

## The $\mathfrak{S a b b a t h}$ Kiccorder.


VOL. XL.-NO.51. ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 18, 1884 WHOLE NO, 2080

Whe Sablifl ferorder.

|  |
| :---: |

Watch and pray yest thou enter into temptation."

 \&ixizizizez



## thanisgiving sebmon

Delivered at the Union Service in the Congreation
al Church, Mystic Bridge, Conn, Nor, 27.1830 .
 State in which we live, are commendably
brieft but I will present you another call f fur
thank thanksgiving, much briefer thay either, and
issued under conditions of time, place, and surroundings the most unlikely that haman
thought conld conceive. Not from éourt of thought conld conceive. Not from court of
king, not from council chamber of State, not from ecclesiastical tribunal, not from
the heavens above, nor the earth beneath, but from the waters under the earth, from
the caverns of the mighty deep, our anthor published his thanksgiving call. His name was Jonah, the son of Amitai. He was a
prophet of the Lord, and had been commisioned to go to Nineveh, with a protest
gainst their great wickedness. The mis sion be did not like, and songht to avoid it by going do
from Tarsh troubled waters zaised their warning crs The surging billows were God's messengers.
The stern king shouted in wrath after God ecreant prophet. Jonah awoke from slamber, to face an affrighted crew and an
accusing conscience. At his suggestion, the sailors cast Jonah overboard, and a great
fish the Lord had prepared swallowed him $\xrightarrow[\text { Adv }]{\text { aph }}$
Adversity has its uses. Trouble may be, often is, a dispensation of mercy. The gold
is only purified but in the furnace fire, and only shines but by the hard and constant rabbing of the barnishing tool. The soul
cut off from what is but seeming good, is often led to seek the only real good. Short been, now he does a sensible thing. He prays; he seeks deliverance of that Being whose fingers fashioned the fountains of the sea, and
who is Lord of life, and master of death. In the second chapter of Jonah we have the prayer, and it ends with the declaration to Which we have alladed, and which forns Jonah 2: 9, "But I will sacrifice unto thee with the voice of thanksgiving.
To be grateful for bencfits conferred, is so Just an instinct of oar common humanity,
that it is universally commended in word, however much it may be belied in deed. As every thought of the mind seeks a fitting expression, so gratitude finds its wings in
the voice of thankeg:ving, bearing to the Giver of the benefit the acknowledgment. 0 indebtedness. Toward God as author of a things, as giver of life, and source of all
blessing, there will move from every heart blessing, there will move from every heart
that knows him, this feeling of gratitude, that knows him, will find its rest only in the aacrifice unto him with the voice of thanksgivig. As bind and will of the Divine, we can of the mind a fully its teachings harmoniz with this deeply implanted instinct of the human family. From the Parsos' island, this lden thread of hearen is woren into beth golden thip sid woof of man's development
-
.

he New, it breathes with its life, and is in-
erwoven in all of its precepts, and shines
corth in all of its examples. It is enjoined

mings unto God." Eph. 5: 20.
things, for all
The question often arises, not so much
theoretically as practically, at what point in
the descendung scale of lenefits received, does
seemingly more helpless and hopeless condi ion than poor Jonah was when he uttered In the first place he was sent upon an er
rand he did not like. He had rather go to any other place than Nineveh. It is hard to second place his sea voyage had met a most
disastrous termination. Men have been cast pon desolate islands, npon rucky headlands, y a great fish, borne beneath the dark flood whose billows lay above him like mounttins, helpless
less night.
We here make our first practical proposi Wion, that it is the duty of every one of God
children to be thankful, and to offer daily the sicrifice of thanksgiving. And by the way, a
few words in regard to the word duty. An im pression is apt to be made that duty implie always something that is unpleasant; a bar
that forever lies right across the natural channel of enjoyment. Good and precious
saints are striving to attain unto the heighte of "being willing to do every duty." An made that to really be happy, in this life, painful weary waiting is the proper internal frame; and a long face, a disfigured the proper external manifestation. That true. But it is only so, because man, in his
hort sighted waywardness, has dug artificiu channels for the outflowing of his activities. Duty's laws, if rightly understood, are the of every God-given power of being and do ay of living there is the kighest enjo ment, and in giving heed to these laws, no ng of them, there is great reward." Jonah's case, he thought that the way duty was hard, and.he sought another way,
and found to his cost, that his way led $d$ wn to the gates of death, and afterward, that duty's way was the path of safety, honor
and praise. Therefore, when we say that it is the duty of every one of God's childr to offer the sacrifice of thanksgiving, on the contrary, that which is life, and increasing life; and there is a universal law in the development of this idea, which When I was a child, I early learned that was a wise and prudent forceasting of the fature, that when I received a benefit to imcontinuance of future favors depended very much uponefits. It was wise, it was pradent in Jonali when about to make a new-
start in life to commence on the solid platform of thangegiving.
Thankful for what? If we can give a
batisfactory answer why Jonab should be
thank ${ }^{2}$, and, in his peculiar circumstances,
giving, we think that it will be sufficient a sicrifice. There were two things that Jo-
nah could be thankful for, and these two things lie at the foundation of all things, in
the heavens above, and in the earth and the heavens above, and in the earth and
water beneath. First, he had his life.
Life! 0, boon inestimable! Gift direct from God. Part of his own being. "And
the Lord Gou formed man of the dust of the ground, and breathed into his nostrils the breath of hife, and man became a living
soul.". "In him was life, and the life was
the light of men." Everything in the uni-
mean life. The mists go up from themorning sheds her dew-drops, but to giv
life, and crowning all is the immortal life
the God inbreathed life, the gifs of gifts.A life whose possibilities, for the unf:ldinin all harmony and beanty, for progressing
in all knowledge, and attaining all heightsof goodness and virtue, are unlimited. I
telligent, progressive life in this world, ever morning, coming out of his royal chamber, rrayed as a bridegreom for the wedding,
$\qquad$
$\qquad$
$\qquad$ color, continually grows in the enjoyment of
the sense of the beautiful of which each passing year makes a new revelation. In the fresh brightness of the Spring, in the rich-
ness of Summer, and the ripened glory of t.e Autumn, what shall it be then, when
the eye, unclouded, shall open in the Para dise of God? Our skies here at times are wondrous fair; the concave above us is ever
a wonderland of delight; what will it be then, to a mind eularged, not simply by acties, but a disenthralled mind, growing in immortal youth, when beneath the over-
arching skies of the upper kingdom, it shall behold its beatities for evermore. Now life
means all of this. All is within its scope, all possible even to every human soul that will Jonah had this life, and he knew it. It
vas intact $e$ een in the narrow confines of the inside stateroom the occapied on this sub. marine voyage. How extended or expanded
his view of this life was, we may not know; but sufficient that he knew something of its
worth, enough at least for a ground of a thanksgiving service.
The other thing that Jonah had, and that he had a renlizing sense of, was, his God,
nd that he had not forsaken him. He had faith enough to cill upon him. So these
two things, God and life, Jonah had, and he was sensible of their value. Upon these two grand facts he raised his song. With
these two stones he built his altar, and of fered his sacrifice
Jonah has been most unmercifully criti-
cised. He has been called a coward, a traitor, a churl. Doubtless much of this
censure is merited, but in this case Jonah has covered himself with everlasting honor and left a lesson and example as a rich legacy
to all generatious. A man who can offer the prayer of faith, and the sacrifice of
thanksgiving under such circumstances, will assuredly come up triumphant out of every Having thus by example and precept, we thast, show vilual of Gud's creation, we think that in or particular cuscs, abundant cause fo year has given its rich treasures. The seed was not withheld. The harvest hour bronght the ripened grain and heavy laden corn, and the valleys have given pasture for whelmed us, the winds have passed us un harmed, and the lightnings unseathed Famine hath not wasted, nur pestilence de
voured. No right of life, liberty, or prop erty has been deniel us. No dictate conscience or religious conviction in
fringed upon. Surely, all this is groun
or thanksgiving. It is well, for all this, God's good

