

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

VOL. XL.—NO. 6.

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## The Sabbath Recorder.

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### A WORD ABOUT SCIENCE.

BY THE REV. S. COWELL.

We live in an age pre eminent not only for science but for that grasp of intellect which lays hold upon the deepest problems of human thought. Moreover we are called upon by many of the savants of the age, to fall down and worship the *great image* of their dream. Never was the human spirit so full of daring. Never such splendid instruments made wherewith to sound the abyss on every side. Never the press so exhaustless in its productions. Never was earth and sea and sky so ransacked for the hidden causes of things; never so trusted over with the gossamer web of the human imagination. And what does it all amount to? Are we *certain* of anything? Have we not to admit that there are hidden laws beyond us? laws reaching into the realm of the invisible and the supernatural. Can we explain the nature of vital forces, prodigies of intellect, mesmerism, a second sight, etc.? Does the correlation of forces tell the why or wherefore? When one feels almost certain that he has solved a problem, then suddenly strange winds come down upon him, like as on the hapless crew of Galilee, and he is at his wits end again. We seem to be driven to and fro in a sea which if it does not submerge us all, inspires us to call out loudly for a Helper. Thus we are told that we soon shall have to recast our theories about light and the sunshine. Well, suppose we do recast them and pour the melted ore of our thoughts into new moulds, shall we not have to do it again and still again?

God said to Job, "Canst thou tell where light dwelleth?" Are we wiser than Job, whose book outlives the centuries of time, as the great pyramid does the palaces and pride of Egypt? We may form theories about light. We may let our little plummet down into the abyss and we shall still find it mysterious, fathomless and sublime. And ought it not so to be since the Creator hath chosen it as His own emblem? Is it well to look too closely upon the sun?

How strange it seems, that light which illumines the world should yet be of itself the most obscure. The sun's path we may trace indeed from the time when he cometh out of his chambers, to the hour when he draweth the curtains of night about him. And the sun's beneficence we can trace likewise all the day. Flowers spring up at his bidding on meadow and on mountain, and rain bows bend in promise, and clouds are lined with gold. Birds and beasts are made glad and millions of unhappy mortals are comforted. But we may not touch the hem of his garment, no more than might Israel touch the Mt. of Sinai. We may not look too lovingly upon the emblem, for he is not our Mediator. The Man of Nazareth is the only One whose garments we may touch, and on whose features we may look with love.

Now we may be called fools for not bowing down before the great image of human wisdom; but it is not in our hearts to obey. Human wisdom may become an idol as much as the great image on the Assyrian plain. In one place we read in reference to human wisdom, "We see as through a glass darkly." In another place we read, "Whether there be knowledge it shall vanish away." This means, not that we should condemn human wisdom; this too would be folly. But it means that we should use learning but not abuse it, treat it as we should do wholesome food. If God gave us faculties of reason it is *prima facie* evidence that we should employ those faculties in every suitable manner; and yet should be always humble, and never vexed when our fine theories fall like unripe apples to the ground. It is not wise to build fearlessly on anything but the Bible. It is not wise to put too many bricks into a leaning tower; and it will help us to be humble if we think more upon the nature of this great universe, in which our planet floats a mote as it were in the sunbeams.

The universe, geometrically speaking, contains three elements, viz., length, breadth, and height.

I. Length, i. e., duration. Do we under-

stand this? viz., the history of the ages past; the events that transpired ere God weighed the mountains in scales and measured the waters in the hollow of his hand. Do we know what the future means, even that limitless duration which no eagle eye may discern however lofty his flight.

II. The universe has breadth. This means that its territory hath no bound, measure it as we may. It is true we may count many of the stars and we may trace the path of the "Milky Way;" but Herschel tells us that as our instruments extend the observation, we still behold other stars, "scattered like gold dust on the black ground of the general heavens."

Is Arithmetic of any use to us then, when we survey the highway of creation? Is it becoming, that man whose days are but a Summer flower should talk too largely about this pavilion of the Almighty, which He hath "spread out as a tent to dwell in." It is not called a palace, a temple, for as saith King Solomon, "The Heavens of Heavens cannot contain Him." But the splendors of the midnight is but a tent, a transient tent soon to be "folded up and changed," far better say with David, "What is man that Thou art mindful of him, and the son of man that Thou visitest him."

III. The universe has also height, i. e., gradation from the lower to the higher ranks; gradation not only in worlds, suns and systems but in intellectual and moral power. We see that gradation in everything below, and thus will it ever be; God speaks of thrones, dominions, powers and many terms to express this truth. The Psalmist calls upon angels who "excel in strength," to praise the Lord. If Paul speaks of diverse glory at the resurrection, even as one star differs from another star in glory; and when we read of these thrones and sceptres to be given hereafter to those who are most worthy, is it not to those who have manifested the most heroism in the world below and fought most valiantly against temptation and besetting sin? "He that overcometh shall sit with Me on My throne" saith the Lord to a Church the most beset with sin of all the seven. And crowns will be given not to those those of princely blood or even royal intellect, but to those who have known how to love when injured, and how to suffer for His name, and how to die, if need be, that He be glorified.

Surely when we think of all these things, belonging to the wide-spread universe of God, we have indeed, reason, to be very humble. And no matter what science may think about it, he is the wisest of all who feels he knows the least, and who besides humility seeks, most of all, that converted heart and that changed life which through Grace will insure an abundant entrance into the kingdom of God.

### TO SUNSET LANDS—NO. 10.

#### MORMONDOM.

One can but admire the thrift and industry of the Mormons, while he may despise their bigotry and lust, and pity their ignorance and superstition. That they have built up a thriving city and a fruitful land from a sterile wilderness, is true, but it is not due to their religion; it is the result of their education before they heard of Mormonism. Given sons of the Anglo Saxon race, and a land never so barren, but with the latent possibilities in it, and they will find some way to make it give them returns for their labor. Even the indolent Mexicans and the improvident Indians have made the valley of the Rio Grande as fertile as that of the Jordan, and by the same means.

Another cause of the success and prosperity of the Mormons, is the fact of their having had at their head a man of great executive ability, one who has not scrupled to use the lowest motives, and most degraded ambitions to incite his followers to do his will. Give it time and it must disintegrate from internal antagonisms, but that may be to the nation what to the patient would be waiting for a gangrened limb to drop off from its own decay.

The belief of the Mormon is one of gross materialism, and his practice one of equally gross sensualism. One need but to wander about Salt Lake City a few days taking note of the countenances of the passers by, comparing them even with those of one of our large dis-

solute cities in the East—though it would be a fairer comparison to take a city of equal population—to see the debasing influence of their belief. Their heaven is a sensual heaven; none can attain to it except through dual marriage here.

The old Scotchman who kept the keys of the Tabernacle and showed us its interior with its wonderful acoustic properties, said with a sigh: "No, I've but one wife, and so can not hope to attain to celestial felicity. Were I younger I would have others, but now I can only look forward to terrestrial glory." When asked what that was, he said that all the saints who did not merit celestial felicity were to be gathered on earth somewhere in Missouri, and that Christ and Joseph (Smith) were to rule them. They teach that no woman who remains unmarried can attain even to this lower heaven, and so induce them to consent to, and even uphold their licentious polygamy.

The Mormons no longer claim to be Christians, though they retain the original name of "Church of Jesus Christ of Latter-day Saints." They have a system of polytheism, according to which "there are grades among the gods, the place of Supreme Ruler of all being taken by the primeval Adam of Genesis, who is the deity highest in spiritual rank, while Christ, Mahommed, Joseph Smith and Brigham Young also partake of divinity. The business of these deities is the propagation of souls to people bodies begotten on earth, and the sexual relation permeates every portion of the creed as thoroughly as it did that of ancient India or Egypt." They believe in salvation through the atonement of Christ, repentance, and immersion at the hands of a Christ appointed apostle, and laying on of hands for the gift of the Holy Ghost; in the Bible as supplemented by the *Book of Mormon*, and the *Book of Doctrine*; in the gift of prophecy, miracles and casting out devils. They believe themselves to be the saints of the apocalypse, and that their mortal bodies will be raised from the dead to reign with Christ in Missouri or Utah. They also hold to baptism by proxy for the dead, and have thus baptized the spirits of Washington, Franklin and others into the church.

The government of the church is vested in a President and two counsellors, supposed to be successors to Peter, James and John. Then comes in order a "Patriarch," twelve "Apostles," "seven presidents" of each of the "seventies" (elders, missionaries and propagandists), "high priests" and "bishops." The members have rigorously to pay tithes, for carrying on the finances of the "church," which tithes amount to over \$1,100,000 per year. It is a sight to look into the "Tithing yard," where is stored everything raised or made by Mormons, while at its gates are wagons and carts in quantity waiting their turn to be tithed.

There are about 150,000 Mormons in the United States, and some 213,000 as it is supposed in the world. It is one of the marvels of the age how such a church could be built on such a foundation. An ignorant impostor, denounced by his own confederates, pretending infallible inspiration, and yet making public proclamation against his own revelations, practicing himself the licentiousness which he denounced in his followers; it is strange that Joseph Smith ever found any following. But people like to be humbugged, and when a thoughtless mob conferred the honor of martyrdom upon Joseph Smith, unscrupulous leaders seized the opportunity to raise themselves to power by working upon the passions of the ignorant. The principal increase now, outside the internal growth, is by the importation of the lowest class of foreigners. A company of fifteen hundred came to Salt Lake City while we were there, most of them knowing nothing of the peculiar views of the Mormons, but enticed by glowing accounts of the golden land, and aided by the abundant funds of the Church. Once there they are at the mercy of their deceivers, and are gradually lured into adopting their belief.

Capt. Dahlgren, son of the late Commodore, whose acquaintance we renewed while there had many incidents to relate of their social life—he having intimate friends among them. He told us of a Christmas party at Brigham Young's at which he was present. There were Young a dozen "wives" or so, with thirty children more or less. Brigham, his guests and children were seated at

the table, while the "wives" waited each upon her own brood. Afterward the wives and servants sat down. He asked Brigham if there were no jealousies and quarrels in his family? "No," said he, "I don't allow any such nonsense. If they have any complaints I make them bring them to me, and I settle the matter." And he said he evidently had the power to enforce his discipline. After supper they played "blind man's bluff" and other plays, Brigham joining in the sport.

What shall be done to eradicate this blot on the fair fame of our country is a question which well may puzzle statesmen. Mr. Dahlgren's plan may be worth trying. He says let the Government, instead of going to war, take part of the money and establish a large number of milliners in the principal towns. He thinks that when each "wife" has to have a "love of a bonnet" just as often as that "other one" and one just a little nicer, that polygamy will be doomed!

G. H. B.

## Communications.

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

### FROM BRETHREN McLEARN AND WARDNER.

CASS, MO., Jan. 17, 1884.

We left Brother Rutledge's, in Cass, for Summerville, Wednesday, the 16th. We were most heartily welcomed by Brother Helm and family. Brother Rutledge accompanied us. After learning from Brother Helm the state of affairs there, we decided that it would be the wiser policy to establish a branch to the Church in Cass, instead of an independent organization, so that, in the future, if these bodies become strong enough to run alone, they can form separate and independent churches. We held preaching service every evening, also on Sabbath morning and First day afternoon. The latter service was held in the meeting-house of the First-day Baptists, also the meeting in the evening of that day. As Brother Helm and daughter were dissatisfied with their baptism on account of the character of the persons by whom they were baptized, and desiring to be re-baptized, we repaired to a small pond about a mile distant, in the woods, on Sabbath afternoon, where they were buried in the likeness of their Lord's death by Brother Wardner. Brother Helm, his wife and daughter, were then constituted a branch of the Church in Cass, Dr. Wardner acting as Chairman, and A. McLearn as Secretary, of the meeting. Another excellent Sister is waiting till her husband comes home, when she intends to unite with this little body, together with her companion. As in Cass, so here, we find the people in a very unsettled condition in religious matters. Our publications are producing a wonderful commotion in the community. We were repeatedly told by those who were investigating the matter, that if they find that the Bible teaches that the seventh day is the Sabbath, they mean to keep it. Indeed, we did not hear a single person deny that the seventh day is the Sabbath.

Now, dear brethren, we have an important field for mission work in Southern Missouri, and the prosperity of the cause will greatly depend upon the manner in which we treat it. Let every Seventh-day Baptist become personally interested in this field, and may God beget in every one of us the true missionary spirit! There is another body of Sabbath-keepers near Rolla, which Brother Rutledge intends visiting soon, and which will doubtless prove an important basis for missionary work. The Macedonian cry is heard from all quarters. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

A. MCL.

MILTON JUNCTION, WIS., Jan. 29, 1884.

The readers of the SABBATH RECORDER have been apprised that there is, now, a new Seventh-day Baptist Church in Cass, Texas Co., Mo. A branch has also been organized near Summerville. There are good assurances that both these bodies will be considerably increased at no distant day. The work needs to be pushed, and the brethren there are determined to push it. At Cass they are going immediately to work to build a house of worship; but they are poor, and need \$150 with which to buy materials. They will do all the work themselves. Will

not each of our churches forward to Rev. S. W. Rutledge, Houston, Texas Co., Mo., ten dollars or more, for this object, and report the same to the Missionary Board? So trifling a sum would not be felt by the churches, and would, if promptly forwarded, enable them to provide for themselves what they and the cause greatly need, before their Spring's work comes on.

After stating the facts to my congregation last Sabbath, they gave a collection of \$25, ten of which have been forwarded to Brother Rutledge, the remainder to be used to purchase overcoats for brethren Helm and Rutledge, so they can appear respectable when they go among strangers as our missionaries.

