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

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THE BRUISED REED.

BY S. L. WARDNER.

A bruised reed, drooping and bent,
Whence now its pride: its beauty where?
The stem is past, its fury spent,
Why did it blast a thing so fair?

The clouds roll by, the sun appears;
All of his wrath and life-partake,
The drooping plant its head uprears—
The bruised reed God will not break.

Bad heart, by sorrow bit, ised and sore,
In meek submission bow thy head;
God's words endure forevermore,
Dost not remember he has said,

"A bruised reed I will not break?"
Drop not, the sunshine of his love
Beams on thee now, He'll never forsake;
He's fitting thee for rest above.

SHOULD CHRISTIANS CONNECT THEMSELVES WITH SECREL SOCIETIES.

BY N. WARDNER.

An essay read before the Ministerial Conference at Albion, Wis., Nov. 28, 1884, and requested for publication in the SABBATH RECORDER by the Conference.

In treating of the effect of secret societies upon morals and religion, some discrimination should be made, in regard to the extent of such influence. In all probability, secret societies, like political parties, are most innocent at first; therefore, to judge of their tendency, the older ones would furnish the most correct standard. Hence my remarks will have reference, mostly, to Masonry and Odd fellowship.

1. Masons bind men, by very solemn oaths, never to reveal any of their secrets, or the secrets of individual Masons, "murder and treason excepted;" and in the Master's degree, these crimes are not excepted. They are thus bound to secrecy without any knowledge of what they are to conceal, or whether they can innocently conceal it or not. Has a Christian, or anybody else, a right to thus forewear that he will not expose iniquity, for the protection of the innocent, at the dictation of any man or body of men. As every one must give account for himself to God, he is in duty bound to know what he binds himself to do before he thus binds himself.

2. Said societies claim to be benevolent societies, while they reject the aged and infirm who most need help. The inducements generally held out for men to join them, are the personal or selfish advantages to be gained. They talk of the help that may be obtained in sickness or among strangers, etc., showing that they consider there is but little more charity in it than there would be in an insurance company paying a loss when the percentage had been paid on the policy. It is said that the Odd-fellows pay out more than twice as much, annually, in the interest of their organization as all North America gives for Christian missions. And that the Masons spend more than four times as much connected with their organization as all Christendom gives for Christianizing the world, Masons and Odd-fellows included. But where are their Christian missions? Is it right for Christians, who owe all to Christ, to spend their time, talents and money to uphold and sustain such orders and leave the cause of their Master thus to suffer neglect and the precious souls for which he died to perish?

3. We often see advertisements for Masonic and Odd-fellows balls, etc., gotten up in their name, which represent every member of these fraternities. Is it right for Christians to give their influence, names and money to encourage and sustain dancing, frolicking and costly parades? What would they think, if a Christian church should get up public balls and invite in the irreligious and scoffers to join with them in the frolic and pay the expenses out of the church treasury, or replenish the treasury by such means? And what better would it be if they did it in connection with another organization? The apostle says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

4. There seems to be an influence pervading such societies, which is antagonistic to Christian devotion, which is conspicuously manifest by the absence of its members from devotional meetings and self-denying Christian work. A Mason once told me

that he knew the influence of Masonry and the Lodge to be detrimental to spirituality that he had often felt pained at witnessing the religious mockery performed in the lodge by infidels and scoffers, the tendency of which was to destroy reverence for Christ and sacred things and blunt the moral sensibilities." Another said, "You cannot imagine my feelings, the first lodge I attended, I was satisfied it was no place for a Christian. How does such union comport with the Scripture injunction, 'Flee from temptation.' 'Shun every appearance of evil.' 'Come out from among them and be separate?'"

5. Christ seems to be ruled out of the lodges of both these societies. In their forms of prayer, the name of Christ does not appear, nor any allusion to him. In the New Odd-fellows' Manual, published A. D., 1882, pp. 184 and 185, it says, "The foregoing prayer is offered by the chaplain, or brother designated for the purpose, adopted by the Grand Lodge of the United States to exclude prayers offensive to members of the order in many of our lodges. It is also ordered that on all occasions of the order the same spirit as observed in the foregoing, shall be strictly followed by the officiating clergyman, or chaplain." Two forms of prayer are given which no Christian could object to, except that his Lord is set at naught; and here it is commanded by the highest authority in the Order, that the form of prayer, prescribed, which rules out all reference to Christ, "shall be strictly followed by the officiating clergymen." I have also examined several Free Mason prayers, and find that Christ is as carefully ruled out of them. What is this but proscribing a man's Christian liberty, and at its most vital and sacred point? Yet they pretend that their rules, in no sense, infringe upon any man's religious principles!

Ought a Christian to go where his Lord can not be admitted or his name even alluded to in prayer, if a Jew or infidel happens to be present, and that too, when no religious restrictions are laid upon Jews and infidels? When Christ, alone, is thus singled out and excluded, ought not every Christian to rise up in holy indignation at the insult? "Ye are servants to whom ye yield yourselves servants to obey."

6. Their horrid oaths, and affirmations, are felt to be terribly binding, so that one who should reveal their secrets, they claim, ought never to be believed under oath, no matter how deep his repentance for having so blindly bound himself, as though, an unauthorized oath, which he may come to see was a sin, is more binding than any claim God, or humanity has on him. Rev. Nathaniel Colver, pastor of Tremont Temple, Boston, in a letter to a brother Mason, said, "I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such as not only to release all men from their bonds, but also to lay upon them a solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's master-piece, a terrible snare to men. It sits, at this moment, as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice."

The following are a few of their oaths:

1st. "To conceal and never reveal, except to a brother Mason of the same degree, any of the secrets of Free Masonry, under any circumstances."

4th. "To keep a brother Mason's secrets of every description, when communicated as such, murder and treason excepted, and they left to the election of the Mason receiving such secrets, and that this specific exception of only two crimes which may be disclosed, plainly enjoins the concealment of all other crimes."

6th. "To keep all secrets communicated by a Royal Arch Mason—or all secrets without exception—or murder and treason not excepted."

7th. "To assist a Royal Arch Mason, espouse his cause and extricate him from difficulty, whether he be right or wrong."

7th. "The drinking of wine out of a human skull and imprecating the sins of the person whose skull that once was, upon the head of the candidate, as the Saviour bore the sins of the whole world, should the person who takes this oath ever violate any of his Masonic oaths." The Broken Seal, p. 302.

The penalties for violating the oaths of the three first degrees are: for the first, cutting the throat and tearing out the tongue; for the second, the breast is torn open and the heart plucked out; for the third, the body to be severed in two and the bowels taken from thence and burned to ashes.

Then look at the religious mockery practiced in the lodges. In initiating into the Royal Arch Mason's degree, the conductor of the candidates personates Moses. Another man personates the Almighty. The lodge room is termed the tabernacle; the chief officer, the High Priest; and the second, the King; the third, the Scribe; and the fourth, the Captain of the Host. The pretended, ineffable name of God is given as the grand omnific, or Royal Arch word.

The truth of the exposition of Masonry by Morgan, was attested at the time, by forty-five thousand, who seceded from Masonry and by many adhering Masons under oath. Also that the revelations of Bernard, Richardson, Stearns, and Mr. Allyn, and others. See President Finney on Masonry, p. 29.

In the New Odd-fellows' Manual of 1882, page 364 it says, "It is unjust to deem and term us anti-Christian because we admit men of all religions into the order; the same as is done by any business or general humane institution. Banks, insurance companies, railroad and other associations admit all classes of religionists as members."

But why do Odd-fellows claim that their Grand Patriarch (instead of Christ) leads and guides their members to heaven and furnishes them a pass-word for eternity? page 300. Does this harmonize with Christianity? Banks, insurance and railroad companies make no such claim. Odd-fellows boast of their charitable deeds and liberality toward all religious beliefs. Yet, on page 368 we read that the order "to serve God as faith and conscience dictate has formed and molded the prayers and other devotional forms of the order, so that all can unite in their utterances." What kind of liberality is that exercised towards a Christian, when prayers are dictated to him, in which the name of Christ must not be allowed to be mentioned, if a Jew or infidel happens to be present? What would be thought of the liberality of a Christian church which should thus dictate the prayers of all who should be permitted to enter the pulpit? Is it proper for a Christian to enter into a compact where his Lord is so carefully shut out?

But says one, "What you say may all be true of Mason's and Odd-fellows, but how are other secret orders, the Sons of Temperance, the Grange, etc., in which most of the objections named do not apply, and they are doing much good." No doubt they do good, the same may be said of Masons and Odd-fellows; but does that fact justify the wrong connected with them? It is doubtful if any confederation was ever formed which did not, in some way, accomplish some good. But Scripture—the Christian's law book—forbids doing evil that good might come. We are called unto righteousness, not unto a mixture of unrighteousness. Whatever may be said of the Sons of Temperance, the Grange, etc., they seem to have the effect to shut the mouths of all their members against the evils of other secret societies; and also to prepare people to wink at said evils, and to easily slide into them. In this respect they have about the same tendency that temperate drinking has towards drunkenness. Christians should be children of light and not of darkness; and should shun every appearance of evil, lest they become stumbling blocks to others.

No man can lawfully promise, and much less swear, to keep any man's secret before he knows what it is; for it may be such that it would be his imperative duty to reveal it. Therefore, no one can make such a promise, or take such an oath without sin. No matter how many assurances may be given that said oaths do not bind one to anything wrong; this is not sufficient. Men differ widely, sometimes, as to what is right and what is wrong. A society, or even a church, may decide that there is no wrong in keeping a certain secret, or in obeying a certain order, which you or I may see to be heinous sin. We have no right to transfer the keeping of our consciences to others. To judge for ourselves is our inalienable right and imperative duty; and to tamely surren-

der such right is to betray a solemn God-given trust. No person can, innocently, yield to any man, or set of men, the right of private judgment, in any matter pertaining to moral character or conduct. Therefore, no society can lawfully require such promise or oath as a condition of membership. Hence such an oath, or affirmation, must be unnecessary as a condition of membership in any society which is organized for right ends and sought by right means; and therefore must be wrong and morally unlawful.

OUR BRETHREN IN BEDFORD CO., PA.

A visit to the above named place has revealed the fact that there are one hundred persons who hold membership in what is called the German Seventh-day Baptists, who worship in the large brick church near Salemville; and that there are in the families of these members ninety five persons who do not belong to the Church. Seventy-four of the above named church members adhere to articles of faith which were adopted by them the fifth day of the fourth month, 1874, and it is of these that I desire more particularly to write. They are a liberal-hearted, intellectual, charitable and industrious people, adhering with tenacity to what seems to them the old paths pointed out in the Holy Scriptures. They have in their organization however, one element of weakness, as it seems to me, which, I fear, will destroy them unless it be remedied, that is they receive to church membership those who do not keep God's holy day. I trust that they now see this matter just as it is, and that the non-Sabbath-keepers will consent, for the truth's sake, to change their practice in this respect or be dropped from the church. These are now fourteen in number, which reduces the actual number of Sabbath-keeping membership to sixty; fifty of these may be addressed at Salemville, Pa., Bedford county, and the other two at Piper's Run, Bedford Co., Pa.; fifty of the members who do not keep the Sabbath, live at Martinsburg, Pa.; one in Kansas, and one in Missouri, only five of them live near Salemville. Connected with these in three families are nine children. Connected with the sixty Sabbath-keepers and in twenty-one families are sixty-four children, some of whom are men and women. These, with the intellect they possess, making good use of the school privileges that section affords them, are destined to become a power in the world for good or evil, and if they be lifted up to the broad plain of high Christian culture they will do much to lift the world up nearer to God.

Elders D. C. Long and George B. Kagaris are men of ability and were active, efficient co-laborers in the meetings which were recently held at Salemville, and treated us with all the Christian courtesy, that is due from one Christian minister to another. Three of the sons of Eld. Kagaris and one of the sons of Dea. Jacob Kagaris are as bright and efficient school teachers as can be found in any sub-districts.

There are some things believed and practiced by these our brethren at Salemville, which I wish we could all see in the same light. The first one I will mention is, the dedication of young children to God, by invoking in the name of the Son the Father's blessing upon them. I have come more than ever to feel that we ought to dedicate all our children to God, knowing as I do the happy results that have come to parents and children among us by a like dedication of our children. The second is the enjoying of the gospel privilege granted us, as in James 5: 14, 15. Third, the greeting of the brethren with a holy kiss: 1 Cor. 16: 20. 2 Cor. 13: 12, and 1 Thes. 5: 26. And fourth, the kneeling of all in the congregation in time of prayer. These are all held and practiced as privileges, and to me they are very precious ones.