## It is. well to mensure up our stoie, And count our colden mercies ${ }^{\text {e }}$,

It is also well that there should be a day se part as a nation's thank-offering day.
$\qquad$
hould remember our land; that its wel oremost in our hopes. The Lord our and has given us a goodly heritage, a peerless
domain, rich in every material resource. We greet our sun as he rises from the waters he sinks beneath the wares of the Pacific Our finger tips are up amid the everlasting bathed amid the coral reefs of the Mexican Gulf. A few days ago I attended the funeral of au honored man, who had lived an-
der every Presidential administration from Washington to Arthur. He was born in nation of scarce four millions, and died iu
one of fifty-five millions. His youthful eyes beheld thirteen struggling States along the apon a nation spanning a continent-a naion rich in all the treasures of forest, field and mine; a nation abounding in every
appliance of civilization; in all the resources and attainments of science, literat are, and art; a nation thickly planted wit
institutions of learning, covered by organizations of charity, and dotted with the temples of religion. To us have come institutions of civil government that have stood have proven Worthy and enduring. Fo
huch a country we can and should be ver such a country we can and should be ver
thankful. Well is it, around this altar, offer sacrifice with the voice of thankggi

Weil, say some, is not all this wonderfa increase in numbers, of wealth, of extension of territory, of power, after all buta an
added danger, a source of alarm, and caus of lamentation, rather than of thanksgiving ot wise to ignore or deny. The inflow from the teeming debased millions of the old world, the rapid increase of the ignorant
black population of the South, the intense sectionalism of that section so hard to die,
the accumulation of wealth in a few hand with a corresponding increase of pauperism, he enormsus production of intoxicating its entailment of poverty and crime; all warning voices. But then, in Pike county, Missouri, so the story goes, lired once on a time, a family by the nane of Tucker, consisting of the man, his wife, and several grown sons and daughters. They were an
awful wicked family. They feared not God, or regarded man. Near by them lived a bored with them to turn them from the error of their way, but all in vain. One
day the oldest son Jim was bitten by a rattlesnake, and came home terribly frightened. Me took a large quantity of whisky, but
without relief. He thought he would die without relief. He thought he would die,
and, in his extremity, sent for the Methodpreacher to come and pras fim The good old man came, and finding how natters stood, the very first thing he did was,
Jonah like, to offer a sacrifice with the voice thanksgiving. Thas he prayed, Lord, we thank thee for rattlesnakes. Jim, and now he seeks by repentance for n, healing of body, and cleansing of soul And as rattesnakes are the only means of end one, 0 Lord, to bite John, and one to bite Sam, and one to bite Tom, and one to Lam Tucker, and good sized onty for the very biggest one you can find, to bite old hat they all may be-led to repentance, and the forsuking of every evil way," So then
we would be thankful to day not so much or rould be thankful to day not so much rattles, and that those who seek and do poison our body politic, do utter their warn ing signals, and that every such warning $i$ call for repentance. And we are thankfu
that Christian courage and wisdom are so
zealously working by God's help to make hese autidoles effectual.
Every immigrant that lands at Castle Garith a Bible by agents of the Bile nion trance of thy word giveth light." The . E. Church Extension Society is building hie year South and West. I read what the Presbyterians and Congregationalists are dogh in Alaska on the Pacific coust, and in especially in the South. I know whit some maller denominations like my own are doing in the same lines of work; I know that
chools and colleges are being multiplied; I now that orer half a million women, the best and purest of our land, are earnestly working and praying to put down the demon of the still, and that wise and brare men
second all these efforts. Yes, thank God, rattlesnakes must rattle, and each warning note, however defiant, and each pang from
the poisoned fang will lead the nation to cry Wand seek the We believe that the just-passed political iving in which all may join. It hastanght many a voter that upon a very few votes the ense of tav. This will tend to derpen value of even one ballot; that it is a of the ust, and not to be recklessly cast, or light thrown away. It has shown that there is sentiment that inheres in a very large part high office, both political honesty and personal purity; that there is a sentiment eep and broad based, that in the sanctity of the marriage tie, in the purity of the ome life, are the strongholds of the na
ion's hope; that the fierce assaults made upon candidates, whether true or false entiments largely prevail and were believed to be all powerful, and thus were they ap-
pealed to as arbiters of the contest. Do ot let me be misunderstood, It is not my lace here, neither have I the inclination, to ing a pean of victory, or wail a funeral esson for the future: that charges of per onal dishonesty cost the one party thou purity cost the other party its tronal otes. Deprecate the result as some of n may, and condemn the false issues raised onsparing falsehoods, still the fuct an hese sentiments were appealed to act tha the arbiters of the contest, showing that hey so largely prevail that even professiona round of acknowledge their power, is ood. Let us thank God and take courage and on this memorial day bury all the bitte ness of the past, and cultivate that charity th all things, hopeth all things, endureth all things."
The God of our fathers who watched the curse of the Mayflower over the stormy sea, who guarded the planting of the nawall of defense, has ever been about us as a it was to Israel of old, by pillar of cloud by day and glowing fire by night, has led the march of our empire westward, will not doall generations.
Thanking God for past and present blewings, let us move along the way of his own appointing, and spend not alone this day but all the days that shall be given ns, in songs of praise, in loving words and loving leeds; then shall we ever uffer an acceptae sacrifice from a heart attuned, and a lifo conformed to the divine life, even with the

What a striking Providence that the Chinese, one-fourth of the ve but one writter language! In Indis. languas to be published in twenty difierent people. In China the same printed page it read over the whole empire; and not only in China, but in Japan, Corea, Manchuria Mongolia, Thibet, Tonquin, Cochin Chins? the Straits settlements, and wherever Chintthe Straits settl