That region of country is high, rolling, and timbered with oak and pine, and is excellent for all kinds of fruit, and for stock raising. It is also fair for other crops, and very healthy. It belongs to the Ozark range. The inhabitants are mostly from the South, though Northerners are fast settling in. The climate is generally mild, though for a few days this month it has been extremely cold.

N. WARDNER.

### P. C. BURDICK.

Dea. P. C. Burdick, the subject of this notice, was the son of the late Captain James Reed Burdick. He was born in Hopkinton, R. I., Nov. 28, 1801. His parents moved to New York State, and settled in Truxton (now Cuyler) in 1809, when he was eight years old, and about seventy-five years ago. He helped to convert the wilderness and solitary place into the fruitful field, causing it to bud and blossom as the rose. In May, 1823, he was married to Annis Coon, daughter of the late Luke Coon, of DeRuyter, and settled in Truxton, near his father's. At the age of twenty he was converted, and about one year later made a profession of religion in the ordinance of Christian baptism, administered by the late Eld. Jonh Greene, and became a member of the Seventh-day Baptist Church of DeRuyter, at that time embracing membership in Truxton and German (now Lincklaen). At the organization of the new Cuyler Hill Seventh-day Baptist Church, it is believed he became a constituent member. In 1869 he settled in the village of DeRuyter, and became a member of the Seventh-day Baptist Church in this place, of which he remained a faithful and useful member until death. He was chosen to the office of deacon about the year 1836, by the Truxton Hill church, which office he honorably sustained up to the time of his death.

During the sixty-three years of his Christian walk with God, and forty-eight years of official life, he not only won the confidence and esteem of those who knew him, but purchased to himself a good degree and great boldness in the faith. Although he had suffered for years from rheumatism, his last sickness and confinement was only of ten days duration. He was early impressed that it was to be his last sickness. His mind was unclouded, having his reason till the last. He bore his suffering with patience and resignation, and triumphed gloriously in death through faith in the precious name and blood. Leaving out of a large family of thirteen, only two sisters, Mrs. B. S. Burdick of Lincklaen, and Mrs. Perry of Kansas, together with a foster daughter, whom he loved tenderly, and a large circle of kindred and friends, he was gathered Jan. 28, 1884, in his 83d year, as a shock of corn fully ripe for the garner of the Lord. His funeral was attended by a large circle of kindred and friends, and we laid him beside the remains of his good wife, to rest till the resurrection of the just. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

J. CLARKE.

### TO ABSENT MEMBERS.

The next communion season of the Andover Seventh-day Baptist Church occurs on the first Sabbath in March, at which time we would be very much gratified to hear from all of our members. We specially invite all who can, to meet with us around the table of the Lord at that time. If any are so separated from us as not to be able to come in person, will you not send us a letter telling of your spiritual welfare; of your desires and determinations? Let us make it a family reunion, and join our voices in the song of Zion once more, while we remember God great love to us.

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## Missions.

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

### REPORT OF THE LITTLE ONES.

BEING A RECORD OF FACT.

All Of the happy workers,  
Youngest ones are we,  
That we're very little  
Any one can see.

Perhaps you think our help, too,  
Must be also small;  
But we're sure it's better  
Far than none at all.

Would you know the many  
Things we've learned to do?  
Listen, and the secret  
We will tell to you.

1. I made lots of stitches  
In a patchwork square—  
Hardest work I ever  
Did, too, I declare.

2. I can't sew, but grandma  
Holders made for me;  
These I sold, to carry  
Light across the sea.

3. I shelled beans for heathen  
(Papa said I might);  
See my little fingers  
Made a shilling bright.

4. My mamma, to help me,  
Bottled up some ink;  
I've sold seventy cents' worth!  
Now, what do you think?

5. Out of auntie's pansies  
I've picked every weed;  
And she's going to give me  
All I'll sell of seed.

6. And I can "muse the baby  
When he wants to play;  
Many shining penny  
I have made this way.

7. Sometimes I run errands  
Over 'cross the street;  
Earn my mission money  
Helping older feet.

All So you see, though little,  
We've found work to do.  
When we said we helped some,  
Don't you think 'twas true?  
—L. A. Butler, in *Missionary Helper*.

ANY one wishing to purchase a map relating to Bible Lands, or a missionary map of the world, is referred to the column of Special Notices.

THE Corresponding Secretary has sent printed blanks relating to a "Shanghai Mission School Fund," as nearly as possible to all our Sabbath-schools. Should any schools have been omitted, please notify the Secretary.

THE latest news concerning the trouble between France and China is that the French Admiral has been instructed to postpone operations against Bas Ninh till reinforcements or further orders arrive. Advices from Canton are more assuring, and China seems less disposed to go to war.

THE editor and agent of the *Missionary Reporter* has endeavored to adjust the matter of overpaid subscriptions on the first volume, with fairness to all concerned. If there is any mistake or dissatisfaction, he would be glad to be informed. Persons desiring to complete their files will be cheerfully aided, as far as the extra copies on hand will enable us to do so. And we believe the *Reporter* as now published is well worth preserving as a history of our missionary operations. It will be sent free to any address.

SOME Seventh-day Baptists think we should be very sparing in our demands for legislation against Mormonism, since we ourselves ask for the protection of the law, while we undertake to obey our own conscience in matters of religion. When that can be said of our people which the *Christian Union* says of the Mormons, then let the government withhold its protection and lift the rod of punishment:

Mormonism is not a mere social evil, practiced by a few ignorant and superstitious people whom civilization will speedily convert. It is a powerful and arrogant hierarchy; an *imperium in imperio*; it violates the fundamental principles of liberty as embodied in our American institutions; it is more than Church and State, it is a Church which is the State; it controls nearly all the valuable lands and water courses of Utah; it holds a balance of political power in Arizona, Idaho, and perhaps Wyoming, and if not checked will soon control five or six of the States and Territories west of the Mississippi.

### CORRESPONDENCE.

DODGE CENTER, MINN.

As I read in the last *Missionary Reporter* of its being discontinued under the present plan of management, a feeling of sadness came over me. I really had looked for great results from the teachings of this little paper, in helping our people to come more fully to understand the doctrine of God's Word, which is that we are not placed here

on the earth and given gospel privileges without having a duty and work to perform in helping others to come to know Christ and to enjoy the same. I am grateful that our people have so much of the missionary spirit as they do, yet we are far from where we should be in this respect; and this lack, I feel is the reason for the need of a change. We remember that in former times some men lived in advance of their age, possibly the *Missionary Reporter* did; if so, I pray God to help us a people to make such advancement in the divine life as to be able to grasp to advantage all the means in our power, to help us to come up to a higher plane of living, and to hereafter appreciate all these helps to a more advanced civilization and godly living. I am sorry the change seems to be necessary. May God bless your efforts in this new plan of labor. We are having a very interesting revival, a deep, lasting work, we hope.

GEO. W. HILLS.

### WOMAN'S WORK.

FROM NORTH LOUP, NEB.

As we thought the eastern people might wish to know what the women of North Loup are doing for the missionary cause, we present the following short history:

In April, 1882, through the continued efforts of our worthy pastor's wife, Mrs. G. J. Crandall, we succeeded in organizing a society with fifteen members. At the close of that year we numbered forty, and at the present our roll shows sixty names, and with but few exceptions they are earnest Christian workers.

It was decided not to join ourselves as an auxiliary society at present, but be content to do home work, which was soon shown us.

When the talk of erecting a church began, we put ourselves at work with a zeal to raise all the money we could before it was completed; to this end we therefore held our first sociable on Thanksgiving night, one year ago. Since then we have held nine entertainments of various kinds, the proceeds of which we have donated to the church building fund, to the amount of \$119, and we also donated the bell which cost us \$105, making a total of \$224.

We have not decided what we shall do the coming year; but the Lord always provides something for willing hearts and hands to do.

We ask the prayers of all Christian friends that we may prove faithful to our trust.

MAY L. JAMES,

Secretary of the Woman's Missionary Society, North Loup, Nebraska.

### OUR HOLLAND MISSION.

FROM G. VELTHUYSEN.

Your good letter telling me the good news of the Board's resolution to appropriate for the missionary work in Holland during 1884, four hundred dollars, came at due time to hand. God be praised for this help. I assure you, dear brother, that my sincere prayers are for divine help that I may use the Board's assistance as a faithful steward, who knows that his Master will ask for account. Enclosed please find receipt of the amount of the first quarter you sent me.

Since my last report I had, indeed, a very good season in the labor for the Lord's cause. I did my usual work by my paper, that continually attracts the attention of the people to the Sabbath question principally, and to baptism and to pure gospel truth too. By and by I try to show the necessity of what they call in England "teetotalism." I further did my usual work in the Church, but was absent some weeks. The reason was the following: Brother Bakker, that sea captain I before told you of in my letters, came in the beginning of November, with his vessel in East Friesland, Germany. There the Dutch language is yet spoken, and many of my old friends, Sunday-keeping Baptists, are living there. Often I had looked out for an occasion to go there, but the way was not opened till Bro. Bakker wrote to me, asking me to come and labor there, he taking the expenses for his account. I arranged as soon as possible my editorial affairs, etc., and went with thanks to God. And I can tell you I had a very good time.

We, Dutchmen, have a proverb: "Oude liefde roest niet" (old love does not grow rusty). The truth of it I experienced again in East Friesland. In several places I preached in the Baptist churches, before large congregations, the brethren asking me again and again, so that ten times in two weeks the gospel of Christ was brought before the congregations by our services. Besides, we always were busy with bringing the truth in the houses, distributing tracts too. The Sabbath question [need] not to be proposed by us, because everywhere the brethren

themselves commenced to bring it up. And always I had the privilege to tell them why my conscience had commanded me with irresistible pressing, since the tracts of Bro. Wardner came to hand, to bring Sunday consecration at the same place where I had formerly brought baby-sprinkling, when seeing it to be an institution of the great harlot. None of the church members, and none of the leaders have brought any argument against my evidence in favor of the Sabbath, that they themselves did not finally acknowledge as unfit. Some have earnestly assured me that they would pray the Lord for his leading, and we believe the day will come that some Sabbath-keepers will be found in East Friesland. I was asked to come again as soon as possible and, -D. V., I will do so, for now I can pay the expenses by your help. From East Friesland I traveled to Weendam, Groningen, in our Kingdom. There I preached three times in the meeting-house of the Free Gospel church and visited many families. No doubt there also some will accept the truth. I do not love sudden emotions, like some of the so-called revivalist preachers among the Baptists in this country. I pray for a constant working of the truth, first by the enlightenment of the understanding, and then by the leading of the heart, to walk in the light received. I love conversions, and I pray God to give them, that are the fruits of exact examinations and a willingness to obey God. Walking at Weendam with one of the friends in a neighborhood, that was indicated as one, where people did not care themselves the least about religion. I saw a very neat house having the inscription, "Saloon." I asked for what that saloon was used, and they told me "for dancing." Then I prayed God to open the heart of the owner in favor of my intention, and I went to him. He was a Jew. I asked him: "Sir, would you like to let your saloon the following night to me?" He said, "What will you do with it, sir?" I answered, "I wish to preach there the message of Jesus of Nazareth. I intend to have it for that purpose from six till half past eight." After some discussion he consented, asking five guilders for here. I thanked my heavenly Father, went to the printer and made and distributed the following advertisement, "Tuesday night at 6 o'clock, Gospel-preaching in the dancing-saloon of Mr. —. Subject: A dancing party."

I tell you, dear brother, a crowd of people filled the saloon, and among them many Jews. And the Lord did make us feel his presence. O, how my heart leaped for joy that I might preach the blessed news of salvation by grace through Christ to poor sinners, who perhaps never had heard that message. Further I went to Tuidbroek, where I hired a grand saloon in a hotel and had a large audience. In that village I found hospitality under the roof of a Christian family, who for the second time heard my preaching and were very glad to receive me. I found afterwards the most desirable opportunity to tell that gentleman and lady why I differed in baptism and rest day with other Christians, they having learned that no legalism was the basis of my hope for eternity. You know our opponents often tell the people that we are seeking for righteousness by the law. I can tell you, with the greatest satisfaction they listened to my arguments and to the solutions of their objections. After dinner I must take the cars for Groningen. There the truth is working principally among the Baptists. I could not preach there, but saw many people in their houses, some of them almost defending the Sabbath truth like us, Seventh-day Baptists ourselves. Further I visited two villages, where people were living that were convinced of the truth, but were lonely and therefore thought they could not keep the Sabbath, because they had not fellowship; I did what I could to show their unbelief and disobedience.

Now I had to go for some days to Haarlem for my paper's sake. I arrived there on Fifth-day, preached the usual two sermons on the Sabbath, performed my duties for the *Boodschapper*, preached the following Sabbath as usual, and set out on the evening for Weendam, because I had promised the pastor of the Free Church, that, if at any way possible, I should be at the services in his congregation on First day. I took the cars immediately after sunset and arrived at midnight. I preached two times on Sunday, having a large congregation, and, as the friends told, many persons, who till now, had "sworn" never to enter in that meeting-house. We had a good day. In the evening we had a peculiar meeting, that I did not lead, but where I spoke a word like many others. The following day I was asked here and there to sick-beds and to

visit such people as were desirous for a good work. I again hired the dancing saloon to preach there Tuesday night, and found an audience still larger than the first time, and, as the friends told, a great part of it were Jews, more than the first time. Therefore I felt bound to take a subject that would perhaps attract the attention of Israelites in a peculiar sense. I took "The struggling of Jacob with the angel on the Jabbok," and I felt the Lord himself was instructing me whilst I tried to instruct Jews and Gentiles and Christians that sat down before me.