The articles of faith adopted by the Seventh-day Baptist Church of Salemville, in 1874, would not be, I think, objectionable to our people, with two exceptions, while a number of them are much like our own; and our articles of faith are not objectionable to them, except, I think, in two or three articles; and it does seem to me that duty demands that we try to come together and be one people. Article four of their faith says, "We believe that all adult persons ought to be baptized in water by trine immersions in a forward position after confessing their faith in Jesus Christ as the son of

God." Now while we believe just as firmly that baptism ought to be performed by burying the candidate once in water with face uppermost, we have said "we believe that baptism is the immersion of a believer in water, in the name of the Father, Son, and Holy Ghost." In this matter a similar sacrifice might be made by both us and them. If each of us would leave off our peculiar view of the way the rite is to be performed, which we can neither of us prove by a "thus saith the Lord," it would bring us together in our expose of faith, and would doubtless soon bring us into harmony in practice. I do not know that we have ever received a member baptized by trine immersion, but I have no doubt we would, and I am told by their elders that they would receive a member coming from us without baptizing him again.

Article five of their faith says, "We believe that the Lord's Supper ought to be received and administered in all Christian churches, accompanied with the washing of one another's feet previous to the breaking of the bread." This article I suppose we as a people could not accept as here laid down, while the fore part of it, up to the word "accompanied," is our faith exactly. If our brethren of Salemville would leave off the latter part of it, and insert another article, if they desire it, saying, "We believe the followers of Jesus ought to wash one another's feet," I do not think our brethren would object to receiving them. There are now at least three of our own churches which hold such faith. As for myself, I believe in and practice feet-washing, not as a church ordinance, for I can not see that it points to the cross, but as a duty enjoined on individuals, to be practiced at home when their brethren come to them. There are different points of Scripture that I think clearly indicate that the supper spoken of by John, at which Jesus washed his disciples' feet, was not the Passover supper: 1st. John begins the narrative by saying, "now before the feast of the Passover;" 2d. The way Judas was designated does not at all correspond with the way Christ designated him at the Passover supper. In the one instance he doubtless whispered to John that it was he to whom he would give a sop when he had dipped it, and in the other he said "he that dipped his hand with me in the dish the same shall betray me." This was said openly to those who were inquiring every one of them, "Is it I?" 3d. When Jesus said to Judas, "What thou doest do quickly," none of them knew to what intent he had said it. "Some of them thought because Judas had the bag that Jesus had said, 'buy those things we have need of against the feast,' showing that the feast was still in the future." These and other points I think ought to settle the question that the feet washing was not at the Passover supper.

If their articles of faith could be so modified or changed that we could come together and be one people, it would add strength to us upon the principle that union is strength, and, if one can chase a thousand, two could put ten thousand to flight. If our brethren could feel that they have, in common with us, a University at Alfred, a College at Milton, and an organized denomination stretching out from the Atlantic to the Pacific and across the waters to China, England, and Scotland, it would surely add great strength to them. But if this union may not now be consummated, let us cultivate the spirit of love, for we are brethren and ought to love and help one another. S. D. DAVIS.

JANE LEW, W. Va., Dec. 15, 1884.

A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things go far to make up, at least, the negative of a holy life.—Bonar.

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Missions.

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

AID TO CHURCHES.

Some years ago a friend told us substantially the following facts concerning a missionary church and pastor: The Missionary Board was aiding(?) this church to the amount of one hundred dollars a year in the so-called support of its pastor. He would sometimes publicly announce that he selected his text Sabbath morning. He was quite a well-to-do and an industrious farmer. The people said he was as well or better off than they were, and was receiving \$100 in cash from the Missionary Board; and so did nothing, or almost nothing, financially, themselves.

This was certainly a wrong state of affairs; and it was both the right and duty of the Board to have asked and received information in detail concerning such circumstances as related to the question of missionary aid to feeble churches. Our Board desires to give help wherever help is needed, and can be wisely rendered, to the extent of our ability. Their judgment must of course decide, they are responsible to the denomination for the use of money placed in their hands. It is not enough that a church writes and asks for an appropriation of one hundred dollars; for the denomination looks to the Board and not to missionary churches, to see whether money has been judiciously or unwise-ly employed. The Corresponding Secretary has learned that if he would secure the Board's support for any given measure, he must not only believe in it himself, but by the presentation of pertinent facts and reasons obtain their favorable opinion also. If a church asks the Board for an appropriation, a knowledge of the circumstances of the church that affect that question is necessary for the double purpose of influencing their judgment and increasing their interest respecting that particular field. In order to obtain this knowledge we have adopted a few plain and, we think, reasonable rules, including some questions to be answered. Special attention has been called to these rules in the RECORDER, where they have been printed; and copies of our Annual Report containing them have been sent to every missionary pastor and to some church officers. Notwithstanding this, a request comes for aid without any regard to the rules of the Board; one church wonders why no appropriation is voted for it, when it has not even asked for help; and now reports are coming in from missionary pastors whose churches have made no request at all for a renewed appropriation for the current year. He whom we seek to serve knows that we have a profound interest in our struggling churches, and that we sympathize with their trials; but we believe that He is better pleased with an orderly and business-like way of doing his work than with the opposite.

Again some of our missionaries practically refuse to fill out quarterly blank reports, when five minutes time by them might save the Secretary several times that at the end of the year when collecting and classifying items for the annual report, and only a minority send full and clear financial statements, although every quarterly blank contains a printed request that this be done.

One of our enterprising and best educated men once said, that he was sometimes moved to believe that our denomination was opposed to managing its operations in a practical business like manner.

Now we of the Board do not for a moment pretend that our ways and methods are the best possible or the only good ways; we only maintain that our steadily enlarging work demands steadily increasing system, and that the methods carefully devised by those who for the time being are entrusted with the direction of affairs, and placed in a position of grave responsibility, must, in the nature of things, be followed, if the best results are to be reached. Some systematic plan is better than none at all, though it may be quite incomplete.

These statements are here made plainly, but in all kindness and good will.

FROM L. C. ROGERS.

DE RUTTEN N. Y., Nov 30, 1884.

I send herewith report of labors for current quarter.

September 1st found me at Cuyler Hill, Cortland Co., N. Y., in the first week of extra meetings. I continued these till October 6th. As the fruit of these labors, three were received into the membership of the church, two by baptism, and one on confession of faith; backsliders have been reclaimed, and the membership quickened in the divine

life. The new members are heads of families, and formerly were observers of the First-day of the week.

The Sixth-day evening prayer meeting has been revived, and new interest taken in Sabbath-school, and Sabbath-day meetings. C. J. York is Superintendent, and leader of the meetings. The celebration of the Lord's Supper, the first in several years, was a truly refreshing season. The improved spiritual condition of this little society has been manifested by increased interest in the cause of missions, and by greater liberality in giving to advance the cause of Christ at home and abroad.

From this place, I went to Preston, Chenango Co., N. Y. I commenced extra meetings, October 11th and continued them till the 30th inst. I had the pleasure of visiting the baptismal waters on the 26th of this month. The candidate was a middle aged man, and formerly a First day observer. He professed conversion to Christ and his Sabbath in our meetings, and united himself with the Preston church. From various causes, the attendance at these meetings was not as large as we hope for under more favorable circumstances, should the meetings be renewed.

On Oct. 31st I went to Lincolna to attend Quarterly meeting, which proved to be a refreshing time.

Having an appointment at Waterford, Conn. on Nov. 11th, at the Centennial of the Seventh-day Baptist Church, I spent the Sabbath preceding in Rhode Island. On returning to my field of labor I stopped at Clifford, Susquehanna Co., Pa., and held a few meetings with the church there. This is an interesting part of my mission ground. Seven years ago, this church was revived to visibility under the labors of your missionary, it having been for some years previous practically extinct. Within the bounds of this society there are now twenty-two families or parts of families of Sabbath keepers, scattered through three counties, and five townships: Eld. J. A. Baldwin of Beach Pond, Wayne Co., Pa., is most remote, being about thirty miles away. Present membership, thirty. Sabbath meetings with Sabbath-school, and a Sixth-day evening prayer-meeting are regularly maintained. Eld. O. D. Williams has been with them about six months during the past year; since he left, Eld. A. W. Coon of Union Dale, Pa., has been invited to lead the meetings, when present. I spent two Sabbaths with this church, preaching eleven times, and once at the Free-Will Baptist church, a few miles distant. I made sixteen pastoral visits, journeying over the rough hills of Susquehanna, mostly on foot. Several persons during our meetings publicly expressed their determination to become Christians. The Lord's Supper, after a long interval, was now celebrated, and the renewal of covenant was general and hearty.

The last Sabbath in this quarter, I have spent with the church at Preston, visiting also within the bounds of the Norwich church in both of which Sabbath meetings are maintained. The Lord's Supper was served with the Preston church, and the meeting proved to be one of the most interesting and powerful since our missionary labors began here.

On coming from Pennsylvania to this place, I stopped at Binghamton, and called on our aged sister Electa Wood, whose faith growth exceedingly, she being very firm in Sabbath observance, and earnest in letting her light shine forth. She rejoices in the truth, and wishes to be remembered to and by all the brothers and sisters in Christ. In her prayers and alms, she remembers the cause of missions.

The summary of labors for the quarter is as follows: weeks of labor, 13; number of sermons, 70; pastoral visits, 51; baptisms, 3; received on confession, 1; collected for missions, \$69 50. (This amount does not include the collection at quarterly meeting. Sermons outside of mission field, 4; administrations of the Lord's Supper, in pastorless churches, 3; Expenses for the quarter, \$2 72. My appointments in Chenango, Cortland and Madison Counties, have been met by private conveyance, without expense to the Missionary Society.

Through these abundant labors, health and strength abundant have been granted your missionary. Grateful to God for his blessings upon our various missions, at home and abroad, I remain

Yours Fraternally

L. C. ROGERS.

DURING the year 21 Baptist missionaries have been engaged in Wisconsin, who preached for 27 churches and at 38 out-stations, and who had 32 Sunday-schools under their care. The baptisms reported were 93, and additions by letter 78. The average number of members in these churches was 354.

FROM H. P. BURDICK.

ALDEN, N. Y., Nov. 27, 1884.

I have been through the five counties mentioned in my last letter. At Tronpsburgh, Steuben county, N. Y., there are but two Sabbath-keepers. Alcoholic medication started and whisky completed the ruin of a once prosperous church in that place.

From there I went to Westfield, Pa., preached in the M. E. church, and called on Bro. R. L. Davis. He and his wife are members of the Hartsville Church. They have faithfully faced such opposition as comes to lone Sabbath keepers for a great many years. Their faithfulness has merited and won the respect of a large circle of friends.

My next point was Ulysses. When I crossed the creek where, more than thirty years since, from time to time I baptized promising converts, I stopped to contrast the present with the past. Fields had taken the place of forests, buildings, that any community might be proud of, the place of the cold, uncomfortable log cabins. Backslidings, removals and death had scattered the once earnest little band that met for worship on God's holy day. A new and deep sorrow awaited me: Mrs. Lottie Ayars Millard, an affectionate young wife, a worthy and active member of the Hebron Church, died the day before. The corpse was taken from Ulysses on the morning of the day of my arrival at evening. A hard day's drive and a very dark night before me prevented my attending her funeral at Hebron the next day.

I found Sabbath-keepers at Lent's Corners, Coudersport, Roulette, and Port Allegany. Roulette should be supplied with preaching as soon as their meeting-house is completed. The work moves slowly for the want of means.

GENERAL OUTLOOK.

The needs of these scattered families, the extinction of the churches at Tronpsburgh, Owayo, Stannard's Corners, Ulysses, and Roulette, and the thought that New Years, so close by, will find East Hebron, Roulette, Shingle House, Portville, West Genesee, and Richburg without a preacher, forms the dark side of this picture. If I could paint, write, or tell these facts so that others could see as I see them, I am sure more prayers, each attended with more earnestness and consecration than heretofore, would go up to God for more efficient laborers. So long as we have access to an open ear of our heavenly Father, no picture is too dark for a bright side. Rays of light accompany the thought. Roulette soon will have, as four of the five churches now have, a comfortable place for worship. Promising, useful young men are preparing for this work. We have a Ministerial Bureau through which the needs and wishes of ministers and churches can be made known. If it has not the power to remove, place, and supply, it has what is next to it, the power to recommend, which may be as well or better. Let us try it. If disposed, Shingle House and Portville can now unite and support a minister, and also Richburg and West Genesee.

I spent a Sabbath with the Scio Church. Everything seemed more promising than when I was there four years ago. Brother Charles Stillman, formerly of Alfred, now in the County Clerk's office at Belmont, is the Superintendent of the interesting Bible-school at Scio. I started out upon this tour, not so much with an idea of supplying the present demands of any one place, as to ascertain the needs of all places that have any claims for missionary work. I was out two Sabbaths, not quite two weeks, made thirty-four calls, drove about two hundred miles. Traveling expenses, thirty cents.

There is quite a religious interest here. I have found a number of persons who have no church privileges, that will become non-resident members of some one of our churches.

