subject, are respectfully referred.

Finally, while I believe with Webster, in the Hebrew origin of the word *wine*, which I have given, and which accords so well with all the facts in its history; there has been, of late, a tendency to the opinion that the word belongs to the Indo-European languages, the root being either "*yarash*, to get possession of;" or perhaps more likely, the word from which "*asis*," used in Isa. 49: 26, etc., is derived, which signifies "to tread," because wine was obtained from grapes by treading on them with the feet. In either case, as well as in the meaning of the Hebrew roots first given the word *wine* means, primarily, the unfermented juice of the grape; but it has also been applied to the fermented juice, or alcoholic wine; sometimes also anciently called before distilled spirits were known, "strong drink," as already shown.

As a finale conclusion then, it may properly be said that grapes are a wholesome delicious fruit; and wine unfermented derived from them may very properly be used for sacramental purposes, or instead of poor water; while fermented wine, being alcoholic and medicinal, should not be used except as a medicine when prescribed by a competent physician who is a strictly temperate prudent person.

No. 906 MADISON ST., SYRACUSE, N. Y., November, 1884.

has sowed tares even on the fields boasting of their purity. respect and Christian love, your Christ.

FROM L. C. ROGERS.

UNIONDALE, Susq. Co., Pa. A public meeting, held with Sabbath in Lincklaen, N. Y., the first of which, was a pleasant, and I trust a profitable meeting. Eld. Joshua Clarke and were the only ministers present, but representatives from the churches of Ryter, Otselic, Cuyler Hill, Preston &c. There were five preaching sermons. A business meeting on First day after hearing verbal reports from churches represented, the following was taken:

A public meeting, held at Lincklaen N. Y., Nov. 2, 1884, duly notified, of members from the churches of Otselic, Licklaen, Cuyler Hill, and Scott, Eld. J. Clarke in the deliberation, it was, by general agreement to proceed to permanent organization as a Quarterly Meeting. Rogers, General Missionary of the Union, was appointed Clerk. Holly son, of De Ruyter, was appointed

that at each meeting, a collection on Sabbath morning, in aid of the Lay Baptist Missionary Society. of the Cuyler Hill church, re the next Quarterly Meeting, was by L. C. Rogers. Upon consultation first Sabbath in January being more suitable time than the first in February, it was voted that we be invitation of the Cuyler Hill meet with them, the meetings to be evening after Sixth-day, Jan. 2,

that we request the churches with- ands of this Quarterly Meeting to themselves by messenger or by let- that they invite their congregations with us.

that J. Clarke, L. C. Rogers, and dick be a committee on Order of Exercises. ped that much good will come to ches from the organization of this Meeting.

FROM S. R. WHEELER.

ROOKS CO., Kan., Nov. 19, 1884.

Weeks ago I left home on a tour line of the Central Branch rail road runs nearly due west from Bull City in Osborne Co., Kan. The present terminus of the south branch, and is 233 miles from At-Motor is in Rooks Co., 25 miles west of Bull City. The immigrants to this county some 10 years there are more opportunities to body's quarter section claim for ce hundred dollars than there is to government land. Yet occasion- e of the latter can be found. Mo- own of two stores, a blacksmith

But it will grow, and its sod will give place to stone structures. the famous magnesian lime stone the soil seems well adapted to wing. This past season was favor- the average production of this sod is about 25 bushels per acre. raised 47 1/2 bushels per acre. It is that in this new county of Rooks 800,000 bushels of wheat were year. The upland produces more r, and a better quality, than the l. If the price of wheat were as al the people would be greatly

at this place the Sabbath truth took families of Amasa Chase and E. They are earnest, active Chris- would heartily welcome Seventh- families to help organize a maintain Sabbath services. I ain here two weeks, then pass the same rail road, stopping to visit families at Osborne, Clif- aterville. There is more work than I expected.

TREASURER'S REPORT.

Worship Society from Nov. 1-30, 1884.	
Dodge Centre, Minn., 8	
Stockton, Cal., G. F.	\$ 10 00
Stockton, Cal., G. F.	5 00
Stockton, Cal., G. F.	5 00
Stockton, Cal., G. F.	2 10
Stockton, Cal., G. F.	15 00
Stockton, Cal., G. F.	10 00
Stockton, Cal., G. F.	2 00
Stockton, Cal., G. F.	25 00
Stockton, Cal., G. F.	5 00
Stockton, Cal., G. F.	1 25
Nov. 1st.	\$80 35
Nov. 1st.	464 81
	\$545 16

PERMANENT FUND.

Worship Society from Nov. 1-30, 1884. \$100 00

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 11, 1884.

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

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

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.

"Be like the sun, that sends its ray
To glad and glorify the day.
Be like the moon, that sheds its light
To bless and beautify the night.
Be like the stars that sparkle on,
Although the sun and moon be gone.
Be like the skies, that steadfast are,
Though absent sun, and moon, and star."

In another column we publish a notice of a good physician's practice for sale, in a good Sabbath-keeping community. If there is any young physician among us looking for some place where he can practice his chosen profession, and at the same time enjoy Sabbath privileges, and help to sustain the cause of truth, let him investigate the offer of Dr. Tittsworth, at New Market, N. J., without delay.

THE Musical Institute at Alfred, under the charge of Profs. Stillman and Werschkul, has been a treat to all whose privilege it has been to attend it. The concert with which the Institute will close on Thursday evening promises to be one of the best. All who can, should attend. It is hardly possible to estimate the influence for good such a course of musical instruction has upon the life of the community. It deserves well at the hands of the public.

It is said that when a visitor at the Carlisle Indian School asked a young Cheyenne girl if she was a member of a church she answered: "Not much, just a little."

She had evidently taken careful observations. Who has not seen multitudes of the "Not-much-just-a-little" kind of church members. The great need of the times is, that Christians realize that when they are converted, they are not their own, but are bought with a price; and that when they joined the church they gave themselves to the cause she represents for all they are worth.

A CORRESPONDENT inquires why the duties of the "Ministerial Bureau" cannot be so enlarged as to make it a medium of communication between men wanting employment and those who need help? We do not know. The impression is somewhat general that the demand and the supply in most departments of business would be found to be much more evenly balanced than it seems to be, if proper attention were given to the matter. In other words, if there were some method of finding out who wants help of a given kind, and who wants employment of a given kind, and the sound political doctrine of home protection were applied to such cases, there would be fewer First-day men and no-day men employed by our business men, and fewer Seventh-day Baptist laboring men compelled to go among First-day people to find employment, and a living. Let some man of practical business experience tell us whether there is a real difficulty here, and if so, how it can be met and overcome.