In the same week I preached in Groningen. I had hired a meeting place at the expense of ten guilders, with the cost of advertising. But the weather was so stormy that nobody dared to come in the streets. Only thirteen persons were there. Nevertheless, I rejoiced that I had the privilege to speak to so many. My Saviour preached to one on the fountain of Jacob. Six weeks I was laboring in that way. Being returned home I had to use all my time and strength for my paper, for some weeks of absence being some labor for an editor, who has to do the work alone. Thanks to God that our dear Bro. de Nobel was able to take care for the writing of addresses and the posting.

(Continued next week.)

### SCANDINAVIAN MISSION.

FROM CHRISTEN SWENDSEN.

DANEVILLE, Dakota.  
God bless you to work steadfastly in our Master's service. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation, that saith unto Zion, thy God reigneth."

I wish that every one who preaches the gospel would think of those beautiful words spoken by the prophet, and not only the ministers, but every individual throughout the denomination, because it is laborers the householder wants in his vineyard.

Since Brethren O. U. Whitford and C. J. Sindall were here, and we were organized into a Church, we feel more encouraged to work for the Lord. We have distributed a large number of tracts in the Danish language, and could also make use of some in the English language, but we must have gospel as well as Sabbath tracts.

I send you a bank note of \$22. Twenty are from our Missionary Society to the Seventh-day Baptist Missionary Society.

Would you please forward two dollars for me to the SABBATH RECORDER office?

Your brother in Christ,

CHRISTEN SWENDSEN.

### PLEASANT.

WESTFIELD, Pa.

"Enclosed please find \$20 for missionary purposes. With our best wishes."

INDEPENDENCE, N. Y.

"Enclosed you will find \$10 for missions, the Lord's tenth. I know he can do much with little, and I pray that his cause may advance and sinners be born into his kingdom, and those who profess to love him may be his children indeed."

INDEPENDENCE, N. Y.

"Enclosed please find \$13 towards constituting my son a life member of the Missionary Society. Be assured that my prayers and mite go together, for I feel that the work is great and the laborers few. Let us pray the Lord of the harvest that he would send forth more faithful laborers into his harvest."

### EXERCISE FOR A BIBLE-SCHOOL CLASS.

ZENANA WORK IN INDIA.

I. What is a zenana?  
*Answer*—First Girl. A zenana is the name given in India to that part of the house where the women of the family live. The Hindu gentlemen have large, beautifully-furnished rooms in the front of the house; but back of them, separated by a courtyard, is a group of small, poorly-furnished rooms opening into an inner court. Even in the homes of the wealthiest Hindus the zenanas are cheerless, desolate places.

II. What is the social condition of the women in India?

*Answer*—Second Girl. Three-fourths of the women in India are prisoners for life in the homes of their husbands. They are never allowed to leave their zenanas, except occasionally to worship some idol, or, under certain circumstances, to visit their father's house, and then they always go strictly guarded in a closely-covered palanquin, or native wagon, so they can never see anything of the outside world. It is considered a disgrace for a girl not to be married before she is ten years old, and from the day of her marriage she enters the zenana and becomes the servant and slave of her husband and of his mother and sisters. The ladies of high caste and of the wealthier classes have no

occupation except cooking and spinning. They can not sew nor read. They believe they will become widows if they learn to read, which means to them punishment, suffering, and disgrace.

III. How was admission first gained to the zenanas?

*Answer*—Third Girl. The missionaries had tried for years to reach the concealed Hindu women, but no Christian or foreigner had ever been admitted to the zenanas. Twenty-two years ago Mrs. Mullens, a missionary lady, showed a pair of slippers which she had embroidered for her husband, to a Hindu gentleman. He was delighted with the work. Then she asked him if she might come and teach his wife how to make a pair for him. He finally gave his consent, and that was the first time a zenana was ever opened to a missionary.

IV. How are the missionary ladies now received?

*Answer*—Fourth Girl. The barred doors are all opened wide now to the missionary ladies, who go and teach them to give up their idols and tell them of the religion of our Saviour.

V. What are some of the results of the zenana work?

*Answer*—Fifth Girl. When the women in the zenana have learned of a better, purer life, they are then willing to let their children go to the mission schools, where they are educated to be teachers of their own people.

*Answer*—Second Result—Sixth Girl. Every year more and more women are asking for instruction, and for a girl or woman not learning to read is now becoming the exception rather than the rule.

*Answer*—Third Result—Seventh Girl. In Benares, their holy city, there are more girls under Christian instruction than in any other city in northern India. And in all the schools, both government and mission, there are at least 70,000 girls and women receiving Christian education.

*Answer*—Fourth Result. Eighth Girl. No department of missionary work in India has been more successful or promises greater things than this zenana work among the women.—H. C. P. M., in *Children's Work for Children*.

### UNCLE JOHN'S SOLILOQUY.

"Why didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me so much and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord! I am so glad Bro. Smith preached that sermon. He said we should all find it a good thing to have a treasury in the house from which to draw whenever our contributions are solicited. He asked us to try the experiment for one year—to set apart a certain portion of our income for the Lord's work. I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean, close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! And I had certainly raised from my farm, clear from all expenses, \$1,200. Three dollars is one-fourth-hundredth part of \$1,200.

"The more I thought, the wider I opened my eyes. Said I, 'I am not quite ready for the Jew's one-tenth; but I will try one-twentieth, and see how it works.' I got a big envelope and put it down in the corner of my trunk, and as soon as I could I put the \$60 into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first; but when it was done, how good I felt over it! When this appeal came for home missions all I had to do was just to run to my treasury for the money. And this all comes from keeping an account with the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to \$75, and if it don't, I will make it up from something else."

Advance.

Not very long ago, a young woman was graduated from the medical school of the Michigan University. She adopted the profession against the wishes of her parents, but was earnestly and deeply impressed with the idea that the practice of medicine was best for her, and after graduation she determined to go to China, where she could combine missionary work with the practice of medicine. It was a great undertaking for her, but she had the courage, and to China she went. There is a deep-seated prejudice in China against women physicians, and it took Miss Howard some little time before she could secure the confidence of the natives. But when the mother of Li-Hung-Chang, the great Viceroy, was taken sick, and the Chinese doctors failed to improve her condition, Miss Howard was called in, and in the face of blasted hopes she cured the woman. The fame of Miss Howard then began to spread far and wide over North China. Recently, the wife of Li-Hung-Chang was taken sick, and Miss Howard is now attending her. The wealthy families of that part of China are making application in great numbers for the services of Miss Howard. She has more work on her hands than she can possibly attend to. The London papers think the success and achievements of Miss Howard are marvelous, and the *Nature* of that city adds: "It looks as if the various countries of the East offered an almost inexhaustible field for women possessing medical knowledge and skill."

## Educational.

"Wisdom is the principle of wisdom; and with all thy strength."

THE Literary Societies are said to have never before been in such a prosperous condition than at present. In all three, the meetings, the weekly sessions, the debate, reading of papers, select pieces, are furnish good-natured rivalry existing.

At a meeting of the H. Education Jan. 24th, at the National Colored Convention in Louisville in September, and urged that the color by an appropriation to similar purposes.

THE RIGHT PLACE.—education, we have yet sons of self-knowledge a should inspire each you to look forward with gratification of becoming Gov or leader of fashion or diligently for his or her develop it, whatever it is, earnestness, faithfulness, a home-life and in school over the young should rection.—Philadelphia

THE HIGHER MATHEMATICS.—impractical studies in nothing is more impractical. To nine hundred graduates from trigonometry, analytical geometry, and calculus of radicals are nothing but bells and vaulting barn gymnasium. Having and cognate branches have tried to persuade not being able, I here lie; yea, conviction. Let him speak.—Editor

UNIVERSITY ENDOWMENT.—Longworth, son of the worth, has tendered the sum, for the use of property now produced dollars annual income, with the endowments by his father, will be board of trustees of the the entire amount of the endowment is from thousand dollars. The the University have make the transfer, but their objections are rendered will be made.

### THE GENERAL GOVERNMENT.

The most important offered by the general schools and colleges of made in the year 1882 by an act "donating several States and provide colleges for the and the mechanic arts granting to each State equal to thirty thousand and Representative income arising from of these lands was teaching of "such business are related to agricultural arts, in such manner the States may resort to promote the education of the industrial pursuits and professions five years of the past two States had established and the mechanic arts with its provisions; excepting Colorado, these colleges. dred thousand acres New York received tenth of the amount in the endowment Massachusetts divided agricultural colleges, state of Technology and the large major their proportions to of agriculture.

The total amount general government States in education hundred and two miles of territory, of the entire nation gift of nearly thirty value realized by a city of land it is a mate. In some of it, yet remains unclaimed, upon its surrender, placed in and Wisconsin an acre. In some aged that a large for purposes of the average price 1862 and 1866, made in this per three hundred the Of the sixty million constitute the per different States.



## Education.

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

THE Literary Societies of Milton College are said to have never been in a more prosperous condition than at the present time. In all three, the membership is large; and the weekly sessions interesting exercises in debate, reading of papers, and recitation of select pieces, are furnished; and a lively but good-natured rivalry exists among them.

At a meeting of the House Committee on Education Jan. 24th, the Committee from the National Colored Convention held in Louisville in September last, was present, and urged that the colored people be aided by an appropriation to be used for educational purposes.

THE RIGHT PLACE.—With all our boasted education, we have yet to utilize those lessons of self-knowledge and self-respect which should inspire each young boy and girl not to look forward with greedy eye to the possibility of becoming Governor or President, or leader of fashion or star, but to search diligently for his or her capability and to develop it, whatever it may be, in all earnestness, faithfulness, and loyalty. Both in home-life and in school-life our influence over the young should always be in this direction.—*Philadelphia Ledger*.

THE HIGHER MATHEMATICS.—Of all the impractical studies in higher education, nothing is more impractical than higher mathematics. To ninety-nine out of one hundred graduates from colleges, spherical trigonometry, analytical geometry, and calculus of radicals are nothing more than dumbbells and vaulting bars in the intellectual gymnasium. Having taught two of these and cognate branches for several years, I have tried to persuade myself otherwise, but not being able, I here declare my firm belief; yea, conviction. If any one is aggrieved, let him speak.—*Editor of Educationalist*.

UNIVERSITY ENDOWMENT.—Nicholas Longworth, son of the late Joseph Longworth, has tendered the Cincinnati University, for the use of the school of design, property now producing fifteen thousand dollars annual income, provided the school with the endowments hitherto made for it by his father, will be transferred to the board of trustees of the Cincinnati Museum, the entire amount of property included in the endowment is from one to two hundred thousand dollars. The board of directors of the University have heretofore refused to make the transfer, but it is said now that their objections are removed and the transfer will be made.

### THE GENERAL GOVERNMENT AND EDUCATION.

The most important donation of land ever offered by the general government to aid the schools and colleges of the various States was made in the year 1862. It was accomplished by an act "donating public lands to the several States and Territories which may provide colleges for the benefit of agriculture and the mechanic arts." It authorized the granting to each State a quantity of land equal to thirty thousand acres for each Senator and Representative in Congress. The income arising from the proceeds of the sales of these lands was to be devoted to the teaching of "such branches of learning as are related to agriculture and the mechanic arts, in such manner as the Legislature of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in several pursuits and professions in life." Within five years of the passage of this act, twenty-two States had established colleges of agriculture and the mechanic arts in accordance with its provisions; and in 1878 every State, excepting Colorado and Florida, had organized these colleges. Nine million six hundred thousand acres were thus donated. New York received slightly more than one-tenth of the amount, which was employed in the endowment of Cornell University. Massachusetts divided its share between the agricultural college at Amherst and the Institute of Technology at Boston. Maine, and the large majority of the States, devoted their proportions to the support of colleges of agriculture.

The total amount, then, by which the general government has aided the several States in education consists of the gift of one hundred and twenty-five thousand square miles of territory, or about one thirtieth part of the entire national domain, and of the gift of nearly thirty millions of dollars. The value realized by the sale of this large quantity of land it is almost impossible to estimate. In some of the newer States much of it yet remains unsold. In some States it was, upon its surrender by the general government, placed in the market, and it commanded prices ridiculously small. In Iowa and Wisconsin the minimum price was \$1 25 an acre. In some States it has been so managed that a large fund has thence resulted for purposes of education. In Minnesota the average price, in the five years between 1862 and 1866, was \$6 25 an acre, and by sales made in this period more than a million three hundred thousand dollars were realized. Of the sixty millions of dollars which now constitute the permanent school fund of the different States, it is probable that more

than half was derived from the gifts of the general government. If the seventy-nine millions of acres donated by the United States for education were sold at the rate of three dollars an acre—a low estimate—an amount of not less than two hundred and thirty-seven millions of dollars would thence accrue as a permanent fund for the support of the common schools, the colleges, and the universities.—*Charles F. Thwing, in Harper's Magazine for February*.