—Bro. Burdick reports 13 weeks of labor, preaching at 11 different points, 45 sermons, congregations from 25 up to hundreds, 15 other meetings, 120 visits or calls, 1 addition by letter or experience, 2 Bible-schools organized, and \$17 08 received for missions.

FROM JOS. W. MORTON.

CHICAGO, Dec. 2, 1884.

I enclose complete report of labor and expenses for the current quarter. I now add to my last letter an account of my travels and labors for the past month.

The first and second days of November, I went with Dr. Johnson to Park's school-house, where I preached three times—once on the subject of the Sabbath. The congregations were not large, but the attention was good. On Sunday morning, when I discussed the Sabbath question, a Baptist brother attempted a rambling reply, but his effort was so manifestly weak that it did us more good than harm. The people in that

neighborhood are about to build a meeting-house, and have probably before this time organized a separate church. They are a part of the Stone Fort Church, but are so far away that they can seldom attend meetings there. I think this field is a promising one, and I hope soon to report several conversions to the Sabbath. Bro. Johnson is doing a good work there, as well as in other places where he has been laboring. After this visit, I continued the meetings at Stone Fort—New and Old Town—till the 7th, when I accompanied Bro. Johnson to the Flat Rock school house, some six miles distant from Stone Fort, in the neighborhood of Dea. Bracewell's. There I preached four times, once on the subject of the Sabbath, to good congregations. I regard this also as a promising field, and hope for conversions in the near future. On Sunday evening, the 9th, I closed my labors at Stone Fort with a sermon on the Sabbath question and a collection for the Missionary Society. I had hoped that some would ask for baptism, as the result of these labors, but I was disappointed. Still I think there were several conversions in that neighborhood; but, for the time being, Satan succeeded in holding them back.

The 10th, I returned to Villa Ridge, where we held meetings nightly and on Sabbath and Sunday mornings, for one week. As a result of these meetings, I had the unspeakable pleasure of baptizing three children of Dr. J. P. Hunting. I believe that others in that neighborhood are anxiously inquiring after the way of salvation. This is, I think, a very promising field of labor. Before leaving it to fill other engagements, I promised to return as soon as practicable. This promise I expect to redeem within a week from now.

The 17th I came to Farina, having promised to help Bro. Ernst for a week on my way to our Quarterly Meeting. I preached nine times in Farina to good and attentive audiences to good and attentive audiences. It seemed to be the general belief that good was accomplished—many professing to have received a fresh baptism of the Spirit. They have, I believe, continued the meetings since I left; and I hope to stay two or three days with them on my way back to Villa Ridge. I attended our Quarterly Meeting at Albion, Wis., on the last days of the month. It was, to me, and I trust to others, a precious season.

Yours, in gospel bonds.

BRO. MORTON reports 13 weeks of labor in Illinois and Wisconsin; 68 sermons; 3 baptisms; \$44 received for missions, and traveling expenses \$16 77.

FROM GEO. J. CRANDALL.

NORTH LOUP, Neb. Dec. 3d 1884.

My health has been such the past quarter, that I have not been able to do all that I hoped to do. I have not been well enough so that I thought it prudent to visit the families in Custer county, that I mentioned in my last report. Neither have I done as much here in the way of visiting from house to house as I think ought to be done, and as I desired to do. There is not that enthusiasm in religious work that ought to be on the field. The attendance here is about the same as at the last report; at all the other appointments it is considerably better.

At Davis's Creek the attendance has doubled, at Calamus it is one third larger, and at the Bear Creek appointment there were twice as many out at the last meeting as at any other time, save one. The spiritual condition of the people at Calamus is more hopeful than at any time before. If I had the strength to do the work I believe I could preach every evening in the week to good audiences, along the north side of Valley, and the south side of Wheeler Counties, and not preach twice in a place. The attention of the people is excellent, but the per cent. of professed Christians is small. The field is very great, but the strength of your missionary is small. O that we had the man to put in that portion of my field. I greatly desire the prayers of my brethren and sisters, that God may give me health and spiritual power to do this work.

Bro. Crandall reports 13 weeks of labor; 4 preaching places, including North Loup church; 40 sermons; 18 other meetings; 38 religious visits; received for missions \$5 27.

The Ladies' Missionary Society of North Loup has just sent \$20 00 to our Missionary treasury.

SOME time ago a little boy in Connecticut, less than eight years old, who was greatly interested in the mission circle to which he belonged, was taken ill. One day he asked for his bank in which he kept his pennies. On receiving it he poured them out on the bed and among them was a scrap of paper. "What is this?" asked his mother. "Beautiful verses about God," said he. "And I want the heathen to have them." The child died soon after, but the story of his wish for the heathen got into print, and was seen by a lady missionary, a Baptist, in China. Her mother-heart was touched by the incident, and she sent to America for the "beautiful

verse," translated them into Chinese, and a Presbyterian missionary set them to music. Then they were published in a Chinese monthly magazine for children. By and by a Congregational Sunday-school here in America heard how much good the verses were doing and sent out twenty seven dollars to have them published in book form. It is called the Ten Hymns, and has been distributed in over 400 villages in China. None are too young to do something for Jesus.—*Congregationalist*.

THE PEOPLE OF CHINA.

The population of China proper has so suffered from insurrections, famines, and their usual accompaniment, pestilence, that it is now generally allowed to comprise no more than 300,000,000. Indeed, some officials believe it to be not more populous than India, and, being about the same size, they assume the population to be 250,000,000, the figures arrived at by Mr. A. F. Hippisley, of the Customs, a most reliable authority. Knowing both India and China, I am inclined to believe that 300,000,000 will be found to be not an extravagant estimate. Any statistics based upon the census of 1842, so often quoted, must be erroneous, on account of the devastating rebellions and terrible famines which have occurred since then. This amount of population at first sight seems a large one, but it is only nine times that of Great Britain, while the area which supports it is fifteen to eighteen times that of the British Isles. The extent of population, therefore, is not excessive, but, as brought to light by Wingrove Cooke, the special correspondent of the Times in 1857-58, the distribution of the population is most remarkable. The pressure upon the eastern seaboard and on the great water ways, when they open out into valleys and deltas, is unparalleled elsewhere. Away from these the population diminishes rapidly. If statistics for the whole empire are wanting, it may be imagined that none are to be had for the different provinces. The most populous provinces have as much, it is believed, as 800 per square mile, the average being 260. The most thinly populated provinces are Kwangsi, Kweichan, and Yunnan. The latter, which before the Mohammedan rebellion counted 16,000,000 inhabitants, has now only some 4,000,000, giving 40 to the square mile. The eastern part of Szechuan is populous, but the west, abutting on Tibet, is very mountainous and poorly peopled. The difference of the range of population, from 40 to 800, is enormous. The density of the population will be found to be in some degree an index—but by no means an accurate one, owing to the defective communications—to the agricultural capabilities of the country. The mineral wealth, enormous as it is, is as yet locked up. Neither can it ever be developed until proper communications are opened. The population, therefore, is dense along and close to only the sea-board and main water ways of the interior. Away from these it becomes sparser, and trade does not permeate, because communications are entirely wanting, thus taking away all incentives from the people to produce beyond their immediate wants. The comparative scantiness of population in many of these isolated districts can not, therefore, be taken to imply either poverty of soil or absence of mineral wealth. As might be expected from the varied character of the country, comprising wild mountain country, table lands, the loss and non loss regions, and alluvial plains, the products vary greatly, and so do the people and their language. From north to south, from east to west, the races, although now for the most part welded into one people, are distinguishable; and, although there is one written language and one dialect—that of the Court of Peking, known as "mandarin," which obtains among the educated classes everywhere—still the number of patois is great.—*London Times*.

MISSIONARY SHIPS.

The American Missionary enumerates the following vessels now owned by missionary societies and employed exclusively in carrying the gospel to distant parts of the world: "The John Williams, in the South Sea; the Ellen Gowan and Mary, for New Guinea; the Good News and the steel life-boat, Morning Star, on Lake Tanganyika, all of the London Missionary Society; the Dayspring, for New Hebrides, of the Free Church of Scotland; the Henry Wright, on the South coast of Africa, of the Church Missionary Society; the Illala, on Lake Nyassa; the John Brown, for the Mendi Mission of the United Brethren; and the Morning Star, of the American Board, for the Pacific Seas and Micronesia."

To this list is to be added the Allen Gardner, recently built at Glasgow at a cost of \$20,000, for the use of the South American Missionary Society.—*New York Observer*.

THE officers of the Presbyterian Board of Foreign Missions say that: "After considering the case, mission by mission, including fields now waiting for our laborers, we think on a moderate estimate that within the current year ninety four new ministers, most of them probably married men, could be well stationed; and, counting their wives and the single women, two hundred and fourteen new laborers in all could well be sent forth, besides such as are already under appointment. As to the expense—for outfits, voyages, or journeys, houses and salaries for a year—we reach the sum of about \$400,000 probably more rather than less. Three-fourths of this would have to be provided but once; the other fourth would have to be provided year after year."

Sabbath

"Remember the Sabbath day, that thou labor six days, and thou shalt have the seventh day for the Sabbath."

THE BRITISH ISLANDS.

Dr. Paley said, "which is bar against all proof against all argument not fail to keep a man in a state of ignorance. This principle examination." A great deal, "He that answereth to it, it is a folly." Prov. 18.

What is this so-called elitism or Anglo-Israelism or denomination, though open up the way to a Sabbath truth. It is English-speaking people are the literal Tribes of Israel that Solomon, and chose Je Rehoboam being the revolt God says, "Thou shalt be as a nation." 2 Chron. 11:1. belled against the house of David.

That such an idea at first sight is no argument Christians to keep the Sabbath at first sight a gross error to "search the Scriptures all things," apply with propositions. It is a Christians read the eyes blinded by pre-Thousand of earnest the Bible through, a Sunday is not the Sabbath. Israel and Judah were and have been ever-moment, and further the activity was that of Jesus of Israel, while the Jews of Israel (the ten tribes) the Jews. See Jer. Zech. 8:13, Ezek. 37:2 Kings 25, &c., &c.

The kingdom of Judah, Benjamin, and were in the land was on earth, and his mites. The kingdom turned to this day. Israel "does not increase." Jeroboam while Rehoboam was ekiah sent to "all Chron. 30:1, &c., &c.

There is no rejoicing in Judah. full well that no such the fact that learning the Chinese, others besides, no body of claim that they are to Assyria; and knowledge the ten them to be found that the tribes in Bible clearly show. It is doubtful if such mild denunciations are unreasonable" if Sabbath question man's denunciation have God on our forth a string of object, no matter ignorant of the himself to be in.

The quotation of Mr. Spurgeon's one to suppose that the apostles fore do nothing they either total Anglo-Israelite representation, prophecies (with the time) were not Jew, only last in a synagogue and that their affair just to would, however the strength that Jews do not.

There is very goon's article, innumerable; sin to seek after truth, in which the most wicked If we are to for us to find nothing.

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."

THE BRITISH ISRAELITE CRAZE.

Dr. Paley said, "There is a principle which is bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination." A greater than Paley has said, "He that answereth a matter before he heareth it, it is a folly and shame unto him." Prov. 18.

What is this so-called craze, British-Israelitism or Anglo-Israelism? It is not a sect or denomination, though it must before long open up the way to a very great spread of Sabbath truth. It is the belief that the English-speaking people throughout the world are the literal descendants of the Ten Tribes of Israel that seceded on the death of Solomon, and chose Jeroboam as their king, Rehoboam being the lawful heir; of which revolt God says, "This thing was done of me." 2 Chron. 11: 4. "And Israel rebelled against the house of David unto this day," though Judah remained faithful.

That such an identity appears impossible at first sight is no argument against it. For Christians to keep the "Jewish Sabbath" is at first sight a gross error. The injunctions to "search the Scriptures" and to "prove all things," apply with equal force to both propositions. It is an unfortunate fact that Christians read the Scriptures with their eyes blinded by prejudice and ignorance. Thousands of earnest Christians have read the Bible through, and have never seen that Sunday is not the Sabbath, so also they have failed to realize the equally plain fact that Israel and Judah were two separate nations, and have been ever since the time of Solomon, and further that the Babylonian captivity was that of Judah (the Jews) and not Israel, while the Assyrian captivity was that of Israel (the ten revolted tribes) and not of the Jews. See Jer. 3: 6, 7, 1 Sam. 11: 8, Zech. 8: 13, Ezek. 37: 22, 2 Kings 18: 6, 23, 2 Kings 25, &c., &c.

The kingdom of Judah (including at that time, Benjamin, 1 Kings 12: 21) returned and were in the land at the time our Saviour was on earth, and his disciples were Benjamites. The kingdom of Israel has not returned to this day. Even the name "all Israel" does not include the Jews. 1 Kings 12: 20. Jeroboam was king of "all Israel" while Rehoboam was king of Judah. "Hezekiah sent to 'all Israel' and Judah." 2 Chron. 30: 1, &c., &c.