## Hissions.

## 

 The Presbyterian Synod of Arkansas is"deeply intercted in the great mork of home "and foreigus missions."
ter Collegiate Missionary Alliance has been formed three days meeting in Toronto, in the las of Octover.
The Philadelphia Branch of the Congregational Womin's Board received this year
alout $\$ 2,400$, an increase of $\$ 389$ over last year.
F Duriva the ten mouths ending Oct. 31st 414,324 immigrants arrived in the United
States. The number for the corresponding States. The number for the
period list year wask $501,03 \%$.
The Woman's Home Miseionary Society of the Congregationalists reports receipts of
$\$ 14,265$ loces; sent out to the value $\$ 6,274$; expenditures of $\$ 12,453$; and an in-
crease of missionaries from sirteen to twenty four.
The Committee on English Home Mis sions of the Gencrual Concoll of the Lutheran
Chureh has determined to send a missionary to work along the line of the Northern Pa
cific Riilroad, where, it is said, many Luth AT the Lodaiisa Mission says the New Yor Observer, a social entertainment was given
and on the invitation it was written, "all to
sit down to a common meil." Thus. must sit down to a common meal.," Thus. mua
the lau of caste and class ige way to the
law of Christ and the leveliug principles of Cluriatianity

Alu but two of the Congregational Churches in Southern Dikota are depend
ent on the American Home Mission Society, ent on the American Home. Mission Society,
but are doing good work. One Clurch re ceired nincten menbers during the yeary
and the German churches contributed $\$ 76$ for home missions.

For the information of those who sometimes ask what a general missionary in a
State or Territory does, and whether his services are really required, we suljoin the
quanterly report of Rev. D. E. Hulteman,
General Missionary for Wisconin. most eloguently for this kind of service, tion of our work.
The General Missionary performed work
sa fonlowis I have visited the charches iut
Burlington Elkhorn Neenah and Menashe Burlington, Elkhorn. Neenah, and Menashh,
Lodi, Reedsburg Watertown Mazomanie,
Boscobel, Richland Centee, Marinette, Ap.




 vention \&pent in the Society's and Conven.
tion's services 13 weeks, preacled 33 ser
mons, delivered 26 addresses, attended 10
 one serving to the denomination meeting
preosese wherechrches have olot or areabout
to lose visthility, explored new feld to
gather facts for the information of the
 charches to counsel and encourrage them.
pricared and printed quarterly statenent
of misionary work pertorned in the thate,
of which 300 copies were distrbuted for the information of pastors and chishurched, wrote
269 letters and 167 postil cards
the work, traveled 4.834 miles, colling to
thed


## hissovary seetcies.

## NUMBER VI 1821-22.

Elder John Greene reported 3 months of missionary labor, principally at the follow
ing points: Scott and HITmer, N. Y., Groton, ing poiits: Scott and Homer, N. Y., Groton,
Tomkins county, Alfre, Angelica an Tomkins county, Alfred, Angeincs and
Friendship; Fairview, Coneanght and French
Creek, Northwestern Pa., and WoodbridgeCreek, Northwestern Pa., and Noodobrige.
ton, Sonthwestern Pa., Loost Creek and Salem, Va., (now W. Va.) Ho traveled
1,220 miles, preached 65 times, and baptized 3 perrons, and speaks of many interesting
and refreshing seasons. At Groton were a
number who had recently ombraced the
Sabbath; as also had Judge Benj. Pelton and family, of Ithacs. At Coneanght he spoke
by request upon the abbject of the Sabbath. and found a number who were "tried.
His coming to Virginia was received with joy and thankfuluese. With "suitable a gistance " he thought the small charch at
French Creek might becomea large one. French Creek might becone a large one the kind and Christian trealment he had re ceived in his long and wearisome journey.
Eider Amos R . Satterlee reported ten mi sionary tours, the first being principally Jefferson, Oneida and Madison countites, N. . It fccupied 7 weeks and 2 days, and the miles, expended $\$ 8$ 06, and reecived $\$ 5117$
besides useful articles of clothing, etc. In Jefferson county he preached at several places
in school-house and private houses. The Collowing expressions from his jourval will help the reader to understand and appreciate
the work done: "I enjoyed great liberty in he work dine: I enjoyed great hiverty in
speaking [upon the subject of the Sabath] and it seemed as thought the Word was attended by a divine influence;" "A large num God to them, and seemed to participate in the blessings of the gospel, and the sweets of Christian liberty;" My spirit was truly re--
freshed, and I felt a great nearness to the freshed, and I felt 2 great nearness to the
children of God and his cause;" "The congregation was attentire and हolemn;" "'There seemed to be a great degree of Cliristian
liberty with the Baptist brethren in tuis plice [Henderson], and I felt a great attachment to the people. 0 may the Lord bless
them an build them up in faith and holiness, and lead them into the truth as it is
in Jesus." Some had embraced the Sabbath, and others were couvinced. "Many spore
of the exercises of their minds, while others mourned and wept." Many kindnesses re ceived and many blessed seasons enjoyed to
gether, "r rendered our parting painful it very deed." On his was to Veron he spoke
in Lorraine, feeling, "a good degree of liberty in treating on our distivguishing sentiments." Before reaching Verona he was
obliged to draw his cutter by hand thre miles together, driving his horse before him,
and ser and somctimes helping him out of the snow.
After spending eleven days in that region where the people were generally attentive
and some deeply affected; and four days a Brookfield and two at Truxton; Eld. Satter lee arrived at Alfred, March 29th.
His second journey
His second journey was one of th:ee weeks,
which he traveled 222 en in which he traveled 222 miles, "t tried to
preach" 14 times; expended 84 cents and re ceived 74. On this tour he visited Leicester
 New York. He was accompanied by Dea. Daniel Babcock, of Alfred, who assisted in the preaching; and Elder Amos R. Wells
was with them a part of the time. There were some "comfortable" and "refreshing"
At the Conference of 1822 the churches reported additions of 133. The Burlington
Cliurch Conn. was dropped from the minutes most of the members having died or move to Brookfield N. Y. A request from the
Piscataway church for ministrial help was referred to the Missionary Board. ${ }^{\text {a }}$ new Board was appointed, and Conference recom-
mended the following brethren as suitable persons to be emyloyed as missionaries: Wm.
B. Mixson, Amos R. Wells, John Greene, Amos Satterlee, Matthew Stillman, Dañie Coon, and John Davis, of New Jersey.