### EDUCATION OF THE FEELINGS.

At a meeting of the Massachusetts Teachers' Association, held at Boston, Dec. 31st, a variety of papers were presented, among them one upon the Education of the Feelings, by Dr. G. Stanley Hall, of Harvard University. He said that to instructors of the mind entrance upon the education of the feelings is that into a new world, for much which is good for the mind is bad for the heart. While mind is special, sentiment is general. So much depends upon the emotional nature that its cultivation is one of the most important parts of education. To formulate the feelings of the heart is to advance civilization; it is with these keys that Shakespeare, Dante and all other great men have opened the hearts of their fellows. It is all important to consider how to preserve the purity, sanity and youth of boys and girls as they enter upon active life, through the school. Lofty ideas should be set before the pupils; much should be sacrificed, if necessary, for these, for they create the root growth that will tell in after years. The feelings may be educated first by attention to health, a sound bodily condition often counterbalancing a tendency to emotional mania. To crowd the brain during the years of youth is to dwarf some other portion of the body. We have come back to the Biblical psychology which affirms that perfect emotional health is impossible without perfect physical health, and to do this there must be some special application to the individual pupil. In every high school and college there should be some one to look after the habits of the young men and young women, some one like a father confessor whose influence in conventual schools is admirable. Every defect of physical health leaves its indelible mark on the emotional nature. It is some one's fault that the vast majority of men and women do not enjoy a full emotional life. Then there should be for the right development of feelings a balance of joys and sorrows; a child should not be denied pleasures, nor can it wisely be spared the sting of pain that comes from work; if it does not feel that it has had no preparation for disappointments. Educational luxury should be avoided. Thirdly, the feelings should be educated through the reading in school and through the music. In reading the chief purpose should be to appeal to the emotional nature. Children of ten and twelve years of age can appreciate the best things in classical literature, and adapted to their comprehension these are never forgotten by them, but they form a germ of the highest value. So of music; that should be chosen which has stood the test of time, which gives time for the movement of the better motives and widens the mental horizon. As Plato says, music is one of the most important of educational factors. Too much time, however, is wasted on musical trumpery; the endeavor should be to impart classical movements which will never torment those who remember them. Fourthly, attention should be paid to rhythm which is the most permanent of forms of thought and of expression. Dr. Hall's conclusion was, that if what is taught does not appeal to some deep-living interest, its effect will work harm rather than good.

### HONOR WORK.

Honor work in college is the term for a new stimulus to study lately adopted by Pres. Joseph Cummings, of the Northwestern University, Evanston, Ill. It consists, in short, in the privilege of doing advanced special work with honorable public mention, as a reward for having done well the work of the regular course thus far. The prelude is a reduction in the weekly hours of recitation to fifteen for freshmen, fourteen for sophomores, thirteen for juniors and seniors. The theory seems to be that the lazy student will give the same time to the studies thus limited that he would to more, while the industrious one can gratify himself in honor work. Entrance upon such work is dependent on a standing of 75 or upward (in the scale of 100) in all prior studies of the course, the average daily recitation and the examination having equal weight; also a standing of 85, at least, in the department which the student wishes to pursue beyond the curriculum limit; and, of course, the moral conduct must be satisfactory to the faculty. Having earned such record, the student may satisfy his love for instruction further in one or more branches. And, having taken special honor work, he will be so announced in the annual catalogue, and at graduation on the commencement programme. Also, students whose standing is 90 or upward will be catalogued as of the first rank; those from 85 to 90, second rank.

President Cummings says the system was introduced with hesitation, but that the results within the limited time it has been in force are very gratifying to the faculty. It is claimed that it humors the aptitude for special studies without the danger of the wider elective system, and makes honor pay that reasonable price—excellence.—*Independent*.

Paris has four thousand scholars in the evening schools for art and commercial education.

## 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."

A PASTOR of a Baptist Church in Florida sends \$1 50 for ten copies of the *Outlook* for one year and adds, "If you will send me a package of your back numbers, I will place them where I think they will bear fruit."

WE make extracts this week from the *Review and Herald*, published by our Advent brethren at Battle Creek, Mich., and the *Sabbath Memorial*, published by Bro. Wm. M. Jones, London, Eng. These extracts present different phases of the Sunday question as related to the claims of the Roman Catholics. If Protestants could only be made to see the devices of Rome in the whole Sunday business, we think they would cease trying to bolster it up against the tides now beating against it.

### SUNDAY A HISTORICAL PROOF OF THE POWER OF THE CHURCH.

Roman Catholics claim the Sunday as an institution of their own. To the abundance of proof already presented in support of their claim, we add the additional evidence contained in the following paragraphs. The article is given in the *Catholic Chronicle*, of Bay City, Mich., Jan. 5, 1884, and credited to "S. B. E., in the *Library Record*." From it we give the following extract:

"It is a remarkable fact that Catholics never refer to Sunday as the Sabbath, although it is a general rule for Protestants to do so.

"Catholics are often called 'ignorant,' and yet, in all things relating to the history of their holy faith, they are instinctively far more learned than their dissenting brethren. The Sabbath is the seventh day of the week, the day observed by the Jewish people through four thousand years as a commemoration of the mystical rest of Jehovah after the work of creation had been accomplished. It is the tribute to God, the Creator, by the children whom he made, and their thanksgiving for the beautiful world which he fashioned for their use and his glory.

"The observance of this day, the Sabbath, was enforced by a commandment, written upon stone, and by a practice which grew more strict and solemn as the years rolled on under the Mosaic dispensation.

"But whose was the power that could set aside the observance of the Jewish Sabbath, hallowed by the associations of four thousand years, and substitute another day in its stead? It was the Catholic Church that changed the Sabbath of the old law into the Sunday of the new.

"She was the kingdom established by the risen King, and hence it seems to her but proper to celebrate by a perpetually recurring festival the mystery of his resurrection.

"Every Sunday, then, is proof of her power whose decree enjoined upon her children the observance of the first day of the week as a complete fulfillment of the great commandment given to man from the summit of Mount Sinai.

"Nearly nineteen hundred years have passed away, and the whole Christian world, obedient to her teachings, has kept 'one Easter day' in every week sacred to the memory of their risen Lord.

"It is not an idle coincidence that the Christian Sabbath follows rather than precedes the Jewish Sabbath.

"It is the new day that rose as the old one set. It is the opening of a new law as the old law passed away; but until the end of time the two days will remain associated, the one with the memories of the past, the other with the hopes of the present dispensation.

"And, hence, why should we call the Lord's day—which is memorial of his resurrection—by any other name than Sunday, since it is not the Sabbath day of the Mosaic dispensation?"—*Review and Herald*.

### THE SPIRIT OF SUNDAY;

OR,

"The Holy Commandment as to the Lord's day."

WE give herewith a perfect mirror of the spirit that at an early day put forth its forged pretensions in behalf of Sunday, as against God's special appointment of the Seventh day. In the light of such reading, one is not at a loss to know whence came to the Puritans, and through them to us, the harsh and cruel Sunday-keeping ideas and practices which have ever been a disgrace to our holy religion. Is it any marvel thousands upon thousands are adopting non-sabbathism? Under such teaching, tyranny, and usurpation, the mind is disgusted and revolts, and without examining the Bible, concludes there is no Sabbath.

The following document was, by Papal authority, promulgated in England in 1201. It is the best, most authentic, and authoritative command we know of, for the institution of Sunday as a sacred day. Hovenden, the historian of the period, says:

"In the same year [1201], Eustace, Abbot of Flaye, returned to England, and preaching therein the word of the Lord from city to city and from place to place, forbade any person to hold a market of goods on sale upon the Lord's day. For he said that the command-

ment under-written, as to the observance of the Lord's day, had come down from Heaven:

THE HOLY COMMANDMENT AS TO THE LORD'S DAY,

"Which came from Heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon, and after looking upon which, three days and three nights, some men fell down upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the Archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same they found this writing therein:

"I am the Lord, who commanded you to observe the holy day of the Lord, and ye have not kept it, and have not repented of your sins, as I have said in my gospel, 'Heaven and earth shall pass away, but my words shall not pass away.' Whereas, I caused to be preached unto you repentance and amendment of life, you did not believe me, I have sent against you the pagans, who have shed your blood upon the earth; and yet you have not believed; and, because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fullness, and after that you did still worse again. Once more, it is my will, that no one from the ninth hour on Saturday until sunrise on Monday, shall do any work except that which is good.

"And if any person shall do so, he shall with penance make amends for the same. And, if you do not pay obedience to this command, verily, I say unto you, and I swear unto you by my seat and by my throne, and by the cherubim who watch my holy seat, that I will give you my commands by no other epistle, but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men.

"This do I say unto you: for the Lord's holy day, you shall die the death, and for the other festivals of my saints which you have not kept: I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselves for fear of the beasts; and I will take away the light of the sun from before your eyes, and I will send darkness upon you, that not seeing, you may slay one another, and that I may remove from you my face, and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all those who do not keep as holy the day of the Lord.

"Hear ye my voice, that so ye may not perish in the land, for the holy day of the Lord. Depart from evil, and show repentance for your sins. For, if you do not do so, even as Sodom and Gomorrah shall you perish. Now, know ye, that ye are saved by the prayers of my most holy mother, Mary, and of my most holy angels, who pray for you daily. I have given unto you wheat and wine in abundance, and for the same ye have not obeyed me. For the widows and orphans cry unto you daily, and unto them you show no mercy. The pagans show mercy, but you show none at all. The trees which bear fruit I will cause to be dried up for you sins; the rivers and the fountains shall not give water.

"I gave unto you a law in Mount Sinai, which you have not kept. I gave you a law with mine own hands, which you have not observed. For you I was born into the world, and my festive days ye knew not. Being wicked men, ye have not kept the Lord's day of my resurrection. But by my right hand I swear unto you, that if you do not observe the Lord's day, and the festivals of my saints, I will send unto you the pagan nations, that they may slay you. And still do you attend to the business of others, and take no consideration of this? For this will I send against you still worse beasts who shall devour the breasts of your women. I will curse those who on the Lord's day have wrought evil.

"Those who act unjustly towards their brethren, will I curse. Those who judge unrighteously the poor and the orphans upon the earth, will I curse. For me you forsake, and you follow the prince of this world. Give heed to my voice, and you shall have the blessing of mercy. But you cease not from your bad works, nor from the works of the devil. Because you are guilty of perjuries and adulteries, therefore the nations shall surround you, and shall, like beasts devour you."—*Sabbath Memorial*.

## 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 Board of Managers of the National Temperance Society has voted that a memorial be presented to the National Republican and Democratic Conventions, asking them to favor the submission to the several States, an amendment to the Constitution of the United States, prohibiting the manufacture, importation, and sale of all alcoholic liquors for drinking purposes and that they will nominate for President and Vice-President, candidates who will favor the prohibition of the liquor traffic throughout the national domain.

### RAILROAD PROHIBITION.

The Erie railroad and the Chicago and Alton road have enacted a prohibitory law on their respective lines. They remove all employees who use intoxicants in moderation, as well as those who drink to excess, well-knowing that he who drinks at all is always in danger of drinking too much. In other words, they recognize the fact that any man who is addicted to the use of alcoholic spirits, all of which are brain poisons, is an unsafe man to be intrusted with human lives or valuable property.

A. M. Richards, division superintendent of the Chicago and Alton road, in an interview, says: "A comparatively modern thing required in railroading is total abstinence. In former times a little indulgence in the social bowl was winked at. But whisky has been the foe of railroading. It has caused the loss of a great many lives and much money. Railroad managers have learned that a man who drinks is dangerous. Hence if he indulges even off duty he is discharged. If he is on duty at night and then stays up during the day time he is likewise bounced for not going to bed. He may be warned once of his faults, but a repetition costs him his job. Railroads must have not only clear brains, but well rested bodies. They want every man at his best. Formerly the 'hail-fellow-well-met' man was likely to rise in authority in railroading. This is no longer true. Conviviality is frowned upon everywhere in the service. Urbanity is expected of all, but debauchery permitted in none."—*Golden Censor*.

### TEMPERANCE EDUCATION.

The hope of the future is bound up in the youth of to-day. One of the most certain causes of the increased strength of prohibition is the educational influence which has been exerted upon the minds of youth (now grown to man and womanhood) during the agitation the past few years. For this reason we are strongly in favor of the movement which the Women's Christian Temperance Union is making to petition the Legislature of this State to make temperance education in schools a compulsory matter. A petition has been prepared for signatures by voters and women, as follows: "Believing that prevention through the education of the people is the antidote for the vice of intemperance, we the undersigned, citizens of . . . respectfully petition our Legislature, now in session, to enact laws requiring instruction in Physiology and Hygiene which shall give special prominence to the effects of alcoholic drinks, stimulants and narcotics upon the human system, given in all schools supported by public money or under State control."

### WINE IN CALIFORNIA.

Look upon this picture of the results of wine-making on the Pacific as drawn by a personal observer. The *Western Wave*, a secular paper of Los Angeles, in an article on the wine business of California, says:

"We have shown that the wine-traffic is responsible for three-fourths of our immense burden for the prosecution and care of the army of criminals that our nearly two hundred saloons are turning out annually. It denounces as absurd the 'idea of changing whisky for wine, as a remedy therefore,' and declares: 'The coin of the wine business is wet with the tears and blood of slaughtered innocence, of blasted, ruined immortal souls, and it is inhuman for men grown up in the light and surrounded by the humanities of this century to touch it. The wine-manufacture, with its adjunct of brandy-making, on the Pacific coast, if continued and extended, will be attended inevitably with evil consequences, kindred to those which characterize it in Switzerland and other wine-producing countries. It can not be too strongly discouraged or too speedily abandoned.'"

### AN APT ILLUSTRATION.

"But, doctor, I must have some kind of a stimulant," cried the invalid, earnestly; "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold"—taking up a stick of wood from the box beside the hearth, and tossing it into the fire; "now it is warm; but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke, and then burst into flame, and replied: "Of course not; it is burning itself!"