There is no record of "all Israel" ever rejoining Judah. All educated Jews know full well that no such union has taken place. The fact that learned men differ, some saying the Afghans are the ten tribes, others the Chinese, others the Gypsies, and so on; besides, no body of people being known to claim that they are the ten tribes that went to Assyria; and further, that the Jews acknowledge the ten tribes are lost and expect them to be found shortly, is evidence enough that the tribes in question were lost, as the Bible clearly shows they would be.

It is doubtful if Mr. Spurgeon would use such mild denunciations as "whimsical and unreasonable" if he were dealing with the Sabbath question; but we care naught for man's denunciations, when we know we have God on our side. A man who brings forth a string of adjectives against any subject, no matter what, must be either quite ignorant of the matter, or he must know himself to be in the wrong.

The quotation of Rom. 10: 1 has no reference to the people who persecuted Paul, as Mr. Spurgeon states. He would lead any one to suppose that the identity people deny that the apostles were Israelites, whereas they do nothing of the kind. He is therefore either totally ignorant of the views of Anglo-Israelites or guilty of a gross misrepresentation, probably the former. The ten tribes, (with the exception of Benjamin for a time) were not, nor are they now, Jews. A Jew, only last September, while at worship in a synagogue, declared there was no God, and that their religion was only a man-made affair just to keep the race together. It would, however, be worse than absurd, on the strength of that assertion, to declare that Jews do not believe in a Divine Being.

There is very little to answer in Mr. Spurgeon's article, it being chiefly composed of insinuations; he would make it appear to be a sin to seek after truth simply because it is truth, in which case scientific men must be the most wicked of sinners.

If we are the lost tribes it is surely right for us to find it out, even should "it avail us nothing." Is it wrong to find out that a

certain star is millions of miles from our earth, and that its light has been centuries in reaching us? Does that lead us to suppose we have no need of a Saviour? No! Nor does the knowledge that we are Israelites, in the slightest degree alter our dependence on Jesus; if it were possible it would increase it, for was he not sent especially to the lost sheep of the house of Israel?

Search the Scriptures and you will find that there is a string of prophecies against Judah, which are still being fulfilled before our eyes; you will also discover a string of prophecies concerning Israel. Are we to say God will not fulfill them because we do not recognize their fulfillment? If so, where is our faith? No! If those concerning Judah are performed, as we see they are, those concerning Israel must be also. God will not break his word; when he promises bread he does not give a stone. Then look around and see if all the prophecies concerning Israel are being fulfilled in any one people; for if so, you have found lost Israel.

We must expect to find Israel "a nation and a company of nations," possessing "the ends of the earth," lending "unto many nations," borrowing of none; not speaking Hebrew; with the Canaanites as "thorns" in their sides (the southern Irish boast of their Phœnician descent); with Manasseh a separate nation, though the same race, "a multitude," a conquering nation, and so forth. See Gen. 35: 11, Deut. 28: 12, Isa. 28: 11, Num. 33: 55, Gen. 48: 19, Isa. 41: 12, &c. The Normans, Danes, Saxons, &c., are found to be but different tribes of the same people, and all coming from Assyria. See the works of Sharon Turner, the great historian.

Being Israel, it becomes the more our urgent duty to spread the gospel (for that is the mission of Israel) and to exhort repentance and a return to the "Sabbath of the Lord." Our identity shows it is not necessary for Jews to denationalize themselves to become Christians; and as Sabbath-keepers we may hope for success in attempting their conversion.

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WHAT IS IN A NAME.

Were Paul and Josephus to come now upon earth they would be puzzled to know what is meant by "Continental Sunday, English Sunday, Jewish Sabbath, Christian Sabbath, and Lord's day." Under the head of the "English Sunday," which, to the uninitiated, we would explain, is none other than Constantine's Sunday, the *Daily Telegraph*, of June 12th, gives an account of some excitement in Swansea over permission for bands to play in the public parks on Sundays. It says:

"The feeling ran very high, and a deputation of sixty clergymen and ministers and Sunday-school teachers, attended to protest. The majority of the Council, however, thought, that since a religious census had shown that two-thirds of the population of the borough went to no place of worship on the Sabbath [Sunday], something should be done for them!"

Again, the *Telegraph*, of Monday, June 18th, under "The Sunday," says:

"Notwithstanding the opposition of part of the community, the experiment of Sunday bands was tried in Swansea, yesterday afternoon, with great success. Some 5,000 persons attended, many of them being of a class which have hitherto, according to the police, gone a distance to avail themselves of the *bona fide* travelers' clause of the Sunday Closing Act."

We refer more particularly to the opposition of opening museums and affording music to the people on Sundays. Naturally, every man feels that his Sundays belong to himself and neither to clergymen nor to Parliament. Release Sunday from civil restraints, and give it over to the realm of conscience as you would any religious doctrine, then men will more willingly listen to appeals to Scripture and reason, if you have any to offer. It seems strange that some Christians should decline to take a cheerful view of a rest-day, and oppose means for the moral and intellectual entertainment of the people, and thus prevent many of them from visiting the public-house. May not the fact that two-thirds of the population of Swansea do not attend church, be traced directly to the unnatural means and unscriptural assumption made use of in behalf of the popular day? Who of us, in our childhood did not dread the approach of Sunday? Formerly the priesthood persuaded the State to enforce their bidding upon the people. For a month's absence from Sunday worship there was imposed a fine of £20; for a year's absence £200; and for a visitor or lodger, for a month's delinquency £10. If robbed while traveling on Sunday the traveler was not allowed to take action against the robbers. The church created a crime where none existed either in nature or revelation. Undoubtedly, the design was to fill the churches. The result has been—empty seats. It is well that there is an increasing demand for other means to be opened to sobriety, to the churches, and to heaven, than the meddling interference of Sunday laws and their administrators.—*Sabbath Memorial*.

Education.

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

BE A GOOD READER.

There is one accomplishment in particular which I would earnestly recommend to you: Cultivate assiduously the ability to read well. I stop to particularize this, because it is so elegant, charming and lady-like an accomplishment. Where one person is really interested in music, twenty are pleased by good reading. Where one person is capable of becoming a good musician, twenty may become good readers. Where there is one occasion for the exercise of musical talent, there are twenty for that of good reading. The culture of the voice necessary for reading well, gives a delightful charm to the same voice in conversation. Good reading is the natural exponent and vehicle of all good things. It is the most effective of all commentaries upon the works of genius. It seems to bring dead authors to life again, and makes us sit down familiarly with the great and good of all ages. Did you ever notice what life and power the Holy Scripture has when well read? Have you ever heard of the wonderful effects produced by Elizabeth Fry on the prisoners of Newgate by simply reading to them the parable of the Prodigal Son? Princes and peers of the realm, it is said, counted it a privilege to stand in the dismal corridors among felons and murderers, merely to share with them the privilege of witnessing the marvellous pathos, which genius, taste and culture could infuse into that simple story. What a fascination there is in really good reading! What a power it gives one! In the hospital, in the chamber of the invalid, in the nursery, in the domestic, in the social circle, among chosen friends and companions, how it enables you to minister to the amusement, the comfort, the pleasure of dear ones, as no other art or accomplishment can. No instrument of man's devising can reach the heart as does that most wonderful instrument, the human voice. It is God's special gift and endowment to his chosen creatures. Fold it not away in a napkin. If you would double the value of all your other acquisitions, if you would add immeasurably to your own enjoyment and to your power of promoting the enjoyment of others, cultivate with incessant care this Divine gift. No music below the skies is equal to that pure silvery speech from the lips of a man or woman of culture.

—Prof. John S. Hart.

CLIPPINGS.

all. He will follow his master, and come and go at his bidding, like a faithful dog. He delights to have the baby placed on his back, and to walk round with him gently on the green sward. His intellect expands in the sunshine of affection, and he that is quoted as the stupidest of animals becomes sagacious. They told Mr. Child of a peasant in the neighborhood, who had for many years carried milk into the market of Madrid to supply a set of customers. Every morning, he and his donkey, with panniers well loaded, trudged their accustomed round. One morning, when he was attacked by sudden illness, and had no one to send with his milk, his wife advised him to trust the faithful animal to go by himself, since he always knew just where to stop. The panniers were accordingly filled with canisters of milk; and the priest of the village wrote a request to customers to measure their own milk, and send back the empty vessels. The donkey was instructed, and set off with his load. The door-bells in Spain have a rope hanging outside the house, to which is appended a wooden handle, or the hoof of some animal. The donkey stopped before the house of every customer, and after waiting what he deemed a sufficient time, he pulled the rope with his mouth. When he had gone the entire round, he trotted home with the empty canisters. He continued to do this for several days, and never missed a customer.—*Our Dumb Animals*.

Girard College has an endowment of \$10, 138,000; Columbia, \$6,250, 000, and Harvard \$4, 500, 000.

Mr. Frederick Layton, of Milwaukee, is about to erect an art museum for that city at a cost of \$100, 000.

The late Hon. Stephen Salisbury, of Worcester, Mass., bequeathed \$10, 000 to the Free Institute of Industrial Science.

A school is to be established in New Haven to prepare Jewish young men for the Rabbinical College established by Sir Moses Montefiore at Ramsgate, England.

Jacob Tome, a rich banker of Port Deposit, Pa., has given \$25,000 to build a scientific building at Dickinson College, and is expected to found a scientific department.

In the "Harvard Annex," for female students, there were forty-nine students last year. Three were awarded certificates of the first class, equivalent to the A. B. diploma.

Hon. John Patton, of Curwensville, Pa., who gave \$10, 000 to erect a public school in Curwensville, has given \$1, 000 towards the endowment of Dickinson Seminary, in Williamsport, Pa.

McGill University, Montreal, which has already received fifty thousand dollars from the Hon. Donald A. Smith, for its medical department, has received another fifty thousand dollars for the establishment of a woman's college in affiliation with the University.

Ohio, during the past year, instructed 483, 232 children in her public schools, and 31, 021 in private schools. There are 1, 081, 321 children of school age in the State, the average monthly pay of the 11, 086 male teachers in the public schools is \$39 each; that of the 13, 049 female teachers is \$29—a curious discrepancy. The school expenses of the State during the past year amounted to \$8, 820, 915.

New Jersey State School Superintendent Appur has issued a circular to the public school teachers of the State calling their attention to the proposed New Jersey Educational Exhibit at the New Orleans Exposition, and asking each one of them to secure for it one specimen of work in each branch of study pursued under him. The address especially requests that all the work be that which has been honestly done by the pupils without assistance. The teacher's influence should appear in the preparatory training the pupil has received, but not in the actual work done for exhibition.

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."

The *Montreal Witness* says the Grand Lodge of Freemasons for Ohio has declared liquor selling a Masonic Crime, which will be sufficient ground for refusing masonic fellowship; and adds: The principle once enunciated in one quarter must become a question everywhere, and its universal adoption is only a matter of time. If the Freemasons would improve on this idea, and create within themselves a total abstinence society, they would appear before the world with an object and a *raison d'être* more exalted than any they can now put forward. The total abstinence department once established would, by its superior moral force, steadily gain upon the organization until it became its mainspring.—*Montreal Witness*.

THE MILKMAN'S DONKEY.

Some forty years ago, my husband spent some months in Spain; and what he witnessed and heard there quite revolutionized his opinion of donkeys. When habitually overloaded, beaten, and halfstarved, they undoubtedly become vicious, obstinate, and stupid, just as human beings do under similar treatment. But, with the peasantry of Spain, the jackass is a petted favorite, almost an inmate of the household. The women and children of the family feed him from their hands, and talk caressingly to him. He knows them all, and loves them

of excluding drunken officers from the naval service. In suspending lately a naval officer for drunkenness he administered a reprimand to the offender, in which he is reported as saying: "Every naval officer whose use of intoxicating liquors becomes so excessive that his superiors cause him to be tried and convicted of drunkenness should be sentenced to dismissal, and the sentence should be inexorably carried into execution. Whatever charity or assistance may be extended to such officers should be given when they reach some other walk of life than the naval service. They are worthless members of their profession, and should in every case be forced off the active list of the navy." It is to be hoped that ere long the sentiment may prevail in the naval department that any use of intoxicating beverages by naval officials is "excessive," and that the public welfare is menaced thereby.—*National Temperance Advocate*.

It is very ridiculous to read that the Saloon-keepers' Association of Cincinnati, at a late meeting, severely denounced their brethren "over the Rhine" for "bringing scandal on the whole profession by maintaining hotbeds of vice and depravity thinly veiled." The truth is, it is absolutely and hopelessly impossible to draw lines of distinction among those engaged in the liquor traffic. The whole business, in all its departments, rests under the ban and denunciation of God's Word. It can not be maintained that the sumptuously furnished, brilliantly illuminated saloon is less dangerous than the low dives and rum shops of the alleys. The one is simply a feeder for the other. Nothing short of the abolition of the liquor traffic, in all its branches, will satisfy that sentiment which is growing so rapidly throughout the country. This is a consummation most devoutly to be wished, prayed and worked for.—*Journal and Messenger*.