## strange गis true.

It is indeed strange but trae that there are still personn who think as dees the
writer of the following letter, eren in this late day of the Christian era, and in th clear light of all the facts that array them
selves against some of the views here ex

## pressed

Rev. A. E. Main, Dear Brother,- I am
 Ithink we make grave mistake in not pub-
lishing the Outlock onee a month at leant
ouce once a week would be better. the olitlook
has done more good than any thing we have
done. I think if the money that we are ex done. Think in the money that we are ex
pending in China were ned for sch enter-
prises as the outloore and a paper for the
Old Country people and missionary work home it would be berter for the denomina
tion. Don't think I wish to find fault dictate, I hope what is being done is for t.
best. I know we ought to heartily co-ope pressing need in the West, and no men or money to even keep pap wat we have arready
establisised If fel as if we were undertaking
too much for a mamal denomination. We nvite the writer of the above letter, and others who hold like views, to candidy
and prayerfully consider the following state
ments, which, it is believed, are supported
by in indisputable facts, and by the Scripby in indisputable facts, and by the Scrip-
tures; and the statements are made all the more freely because the Corresponding Seche has proved his faith in home missions and his appreciation of the great West by ord and deed

1. One who opposes foreign missions re veals a fundamental misconception of the
nature and design of the glorious gospel of csus Christ, which is to be heralded among all nations.
2. He 2. He who obstructs missions to the heathen encourases disloyalty and disobe
dience to our Lord, who has commanded us o carry his gospel into all parts of the earth. Our responsibility is limited only by our
bility.
3. Whatever of Christian civilization is enjoyed by Europe and America to-day ex ists because the gospel of Christ was carried to the heathen by foreign missionaries. But
some would withhold from the heathen beyond, the ealvation that has lifted us from 4. As a rule
4. As a rule our Board must depend fo funds to prosecute our home mission work
upon those who are also liberal contributor for the foreign work; for, as a general thing, those who are unfriendly to foreign missions
are not liberal supporters of the gospel either in local church work or on the home field.
5. Most of tiee fault found with our mis sionary operations comes from that part of
the denomination where much the larges part of our home mission work is performed and whence much the smallest part of
moral and financial support is received.

Home missions are younger than, and correspondent and others who are also de
chering of forign misions. If ou ceived by specious or superficial reasoning,
wish to kill or sadly decrease the hone mis sion spirit and work, let them destroy ou
interest and zeal for foreign missions. Go in Scripture, providence and history, hath joined them Jogether; let no man put them
asunder. 7. Mark the growth of our home missions, efforts on the foreign field:

## 

he curren yos in pund numbers, on th ollowing basis: for home missions $\$ 5,850$ for China and Holland, $\$ 4,150$. Add to the former amount what we are expending for the preaching of the gospel in our churches, for Sabbath-schools, for publications, for education, and how it would swell the dif. elves and our country, and what we are do ing for our fellow meu and women in other lands.
fBom dr. ella f. swinver.
Shanaima, China, Oct. 5, 1884.
In my visits in the various homes I realize somewhat the bitterness of the lives of the women and girls. While some of these grow many do not. Each home is a secluded of the misery that may be within. Upon the women as victims falls the greatest por-
tion of the baneful results of heathen riles and customs. I will mention two or three homes out of the many I have visited. Not long since I was called to see a young whose mother had died when she was quite
mall. Her father then betrothed her to small. Her father then betrothed her to a taking her to bring up. Here, from cruel
treatment and want of proper clothing durtreatment and want of proper clothing durto pulmonary consumption began to develop
itself. This Summer, because she was too itself. This Summer, because she was too
ill to work, they would not give her suffcient food, and in her agony she begged them to send her to her father's house for a little
season. But her father was an opium smokor and spent all his energies and means in the indulgence of this evil habit. Being night die in his home, he made arrange ments to send her back. It was here I saw
her the first time, a kind neighbor coming to ask me to visit her. She was a pleasant girl and her bright mind and gentleness of
manner attrasted us greatly. With much care on our part it was even then nearly two weeks before she was able to make the shor
journey back again. Well do I remember the expression on her face when she asked the expression on her face when she asked
for an extra medicine for the ride, that she
might not die on the road. Wo visited her
a fer times at her unhappy home, but she a fer times at her unhappy home, but she
did not live long, and died with a faint hone of hoaren. Who knows the extent hof the Father's love to thows the extent of the feebly unto Him?
Some three monthe ago a young and pretty
lady came to me for troatent lady came to me for treatment. She was $\varepsilon$ handsome I could but admire her. After lengthened treatment she recovered. Some a few days ago she came again seeking aid to recover from a cold she had taken. When gave her the medicine she said her husband
wished me to go with her to her home and e a sick one unable to come to me. This. I did, Mrs. Davis kindly accompanying me before we were pleased to note the cleanli dess, neatness and comforts everywhere ap
parent. Beyond the gate we parsed dow parent. Beyond the gate we parsed down
besid the flower garden, then entered and passed through a room into an open cour with rooms on all sides. Beiug led into on these apartment we were introduced fine looking and pleasant lady, who we
learued was the Mandarin's first wife and the ick one we had come to see. She had been in poor health for twenty years, sinee the
death of her only little boy. Her seclusion on account of her rank, the narration of her sufferings, her grief and home tronbles,
would have moved any one, while all the ime the young and pretty wife was movin n and out thoughtless and happy. This is epth of woe that is found in such homes. But in just these places do we desire that by ight of the gospel to enter.
Another family that we have often seen, is one where the mother has been ill for some
ime with congestion of the liver. Though this is an abode of poverty, yet we were pleased to see the kindness and attention of
her children in caring for her during ber ill ness, and their pleasure on her recovery.
Several weeks had now passed, when two days ago her little boy came desiring me to see his mother again, as she was having chills. We could not go just then, bat en-
tering her home in the afternoon rather untering her home in the afternoon rather unexpectedly to them, we saw a sad sight
indeed. The father, whom we had not seen before, was with the two grown-up sons at
the bedside assisting the wife and moiher in smoking opium-all seemingly quite at home in the practice. I had thought intemperance in our own country a banefal evil, bu
when that and the equally degrading habi of opium-taking are both abroad in this land, how great is the destruction to health and morals and all that
toward a nobler life.
Not long since we made our first visit to the foreign cemetery belonging to Shanghai On entering the gate the steps of all our party tended directly toward one spot-Mrs. Carpenter's grave. The plain marble slab a age, and date of her death, with these touch ing words added, "Blessed are the pure in heart for they shall see God." Several times eince coming to China, when I hare asked the natives if they knew her, they would
quickly answer, and then mention some in cident of the past, generally closing by say ing "She died happy, very happy." When think of the gloom in the Chinese mind in ture, I do not wonder that they were partic ularly impressed by her happiness. Often she spent her last days here, as in her death she fixed firmly in their minds as nothing else could, the certainty of the Christian's hope in a blessed immorality.
We spent some time in walking through this cemetery, where art and nature were combined to make the place attractive. At one time, when we were noticing the name designs in sculptured marble, with the abund ance of native and foreign flowers about ns, Susie exclaimed, "How very pretty every up into my face and said, "But I think hearen must be far more beautiful than this,
don't you?" Susie was right. The quiet don't you?" Susie was right. The quiet
resting place of the dead should always be so pleasing as to remind us of the beantifu world above.
I will mention one other visit. This was to see an opium-smoking establishment. I was on a large plan and seemed quite like a hotel, until we came to the couches apon
which the victims lay, some being already under the potent influence while others wer preparing their pipes. Ascending the broad stairway and passing along the halls, we oblooked down a pleasant court. These rooms
were open toward the hall, disclosing a couch
that ran around the three enclowed sidos his would accommodate two persons, wh halt reclining on one elbow and a raised pil low, conld smoke at their ease. On the
space between them, opposite the entrance, was the lamp for their use, also cups of tea and whatever refreshments they might orde As we passed along among thein we could ainly see the old, the young, the rich, the oor, the robust and the feeble, each and all eeking temporary oblivion. When one of ar number asked how many came in each
ay to take opium, the clerk replied, "about ne thousand pursue daily."
When we remember that this establishment is but one of the many in Shanghai he extent of the evil can readily le seen.
Our work in this land is arduous and diffcult in many ways, as you will see by thil letter, yet in the midst of the degredation and darkness about us, we have hope that now and then one and another may be led to turn into the better way, and offer their live
in service and praise to Him who died to we a world from sin. With this hope we labor and pray.
I commenced the enclosed letter somo time ago, adding to it, little by little, as I found time. Since I wrote you last I have treated over 1,200 patients, so that between
the sick and my studies I have but a slight margin for anything else
Did you hear that Smyrna was disturbed gain from center to circumference by losing their lady physician? Dr. Woodhull, who took my work there, is soon coming to Foo-
Chow, China, and will stop with me a few days on her way. I will be very glad to see her, but feel sorry for the people in their
pleasant homes in Delaware, all of whom I nnow so well.
I desire to express to you who have made possible for, me to have the needed medical noms, my most sincere thes my gratitude.
E. F. SWINNET.