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

AFTER the missionary has, through great self-denial and untold dangers and difficulties, made it possible for civilized people to enter a heathen land at all, then follows the rum merchant, with his death-dealing traffic, making money and scattering vice. Poor Madagascar is suffering terribly from the alcoholic ravages of the great civilized nations of Europe.

The people of Southern Dakota are forming a constitution preparatory to admission into the Union, and the ever present Prohibitionists are pushing for freedom from the monster tyrant, alcohol. Missouri, too, is taking advanced ground and threatening prohibition, while Georgia is almost sure to take her place in the prohibition ranks in the near future.

on except cooking and spinning. not sew nor read. They believe become widows if they learn to read, ease to them punishment, suffering, race.

ow was admission first gained to the

Third Girl. The missionaries for years to reach the concealed omen, but no Christian or foreigner been admitted to the zenanas. two years ago Mrs. Mullens, a missionary, showed a pair of slippers which embroidered for her husband, to a gentleman. He was delighted with it. Then she asked him if she might teach his wife how to make a pair. He finally gave his consent, and the first time a zenana was ever a missionary.

ow are the missionary ladies now re-

Fourth Girl. The barred doors opened wide now to the missionary ho go and teach them to give up is and tell them of the religion of ur.

at are some of the results of the ork?

Fifth Girl. When the women ana have learned of a better, purer are then willing to let their chil-o the mission schools, where they ated to be teachers of their own

Second Result—Sixth Girl. Eymore and more women are asking ction, and for a girl or woman ot o read is now becoming the excep-er than the rule.

Third Result—Seventh Girl. In their holy city, there are more girls ristian instruction than in any other thern India. And in all the schools, riment and mission, there are at 00 girls and women receiving Christ-

Fourth Result. Eighth Girl. tment of missionary work in India more successful or promises greater an this zenana work among the -H. C. P. M., in *Children's Work ren*.

UNCLE JOHN'S SOLILOQUY.

didn't I see this thing before? Ten r foreign missions, and one year e gave fifty cents. And that half rt me so much and came so reluct-nd the ten dollars—why it is a real o hand it over to the Lord! And s from keeping an account with the am so glad Bro. Smith preached on. He said we should all find it ing to have a treasury in the house h to draw whenever our contribu-olicted. He asked us to try the it for one year—to set apart a cer-on of our income for the Lord's thought it over. I thought about s, and the one-tenth they gave into treasury. I thought what a mean, d Jew I should have made had I ose days. Then I counted up all n for the year, and it was just ars. Three dollars! And I had aised from my farm, clear from all \$1,200. Three dollars is one-four-art of \$1,200.

ore I thought, the wider I opened aid I, 'I am not quite ready for ne-tenth; but I will try one- and see how it works.' I got a e and put it down' in the corner k, and as soon as I could I put the t. Said I, 'Here goes for the cost me a little something to say but when it was done, how good it! When this appeal came for ions all I had to do was just o treasury for the money. And es from keeping an account with ow he has blessed me this year! etter crops. Now I am going her plan. I am going to give the rofits from one acre, one of my gs, and one-tenth of the profits rchard. That will surely carry und up to \$75, and if it don't, I it up from something else."

long ago, a young woman was rom the medical school of the niversity. She adopted the pro-at the wishes of her parents, eadly and deeply impressed with at the practice of medicine was and after graduation she deter-to China, where she could com-ry work with the practice of it was a great undertaking for ad the courage, and to China There is a deep-seated prejudice ainst women physicians, and it ward some little time before ure the confidence of the t when the mother of Li-Hung-rost Viceroy, was taken sick, ese doctors failed to improve, Miss Howard was called in, e of blasted hopes she cured The fame of Miss Howard then ad far and wide over North- ntly, the wife of Li-Hung-ken sick, and Miss Howard is her. The wealthy families f China are making application ers for the services of Miss e has more work on her hands ossibly attend to. The Lon-ink the success and achieve-Howard are marvelous, and that city adds: "It looks as countries of the East offered a charitable field for women pos- knowledge and skill."



## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 7, 1884.

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

TERMS: \$3 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

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

We call attention to a Special Notice in another column concerning maps of Bible Lands, &c. We hope the *Missionary Reporter* will have frequent calls.

The pastor of the church at Andover makes an appeal to the members of that church, which ought to be heeded by every one of them. It would be a good thing if all absent church members were regularly inquired after at such times.

For the excellent photo-print of our beloved brother, N. V. Hull, which adorns the first number of the *Quarterly*, the publishers are indebted to the courtesy of Irving Saunders, of Alfred Centre, N. Y., who kindly loaned the negative from which the print is made. Mrs. Hull selected the photograph, and the good taste of the selection, together with the skill of the artists, has given us a picture worth the price of the number.

We have received the following letter. If the writer of it will give us his name and address (not for publication) we will gladly give the information asked, and comply with the request: "Mr. Editor, will you please send me the amount due you for the *Recorder* up to Feb. 1, 1884, and stop it. My reason for stopping it is there is too much advertisement and not religion enough in it. It acknowledges the First-day people as Christians; if they are Christians, we are not."

LAST week we announced that the first number of the *Quarterly* was ready for distribution. It has been decided, and wisely we think, that such a magazine should be published only on the *cash in advance* principle. Hitherto we have asked for the names only of such as *desired* to subscribe for the publication, in order to make some intelligent estimate with respect to the demand for it. We now ask for cash subscriptions. A few persons sent money at the time when they sent their names, and the *Quarterly* has been forwarded to their addresses. It will be sent to others as soon as the cash subscription is received, so long as the edition lasts. The price of the *Quarterly* is \$2 per year, or 50c per number. Persons desiring to do so, may send 50 cents for this first number, and continue their subscription by sending \$1 50 additional when the second number is ready.

### CONCERNING BEQUESTS.

It often happens that bequests made in good faith and with the definite purpose of benefitting the societies or objects named, fail entirely of fulfilling the testator's will, through some technical defect in their wording. It is important therefore, both to those who make bequests and to those in whose favor they are made, that this matter be well understood. A lawyer sends us the following which is worth remembering: "James Stephenson, a resident of Ontario county, died, Nov. 27, 1878, leaving a will which was executed only two days before his decease, wherein he made bequests to the Ontario Orphan Asylum and to certain missionary societies. The validity of the bequests were contested under Sec. 6 of Chap. 319 of the laws of 1848 which reads as follows:

"Any corporation formed under this act shall be capable of taking, holding, or receiving any property, real or personal, by virtue of any devise or bequest contained in any last will or testament of any person whatsoever, the clear annual income of which devise or bequest shall not exceed the sum of \$10,000, provided no person leaving a wife or child, or parent, shall devise or bequeath to such institution or corporation more than one-fourth of his or her estate, after the payment of his or her debts, and such devise or bequest shall be valid to the extent of such one-fourth, and no such devise or bequest shall be valid in any will which shall not have been made and executed at least two months before the death of the testator."

It has been held by the lower courts that the two months clause did not apply where there was no wife, child or parent, and the construction has been involved in doubt, but the Court of Appeals of this State decide that a devise or bequest to such societies contained in a will made within two months of the testator's death is invalid under any circumstances, and the will of James Stephenson was invalid so far as the Asylum and missionary societies were interested."

### OUR PASTORS AND OUR PUBLICATIONS.

We are convinced that our pastors, more than any other class of persons, have it in their power to extend the circulation, and increase the usefulness of our publications. It will be said that our pastors are busy, hard-working men. Full well we know it. Sixteen years in the pastorate of three churches, each of which might be taken as the representative of its class, has taught us the meaning of the words "busy," and "hard work," when spoken with reference to the work of the minister, and yet we have deliberately made the statement with which this article opens.

It would not add much to the labor of the pastor to interest himself, and his congregation in the publications of our denomination; and this interest would certainly result in their extended circulation. We have been repeatedly told that in the Methodist Church one of the duties of the pastor, in his pastoral visits, is to ascertain who among his people do, and who do not take the publications of the church, and to take subscriptions wherever he can get them. We do not insist that our pastors ought, by virtue of their pastoral relations, to be, in all cases, our local agents; but we do insist that in their intercourse with their people both in public and in private, and especially in their pastoral duties, they ought to keep the various phases of our religious and denominational work fresh and warm in the minds and hearts of the people. This work is being represented more and more by our publications, and will grow and flourish, or wane and die in about the proportion in which they are supported or neglected. If the pastor were ambitious (we use the word in its best sense) to have his people strong and healthy as a church, could he do better than interest them thoroughly in work represented by our publications? If, for example, every family in a given church were careful readers, and hearty supporters of the SABBATH RECORDER, the *Sabbath Visitor*, the *Outlook*, the *Missionary Reporter*, and the *Quarterly*, is there any doubt that that people would be an earnest Christian people, devoted to every good word and work? And is there any doubt that, were all our churches thus interested, the work of Missions and Sabbath Reform would grow mightily on our hands? We do not come begging a place either with pastors or their people, but we do seek to help pastors in instructing, arousing and enthusing their people for the mighty work God has for us as a denomination to do; and we repeat our belief that pastors can serve the interests of their individual churches in no single way better than in the manner herein indicated, at the same time, they will extend the circulation as well as increase the efficiency of our publications. We know of a young pastor, living on a small salary, who is not a *Local Agent* in the technical sense of that term, who takes two copies of the *Recorder* and pays for them, one of which he keeps in his own family, and the other he sends to members of his congregation who do not now take it, with an urgent request to them to become subscribers. We have no doubt of the result of this course, either upon the pastor, his people, or the *Recorder*. Would that there were many more pastors equally interested and who were ready to show their interest in some such practical way.

We say these things in full sympathy with our pastors and their arduous work, and in the fullest conviction that what we have here suggested somehow put into practice would be of great service to them and us, and to the work we all so much love.

## Home News.

### New York.

#### ALFRED CENTRE.

The Dime Socials continue to be held, the last one being at the home of Dr. H. P. Saunders, which was a success. The people who have them in charge always bring out something novel on the programme.

The Charcoal Club still continues its profitable meetings, the evening having been changed from Wednesday to Tuesday.

A missionary concert was given at the

church on Friday evening, Feb. 1st, in place of the regular prayer-meeting, the subject being Holland. The topics presented included geography of Holland; occupations and industries of the people; their social, moral, intellectual, and religious condition, together with the origin of the Seventh-day Baptist Mission in that country, and some extracts from recent reports from it. At the next concert, on the first Sabbath eve of March, the work of the American Sabbath Tract Society will be taken up.

The Rev. S. W. Powell will give a lecture Wednesday evening, Feb. 6th, to the Bible students, on the "Kingdoms of Israel and Judah." Many years ago Mr. Powell was a student here, and comes well recommended by those who have heard him.

### ANDOVER.

The Church is in quite a good active condition. The meetings on the Sabbath are well attended, though there are not as many in attendance as in the Summer. Prayer-meetings on Sixth day night have been well attended, but for a few weeks we have united with the other churches that are holding extra meetings, and so have had no evening meeting of our own. The meetings are growing in interest, and quite a number are inquiring the way of salvation.

Our Sabbath-school, which follows the preaching service, is well attended, the greater part of those who attend the preaching service remaining to join in the study of the lesson.

The church has a growing interest in the missionary and tract work, as is shown by their contributions. Last year we took monthly collections for the Missionary Society, but this year the church decided to divide its contributions between the Missionary and Tract Societies. Though few in number, and not rich in this world's goods, the church is strong in faith in God, and hope that the cause of truth will triumph among men.

### INDEPENDENCE.

About five o'clock, Sabbath evening, January 26th, flames of fire were seen bursting from the roof and tower of the church at Independence, and so advanced was the fire, and so rapid its progress, that before half a dozen of the nearest citizens could get there and effect an entrance, it was found too dangerous to enter, the fire seeming to have permeated the whole building; so this beautiful church and its entire furniture was wholly devoured. The origin of the fire is not known. There had been Church service, which had closed about half past one that day. There was fire in two stoves and the furnace, all of which were considered perfectly safe and well attended. The supposition is, it caught in some way from the stove in the vestry, from the fact of the fire breaking out at the roof first, that stove being up stairs, but that is all that is known. The building and contents were insured for three thousand dollars, and will doubtless be rebuilt as soon as practicable.

### NILE.

Of the fifteen students at Alfred from our Nile society (instead of fourteen heretofore reported), fourteen came home on a visit on a recent Sixth-day, and spent the Sabbath with us. With them came four other students as visitors. The visit was a great pleasure to us. We dote much on our young people. On the evening after the Sabbath, these students, with their visiting friends, and the young people left at home, had a social reunion at the house of their pastor.

### WEST EDMESTON.

A donation visit to our pastor recently netted \$125, besides being an occasion of pleasant social intercourse among the membership of the church.

### Pennsylvania.

#### CLIFFORD.

I send herewith a few items of Home News, gathered from correspondence with Bro. Burdick on the mission field at Clifford, Pa.

#### L. C. ROGERS.

"We have had but few sermons preached at our church since you was here; still we are trying to hold the fort against the enemy of all righteousness. We have tried to keep up our meetings of prayer and conference, and shall, probably, as long as there are enough to go to make a meeting. I do think the Master has met with us and blessed us many times. Pray for us that God will visit us in mercy, and pour out his Spirit, and revive his cause in this place. The fields are all white and ready to harvest, but the laborers are few; or they appear to be in this part of the vineyard."

Your brother, PHILIP BURDICK.

### Rhode Island.

#### ASHAWAY AND POTTER HILL.

We are much obliged to Alfred University

for the Superintendent of our public school, Mr. Frank Hill.

