

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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PLACES AND PEOPLE IN THE SOUTH-WEST.

NUMBER XV.

The plaza in the center of Santa Fe contains a marble monument erected in memory of the citizens of the Territory who have fallen in the various wars, and is ornamented by deciduous trees. Along its walks people are constantly passing in the day time, and the evening. We stop to watch them, and also those who appear on the narrow streets which surround this enclosure. Here is an American soldier from the barracks of an elderly and solid-looking Jew, one of the wealthy merchants living here, who, years ago, established the celebrated Santa Fe Trail. Yonder is his two-story and mud-wall building extending over more than an acre of ground, and holding goods worth hundreds of thousands of dollars. Women shamble leisurely, dark skinned, flaunting their ribbons, and wearing shawls over their heads. A tourist stands near the monument, and, like ourselves, is gazing at the scene. He is trying to take in the place in a half-day, between the trains. Just over the picket-fence is an Indian, small-sized, a bright-colored handkerchief tied around his head like a band, a thick Navajo blanket wrapped around his body and tied with a leather string, and heavy moccasins reaching half way to his knees. He has an inefficacious face, and is driving three or four burros loaded with short sticks of wood, which are bound by withes all around on their backs and sides. Nothing can exceed the docility of these animals, as they endure the cruelty which these semi-barbarians inflict upon them as beasts of burden. In the middle of that street is a true-blooded Mexican, riding on his cantering broncho, with large iron spurs on his heels, which he vigorously applies to his steed, and with a sombrero on his head, set off by a silver cord and tassels. He has probably paid twenty-five dollars for his hat, and a dozen for his clothes. He is a veritable Spanish dandy. Crouched under the awnings of stores are some old men and women, emaciated, bleary-eyed, smoking cigarettes, and begging alms.

Across the street, on the north side, and running the whole length of the plaza, is "The Palace," in which are the offices of the United States and New Mexico. It is unlike any other public building we have ever seen. It is less in height than some of the stores and shops in the vicinity. Extending all along in front is a porch, as high as the edifice, and one-third its width. It is said to have been constructed prior to 1581, from the sun-dried brick of the ancient Pueblo which occupied this site. Its walls are five feet in thickness in many places, and it contains a large number of rooms. It has probably been used as a government building—a sort of a State House—the longest of any structure in our country. In it lived and ruled, from time immemorial, the Spanish Captain Generals, "so remote and inaccessible from the vice-royalty at Mexico, that they were in effect real kings." The held absolute sway over the property and the lives of the inhabitants in all the region southward into Mexico, eastward to the Missouri River, northward into Colorado and Wyoming, and westward to California. Subsequently, the Mexican Governor resided here, as have since those of our own government. Tradition declares that this building has withstood several sieges during the insurrections of the Indians. From it have issued many companies of armed men to engage in conflict with the dwellers in neighboring pueblos, with the restless Utes and Navajos, and with invaders from Texas and "the States." In it have been committed diabolical crimes, which shame even the early Spanish rule in this region. Here was imprisoned Capt. Pike, the American Explorer, in 1809. Here, while a Territorial Governor, General Lewis Wallace wrote his "Fair God." In it we meet the present chief officials of New Mexico, most of whom are able men, experienced in the management of public affairs. We are especially pleased to converse with the son of old Gov. Vigil, a native, and a most valuable friend to the United States just after the

capture of this Territory. He greatly resembles the likeness of his father, a noble appearing Mexican. The rooms of Gov. Sheldon are distinguished from the others in having deep red curtains at the windows, and the pelt of a Rocky Mountain sheep spread on the floor near his writing table. He alludes, in speaking of the Palace, to Napoleon's remark about "forty generations looking down upon us," when addressing his army near the pyramids of Egypt. We pay our most hearty respects to the Secretary of the Territory, an old Wisconsin friend, who has served the longest of any Territorial officer, and is universally esteemed as an official servant of the people. Through his courtesy we are shown many interesting relics of the place. Among these is an old wooden lock, taken from a granary of an Indian pueblo, and anticipating in every essential point the recently invented Yale lock.

We receive a polite invitation to visit a large establishment facing the plaza, where the Mexican filigree jewelry is manufactured by native workmen. Many of the specimens made of silver or gold are very beautiful. Most of them can be purchased at a reasonable price; some only for hundreds of dollars. We are surprised that more of such articles are not sold in our cities in the East. The designs are said to be purely Mexican, but a friend suggests that some of these on exhibition are Italian in style. We are no authority on this subject, and so cannot defend the establishment. One of our company enters the factory, and witnesses the quick and accurate movements of the men making the minute and delicate parts of the jewelry. Farther down on the main street is the curiosity store. At the door lies a very large copper kettle, seemingly hammered by a round and rough stone from a single piece of metal. It is said to have been found in one of the pueblos on the Rio Grande, over a hundred and fifty years ago. Inside are gathered a great assortment of materials, picked up among old ruins, or manufactured by the Indians of the Territory. Here are woolen blankets of various sizes and values; pottery of the forms of birds, beasts, and men, ornamented with uncouth designs; relics of prominent officials and noted desperadoes; and obsidian arrow heads and old warclubs.

On walking farther about the city, we find the smaller houses of the poorer classes. Entrance is made into them by low doors. Little square openings are placed high in the outside walls, and serve as windows. In these, round sticks of wood were formerly inserted in lattice fashion, as is still the custom in many dwellings in Mexico; now they are filled by glass. Near a cluster of such abodes, we watch a half dozen of the inhabitants making the adobe brick, eighteen inches long, nine wide, and three thick. Clay of a certain quality is selected and thrown into a shallow pit, making a heap. Water is brought by women in earthen jars, and poured upon it. Straw or coarse hay is mixed with the clay, sometimes parties trampling it down, and working it with their naked feet to a given thinness. It is then shoveled into molds, and turned upon a smooth spot of ground to dry and harden in the sun. These bricks are never burned. The cost of supplying a sufficient number for an average dwelling, is a mere trifle. We are told that a frame building is not to be found in the place, where about 8,000 people reside. We are more surprised to learn that a steam-engine, except as used in a locomotive on the railroad, has never been seen here. At the arrival of the first train at the depot, the whole city was present to witness the event; and the smoking and puffing engine, drawing this train, frightened them greatly.

We pass in the evening the chapel of our Lady of the Rosary, situated in the western side of Santa Fe. Its structure is externally not unlike the churches of the Protestant denominations in this country. Still it is mainly an old building. To it the people repair in the Spring of the year, and pray for rain. They come in a long procession, bearing the image of the Virgin Mary, taken from the taken from the Cathedral at the upper side of the city. It is then placed in the altar of this Chapel, and the invocations begin and continue for eight days. The story is told that at this festival, as celebrated on one occasion many years since, the offerings of

people and the supplications of the priests were unavailing in bringing the storm of rain in a time of severe drought. The worshippers becoming impatient and even angry with the Virgin, dragged her image from the church, snatched off its rich covering of tinsel and lace, and threw it into the dry bed of the creek. The night following a terrific storm occurred, filled not only the channel of the stream full of water, but inundated the streets of the city, and washed away many houses. Thoroughly repentant for the dishonor which they had cast upon the Virgin, they hunted up the image, which had been carried a long way down the creek and buried in the sand and mud, and having supplied it with new and costlier clothing, they restored it to its former place, where it has since been more respectfully treated. A railroad boy who tells this tradition, ends by saying, "She's now solid with these people."

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 10, 1885.

When Congress re-assembled this week after Christmas vacation, the House of Representatives proceeded at once to defeat three important bills. The Hiscock revenue reform scheme was sent to the rear with great decisiveness. A cold shoulder was turned on an attempt made by Representative Collins to fix a day for consideration of the Lowell Bankruptcy bill, and the Mexican Veterans were warned that they need expect nothing from the House, so long as the Senate refuses to recede from its amendments made to the Mexican Pension bill last session.

It was the day for making motions under suspension of the rules, and a delightful post-holiday harmony had prevailed in the House up to the moment when Representative Hiscock precipitated the first tariff conflict of the session. He wanted to pass a bill abolishing the Internal Revenue tax on tobacco, cigars, snuff, alcohol, brandies, etc., stating it would reduce the revenue fifty or sixty millions annually. The House divided instantly on the tariff question, and after half an hour's debate, the bill was buried under the vote of a large majority.

Opposition to a discussion of the Bankruptcy bill was led by Congressman Hammond of Georgia, who said, the business men who asked for the passage of the bill were actuated by pure selfishness, as were also his constituents who opposed it. The assertion was made that if the bill became a law, it would create 5,000 new offices, and Representative Willis raised a laugh by an appeal to spare the Democrats the infliction of five thousand more applicants in addition to those with which they are already besieged. Mr. Randall voted with the Southern and Western opponents of the motion, and as he was conspicuously active on the floor while the vote was being taken, the New York members openly hold him responsible for the result.

While the Pension Appropriation, which passed the House, was being discussed, Mr. Warner of Ohio inveighed against greedy pension agents, and secured an amendment calculated to remedy the abuse. He said the piracy of the middle ages was an honest calling compared with the operations of claim agents in the city of Washington.

The Pension office, and the Interior Department, of which it is a bureau, will be a field in which President-elect Cleveland will have abundant opportunity to practice administrative reform, with room for beneficial results. Like the Star Route thieves, Pension swindlers are of no party, and their allies in office will be found among the most pliant and time-serving fawners upon the new administration.

The exclusive Senate has passed a bill forfeiting an Oregon land grant this week, discussed Inter-State Commerce, and spent much time talking about the treaties Spanish and Nicaraguan, behind barred doors. Safe from the gaze of the outside world Senatorial dignity relaxes, lifts its feet upon desks, smokes, dozes, tells funny stories, and otherwise disports itself like ordinary humanity under similar circumstances, or as the House does with the eyes of the world upon it.

The continued illness of the Chief Justice of the United States has given rise to many rumors, and much speculation concerning changes on the Supreme bench in case of his

death or resignation. The family of Justice Waite, however, express no fears that he will not recover. His daughter was out calling on two days of this week, and was surprised to learn from those whom she visited that her father was near the brink of the grave.

Of all the tempting offices in the gift of the incoming President, none seem to be more eagerly sought than the Marshallship of the District. To pose as a master of ceremonies at all the state receptions and dinners for the next four years, with all the consequent social prestige, is a pleasant position to which look forward. Nearly every State in the Union has an applicant for this office, and the District of Columbia is strongly asserting her claims.

In accordance with the spirit of the civil service rules, the record of the year in the Treasury Department shows that one hundred and thirty five appointments made there were distributed fairly among the States. Thirty-five States and Territories were represented. Pennsylvania was favored with thirteen appointments; New York with twelve, and Ohio with nine.

Everything points to a complete success of the inauguration ceremonies. Inaugural headquarters have become a lively place, and committees are demonstrating their fitness for the work of preparation. From the non-partisan spirit in which citizens are lending help, it would seem there will be a demonstration free from party feeling inauguration day.

## "THE FAMILY PAPER" AGAIN.

To the Editor of the Sabbath Recorder:

Dear Brother,—The writer has been very much interested in your article in the Recorder entitled "The Family Paper," and has been led to reflect on the silent, but powerful influence exerted upon the family by such a paper; and the thought arises, if every person who like myself has been a constant subscriber, would take at least one extra copy and have it sent to some absent member of the family, or other friend, the act would not only acknowledge the obligation we are under to the paper, and be some slight service to the Tract Society, but who can say that it might not be the means, under God, of retaining some child, while absent from home and battling for a place in the world's marts of labor, to the observance of the Sabbath? For certainly the Recorder is a most useful and readable paper; and it would be hardly possible to present a friend more useful information for the price of a year's subscription, not to mention the inculcation of a large amount of Sabbath truth not easily accessible in any other quarter.

A FORTY YEARS' SUBSCRIBER.

## PRELUDES TO THE MINISTRY OF CHRIST.

Four hundred years before the Redeemer's advent it was prophesied, "The Lord whom ye seek shall suddenly come to his temple," but it was in the same connection declared, "Behold, I will send my messenger, and he shall prepare the way before me."

Although the Lord came suddenly, he did not come so suddenly as to enter into a place and sphere unprepared for him. The herald-dawn preceded the sun.

Christ was several times announced in a variety of ways just before he appeared. The various announcements had an influence to which we call attention. The angel announced to the perplexed Joseph that his wife would bring forth a son who was to be named Jesus, for he was to "save his people from their sins." A similar revelation had been made to the Virgin. She was also told that her Cousin Elizabeth was to have a son; and she paid her visit, and on that occasion was inspired to utter the beautiful words of the Magnificat. On returning home, after Joseph's doubts have been removed by the angel's assurance, Mary and her husband talk together of the mysterious omens. Zacharias and Elizabeth are at the same time pondering the same subject, as well as talking constantly of God's wondrous gift to them. Here, then, are two little circles, one in Galilee, the other in Judea, in which this prefatory work is begun; here is the first cycle of influence, which is to widen into others until a people is made ready for the coming of the Lord.

The weeks pass on, and Mary in Bethlehem gives birth to the promised child. Announcement of the fact is made to the shepherds and the Magi, and they visit the child, and depart glorifying God and marvelling at what had been revealed to them. Both of these parties circulate the news within their own circles, and talk over with their friends and acquaintances the things which they have seen and heard, and through these

many more minds are set a-thinking of him who was "born King of the Jews."

During these same days the child was brought into the temple and publicly recognized as the *Salvation* of God, by the aged prophet and prophetess. Many, perhaps most, of those who were passing in and out of the temple took little notice of the occurrence, but some were there who remembered and reflected upon the scene, and described it to others as they returned to their homes.

All these events and incidents would make a permanent impression upon thoughtful minds, would be more or less continually reported, and awaken a more lively expectation of some great crisis near at hand.

Ten or eleven years are now spent with the parents at Nazareth, and there were no doubt, uncommon manifestations of intellect and character which astonished and puzzled those who knew the boy Jesus. But the history does not speak. The next occurrence to be noted is the boy's remarkable exhibition of his powers in the school of the Rabbis at Jerusalem. The circle of learned teachers and eager pupils listen in amazement to the youth who at his first entrance into school propounds such far-reaching questions, and displays such wonderful sagacity in his answers. That school-scene was remembered by those present. Their thoughts followed the boy as his parents came and called him to return with them to Nazareth. After school, Rabbis as well as pupils talked over the matter, told it to others whom they met; and many of them, if it may be recalled the scene twenty years later, when the young Nazarene was confounding some of them by his unparalleled wisdom. Here, then, another important class in the community was brought to thinking of the person to whom all eyes were eventually to be turned.