THE FRONT SEATS.

Brethren of the visible church, let me talk just a little while to you very plainly about the front seats in the vestry, school-house, church or the private dwelling.

I find from years of experience the very front seats are almost universally empty; upon great occasions, when there is a crowd, they will be filled; but at the ordinary prayer-meeting, evening lecture or business meeting, not only the very front seats, but the two or three seats extending back are deserted, or nearly so.

There seems to be some influence bearing on people which causes them to shun front seats, even the deacons and elders, Sabbath-school superintendents and teachers, yes, ministers of the gospel, all seem to prefer seats some little ways from the front.

Why is this? The seats are not put there for show, but to be used. We will enumerate a few of the seeming reasons why the first, second and third seats are not always full.

It may be that the congregation is too small, that because of a lack of interest there is no seat full of listeners. A great many people are naturally retiring in disposition; they do not wish to be conspicuous; they prefer to pass in a crowd, especially at a religious meeting—though the same persons on any gala occasion will bear the gaze of thousands without wincing.

Another class fear the front seats because they fancy they may be called on to pray, speak or answer a question; they wish to hide themselves behind others, they are so modest. Others sit back so they can occasionally whisper, thinking they escape observation, that the leader of the meeting will not be annoyed, as he is not likely to see them.

In nearly all cases the keeping out of the front seats is from a mere excuse, or, at the least, a disposition to skulk, or a want of earnestness and sympathy in the interest of the meeting, and so, with one accord, all shun the front seats.

Instead of looking at this matter from the back side of the room, let us examine it from the speaker's position. The minister, deacon, or whoever leads a meeting, has some right in the premises. He has a right to be helped, not hindered, in the performance of his part.

A great many speakers, being allowed to exercise their own choice, prefer to stand on the floor and have their audience so near them that they can look into their eyes and thus talk as neighbor to neighbor or friend to friend. Until a speaker becomes used to it, he experiences great difficulty in talking across a wide open space to his audience.

Henry Ward Beecher is said to have expressed himself tersely in a letter to his church when he wrote, "Give my love to the brethren on the front seats." Few know the comfort which well-filled front seats give to the leader of a meeting.

A judicious minister or person leading a meeting for social worship will not call upon any to take part simply because he is in front. I am aware that each one of us has a liking for some particular locality in any room; but it seems to me we ought each to sacrifice our preferences and do what we can, even in the matter of where we sit, to help the leader and ourselves to a full enjoyment of every assembly.

Therefore, brethren, I exhort you to always go to the front for your own good and the comfort of him who presides at the meeting. You will then catch from the speaker an inspiration, because you can see his emotion or his embarrassment; you can, by your earnestness of attention, help him materially in the duties he is trying to perform. And remember, there is most always room in the front seats.—*G. W. B. in Golden Rule*.

translated them into Chinese, and a missionary set them to music. They were published in a Chinese magazine for children. By and by a small Sunday-school here in America much good the verses were doing at twenty seven dollars to have shed in book form. It is called "Hymns," and has been distributed in villages in China. None are too something for Jesus.—*Congrega-*

THE PEOPLE OF CHINA.

Population of China proper has so many insurrections, famines, and accompaniment, pestilence, that generally allowed to comprise no 400,000,000. Indeed, some of these are to be not more populous than being about the same size, they population to be 250,000,000, arrived at by Mr. A. F. Hippiusley, a most reliable authority. Both India and China, I am inclined to think that 300,000,000 will be found to be an extravagant estimate. Any statistics upon the census of 1842, so often at be erroneous, on account of the fighting rebellions and terrible famines have occurred since then. This population at first sight seems a great deal more than it is only nine times that of Britain, while the area which supports it is eighteen times that of the United States. The extent of population is not excessive, but, as brought out by Wingrove Cooke, the special correspondent of the *Times* in 1857-58, the population is most remarkably dense upon the eastern seaboard, especially upon the great water ways, when it is not so dense in the interior, it is elsewhere. Away from these the population diminishes rapidly. If statistics of the empire are wanting, it may be that none are to be had for the provinces. The most populous are as much, it is believed, as 800 to the square mile, the average being 260. The most populated provinces are Kwang-si, and Yunnan. The latter, after the Mohammedan rebellion of 1860, giving 40 to the square mile. The part of Szechuan is populous, but abutting on Tibet, is very sparsely and poorly peopled. The diverse range of population, from 40 to 800,000,000. The density of the population will be found to be in some degree—but by no means an accurate one—to the defective communications and the capabilities of the commercial wealth, enormous as it is, is not equal. Neither can it ever be until proper communications are established, therefore, is dense only to the sea-board and ways of the interior. Away from the coast, and trade does not encourage communications are engaged, thus taking away all incentive to people to produce beyond their wants. The comparative population in many of these districts can not, therefore, be taken as a measure of soil or absence of soil. As might be expected from the character of the country, comprising mountain country, table-lands, the high regions, and alluvial plains, vary greatly, and so do the their language. From north to south, the races, although most part welded into one people, are distinguishable; and, although there is a common language and one dialect—Mandarin of Peking, known as "man-darin"—obtains among the educated where—still the number of

MISSIONARY SHIPS.

The *Missionary* enumerates the vessels now owned by missionary societies employed exclusively in carrying to distant parts of the world: Williams in the South Seas; the *Albatross* and *Mary*, for New Guinea; and the steel life-boat, *Morn-lake*, Tanganyika, all of the *Missionary Society*; the *Dayspring*, of the *Free Church of Scotland*; the *Henry Wright*, of the *South Sea Islands*; the *Church Missionary Ship*, on Lake Nyassa; the *John Mendi Mission* of the *United Methodist Church*; the *Morning Star*, of the *Board for the Pacific Seas* and the *Alban*, of the *Board for the Pacific Seas*.

The Presbyterian Board of Christian Missions say that: "After considerable mission by mission, now waiting for our laborers, moderate estimate that with-in the next ninety four new missionaries probably married men, and counting their single women, two hundred laborers in all could well be sent, such as are already sent. As to the expense, we reach the sum of probably more rather than less of this would have to be paid, the other fourth would be paid after year."

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 25, 1884.

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

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THIS is the last number of the RECORDER for volume 40. We have no good byes to say for we expect that number 1 of volume 41 will follow as regularly as each succeeding number of the departing volume followed its predecessor. We hope also to greet each of our old readers, and some new ones besides; and so, looking forward, our greeting is not "good bye," but "All hail!"

THE Lesson Leaf for January, 1885, will be sent to all who have taken it the past year, and who have not ordered it discontinued. We are happy to say that there is now good prospect that the Leaf will be merged into a quarterly early in the year, making it much more convenient for scholars, with some additions which will make it valuable as a help to teachers, as well as to scholars. When the change is made those who may have paid for the Leaf will have credit on the new help. Further announcements will be made as plans are matured.

THE fourth number of the *Seventh-day Baptist Quarterly* will contain a full page photo print of the late Eld. Thos. B. Brown, together with a sketch of his life written by Geo. B. Utter. The same number will contain a silhouette likeness of Eld. Henry Clarke, of Brookfield, N. Y., with a brief life sketch. It is believed that in other respects the number will be fully up to the standard which other numbers have made for it. We are sorry that the number is so much behind its time, but the editor, in the multitude of other duties required at his hands, has not been able to procure for it just the articles which he wanted, any earlier. We are more pained to say that the patronage which the *Quarterly* has received has been too limited to justify the Board in continuing its publication. After the issue of volume one number four, which completes the volume, the publication will be suspended, until such time as the pledges to its support shall be sufficient to pay the cost of its publication. If this announcement shall stimulate us to a determined effort to sustain this much needed publication, there will be no difficulty in procuring the necessary pledges. How many of us on reading this paragraph, will lay down the paper and say, "It's too bad," and do no more about it? How many will say, "Here is my pledge to take and pay for the *Quarterly* for another year?" By one or the other of these methods the fate of the magazine is to be decided. Which shall it be?

CHRISTMAS.

To-day is the twenty-fifth day of December,—the day which throughout all Christendom is called Christmas. We may, therefore, appropriately say something about it. Christmas is one of the many festivals of the early church, a number of which are still recognized and observed by all churches of the Episcopalian or ritualistic order, and some of them by other churches. Among these are the weekly festivals of Sunday and Good Friday; and among the annual festivals are Easter, Whitsuntide and Christmas. They all rest alike on the authority of the church, having no authority in the Scriptures. The origin of festivals is veiled in mystery; they abounded in all the old heathen religions as far back as history carries us, and were a part of the Mosaic system of the Old Testament. The Christian festivals are based, in part, upon those of the Old Testament, but more upon those of the ancient Pagans. Like the festivals of the old religions they were instituted to celebrate great events in the history and life of the people, certain phenomena in nature, or the deeds of heroes and benefactors. Thus among almost all the old heathen nations Sunday was made sacred to the sun as the god of the day or light, a festival which these people brought with them when they embraced Christianity, and which they very easily introduced into the Christian church, as it was customary to speak of Christ as the Sun of righteousness, and as the resurrection of Christ was believed to have occurred on the festival of Sunday.

Christmas had no direct ancestry in the old religions, but sprang up out of the soil in which festivals grew so abundantly, and came into being through a general desire of the church to commemorate the birth of Christ. At first its observance was quite irregular, some celebrating it at one time of the year and some at another. It was not until some time in the fifth century that the observance became general and by common consent it was fixed upon the 25th of December. Of the causes which led to the selection of this date we can not now speak; it is, however, generally agreed that this could not have been the season of the year when the birth of Christ occurred, as it is the rainy season in Palestine, when the events narrated in connection with the Nativity could hardly have occurred.

Most of the festivals of the church were intended to celebrate joyful events, or events which bring blessings to men, hence the prevailing character of the festivals was joyous. As the gift of Christ is the greatest blessing ever conferred on men it would be natural that the Christmas festival, in honor of his birth, should be the greatest among the festivals. In the regular church calendar, however, Easter and Whitsuntide are ranked above it. As the ancients had not very exalted conceptions of real and spiritual joys, they adopted the lower forms of pleasure, and on all festival occasions gave themselves largely to eating and drinking, and to general merry-making. It has seemed to be difficult to outgrow these lower modes of expressing joy for a great and precious gift, for even now there is apparently more of a disposition to make merry by means of something which appeals to the senses, than to give joyful and devout thanksgiving to God for his wonderful love to men. If we recognized any divine authority for the observance of Christmas, we should regard the prevailing mode of observing it as little less than sacrilege. We do not object to people's calling to special remembrance the fact of Christ's coming into the world; nor do we object to those kindly remembrances which people choose to make to each other; nor yet do we object to the real joyful spirit which prevails on such occasions; but it does seem to us a sad mockery to appoint a day in commemoration of the birth of the world's Redeemer, and then celebrate it in the modern dance, the masquerade, the skating rink show, or the grab bag lottery schemes adopted by so many Bible-schools, and by some churches.

Let us never be unmindful of God's gracious gifts to us, and may our gratitude to him find abundant expression in the deeds of kindness we bestow upon others. Let us always be joyful in God our Saviour, and celebrate his praise in a becoming manner. Let us teach our children to remember the coming of the child Jesus into the world, and let us, by all means, make it a sweet and pleasant event to be remembered by them. But we shall come far short of our duty and privilege in this matter, if we fail to maintain a broad distinction between the holy joy of one mindful of God's best gifts to him, and the fleeting pleasures the worldling finds in feasting and revelry.

ASA B. HUTCHINSON.

Who, that lived and listened and thought twenty-five or thirty years ago, does not remember the sweet and soul stirring music of the Hutchinson Family? The company consisted, if we remember rightly, of four brothers and one sister. Only the sister is now living, the oldest and last of the brothers, Asa B., having died on Thanksgiving day, in the village of Hutchinson, McLeod County, Minnesota, in the 64th year of his age. He was born in New Hampshire, and in that State the company of singers was organized, some thirty five years ago. Soon after the organization, the company felt that they had a mission to perform in the anti-slavery struggle, which was then gathering momentum for the crisis which speedily followed. The company lived to see the gigantic evil destroyed, having borne a worthy part in the mighty conflict, and soon after disbanded. Believing that our readers will be interested in them, we make a few extracts from the address of the Hon. Liberty Hall, at the funeral of Mr. Hutchinson:

The songs which Mr. Hutchinson loved and sang best were songs of sentiment, applicable to the times in which he lived. The anti-slavery sentiment that was destined in a few years to fuse the thought of New England in the white heat of indignant protest against that gigantic crime of the nation, human slavery, was just beginning to be fanned into a blaze, and nothing that was said or done contributed more to the final conflagration than the anti-slavery songs of

the Hutchinson family, as they were sung in every town and hamlet from the Kennebec to the Mississippi.