The presence of Prof. J. M. Stillman, Mus. Doc., in our church choir, and his singing classes, are valuable helps in the direction of musical culture, so desirable in every church and community.

Our business men are busy; but some, at least, keenly feel the general depression in manufacturing interests.

The Ashaway Lyceum is to give a musical and literary entertainment Thursday evening, January 31st; and the Ladies' Sewing Society is to have a fair and festival on the evening of February 9th. This Society is furnishing a pleasant suite of rooms in the basement of the meeting-house. It works for local and denominational benevolent objects.

The regular weekly appointments of our Church are, preaching service on Sabbath morning, followed by the Bible-school; a meeting in the evening at Ashaway Hall, devoted to preaching, conference, missions, temperance, Excel Band, etc., under the pastor's direction; woman's prayer-meeting, Tuesday afternoon; teachers' meeting, Tuesday evening; and prayer and conference meeting Sabbath evening.

The attendance at the Bible-school last Sabbath was 141, it being the largest for nearly five years. The following is the excellent programme: Bell call to order; Lord's Prayer, by school in concert, standing; singing; reading 23d Psalm, prayer, and singing; reading lesson; class recitation; distribution of books and papers to teachers; collection and notices; report of secretary and treasurer; review; singing; distribution of books and papers to scholars; benediction. The most prominent and interesting features of a Christmas meeting were quite an elaborate concert exercise, "The Old, Old Story again;" a present to the pastor, Rev. I. L. Cottrell, of over \$30, to be used by him in the purchase of books; and a present to the superintendent, Mr. V. A. Baggs, of a beautiful Variorum Bible for Teachers, and a book of Psalms. With earnest and faithful pastor and superintendent, we have but to do our part as church and school to come up to greater righteousness and usefulness before the Lord.

We almost forgot to say that at the Teachers' Meeting last evening it was voted to recommend to the Bible-school (1) that the collections for four Sabbaths each month be for the Missionary and Tract Societies equally; (2) that when there is a fifth Sabbath in the month the collection shall be for a general fund to be used when and in such way as the school may direct; (3) that we undertake to furnish three shares, or \$30, for the Shanghai Mission School Fund.

Before concluding this communication, let your correspondent say, Bro. Editor, first, that you are hereby authorized to use supreme power in cutting it down and down and down, and although it might make us feel somewhat down, on account of great natural sensitiveness, we promise to take no offense, but to try, try again, if at first we don't succeed. Secondly, that we think the plan of a denominational series of Bible-school lessons would bring some gain, but more loss, for various manifest reasons, that is, manifest to those who do not agree with the plan as recently recommended by one of the best contributors to these columns. We have a plan which we venture to recommend, modestly, of course, as being much better. 1. Let the Sabbath School Department of the *Recorder* be devoted to the help of teachers and adult scholars; and that there may be more room for this, leave out the list of lessons, text, questions, etc., which it is not at all necessary to publish there. 2. Devote more space and work in the *Sabbath Visitor* to the interests of the primary department of our schools, furnishing there the help usually given in primary quarterlies. 3. Publish a good quarterly, devoted to that large part of our schools known as the intermediate classes. 4. Discontinue the *Lesson Leaves*, and use what would be thus saved in the directions indicated above.

JAN. 30, 1884.

### HOPKINTON.

The Quarterly Meeting of the Rhode Island and Connecticut Churches, held with the Second Hopkinton Church, Jan. 12th and 13th, was a profitable service. J. R. Irish preached on Sabbath, at 11 A. M., O. D. Sherman at 6.30 P. M., H. Stillman on First-day, at 11 A. M., and I. L. Cottrell at 6.30 P. M. These brethren all delivered sermons rich with thought and gospel principles. J. W. Morton, U. M. Babcock, and H. Clarke were in attendance, and aided materially in the services. A few brethren and sisters from neighboring churches were in attendance with words of comfort, and

their presence was a source of strength. But if the attendance had been larger, it would have warranted more fully an interesting continuation of these Quarterly Meetings.

L. F. R.

### West Virginia.

#### SALEM.

West Virginia is experiencing cold weather, with mercury touching 22° below zero, and sleighing the best enjoyed since 1856.

Salem advances in material prosperity. After a year or two of testing by the roughs within and around, the incorporate authorities maintain good order without difficulty. The village is now noted for quietness and morality, as indicated by the following statement, made by an ex-mayor, in the *Harrison Independent*: "There was not an oath to be heard on our streets during the holidays, nor a man to be seen staggering."

Among the industries of the place there is a printing office with new outfit, issuing weekly a neat, eight-page, first-class, village newspaper. There are six stores, a good, new-process flouring mill, a woolen factory, a planing mill, a broom factory, two groceries, with meat market, and restaurant, a harness shop, an artist's gallery, a furniture store with undertaker's supplies, millinery, shoe, smith, and wagon shops in abundance, and other minor industries, among which are a poultry yard of pure Plymouth Rocks, a coal house supplying all the community with fuel, and a new Cornet Band just learning No. 9.

The graded schools in three departments, second to none in the State, except in the largest towns, are, for about eight months in the year, doing good work with general satisfaction.

The old church house has been re-painted and furnished with new windows. The First-day Baptists are erecting a commodious building. The Methodist Episcopal Church is doing active work. A union Sunday-school is maintained there, and revivals have been held in their house only, for the last three Winters. All have, however, joined in the meetings with good results to each Church, following the revivals, by proper ingatherings. In this the Sabbath-keepers may have been wanting in pastoral work.

Our weekly Sabbath services are regularly sustained by the Bible-school only. Several families never fail to be represented there. A Sabbath prayer-meeting is intended, but is not always held. At a recent one, anxious prayers and tears showed how parental hearts yearn that children might be saved to the Church from Sabbath desecration, which has already, since there has been no resident pastor, reduced our numbers in several families. Eld. S. D. Davis voluntarily attends the Quarterly Meetings. Although the Missionary Board proposes to help support a pastor, the strongest brethren, disheartened by the past, do not even venture to propose means of supply. May the way of duty be shown in mercy and accepted, and the vision of the Macedonian cry be repeated for Salem.

P.

### LOST CREEK.

Our protracted meeting began last Sabbath with a sermon by Elder S. D. Davis on the text, "Draw nigh unto God and he will draw nigh unto you." The weather has been remarkably favorable and the sleighing excellent. From the first the attendance was large and multitudes throng to the house of God with a deep and solemn interest. Wanderers are returning and the cry is heard, "What must I do to be saved?"

Elder Huffman closed his meetings at Ritchie on First-day and reached Lost Creek on Second-day, and has been preaching since. What a privilege it is to hear him preach the blessed doctrines of the Cross.

Yesterday was a consecrating service, and nearly the whole congregation came forward to the altar and formally dedicated themselves to the Lord. It was a solemn and yet blessed service. It was solemn to see husband and wife separated—one going forward and the other holding back and it was blessed to give up all for God. Pray for us that the Lord may bless the work and bring sinners to Christ.

L. R. S.

### Illinois.

#### PARINA.

With the beginning of February came some harbingers of Spring. Yesterday a solitary robin put in an appearance and gave us the first sample of robin music for 1884, which, by the way, was very much of the same style as in all the years that have preceded it—always fresh and joyous. Some flocks of ducks were also seen winging their way northward. There is a faint suspicion that they are a little previous, to use a slang phrase. Lively remembrances of unprecedented activity in atmospheric changes have to do with this suspicion, so that if in the

course of a few hours they again making headlong haste one would be surprised. The on the 5th ult., indicated 30° coldest ever known here. A the ground is fast breaking up in some places entirely out.

There is a movement on row of church sheds, a need been painfully apparent, to least, and possibly to the min.

The church and society p the year just closed \$1,250 the Sabbath-school contribu purposes \$80., and the La Society over \$50 during the year. There is a growing around to be prompt, a v never ignored here, yet one of cultivation everywhere.

FEB. 1, 1884.

## Condensed.

It is announced that the practically ended.

James David, of Boston, verdict for \$28,900 against Albany Railway for person.

The liquor dealers of Bu active steps to defeat the. They threaten to boycott al the bill.

Parliament has authorize government to Canada Pa pany of \$22,500,000 in cas at five per cent.

Speculation in tea is very of the short crop. The tr gate nearly two million New York. Prices have ad to four cents.

The discovery of tin at l Cleveland Co., N. C., has It is the first discovery of t eral in the United States. ist will make a careful exa

### SPECIAL NOTI

CHICAGO MISSION.—Mi the Pacific Garden Mission R Buren St. and 4th Avenue, eve at 2 o'clock. Preaching at 3 o keepers in the city, over the S invited to attend.

PLEASE NOTICE.—The is anxious to find a copy of Bu Researches in Asia," of one o editions: London, 1849, by W don, 1858, by Rulledge. An CORDER having a copy of eit ions, will confer a great fav with the undersigned.

PLAINFIELD, N. J.

ANY Sabbath-school, C wishing to buy maps of Bib sionary maps of the world, m their advantage and ours, by a REPORTER, Ashaway, R. I.

THE next next session tion Temperance Union of A held at Almond, Wednesday 6th and 7th. All friends of te invited to attend.

List of Trial Jurors dra serve at a County Court and C held at the Court House in B day, the 11th day of Febru  
Amity—Henry Wier, W ton, Frank Vanderhoof, Sie munt Sortore, Robert Corbin  
Alfred—H. Morell Davis, J Davis, Alvin M. Truman.  
Andover—Emory Cook, T C. Lever.  
Bolivar—M. L. Goodrich, Cowles.  
Clarksville—Clynton Miller Cuba—Oriss Merrill.  
Friendship—Walter D Ren Genesee—Daniel W. Hulet Independence—A. L. Grigg  
Burry, William Stout.  
Sear, B. York, George John F. Coyle.  
Wellsville—Jason Ganung, iam Henry Fuller, Chaunc ban.

### MARRI

'At the residence of Lyma Jan. 24, 1884, by Eld. S. H SWARTZOUT, of Albion, and Franklin county, Iowa.

### DIE

At Stanards Corner AZUBAH, wife of Lewis S her age. She had been in years, but the most of the It is thought that her l by over doing, in caring neighbor of hers. She wa and an affectionate mothe We should judge by the fi she was highly respected

In Willing, N. Y. Jan BULLY L. wife of Jacob years. Her suffering fr when death came for her into the valley, and shi member of the Methodist sers. Her funeral was left seven children.  
In Lincoln, Chicago of complication of dlan 81st year. He was b He experienced religi constituent of the Cong Church in Wauke. Ho d's death by the



*This we POSITIVELY GUARANTEE to do.*



## Selected Miscellany.

### "THY WILL NOT MINE."

BY MARY L. DICKINSON.

Into Thine outstretched hand  
We lay it all;  
Only at Thy command  
Can ill befall:  
And secret good must hide  
In seeming ill,  
Welcomed and loved, because  
It is Thy will.

Thy will that takes the sting  
From every care;  
Thy will, that joy can bring  
From our despair;  
Thy will, that turns to gain  
Our shame and loss,  
That lets the crown remain,  
And takes our cross.

Dear Lord, Thy gracious will,  
Once understood,  
We in Thy hands lie still;  
Make Thou us good.  
No fear, no care have we,  
No way, no choice;  
Whate'er Thy teaching be,  
We must rejoice.

Even the rod is sweet  
In Thy employ;  
There can be at Thy feet  
Nothing but joy;  
And nought but sweetest peace  
In any smart,  
For souls whose life is hid  
In God's great heart.

—American Reformer.

### THE DEACON'S WEEK.

BY ROSE TERRY COOKE.

The communion services of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table and looked about his church.

He was a man of simplicity and sincerity, fully in earnest to his Lord's work, and to do it with all his might, but he did, sometimes, feel discouraged. His congregation was a mixture of farmers and mechanics. So he had to contend with the keen brain and skeptical comment of the men who piqued themselves on power to hammer at theological problems as well as hot iron, with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home; while, perhaps, he had a still harder task to awaken the sluggish souls of those who used their days to struggle with barren hillside and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity. The minister spoke: "My dear friends," he said, "you all know, though I did not give you any notice to that effect, that this week is the Week of Prayer. I have a mind to ask you to make it for this once a week of practice instead. Perhaps you will find work that ye knew not of, lying in your midst. And let us all on Sabbath evening meet here again, and choose some one brother to relate his experience of the week. You who are willing to try this method, please to rise."

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him imploringly. He only shook his grizzled head and sat immovable. Sabbath night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected. When the box for ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn books for the purpose and wrote on it a name. The pastor said, after he had counted them, "Deacon Emmons, the lot has fallen on you."

"I'm sorry for it," said the deacon, rising up and taking off his overcoat. "I haven't got the best of records, Mr. Parkes, now I tell you."

"Well, brethren," he said, "I am pretty well ashamed of myself, no doubt, but I ought to be, and maybe I shall profit by what I have found out these six days back. I'll tell you just as it came. Monday, I looked about me to begin with. I am amazed fond of coffee, and it ain't good for me, the doctor says it ain't; so I thought I'd try on that to begin with. I tell you it come hard! I hankered after that drink of coffee dreadful! Seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did in my life before; but I feel sure they can stop if they try, for I've stopped, and I'm going to stay stopped."