## FROM D, II, DAFIS.

Your letter of Scptember 2nd was receive few days ago. I am glad that the peopl have done so well, in responding to the call of Dr. Swinuey. I hope the money will be forthcoming for the work, as I can do mach better by having time and watching my best
opportunity to buy material, etc. I do not opportunity to buy material, etc. I do not know as there will be any necessity for ask-
ing for more money with which to build; ing for more money with which to build; mand it. I am exccedingly sorry we have not yet been able to get the school work under way. When I see the want of means to
carry out what we have already begun, I do carry out what we have already begun, I do
not see much hopes of advancing in other lines- I believe our people are abundantly able to do well all that has been commenced, and much more. My heart was made sad when I saw that the Nissionary Society was $\$ 1,500$ in debt. I hope there are brighter days to come. You may credit me with onehalf of the picture money, and send the same to Recorder office. I do not know
how much I owe for Recorder. I have not printed or taken any pictures since lust Spring. We are not yet disturbed by the
war difficulties. Pray we may continue to enjoy peace.

## $\triangle$ STRANGE FUNERAL.

Onn day a missionary lady, walking 0 , saw hundreds of people collected in one of the streets. As she drew nearer she fouñ that a funeral of a wealthy Chinese merbeen errected upon the sidewalk, extending,
nto the street and upon this were placed

THE SABBATE RECORDER, DECEMCBER 1s, 1884.


## 

 babdata-EbBPING natives in transidal. Dr. Isane D. Arbella, physician to thesnltan of Zanzibar, writing to the Archives Sollatal of Zanzibar, writing to the Archives
Iaraelites (a Jowish organ in French lan-


## E. F. SWINNET

## noun i. II. Davis.

Sinageati China oct. 27, 1884 go. 1 am glad that the people well, in reepponding to the call
of. thope the money will be
tor the work, as
 e money with which to bailnceneut of the work may do-
am exceedingly sorry we have able to get the school work unt we have alreadr began, I do
hopes of advancing in other eve our people are abundantly 1 all that has been commenced,
ore. My heart was made sad tat the Missionary Society was
t. I hope there are brighter You may credit me with one ieture money, and send th
BDER office. I do not knop eq for Reconder. I have no
ien any pictures since lus
ire not yet distur 8. Pray we may continue to
range funebal

## 



 Man



 The Indiana Baptist says: "We are in
formed that the Presbyterian church a formed that the Presbyterian church a
Stewart, Neb., investigated Baptist views and as a result joined the Baptists, This i just what all Presbyterian churches ought to
do and would do if they entered upon a similar inrestigation in have known a good many men who began in
this way, and ended by being Seventh-day Baptists. Suppose our Baptist brethren try The committe of the Evangelical Alliance has issued its annual invitation for the observance of the week of prayer, Jan. 4-11.
The topics suggested are: The Good Fight of Faith; Praise and thanksgiving; HumilCharch of Christ; Prayer for Families and Instructors of Youth; For the Nations; For Missions, Home and
While we are taught that men ought always to pray, it has been demonstrated
many times over thet it is profitable to observe these special days of prayer. We hope the ypect, unless, indeed, it shall p.ease the Lord to make it an exceptionally profitable occasion.
The name of the new Sweedish paper i Evangelii Harold, which means the Gospel
Messenger. It is at present a four page mouthly and is published at 35 cents per
copy for one year. The first number, January 1885 , is printed this week, and will
be gant not only to sabscribers aud mission aries who can use thein in their work, but
also to all Swedes who would be likely to be also to all Swedes who would be likely to be
interested in it and whose names and adcanassist in this new and inportant enter-
prise of pullishing the truth among the Scandinavians, by direct con ribations to the fund for the paper, by paying the subsorip to some one who can and will read it, by taking a quantity of the papers and distrib
ating them where they will be read, or by sending us the names and adresses of persons to whom we can send the paper.
How shall we raise money for church and benevolent purposes for unother year, is a
question which, doubtless, many are just now considering. It is, therefore, a good time to call attention to the matier of
Systematic Contributions. Three things are necessary to the success of all such efforts: 1. Everybody should do something; simply the heads of families but men, women
and chidren; not necessarily large sums, and chidren; not necessarily large sums,
but something,-each one as God has prospered him. 2. These contrbutions should was Panls idea of the best way to do at Cornith, and it has been found a good way
in other places. 3. the contributions should be made conscientiously. Having decided What is right, each for himself or herself, to give, there should be no neglect of the matter
when the time for it comes. These three things, faithfully observed, will fill any charch treasury and keep it in healthy con-
dition: Something from every one, according dition: Something from every one, according
to his or her ability, given at regular intervals, and given congeientiously.