Years, almost a score, go by, and in some minds expectation has died out, in others it has been kept fitfully aglow, but these wonderful incidents and manifestations have not been forgotten. When now at length the stories of the wonders connected with the birth and childhood of Jesus had reached into many places, and helped to excite in many hearts the Messianic hope to an unusual degree, all suddenly appeared in the wilderness of Judea a new prophet who said that he had come to cry the approach of the Messiah. Then, it may be, some of the hearers of John the Baptist began to recall, and reflect upon what they had seen or heard of the son of Joseph and Mary of Nazareth. Presently the Messiah comes forward and is introduced to the people by John, and after a little they learn that this is the very one about whose infancy, childhood and youth they had heard or known such extraordinary things.

Now they put together in their minds all these occurrences and compare them with the character and actions of the Jesus who is living and working before them, and begin to see something of the connection of the parts with the whole. And so it came to pass that the first startling announcement of the angel to Joseph, the *Magnificat* of Mary, the *Benedictus* of Zacharias, the charming story of the shepherds of Bethlehem, the profoundly significant visit of the Magi, the astonishing display of childhood wisdom in the temple, as well as the consummate work of the forerunner—each of these events had, here a little and there a little, something to do in preparing for Jesus a place with the people among whom his ministry was to be exercised.—*Cor. of the Watchman (Boston).*

## A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to show the Spirit of Christ, he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party of mischief, of persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of other's cred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

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**Missions.**

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

THERE are 662 women societies in the South co-operating with the Foreign Mission Board of the Southern Baptist Convention, and which raised nearly \$17,000 last year.

FOR all church purposes and for benevolent objects, the church at North Loup, Neb., raised last year about \$1,000. They are struggling for self-support, and in the struggle have a new meeting-house to pay for.

NATIVE Baptist preachers have made several trips from Kuthada, Burma, into the jungle, and brought back glowing accounts of their reception. People came and begged for books, called the preachers into their homes, and listened intently to the gospel, and even thanked them for coming.

A Major Penn has held seven meetings in Texas during the Summer and Fall, using a tent for preaching. 1,021 have professed faith in Christ, and "Christians have been reclaimed from following the world, or keeping their religion in their trunks where their church letters were deposited."

THE Missionary Board of the Southern Baptist Convention has received more money, notwithstanding hard times, during the first half of the Conventional year, than ever before in the history of the Board. Among several recent appointments is that of Miss Tupper, the accomplished daughter of the Corresponding Secretary, as missionary to Mexico.

D. B. MAXSON, missionary pastor at Hornellsville, N. Y., writes concerning the work of the last quarter: I have preached 19 sermons, attended regular weekly prayer-meetings and Sabbath-school, and visited most of the families. The church has raised for missions \$7 75, about the same for Tract Society; for salary of minister \$25, and for other purposes \$10.

At a recent demonstration in Paris, of workingmen and Socialists, the massacre and robbery of the rich was advocated; two speakers who advised moderation were kicked into the street; shops were closed in the vicinity of the meeting for fear of violence, and policemen were obliged to call for military aid. Things have not reached this state in our country, but there is socialism here, nevertheless. The cure must come from our schools and from more missionary and evangelical work.

A MISSION TREASURY THAT NEEDS REPLENISHING.—The Missionary Society of the Methodist Episcopal Church disbursed \$775,724 16 during the year ending Oct. 31, 1884. The receipts amounted to \$731,125 86 and the treasury was in debt \$43,635 20, against \$43,036 90 at the close of the preceding year, Oct. 31, 1883. But outstanding drafts of the secretaries for foreign work amounting to \$58,770, made a total indebtedness Nov. 1, 1884, of \$146,405 20. This was an increase in liabilities of \$58,206 30.

THE Baptists of Oregon report 15 missionaries employed the past year, 6 churches built or completed of an aggregate value of over \$20,000, and 4 others in process of erection, and more laborers needed. The State Convention raises one-third of the money appropriated by the Home Mission Society. The Bible-schools have aided in the support of a colporteur missionary commissioned by the Publication Society. The Woman's Foreign Mission Society has assumed the support of a woman missionary to Swatow, China. Our home mission fields make a grave mistake, we believe, if they do not identify themselves with foreign work.

THE Society of Friends report a total membership in this country of about 75,000, and in Great Britain and Ireland about 17,000. They carry on considerable mission work. Among the various Indian tribes they have twenty-five Friends engaged in teaching, and in the foreign field are doing a noble service. They are sustaining thirteen missionaries in Madagascar, five in India, and a medical mission in Turkey under the care of the London Yearly Meeting. In Syria they have two stations—Burmama and Mount Lebanon—with training home for boys and girls, three Sabbath-schools and nine day-schools. At Amallah, near Jerusalem, they have seven schools. These are under the care of the New England and London Yearly Meeting.

FROM private letters we learn that the opposition to Christianity in Japan is changing wonderfully. One of the eminent Christians in Kioto, has been made a member of the city Assembly. On one of the sacred mountains of Japan, where a large number of missionaries, with their families, were gathered for their Summer vacation, an officious priest cut off their nearest water spring. When the act came to the ears of the governor, he sent two policemen to open the spring, and gave orders that it be kept open for the use of the missionaries. When the policemen had accomplished the task, they called for sake, and were greatly astonished to find that the missionaries did not drink liquor on the spot!—*The Congregationalist*.

THE rites of paganism are often cruel, sometimes very amusing and ridiculous. The *Sind* (India) *Times* describes a spectacle witnessed at Shikarpore, round the hideous image of an earthen god representing fear.

The image, huge, out of all proportions, wore an extremely dreadful appearance. About 7,000 people assembled to celebrate the death of this god of dread. An old woman was sitting by the image, representing the mother of the dreaded deity. A circle about fifty feet in diameter was formed round the image, in the midst of which moved hundreds of spectators, men and women, crying at the top of their voice, "Fear is dead!" "Fear is dead!" The old woman near the image, on hearing the death of her son, broke out into lamentable strains, mourning the loss of her beloved son, the god of fear. Some women again, afraid, we should think, lest the deity of fear may not be actually dead, and might turn his wrath against those who were shouting his death, reverently approached the idol, kissed his feet, and scattered fullahs upon it to propitiate its anger.—*New York Observer*.

THE success of the gospel in heathen lands has been much greater among the uncultured than among the educated classes, although missionaries tell us that Christianity has made a beginning in the higher ranks of society, and still greater progress may be reasonably expected. But a society has recently been organized in Germany, as we learn from the *Christian Union*, to be known as the "Allegerneine Evangelisch-protestantische Missions-verein," not for the purpose of antagonizing or disparaging existing missionary societies, but to complement and supplement their work by presenting the Christian religion in such a way that its principles will prove acceptable to the cultured classes of India, Japan, and China, as well as of other countries. The broadest possible general basis of a Christian conception of God and man, and the great truths which the best religious systems of the East already possess, will be the foundation upon which they intend to build. The Brahmo Somay, the Indian reform society, hail this new religious movement with delight; and a number of scholars, such as Max Muller, have expressed their sympathy for the undertaking. This will no doubt be the general feeling of all who hold the views of "liberal Christianity." At the recent meeting held in Weimer, Thuringia, the headquarters of their new mission organization, about 150 members were present, among them 14 university professors, 22 pastors, and a number of teachers and students. Branch societies have been organized in Germany and Switzerland, lectures are being delivered, and funds are being collected to endow a professorship on missions. The missionary work is not to be done, for the present at least, through missionaries, but by means of books that treat of the various phases and forms of religion, and by discussions relating to the problems of comparative religion. Concerning this movement we think two things at least may be said: first, it witnesses to the importance of foreign mission work and to a growing appreciation of this importance; secondly, it will call the attention of Foreign Mission Boards and missionaries to the necessity of following practical methods, and seeking practical results, and will itself be successful in proportion to its fidelity to the spirit and methods of the New Testament and the Founder of Christianity.

"PAGODA SHADOWS AGAIN." By an arrangement with the publisher of this valuable book, we will send it post-paid to any address upon the receipt of \$1. With clubs of twelve we will send one extra copy, if requested. Persons who thus buy the work will not only obtain a book of great interest and value, but will, at the same time, contribute from sixteen to twenty-two cents to our own missionary treasury. Not merely as a business matter, nor by way of advertisement, but in all sincerity do we say again, that the book could be read in every house in our denomination.

Read what the press says: Miss Fielde gives a most graphic picture of domestic and social life in China.—*Advocate*.

No book of the present year more interesting to the women of America.—*Sunday-School Times*.

No book on China that we have had the pleasure of reading presents so graphic a portrayal of the life, the habits, the habits, the social customs, the superstition, and the degradation of the people of that vast, strange country as is found in this brimful book by a practical Christian missionary. These sketches ought to have millions of readers.—*Northern Christian Advocate*.

Excellent and clear views of the wants and condition of Chinese women.—*Christian Union*.

This book commends itself to every reader as one of surpassing interest. It is a testimony to the gloom of even the highest types of heathenism.—*Watchman*.

Those who have heard Miss Fielde speak, in public or in private, on China, and especially of the Chinese women, have waited impatiently for this book. Its perusal will more than satisfy the highest anticipation.—*National Baptist*.

As fascinating as any romance. We trust that tens of thousands of mothers and young girls will be numbered among its readers.—*Morning Star*.

Gives more information relative to the domestic, social, and religious condition of the Chinese than does the great, two-volume work of Mr. Williams, sold at \$7. We expected a book of rare interest, and it fully meets our expectations. We are delighted with it. Let every family own a copy of it.—*Journal and Messenger*.

I have great delight in commending Miss Fielde's work to the public.—*Joseph Cook*.

Her interesting volume gathers up the striking incidents of a ten years' life among the Chinese, showing the appalling need of Christian instruction, and the blessed results which have followed missionary labors.—*Zion's Herald*.

We recommend any one desirous of knowing the private life and habits of the Chinese to procure a copy.—*Canadian Baptist*.

So charming and instructive a volume, it need but be glanced at to secure a careful reading.—*Baptist Weekly*.

Miss Fielde, the well-known and much-beloved missionary of Swatow, China, has given us in this volume a very valuable work. Her ten years in China, close observation of the customs, manners, and habits of that most singular people, have fully fitted her for an authority on "Life in China."—*Religious Herald*.

In her presentation of Chinese character, life, and customs, Miss Fielde has struck out a new and successful path. From her intimate acquaintance with the Chinese, and especially by allowing the people so largely to speak for themselves, she has presented Chinese life in a vivid and impressive manner, which would not have otherwise been possible.—*Missionary Magazine*.

Miss Fielde's new book is greeted with enthusiasm.—*Helping Hand*.

Address, A. E. MAIN, Ashaway, R. I.

**REPORT OF S. B. WHEELER, MISSIONARY.**

For the Quarter ending December 1, 1884.

Dear brethren in Christ.—My last report was written in the new meeting house of the Providence Seventh-day Baptist church in Texas county, Mo. This report is written in a private House in Osborne county, Kan. My last service in Texas county was on first day, September 7th. The situation thereabouts you understand from the communications of Brethren Rutledge and Helm. I can add nothing more of especial interest. The work there should be pushed forward. I believe it missionary ground which will yield fruit as it is cultivated. You are also informed concerning the condition of things in Texarkana, Ark. Bro. Shaw's communications and former ones from myself are to the point. Unless things have materially changed since my visit, some one should by all means be on the ground to assist in the dedication of that house, and present the Sabbath broadly and fully while the people are so much aroused by the fact of a Seventh-day Baptist meeting house being made so prominent in their midst. In reference to assisting in the erection of that house, I cannot but counsel liberality. Think of three brethren depending upon the daily work of their own hands to support their families and then taking time to erect such a house, finishing it in becoming order and taste with no moneyed compensation therefor. Besides, while in the midst of this, two of the families have been afflicted with severe sickness, while the third family has also had considerable sickness. More than this, Dea. Irby, who has been in very poor health for a long time, was a few weeks ago prostrated again with no human prospect of recovery. Perhaps it would be a good plan for the Board to get a full statement of facts

and figures from Bro. Shaw, and not allow the burden to be so heavy as to crush and discourage the brethren.

The little Church at DeWitt, Ark., is holding on in its Christian integrity. It was about thirteen months between my first and second visits. In that time some marked changes occurred: At present there are more houses dotting that Grand Prairie, more improvements about the former homes and land is held at a price perceptibly advanced. An inexhaustible supply of good water has been discovered at the depth of something more than 100 feet in a strata of coarse gravel. This is reached by iron tubing readily driven through the upper strata of loam and clay. When reached the water rises in the tube to within about thirty feet of the surface, a pump is set to work with a windmill and an abundance of water is drawn for any number of horses and cattle that one man is likely to own. Also some experiments had been tried so that many were securing seed wheat determining to raise more bread stuff instead of so much cotton. All these things are inducing immigration. As the years go by there will be better houses and better food, and with the land drained and worked the health of the country will improve both for man and beast.

The moral and religious condition of the people is not stereotyped. There is room for improvement, and well directed effort does improve it. It is good missionary ground. I am glad we have a church there even though its members are few and so scattered as to render regular services each week very difficult. They are true brethren and sisters. They should be encouraged and their influence will become more and more marked. Something over eight weeks were consumed in this Southern Missouri and Arkansas trip.

A few days at home, and the South-Western Yearly Meeting, held this year at Long Branch, Neb., claimed attention. It was encouraging to note the progress under the pastorate of Bro. D. K. Davis. The parsonage was improved and also the meeting house. The latter had received a new set of shingles, while the inside had received attention in the way of carpeting the pulpit platform, papering the walls, cleansing the ceiling overhead and painting the seats and other woodwork. It also became evident that our denominational work was receiving more attention. There were \$10 collected for missions, the same amount for the Tract Society, and over \$6 to aid in the building of the Texarkana meeting house. This I think is more than double the sum ever collected on such an occasion at Long Branch at any previous time. This is as it should be. With the increased and increasing work upon our hands there is every reason that the matter of giving shall be more carefully attended to. Encouraged by the presence of brethren G. J. Crondall and J. J. White the services were interesting and profitable.