"Well, come to dinner, there was another fight. I do set by pie the most of anything. I was fetched up on pie, as you may say. Our folks always had it three times a day, and, the doctor, he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsia like everything, and it makes me useless by spells, and on reliable as a weather-cock. Dr. Drake, he says there won't nothing help me but to diet. I was readin' the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I came across that part where it says that the bodies of Christians are the temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em, if they be, and see that they're kept clean and pleasant, like the church; and no body can be clean nor pleasant that has dyspepsia. But, come to pie, I felt as though I couldn't and, lo ye, I didn't! I eat a piece right against my conscience; facin' what I knew I ought to do, I went and done what I ought not to. I tell ye my conscience made music of me consider'ble, and I said

then I wouldn't sneer at a drinkin' man no more, when he slipped up. I'd feel for him, for I see just how it was. So that day's practice giv' out, but it learnt me a good deal more'n I knew before."

"I started out next day to look up my Bible-class. Well, 'twould take the evenin' to tell, but I found one real sick; been abed for three weeks, and was so glad to see me that I felt fair ashamed. Then another man's old mother says to me before he come in from the shed, says she, 'he's been a sayin' that if folks practice what they preach, you'd ha' come around to look him up afore now, but he reckoned you kinder looked down on mill hands. I'm awful glad you come.' Brethren, so was I. I tell you, that day's work did me good. I got a poor opinion of Josiah Emmons, now, I tell ye, but I learned more about the Lord's wisdom than a month o' Sundays' ever showed me."

"Now, come fellowship day. I thought that would be all plain sailing; seemed as though I'd got warmed up till I felt pleasant towards everybody; so I went around, seein' folks that was neighbors, and 'twas easy; but when I come home at noon-spell, Philury says, says she, 'Square Tucker's bull is into th' orchard, a tearin' round, and he's knocked two lengths o' fence down flat! Well, the old Adam riz up then, you'd better b'lieve. That black bull has been breakin' into my lots ever since we got in th' aftermath, and it's Square Tucker's fence, and he won't make it bull strong, as he ought, and that orchard was a young one, just comin' to bear, and all the new wood crisp as cracklin' with frost. You'd better b'lieve I didn't have much feller-feelin' with Amos Tucker. I jest put over to his house, and spoke up pretty free to him, when he looked up, and says he, 'Fellowship meetin'-day, ain't it, Deacon?' I'd rather he'd slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day!"

"Breth-er-n," interrupted a slow harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons come around like a man an' a Christian right here. He asked me to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothing else. I think more of him to-day than I ever done before. I was the one that wouldn't say I'd practice with the rest of ye. I thought 'twas everlasting nonsense. I'd rather go to forty-nine prayer-meetin's than work at bein' good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind to-day. I mean to begin honest, and it was seen' one honest Christian man fetched me round to't."

Amos Tucker sat down and buried his grizzled head in his rough hands. "Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on, Brother Emmons," said the minister.

"Well, when the next day come, I got up to make the fire, and my boy Joe had forgot the kindlin's. I'd open my mouth to give him Jesse, when it come over me sudden that this was the day o' prayer for the family relation. I thought I wouldn't say nothing. I jest fetched in the kindlin's myself, and when the fire burnt up good, I called my wife."

"Dear me!" says she, "I've got such a headache, 'Shah, but I'll come in a minnit. I didn't mind that, for women are always havin' aches, and I was just a-goin' to say so, when I remembered the text about not being bitter against 'em, so I says, 'Philury, you lay abed. I expect Emmy and me can get the vittles to-day.' I declare, she turned over and give me seech a look; why, it struck right in. There was my wife, that had worked for an' waited on me for twenty odd years, 'most scar't because I spoke kind of feelin' to her. I went out and fetched in the pail o' water she'd always drawn herself, and then I milked the cow. When I came in, Philury was up fryin' the potatoes, and the tears a shinin' on her white face. She didn't say nothin', she's kinder still, but she hadn't no need to. I felt a little mean-er'n I did the day before, but 'twan't nothin' to my condition when I was goin' toward night, down the sullar stairs for some apples, so's the children could have a roast, and I heered Joe up in the kitchen say to Emmy, 'I do b'lieve, Em, pa's goin' to die.' 'Why Josiah Emmons, how you talk?' 'Well, I do; he's so everlastin' pleasant an' good-natured I can but think he's struck with death.'"

"I tell ye, brethren, I set right down on them sullar stairs and cried. I did really. Seemed as though the Lord had turned and looked at me jest as he did at Peter. Why, there was my own children never seen me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up jest as the twig is bent the tree's inclined, ye know, but I hadn't never thought that they'd got right an' reason to expect I'd do my part as well as their'n. Seemed as though I was findin' out more about Josiah Emmons' short-comings than was real agreeable."

"Come around Friday I got back to the store. I'd kind of left it to the boys the early part of the week, and things was a little cuterin', but I did have sense not to tear round and use sharp words so much as common. I began to think 'twas getting easy to practice after five days, when in come Judge Herrick's wife after some curtin' calico. I had a han'some piece, all done off with roses an' things, but there was a fault in the weavin', every now and then a thin streak. She didn't notice it but she was pleased with the figures on't and said she'd take the whole piece. Well, just as I was

wrappin' of it up, what Mr. Parkes here said about tryin' to act just as the Lord would in our place come across me. Why, I turned as red as a beet, I know I did. It made me feel all of a tremble. There was I, a door-keeper in the tents of my God, as David says, really cheatin' a woman. I tell ye, brethren, I was all of a sweat. 'Mis' Herrick,' said I, 'I don't believe you've looked real close at this goods; 'tain't thorough wove,' says I. So she didn't take it; but what fetched me was to think how many times before I had done such mean, unreliable little things to turn a penny, and all the time saying and praying that I wanted to be like Christ. I kept a tripping of myself up all day jest in the ordinary business, and I was a peg lower down when night come than I was a Thursday. I'd rather, as far as the hard work is concerned, lay a mile of four-foot stone wall than undertake to do a man's living Christian duty for twelve working hours; and the heft of that is, it's because I ain't used to it, and I ought to be."

"So this morning came around, and I felt a mite more chek. 'Twass missionary morning, and seemed as if it was a sight easier to preach than to practice. Thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket, and knocked at her door. Says I, 'Good-mornin', ma'am,' and then I stopped. Words seemed to hang, somehow. I didn't want to pop right out that I'd come to try'n convert her folks. I hemmed and swallowed a little, finally I said, says I, 'We don't see you to meeting very frequent, Mis' Vedder.'"

"No, you don't!" says she, as quick as a wink. 'I stay at home and mind my business.'"

"Well, we should like to hev you come along with us and do ye good," says I, sort of conciliatin'.

"Look a hear, Deacon!" she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pions lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim he drinks and swears, and Malviny don't know her letters. She knows a heap she hadn't ought to, besides. Now what are you comin' here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I please, for all you. Now get out of this! Why, she come at me with a broomstick. There wasn't no need on't; what she said was enough. I hadn't never asked her nor her'n to so much as think of goodness before. Then I went to another place jest like that—I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me, too; and I don't wonder. I'd never lifted a hand to serve nor save 'em before in all these years. I'd said considerable about the heathen in foreign parts, and give some little to convert 'em, and I had looked right over the heads of them that was next door. Seemed as if I could hear him say, 'These ought ye to have done, and not have left the other undone.' I could not face another soul to-day, brethren. I come home, and here I be. I've been searched through and through and found wantin'. God be merciful to me a sinner!"

He dropped into his seat and bowed his head; and many others bent, too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Payson rose, and prayed as he had never prayed before; the week of practice had fired his heart too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement and enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward," and they obeyed his voice. The Sabbath-school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect, perhaps, as new growths are, but still an offshoot of peace past understanding.

And another year they will keep another week of practice, by common consent.—The Congregationalist.

### STURGEON REEF.

MRS. E. J. RICHMOND.

Standing upon the shore of beautiful Lake Erie, on a calm Summer day, watching the ripple of its blue waters as they wash the sandy beach, you would not, perhaps, suspect its existence, but when the spirit of the storm is abroad, and the invisible forces of the air are wrestling with the material forces of the waters, and the great waves in their anger dash heavenward, capped with foam, then Sturgeon Reef, in all its terrific beauty, is revealed.

Henry Martyn was watching old Erie in this mood, standing beside his friend on his own meadow which skirted the shore. He was familiar with all its moods, for the gentle murmur of the waters, and the fierce shrieking of the tempest, had sounded in his ears from infancy, and he loved them as the voices of home.

"Magnificent, isn't it?" he said now, as they watched the great, green waves madly chasing each other, and the long feathery line of foam known as Sturgeon Reef stretching far out into the lake.

"Horrible, rather," answered his friend. "I was thinking, Henry, of the terrible risks you run twice this very Summer for people you did not know, in such a storm as this, and yet you are alive and well to-day."

"Yes, and so are four other men, who love life just as well as I do," answered Martyn. "The white caps of old Erie would have been their winding sheet if I had proved a coward," he continued.

"Why will people venture so?" said his friend. "And what vexes me most of all is,

no public recognition has been made of it. You are a hero, old fellow, though uncrowned."

"Bahl!" answered Martyn. "What does 'public recognition' amount to? To be stared at by curious people, and wine and dined till you become gouty and dyspeptic, or till you die of weariness. Excuse me, but I don't feel the omission."

Just here a cry was heard above the roar of the tempest.

"A boat, and driving right on to the reef!" cried Martyn. And before his friend realized his intention, Henry Martyn had loosed his boat and was seated therein.

"Come back!" his friend shouted. "Think of Mary! No boat can live through such a storm!"

A pair of dark eyes seemed looking at Henry Martyn through the mist, a pair of white hands, which had been busy fashioning a bridal robe, seemed clasped entreatingly.

"It can't be duty!" called his friend.

"I don't know about that. I only know that I can't see men die right before my eyes and not try to save them," said Henry Martyn, bending to his task. "Tell Mary goodbye, and God bless her!" And away shot the boat over the wild waves toward the upturned boat to which two men were clinging with the energy of despair.

How it all came to pass no one could tell, but the men, chilled and despairing, were drawn into a boat by a strong hand, and over the mad waves, the wind and the oars working together, they were driven till the shore was reached, and the friendly outstretched hands waiting to minister to their needs.

In the beautiful village, nestling near the lake a week later, was a gay bridal, and the lovely young bride turned her eyes often proudly and lovingly upon her noble husband, the hero of Lake Erie. She has gone with him to his pleasant home, for, reader, this is no fancy sketch. It would be a very easy matter to find our hero, but he would not answer to the name "Henry Martyn." My only apology for borrowing the name is the fear lest his eyes might rest upon this faithful chronicle, and his modesty take the alarm.

### A TERRIBLE MAIL SERVICE.

In the February Century appears the first of a series of illustrated papers on the mainland and islands of the Gulf of St. Lawrence, entitled, "The Cruise of the Alice May."

The papers are the record of an expedition in the interest of the magazine. S. G. W. Benjamin, now United States Minister to Persia, contributes the text, and M. J. Burns supplies the pictures. Of the Winter mail service between the mainland and Prince Edward Island, Mr. Benjamin says: "From January until May, at least Northern-berland Strait is frozen over. The mails are carried across at the narrowest part, near Cape Tormentine, or Jourmain, a distance of nine miles. The carriers drag a boat over the hummocks of ice which is provided with runners like a double keel. When they come to open water they cross in the boat. It is a dangerous and arduous journey, and few undertake it besides the hardy mail-carriers. For two or three Winters past the passage has been made sometimes by the steamer Northern Light, constructed especially for this service. She has a frame of enormous strength, somewhat of a wedge form, with a solid shoe of iron at the bow; everything about her was planned to enable her to crush her way through the ice, which is often from two to four feet thick. Her course is from Pictou to Georgetown, a distance of some eighty miles, although she has often to go over two or three times that distance to reach her port. In all the annals of steam navigation there is no such packet service recorded as this of the Northern Light. Sometimes the ice is so dense that she can make no headway, but is jammed fast for days and weeks, or carried to and fro by the combined fury of ice and storms. The passenger who starts in her for Prince Edward Island in March has before him the horrors of polar solitude and hazard. In the Spring of 1882 the Northern Light was three weeks making this brief passage, fast locked in the ice packs. Sometimes she was carried close to the shore, but no one could bring aid to the starving passengers, owing to the threatening condition of the ice. It was only after burning all the woodwork in the cabin for fuel, and being reduced to the last biscuit, that the worn-out and hopeless passengers reached the destined port. Think of a civilized and enlightened people, in this age, shut off from the rest of the world by such a frightful siege of ice and tempest and snow! Nor is this an occasional thing. As regularly as the Winter comes around, the islanders look forward to this long hibernation and isolation. Were it not for this drawback, the island might be a paradise."

On one of the Mississippi steamboats a party of eminent ministers returning from a general convention were in high discussion about orthodoxy, and the old faith, and transcendentalism. A layman who enjoyed their conversation felt a little puzzled about what the word "transcendentalism" meant, so he ventured to ask the minister in whom he had the greatest confidence: "I hear you use the word 'transcendentalism'; now what does it mean?" "Well," said the doctor, "that is more easily asked than answered. Do you see that bluff on this side of the river?" "Yes." "Do you see how it is pierced with swallows' holes?" "Yes, I see that." "Well, now," said he, "you take away all that bluff, and leave nothing but the swallows' holes, and that is 'transcendentalism.'"

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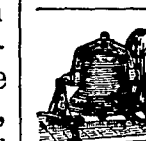
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## Popular Sci

### FOOD-PRESERVATIVES IN

The attention of the Brooklyn Health has recently been drawn to preservatives which were found in other articles of food. An inveterate ordered and the chemist of the just presented his report on. It appears that one of these known under the name of "consists of a mixture of borax acid, and has been used to preserve other foods. "Rex Magnus" the article extensively advertised defunct Homerton Food-Preservative of Boston. The quantity recommended for use is such as to give about ninety quart of milk. Its use in milk early condemned in view of its to young children.