TWO MORE NUMBERS will complete volume 40 of the RECORDER. Thus another year's work will be closed up. That the RECORDER has been, in all respects, what we have wished it to be, we do not pretend to say. No person can be more painfully conscious of its defects than we. But we have done the best we could, under all the circumstances, to make it a paper worthy the patronage of all Seventh-day Baptists. We have aimed to keep it sound in doctrine, and pure in tone; to make it the exponent of all our denominational work and a medium through which all the widely scattered members of our body might be kept acquainted with each other's prosperity in our common cause. Our chief hope of doing better in the future is in the way our friends come to our assistance. There are several ways in which this may be done.

1. There are those among us who ought to write more than they do. We speak now not only of the longer and more elaborate articles of those who can write learnedly and well, but also of the shorter and often very interesting topics of every day experience and home life. What do you like best? What

do you read first when you take up your RECORDER? Let the answer to this question help to determine what you will write about. (We except, in this statement, marriages and deaths.)

2. We want a thousand new subscribers. If our regular readers will interest themselves in this behalf this number can be easily obtained. Will not all who read this paragraph make an effort to get one more new subscriber before this volume is completed, so as to begin squarely with the New Year.

3. We need all that is due on the back volumes of the RECORDER and a prompt payment in advance of the subscription for volume 41. We have to issue our regular weekly numbers, and pay the men who do the work, pay paper bills &c at regular intervals; and unless our income is prompt and regular it is a source of much anxiety to the Editor and business agent whose time and energies ought to be given largely to other matters. Who wants the RECORDER to be better next year than it has ever been before? Who will help to make it so?

AMONG OTHER DENOMINATIONS.

BAPTISTS.

The Baptist Union of Scotland reports 87 churches, a membership of 9,517, 666 baptisms, and an increase of 367.

It is claimed that half the entire population of the South are under Baptist influence.

The Fifth Church, Philadelphia, Pa., has been enlarged and beautified at a cost of about \$42,000.

At the recent Autumnal Conference held in Philadelphia, the following were the principal subjects discussed: The value in education, secular and religious, of the Greek philosophy; The value of the Roman law; the value of the English Bible; The contribution of missionary endeavor to human knowledge; The bearing of missionary endeavor upon the political and social development of peoples; The relation of missionary endeavor to "self support;" Prohibitory legislation as a question of ethics and expediency; Prohibitory legislation as a question of methods; The conduct of public worship; In respect to music; In respect to prayer; in respect to the use of Scripture; Phases of theological thought as influenced by social conditions; The influence of philosophical methods upon theological thought; The edification of the church; The Scriptural idea; Its practical achievement. The conference opened on Tuesday and closed Thursday evening with a reception given by the Philadelphia Baptist Social Union.

The Methodists of Burlington, Vt., have to make frequent application to the Baptists for the use of their baptistry, in order to satisfy the consciences of those who insist on Scriptural baptism prior to church membership.

The Annual Meeting of the Young Men's Christian Association, of Tennessee, in Jackson, was followed by a union revival work, resulting in many conversions; this was followed by meetings in the First Baptist church, and sixteen were received into membership, among them eleven young men from the Baptist College.

The Baptists of Northern Dakota, have organized into a convention for missionary and educational purposes.

Fifty persons have been baptized into the fellowship of the Ogden church, Utah; and nearly as many have been received into the Salt Lake church, many being converts from Mormonism. Much of the success is due to help given by the Home Mission Society.

In fifteen years 73,758 new converts have joined Baptist churches in New York State. There are now 1,000 ordained ministers and licensed preachers, 114,000 members, 872 churches, and 108,901 Bible-school scholars. The missionary contributions in 1883 were \$369,756. From 1843 to 1886 there was an actual loss of 15,000 members, and in 1868 there were 1,000 less than in 1843; but since 1868 there has been a steady growth.

The Normal and Theological Institute, conducted under the auspices of the General Association of Colored Baptists of Kentucky, now called the State University, appears to be in a prosperous condition. It has a faculty of seven teachers, a missionary and three student teachers; Rev. Wm. J. Simons, D. D., President. Its location is in the city of Louisville, where it has a lot of two and a half acres, and one large building in the center of the same. Its aim is that of literary institutions generally, while there is added to it an industrial department, in which are taught sewing, knitting, etc., and likewise shoe-making, chair-caning, cooking and printing. Nothing is said in the recent catalogue before us respecting an endowment or the general financial condition of the institution. Regular term bills are

charged. The enrollment numbers 205; both sexes and all departments.—*Journal and Messenger.*

One general missionary and 36 other missionaries have been under appointment by the Board of the Nebraska Convention jointly with the Home Mission Society. They have supplied 44 churches and 46 out-stations; baptized 124, and received 583 by letter; 10 houses of worship have been completed on mission fields, and 11 are in process of erection; and they report 12 new Bible-schools, and the attendance at all is 2,396, with 223 teachers. The general missionary has traveled 15,000 miles, preached 61 sermons, and taken part in church organizations and dedications, and in ordination services.

The following are the statistics for Rhode Island regular Baptists: 64 churches, 44 pastors, 11,111 members, 493 baptisms, 70 ordained ministers, money paid by the State Convention, \$6,114 71, by the Education Society, \$3,103.

There are eleven white Baptist Churches in the District of Columbia, with 2,163 members, nine of which are self-supporting.

The colored and white Baptists in North Carolina, increased from 1,784 to 1876 as follows: from 42 churches to 1,442; 47 ministers to 793; and 3,276 members to 137,000. There are now 121,576 white and 110,699 colored missionary Baptists in the State. The State Board and District Associations have employed 63 missionaries for the whole or a part of their time; and over \$20,000 have been expended for State Missions during the year. Hereafter the Associations are to work through the State Board, in their own borders. Another new thing was the employment of 12 theological students, with excellent results. They assisted in 80 protracted meetings, witnessed 870 professions of faith, preached 716 sermons, and collected \$1,044 55. There has been a general revival spirit throughout the State. 42 students for the ministry have been aided to the amount \$2,947 28. The contributions for foreign missions were \$5,178 70.

CONGREGATIONAL.

The churches of England and Wales are said to be better filled than those in America; but there as here the question of reaching the masses is a prominent one.

The Massachusetts Sunday School Association recently held its seventh meeting in Boston. 558 schools reported 12,000 teachers and officers; 94,827 scholars—a gain over last year of 1,816; an average attendance of 64,295; additions to churches from Sunday-schools 1,542; smallest school 29 scholars, largest 723; benevolent contributions \$28,162 49; 16 pastors are superintendents, and 7 schools have women for superintendents. The president spoke of the demoralizing influence upon the young of the late political campaign. Dr. Peloubet said that good methods and machinery do not lessen spirituality, and suggested the use of different hours for the older classes. And among other addresses on practical Bible-school questions was one by Dr. Meredith, who expressed strong objections against giving young children lessons from the Old Testament instead of the New, a view not generally accepted.

METHODISTS.