While at home after this Long Branch trip, Bro. J. J. Nichols, of Pleasant Hill, Mo., with his daughter visited us. This daughter having been converted last Winter during the meetings held at their place, on Sabbath, November 1st, it was my privilege to baptize her. Immediately thereafter we assembled for regular Sabbath service, and she was received as a member of the Nortonville church. Bro. Nichols also presented his letter from DeRuyter, and was received. And Sister Nichols, though not present and had never been a member of a Seventh-day Baptist church was cordially received. Thus this family living a hundred miles away, and without Sabbath privileges for nearly twenty years has become more fully identified with us, and the oldest child has set an example for her younger brothers and sisters.

November 6th, when I started out on the Central Branch railway, I did not expect to return by the same route. But stopping at Clifton and Osborne on the way to Rocks county I saw that the interests at these places should receive more attention. I am now on my way back preaching each night about five miles from Osborne. On the way out, I stopped at Waterville to visit cousin Sarah Shiner, wife of Wm. H. Shiner, a daughter of Elder Samuel Davison deceased, she was formerly a member with us at Pardee. After moving west she began preaching among the Adventists. She was very low at the time of my visit with an abscess of the liver. Yet I was hopeful to see her again on my return; but she closed her life on Sixth-day, Nov. 14th, and was buried the next day, Sabbath, Nov. 15th, aged about 54 years. She was regarded as a good preacher, was much esteemed and will be greatly missed by her husband and friends.

I found the two Sabbath families at Motor faithful to the cause. Bro. R. H. Woods met me at Bull City, thirty-five miles from home with a missionary load of wheat. Owing to the exceedingly low price of that commodity only \$10 were realized for the missionary fund. Some meetings were held at Motor but no especial interest was developed. I trust however that the families visited were strengthened and that the tracts distributed will be of service to somebody. I visited Plainville, a new but thrifty town

ten miles from Motor, and preached three sermons. The last one was a Sabbath sermon to a full house, many of whom were quite ready to receive tracts. This visit was by an invitation of Dr. Gray, an Adventist, and a prominent citizen of the town. Suffice it now to say with reference to these meetings near Osborne, that the interest is such that I am staying longer than was at first intended. Thus is there encouragement mingled with the discouragements.

May the Lord grant to us all wisdom, strength, and success in this great work.

—Bro. Wheeler reports 12 weeks of labor at 10 points in Kansas, Nebraska, Missouri, and Arkansas; 44 sermons; 20 other meetings; 66 visits; 500 tracts and other publications distributed; 5 additions by letter or experience; and 5 by baptism; 1 Bible-school organized; and \$45 86 received for missions.

**FROM JOSHUA CLARKE.**

DE RUYTER, N. Y., Dec. 7, 1884.

On the 1st of January, 1885, my engagement with the Seventh-day Baptist Church in Oteselic will close, and I shall hope to fill my appointments for two seasons each two weeks in the church and one at an out-station, making, in four months, eighteen sermons on the field, and one funeral sermon, and nine outside. There is an increase of religious interest upon this field. At my last appointment, two weeks ago, there were two new witnesses for Jesus, two clear cases of conversions, one a young wife and mother, the other a promising girl of twelve years.

During the past six weeks there have arisen features of new interest in Lincolna, four adult persons having come to the front in declaration for Jesus, three of whom have signified a desire to honor Christ in Christian baptism. Both of these churches are peculiarly situated, and need the regular ministry of the word of life. I have tried to meet this need in part, as I could, for several years, as you know; and although the remuneration for these services has been small, it has been all these churches have been able to do. While the golden fruitage gathered, under the blessing of God, on both these fields, has been very cheering to me and both these churches, I should be glad to be relieved of this work, by an arrangement that would better meet their necessity, and serve their interest. Indeed, I have thought since our efficient missionary, L. C. Bogers, had come to the Central Associational field, I would withdraw from this work; but as I study his plan of work, that of spending several weeks, at a time, with the weak churches respectively, (of which we have so many upon this field,) I see that he could not be with these churches oftener than twice a year. That the plan is wise, and, under the circumstances, the best that could be devised, and working great good to the churches reached, and will to these in their turn, I believe. How they are to be aided over the long interim, is the question that troubles me in making my decision in the matter of duty in reference to these churches, knowing as well as I do the peculiar trials of both of them. May the Great Head of the Church, who, by his preserving mercy, has hitherto kept, and, by his hand, guided me, keep and lead me still, that the balance of my ebbing life may serve his glory and the interests of humanity.

**FROM D. K. DAVIS.**

HUMBOLDT, Neb., Dec. 10, 1884.

I herewith enclose my report for the last quarter. I should be glad to be able to report greater progress in the work of the Master, and hope to do so at some future time. Matters are in about the same condition as at the time of my last report. The South-Western Yearly Meeting held a session with us, which was an occasion of deep interest. The congregations were large, and the sermons very instructive. We were much strengthened by the presence of our dear brethren and sisters from the other churches.

At Long Branch all the appointments heretofore mentioned are maintained. The Sixth-day evening prayer-meeting has had a smaller attendance during the Summer than last year; but for the last two or three weeks the attendance has been better, and the interest somewhat increased. The young people's prayer-meeting is very well sustained, and a commendable zeal is manifest upon the part of the young people.

The appointments at Round Grove and Pleasant Hill are well attended. I received a letter from the brethren at Harvard a few weeks ago, asking me to make them another visit, which I hope to be able to do soon. A new interest upon the question of the Sabbath has sprung up among them. I trust that the brethren of the Board will continue to pray for the interest of this field. As I consider the demand for Christian labor, I am led to exclaim, "The harvest is great, but the laborers are few."

I remain yours in the bonds of the gospel.

—Bro. Davis reports 13 weeks of labor at Long Branch, Harvard, Round Grove, and Pleasant Hill, the last two being preaching stations; 24 sermons; congregations of 70, 30, and 40; 15 other meetings; and 12 visits.

**Sabbath Rest**

Remember the Sabbath day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God.

**NORTH OF THE ARCTIC CIRCLE**

Sometime last summer, a series were published in an Illinois Sabbath question—Brother G. defending the doctrine of the Bible in answer to various questions & correspondents. We give below concerning the possibility of a Sabbath north of the Arctic Circle Cottrell's answer. It does look when a man goes to the North argument against keeping the Sabbath were trying to quiet conscience, a thing nearer home.

The recent communication in script on the Sabbath question, with the accounts of the Greely leads me to ask Elder Cottrell Greely colony could have kept a Commandment (as interpreted by Seventh-day Baptists and Adventists) their sojourn at Fort Conger? sun sets about the middle of October the next February. How obeyed at any point within the Arctic? Then is it true that there are places where men can and do live, and yet have possible for them to obey one of the commandments? W. H.

In your Tuesday's paper, Dr. mot wishes to know how a man could keep the fourth commandment the seventh day of the week at Fort Conger, the northernmost point reached by Greely exploration party, where is four months in duration. A variety of replies, which I think conclusively show, if not separately, that it is possible for one to keep a commandment even there. If so answers seem more humorous than it is because the query itself seems that nature.

1st. The Sabbatarian could observe his conscientious Sunday commandment, and he could do the same four hours earlier, or six times later. In other words, it would be easy to find Saturday, as it would or any other day of the week or night.

2d. He certainly could keep his daily revolutions of the earth, with him the best Elgin or Waltham piece.

3d. If the nights were four months he would be sure to keep all the Sabbaths by going to bed and rising at night.

4th. When the sun is less than below the horizon we have twilight. Conger (I have not the exact latitude about 15 degrees north of the Arctic) so that in the middle of the day would be only about 15 degrees below the horizon, which would give them while we here are having daylight the difference between this twilight denser darkness of the other two they would be able to distinguish day and night, and so be able to keep the days of the week and proper day.

5th. If the man were conscientious though he could not find and keep the Sabbath at Fort Conger by any methods because of months of darkness, he would conclude to stay where he is and north, since it is optional and the self had placed no one there, and never intended it as a place of at any think the Creator unjust in world in such a way, that there where it is difficult to obey, we them to any quantity of such pleasures nearer home where one of God's law. One such place is seen behind the bar. We believe the will be sufficient. G. M. C.

**FIFTY-TWO SABBATHS.**

The fifty-two Sabbaths of the extended brought with them increased religious privileges and blessings; peculiarly appropriate that we all ask what benefit their observations brought us. The mechanic or with a little calculation, can tell the worth of a day or of any number of days. We cannot estimate the value of a bath, however, by any such reckoning. It would be easy to the advantages resulting from a day of rest are far beyond what attach to any other day of the that the fifty-two days of each from toil-time, are the most portions of a man's life, consider the score of health and general But we have other and higher than those we are wont thus to a fifty-two times every year, the world are suspended, by God and by common consent, to remind claims of these higher interests, not utterly forget that we have that we may not wholly lose sight of relations to eternity.

We are in constant danger of our hearts. The world, with its vexations, our avocations, with demands on our time and strength, up the greatest part of existence, consequence, our highest needs

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."

NORTH OF THE ARCTIC CIRCLE.

Sometime last summer, a series of articles were published in an Illinois paper on the Sabbath question—Brother G. M. Cottrell defending the doctrine of the Bible Sabbath in answer to various questions &c. by other correspondents. We give below the query concerning the possibility of keeping the Sabbath north of the Arctic Circle, and Bro. Cottrell's answer. It does look as though, when a man goes to the North Pole for an argument against keeping the Sabbath, he were trying to quiet conscience about something nearer home.

The recent communication in *The Transcript* on the Sabbath question, with reading of the accounts of the Greely expedition, leads me to ask Elder Cottrell how the Greely colony could have kept the Fourth Commandment (as interpreted by the Seventh-day Baptists and Adventists) during their sojourn at Fort Conger? There the sun sets about the middle of October and rises the next February. How could it be obeyed at any point within the Arctic Circle? Then is it true that there are places where men can and do live, and yet where it is not possible for them to obey one of the Lord's commandments? W. H. WILMOT.

In your Tuesday's paper, Dr. W. H. Wilmot wishes to know how a Sabbatarian could keep the fourth commandment (or the seventh day of the week) at Fort Conger, the northernmost point reached by the Greely exploration party, where the night is four months in duration. I submit a variety of replies, which I think will conclusively show, if not separately, yet collectively, that it is possible for one to keep the commandment even there. If some of these answers seem more humorous than serious, it is because the query itself seems to be of that nature.

1st. The Sabbatarian could observe when his conscientious Sunday companions Sabbathized, and he could do the same twenty-four hours earlier, or six times twenty-four later. In other words, it would be just as easy to find Saturday, as it would Sunday, or any other day of the week or month.

2d. He certainly could keep track of the daily revolutions of the earth, by carrying with him the best Elgin or Waltham time piece.

3d. If the nights were four months long he would be sure to keep all the intervening Sabbaths by going to bed and sleeping all night.

4th. When the sun is less than 18 degrees below the horizon we have twilight. Fort Conger (I have not the exact latitude) is about 15 degrees north of the Arctic Circle, so that in the middle of the day the sun would be only about 15 degrees below their horizon, which would give them twilight, while we here are having daylight, and by the difference between this twilight and the denser darkness of the other twelve hours, they would be able to distinguish between day and night, and so be able to distinguish between the days of the week and observe the proper day.

5th. If the man were conscientious and thought he couldn't find and keep the seventh day at Fort Conger by any of these methods because of months of darkness and months of daylight, he would most properly conclude to stay where he is and not to go north, since it is optional and the Lord himself had placed no one there, and evidently never intended it as a place of abode; and if any think the Creator unjust in making the world in such a way, that there are places where it is difficult to obey, we could refer them to any quantity of such places a great deal nearer home where one cannot obey God's law. One such place is selling liquor behind the bar. We believe the above reply will be sufficient. G. M. COTTRELL.

FIFTY-TWO SABBATHS.

The fifty-two Sabbaths of the year just ended brought with them inestimable religious privileges and blessings; and it seems peculiarly appropriate that we should pause and ask what benefit their observance has brought us. The mechanic or merchant, with a little calculation, can tell just about the worth of a day or of any number of days. We cannot estimate the value of our Sabbaths, however, by any such mode of reckoning. It would be easy to prove that the advantages resulting from the keeping of a day of rest are far beyond the value we attach to any other day of the week, and that the fifty-two days of each year, taken from toil-time, are the most profitable portions of a man's life, considered only on the score of health and general happiness. But we have other and higher interests than those we are wont thus to estimate, and fifty-two times every year, the affairs of the world are suspended, by God's command and by common consent, to remind us of the claims of these higher interests, that we may not utterly forget that we have souls and that we may not wholly lose sight of our relations to eternity.

We are in constant danger of neglecting our hearts. The world, with its cares and vexations, our avocations, with their stern demands on our time and strength, swallow up the greatest part of existence and, by consequence, our highest needs are sadly

neglected. But the Sabbath returns to call our thoughts away from all temporal things, to rebuke our worldliness, to check our sordid tendencies and to fix our hearts on heaven. On this day we are summoned to give our thoughts to matters of supreme importance and, because free from the interruptions incident to secular time, we have frequent seasons for contemplation, for the study of the heart, and for the exercise of spiritual gifts and graces. Fifty-two entire days, an aggregate of nearly two months, are given us every year for these purposes; and these holy periods are so scattered along among the other days of the year that no temporal duties are neglected, nor do they ever become irksome unless men make them so. They come just at the intervals when body and mind most need them; and their sweet and holy influences spread themselves through the whole year.

May the Sabbaths of the new year prove even more abundant in blessing, and the old promise to all who rightly observe the day be realized: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."—*Baptist Weekly*.

Education.

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

ANNUAL ADDRESS.

BY D. E. MAXSON, D. D.

Before the graduating class of the New York Medical College and Hospital for Women, 213 West 54th St., New York, April 1, 1884.

Success bravely won is the unanswerable argument, sufficient vindication of all former movements of society. If woman can go even pace with man along the highways of professional work, if she can achieve success in medicine, theology, I know of no a priori reason why she may not. By all the difficulties she has to overcome will her success, when achieved, be more real and acknowledged.