For ten or fifteen years before the war they furnished the music to which the great anti-slavery army marched to its wonderful conquests. It was their songs that inspired the hearts of the great anti-slavery leaders with the courage of hope. They were constant companions and co-laborers of Garrison, Phillips, Parker, Douglass, Gerret Smith, and scores of other scarcely less distinguished leaders, and while these great reformers and orators appealed to the intellect and reason of the people, the songs of the Hutchinsons stirred the hearts of the great public, and aroused the sentiment of sympathy for the slave. It may well be questioned, whether the song was not more potent in the great effort that resulted in the emancipation of four million of slaves, than the cold argument addressed to the reason of man.

We have no standard by which we can measure the influence for good upon the generation so rapidly passing away, that our friend, the organizer and leader of this company of sweet singers, has exerted. For more than forty years he has stood more or less prominently in the public gaze and, in his way, has made the most of life and has faithfully used the gifts with which nature endowed him to make the world happier and better. His efforts have been crowned with more than the average measure of success.

He was a firm believer in the immortality of the soul, and regarded death as but the door to another and better state of existence.

Religion with him was a practical, not a theoretical affair, and the spirit of true religion as displayed in the character and life of honest and good men; was acknowledged by him wherever met.

Let us cherish his memory and profit by the valuable lessons that his life has taught us.

PROGRESS IN LIBERIA.

Professor Stewart of Liberia, Africa, recently gave an address in the First Congregational church, Providence, R. I., which, judging from a report of it, must have been very interesting. In the early ages there was civilization in Africa which was studied by other nations on African soil; but now there is degradation, Paganism, and superstition. God is however laying the foundation for a new and superior civilization—Christian, not Pagan. European nations and the United States have commercial interests on the west coast, and this will help spread the gospel of Christ; and the discoveries of recent years have thrown a flood of light upon the dark continent. The Republic of Liberia is one of the most important factors in the redemption of Africa, occupying the same position north of the equator that the Congo Valley does south. Its location is favorable in respect to roads to the Soudan, to Ethiopia, and Egypt. By its efforts, joined with those of England and this country, slavery has been banished from 600 miles of the sea-coast and for 200 miles inland. Ships can not unload in a Liberian port on Sunday, for the law prohibits work on that day. The colored people from the South American Liberians—are preserving civilization, the church and family, and are aggressive in promoting the gospel and education among surrounding Pagan tribes. There is good material to work upon; and children of pure African blood do as well as those of Americo-Liberian parentage. The people want an education; for they see that the education and religion of America are higher and more powerful than Paganism, many fathers say, "Make my child a book man" or a "God man."

The Liberian College is about twenty years old. At first it was purely literary, and sought to give such training as American colleges furnish; but in the midst of a population of 15,000 Americo-Liberians, 800,000 Pagans, and 5,000 Congos, this was not wise or practicable. It now aims to prepare by an elementary education school teachers and intelligent laborers and Christian men, while for a few it furnishes a higher culture. The college has received from the Liberian government 1000 acres of land; and it is proposed to build workshops, and to devote a part of the land to agriculture, so that the students can learn lessons of self-support, self dependence, and industry. Professor Stewart is in this country to secure funds for the erection and furnishing of these buildings.

A. E. M.

Hawaii, with about 67,000 population, reports 201 schools, with about 8,000 pupils. Three-fourths of these attended public schools. More than half the children of the nation were receiving instruction in the English language.

Communications.

REVIEW.

A Catholic Dictionary.

The Catholic Church is interesting to all thoughtful minds on account of its wonderful history, and for its present activity and success in our country. The Seventh-day Baptist especially should be interested in the Church for reasons which will appear in this sketch. All who are interested will find the "Catholic Dictionary,"* an excellent manual of information. One of the Editors is the second son of Dr. Thomas Arnold, of Rugby fame, and a brother of Matthew Arnold, the poet and critic. What a list of subjects is presented on which we would like to hear the Catholics speak!

We turn to the Reformers and find that Calvin, the Husites, Luther, the Reformation, the Waldenses (Valdenses), and Wycliffites are discussed in a spirit of fairness and historic truthfulness. We wonder how an infallible pope condemned Galileo, and other infallible popes accepted the condemned teachings, but we find, in effect, that the pope is infallible only in his spiritual work, a position the Protestants often take in regard to the Bible, in its positions on science; and so we have no right to complain.

Here we find defined to be "error pertinaciously held and manifestly repugnant to the faith, on the part of one who professes the faith of Christ;" a definition with which we cannot quarrel, as we are told that honest Protestants are not heretics in the formal sense, and may belong to the soul of the church.

The horrors of the Inquisition are claimed to be exaggerated, and to have been due to the natural severity of the times as shown in other matters. It may be a question, after all, if the severity of the times were not an outgrowth of the severity of the church. We are surprised to find how strong a position can be made for papal authority, and especially for Peter's claims to the Primacy in the Apostolic Church.

The discussion of Indulgences and the Eucharist, and the grave consideration of the miracle of the transference of the house of Joseph to Loreto are very queer readings to the Protestant, yet if some of those things were not "queer" to us we should all be Catholics.

The two items of the most interest to our readers, doubtless, are "Baptism" and "Sunday." Under Baptism "from *Βαπτισμός*, dipping, or immersion in water," we quote: "In apostolic times the body of the baptized person was immersed, for St. Paul looks on this immersion as typifying burial with Christ, and speaks of baptism as a bath. Rom. 6: 4; Eph. 5: 26. Immersion still prevails among the Copts and Nestorians, and for many ages baptism was so given among the Latins also, for even St. Thomas, in the thirteenth century, speaks of baptism by immersion as the common practice (*communio usus*) of his time."

Under "Deaconess" we have this remark: "They were employed in assisting at the baptism of women, which at that time was by immersion, etc."

Under "Baptistry" we meet these words: "Anciently, when baptism was constantly given to adults [the italics are ours], and the rite of immersion prevailed, it was inconvenient to baptize in the church itself, and hence, after the conversion of Constantine, separate buildings for the administration of baptism were erected, and attached to the Cathedral church."

Under "Sunday" we quote the following: "Our Lord did not, during his earthly life, abrogate the Sabbath. To do so would have been inconsistent with his position, as one 'made under the law,' and with his own express teachings. (See especially Matt. 23: 13.) . . . The precept of observing the Sabbath was completely abrogated in the Christian Church. . . . Only once does the New Testament refer to a Christian Sabbath, 'There is left, therefore, a Sabbath-keeping (*Σάββατισμός*) for the people of God.' The reference, however, is to no earthly Sabbath, but to that eternal rest of which the Sabbath was a type. The word 'Sabbath' is kept in the Greek and the Latin of the church to denote Saturday—a day which is not sacred among Christians. . . . In commemoration of Christ's resurrection the Church observes Sunday. The observance does not rest on the natural law, which does indeed require us to give certain time to the worship of God, but not a whole day rather than parts of several days, much less any particular day; nor, again, on any positive, divine law, of which there is no trace. Sunday is merely of ecclesiastical institution, dating, however, from the time of the Apostles."

These positions give no difficulty to

the Catholic, for he has sufficient authority for a change in the church, but how is it with those people who deny the authority of the church and follow the Bible alone?

The work of the Editors seems to be done with learning and judgment. We notice a slip of the pen in a note on page 480, where the historian, Francis Parkman is called *Samuel*. Under "Atonement" we are referred to "Sacrifice of Christ," and in the article on Christ we are referred to the article "Sacrifice and Satisfaction of Christ," but diligent search failed to discover the article as a main, or sub-head, or even in the index. As we have intimated before, we believe no religious body of to day is more worthy of study than the Catholic Church, and especially by our people, whose position is so antagonistic to the Church, and yet, many of whose strongest positions come from the authority of the church. For such this manual is very valuable. W. F. P.

* A Catholic Dictionary, containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders, of the Catholic Church, by William E. Aldis, sometime Fellow of the Royal University of Ireland, and Thomas Arnold, M. A. Fellow of the same University. New York: The Catholic Publication Society, Co., 9 Barclay St.; 1884; cloth, \$5.

DEACON ALLEN WILLIAMS.

Allen Williams, son of Amos and Electa Williams, was born at Avon, N. Y., Aug. 10, 1804, being the third in a family of six children. While quite young, he, with his parents moved to the shore of Lake Ontario near Sackett's Harbor, and while living there his father died, and the care of the family for some time devolved upon him. At the age of twenty years, he experienced religion and united with the Methodist Episcopal church. From Sackett's Harbor he moved the family to Conneaut, Ohio, via Lakes Ontario and Erie, in a boat which he, assisted by two relatives, built for that purpose. Soon after moving to Ohio his mother married again, and he being relieved of the care of the family began work for himself.

When twenty-five years of age, he was married to Miss Alvira Leavitt, of Ashtabula County, and engaged in the milling and distilling business, but being conscientiously opposed to the use of liquors as a beverage he soon ceased distilling. In August 1853, his wife died leaving a family of nine children to his care. In 1854, he married Miss Caroline Stillman, of Kingsville, Ohio, who is still living. In 1863, he moved to Adams County, Wisconsin, where he was engaged in farming for three years, when he moved to Monroe County, and resided for five years. In 1871, he moved to Chippewa County, where he took a homestead and began farming, but old age preventing him from working hard, he soon made his home with his son, A. H. Williams, in the village of Cartwright, where he passed the remainder of his life. In 1879, he embraced the Sabbath under the preaching of Rev. James Bailey, and joined the Seventh-day Baptist church at Cartwright and soon afterwards was ordained deacon of that church.

On Sixth-day evening before he died, he was at our prayer-meeting, as usual, with his hopes as bright as ever, and his faith in Christ growing stronger as he grew older. His fervent prayer and earnest exhortation at that meeting are remembered by all who were present. On the next Sixth-day evening, Dec. 12th, as the Sabbath drew near, he passed away, to that land where Sabbath's have no end. He leaves but two, out of a family of eleven children. Five of his sons entered the Union army, during the Rebellion, and but one returned. His funeral was attended by a large number of friends and relatives, the church being crowded. Sermon preached by the pastor from 2 Tim. 4: 7, 8.

E. H. SOWWELL

DEACON IRBY.

Deacon M. L. Irby fell asleep in Jesus on the 13th of November, 1884. He was born June 10th 1843 in Yalobusha County, Mississippi. He embraced Christ in 1867 and joined the Methodist Church south. He married Mrs. Bettie Rodgers, his first wife, in 1867 who bore him five children. He was bereaved of his wife in 1876. He was married the second time, in 1877 to Miss Cynthia A. Miller. Scarcely a year had passed before Bro. Irby was left a widower the second time, and soon afterward he buried the last of his children, thus leaving him the only survivor of his family.

Several years ago Bro. Irby became convinced that he had never been baptized according to New Testament example, and accordingly united with the Baptist Church and was immersed. Afterwards he was judged to possess the qualifications of a deacon and was chosen and ordained to that office which he filled with faithfulness, until the Sabbath question was agitated at Texarkana. On the 17th of May 1884, when this Church was being organized, Bro. Irby of

ored to sign the covenant and keep the Sabbath, unexpectedly to the others, stating that he had agonized and prayed over the subject all the night previous and that he had been enabled to make up his mind to obey God's command, to keep the Sabbath. Deacon Irby was an invalid for more than a year, suffering from Bright's Disease and its consequent, Dropsy, to which, he at last fell a victim. He had great faith at times that he would be restored to health; but a few weeks before his death he sent for the writer and told him that he had resigned all hopes of getting well, that he had no alarm at the approach of death: that he had nothing now to do but wait and nurse his obeying pains. He told me on another occasion that he had prayed God to give him an easy time in which to die; and this was granted, for he passed away as gently as one falling asleep, retaining his mind as far as could be ascertained to the last. The little church here greatly misses his presence, as well as his labors for the Church. But with humble submission we must say "God's will be done." J. F. SHAW.

TEXARKANA, Ark., Dec. 8 1884.

NEW ENTERPRISE, PA.

Our brethren, Elds. G. B. and J. B. Kagaris, who were at the late Conference at Lost Creek, W. Va., and enjoyed it so very much, were not willing that so rich a treat should be for them only, but that we, in the vicinity of Salemville, might also share in the sweet Christian fellowship with brethren of one common faith in the blessed Saviour, then and there made arrangements with some of the brethren to make us a visit in return. Accordingly, on the 14th of November, Bro. L. M. Cottrell arrived in Salemville, on his way home to Alfred Centre, N. Y., from the Conference, and on the 21st of the same month Eld. S. D. Davis arrived, according to arrangement with Eld. Kagaris. Neither of these brethren knew of the other's coming here till after their arrival. However strange and singular it seemed to them, our hearts were made glad to meet them. We commenced meetings on the evening of the 21st, on Eld. Davis's arrival, but he being somewhat fatigued from travel, Eld. Cottrell preached a good sermon to a reasonably good audience. Next day being Sabbath, Eld. Davis preached at 10 A. M. and in the evening to quite large congregations, as also on First day and evening. The interest soon awakened, as we met from evening to evening, so that by Third-day evening five precious souls gave in their names for prayer; a funeral service took place on Fourth-day, which spread the news still farther. Thanksgiving service came in on Fifth day, and the Lord led all these sermons, though preached by different brethren, into the one general theme, revival work; and the result was glorious. On Sabbath, after the regular service, the large congregation repaired to the flowing stream, where the above five, and two others, followed the example of their Saviour in the ordinance of baptism.