The event of the Tennessee Methodist Conference was a farewell meeting in honor of several missionaries about to sail for China. Miss Haygood leaves the highest position in the public schools of Georgia open to ladies. President Haygood, of Emory College, her brother, referred to his father and mother as "old-fashioned Methodists;" and said, "Foreign missionaries are not raised among fashionable Methodists, who allow the card-table, wine-glass, dancing, and theatre-going in their family. We must look elsewhere for our foreign missionaries."

MISCELLANEOUS.

The Annual Conference of the Baptist Branch of the Evangelical Alliance was held at Brighton, England, in October. The programme embraced as its special features three subjects: 1. Christ's Resurrection Message to his Church. John 20:17, teaching The Family Oneness. 2. Christ's Parting Command, Union for Conflict and Service. 3. Christ's Call from Heaven, a Call to Holiness and Victory. Rev. chap. 1-3. A Church of England minister expressed his hearty wish for the repeal of the act of uniformity, that he might exchange pulpits with honored brethren of other names better fitted to instruct his people than he was. The Premillennial view was strongly advocated by a number of the speakers. One went so far as to claim that the Bible does not teach that the world is to be converted through present instrumentalities, but only that the gospel is to be preached among all nations, the Holy Spirit making it the power of God unto the salvation of some; and that

the world's conversion is to be brought about by the coming and personal reign of Christ on the earth.

The Young Men's Christian Association of Pittsburg, Pa., recently celebrated its 18th anniversary. Its membership is 995, an increase of 537 during the past year; and the new building, including lot and furnishing, cost \$100,000. Dr. Herrick Johnson delivered a discourse in which he dwelt on the activity, firmness, aggressiveness, courage and perseverance of true Christian manhood.

A. E. M.

Communications.

EXPLANATORY.

During the late session of the North-Western Seventh-day Baptist Association, a motion prevailed that the Clerk of the Association should correspond with all the churches of the Association which had failed to report to that body, and if possible procure a report in time for insertion in the statistics of the churches to be published in connection with the Minutes. I accordingly arranged blanks for that purpose and sent one to each one of the sixteen churches failing to report, and received reports from five or six of them, and waiting as long as I could for the remainder, I sent on what I had received. I did all I could to get the full reports.

The following letter, through mistake, was sent to me instead of to the Clerk of the Conference. It has just been forwarded to me from Scott, N. Y.

F. O. BURDICK.

The little church near Shepherdsville are trying to live faithful, and are contending for the truth, and by the help of our dear Saviour we intend to be faithful to the end. We are five in number.

The first-day Baptists have just closed a meeting at the school-house where there were 28 additions to the church. I believe that at least one third of them believe the Seventh day is the Sabbath, and the right day to keep, but they joined the first-day church because they wanted to be on the popular side.

We would like to have a minister come and preach for us if we thought any good could be accomplished by it, but we believe it would be better for the Missionary Board to spend their money on some other field for the present, for the First-day Baptists occupy this field, and they preach a popular doctrine.—Sunday and the final perseverance of the saints.

H. H. C. Q. JAMES.

August 25th 1884.

SILVER WEDDING.

Friday, last was the 25th anniversary of the marriage of Mr. and Mrs. M. D. Hewit of this place. Several friends, Berlinites, thought it an entirely proper thing to do, to celebrate the occasion with a social surprise. With characteristic promptness and enthusiasm the word was quietly passed around, arrangements made and the day awaited with interest. Accordingly a large circle of friends presented themselves in a long line of carriages before the residence of our friends, and without ceremony proceeded to occupy the premises, together with sundry boxes and baskets which emitted savory odors suggestive of Thanksgiving. The occupants succumbed to force of circumstances without serious opposition. The surprise was complete. The detail of occupation over, the enjoyment of the day was entered upon with zest by all present. It was an enjoyable time. Old times and new times were discussed. Incidents of boyhood and girlhood even were brought out and aired. Memories of the long ago came trooping as fresh as events of yesterday. Verily we thought how fast the years do go and no man can stay them.

After successive squads had held the fort in the large dining-room, the company repaired to the parlor where other good things awaited.

A song was sung by the company, when Mrs. M. A. Dean read a poem written for the occasion, after which another poem also written for the occasion by Dr. A. C. Davis was read by him; followed by the presentation of silverware to the bride and groom by the pastor, W. H. Ernst. Although twenty-five years have come and gone since the partnership was first entered into, the firm seem entirely satisfied with the original contract and glad of this opportunity to ratify. With them as with others life has been an aggregation of joys and sorrows, toil and pleasure, of sacrifice and rewards. With it all comes this glad recognition of true friendships which have strengthened with the years which at this meridian of life is an occasion for continual thanksgiving.

FARINA, ILL. Dec. 3d 1884.

THE WOMAN'S EVANGELICAL SOCIETY.

The Woman's Evangelical Society of Alfred held its quarterly session in the afternoon of Nov. 26th, with about the usual number in attendance, and presented a very interesting programme.

The remarks of the President showed that there was work for us to do, and it was ours to seek it, as well as the way in which to do it.

The resume of the Vice President showed that the key note of our people was forward! That other people were moving on rapidly, and that the call to us is to arise and possess the land; that now is the hour,—no other can do as well, "what thou doest do quickly."

The *Sabbath Quarterly*, edited by Mrs. M. T. Burdick, was well worthy the attention of a large audience. She gave us the various characteristics of Christ, and the influence they have upon his followers; rehearsed the toils and trials of our workers during the year, and urged that, if we had not accomplished all we hoped in the past, the future is before us, and demands earnest effort. Though God is able to evangelize the world, he has laid the work upon us, and we must have faith in our work and in him who asks it at our hands. We must make the present year tell a tale of business done, through careful planning. The love of God is our motive to work, and no obstacle is sufficient to prevent the success of one who loves; what we do proves the degree of our love for him, for Christ said if we love him we will keep his commandments, even as he loved God and kept his commandments; not doing because it is a duty, but because we love and wish to do what he wishes us to do.

Under the head of the "Necessity of organized societies for women," there were some fine points and strong arguments made. But as we hope to hear from our pastor soon upon a similar topic, we forbear to give a summary of it, hoping to give the more full treatment of the subject to the public.

In fact we had a very interesting session, the business part being very promptly disposed of. We have the promise that no pains will be spared to make the next meeting still richer. It is hoped that the members, and all who can, will attend. They will find a hearty welcome. The meeting is to be held in the vestry, in the afternoon of the last Wednesday in February.

COMMITTEE.

PLACES AND PEOPLE IN THE SOUTH-WEST.

NUMBER XII.