That formidable obstacles have been flung across her path, conjured by the conceit, not to say the cowardice of the opposite sex, and even by the timidity and super-fastidiousness of her own sex, will scarcely be questioned by one who has carefully watched the movement. When in the not far distant future, woman shall stand in even line with man, his acknowledged peer in all lawful and professional endeavor to lift humanity out of its shrinkage and breakage, it may serve to temper the egotism of the so called "stronger sex" to reflect, that it must always be problematical, whether he would have won mastery as bravely over as formidable obstacles.

In the address I have for you to-day, ladies of the graduating class, I shall not so much emphasize the differentia which may distinguish your professional work, because you are women, in practice of the healing art, as endeavor to point out some of the conditions of successful medical practice, be it by one sex or the other.

There are certain common conditions that antecede success in all avocations. Among these may be mentioned: The true conception of the profession as the means of objectizing the personality of the practitioner, rather than as a screen behind which to conceal it. Professional prestige and titular adornings such as you receive to-day at the hands of this Medical College, have their value as introductions to place and opportunity, and here their value ends. Back of these, independent of them, is that cultured capacity to practice medicine which your diploma certifies. It not only certifies that you have become competent to fill a place in society as a medical practitioner, but it implies that you have chosen that profession as the theater of your life work, and that you deliberately purpose to devote your undivided energies to it. What I am anxious to impress upon your minds at this epochal period of your lives, is the true relation of life to labor, of the practitioner to the practice. Emerson defines the scholar to be "the man thinking." Borrowing his definitive formula, we may say, the farmer is the man farming, the teacher is the man teaching, the preacher is the man preaching, the physician is the man administering medicine. In all these definitions the man, the homo, is the substantive personality, while the qualifying participle denotes the method through which that personality, that individual ego objectizes itself upon society.

As I meet, and address you in the most interesting relations of this time and place, ladies, it is my right to assume: That each one of you, has passed the stage of self-discovery and self-measurement; and that in full realization that you belong somewhere as a worker in the busy human hive, you have discovered that your life-forces will go into most economical and profitable play upon society, through the profession you have

chosen, the medical profession. The consciousness that you have well chosen your way of work, has stimulated and sustained you in the hard work of preparation for the first stage of which you this day emerge. That your work of preparation thus far has been hard work, I am assured by the character of the institution in which it has been done, and by the solid-fibered graduates already out from the same preparatory ordeal.

I speak of your college preparation as the first stage of study for medical practice intentionally assuring you that hard study, unremitting study, lies between you and the goal away yonder. This institution has done well, if during the time it has had you in tutelage, it has taught you how to study medicine, taught you what are the measures of your own powers of thinking, feeling and willing, and how to use them in your professional calling so as to keep on enlarging them, unifying them, compacting them, in order that out from your well allanced and earnestly devoted womanhood, there may emanate more beneficence of light and heat upon the arid areas of the humanity to which you belong, and to whose amelioration you have devoted your life work. Manhood, womanhood, i. e., human personhood, ranks far above all its environments, appurtenances, and adornings, so that not one jot or tittle of that can afford to be destroyed or compromised for any or all of these. Much as I honor and dearly as I love the profession to which I have been devoting my life, I would throw it off and spurn it on the day in which I should discover that it was detracting the least of the increments that go to make up and keep up my manhood as God gave it me. Let me be a man preaching, or let tongue cleave to the roof of my mouth. Were I in the least sympathy with the morbid sentiment that woman unwomans herself by working along with her brothers on the field of professional endeavor, I would shrink from one word of encouragement, here and now, everywhere and always. Most happy am I to be assured that each one of you brings to this transition hour of your life, just so much of womanhood as you have had opportunity to gather into that life. On from this hour, and from this size and strength of womanhood, I look away to the end as many successful professional careers as there are numbers of this class, with the full expectation that, the womanly grace you have brought into your work, will go on to larger proportions, receiving vigor and vitality from every day of endeavor and culture from every scene of sickness and sorrow with which it shall mingle as comforter and helper.

It is not selfishness which expects subjective good and personal enhancement from the work we do for others, it is God's own law of beneficence, that he who waters shall himself in turn be watered. If there should appear to be a wasting of moral character, a diminution of personal worthiness from the practice of any profession, it would go without saying, either that it was a profession that ought not be practiced, or that the practitioner was not properly related to the practice. In the practice of the healing art you touch humanity at vital points. So intimately are the two parts of the human being related to each other that what affects the one is at once recognized and felt by the other. Our world has had but one perfect human life and that was the God-man of Galilee. Once he went out into a desert, into strange mysterious converse with the prince of darkness, went out to be tempted of the devil.

To every young person who has stepped out to face life in its stern realness, to hear its many voices calling this way and that, and above them the voice of God and duty, calling right on whatever may betide, to every such person the essential meaning of the great temptation is not obscure. The body shared in the experience of the soul. Long painful hunger of body went before the supreme soul struggle, and it was out of lips emaciate with physical exhaustion that the grand pattern answer of all tempted souls was uttered. Once he went up into a mountain, into converse with the glorified spirits of the upper world; he talked with Moses and Elijah, and as the soul ecstasy came into him a sweet and awful gladness shone through all his physical frame and irradiated even his garments with ineffable brilliance. What came to the spiritual, came also to the physical, and the body shared the glory of the soul. And when that dark hour of Gethsemane came, and the soul of the Burden-bearer took the world-agony upon itself, the body came into such intensity of sympathy that "it sweat, as it were great drops of blood." In all this it appears how in the perfect humanity the body bears the soul company and sends answering chords

down into the finer music of the soul be it on the major key of ecstasy or the minor wail of agony. To go into any Gethsemane, or any elysium, and not feel the body coming into sympathy with the soul in terms of agony or of ecstasy, shows meagerness and ill adjustment of life forces, shows ill health. There is a wide region in which man feels the influence of external nature and gathers pain or pleasure by the touches of the work upon him. How wide that region is, only the best and the completest men have found out.

Most beautifully did the pattern man put his inner life into sympathy with the world around him, and summon his followers to learn of the lillies and the birds; consider the lillies, he said, sit down with the flowers; see how God clothes them; behold the birds, see how God cares for them. Will he not much more care for you? One starry night a great scholar and a kingly man, was out under the stars, and as they glittered above him they told him of the glory of him who made them, he heard the day unto day uttering speech, and night unto night showing knowledge. Then he went in and sat down with himself, he heard the wonderful life clock ticking, ticking, ever ticking within him, he felt the mysterious life-forces surging through him, he felt the trembling of the human up into the divine life, and with ecstatic utterance he exclaimed, "I will praise the Lord, for I am fearfully and wonderfully made."

That is a sadly neglected life, which feels no thrill of nature within and of nature without up to nature's God above. That is a sadly unscientific science, which stops short of the infinite, intelligent and beneficent first cause. When the marvelous life clock loses time in some benumbing paralysis, or gains time in some burning fever, and you go to adjust its unbalanced forces, or to help it repair its broken parts, you need not make apology if it comes to you to unsandal your feet, as on holy ground. Better that, far better, than to rush thoughtlessly into the presence of such fearfully and wonderfully made instruments, whose function it is to express the life of an immortal, and to handle with thoughtless negligence what stands in so intimate relation to the interests of both worlds. Be it specifically your function to administer to physical ailment, do it well and faithfully. It is a noble calling, but do I ask too much, when I would have you remember that you stand close upon the threshold of the spiritual, and hold in your hand the key that opens the door into its mysterious depths? Through the comfort you administer the body you gain access to the soul such as no other has. It was through healing of the bodies of multitudes of the sick, that the Great Healer went up to his soul healing. There is a divine philosophy that prescribes this movement upon the spiritual up through the physical. You are in the highway of the Christ work, when you go to the bedside of the suffering to administer restoratives. I will not say that the technical requirements of your profession make it incumbent upon you to be a Christian and to administer spiritual comfort to your patients, but, in the line of what I have already said, I see not how, as a Christian woman, such as I have a right to suppose each one of you to be, you can fill out any high ideal of your profession without projecting your Christian womanhood on beyond the too chilly region of professional technics, through the door so effectually opened thereby into the deeper life with which you have so intimately to deal. It will be all too imperfect sympathy with the suffering, if you tie your ministry too tightly back to the bodily healing, so as to become habitually unmindful of the deeper maladies of the soul. When you so skilfully approach, and so carefully handle broken humanity, as to send a thrill of health up through the whole being, you may be sure you have been cultivating that larger humanity in yourself to which every true life aspires.

In such modes may you assure yourselves and your friends, that there is a way to richer character and riper beneficence, nobler womanhood, even through the duer of professional endeavor. There will also be large opportunities for the culture and exercise of the better qualities of character, in the relation you will sustain to practitioners of other schools, as well as of your own. Much as you may believe the homeopathic practice to excel the others, and true to nature as it may be, you will be slow to assume that medical science has yet spoken her last word and that the ultimate and best method of treating disease has been found out.

It is characteristic of the best student and practitioner of any profession, to be alert and studious for what is truest and best in the line of his calling, and wherever it may be

found, to seize it, and use it, uncaring for the prejudice of old schools, and the yawns of old orthodoxies, which have with more egotism than modesty, more arrogance than sound sense, assumed that wisdom will die with them.

"Be true to truth, Whatever may betide."

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 INITIATION.

Not into a lodge of Free Masons. If we are rightly instructed we know that is bad enough, but we now speak of the initiation into the rum shop, a lodge (not secret) numbering six millions of members in the United States, a lodge that holds its sessions daily and averages fifteen hours each session. Its Grand Worthy Chief is the devil.

Before we speak of the initiatory steps please take a look into the lodge room. McFarland draws the picture thus: "Health in ruin, hope blasted, affections crushed, home a desert; all the seats of parental care, brotherly love, and maternal devotion empty; in its most distant background there should be the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future. The scenes should be peopled with men whose shattered frames are tenanted by tormented souls; with starved, frightened children, upon whose lips no smile could ever play; with women into whose cheeks furrows have been burnt by hot tears wrung by anguish from their aching hearts. It should be illuminated not with the rays of the heavenly sun, but with something like the glare of the infernal fires. And still this horrible picture will fall far short of the truth."

But, not withstanding this scene, there are many well meaning and professedly Christian men who see no danger in the feeders and rather advocate the use of a beverage which is found to be the greatest of all appetizers for rum and gin. We speak of beer. The reason many indirectly advocate its use is obvious, as we have learned in many ways since our last two articles on hop-growing. One editor whose subscription list is increased somewhat by the space devoted to the hop market, has taken us to task, and in one breath says he would like to make the paper a temperance organ, but it would not receive the proper support, and in the next proceeds to speak eloquently of "pure beer," etc. Another friend urges that "as hops in no way injure the quality of the beer," therefore, the business, as carried on is perfectly legitimate. Another says that if men drank beer the traffic in rum would decrease.

This, perhaps too lengthy article, is not penned for the purpose of censure nor debate, but to correct, if possible, an erroneous view taken in regard to the use of beer. Our friends may be sincere but the facts will not bear them out in their oft-repeated statements.

The rum seller does not go out into the streets inviting young men to take of his soul destroying beverage. Very few beginners could be induced to burn their throats with the stronger drinks. They must be educated to it by degrees. The vast traffic in alcohol has been chiefly built up by the brewers. Tens of thousands who never think of sipping brandy will drink beer, for it is thought to be mild and comparatively harmless.

Every rum seller knows these men are deceived. They know alcohol is in beer and they put in there purposely. They want young men to believe that beer is harmless, but they are particular to make it otherwise. With just enough of alcohol in it to create an appetite for something stronger they know when a man begins its use he is their victim. They have gone about this wicked business systematically and physiologically, and with beer gardens and beer saloons at every corner and even stretching out into the woods for the benefit of nearly every Sunday-school picnic, their work is complete. With beer in every billiard hall, skating-rink, dance-room, with beer in nearly every city grocery and in ten thousand country stores, offered as a premium to their customers, the rum sellers know that for every sixty thousand they kill annually there will be many more that number of new recruits.

Statistics will show that the increased use of beer has a corresponding increase in the use of rum. Beer vendors begin the work of desolation and rum sellers complete it. We said rum sellers do not go out soliciting customers, but beer sellers do and are very successful. Having captured their bird they hand him over to the rum seller with a hellish smile that is full of meaning.

Fathers, mothers, beware of the man who offers you boy beer or tells him it is harmless. He is either ignorant or a well-paid emissary of the rum demon.

H. D. OLIVER.

Motor, and preached three last one was a Sabbath service, many of whom were receive tracts. This visit was of Dr. Gray, an Adventist, a citizen of the town. Summed with reference to these meetings, that the interest is such long-er than was at first us is there encouragement the discouragements. Lord grant to us all wisdom, success in this great work.

er reports 12 weeks of labor Kansas, Nebraska, Missouri, 44 sermons; 20 other meetings 500 tracts and other publications; 5 additions by letter or by baptism; 1 Bible-school \$45 86 received for missions.

M JOSHUA CLARKE.

RYTER, N. Y., Dec. 7, 1884.

f January, 1885, my engagement Seventh-day Baptist Church close, and I shall hope to have for two sermons each the church and one at an inking, in four months, eight the field, and one funeral the outside. There is an inious interest upon this field. pointment, two weeks ago, to new witnesses for Jesus, of conversions, one a young er, the other a promising girl

past six weeks there have of new interest in Lincolnaen, ons having come to the front for Jesus, three of whom a desire to honor Christ in sm. Both of these churches situated, and need the regular word of life. I have tried ed in part, as I could, for us you know; and although ion for these services has has been all these churches to do. While the golden red, under the blessing of these fields, has been very and both these churches, I to be relieved of this work, ent that would better meet and serve their interest. Inought since our efficient misBogers, had come to the Cenal field, I would withdraw; but as I study his plan of spending several weeks, at a weak churches respectively, ave so many upon this field, ould not be with these churchtwice a year. That the plan nder the circumstances, the d. be devised, and working the churches reached, and their turn, I believe. How ided over the long interim, that troubles me in making the matter of duty in referburches, knowing as well as I ar trials of both of them.

Head of the Church, who, ng mercy, has hitherto kept, d, guided me, keep and lead the balance of my ebbing life glory and the interests of hu-

RON D. K. DAVIS.