During this week's labor one family was brought to keep the Sabbath of the Lord, and another family was reclaimed to its first love. A general stir to a high standard of Christian life was made throughout all this community; family altars that had been neglected were reared up again, and others established, where none had yet been; two more accepted the Saviour in their hearts, and were baptized the following week. The labor of these dear brethren during the two weeks has wrought a work among us by the grace of God, long to be remembered; a deep and awakening interest pervaded all hearts, and so effectual was the power felt, that a general regret was expressed as they closed on the evening of the 7th, when the congregation numbered at least 350. These dear brethren have become very much endeared to us by their zeal and piety, and though very meagerly remunerated for their love shown us, we trust and pray that the good Lord may spare them for long usefulness in pointing out and preaching the everlasting gospel to many unregenerated souls in the years to come. May they again and again visit us with the message of truth, so that we may ultimately meet under one Shepherd, all in one fold.

Dec. 9, 1884.

D. C. LONG.

Home News.

At the annual church meeting of the First Church, recently held, the Treasurer's report was most gratifying, showing a better financial condition than has been exhibited before

for many years—the result of the systematic plan of contributions.

The Alfredians will hold their Jubilee Session in Chapel Hall, Thursday evening, Dec. 25th. Admission 15 cents.

The parsonage is so far completed that the pastor and his family have moved into it, and are now much at home.

On a recent Sabbath, Eld. L. C. Rogers, missionary for the Central Association, preached a very interesting sermon; and last Sabbath, Eld. H. P. Burdick, missionary of the Western Association, occupied the pulpit. Eld. Rogers has moved his family here, that his daughter and son may attend school while he continues his labors in the Central Association.

Speaking of the school reminds me to say that the Winter Term of Alfred University is unusually large, about 290 students having been registered before the close of the first week. A new Professor has been elected to the department of Industrial Mechanics, and it is expected that the work of the department will be considerably enlarged at the opening of the Spring Term.

Prof. T. M. Davis, is making a marked success of the Business and Commercial Department. An evening class has been organized for the benefit of some young men who are at work during the day, and so cannot attend the day classes.

The Young People's Mission Band of our village gave a pleasant public session at the church last Thursday evening, at which a collection was taken to aid in the publication of the Scandinavian paper.

The Holidays are coming to Alfred on fine sleighing, with the thermometer ranging anywhere from zero to 16° below. Oh, for a breeze from Florida—a gentle one!

Connecticut.

WATERFORD.

This Church has been enjoying a very precious season of revival, since the celebration of its centennial, in which the pastor, Eld. E. Darrow, has been assisted by our Missionary Secretary, Rev. A. E. Main. Twelve have been added to the church by baptism, among whom was a boy of nine years, and a man and his wife in middle life. It is expected that others will follow soon. The church is greatly strengthened and encouraged.

Condensed News.

Domestic.

The daily average gauge of the Thorn Creek oil well is 10,980 barrels.

The consolidation of the electric light and motor companies of New York, excepting the Duft Company, has been effected. The new company starts with a capital of \$100,000.

A movement is on foot for the purpose of making extensive arrangements for the proper observance of the twentieth anniversary of the death of Abraham Lincoln, to be held at Springfield, Illinois, on April 15th next.

The number of medical colleges in the United States and Canada is stated to be 139. Of medical students there are 12,000, of whom 10,000 are "regulars," 1,200 are homoeopaths, 750 eclectics, and 50 physio-medicals.

A certificate of incorporation of the New York, New Jersey and Pennsylvania Railway Cable Company has been filed. Capital \$5,000,000. The object of the company is to supply motive power to propel railway cars, etc.

Among the vessels which participated in the battle of Lake Erie with Commodore Oliver Hazard Perry in command, in the war of 1812, was the schooner Cambria, then only a couple years off the stocks. Forty years afterward she was sold by the government, and was overhauled and put in commission on the lakes under the name of Harriett Ross, Dec. 16th, she was sold under execution for \$360.

Foreign.

English documents recognizing the international Congo Association have been signed and sealed in Berlin.

Reports have reached Berlin that there is a revolution in Corea. It appears, however, that the German merchants in that country had escaped uninjured.

An International Agricultural Congress will meet in the city of Pesh, in 1885 to discuss measures looking toward the alleviation of the general agrarian crisis in European countries.

The Russian Government has abolished the quarantine against France, Italy, and Spain, established because of the cholera in those countries. The embargo on the importation of rags from those countries is, however, still maintained.

It is reported that Portugal is making arrangements to cede to Germany the Portuguese possessions on Delagoa bay in Southeast Africa. It is believed the cession is connected with some scheme of Bismarck's relating to the Transvaal and Zululand.

The Portuguese cortes was formally opened Dec. 16th. The royal speech referred principally to the African colonies of Portugal and the Congo conference.

TRUSTEES' MEMORIAL FUND.

First quarterly report of E. R. POPE, Treasurer, to the Trustees of the Seventh-day Baptist Memorial Fund, from Sept. 1, 1884, to Dec. 1, 1884.

Table with financial entries: Cash balance, Cash in Savings Bank, Theological Department rent of houses, Babcock Chair of Physics, bond and mortgage, paid by Thos. F. Randolph, Interest, Milton College, interest Mardy mortgage, Burdick Farm income, Bi-centennial Educational Fund, \$5 interest, \$3, Nathan Kelly, New Milton, W. Va., Chair of Greek Language and Literature, interest, R. W. Mahaffee mortgage, Chair of Greek Language and Literature, interest, St. Paul Railroad Bond, Plainfield Chair Theology, rents, interest, St. Paul Railroad Bonds, Plainfield Chair Theology, interest on Note, Rev. A. E. Main, Ashaway, Interest, Rev. A. E. Main, Ashaway, on account, Milton College, Chair Church History, interest, J. A. Rogers 6 months, \$5 000 and \$1,000 Bi-centennial Fund, Margaret F. R. Randolph, interest 6 months, mortgage \$400, Plainfield Chair Theology, rents, Educate young people Seventh-day Baptist denomination, rent land, Orlando Holcomb, bequest.

DISBURSEMENTS.

Table with financial entries: Fire taxes, mill and house, Paid W. H. Cranwell, Treasurer, Alfred Centre, Babcock Chair Physics, Chair Greek Language and Literature, Plainfield Chair Theology, Alfred University, from Bi-centennial Fund, Plainfield Chair Theology, 6 months interest mill property, Plainfield Chair Theology, insurance on mill and houses, Burdick Farm, interest on mortgage, Bi-centennial Fund, appropriated to Milton College Milton, Wis., Plainfield Chair Theology, repair house, bill Wm. W. Granett, Expense of 250 stamped envelopes, Cash balance, Cash in Savings Bank.

Examined the within report, and compared with the vouchers, and find correct. J. A. HUBBARD, GEO. H. BABCOCK, R. M. TITSWORTH, Auditing Committee.

TRACT SOCIETY.

J. F. HUBBARD, Treasurer, In acct. with the AMERICAN SAB. TRACT SOCIETY, From Sept. 7 to Dec. 1, 1884.

Table with financial entries: To balance from Annual Report, Cash received in September as published, October, Cash received in November as follows: Church at North Loup, Neb., Mrs. G. T. Brown, Stockton, Cal., (Outlook), Collection at South-Western Yearly Meeting at Long Branch, Neb., per Rev. D. K. Davis, Borrowed by order of Board, Mrs. E. C. Hubbard, Harvard, Neb., Rev. E. Darrow, Waterford, Conn., (Outlook), Ladies' Benevolent Aid Society, Preston, N. Y., Ladies' Evangelical Society Alfred Centre, O. M. Bee, Replete, W. Va., to make self and Z. Bee associate members, J. F. Hubbard, Plainfield, N. J.

CR.

Table with financial entries: By cash paid as follows: Rev. A. H. Lewis postage, telegrams, &c., Lithotype Printing Co., N. Y., 500 portraits Rev. C. M. Lewis, (Quarterly), Rev. L. A. Platts, Agt., Outlook account, \$810 41: \$35 01, Ditto for Quarterly acct, \$89 88; \$1 54, Tract Society, Depository, Treasurer's Book, Transferred to 'De Boodschapper' Fund, Balance to new account.

"DE BOODSCHAPPER" FUND.

Table with financial entries: To balance from Annual Report, Cash received in Sept. as published, Oct., Cash received in November as follows: Sabbath school 1st Hopkinton Church, Transferred from General Fund.

CR.

Table with financial entries: By cash paid as follows: Rev. G. Veithuysen, Haarlem, H. laand, \$10, \$50, \$50, Exchange.

SCANDINAVIAN PAPER FUND.

Table with financial entries: Balance in Treasury Annual Report, Cash received in Sept. as published, Cash received in Nov. as follows: Ss-ie E. Crandall, Westerly, R. I., Mrs. Emeline, Rev. C. J. Sinsall, Dodge Cen. Minn., Prof. A. R. Crandall, Lexington, Ky., A. P. Harris, Venango, Pa., Mrs. W. B. Gillette, Shioh, N. J., Rev. J. P. Lundquist, Heber, Kan., Ladies Evangelical Soc., Alfred Cen., O. M. Bee, Replete, W. Va., H. F. Clarke, Milton, Wis.

In Treasury at date, \$108 44 E. & O. E. J. F. HUBBARD, Treas. PLAINFIELD, Dec. 1, 1884. Examined with vouchers and found correct. GEO. H. BABCOCK, Auditing H. V. DURHAM, Com.

MARRIED.

In Independence, N. Y., Dec. 14, 1884, by Eld J. Kenyon at his home, CHAS. L. STERN, of Almond, and Miss ALICE M. BROWN, of Independence.

In Edmeston, N. Y., Dec. 17, 1884, at the residence of H. W. Gates, the bride's father, by Rev. J. B. Clarke, Mr. JULIAN M. WELCH and Miss EDORA E. GATES, both of Edmeston.

DIED.

In Richburg N. Y., Sep. 6 1884, Mrs. HANNAH BURDICK, of Hornellsville, widow of the late Wm. D. Burdick in the 79th year of her age. In early life she united with the First Alfred Church. She was a constituent member of the Hartsville Church. Patient in suffering, and perfectly resigned, she left six children and a large circle of friends to mourn her loss. H. P. B.

At the home of his son, in Cartwright, Wis., Dec. 12, 1884, of pneumonia, Dr. ALLEN WILLIAMS, aged 80 years, 4 months and 2 days. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also who love his appearing." All is well, life's work is done, All is well, new joys begun, All is well, temptations past, All is well, safe home at last. E. M. S.

SPECIAL NOTICES.

QUARTERLY MEETING.—The second quarterly meeting of the First Seventh-day Baptist Church of Richburg, will be held, commencing on Sixth-day afternoon, January 9th, 1885, at 2 o'clock, and continuing until the following First-day evening. A cordial invitation is extended to the ministers and members of neighboring churches, to meet with us on this occasion. J. E. N. BACKUS, Pastor. B. D. MAXSON, Clerk. RICHBURG, N. Y., Dec. 4, 1884.

THE subscriber offers for sale his Medical Practice. Excellent opportunity for any Physician who is qualified and willing to work. Continued ill health only cause of selling. Will assist successor in getting established. Address, A. S. TITSWORTH, M. D., New Market, N. J.

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

THE subscriber will give ten cents apiece for the following denominational report: General Conference, 1813, and American Seventh-day Baptist Missionary Society, 1835; and five cents for each of the following: American Sabbath Tract Society, 1840. A. E. MAIN, Ashaway, R. I.

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

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

QUARTERLY MEETING.—The next Quarterly meeting of the Churches of DeNyur, Otselec, Luncheon, Cuyler Hill, Preston, Norwich, and Scott, will be held with the Church at Cuyler Hill, commencing on the evening after Sixth-day, Jan. 2, 1885. The Churches are expected to represent themselves by messengers, or by letter, and to invite their congregations to attend. A good attendance is hoped for, and a profitable season. L. C. ROGERS, Secretary.



OUR SABBATH VISITOR.—Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

TERMS.—SINGLE COPIES, per year, 60 cents. TEN COPIES AND UPWARDS, per copy, 50 cents.