At the ancient Pecos Pueblo, we are already climbing the Glorista Mountain, whose summit is reached a few miles to the northwest. In fact, we are entering a transverse valley through the southern end of the Rocky Mountain range, at the elevation of about 7,500 feet. At our right is a small river, which we cross and recross many times as it guides us through this pass, called the Apache Canyon. The scenery here is less grand, but more varied than that farther north. Thick groves of yellow pine and large-sized cedar nestle in the valleys, and extend in patches up the sides of the low mountains. Sharply defined gulches have been washed out between the foot-hills near us. Exceedingly charming views are caught of narrow green vales, small parks in the forests, and rugged peaks in the vicinity. Occasional glimpses are obtained of the Sierra Madre range, which, with its irregular crests, lies many miles to the west across the Rio Grande valley. Near us are mines of copper and silver, yielding some ore; but we do not visit them, as we are more deeply interested in other attractions of this locality.

Through this winding canyon have been driven, for over seventy years, trains of wagons in the overland trade en route for Santa Fe, only twenty-eight miles distant. Here Gen. Kearney led his 6,000 soldiers in the summer of 1846, as our Government, during the Mexican War, took possession of this territory without any bloodshed. The native troops, divided in sentiment and greatly disorganized, retreated before our army, as it marched into the old Spanish Capital of this region. The railroad company have overcome great difficulties in the construction of their track between the steep foot-hills; they have swung it from side to side in the gorges under overhanging rocks, and suspended it in places over a dashing stream.

During the Civil War, the decisive battle of *Canyon del Apache* was here fought March 28, 1862. The National troops numbered about 3,000; the Confederate, somewhat more. It was the severest engagement which took place west of the Missouri River. As but little is known concern-

ing it by the people in pleasure in describing some features of the Northern forces had by the Southern arm-ers of Texas, back Rio Grande. They had feat in the battle of banks of this river, at Marcial. They were unfavorable results of which they had been treated. The garrison at Fort Marcy, an-cupping it. The wh-Rockies to the Sierra northern line of Mexi-Colorado, had been s-curing a foot hold in mountains, infusing of the Mexican inhab-their service the pow-these Territories, the-flicted havoc and ruin settlements, and, wou-and the control of th-at the cost of many l-diture of vast sums o-ly a doubtful questi-Mormon Church, the in Utah, and in secti-that Territory, woul-pect to the Union, i-Confederate States two years at the open-out New Mexico.

But our army ha-March, nearly to the Apache Canyon. We they decided to mak-possible resist the ma-f of the Southern fore-on the train at the telligent gentleman; dier participated in group, and points o-terest on the field, a-in the hotly contes-counter. We see-ridge in the valley, Freuchman's Ranch-tery planted their check effectually th-There is the rapid which were station-campaigns of brave-both armies; and th-the cannon balls pl-at the bottom of a-and yonder on an o-was quite thickly w-among the trees, th-in close rifle contest-and hundreds wer-rises a low mesa tabl-which a detachment-guided during the along a path hidden-and then they desc-three miles further file in the rear of t-halted its transport-ous. This they fo-a few teamsters, came. Driving the-and unhitching the-burned the whole all the provisions where this incident-by a small Mexica-met, in the South-tory, a very enter-Confederate officer-protecting this tra-command two com-raised in Texas. disgust the refusal his orders; for the pell-mell, saying in fighting, not in In this way was for the most fortun-ment. The inva-ing of its irretreiv-three hundred mi-plies, immediately retreat toward El route suffered an-ger, as there was-ing, and was re-forces, who bec-During the subse-lion, this regio-peace, as no oth-with the view of-forts.

THANKSGIVING

Long before the lyn Tabernacle many who arriv-were too late to-were unable to doors. The audience rated with cere-gathered from either end of the tree, with fruit Florida, on a were specimens of Nevada, the

Selected Miscellany.

TINY TOKENS.

BY FRANCIS RIDLEY HAVERGAL.

The murmur of a waterfall
A mile away,
The rustle when a robin lights
Upon a spray,

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,

THE DEACON'S THANKSGIVING.

BY AUNT MILLY.

Something was evidently troubling Deacon Mark Jones, and this was all the more surprising because things had gone well with him through the year.

"No, husband, there's some mistake. Charles loves fun and a good time, but he will never be dissipated—never!"

And so the Spring and Summer wore away, the Thanksgiving season drew near, and still the Deacon was burdened and unhappy.

"That is surely Charles's voice," he thought and before taking his seat he looked towards the door, but the church was dimly lighted, and he could not see very well.

"The cleansing stream, I see, I see! I plunge, and oh, it cleanseth me! Oh, praise the Lord, it cleanseth me, it cleanseth me, yes, cleanseth me."

It was Charles he felt sure. No one could ever sing that chorus—it was the Deacon's favorite—like that but Charles himself. He forgot where he was, and was on his feet in an instant, and half way down the aisle before he realized what he was doing.

years before and from whom they had never heard,) an 'I happened to strike this,' drawing a soiled newspaper from his pocket, and with his finger upon a certain paragraph, handed it to the deacon.

The Deacon produced his case, drew out his spectacles, and placed them upon his nose without speaking. His eye fell upon Bill's dirty finger, then upon this sentence: "Charles Jones 24, painter, drunk and disorderly. Fined \$10 and costs."

"The Lord have mercy on us," exclaimed the Deacon, as the paper dropped from his hands. "Thought you'd be interested," Bill said, with a low chuckle.

The vicious man turned to go, saying to himself as he shut the door, "That's a good un. Wouldn't have missed that chance for nothin'."

"Goodness me, what is the matter, father?" exclaimed his wife. "Just you look, he's whiter'n that cloth. Been havin' another spell with your heart?"

"I see you've been misled, my good brother," broke in Mrs. Clarke, "by the word painter. You must remember while an artist may be a painter, a painter may not be an artist."

The Deacon was about replying but his wife interrupted with, "Now see here, father, I can't think of havin' you so down in the mouth when Andy's folks come."

Thanksgiving day was over. The Deacon almost forgot his burden in the enjoyment of Andy's interesting family. Elder Brown had been called away to marry a couple out of town and the Thanksgiving service was consequently postponed until evening.

At the appointed time the Deacon was in his accustomed place, his head was bowed upon his hands, for despite the pleasantness of the day he was still unhappy.

"Oh, now I see the crimson wave, The fountain deep and wide; Jesus, my Lord, mighty to save, Points to his wounded side."

It was Charles he felt sure. No one could ever sing that chorus—it was the Deacon's favorite—like that but Charles himself. He forgot where he was, and was on his feet in an instant, and half way down the aisle before he realized what he was doing.

found the Lord, and he was so full of joy himself that he had stolen a few hours from his work to brighten his father's Thanksgiving.—Morning Star.

MAY'S CHARITIES.

"Mamma," said May Ross, "what is it to give to charity? Jessie Howe says her mother gives a big part of her income to charity. What's that mean?"

"It means that she gives a great deal to the poor, and to help teach the heathen, and such things."

"But, mamma, charity isn't poor people and the heathen." "Charity is hebbently love," said three-year old Jamie, whose busy little brain had taken in more from his first visit to Sabbath-school than anybody thought.