Another food-preservative, Brooklyn is "Venetian Red," used to meat in making sausage move the taint of spoiled meat give a bright red color to the composed of borax, saltpetre iron. As stated in the report this article should be prohibited other reason, that it perm spoiled meat.

LIQUOR FROM WOOD.—A French engaged in the manufacture paper from wood. The wood with hydrochloric acid, then distilled, the residue being a paper after proper manipulation.

A FRENCH SAVANT, M. Ohe he believes the action of roll wheat is better calculated to the cells of the interior of the than is the action of stones, ganize the cells by their tear instead of disintegrating them.

EGYPTIAN FLOWERS.—A French several royal Egyptian mummies covered, each of which was a garland of flowers, most of perfectly preserved that the readily be identified. The perfect as flowers recently in herbarium. From this discovery that the flora of Egypt has changed during the last years.

EXPERIMENTS have given facts regarding illuminants. duced in this ratio: The at 57 to 158; the incandescent 290 to 536; the argand gas the colza-oil lamp, 6,800; the troleum lamp, 7,200; the p 9,200, and the tallow candle, producing properties give Electric lamps, practically n .86; colza-oil, .85; flat-flow paraffine candle, .99; and tallow candle, 1.45. The amount of carbonic thus represented: Electric argand gas-burner, .46; flat-flow colza-oil light, 1; paraffine and tallow candle, 1.45. marked that the tallow candle these artificial lights, is not but the most unhealthy.

A NEW BELT ON SATUR meeting of the Royal Astr Mr. Raynard read a note which he had seen on the He said that he believed lar to those seen upon J rare. There were many broad belts of a bluish-brown ball of the planet; but he any observation of a sharp belt. While observing the evening of November 4th, silver-on-glass reflector, he dark belt which stretched and at moments of good seen to fade away toward he thought that the deor was not as marked as in belts upon Jupiter.

The color of the belt gray, strikingly different brown of the belts upon 4th of November it was ject, nearly as easily seen vision on the ring, though estimated its breadth breadth of the Cassini di seen broadest in the an again seen on the 13th was not then so conspicu nition was not as good as

On the 21st he saw it also seen by Mr. Hopkin with him. He tried to other persons had seen Dr. Copeland had on the seen a dark belt, which about 20° south latitud equator, and shading of He estimated its breadth of the great division in be remarked taking ten as the rotation period of points side of the belt turned toward the ear Copeland's observation Mr. Raynard's observati 13th.







## 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, 1884.

#### FIRST QUARTER.

- Jan. 5. The Conference at Jerusalem. Acts 15: 1-11.  
 Jan. 12. Hearing and Doing. James 1: 16-27.  
 Jan. 19. The Power of the Tongue. James 3: 1-18.  
 Jan. 26. Living as in God's Sight. James 4: 7-17.  
 Feb. 2. Paul's Second Missionary Journey. Acts 15: 35-41; 16: 1-10.  
 Feb. 9. The Conversion of Lydia. Acts 16: 11-24.  
 Feb. 16. The Conversion of the Jailer. Acts 16: 25-40.  
 Feb. 23. The Thessalonians and Bereans. Acts 17: 1-14.  
 March 1. Paul at Athens. Acts 17: 22-34.  
 March 8. Paul at Corinth. Acts 18: 1-17.  
 March 15. The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8.  
 March 22. Christian Diligence. 2 Thess. 3: 1-18.  
 March 29. Review.

#### VII.—THE CONVERSION OF THE JAILER.

For Sabbath-day, February 16.

#### SCRIPTURE LESSON.—Acts 16: 25-40.

25. And at midnight Paul and Silas, and sang praises unto God; and the prisoners heard them. 26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. 27. And the keeper of the prison awaking out of sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had killed him. 28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and said, What must I do to be saved? 30. And they said unto him, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 31. And he said, I believe in the Lord Jesus Christ, and I am baptized unto thee, and to thy house. 32. And he brought them out, and said, Sirs, what must I do to be saved? 33. And they said unto him, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 34. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 35. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 36. And when it was day, the magistrates sent the sergeants, and said, Let these men go. 37. And the keeper of the prison said to Paul, Silas, and to the magistrates, saying, These men are Romans; 38. and they have sent me to you, saying, Let these men go: now therefore depart, and go in peace. 39. But Paul said unto them, They have beaten us openly uncondemned, being Romans; and they have cast us into prison; and now do they thrust us out here to perish; nay verily; but let them come themselves and fetch us out. 40. And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans. 41. And they came and besought them, and brought them out, and desired them to depart out of the city. 42. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

Time.—Immediately after the last lesson.

#### CENTRAL TRUTH.—Persecution as a means of spreading the gospel.

GOLDEN TEXT.—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16: 31.

#### OUTLINE.

- I. Paul and Silas in prison.
- II. The conversion of the jailer.
- III. The release of Paul and Silas.

#### QUESTIONS.

- I. Paul and Silas in prison. What was the condition of Paul and Silas in prison? Why were they there? What did they do in their distress? What effect was produced?
- II. The conversion of the jailer. What did the jailer attempt to do? How was he prevented? What question did he ask? What was Paul's answer? What evidence is there that the jailer believed and those with him?
- III. The release of Paul and Silas. Why would not Paul and Silas go when asked? Why did the magistrates fear? Where did Paul and Silas go?

#### INTRODUCTION.

God had manifested his power through Paul in casting out the evil spirit and restoring soul freedom to the unfortunate maiden. Her soul was no longer the slave of wicked and avaricious masters. They were mad with the thought of their utter weakness in the presence of these men. The source of their wicked gains was taken away, and they sought revenge through a mob, excited and brought together by false charges. The preachers were bound and cast into prison for safe keeping through the night. The fury of the mob had subsided. The deed had been done, the word had been spoken and there was no earthly power to reverse the event of the hour. In other cities they had preached to the worshipping Jews, now they were in a Gentile city, confronting Paganism in its native haunts. Surely this people was in the great prison house of death and it is not marvelous that Paul's safety for the night could be assured only by confinement in the inner prison. What a small prospect was this to effectually preach the gospel in Macedonia. Paul might now begin to doubt the strange vision and call by night in Troas. Where is his audience here? God hears his praise and prayer, and some passing word falls on the ear of that hardened and blinded heathen jailer. He was the last person, one would think, to heed words of tenderest love.

#### COMMENTS.

V. 25. At midnight Paul and Silas prayed. Smarting, weary and exposed in the damp dungeon, fastened in the stocks, still Paul and Silas found sweet comfort in prayer. Yes, we must conclude that they believed in God as a hearer of prayer. Still they could not be charged of praying that they might be heard of men, for the hour and place was most secluded. And sang praises unto God. Their prayers were mingled with praises. Probably these exercises continued much of the night, as they were in no condition to sleep. The prisoners heard them, or better, were listening eagerly. We may well suppose that this was the first time those wicked men had ever heard such sound and such words in that place.

V. 26. And suddenly there was an earthquake. It is evident that the narrator regarded this as a supernatural sign, given to confirm Paul and Silas. Without some repeated indication, they might begin to doubt their mission to Macedonia. Doors were opened. The prison was so shaken that the doors opened ajar, and the staples to which the prisoners were chained were loosened.

V. 27. Keeper of the prison awaking. He was probably a veteran soldier, selected for this responsibility. When he slept it was near the door and with his weapons at hand, so as to be prepared for any emergency. Seeing the prison doors open. His attention is first directed to the doors.

These being open he infers at once that the prisoners have escaped. His keen sense of responsibility is shocked. He drew his sword and would have killed himself. His honor shrank from the possible charge of neglect and carelessness. Under the Roman law the jailer was liable to escape the punishment which the malefactors who endangered by his negligence were to have suffered. He thought to avoid public torture and disgrace by suicide.

V. 28. Paul cried with a loud voice. It was the work of the moment to arrest the jailer's attention. Paul not only wished the man no harm, but he wished to save him. Do thyself no harm. Simple and explicit, words of kindness. The mildest form of resentment on the part of prisoners unjustly treated would have been less careful of the jailer's welfare. But the spirit of Christianity never suggests retaliation or harbors resentment, it seeks only to save those who are doing themselves harm, and committing moral suicide.

V. 29. Then he called for a light. At once surprised, he determined to assure himself of the true state of things in the prison. His servants are to bring lights. Sprang in, and came trembling. An unusual fear had fallen upon him. He was conscious there was something about these men unusual for prisoners. Doors open in the night, bands all loosed, and yet the prisoners all there, and beseeching himself to do himself no harm. He could hardly believe his own eyes and ears. There was a power present giving instantaneous liberation to these prisoners without human hand to help.

Fell down before Paul and Silas. Those words of Paul coming up to him out of that dark prison, just at the instant when he was about to take his own life, had struck his heart as having something in them more than human. He spontaneously fell down before those men as his superiors, and was ready to humble to their comfort. We can not study this humble and Christian spirit of Paul and Silas, in its power over hard and sinful hearts without deriving a lesson of great practical importance to ourselves. It is so human to resent personal injury that we are very liable to lose all influence over the evil doer.

V. 30. What must I do to be saved? The jailer saw, in the words and spirit of Paul and Silas, manifestations of the higher life; the life saved from the hardening, mocking, corrupting, and bitter realities. But this life that lifts men up into joyous, peaceful fellowship with God, though their bodies are stung by the knotted scourges, and they are securely bound in the inner prison of a strange city, with no man to plead their cause, this life was clothed with a spiritual freedom before unknown to the sin-stricken jailer. He had probably heard something of their preaching during the previous few weeks, but now he saw what the gospel was able to do for man. Hence this earnest inquiry.

V. 31. Believe on the Lord Jesus Christ. Considering the character of this jailer of what nationality and his lack of culture in religious matters, this answer was remarkable; it was characteristic of Paul, direct and explicit. These characters were in the attitude to show what they meant by belief. It meant full self-surrender, in face of whatever persecution of body, soul, and spirit, of life, name, and history over to Christ. Such a doubt in Christ as makes him the power of an endless life in the human soul. Such a belief is salvation, and without such belief there is no salvation for a conscious sinner.

V. 32. They spake . . . the word of the Lord . . . to all in his house. They found a mission in the jailer's house also, and used the opportunity. The real trusting Christian finds himself where Christ has sent him, all the time with something to do for Christ and his "little ones."

V. 33. Washed their stripes. This was the ministry of love and gratitude, for the light of salvation and soul freedom. And was baptized, he and all his, straightway. Belief in Christ is of very little significance, if it does not center in his death and resurrection. It is a crucified and risen Christ that is able to save the world from sin. Baptism is the divinely prescribed confession and expression of faith in such a Christ. It is faith in his sufferings, and death and burial, and in his glorious resurrection. With such a point to our faith, the ordinance of baptism, (being buried with Christ and raised from the liquid grave,) is most beautiful and significant.

V. 34. He set meat before them, and rejoiced, believing in God. A great change had come over that jailer during that night. A converted Jew had believed in God before, so that his conversion is to faith in Jesus of Nazareth as the Christ. But this heathen jailer was converted from Paganism to the Christian religion, and believing in the true God.

V. 35. Let these men go. That had been a comfortless night for the magistrates also. At the earliest hour of morning they ordered them to be discharged. They had a peculiar fear of such prisoners; there was something about the spirit of those men unusual.

V. 36. Go in peace. The jailer had received the order and was glad to say in peace. To his mind a wonderful delivery had taken place and he was glad.

V. 37. Paul said unto them. That is, to this jailer and his sergeants. They have beaten us openly uncondemned. To be beat two very serious violations of law, viz. to beat uncondemned men who were Roman citizens, and to cast them into prison. Do they thrust us out privily. This question must have carried in it a searching rebuke. Nor were Paul and Silas at liberty to go without vindicating their innocence. It would have left a suspicion on their characters in the minds of the people.

V. 39. They came and besought them. They were now as gentle and kind as "besought," means also to comfort. And brought them out. The magistrates were now very anxious for these men to depart in safety.

V. 40. Entered into the house of Lydia. This was certainly a very deliberate departure, and

shows that they were not panic-stricken. Lydia's courage and faithfulness is worthy of notice. They comforted them, and departed. They could not go away till they had counseled and comforted the brethren. Trials awaited this little band of Christians and Paul and Silas desired to strengthen and comfort them.

#### PRACTICAL THOUGHTS.

1. Love of Christ enables his disciples to endure hardships "as good soldiers." To rejoice in the midst of suffering. It casts out all fear.
2. Sometimes the persecuted child of God preaches the most effective sermons by enduring in patience and love.

T. R. W.

#### Books and Magazines.

The February *Wide Awake* celebrates the month with a frontispiece by Hassam, "St. Valentine's Day." There is also a Valentine story by Mrs. Frances A. Humphrey, "Molly St. Leger's Valentine." Sarah O. Jewett opens the number with a story called "A Church Mouse;" Rose H. Lathrop is represented by her story of "Little Luckie;" Cella Thaxter, by her poem, "At Freiburg Gates;" E. S. Phelps, by her serial, "A Brave Girl." Alice C. Fletcher gives her second article on the Omaha people; the remainder of the articles are in keeping with the above named. D. Lothrop & Co., Boston, Mass.

SEED ANNUAL for 1884, D. M. Ferry & Co., Detroit, Mich.

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#### WITHOUT GOD.

BY ANNIE L. BROWN.

Without God Life is a vain and weary trial. As ship without an anchor, The wave has trod.

The world smiles. We blindly follow its lead. To find its glitter, though Only beguiles.