BOLMOLD, Neb., Dec. 10, 1884.

nclose my report for the last ould be glad to be able to rogress in the work of the pe to do so at some future are in about the same condime of my last report. The Yearly Meeting held a sesshich was an occasion of deep ongragations were large, and ory instructive. We were ined by the presence of our and sisters from the other

anch all the appointments igned are maintained. The ng prayer-meeting has had a nce during the Summer than for the last two or three dance has been better, and what increased. The young meeting is very well susmmendable zeal is manifest of the young people. nments at Round Grove and re well attended. I received e brethren at Harvard a few ng me to make them another hope to be able to do soon. upon the question of the prng up among them. I brethren of the Board will ay for the interest of this sider the demand for Christ-led to exclaim, "The har-t the laborers are few." s in the bonds of the gospel. reports 13 weeks of labor at Harvard, Round Grove, and the last two being preaching ons; congregations of 70; ther meetings; and 13 visits.

**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, January 15, 1885.

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

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

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

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

PLUNGE in the busy current, stem  
The tide of errors ye condemn,  
And fill life's active uses;  
Begin, reform yourselves, and live  
To prove that honesty may thrive  
Unaided by abuses.

OUR thanks are due to the brethren who, as Local Agents, have labored faithfully for us in the past, and who are responding so promptly with remittances for the opening year. One of these says, "I will try to collect for the present year as fast as I can, and hope the present volume may be the best and largest in the history of the paper."

INDIRECT intelligence of revivals comes to us from several different places. This is always a cause for rejoicing and devout thanksgiving. It will be both cheering to all the brotherhood, to read of these revivals in our Home News Department, and also a stimulus to some to use more diligently the means to such a work in their own Church. Let us encourage one another by a declaration of what the Lord has done for us.

The remarks, made in another column, by "A Forty Years' Subscriber" to this paper, seem to us very much to the purpose. It will be evidence of good faith, if we add that "Subscriber" has adopted his own suggestion about sending the RECORDER to some Friend, and sent the two dollars in payment for the extra copy. We do not deny that we are thankful for the two dollars, but the evidence of personal interest in our work, and the hope of the good that may be accomplished with the extra copy is both gratifying and encouraging.

It is truthfully said that Christianity creates no new moral obligations. There is nothing morally wrong for the Christian, which is not morally wrong for the man who is not a Christian, under the same circumstances. The only difference in this respect is, the Christian recognizes his obligations and cheerfully accepts them, while the man who is not a Christian does neither. It is vain therefore, for any man to point out the way in which Christians should walk, and then plead exemption from that course of conduct upon the ground that he does not profess to be a Christian. Not so easily can moral obligation be set aside. That would be making void the law by its transgression.

**OUR SABBATH-SCHOOL HELPS.**

Two or three weeks ago we stated that there was some prospect of a quarterly preparation of lesson helps to take the place of the Lesson Leaf. We are glad to announce that satisfactory arrangements have been so far completed that it can now be announced as a certainty. The new preparation is to be known as the *Helping Hand to Bible-school Work*. It is to be a 24 pp. pamphlet about the size of the present *Outlook*, and will contain a careful, suggestive preparation of the International lessons for a quarter, together with some other interesting matter. The editing is done by A. E. Main, of Ashaway, and the Lessons for the first quarter are prepared by Brethren, C. A. Burdick, A. B. Prentice, and T. L. Gardiner. The price of the *Helping Hand* is to be 25 cents per copy for one year, or 7 cents a copy for one quarter. Brother T. R. Williams will continue to furnish comments on the text of the current lesson, for the columns of the SABBATH RECORDER; and the Editor and managers of *Our Sabbath Visitor*, have arranged to give a fuller treatment of the lessons, in that paper, for the little people. Thus we think ample provisions are made for all grades of students among us. The great body of our schools will want the *Handy Help*, and can afford to have it at the price named. If all our schools will take hold of it we can afford to print it at that price. A careful account will be kept of the cost of the publication, and if there is a profit on it, the amount will be divided between the Tract and the Missionary Societies. At the same time *Our Sabbath Visitor* will be made more

than ever, a necessity for all little people, and the RECORDER will lose nothing of value by the change. It is unfortunate that these arrangements were not completed in time to place the *Helping Hand* before our schools at the beginning of the quarter, that is, Jan. 1st. But we have issued the *Lesson Leaf* for January as usual, and those who have paid for it, and now want the *Helping Hand*, can have the remittance already sent applied on the new subscription; and those who may now subscribe for the *Helping Hand*, will begin with the first number, and will not be charged with the January *Lesson Leaf*. Thus no loss need occur to any one, as it is expected that the new preparation will be issued in time for use the first of February.

We think it an occasion for gratitude that we are at last so near to something like a system of lesson preparations sufficiently complete and full for all practical purposes and yet free from the annoyance of having placed before our children and youth doctrines which we believe unscriptural, and methods of Scripture interpretation which we deem subversive of sound doctrine. Let us prove our appreciation of it by a prompt and hearty support.

**AMONG OTHER DENOMINATIONS.**

**CONGREGATIONALISTS.**

The Year Book for 1885 shows as follows: Whole number of churches, 4,092; churches with pastors, 937; churches not supplied, 1,012; new churches, 177; whole number of ministers, 3,889; number of church members, 401,549; net increase, 5,340; added on profession, 17,923; adult baptisms, 8,290; infant baptisms, 5,801; Bible school scholars, 478,357; increase, 11,220; benevolent contributions reported by 3000 churches, \$1,523,924 22; home expenditures, \$3,884,105 91.

Seventy-five or eighty have professed a hope in Christ at Brownville, Me.

The church at Colorado Springs, Col., organized ten years ago with 27 members, now has more than ten times that number. At first a missionary church, it now leads the churches of the State in benevolent contributions.

About 100 young people, it is believed, have entered upon the new life in Olivet, Mich., there having been a revival of persuasive power in Olivet College.

The church in Lebanon, N. Y., organized in 1802, has recently repaired its edifice at an expense of \$2000. In 1825 the pastor's salary was \$50 in grain, \$40 in labor, and \$5 in cash; and ten years later it was \$100. The church used unfermented wine 45 years ago.

The last *Congregationalist* reports 319 additions to churches.

**EPISCOPALIANS.**

Two years ago the Bishop of Rochester, England, asked the public for funds to erect ten new churches in South London, in places where they were greatly needed. The response has been so generous that five have already been consecrated.

In Utah and Idaho there are 12 clergymen, 14 parishes and missions, 725 communicants; 952 Bible School scholars; 788 day school scholars, and 5 church buildings. In Washington Territory there are 14 clergymen; 12 churches and stations; 479 communicants; 622 Bible school scholars.

Sixty-three persons in England and America competed for a \$125 prize for an essay on the duty of the young men of the church to consecrate themselves to the ministry. The prize has been awarded to Rev. T. S. Childs, Washington, D. C.

**BAPTISTS.**

The church at Olean, N. Y., has dedicated a new house of worship costing over \$42,000, all of which is paid or pledged.

The missionaries of the Missouri General Association report 4,220 sermons, 682 conversions, 456 baptisms, 11 churches constituted.

**METHODISTS.**

Many revivals are reported, among them one at Lonsaconing, Md., where, up to Dec. 23, 1884, 350 persons had professed conversion.

**PRESBYTERIAN.**

Rev. John W. Dulles, D. D., has just resigned the Walnut Street Sunday-school, Philadelphia, which office he has held for twenty-nine years.

**MISCELLANEOUS.**

There are many revivals in progress; there is a manifest anxiety for the salvation of the unconverted, and a growing sense of obligation to carry the gospel to those beyond the reach of the ordinary means of grace.

**Communications.**

**OBITUARY.**

Westerly and community were greatly shocked Sunday morning Dec. 28th, on hearing of the sudden and unexpected death of Mrs. ANN ELIZABETH LANGWORTHY, wife of Dea. Nathan H. Langworthy. She had lately returned from a very pleasant and enjoyable visit with her daughter in Malden, Mass. On the next day after her return, she was taken with neuralgia which went to her heart. She suffered intensely for two days and nights, but was relieved and seemed to be improving. On Christmas day she was quite comfortable and bright, took pleasure and interest in the Christmas presents of the family and directed in regard to some she wished to make. So much improved did she appear on Sabbath-day that, excepting a daughter who remained with her, the family attended the morning service and also the Sabbath-school in the afternoon. Sabbath night she was somewhat restless but comfortable. On Sunday morning at about half-past five o'clock, she called the daughter who stayed with her during the night and said she felt that pain again. The daughter while preparing a powder for her to take to relieve the pain heard a breathing and a sound which alarmed her, she rang a bell to arouse and call the family, tried to give her mother a drink and by the time they gathered around the bed she passed away without a struggle.

Her unexpected and sudden death was an overwhelming blow to the dear family and friends, and a sad surprise to our people. Mrs. Langworthy was born in North Stonington, Conn., May 17, 1819, and was at her death in the 66th year of her age. Her parents were Daniel and Susan Carr. Her mother died when she was nine years old, and her father when she was sixteen. After her mother's death she was brought up in the family of her grandfather, Sands Cole. They were First-day people, religious, and in their faith Congregationalists. At the age of fifteen she attended the Friend's School, in Providence, R. I., quite a noted school at that time. Here she developed early that vivacity and strength of mind, and those womanly graces which distinguished her life. In her 17th year she became a Christian under the preaching of Alexander Campbell. At eighteen she was married, and about a year after her marriage she was baptized by Elder John Green, and became a member of the Second Hopkinton Seventh-day Baptist Church. A few years afterwards she and her husband joined the Pawcatuck Church, of which she was a valuable and greatly beloved member at the time of her death.

For a person of her age, one seldom saw a woman more beautiful in form, features, and complexion than was Mrs. Langworthy. No less beautiful was she in life and character. Always cheerful and genial, charming in her manners, she made every one feel at ease and happy in her presence. She was a rare conversationalist, easy, natural, with a vein of humor; of ready expression, she was the life of a company, indeed of both young or old. She was so agreeable and entertaining to all, that the children greatly enjoyed her company.

In her home she was a most thoughtful and devoted wife and mother. The home was to her, woman's highest sphere and realm. In it she was queen, not by imperious rule, but by her virtues, sweet graces, dignified bearing, ennobling influence and beautiful life. To her home she gave the best of herself, of thought, care, affection, and energy. Cheerful, affable, sweet-tempered, deep-principled and firm, active and industrious, versatile in management, remarkable in executive ability, affectionate and sympathetic, she was the light, life and joy of it, the central sun to attract and hold all. She was faithful in the religious training of her children. She drew lessons from every day life and made practical application of spiritual truths. A great reader of the Bible, she could use the Word of God with wonderful power. She guarded the sacred precincts of the home from the encroachments of evil influences and bad company. Her consistent, warm Christian life was a continual inspiration and counsel to her family.

Mrs. Langworthy was very affectionate in her nature and she manifested no prudish fear in expressing affection and sympathy. The poor found in her a helpful friend and counselor. Among those who feel her loss most deeply are the poor of her native place, and her charity was quiet, unobtrusive, and undemonstrative.

It was her disposition to say little about faults of others, but commended the good and gave credit to all. Public spirited, she took deep interest in the current events of

the town, in political, business, educational, social and religious matters, and in her reading kept abreast of the times. Every true reform found in her a friend and advocate. by her boundless hospitable nature and winning grace, she made her home of great resort for friends and acquaintances, and the stranger who entered her door was made so welcome he went away a friend. Her acquaintance was very extensive and her friends many. But the crown of her life was her piety. She was an earnest and devoted Christian. When in full health and strength she was a power for the upbuilding of religion in the church and community. In special efforts she was a very successful worker, having the rare gift of approaching one on the subject of religion in such a way as to interest and win to Jesus. Her earnest appeals and exhortations will not be forgotten, and many will testify to her faithfulness. Though her voice is hushed in death, by her life she yet speaketh.

The funeral services were held at her late residence on Wednesday afternoon, Dec. 31st. There was a large attendance of friends and acquaintances from the town and from abroad. Selected passages of Scripture were read, and prayer offered by her pastor. Very appropriate remarks were made upon her life and character by A. E. Main. Two of her favorite hymns were sung, and her mortal remains, beautiful in death, were borne away to their resting place. A husband, a son, five daughters, and an only brother are left in sad bereavement and loneliness. The Church, society, and the community as well as the bereaved family and friends have met a great loss in her death. But what is their loss in comparison to her infinite and eternal gain? May her graces and virtues be exemplified, and her counsels heeded by the living. We can close this sketch with no more fitting memorial than these sweet lines to her memory by her life-long friend, Rev. A. G. Palmer, D. D.

I will remember her a little child.  
Sweet as the buds of Spring and opening bloom,  
And fragrant as the morning's new perfume,  
Artless in innocence and unbeguiled;  
Her cheeks aglow; the overflowing wealth  
Of juvenile vitality and glowing health;  
Girlhood's best grace and most attractive dower;  
Her charm and loveliness of blushing health;  
Her maidenhood a bright beautitude;  
The light of gladness, shaded in her eyes,  
Sadly sometimes, and prematurely wise,  
Careful beyond her years for home and duty,  
Her young life grew in saintliness and beauty.

Then came her married life, the complement  
Of early vows, the beautiful ideal  
Of young love's dreams fulfilled, blissful and real,  
With full domestic peace, supreme content,  
A loving wife, a fond, indulgent mother,  
Princess and priestess at her household shrine;  
Her daily life a ministry divine,  
For husband, daughters, only son and brother;  
An earnest woman, with strong Christian sense,  
Loving religion in its simpler ways  
Of worship, heartfelt, humble prayer and praise;  
With pure affection and with faith intense;  
A brief farewell; she has but gone before,  
To join our loved ones on the golden shore.

Not far away that world; she seems so near us!  
We see her by the window in her chair;  
We hear her coming footsteps on the stair,  
And call her dear name thinking she will hear us,  
And haste to us as in bygone years,  
Still lovingly her vigils over us keeping,  
With tender patience tireless and unsleeping,  
Kissing away our sorrow laden tears;  
How sweet to feel her with us, though unseen;  
What matters it the way we cannot know;  
Shedding upon the darkness of our woe  
The light and beauty of her radiant mead,  
Brightly we'll tread the way of tears before us  
If we may have her guardian presence over us.  
A. G. PALMER.  
STONINGTON, Conn., Jan. 10, 1885.

**QUARTERLY MEETING AT DERUYTER.**

The associate meeting of the Churches of DeRuyter and vicinity, which was to have been held at Cuyler Hill, the first Sabbath in the new year, was held at DeRuyter, by request of friends at the former place, several of their families being absent from home. The change though made at a late hour, did not seriously affect the interest of the meetings. Elder F. O. Burdick and family, and brother Dolphus D. Burdick, from Scott, was the only messengers from a distance. The unfavorable condition of the roads were undoubtedly the cause of non-attendance from other churches.