"Oh, you darling thing!" said May, giving him a dozen hugs and kisses; "you're just the smartest boy in all this town—isn't he mamma?"

Mamma looked as if she thought so, though she did not say it.

"Yes, dear, 'charity' means 'love,' and long ago people tried to show their love by helping those that needed it; so that by-and-by, when a man gave money to a good cause, they called it charity—a love gift. Do you understand?"

"Yes'm," said May, pausing a minute to think it over "and that's a very beautiful idea. I'd like to give something to charity, only I haven't a single penny left."

"There are other things you might give besides money."

"What other things?" "But mamma could not stay any longer, so May was left to think it out herself.

A little while after, as she was going through the hall she heard grandpa say, "I wonder where my spectacles are; I can't find them anywhere." I am afraid some other morning May might not have paid much attention; but to-day she hunted upstairs and down, till she spied them on the porch-bench, hidden under a newspaper.

"There, grandpa, there's a charity for you," and off she ran without stopping to explain. Her next trip was to the nursery, where she found Noah and his family, and every bead after its kind, scattered over the floor, while the ark stood on its head in the corner.

"I guess nurse gets awfully tired picking up our things. I'll range them all nice for her, for a surprise. Now, Georgie dear, we'll go out on the porch for a little while; the air'll do you good." So she took her biggest doll in her arms, and a picture-book, and established herself in the shady end of the porch.

There Tom found her, when he came in from school a little later. "Hello, Pollywog! what's the matter with Miss Sawdust?" he said, giving one of her curls a little pull.

"Won't you please go 'way, Tom? You make me and Georgiana very uncomfortable."

But May was not the only one in the family who made good resolutions; and when Tom saw how hard his little sister was trying to keep her temper he stopped laughing, and said:

"Well if she's sick, I think a drive would be the very thing for her. Get your hat, and I'll take you up town in a buggy." May found a good many chances during the day to add to her list of charities. When her father came home to tea he handed her a shining, new five-cent piece.

May was half way down to the candy shop at the corner, when she suddenly stopped, and, after a minute's thought, ran back again like a flash, upstairs to the nursery. "There!" she said, dropping the coin into her red tin bank. "I'll keep that for the electin. I guess it would have been pretty sneaky to spend it for myself, when I'd just said I wanted some to make a charity with."

A NEW YORK attorney relates the following incident: Nearly a hundred years ago a Yorkshire peasant died in England, leaving a widow and eight children. Four of the children were children of a former wife. His only fortune was a single sovereign. His wife, however, had a little fortune of twelve pounds, received from her father.

Soon after the husband's death, the oldest son, who was eighteen years of age, and had been apprenticed to a carpenter, ran away. As he was a skilled workman and his services were of value, his master was exceedingly angry; and declared he would punish him to the full extent of the law, if he should ever return.

The widow—who was only a stepmother to this boy—was most anxious and troubled at the boy's delinquency. She tried to appease the master, but in vain. Knowing of her little property, the man finally offered to cancel the articles of apprenticeship if the widow would give him her little store of twelve pounds, all that she had between herself and poverty.

This offer the honorable woman consented to accept.

Soon after this criminal liability had been canceled, the boy appeared, not to help the woman who had sacrificed so much for him, not even to thank her for her noble act, but to demand the single sovereign, the sole property left by his father. As it was his legal right, the widow gave it to him. He immediately left England for America, leaving his abused mother to fight poverty as best she could, and was never heard of by his English friends again.

Upon arriving in this country, the boy immediately found work at his trade. He was covetous, and his ambition was to accumulate money. He worked for it as few men ever worked. He took no rest. It was as though a demon urged him day and night.

He became miserly. Soon he allowed himself no comforts and subsisted in the cheapest possible way. For more than fifty years he lived; hoarding, and feverish for more gold. All through these years he gave no sign that he ever thought of returning the twelve pounds to the woman across the water, to whom he owed filial respect and gratitude.

Finally the result of his excessive work showed itself in inflammatory rheumatism. For seventeen years he lay on his bed, writhing under the pain this disease inflicts. Still he gave no sign of grateful obligation to his mother, or made any effort to restore the money.

But the day of summons came. He had lived to a most advanced age. With senses dulled toward God and man, by his habits of covetousness, he died and passed on to meet his earthly record in another world.

A search was instituted for his heirs. The step-mother had long been dead. All of his own brothers and sisters were dead. Of his half-brothers and sisters—children of the woman he had so wronged—three were living, and among them the fortune of the miser was justly divided. It amounted to more than one hundred thousand dollars.

The lawyer, in whose hands the property had been placed, had the curiosity to reckon the interest on the twelve pounds for the years which had elapsed before it was returned to the family. At the high rates of interest then prevailing the sum was found to approximate so nearly to the amount which was distributed among the heirs as to excite his surprise, to cause the question, "Was this simply a coincidence?"

Unwittingly the man had worked and pinched and saved only to pay a debt which he never meant to pay. He had illustrated a truth that is not always apparent to human vision.

Injustice may do its wretched work and triumph in its wrong. But sometime and somewhere, in this life, in the eternity that awaits with solemn portent all human events, the wrong will be brought to light, and justice will be done. Neither moral law nor physical can be violated, with God and right to uphold them, and the violator escape penalty.—Youth's Companion.

NOTHING IS LOST.

Nothing is lost; the drop of dew Which trembles on the leaf or flower Is but exhaled to fall anew

Nothing is lost; the tiniest seed By wild birds borne or breezes blown Finds something suited to its need

So with our words; or harsh or kind, Uttered, they are all forgot; They have their influence on the mind,

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NEW APPARATUS DEAFNESS.—Prof. in the Wiener Me a little instrument aid those whose po paired. The princ vibrations from the tympani. Politzer o ion that the cartila conductor of sound, lies that the pinna tions, is of great im ism of hearing. H a small elastic dra which is beveled of against the drum, other end is curved s ticity presses gentl Near its outer exte to a small concave This plate is fitted lies in apposition wi concha. The idea o increase the condu strument and to facility the vibrati large number of e the value of this i found that in most tance for the voi creased, in some i without to fifteen apparatus. In many tance for the wat though in no encl for the voice. In membrane was part ed, it was found nificed drum to th tube, deafness due In or to disease of improvement was ment of the tube

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Popular Science.

BUYING FOREIGN IN PREFERENCE TO HOME PRODUCTS.—Two amusing instances of the besetting weakness of human nature for placing a fictitious value on articles of foreign manufacture were recently recorded. In one instance the representative of a wealthy English family that would use no table cutlery except that sold at a particular shop in Paris, inquiring if he could rely upon the quality being the same as that of the last purchase, was answered that the house sold nothing but the best Sheffield make.