## amone otien derominations.

At the Boston Social Union, Prof. Harper, of Chicazo, ably set forth, the claims of
the cause of Hebrew learning; but the prin cipal sabject was missionary evangelisti
work in cities. This is a kind of work sadly work in cities. This is a kind of work sadly
neglected, we fear, in the charches of our own denomination
the subject of "Candidating - its evils and
remedy." The following are some of th remedy." The following are some of th
points brought out: The castom places de
rotion in the backgrund and brings criti
cism to the front; there ought to be mor candor and less coquetry and sentimentalism on the part of preachers and people; no com considering another; more prayer for divin through investigating comrnittees, and let vacant pulpits be occupied by unsettled minThe Providence ministers' meeting consid red the question of the relative impo preaching and the prayer-meeting. gelist, died at New London, Ot., November 9, 1884, at the age of 84 . He bel:ered tha ver ced under his ministry, most of whom he
himself baptised. He was known to Se himself baptised. He was known to Sev-
enth-day Baptists in Rhode Island and Connecticut, and in the vicinity of Norwich, Ox Last year the charch in Lima, Ohio, trebled their contributions for foreign missions, as
the fruit of new missionary enthusiasm; and that conrinced them that they could do They have accordingly enlarged and repaire They have accordingly enlarged and repaired infant and Bible classes, prayer-meetings, and Pa
ments,
Ten y Ten years ago 15 Baptists came together o represent the canse in Kansas, but a mo At the last Annnal Convention there were 110 accredited representatives, and the ministerial force has been increased by a large
numbe- of educated ministers. The Convention Board reported that 52 missionaries have supplied 94 churches and 67 oatstations; preached 51,444 sermons, baptized 328 converts, and received 446 by letter. $\$ 21,895$ ligious work; $\$ 3,200$ raised during the year for home missions; and 24 churches have reeived grants from the Church Edifice Fund
mounting to $\$ 6,950$. There are 60 colored churches with a membership of 3,000 , and church property valued at $\$ 50,000$. Of and $28,-$
034 Germans, 281 are Baptists, rganizations, and there are 5 German mis ionaries. There are 6 Swedish missionaries, at the Convention to raise $\$ 1.000$ for the
"Emergency Fund" of the Home Mission Emergency Fund" of the Home Mission
Society, and $\begin{aligned} & \dot{\phi}, 000 \text { for State work. Money }\end{aligned}$ was pledged toward the support of a financial
agent of Ottawa University, whose outlook is said to be bright with encouragement.
Among the candidates for baptism in Mar quette, Mich., during the last three vears,
were 36 members of Pedobaptist churches families, viz: 13 Episcopalians; 13 Methodists; 3 Presbyterians; 2 Congregationalists; and one each from the Wesleyan Methodists,
Disciples, Mennonites, Universalists, and Roman Catholics.
The Boston charches stand 23 to 2 in fa months notice and careful study, the First Church recently voted nearly unanimously
to use "the pure fruit of the vine-unfer mented wine-for sacramental purposes." The South Broad Street Church, Philadelphia, Pa., is building a house of worship
that will seat 700 hearers, and cost about $\$ 75,000$.
It is said that only 450 of the 1,000 Baptist ministers in Georgia are in pastoral work.

Conareqationalists.
It is stated as an encouraging sign that 1,385 of the 2,589 ministers of the Union of England and Wales have declared themselve
abstainers; while of 354 students 309 prac tice abstinence from intoxicating beverages This would be considered a bad condition of
things in this country.
The
The Congregational Club of New York considered at a Monday meeting, the Progress
of Christianity in the World. Dr. Geo. F. Pentecost spoke of the eight month's work of Moody and Sankey in London, where over
40,000 persons were brought hopefully under its influence; Mr. West, of the Chicago $A d$
vance, showed the social, political, and relig ious progress of the world, taking Christian missions as the crucial test of a nation's re
ligious condition; and Dr. Wm. B. Smar ligious condition; and Dr. Wm. B. Smar
spoke of the growth of Protestantism i
America.
The Chicago Club discussea the duties of churches to the children, and the rela tion; and the minister's meeting considere the existing currents of religious thought
one speaker characterizing the three principa one speaker characterizing the three principa tendencies as being toward (1) materialism
(2) rationalism, and (3) towards independen and individual examination, adding that the
stimulating power of the church.
The Proridence ministers' meeting on a
recent Monday, listened to a paper on forts to May, listeued to a paper on EI forts to convert and sanctifymen; and the religion.
The Windham County Conference of Connecticut discussed the following sabjects:
How to enlist young men in church work The Sabbath not gone and not going; How to make the work of our churches most of-
fective during the coming Winter; and the present duty of the Congregational denomnation.
Among the churches of the Western Assoconversi New York there have been but few membership has considerably decreased. their late meeting there was much prayer the Holy Spirit, and revivals, were subject considered, while plans were adopted for general missionary. Two churches, long without regular preaching, and apparently and several conversions.
A new chapel was recently dedicated in Springueld, Ohio, costing, with the lot, enme Bible school began in a private house with balf a dozen children.
The statistics for California are as follows: 99 churches; 97 ministers- 12 installed as pamployed; 6250 unitalled, and 36 otherwis absentees; 408 added by confession, and 445 by letter; losses, 383; 11,143 Bible-schoo formed, and 4 dropped.
At the November meeting of the Boston Club the statement was made that many Indians in the North. West have died of starva
tion, and others have escaped the same fat by selling their wives and daughters to Unit ed States soldiers. The subject of building parsonages for home missiònaries was earn estiy discussed, one speaker claiming that
this should precede even the building of meeting-houses. The ministers' meeting converted business men of their congrega tions. It was thought they were gospe
hardened, living in an atmosphere of doub as to the reality of retribution and regenera
tion, and failing to distinguish between tion, and failing to distinguish between hon
esty and piety. Ambng 'the remedies sug gested were these: let ministers prove thei sincerity by making their utterances outside the pulpit agree with those in it; not stultify themselves at funerals; possess the powe
of consistent Christian lives; and make per suasion central in preaching.
Through the labors of an evangelist in
Fisk University, Nashville, Tenn., 29 stu Fisk University, Nashville, Tenn.,
dnts hare professed hope in Christ.
The Kensington Church, Conn., is to pro vide an omnibus to take persons who live at a distance and are without means of conver
ance, to church and Bible school.