Besides the Sixth day evening prayer-meeting, four preaching services were held followed by conference, and developing a taste of deep religious feeling.

The financial embarrassments which have recently come upon the people of DeRuyter and vicinity, through heavy failures, will, it is hoped lead the people to a closer walk with God. A very general and serious inconvenience, and even much suffering, has been occasioned by these failures, the liabilities aggregating not less than \$175,000, and the assets not likely to prove very valuable, except to a few preferred creditors. What a comforting thought in these troublous times, that we may by faith in God, and by well-doing, lay up for ourselves treasures in heaven, where neither moth nor rust corrupt, nor thieves break through and steal.

The next associate meeting of these churches will be held with the Church in Scott, beginning on the evening after Sixth-day, March 6th, 1885, being the first Sabbath in the month. The pastor, F. O. Burdick, and officers of the Scott Church, are a committee on programme. L. C. R.

**Home News.**

**New York.**

**ELMIRA.**

After a long interval, I have been again permitted to visit the little flock of Sabbath-keepers in this place, preaching, visiting, and breaking bread to them. The communion season was especially interesting. There are six members in this church, all receiving the communion but one, that one being out of town. The restoration of one who had fallen away from his steadfastness, was an occasion of joy. Sister A. C. Lumbard, of 262 West Hudson St., has so far recovered from a long illness as to be able to attend the meetings. Sister Hall being ill, and not able to attend the meetings, the elements were taken to her house, and a communion service held there. The regular Sabbath services are held Sabbath afternoon at the house of Sister Rebecca Brockaway in Southport. The Sabbath morning meetings are at 105 West Hudson St., at the residence of W. H. Loughhead.

Quite an agitation of the Sabbath question has been going on at Elmira. It was begun by one of the young pastors, preaching against Sunday entertainments and Sunday newspapers. The newspapers were greatly aided in their defence by an article in a Western newspaper from a Catholic priest or bishop, offering a thousand dollars reward to any Protestant who would furnish a single passage of Scripture making the first day of the week, commonly called Sunday, to be the Sabbath. This completely silenced the defenders of the Sunday.

L. C. R.

**WEST EDMESTON.**

The church in this place has just been improved by the addition of a new front, steeple, etc., costing over \$600. About two years ago the audience room was remodeled, re-seated and carpeted at a cost of over \$800. These changes have secured a very pleasant and convenient house of worship.

On Christmas Eve our Bible-school held an entertainment, consisting of music, songs, and recitations, followed by distribution of presents by a Santa Claus, that was enjoyed by a full house.

A Quarterly Meeting of the Seventh-day Baptist Churches in this vicinity, will be held, commencing with a covenant meeting on Sixth-day, Jan. 16th, P. M., at 1 o'clock. Preaching the following evening by J. M. Todd. On Sabbath morning, by Stephen Burdick; evening after the Sabbath, by J. M. Todd; evening after First-day, by Stephen Burdick.

Prayer meetings are held in three neighborhoods with a growing interest, and much desire for revival is expressed. Recently two were added to the Church by baptism, and one by letter. We are seeking and hoping for a gracious refreshing from the presence of the Lord.

**IITHACA.**

I have visited the little flock in this place, and find that no meetings have been held since the death of Sister Holt, at whose house the meetings were regularly held until within a few weeks of her death, last Spring. The leader, Brother Anson King, now resides on his farm, seven miles from Ithaca. I visited him at his pleasant home. Himself, wife, and little son, are firm in the truth. Brother King is anxious that I should hold meetings in that vicinity as soon as convenient. In Ithaca, I was hospitably entertained at the residence of Sister Lucy Carpenter, at whose house future meetings may be held. L. C. R.

**Rhode Island.**

**SECOND HOPKINTON.**

Sabbath day, Dec. 27th 1884, was a day of pleasure to the Sabbath-school at 2d Hopkinton. It being the last Sabbath in the year it had been thought appropriate to have a "Sabbath-school Christmas Concert" for the mutual benefit of the school and friends interested in its work. At the hour for the regular morning services of the Church a good congregation had gathered, and the pastor delivered a short address from the Saviour's words, "It is not the will of your Father in heaven that one of these little ones should perish." Matt. 18: 14. After the sermon the Sabbath-school presented an appropriate and thoughtfully prepared programme, consisting of short essays and poems relating to the birth, mission, and reign of Christ, together with recitations, select readings &c., the whole interspersed with well-rendered music.

The school has done a good work during the past year under the care of A. A. Langworthy, as superintendent, and Geo. A. Kenyon, who has acted as assistant superintendent. To these brethren the school unanimously tendered a vote of thanks for

their services; and at the recent annual meeting of the church for business, the reappointed superintendents of the Sabbath school.

At the church, religious services have held each evening for nearly a fortnight, encouraging results. A number of converts are awaiting baptism. L. J. JAN. 8, 1885.

**ASHAWAY**

The first session of the Bible-school 1885 was more than usually interesting. account of the Secretary's annual report, which gave some statistics of the year closed. There were 52 sessions during year, with an average attendance of 63. The least number present any session 63. Four persons were present every Sabbath. The collections have been as follows: \$51 29 to the Am Sabbath Tract Society \$51 29 to the Sabbath Baptist Missionary Society and \$15 served for the wants of the school. Class collections have helped the school more funds, than any plan before adopted.

**Connecticut.**

**GREENMANVILLE.**

The Greenmanville Sabbath-school New Year's entertainment at the O Wednesday evening whose merit was low those of former years. The devotion part was conducted by the Superintendent and the Pastor, and the literary exercises consisting of recitations and readings, participated in by Eloise Hatch, Congdon, Charlie Lewis, Bernard R. Jennie Wykman, Robbie Weston, Anna man and Anna Greenman. After the presented original personations as follows: "Father Time," Bessie Greenman; "Merry," Charlie Lewis; "Old Year," Maryders; "Spring," Eloise Hatch; "Summer," Alice Perron; "Autumn," Annie; "Winter," Hattie Sweet; "New Year," Charlene Stillman. Time, whose white and flowing beard told the measure of centuries, held his court, and sent his senger after the Old Year to come and an account. She, timid yet trusting, her plea and bade Time summon her ters fair, Spring, Summer, Autumn, Winter, to give the record of their days. They came "one by one," Spring, "bonnie fair;" Summer had "richer, hue;" Autumn had "gathered what sowed;" Winter "from the frozen North come were the Snow King has his New Year "was passing fair," Time was committed to the care of the Year, relieving his benedictions. A literary programme, an oyster supper and coffee were served in the vestry.

**West Virginia.**

**LOST CREEK.**

The Conference left its blessed influence upon our Church and community and people have felt its power ever since. in our prayer-meetings reference is made to sermons or addresses, or even casual remarks by the delegates, that have started spiritual life and given increasing joy have thus been living in the continuity of joyment and feasting upon the good of the General Conference all the year. Winter. Then too, we have frequent from China, to which our people gladden, giving account of the medical work the marvelous interest all classes are in the Seventh-day Baptist Mission count of the healing of their sick and ing. China is growing nearer to us, interest in that far off land continues increasing.

In our pastoral work and in visiting house to house, almost the first question asked is, "Have you heard lately from sister," and then we sit down and tell the strange stories from that distant and how God is bringing the hearts mothers and children and even the to think of the true God through the things that have been brought to their in the healing of their bodies.

And so our faith grows stronger, hearts are made glad on account of blessing upon us here at Lost Creek smiles upon our work abroad.

**L. R. SWIN.**

**REPLETE.**

Our little community of Sabbath is trying to do something for the truth, but as we are all poor people, not do much. Zebulon Bee, one number, who has been in poor health nearly a year, spent about two months past Summer at the Salt Sulpher Springs Addition. There he met many persons various parts of our own State and from States, to whom he gave tracts and whom he talked, as much as he was upon the subject of the Sabbath.

News.

New York. ELMIRA. interval, I have been again... At the church, religious services have been held each evening for nearly a fortnight with encouraging results.

ASHAWAY. The first session of the Bible-school for 1885 was more than usually interesting on account of the Secretary's annual report, which gave some statistics of the year just closed.

IOWA. WELTON. We have great reason to be thankful to the Master for the blessings he has been pleased to bestow upon us. During the past year we have been blessed spiritually and temporally.

Foreign. Lord Wolsley has recommended that troops be sent to open the Berber route. The proposed expedition of Professor Nordenskjold to the South Pole has been postponed until 1887.

Table with columns: Name, Amount. Lists names like Aaron Coon, Mrs. Almira Place, etc., with corresponding monetary values.

J. C. BURDICK. Begs to inform His Customers and the Public generally that he has a larger stock than ever before of WATCHES, CLOCKS, and JEWELRY.

Condensed News.

Domestic. The old liberty bell is to be taken from Philadelphia to the New Orleans exposition.

LETTERS. H. W. Stillman, H. D. Witter, S. W. Straub, V. A. Willard, T. H. Tucker, G. A. Campbell, W. C. Daland, J. F. Stilson, L. D. Bose, A. E. Henshaw, W. C. Whitford, Geo. E. Rogers, J. E. Mosher, Baldwin, W. M. Babcock, H. A. Socwell, L. F. Randolph, Mrs. B. F. Burdick, C. V. Hibbard, Mrs. A. E. Allen, Wm. Davis, Nathan Blackman, Emeline Crandall, S. G. Crandall, Eva H. Coon, A. B. Prentice, J. G. Burdick, E. P. Saunders, O. U. Whitford, Jas. Phelan, L. C. Chadwick, I. Clawson, L. R. Swinney, B. C. Davis, Kate A. Babcock, L. D. Holcomb, D. G. David, H. E. Babcock, A. P. Saunders, Mrs. Wm. Kingsbury, Jane Houghtaling, J. D. Mills, Mrs. Harriet Sweet, A. M. West, J. M. Titusworth, D. N. Meredith, H. D. Sutton, O. D. Sherman, I. L. Cottrell, H. B. Greene, A. G. Palmer, O. M. Bee, P. M. Green, Mrs. L. E. Blackman, G. H. Greenman, Oscar Babcock, G. M. Cottrell.

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

CHICAGO MISSION. Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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

Selected Miscellany.

"THY WILL, NOT MINE."

Into thine outstretched hand We lay it all; Only at thy command Can I 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 that us good. No fear, no care have we, No way, no choice; Whatever thy teaching be, We must rejoice.

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

-Baptist Weekly.

ONE TALENT OR TEN?

BY FANNIE ROPER FEUDGE.

"The Lord, when he comes, will require as strict an account from those to whom he has given but one talent as of those to whom he has been intrusted ten. All that he requires is the full use of what he commits—whether much or little—to the keeping of each; and nothing less will win the blessed plaudit, 'Well done, good and faithful servant.' This is just what our minister said yesterday, and I believe it, every word." So mused Carrie Seymour, as she stitched away at the dainty embroidery that grew under her skillful hand; and the last words were spoken with an energy that deepened the rose tint on her cheek and snapped the delicate silk that was being transformed into the fairest of lilies.

She was young in years—this little seamstress—and newly set forth in the Christian course; poor too, as this world counts riches, an orphan, and wholly dependent on her own efforts for a living, but sunny-tempered, brave, earnest, and loyal to the Master since he had converted her to himself. "What can I do for Jesus?" she asked herself again and again as she sat busily plying her needle in the bright sunshine that served her for warmth as well as light. "Perhaps there is not much I can do; but I can try; I can watch for opportunities, and I will ask Jesus to show me, day by day, some small work to do for him. I mean to try to find out how many talents he has given me, and to ask him to help me to make the best possible use of all I have, that at his coming he may 'receive his own with usury.'

"Let me count up what I have to use for the Master. First and above all, is the sweet hope that I belong to Jesus by adoption into his family; and this dear hope is a precious trust that must not be 'buried under a bushel,' but must be dispensed to others, by precept and example, every day as long as I live, that as many others as possible may become partakers thereof. I have excellent health, and a bright sunny little room all to myself, with plenty of work—all that I can do—while so many have no work and cannot afford such a cozy little home. So I will try to be more economical, and deny myself that I may help some of these needy ones. I will begin to day by trimming over my last winter's hat, and I shall thus save enough to get those shoes for Eddie and Nannie Black, so that the poor children may start to Sabbath-school at once. Then there are my books. How rich I feel with my nice clear-print Bible, and a smaller one for pocket use, with a whole shelf-full of good and interesting books. But I must not enjoy them alone. Hereafter I will seek opportunities to lend or read them to others who are not so well supplied as I am. I will begin to-night with poor Mrs. Brown, who looks so sad and discouraged, and perhaps a good story may help her to forget her troubles, at least for a while. I will try, too, to be more grateful for my dear little class in Sabbath-school, and I will labor and pray more earnestly that I may be able to guide them to Jesus and help them to love and trust him. I will ask the dear Saviour to teach me to do this, and I will watch for opportunities to speak a word about this dear friend. Surely there must be somebody that I can talk to about Jesus and his great love. Oh, that I may never, never forget him." And the young seamstress, with the prayer yet on her lips, began to fold her finished work to take home, thinking as she did so of the long pleasant walk in the bright sunshine; and she thanked God that she was strong and well, "and not blind," she added, "like poor little Susie up stairs."

"Poor little one! How sad and lonely she must be while her mother is out all day at work! How glad Susie would be to have a walk with me in the bright sunshine. I would take her with me, only that she is always dirty and cross, and people would stare at her, and I should be ashamed to go through the park with such a looking child. But I think I will take her to-day—it will

be at least one bright ray across her darkened path."

So Carrie ran up stairs, washed the forlorn little face, brushed the tangled curls, found the child's shoes, and on their way down stopped in her own room for the pretty scarlet-bound cape of her waterproof and folded it as a cloak around the shivering child, while her white "cloud" formed a dainty little hood like a coronet above the golden hair. Susie was delighted with her walk, and Carrie was more than repaid by the child's sweet, rippling laughter and innocent prattles. After that day Susie went nearly every time, and many of the hours of mother's absence Susie spent in Carrie's little room, where she learned not only to keep her person tidy, but also to sing, to knit, and to crochet, to repeat and to understand many hymns and texts, to do other handy little jobs, and above all, she learned to be patient, industrious, and happy.