The other instance is that of a Dutchman who paid an exorbitant price for a kitchen stove in Paris, and had it carried at a good round expense to Rotterdam. The stove required some little fixing up before being put in use, and the Rotterdam manufacturer who was intrusted with the job succeeded by removing the attached trade-mark, thereby exposing his own cast in the plate, in satisfying the purchaser that he made the stove. These are typical cases, not typical of the nationalities represented, but of the idea that it is requisite to go away from home to get what is best. Millions of dollars yearly find their way out of this country (America) to pay for foreign products that could be had of home manufacture quite as cheaply, and in many instances of superior quality. Foreign trade-marks have a fascination for a good many, and they buy the trade-mark without much reference to the quality of the goods. Good judgment—common prudence—leads sensible people to patronize home industries whenever practicable. There are others who would be better suited by having foreign trade-marks attached to articles of home manufacture and the price advanced one hundred per cent.

NEW APPARATUS FOR THE RELIEF OF DEAFNESS.—Professor Politzer describes in the *Wiener Medizinische Wochenschrift* a little instrument invented by himself to aid those whose power of hearing is impaired. The principle is to transmit the vibrations from the pinna to the membrana tympani. Politzer opposes Voltolini's opinion that the cartilage of the ear is a poor conductor of sound, and on the contrary believes that the pinna, by means of its vibrations, is of great importance in the mechanism of hearing. His apparatus consists of a small elastic drainage tube, one end of which is beveled off so as to rest evenly against the drum membrane, while the other end is curved slightly, and by its elasticity presses gently against the anti-helix. Near its outer extremity the tube is attached to a small concavo-convex rubber plate. This plate is fitted so that its concave side lies in apposition with the concavity of the concha. The idea of this attachment is to increase the conducting power of the instrument and to transmit with greater facility the vibrations of the pinna. In a large number of experiments made to test the value of this instrument, the inventor found that in most cases the hearing distance for the voice was considerably increased, in some instances from two feet without to fifteen or twenty feet with the apparatus. In many cases the hearing distance for the watch was also increased, though in no such striking degree as that for the voice. In cases in which the drum membrane was partially or entirely destroyed, it was found necessary to attach an artificial drum to the inner extremity of the tube. Deafness due to ankylosis of the ossicles. In or to disease of the labyrinth, little or no improvement was obtained by the employment of the tube.—*Scientific American.*

WATER TELESCOPES.—To any one who is fond of observing living fish, and other forms of subaqueous animal life in their wild state, one of the daily papers commends the use of the water telescope. This efficacious and cheaply-made instrument is not used so much in this country as its merits deserve. The Norwegian fishermen are constantly in the habit of employing it in their herring and cod fisheries, and often thereby discover shoals of fish that would otherwise escape their nets. On the surface of the water in the sea, and also most rivers, there is generally a ripple, which prevents the bottom being seen; it is to get rid of this ripple that the water glass is so useful. There are three forms of water glass—namely, an ordinary bucket or barrel with the bottom knocked out; secondly, a piece of tin of funnel shape, about three feet long and nine inches in diameter at the broad (or bottom) end, and large enough at the top to accommodate the observer's eyes; into the broad end should be inserted a plate of strong glass and some lead to weigh it down; thirdly, the simplest way is to get a tin or zinc tube like a map-case. This should be about three feet long and three inches in diameter. The bottom of this also should have glass and be weighted. When the water is clear, this instrument will enable the observer to see from three to twenty fathoms on calm, bright days. Of course, when the water is thick, the glass is useless. To the naturalist they will be invaluable, as by means of them the actions of the fishes and other inhabitants of the ocean can be observed better than in any aquaria. The beauties and luxuriant growth of the submarine forests of sea plants will also to many be a most novel and interesting spectacle. This glass would be most useful for fishing parties. When a deep place in the river has been baited up for the afternoon and evening fishing, the ground may be viewed with the water telescope.—*Mastery.*

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Abstract of Time Table, adopted Nov. 24, 1884.

EASTWARD.				
STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk	9:05 PM			8:50 AM
Little Valley	8:40 "			10:36 "
Salamanca	8:25 AM	4:25 PM	10:50 PM	10:45 AM
Carrollton	8:35 "	4:41 "		11:09 "
Olean	9:00 "	5:09 "	11:20 "	11:48 "
Cuba	9:25 "	5:35 "		12:14 AM
Wellsville	10:24 "	6:30 "	12:23 AM	1:07 "
Andover	10:47 "			1:27 "
Alfred	11:04 "			1:45 "
Leave Hornellsville	12:00 PM	7:45 PM	1:15 AM	1:50 PM
Arrive at Elmira	1:35 PM	9:32 "	2:47 "	4:30 "
Binghamton	3:15 "	11:20 "	4:27 "	7:00 "
Port Jervis	7:23 "	3:28 AM	8:25 "	
New York	10:20 PM	7:10 AM	11:25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.
 5:00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:07, Carrollton 5:35, Vandalia 6:00, Allegany 6:50, Olean 7:50, Hinsdale 8:32, Cuba 9:27, Friendship 10:25, Belvidere 10:45, Belmont 11:17, Scio 11:40, Wellsville 1:45, P. M., Andover 9:32, Alfred 8:32, Almond 4:10, and arriving at Hornellsville at 4:35 P. M.
 4:45 P. M., from Dunkirk, stops at Forestville 5:12, Smith's Mills 5:33, Perryburg 5:58, Dayton 6:12, Cattaraugus 6:47, Little Valley 7:16, Salamanca 8:15, Great Valley 8:22, Carrollton 8:57, Vandalia 8:50, Allegany 9:07, Olean 9:18, Hinsdale 9:37, Cuba 9:58, Friendship 10:28, Belvidere 10:42, Belmont 10:54, Scio 11:07, Wellsville 11:19, Andover 11:43 P. M., Alfred 12:14, Almond 12:28, arriving at Hornellsville at 12:42 A. M., No. 8 will not run on Monday.

WESTWARD.				
STATIONS.	No. 1	No. 5*	No. 8*	No. 9
Leave New York	9:00 AM	6:00 PM	8:00 PM	8:40 PM
Port Jervis	12:13 PM	9:05 "	11:00 "	12:45 "
Hornellsville	8:55 PM	4:25 AM	8:10 AM	12:26 PM
Andover	9:35 PM			1:05 PM
Wellsville	9:57 "	5:17 AM	9:13 AM	1:24 "
Cuba	10:49 "	6:02 "	10:08 "	2:23 "
Olean	11:18 "	6:25 "	10:37 "	2:50 "
Carrollton	11:40 "	6:48 "	11:09 "	3:30 "
Great Valley				3:40 "
Arrive at Salamanca	11:50 "	6:58 "	11:20 "	3:45 "
Leave Little Valley	12:32 AM		11:52 AM	4:35 PM
Arrive at Dunkirk	8:00 "		1:30 PM	6:00 "

ADDITIONAL LOCAL TRAINS WESTWARD.
 4:35 A. M., except Sundays, from Hornellsville, stopping at Almond 5:00, Alfred 5:20, Andover 6:00, Wellsville 7:35, Scio 7:49, Belmont 8:15, Belvidere 8:35, Friendship 9:05, Cuba 10:37, Hinsdale 11:13, Olean 11:55 A. M., Allegany 12:30, Vandalia 12:41, Carrollton 1:40, Great Valley 2:00, Salamanca 3:10, Little Valley 3:25, Cattaraugus 4:05, Dayton 5:20, Perryburg 5:58, Smith's Mills 6:31, Forestville 7:05, Sheridan 7:25, and arriving at Dunkirk at 7:50 P. M.
 5:25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11:14 P. M., No. 9 runs daily over Western Division.