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

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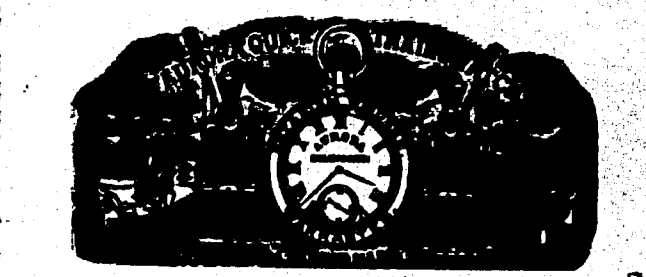
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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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MANUFACTURE OF SULPHURIC ACID FROM PYRITES IN AMERICA.—G. Lunge in Dingler's Polytech Journal mentions that although pyrites mostly contain arsenic, the Sulphur Mines Company of Virginia and the mines of the Davis Company, yield a pyrites which is perfectly free from arsenic.

Sulphur 48.02 per cent. Iron 42.01 per cent. oxide of Iron 1.93 per cent. sulphuric acid 0.44 Silica 7.60 per cent.

GERHARDT, Diedert, Soltman, and other distinguished authorities, at the late congress to consider the subject, held in Salzburg, unanimously declared that the so called infant foods manufactured from wheat, barley, etc., are all deleterious, and should be discouraged by medical practitioners everywhere.

CORK BRICKS.—Bricks made of cork constitute one of the new German industries. The usual size is ten by four and three-fourths and two and a half inches.

THE PLANET NEPTUNE, it will be remembered, was discovered in a remarkable manner, its place in the heavens having been mathematically determined before the planet itself was found.

A RAINSTORM OF STONES.—The Kalamao (Mich.) Telegraph is authority for the statement that on Monday night of last week a rainstorm of stones commenced in Castleton township, Barry County, and continued at intervals up to Friday.

DURING the past summer a geologist of Iceland, Mr. Thoroddsen, has systematically explored a considerable portion of that country under a commission from the government.

TESTING MILK.—It is said that good plaster of Paris made into a stiff paste with milk of specific gravity 1.030 at 15° C., "sets" in about ten hours.

ACCORDING to Engineering, Dr. Hand Smith has for several years been engaged in studying the movement of colored particles within marble, ivory, and other dense substances.

to say that it is alive? Modern physiology declares that a living body can be separated into as many living parts as there are organs. Even the tissues, in some cases, that make up these organs, particles one two thousandths of an inch in diameter, show all the symptoms of a living body.

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NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai China, subsequently engaged in Sabbath Reform labor in Scotland. 112 pp. Paper, 15 cents.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1653. 64 pp. Paper, 10 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis. June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

TRACTS. No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 10—The True Sabbath Embraced and Observed. 16 pp.

THE SABBATH: A Seventh Day, or The Seventh Day. Which? By Rev. N. Wardner. 4 pp. "THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.

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Table with columns: STATIONS, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, etc.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley, Carrollton, etc.

Table with columns: STATIONS, No. 1, No. 5*, No. 3*, No. 9. Rows include New York, Port Jervis, Hornellsville, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, etc.

Table with columns: STATIONS, 15, 5*, 9*, 35, 21*, 37. Rows include Bradford, Custer City, Bradford, etc.

IN MEMORIAM.—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES" and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society.

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1885.

FIRST QUARTER.

- Jan. 3. Paul at Troas. Acts 20: 2-16.
Jan. 10. Paul at Miletus. Acts 20: 17-27.
Jan. 17. Paul's Farewell. Acts 21: 28-38.
Jan. 24. Paul's Journey to Jerusalem. Acts 21: 1-14.
Jan. 31. Paul at Jerusalem. Acts 21: 15-26.
Feb. 7. Paul Assailed. Acts 21: 27-40.
Feb. 14. Paul's Defense. Acts 22: 1-21.
Feb. 21. Paul before the Council. Acts 23: 1-11.
Feb. 28. Paul sent to Felix. Acts 23: 12-21.
March 7. Paul before Felix. Acts 24: 10-27.
March 14. Paul before Agrippa. Acts 25: 1-18.
March 21. Paul Vindicated. Acts 26: 10-32.
March 28. Review; or Lesson selected by the school.

LESSON I.—PAUL AT TROAS.

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

For Sabbath-day, January 3.

SCRIPTURE LESSON.—Acts 20: 2-16.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece.
3. And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.
4. And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Trochimus and Erastus.
5. These going before, tarried for us at Troas.
6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.
7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.
8. And there were many lights in the upper chamber, where they were gathered together.
9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken dead.
10. And Paul went down, and fell on him, and embracing him, said, Trouble not thyself; for his life is in him.
11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.
12. And they brought the young man alive, and were not a little comforted.
13. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so he had appointed, minding himself to go with us.
14. And when he met with us at Assos, we took him in, and came to Mitylene.
15. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Troas; and the next day we came to Miletus.
16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hoped, if it were possible for him, to be at Jerusalem the day of Pentecost.

AUTHOR.—Luke, the author of the third Gospel.
DATE OF WRITING.—Between A. D. 63 and 66.
PLACE OF WRITING.—Probably written at Rome.
THEME.—The Christ life in the Church.

DAILY READINGS.

- 1. Acts 2. 4. Acts 6.
2. Acts 3. 5. Acts 7.
3. Acts 4. 6. Acts 9.
7. Acts 10.

PRINCIPAL THOUGHT.—A farewell meeting with Paul.

GOLDEN TEXT.—"And upon the first day of the week, when his disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."—Acts 20: 7.

OUTLINE.

- I. Paul's departure from Greece to Troas. v. 2-5.
II. Incidents of the night meeting. v. 7-12.
III. From Troas to Miletus. v. 13-16.

QUESTIONS.

Whither was Paul traveling at the time of this lesson? Which of Paul's missionary journeys was this? Who was Paul's fellow-laborer in his first journey? What was the extent of that journey? Who were his attendants and helpers in his second journey? What was the extent of this journey, and at what new and important places did he establish churches? Why was Paul hastening to Jerusalem at this time? What was the occasion of the night meeting at Troas? Was this meeting in accordance with a regular or stated appointment, or was it a special meeting as a final appointment to hear Paul preach? Was the breaking of bread an ordinance designated for any particular day of the week, or was it administered at any time when occasion required, as in the case with baptism? Does the character of their breaking bread early on Second-day make it obligatory upon all Christians to do so? Was the restoration of the young man a miracle? What were, probably, some of Paul's chief motives in desiring to be present at the Pentecost at Jerusalem?

INTRODUCTION.

We take up Paul's life and travels at the point where it was laid down six months ago. Last year we first studied the council which was held by the church at Jerusalem to consider the report of Paul's first missionary journey and the propriety of omitting circumcision. Paul's second journey was afterwards brought under review. In this we went with Paul for the first time into Greece, and witnessed of his success at Philippi in the conversion of Lydia and her household, and then of the jailer. Thence we followed Paul to Thessalonica and Berea, he being followed from place to place by bitter persecutors. Next he hastened, alone, to Athens, where he preached, using for his text an inscription found on their altars, "To the unknown God." We next found Paul at Corinth, where he continued preaching a year and six months. We next found him, having been home, already started on his third missionary journey, traveling and preaching in the provinces of Asia Minor. He finally stops in the city of Ephesus, where his preaching is very extensively heard, and produces a powerful effect. This is followed by an uproar, and results: Paul's being driven away, and he departs into Macedonia and Greece. This brings us up to our present lesson, where we find him having visited the churches, starting on his return to Syria.

EXPLANATORY NOTES.

V. 2. And when he had gone over those parts, and had given them much exhortation. It would seem from a very manner of this journey through Macedonia, that he was impressed with the thought that it was his last visit to those churches. They were the fruits of his prayer and trials, and he felt that he must see them all again and minister encouragement and counsel to them. He came into Greece. He could not turn back without visiting Corinth.

V. 3. And abode three months. This church, from its location, was very important. Its membership, their character and the doctrines were fast becoming known to the world, and it was all important that they should maintain their integrity

to the truth of the holy religion. And when the Jews laid wait for him as he was about to sail into Syria. It seems from these words that he was planning to return direct to Syria from Greece, and to go by sail vessel but changed his course. This change of plan is apparently connected with the fact that his Jewish enemies were laying in wait for him. As to their motive, nothing is said. Some have supposed that he had collected funds for the poor at Jerusalem, and that on this account they had determined to kill him, and were watching for him, as he was about to go aboard the ship at Coe's wharf. He purposed to return through Macedonia. This new plan seems to have been reached very quickly, and probably by the advice of his friends. The original word seems to imply it. This sudden change of plan and prompt departure awaited his enemies in their purposes to take his life, for before they were fully aware of it he was well started on his journey by land.

V. 4. And there accompanied him. There were good reasons why he should have company. He probably was entrusted with large donations for the poor at Jerusalem, and needed both help and defense.

V. 5. These going before, tarried for us at Troas. When the company had reached Philippi by the overland route, the attendants of Paul already named went on in advance of Paul, perhaps as a precaution of safety for the funds, while Paul waited a few days to enjoy his last visit with this dear church of his early planting. It seems likely also that the Passover feast occurred while he was there, and he could thus celebrate it with them.

V. 6. We sailed away from Philippi, after the days of unleavened bread. We observe here that the writer couples himself with Paul. I would apear that he had joined him at this place. Hackett thinks that their observance of the Passover was not in the Jewish spirit, but with a recognition of Christ as the true Paschal Lamb (See John 1: 36; 1 Cor. 5: 7). The text indicates slow traveling.

V. 7. Upon the first day of the week, when the disciples came together to break bread. There was a custom already grown up among the disciples of frequently meeting together for religious intercourse and breaking bread. This ordinance was a constant renewal of their loyalty to their Lord, and their fellowship with each other. Such a meeting was especially appropriate at this time as Paul was with them, probably for the last time. Since, moreover, he was the first Christian preacher who had preached Christ there it would have been doubly strange if they had neglected to break bread on this last interview with him. Ready to depart on the morrow. This phrase suggests the peculiar significance of this meeting at this time. Paul was deeply impressed with the thought that he should never see them again in this life, and doubtless all the services were very earnest and impressive. The simple fact that the breaking of bread was deferred to the last hour of the long meeting, signifies that this was a special occasion in view of Paul's departure, and was no recognition of the day as the Sabbath; indeed, the breaking of bread did not occur till Monday morning, as the text shows.

V. 8. Lights in the upper chamber. The rooms set apart as guest-chamber were the upper part of the house, and it was the custom to light these rooms brilliantly when they were used.

V. 9. Being fallen into a deep sleep. Not that he was a careless sleeper, but he was borne down with fatigue. Schaff says "the facts related are perfectly simple, and admit of no explanation but one." But some have thought that it was to be understood that he was apparently dying.

V. 10. Fell on him, and embracing him, said, His life is in him. This has often been used to restore the breath to the body when it had been suddenly expelled.

V. 11. Had broken bread, and eaten. Here it appears that Paul himself broke the bread; and this also supports the inference that at this was a special appointment on Paul's account.

The 18th, 14th, and 15th verses sketch the journey to Miletus.

V. 16. Paul had determined to sail by (or past) Ephesus. This indicates that Paul directed the landing at Miletus. Because he would not spend the time in Asia. That is, that he might not have to spend the time in Asia. For he had to be at Jerusalem the day of the Pentecost. This feast attracted most pilgrims from all parts of the world, and Paul felt that he must be there if possible. He had now but about three weeks to make the journey, and could not lose any time and reach Jerusalem in time.

OUR SABBATH VISITOR is drawing near the close of the third volume, and there is still considerable due on it. It is very important that all these dues be paid during January, 1885, without fail. The volume closes with the last week in February.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending December 20, 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, 25,135 packages; exports, 2,799 packages. Finest fresh regular made Winter creameries were in light supply and good demand at slightly advanced prices. We quote:

Table of butter prices: Fancy, 29@30; Fine, 24@26; Faulty, 18@20; Home dairy fresh, 25@26; 20@23; 14@18; Summer firkins, 23@23; 19@20; 16@18; Frontier, picked-up, 18@20; 13@17; 8@12.

CHEESE.—Receipts for the week, 27,554 boxes; exports 15,462 boxes. Common and second qualities have been dull and slow and prices favoring buyers. We quote:

Table of cheese prices: Factory, full cream, 12 1/2@12 3/4; 11@12; 6@10; Skimmed, 9@10; 6@8; 1@3.

EGGS.—Receipts for the week, 4,241 boxes at 2,887 cas. Strictly fresh and stock was in light supply and fair demand at an advance of full 1c per dozen. All other kinds were plentiful and lower. We quote:

Table of egg prices: Near by marks, fresh-laid, per doz., 28@29; Southern, Canada and Western, fresh laid, per doz., 25@27; Lined eggs, prime, per doz., 20@22.

DRESSED POULTRY.—We quote: Fowls and chickens, 10@13; Turkeys, 15@17; Ducks, 13@16; Geese, 10@13.

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