In another room of the same building an aged woman known as "Aunt Nancy" lived entirely alone. Her bodily wants were amply supplied by the church to which she belonged, and she was still sufficiently helpful to minister to her own wants. But one day, when Carrie, with her work and a choice book, tapped gently at "Aunt Nancy's" door, a cheery "Come in" bade her welcome. After chatting a while, Carrie offered to read aloud for their mutual benefit. "Aunt Nancy's" young heart appreciated this kindness to her old eyes; and when on parting the dear old lady left a kiss on Carrie's cheek with the words, "Come again, my dear, I have so enjoyed your visit," the little seamstress wondered in her heart why Jesus was such a prompt payer.

The back room on the first floor was occupied by a family to which belonged several small children. The father was idle, and inclined to spend his evenings out in some way that consumed the major part of his earnings while the overtasked mother took in washing to keep her little ones from absolute want. Their room was forlorn enough, the children sadly neglected, the infant puny and fretful, and all needing care that the weary mother was too sad-hearted to bestow. Hearing the baby's pitiful wail, Carrie ran down one morning and offered to take him a while to her cheerful room, though she had to lay aside her own work, and nursing the listless untidy child was not a pleasant task. But Carrie was "not weary in well doing," and as the kind act was repeated often both mother and child showed the happy results. The washing was accomplished more seasonably, giving the mother time to tidy up her room before night; and the little sufferer, seated on a folded blanket in Carrie's room, with a bunch of keys to jingle and a basket of empty spools to toss about, actually learned first to smile, then to coo and crow merrily at Carrie's cheery songs; and by and by roses began to bloom in his rounding cheeks, while the happy little one toddled round the room with the little blind girl for a companion.

The mother grew interested in making her room more comfortable, and the father, attracted by this changed aspect, learned to love his home, grew industrious and provident, and the children once more wore whole clothes and were able to attend school and church.

Thus day by day Carrie found her work. Her buoyant health and happy temper were talents she could daily invest for Jesus; her small library, by judicious use, became a joy and a power to those about her; her scant leisure was used in reclaiming a profligate husband and restoring happiness to his family, as well as in bringing sunshine into many a dreary home; while even her tiny chamber was found large enough to share occasionally with sad and weary ones about her, and still afford ample room for the abode of the loving Redeemer in the heart of an earnest, happy Christian.

THE NEED OF THE HOLY SPIRIT.

As the Winter season has again returned and the subject of revivals in our churches is discussed, it may be well to direct our thoughts to the relation of the Holy Spirit to such a work. While we speak and preach so much, and rightly so, concerning the love of God the Father, in the gift of his Son to redeem us, and of the great love of Christ in dying for us, how seldom do we speak of the Spirit as seen in applying and affecting the great work of salvation in our hearts in knowledge and sanctification: with the powerful revivals of religion that have been realized in many places there has been a corresponding increase of honor put upon the divine Spirit in human redemption. His person, offices, and operations, have become more frequently the theme of the pulpit, and the spirit of inquiry thus awakened can but bear good fruit.

The Holy Spirit teaches. John 14: 26. It is not enough that we have the Bible and can read it in our homes, for the "letter killeth, but the spirit giveth life." As a mere book it is the same to all readers. In its words and sentences, in its grammatical construction, in its history, biography, didactic and ethical lessons, it has a value for all. But above all these it has a value immensely higher for some. To one it is a human book; to another, taught by the Holy Spirit, it is God's revelation of himself to his lost child. We need divine teaching, not because of the peculiar difficulty of Scripture language, nor because of the incomprehensibility of Scripture doctrine, for the things most misunderstood are the things which are most clearly revealed, but because without that teaching we will not learn the truth. When Christ appeared, the light shone in darkness, and the darkness

comprehended it not. Blindness of heart produced ignorance, and alienation from the life of God was at once the cause and the aggravated effect of an "understanding darkened." (Eph. 4: 18.) The author of this teaching is the Divine Spirit. Christians are all taught of the Lord. The Spirit that guided holy men of old in recording divine truths is the Spirit that reveals them to the mind of the believer in their intrinsic significance, and matchless beauty. Under this blessed illumination the eternal verities of the gospel become clear and divine revelations to the mind, faith becomes a spiritual vision, the distant is brought near, the vague becomes distinct, and truths lying cold and dead in the intellect, become instinct with quickening, vitalizing, invigorating power.

The Holy Spirit sanctifies. 2 Thess. 2: 13. As the followers of Christ we are not only to declare truths and teach doctrines, but to represent Christ, and by our lives to recommend him to others, and for this purpose we need the power of purity and holiness. The ideal Christian of the New Testament is a "saint," that is, a holy man, one entirely consecrated to God and devoted to righteousness and truth; and the ideal Church of the New Testament is a spiritual temple built up of such living stones. It is perfectly clear that as long as this ideal is not fairly embodied in the character of the Church, our progress must be slow and unsatisfactory. The question of thoughtful men in this country is similar to that put by the Jews to Christ, "Who art thou?" "What sign showest thou then, that we may see and believe thee?" Thou claimed to be from God, and the power of God unto salvation. But how are we to know that thou art not an impostor? Where are the proofs of thy celestial birth? Where are the evidences of thy sonship? What shall we give them as an answer? We must be able to point them to the saints of our churches and say, "Behold a chosen generation, a royal priesthood, a holy nation." It is the work of the Holy Spirit to produce this. He dwells in the body of Christians, who are thus temples of God, casts out impurities, and renews them after the image of God. Every holy thought, every holy emotion, every holy act is inspired by him. A full baptism of the Spirit's power will make the believer "holy and without blame before God in love."

The Holy Spirit intercedes. Rom. 8: 26. We know not what to pray for as we ought, except the Spirit help our infirmities. He is in the hearts of Christians to excite holy desires and aspirations, to reveal the sinfulness and necessities of the soul, and to create desires and longings often unutterable. He brings to the supplicant encouraging promises, reveals to him the divine love, teaches him how to pray according to the will of God and fills him in his communion with God with a joy unspeakable and full of glory. There are times when the conscience of a good man is more tender, has a nicer and more discriminating touch than usual. The evil of sin in general, and his own in particular, appears in a more clear and piercing light, and the desire to be lifted out of the thralldom of it into the full light and liberty of the sons of God takes possession of the whole soul. There is a wrestling with God in prayer, kindled by the Holy Spirit, which produces the fruits which the apostle rejoiced to find in the church at Corinth. "What carefulness it wrought in you, what clearing of yourselves; yea, what indignation, yea, what fear, yea, what zeal." The Spirit of all grace and supplication is the Holy Spirit, and where it exists in a congregation peace and prosperity reign. Those in whom it dwells may not necessarily be profound thinkers or powerful speakers, but they are earnest, large hearted men, and full of divine force. Their whole nature seems surcharged with an energy which they cannot call their own. When they speak their hearers feel that a supernatural force is grappling with them and forcing them to yield or to set up a conscious resistance. They wrestle in prayer with God, like Jacob of old, and obtain the blessing. Hence the apostle Jude inculcates the duty of "praying in the Holy Ghost" to teach that only the prayer invrought by him can prevail at a throne of grace. Let all who pray in any congregation on the Sabbath, come from the closet to the sanctuary "filled with the Spirit," ready as soon as the pastor goes to the pulpit to ask God mentally for instant blessing and power; ready to lift up the heart, as some divine truth is spoken for its immediate application by the Spirit to some person whom they may name to God in their petition—ready to intercede for some one who is attentive and almost persuaded to be a Christian, and what blessed fruit would be borne of that service to the praise and glory of God! It would not end without some one being brought to the Lord Jesus Christ and made a trophy of his redeeming love and grace.

In view of these facts we may learn that all of our power as Christians lies in God's working in us by his Holy Spirit. Our usefulness in the Master's service and our efficiency in doing his will among men, will be measured by the degree in which the Divine Spirit actuates and influences us. Its presence with us will be like the ark of God with the Israelites, the symbol of success and victory. Let us pray that our blessed Lord may give to all the churches "the unction from on high," the anointing of the Holy Ghost, that "built together for a habitation of God through the Spirit," all the building stily framed together may grow unto a holy temple in the Lord.—Central Baptist.

OVER A COFFIN LID.

"She—was—a—good—wife—to—me. A good wife, God bless her!"

The words were spoken in trembling accents over a coffin lid. The woman asleep there had borne the heat and burden of life's long day, and no one had ever heard her murmur; her hand was quick to reach out in a helping grasp to those who fell by the wayside, and her feet were swift on errands of mercy; the heart of her husband had trusted in her; he had left her to long hours of solitude, while he amused himself in scenes in which she had no part. When boon companions deserted him, when fickle affection selfishly departed, when pleasure palled, he went home and found her waiting for him.

"Come from your long, long roving. On life's sea so bleak and rough, Come to me tender and loving And I shall be blessed enough."

That had been her love song—always on her lips or in her heart. Children had been born to them. She had reared them almost alone—they were gone! Her hand had led them to the uttermost edge of the morning that has no noon. Then she had comforted him, and sent him out strong and wholehearted while she stayed at home and—cried. What can a woman do but cry?—and trust? Well, she is at rest now. But she could not die until he had promised to "bear up" not to fret, but to remember how happy they had been. They? Yes, it is even so. For she was blest in giving, and he in receiving. It was an equal partnership after all!

"She—was—a—good—wife—to—me!" "O man! man!—Why not have told her so, when her ears were not dulled by death? Why wait to say these words over a coffin wherein lies a wasted, weary, gray-haired woman, whose eyes have so long held that pathetic story of loss and suffering and patient yearning which so many women's eyes reveal—to those who read. Why not have made the wilderness in her heart blossom like the rose with the prodigality of your love? Now you would give worlds—were they yours to give—to see the tears of joy your words would have once caused, bewailing the closed windows of her soul. It is too late.

We have careful thoughts for the stranger, And smiles for the sometime guest, But oft for our own The bitter tone, Though we love our own the best. Detroit Free Press.

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New York Medical College and Hospital for Women.

No. 213 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMOEOPATHIC HOSPITAL (weekly) are open for all students. For further particulars and circular, address, Mrs. MARY A. BRINKMAN, M.D., Sec'y, 219 West 23d Street, New York City.

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HISTORY OF CONFERENCE.—REV. JAMES BAILEY

has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1.00. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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Popular Science.

AUSTRALIAN DEVELOPMENT.—A Letter says—"Emigration is going largely from the United Kingdom to Australia, and the latter country is likely to prove in some branches such a strong competitor to the United States, that a few facts concerning labor and wages there may be of interest. During the last few years there has been a marked tendency in the skilled branches has upward, and the same thing is noticed in agricultural labor. The wages of laborers have risen to \$50.—or thereabout while the colony is capable of absorbing amount of skilled agricultural labor without affecting the current rate of wages. In industrious hands are much better off regard to food and pay than the same in England. In New South Wales one can receive £200 to £250 per annum; draftsmen £4. 15s. per week; blacksmiths 12s per week; plumbers 11s per day; carpenters 8s per day; painters 9 to 11s per day. The working hours in the case of many trades does not exceed 8 hours.

MECHANICAL PROPERTIES OF GALVANIZED IRON AND STEEL WIRE.—At the mills of Witte & Kaemper, a series of tests has been made to ascertain the mechanical properties of galvanized steel and iron with the following results:

Table with 2 columns: Diameter, inch; Tensile strength per wire, pounds; Elongation, per cent. Values: .0.16, .2447, 5

A torsion test made showed that a length of 11.81 inches the steel could be twisted four times before it broke, while the iron wire stood 18 rotations. For the tensile tests, the length of specimen was 5.96 inches. The galvanized steel wire is used for iron ocean telegraph cables, while the iron is used for surface telegraph lines. Steel used is generally made by the Bessemer process, while the iron was puddled from a mixture of Westphalian mill pig, Swedish charcoal pig, and pig from the Georg Hutte at Osnabruck. The quality of galvanizing is tested either by dissolving in hydrochloric acid or by dipping specimen a number of times for a given period for each immersion in a solution of sulphate of copper. The wire must not show signs of a deposit of copper. For German telegraph service, the sulphuric acid solution is a mixture of one part of sulphuric acid and five parts of water, and the wire undergoes five immersions of a minute. For the steel cable wire, the specimen is a tensile strength of 53 tons per square inch, an elongation of 1.5 per cent., bending test of wrapping the wire around a piece of wire having the same diameter and straightening it out without breaking it.—Scientific American.

OYSTERS.—The oyster industry is rapidly passing from the hands of the fishermen to those of oyster culturists. The oyster is being sedentary, except for a few days earliest stages of its existence, is easily terminated in any given locality, although it may not be possible for fishermen to rake up from the bottom individual, wholesale methods of culture soon result in covering up or otherwise destroying the oyster banks or reefs, as the munificence of oysters are technically the main difference between the oyster industry of America and that of Europe in the fact that in Europe the natives have long since been practically destroyed perhaps not more than 6 or 7 per cent of oysters of Europe passing from the beds directly into the hands of the consumer. It is probable that from 60 to 75 per cent reared from the seed in artificial parks remainder having been laid down for a time to increase in size and flavor in the waters along the coasts. In the United States, on the other hand from 30 to 40 per cent of all the oysters consumed are carried from the native directly to market. The oyster fishery everywhere carried on in the most reckless manner, and in all directions oyster grounds are becoming deteriorated, and in many cases have been entirely destroyed. It remains to be seen whether the government of the States will regulate the oystereries before it is too late, or will permit destruction of these vast reservoirs of life. At present the oyster is one of the chief articles of diet in the United States, in England, as has been well said, an oyster is usually worth as much as, or more, than a new laid egg. It can hardly be expected that the price of American oysters will always remain so low as at present. Taking into consideration the great value of the natural beds along the entire Atlantic coast, it seems probable that a moderate amount of protection will keep the oyster supply far below the present rate, and that the immense stretches of submerged land along our coasts especially suited for oyster planting may be used and may be made to produce an abundant harvest at a much less cost than that which companies the complicated system of oyster culture in France and Holland.—G. Brown G.

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In the United States, on the other hand, from 30 to 40 per cent of all the oysters consumed are carried from the native beds directly to market. The oyster fishery is everywhere carried on in the most reckless manner, and in all directions oyster grounds are becoming deteriorated, and in some cases have been entirely destroyed. It remains to be seen whether the governments of the States will regulate the oyster fisheries before it is too late, or will permit the destruction of these vast reservoirs of food.