BRADFORD BRANCH

WESTWARD.					
STATIONS.	15.	5*	8*	35.	37.
Leave Carrollton	A. M.	6:50	4:44	8:00	9:02
Arrive at Bradford		7:25	5:11	9:30	9:40
Leave Bradford		9:20	7:30	5:14	7:00
Arrive at Custer City		9:35	7:42	5:28	7:15
Leave Custer City			8:20	6:04	

11:04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11:30, Kendall 11:31, and arrives at Bradford 11:35 A. M.

PASSENGERS can leave Titusville at 8:00 A. M., and arrive at Bradford 11:35 A. M. Leave Bradford 8:30 P. M., and arrive at Titusville 7:30 P. M.
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INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.

- Oct. 4. Solomon succeeding David. 1 Kings 1: 22-26. Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-19. Oct. 18. Solomon's choice. 1 Kings 3: 1-15. Oct. 25. The Temple built. 1 Kings 6: 1-14. Nov. 1. The Temple dedicated. 1 Kings 8: 22-36. Nov. 8. The wisdom of Solomon. 1 Kings 10: 1-13. Nov. 15. Solomon's sin. 1 Kings 11: 4-13. Nov. 22. Proverbs of Solomon. Prov. 1: 1-16. Nov. 29. True wisdom. Prov. 8: 1-17. Dec. 6. Drunkenness. Prov. 23: 29-35. Dec. 13. Vanity of worldly pleasures. Eccl. 2: 1-13. Dec. 20. The Creator remembered. Eccl. 12: 1-14. Dec. 27. Review.

LESSON XII.—THE CREATOR REMEMBERED.

BY REV. T. E. WILLIAMS, D. D.

For Sabbath-day, December 20.

SCRIPTURE LESSON.—Eccl. 12: 1-14.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: 2. While the sun is new, and the moon fresh, and the stars give light, and the sun is darkened, and the clouds return after the rain: 3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened, 4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: 5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets: 6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. 8. Vanity of vanities saith the Preacher; all is vanity. 9. And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. 10. The Preacher sought to find out acceptable words; and that which was written, even words of truth. 11. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. 12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. 13. Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE.—B. C. 985-975. AUTHOR.—Solomon.

PRINCIPAL THOUGHT.—Remembering God's Requisitions.

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth."—Eccl. 12: 1.

- OUTLINE. I. Service of God in youth. v. 1-3. II. The preacher to give advice. v. 9-12. III. The conclusion. v. 13, 14.

- QUESTIONS. I. Why should we remember our Creator in the days of our youth? v. 1. Isaiah 28: 8; 2 Samuel 19: 35. What is the comparison in v. 2? What is the comparison in v. 3? What is the comparison in v. 4, 5, 6? What event described in v. 7? Gen. 8: 19; Psalm 146: 4; Ezra 5: 1-16? II. Who still taught the people knowledge? v. 8. How are the words of the wise compared? v. 11. What is said of many books and much study? v. 12. III. What is the conclusion? v. 13. What is done in the judgment? v. 14; Acts 17: 31; 2 Cor. 5: 10.

INTRODUCTION.

In the light of the varied experiences of a full life, one filled with the unnumbered opportunities to know, to do, and to enjoy; so a life remarkable for its wisdom and its remembrance of weakness and folly the preacher gives expression to the deepest solitude of his soul to the young. Youth, with all its grand possibilities on the one hand, and its gilded and deceptive dangers on the other, stands before him. Now he imparts the mature convictions and admonitions of his life of the youth who is about to set out on the same journey which he has nearly completed. There is an earnestness, directness, and purity in these counsels of Solomon that commends them to the attention of every young man and woman. The following lesson will richly reward very careful study.

EXPLANATORY NOTES.

V. 1. Remember now thy Creator, The word remember is very significant in this place. Keep in mind, cherish the knowledge and love of God as Creator and preserver, benefactor and redeemer. This is a voluntary act; we can remember if we will, or we can shut out of our thoughts, the goodness and mercy of God, and hence we are absolutely responsible for all the results. In the days of thy youth. After all the temptations and sins and sorrows of a wretched life, even then, in old age, with all its weight of premature infirmity, if a man can begin to remember his Creator and love and serve him, it is worth more to him than all the treasures of this world. But when we know that not one man in a thousand, who has spent his life in sinful indulgence, begins in old age to remember his Creator, we see the imperative importance and force of these words, "In the days of thy youth." It is this remembering then, that saves from the sins and sorrows of life; and fills all the days with sunshine and beautiful growth, and satisfying fruitage in old age. V. 2. While the sun, or the light, or the moon, or the stars be not darkened. This refers to mental infirmities. The free and hopeful life of the young man is compared to the early dawn and the glowing morning sun. Every thing promises a joyous and prosperous day. The darkening of the lights of heaven denotes a time of affliction and sadness. Compare Ezek. 32: 7, 8; Job 3: 9; Isa. 6: 30. Nor the clouds are urn. No sooner has one dark cloud broken and the light beamed upon the land than another cloud returns; so it is in advancing life, cares and trials follow each other in quick succession and make it more difficult to give the heart to the service of God. Every day, neglect becomes more surely fatal, but for a young man, whose heart is devoted to God, life has a full-

ness of joy that lifts him above the storms of sinful life. V. 3. In the day when the keepers of the house shall tremble. This doubtless refers to changes that come with old age. The aged body is compared to a "house" or mill, which is defended by keepers and upheld by strong men. It has windows through which men look out, and within is the apparatus for grinding. The keepers shall tremble. The arms and hands are the "keepers," they tremble in old age. The "strong men" are the legs and thighs; in old age they bow and toter. The "windows" are the eyes and become darkened in old age. The "grinders" are the teeth, and cease to do their work because they are "few." All these are the manifest signs of old age.

V. 4. And the doors shall be shut in the streets. All communication with the external world, the doors of the lips as well as of the hearing. Conversation ceases in large measure on account of dull hearing and difficult articulation. Resulting from slow mastication and feeble digestion, all the vital processes are feeble. Shall rise up at the voice of the bird. He has become sleepless and restless, rising at earliest twilight, "at the voice of the bird." Daughters of music shall be brought low. All the powers and qualities of the voice, essential for harmony and music are "brought low," enfeebled, or taken away. He can no longer raise his voice in songs of high praise.