The Synod of Texas regards "Evolution" as an unproved hypothesis, and the teaching of it opposed to the standards of doctrine,
and subversive of faith in God's infallible and sub.
The Presbytery of Rio de Janeiro, South
America, received 190 members during the past year,
The Bethany Church, Philadelphia, Pa., has called an associate pastor, believing the
care of the large church and school to be too much for one man.
An extensive revival has been in progres at Columbus, Ga., and over 1,000 converts are reported. Both Baptists and Methodists
have assembled at the same river for bap.
tism.
In Newark, N. J., Baptists, Presbyteriang, Methodists; Methodist Protestants, and Dutch Reformed, have united in an evangel istic effort for the salvation of the hundreds
of thousands who attend no church. In of thousands who attend no church. In
each of eight districts meetings are held every night, and one afternoon meeting in the Y. M. C. A. Hall. Already many conversions are reported. Among the neglected
commands of the Lord is this one: "Go out commands of the Lord is this one: "Go ont
quickly into the streets and lanes of the city,
and bring in and bring in hither the poor and the maimed and the halt and the blind." We fally believe that God is calling upon the charches of to-day to readjust their spirit and meth-
ods of work for the salvation of those who are now beyond the reach of the ordina and long established means of grace.
The French Protestant Church in Mass., established in 1877, with seven members, has since received 138 into fellowship

There has been a great work of the Holy Spirit in the salvation of men in West Union, northern Iowa, a town of some 2,500 inhab ive evangelicul and other representatives of the indifference to divine things, to unite in prayer and efforts, and secured the help of The result has been the hopeful conversion of 276 , most of whom have been settled in some church home; and the churches ar
strengthened in their fellowship and for thei

Many churches of various denomination are paying their debts, and many report sea-

## ©ammunitationg.

mule sebentidif biptisp quirtrlif.

## I have watched with silicitude for the re

 Baptist Quarterly and I I laran with regree
that its prospects at present are not en couraging. It seems to me it will bea a graat misfortune, to our denomination, present
and future, it the Ouarterly is allowed to suspend for want of subseriptions. Is sup pose there are many who would like to tabe
and read it tit the thought they were able, and read it it they thought they were able,
and that there are others who are abundant Iy able to take it, bat who think they have
not time now to read $i$, and are unwiling to pay for what they cannot make immedi ately useful to themerelves And perlhaps
there are others who have not thonght much about the matter any way. To every one ot each of these clases I would like to proposes 1. We need such a magazine as the Quarterly as a means of mental and religious
culture. Perhaps it is not practicable for every one to read what will afford broade and deeper views of doctrinal and practical
subjects than the weekly paper con give; subjects is important to the efficient prosecu tion of our work as Seventh-day Baptista
that a large portion of our people have a that a large portion of our people have a
breadth of intellectual and celigious cuiture that will place us abreast of other denomi nations. This the weekly paper cannot give us. It must contain only camparative
short articles to accomplish its purpose. magazine, appearing at longer intervals, an having for its object a more thorough and
exhausive treatment of many importan subjects, is an almost in
ment to the weekly paper.

## nent to the weekly paper.

or future reren means of preserving will have great historical value for the gen erations coming after us. There are many
who now greatly prize the Seventh-day Baptist Memorial for the important items of past denominational history, which would har been unavailable to most of us if the Memo-
rial had not stored them up. There is much of history that goes into such a magazine hich would never find its way into a week y paper. But if the files of a newspape were preserved hall desirable items of history and biog. suphy, who woald have patience to ransack rial is to us now, and more, may the Quar. tinues.
3. If the Quarterly should be continued denominational literature. It would preserve us from literary stagnation. Even if literature, yet this minority, as the literars heart of a people, if it maintains an active ill send a vivifying current through all the body.
Then let as think over the matter again, he sake ourselves whether we cannot, for good which the continuation of the Quarterwhich its seare, and to avert the misforvans, ake and pay for The Seventh-day Baptist uarterly. How can we better invest ${ }^{2}$ for if we would save it from suspension

## SHEPIIERDSVILLE, KY.

During a ramble in "Old Kentacky" ecently, it was my privilege and pleasure to spend a short time in the vicinity of the
Shepherdsville church. There are those there who are zealous in the Sabbath cause from well grounded princples. While their number is small, it is large onough to claim the blessing. They meet

They are very anxious that some Seventhday Baptists, who are desiring to locate in a farming region, woull come there and help
strengthen the cause. Iam very much of the opinion that Shepherdsville is one of the good openings for, at least, a few enterprising and industrious families who have some
financial strength, to locate. For I was sur prised to learn from Dea. James that farm atjoining or near to his, a:e for sale at from seren to ten dollars per. acre, level enough, not sloughy, and within twenty miles of
good market-Louisville city, claiming 250,000 inhabita.ts.
About three dollars per acre woul? be rewould last for years, or until the soil could be made very productive with clover and $\$ 100$ per acre. This would take a littlo time, but industry and economy would soon bing it around.
Deacou James represents the apiray very
rofitable there, having taken 3400 lbs. of honey from 28 colouies of bees in 1883; price 15 cts. to 20 cts. per pound. The German onterprise to
The location is four miles eastward from Shepherdsville, (on the Lousville and Nashille railroad, county seat of Bullitt
County, between salt rive and Floyds fork of sult river. There is plenty of limestone
and good water, and the climate is comparatively healthy.
Any communications looking toward Sabbatarians locating there will be thankfully ng H. H. O. Q. James Shepherdsville, Bullitt Co. Ky.

## 

FIRST VERONA.
In our last item we said the extra meetings were largely attended and growing in interest. This continued until Sabbath and nearly the whole week since has been tormy and the evenings very dark. Yet the meetings have continued with interest
though decreased in members, Several are though decreased in member
eeking light and salvation,
Last Sabbath, Dec 6th the pastor preached and administered the Lord's Supper at the Second Church. It was a very precious
occasion because of the tenderness of heart occasion because of the tenderness of heart
manifested. At the same hour sister Randolph preached at the First Church, and neeting was the one held at 3 P. M. at the house of Deacon Thomas Perry. Sister Randolph preached to the circle gathered there, suffering This is the firat midst of by Dea. Perry in seven years, he having by Dea. Perry in seven years,
been sick during all these years.
On Sunday afternoon sister Randolph preach to an sudience of seventy in the Greens, Corners school-house The interest
was intense and a desire expressed to have evening meetings. We are sorry this wish can not be gratified as yet. The harvest is truly plentiful bat the Caborers are fer. A shor series of meetings begins at the second
Church next week the 14th.

## Bhode lalard.

The union thanksgiving service of the in the Calvary Baptist Church, and the sermon was preached by the Rev. 0. U. sermon was preached by the Rev. O. U.
Whitford, pastor of the Seventh-Day Bap tist Church. The theme of discourse was
pastor of the Seventh-Day Bap. "Some evils that endanger the country." 1st. The publication and sale of demoral izing literature. 2d. Gambling, professional and speculative. 3d. Mormanism and Poly gamy. 4th. The giant evil, Intenperance and the rum traftic. 5th. Communism, and the crade and too rapid immigration in the country. The sermon, as the above points, indicate, was rather a departure from the usual thanksgiving order, but was full of suggestive thought, applicable to our time. was 4th point especially-on intemperanceexcellent address on the temperance ques-
tion, and numerous requests have been made to have the entire sermon put in print About six weeks ago the pastor and hit
wife organized a "Young People's Societs of Christian Endeavor," the object being to promote an earnest Christian life among quainars, to increase their mutual ac-
cubstantial indications of interest are maniYested, and one of its members is awaitin
baptism, which will probabbly occur :oon. have been started, tile first one being hes On Thursday evening next, the Laidies Englund Supper and Annual Sale, in the A children's service will be held next Sab bath morning, at which a sermon will be de
livered to the children, and the exercises in terspersed with singing by the children.


## William H. Vanderbilt filed in the Count

 ered by him aec. that a judgment reco$\$ 155,000$ and
General Grant for The exports from Neil York the past week
were valued at the week before. This weel
largest since December, 1881 The Merchant iron mills, fish-plate and
nail-phate mills of Bay Viev, Mich., resumed operations. Dec. 15th. Fourteen hundred
men will be given employ ment. Twenty six thonsand and thirty.seven im November. During eleven months ended
November 30 th the total numberarriving was 440,361, a decrease of 96,00
with the same period last year.
 Gaaymas, Mex, Dee. 8th. It is believed to from an Indian. who foun
Lower California, for $\$ 99$.
Frank Leslie's Illustrated Nevspaper gives
the following summary of the late Presiden tial vote: The total vote cast for the Electoral
tick $k$ ots of the eeveral larties

 rality is 64,659 , bat he is is in minoritit oi
20.69 on the total vote. General Bytler
poiled less. than
 Forign
De Lesseps says the report that it has bee
decided to widen the Suez cunal is prematur In the Catholic churches of Wexford col-
leations of twppence in a ponud on the val uation hare been raised for the fund to
provide pay for the Irisi Members of Parliament
It is understood that anless there is some
recognition of the demands of the Italian Eovernment in respect to the admission on
foreign works of art, the Italian parliamen $\frac{\text { will pass retal }}{\text { United Stases }}$
The Central Chamber of Commerce, London, adopted a resolution recently asking
for a Parliamentary inguiry into the cuises of the present agricultural depression, with
view to protection. The amendment in fa view to protecale. wa . rejected.
vor of free trade wis The minister of the interior has orderea Kieff, and other largo cities with foreign pasports, unless they poseses special govern-
ment permits of residence
menite
busioss firms iu these ities are dismayed business arms in these cities are dismayen
and many will probably be obliged to gog
into linquidation.

$\qquad$

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## 


H. D. Clarke Ne Liondon,
Mis. Lizzie Fryer, Hylue Eent, Eng.,


Exclusiciely and Enatirely on Commissoion.


$\qquad$

HARPER'S YOUNG PEOPLE. dilustrated.
The gerial and short staries in Happor's Yonit Whan can posesess, whilie they are wholly tree for





TERMS: Postage Prepaip. \&2 Per Year,
Vol. VIT, commences $N$ Noo. 4.1884.

 VIRGINIA FARMS

 $\mathbf{O}^{\text {UR SABBATH VISITOR }}$

## THE A MRRICAN SABBATHTRACTSOCIE1 T,

 TERASS.SINGLE COPIES, per year..............60 centa
TEN COPIES ANDD UPWARDS, per copy, 50 cente CORRESPONDENCE.

## 


J. C. BURDICK. Begs to inform His Custorers and ihe Publion
generaly that he tasa larger tock WATCHES In Gold, and Silver, Cases,
CLOOCKS,

## 

## AURORA WATCHES,

 and see them whether you wish to buy or not.

Watch Repairing and Engraving.

## Price List of Watches or other Goods ent on ap

GOLD, SLLVER AND NICKLP PLATTNG USEFUL Trade, ensily learmed,

## 


counf fuer mbeliss.







 Refin must fall in erect menatite,



## 1 тinanisilinge pirty.

It was aneat, com fortable kitchen, thong
 Conguar mooden clairs, "lich had had beeone
 the pendillam of the lod loditikin, old dloel
shone like burnisbed gold, reflecting the



 apparel,
pluin room.



 $\cdots$ In a frriad not, dear; what put that into






 | nitht |
| :---: |
| treet |
| $\substack{\text { the }}$ | you can Ufint don't shed any tears set, Juery;

 So, with what patience be ce colld com mand Luey wiiled till hit spper was clearece amay,






 thene were two big tears on her rosy
chenke nele Jerry who, nnderneath his hard dex-
Und





 for the cellar, saysing: "Esther, hold the
Uight for me: I want some o' them apples
they won't keep long."
By the time a aliare of the fruit had disap-
perred Licy had regained her good spirits, pafred, Luect had regined her good givirits,
pad, vith new courage, exclaimed: "Uncle


## SITUATIONS FREE

the Sellool Burcuin deparimentaniod the droog
OIICAGO CORRESPONDENOK UNIVERSITY OHICAGO CORRESPONDENOF ONIVERSITY

 N. B. Schanoly and fumilhes supplied with lemb (Aaskrs WANTED.) 162 La Salle st, Chicaga
$A^{\text {Lfredunivergity }}$ EqUAL PRIVLLEGES FOR LADIES AND
GENTLEMEN.




| In the settlement of the estate of Amos deceased, it becomea farm situated at the head or Elm Valley, miles southwest of Alfred Centre, N. farm contsins <br> 280 ACRE:Sy <br> And will he sold entire, or divided to suit ers. It will be sold with or without stoc For further pariculars inquire of WM. C BUR Alfred Centre |
| :---: |
|  |  |
|  |  |

TIIL MLPRED SUN,
Alfred Centre, Allegany Co, N.jIT.
Devoted to University and Local Nerts,
TERMS: 81 per year.


## in Alfred for sale.

 It is exceedingly important that our boys $\quad$ 卫80 ACRE:S Yorm frat, carteress, or der destructive while
wonng, they will come to porerty and want
yonng, they are grown.
mhen
Byas ato holld be taight-should learn
to
take care of ererything, even the el now becauce
This ii all the nore imporant now
this seems to be the careless age, the de-
stnmps of some boys' cigars would afford
competent support to other boyg. Many
con
the boys and young men of this age echew
and pait ont or pof tumay in smoke a hand
some fortune before ihey come to mans estat some ortune bofore vils is sure to follow the
A ong train of erne
kind of wastuluess.
Industry

The meeting of the Congo Conference at
Berlin suggests a review of the esituation

 Lucy says, and nothing about the old farn
worth staying for."

## State ittle





 at 23d Street, New' York City.



## containise thi

 NATIONAL LDASONE CENTS AT HUNDRED BBATH RECORDER, AII

## RYRARM

LIFRED FOR SALE

ACRE:S
 WM. C BURDICK ALPRED SDN,
 Duiresity ani Imal lem.


EDISON'S ectric Light, $\mathbf{0}$.




## Jations free.



 Nossoc





## 