V. 5. And they shall be afraid of that which is high. This is another of the characteristics of old age. The young man delights to mount towers and cliffs and mountain steep, but the aged man dare not approach a chasm or any high place. Fears shall be in the way. He can not crowd his way among jostling throngs, but shuns the busy streets, and walks slowly along the unfrequented paths. The almond tree shall flourish. This was remarkable for its great profusion of white blossoms completely hiding the green leaves at a certain season. Some have supposed that this was referred to by the poet, to represent the white hair of the aged man, the type of age. The grasshopper shall be a burden. So feeble is old age that the insects become a burden and annoy and weary. Desire shall fail, because man goeth to his long home. The pleasures of this world and the companionships and all the earthly objects of ambition and desire begin to recede, and he relaxes his hold upon them because he goeth to his long home in the other world. He is already nearing his border. The mourners go about the streets. In readiness to be with him when he dies, and perform the last rites over the body of the departed man.

V. 6. Or ever the silver cord be loosed. A practical type to represent the tender and of union between the body and the spirit, sometimes called the thread of life, liable at any time to be snapped asunder. Or the golden bowl be broken. This refers to the body as a vessel containing the life blood. The pitcher broken at the fountain. The vessel B, which the currents of life are conveyed from the fountain, and distributed, the circulatory system. Or the wheel broken at the cistern. Perhaps the figure here refers to the heart as the cistern, which may be instantly broken and thus death occur without a moment's warning.

V. 7. Then shall the dust return to the earth as it was. Our bodies, in a few days, at the latest, must return to the original form of dust, and be mixed with common clay. The spirit returns unto God who gave it. Return to God Our spirit whether good or bad return to God just as we are when we are separated from the body cultured made wise and holy, or degraded, deceived, and hateful towards God. Just as we are we return to God, to be in his presence approved or disapproved for ever. Just such as we are, only more and more intensely such as we are, good and happy, or vile and miserable forever.

V. 8. Vanity of vanities. He closes the admonition with the proposition which he began to prove. And surely he has proved it. V. 9. Because the preacher was wise. Having shown the imperative necessity of early attention to the instruction of wisdom. Whoever he may refer to by the term preacher, his conception of a wise instruction is certainly very truthful.

V. 10. The preacher sought to find out acceptable words. He did not study to please man simply, but instructed with sound words. His words were like coins minted in the severe test of experience; they were upright, and words of truth uncompromising and reliable. V. 11. The words of the wise are goads. Not only upright and true, but they were forceful and served to urge man to definite action. This refers to a peculiar attribute of a true teacher. He is not satisfied with simply the mind of his hearer, with well expressed truth, but there must be it that which takes hold of very sinews of life, and works itself in practical life. V. 12. And further, by these, be admonished. He now admonishes his hearers to heed these words, because they are true and will guide you in paths of safety. Preachers may be as numerous as the trees in the forest, and their teaching as clear and distinct as the stars in heaven, but no man will be made wise by them unless he is admonished by them. Of making books there is no end, but that is all vain unless they be studied with a view of an application to daily life. Indeed, without this motive, study is wearisome.

V. 13, 14. Fear God and keep his commandments. This covers the whole range of piety towards God and good will towards men. And for the fulfillment of these two precepts, every man will stand the judgment of God.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending December 6, 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 38,553 packages; exports, 2,284 packages. This has been about

the duller week of the season. Under a pressure of sell and realize there were several sales of good to fine entire dairies at 21@22c; also lines of good sound firkins for export at 20c., and generally buyers have had things pretty much their own way. There were a good many parties in with dairies from the country who were obliged to leave them on commission or accept inside prices. We note few sales of Northern Welsh dairies at 18@21c., and small lots of Fall and Winter make from same section at 20@25c. Our market closes with only light demand for very finest grades, and very dull and hard to move bulk of stock. We quote:

Table with columns: Fancy, Fine, Family. Items include Sour Cream, Home Dairy, Summer Firkins, Frontier, picked-up butter.

CHEESE.—Receipts for the week, 64,461 boxes; exports, 31,666 boxes. The trading has been confined to fancy September and October makes for export. Sales were mostly at 12@12 1/2c., with some sales reported at a trifle more. The balance of the list is very dull and prices nominal. We quote:

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

EGGS.—Receipts for the week, 6,815 boxes at 1.977 cases. Fine fresh laid stock in light supply and wanted. Other kinds are plentiful and sell slowly. We quote: Near-by marks, fresh-laid, per doz. 28 @ 30 Southern, Canada and Western, fresh laid, per doz. 25 @ 28 Lined eggs, prime, per doz. 20 @ 22

DRESSED POULTRY.—We quote: Fowls and chickens 10 @ 12 Turkeys 10 @ 13 Ducks 10 @ 13 Geese 8 @ 10

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Table with columns: Pays to Vol. No., Name, Amount. Includes Mrs. J. F. Kenyon, C. F. Randolph, W. C. Tit-worth, R. D. Allen, W. D. Crandall, J. H. Crandall, J. P. Dye, Mrs. C. H. Stillman, Mrs. H. B. Newton, Mrs. Harrie P. Kenyon, Miss Sarah A. Crandall, H. S. Olin, C. L. Reudiger, Mrs. B. F. Burdick.

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PUBLISHED BY THE A...

VOL. XL.—NO. 1

The Sabbath

Entered as second-class office at Alfred Centre, N. Y.

WATCH AN...

SARAH E. D...

"Watch and pray lest thou...

Watch O. The why is thick with dan...

Pray O, my Thyself art weak, but He...

And as the child leans of Strong in her strength, see...

So thou must lean on Him He answer not, yet kno...

Pray, O, my Thou shalt escape tempt...

And stand in God's great fire Burn fierce, and sink in...

The son of Man walks with Him thou'lt safe in...

Then watch THANKSGIVING

Delivered at the Union Se al Church, Mystic Bridg...

BY REV. O. I

You have noticed t Proclamations, both o...

United States, and of State in which we l...

brief; but I will prese thanksgiving, much b...

issued under conditio surroundings the mos...

thought could conceiv ing, not from coun...

king from ecclesiastic the heavens above, n...

but from the waters t the caverns of the m...

published his thankg was Jonah, the son...

prophet of the Lord, sioned to go to Ni...

against their great sion he did not like,

by going down to Jo from Tarshish. It...

troubled waters t The surging billows...

The stern king shou recant prophet...

slumber, to face an accusing conscience...

sailors cast Jonah fish the Lord had...

up. Adversity has its...

often is, a dispens is only purified bu...

only shines but r rubbing of the b...

cut off from wha often led to seek t...

sighted, foolish, been, now he does...

he seeks delivera gers fashioned the...

who is Lord of In the second ch...

prayer, and it e which we have...