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

Table with 5 columns: STATIONS, No. 2\*, No. 12\*, No. 4\*, No. 6. Includes routes like Dunkirk, Little Valley, Salamanca, Carrollton, etc.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Yandala 6.00, Allegany 6.50, Olean 7.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.43 P. M., Alfred 12.14, Almond 12.28, 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

4.45 P. M., from Dunkirk, stops at Daytonville 5.17, Smith's Mills 5.33, Perrysburg 5.68, Dayton 6.12, Cattaraugus 6.47, Little Valley 7.16, Salamanca 8.15, Great Valley 8.22, Carrollton 8.37, Yandala 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10.28, Belvidere 10.42, Belmont 10.54, Scio 11.07, Wellsville 11.19, Andover 11.43 P. M., Alfred 12.14, Almond 12.28, arriving at Hornellsville at 12.43 A. M. No. 8 will not run on Monday.

WESTWARD. STATIONS, No. 1, No. 5\*, No. 3\*, No. 9. Includes routes like New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, etc.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Olean 11.55 A. M., Allegany 12.20, Yandala 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.29, Perrysburg 5.58, Smith's Mills 6.31, Forestreet 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.60 P. M.

5.25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.14 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS, 15, 5\*, 9\*, 35, 21\*, 37. Includes routes like Buttsville, Custer City, Bradford, Custer City, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.30, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS, 6\*, 20\*, 32\*, 40\*, 16, 38. Includes routes like Buttsville, Custer City, Bradford, Custer City, Bradford, Custer City, Buttsville.

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

\* Daily. † Dining Station. Trains 1 and 4 will stop at all stations on Sunday.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

FIRST QUARTER.

- Jan. 3. Paul at Troas. Acts 20: 1-6.
Jan. 10. Paul at Mt. Ida. Acts 20: 17-27.
Jan. 17. Paul's Farewell. Acts 20: 28-38.
Jan. 24. Paul's Journey to Jerusalem. Acts 21: 1-14.
Jan. 31. Paul at Jerusalem. Acts 21: 15-26.
Feb. 7. Paul Assaulted. Acts 21: 27-40.
Feb. 14. Paul's Defense. Acts 22: 1-21.
Feb. 21. Paul before the Council. Acts 23: 1-11.
Feb. 28. Paul sent to Felix. Acts 23: 12-24.
March 7. Paul before Felix. Acts 24: 10-27.
March 14. Paul before Agrippa. Acts 26: 1-18.
March 21. Paul Vindicated. Acts 26: 19-32.
March 28. Review; or Lesson selected by the school.

LESSON IV.—PAUL'S JOURNEY TO JERUSALEM.

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

For Sabbath-day, January 24.

SCRIPTURE LESSON.—Acts 21: 1-14.

1. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.
2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth.
3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.
4. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

QUESTIONS.

- I. What course was taken from Miletus to Tyre?
II. Why did the disciples dissuade Paul from going to Jerusalem? How did they dissuade him? What must have been the burden of their prayers? What was the next stopping place, and how long did he remain there? What is meant by saluting the brethren?
III. Who were of Paul's company? Who was this Philip the evangelist?
IV. Who was Agabus? What was his character? What was his mode of prophesying? What was his authority for his prediction? Who pleaded with Paul not to go to Jerusalem? What was Paul's reply to their entreaties?

INTRODUCTION.

Paul is now on his homeward journey from his third great missionary tour, and is impressed that he shall never return to those fields nor visit the churches there established, again. We may well suppose that his heart was full of anxiety for all the churches, surrounded, as they were by enemies seeking to overthrow and destroy them. His own trials and persecutions enabled him to understand the trials that were sure to come to the membership, and especially to the elders of all those churches. What pained him most was the probability that ambitious and misguided men would spring up in the churches, and cause dissensions and distract the minds of tender, trusting converts. Though his personal work with those churches was done, yet he bore their interests like a great burden of prayer, in his heart, and was constantly invoking the protecting care and guiding wisdom of God for them. Such was his state of mind as he pursued his journey to Jerusalem. This lesson brings before us the incidents and touching experiences of his voyage from Miletus to Jerusalem.

EXPLANATORY NOTES.

V. 1. After we were gotten from them. This refers to the parting interview with the elders. They were now hastening with all diapa ch, their ship touching at a few points. Unto Coos. This was a small island about forty miles due south of Miletus. This island was a place of special interest to Luke, as it was the seat of a medical school of much note. The day following unto Rhodes. This was an island and city, fifty miles south-east of Coos. This island was celebrated for its beautiful climate. It had become very wealthy through the commerce carried on between the East and the West. This harbor was famous for the gigantic colossus standing over the entrance into the harbor, one hundred feet high. From thence unto Patara. This was a seaport of Lycia. Here was the famous oracle of Apollo held as scarcely inferior to that at Delphi.

MARRIED.

In Independence, N. Y., Jan. 4, 1885, by Eld. J. Kenyon at his home, Mr. DELWIN C. BARNEY, of West Union, and Miss SUSIE N. HALL, of Hallsport. At the residence of the bride's parents, near Weston, Iowa, Jan. 1, 1885, by Eld. J. T. Davis, J. D. KENDEL and EMMA J. BURGOTNE, all of Weston. In Flandreau, Moody Co., Dak., Dec. 25, 1884, by Rev. A. E. Burrows, Mr. WM. A. JONES and Miss IDA L. SEVERANCE, both of Flandreau.

V. 4. Finding disciples, we tarried seven days.

Finding, implies that they inquired for, and this implies that they knew that there was a Christian church there. Paul was not disposed to leave the city without seeing them. These disciples, at least some of them, with a prophetic spirit, seemed to be impressed that some unusual trials awaited Paul at Jerusalem, and hence they endeavored to dissuade him.

V. 5. They all brought us on our way.

This was a manifestation of great kindness. Kneeling down on the shore and prayed. All this kindness and mutual regard was cemented in Christian fellowship. "We" indicates that Paul was joined by others in prayer, perhaps by many others.

V. 6. Took ship.

That is, took another vessel and sailed to Ptolemais, about 30 miles to the south of Tyre. This was the end of the voyage.

V. 7. And saluted the brethren.

Here, as all along the coast, we find a church organized, which shows something of the energy with which the mission had been carried on.

V. 8. And the next day . . . came unto Caesarea.

This journey by land led them round Mount Carmel, along the coast, for thirty or forty miles. This was the chief Roman city of Palestine, on the Mediterranean, forty seven miles north west of Jerusalem. It was the official residence of Festus and Felix, governors of Judea, the place where Paul was afterward imprisoned two years. We entered into the house of Philip the evangelist. Called evangelist to distinguish him from the apostle.

V. 9. And the same man had four daughters, virgins, which did prophesy.

Prophesy, as used here, is supposed to mean the preaching of the gospel. In short, they participated in evangelic work with their father.

V. 10. We tarried there many days.

He was now in easy reach of Jerusalem, and could measure his time, hence remained longer (as the original implies) than he had anticipated. There came down from Judea a certain prophet, named Agabus. This is supposed to be the same Agabus of Jerusalem who had some years before foretold a famine. See Acts 11: 28.

V. 11. He took Paul's girdle and bound his own hands and feet.

The girdle was usually made of leather or of linen, and frequently highly ornamental; was of considerable length, and used to draw together the flowing robes of the oriental dress about the waist. The prophet used it in a symbolic act, for the purpose of signifying what should befall Paul at Jerusalem.

V. 12. We besought him not to go up to Jerusalem.

All these forebodings and the prophecy, besought to Paul's companions and the brethren, to indicate that he should not go to Jerusalem. But to Paul's mind the indications were entirely different. He could not understand them.

V. 13. What mean ye to weep, and to break mine heart?

No human heart was more sensitive to sympathy than that of Paul. Their grief for him deeply affected him. I am ready not to be bound only, but also to die at Jerusalem. Paul here reasserts the determination to proceed to Jerusalem. His conviction of duty was clear and strong, and he knew that it came from the divine Spirit. Nothing could turn him from his purpose.

V. 14. We ceased, saying, The will of the Lord be done.

The spirit of Paul, in the face of all these persuasions, convinced them that it was the will of the Lord that he should go forward. Though it was a great trial of their faith, and a great grief to them, yet they were persuaded to let him go; and more, to aid him on his way. This lesson exhibits the clear teaching of the Holy Spirit to one whose life is wholly consecrated to the service of truth in Christ.

THE following preamble and resolutions were adopted by the Rockville Sabbath-school at its session held Jan. 10, 1885:

WHEREAS, Mrs. Asabel G. Boss, an honored and highly esteemed member of this school has been taken from our number by the relentless hand of death: therefore,

Resolved, That we meekly bow to the Infinite will of Him without whom the sparrow cannot fall, and by emulating her example of regularity of attendance at the house of God and Christian piety, both at home and elsewhere, do strive earnestly to meet her in the kingdom above.

Resolved, That we tender our heartfelt sympathy to the bereaved family in their affliction, and pray that He that giveth peace which "passeth all understanding," will buoy them up and comfort them in their sorrow.

Resolved, That a copy of these resolutions be sent to the bereaved family, also to the SABBATH RECORDER and Sentinel-Advertiser for publication.

F. C. BURDICK, Sec'y.

DIED.

At Standard's Corners, N. Y., Jan. 4, 1885, of lung difficulty, DELILA E. wife of Isaac A. Kruson, aged 44 years. In early life she consecrated herself to Christ, and united with the M. E. Church at Standard's Corners, in which she remained one of the brightest lights, beloved by all who knew her. Mr. Kruson is now left very lonely, having lost their only child four years ago. He has our warmest sympathy, and the sympathy of the whole community, as was witnessed by the crowded church and tearful eyes at the funeral. J. K.

Mrs. MIRANDA BURDICK BOSS, daughter of Dr. Alphaeus Burdick, and wife of Asabel G. Boss, was born July 8, 1831, and died, probably of heart disease, in Hope Valley, R. I., Dec. 28, 1884, being 53 years, 5 months, and 20 days old. She gave her heart to Christ when she was 11 years old, was baptized by Eld. John Green and joined the Rockville Seventh-day Baptist Church of which she was a member during her life except five years that she held her membership with the Milton Seventh-day Baptist Church, of Wisconsin. For more than 43 years she was a faithful servant of Christ. She was a kind neighbor, attentive in sickness, a tender, loving,

faithful wife, mother, sister and friend, beloved by all who knew her. She was as well as usual the day and night preceding her death, having sat up with a sick neighbor, done out her washing, prepared supper and sat down with the family to eat, but being taken suddenly ill with dizziness and nausea, she was carried to her bed and a physician was called, but the physician could do her no good, and she gently, peacefully passed away to meet her Saviour whom she had so long and faithfully served. She only lived two hours and a half. She leaves a husband, one son, a young man, and an adopted daughter, and a large number of relatives to mourn for her, but their loss is truly her gain. "Though dead she yet speaks." "She rests from her labors and her work do follow her." It was well said of her that "she has done what she could." "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." U. M. B.

Near Orleans, Neb., Jan. 1, 1885, ELBA MAUD, eldest daughter of J. L. and Abigail Williams, aged 14 years, 5 months, and 16 days. Diphtheritic sore throat followed with Typhoid symptoms, soon did its fatal work. Conscious until the last, she expressed a desire to live, but a perfect willingness to go if that was to be. Safe in Jesus, death had no terrors for her. Loved by everyone, she left a kind good bye to schoolmates and friends, bidding all to meet her in heaven. H. E. B.

TRACT SOCIETY.

Receipts for December 1884.

Table with columns: Name, Amount. Includes Woman's Aux. Tract Society, Plainfield, \$20.50; Church at Andover, N. Y., \$6.40; Rev. H. D. Clarke, 1st Verona Church, \$50; Mrs. C. W. Grant, \$50; Florence and Mabel Clarke, \$20; Mr. and Mrs. J. F. Stilson, \$25; Church at North Log, Neb., \$2.70; Mt. Brookfield Church, N. Y., \$9.00; Church at DeRuyter, \$7.00; Subscribers to Outlook per A. H. Lewis, \$3.25; Demand Loan, \$800.00; Woman's Aux. Tract Society, Alfred, \$16.00; H. D. Babcock, Leonardville, \$25.00; Mrs. Ellen N. Peckham, East Grafton, \$50; Mrs. G. L. Green, Noank, Conn., \$1.00; P. F. Randolph, Salem, W. Va., \$1.00; A Friend, Alfred Centre, \$2.00.

\$894.80

"DE BOODSCHAPPER" FUND.

Mrs. G. L. Green, Noank, Conn., \$1.00

SCANDINAVIAN PAPER FUND.

Table with columns: Name, Amount. Includes Young People's Mission Band, Alfred Cent., \$25.00; Church at, \$10.39; S. N. Stillman, \$1.00; "Friends," \$2.60; Rev. N. Wardner, Milton Junction, Wis., \$10.00; Mrs. P. F. Randolph, Salem, W. Va., \$1.50; Wm. Maxson, Westery, R. I., \$75; Mrs. L. R. S. Lyon, New London, Conn., \$4.00; Mrs. G. L. Green, Noank, \$1.00; "Friends" in Preston, N. Y., \$3.00.

E. & O. E. \$59.24

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending January 10, reported for the RECORDER by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 21,750 packages; exports, 2,787 packages. We quote:

Table with columns: Type, Price. Includes Fancy, Fine, Family. Winter make creamery, 28@35; Fresh Fall make, 26@28; Entire dries, 23@25; Summer dries, 23@24; Western lads packed, 18@22.

CHEESE.—Receipts for the week, 22,606 boxes; exports, 17,518 boxes. Exporters have been buying a few fine cheese this week. 15c. was paid for 800 boxes September and October make colored cheese, and 12c. for 150 boxes colored November of finest quality, and extra full make white cheese are held at 13c., with some sales at that figure. We quote:

Table with columns: Type, Price. Includes Fancy, Fine, Family. Factory, full cream, 12@13; (a little), 11 @13; Skimmed, 9 @10; Eggs.—Receipts for the week, 6,859 barrels. We quote:

Table with columns: Type, Price. Includes Fancy, Fine, Family. Near-by marks, fresh-laid, per doz., 27 @28; Southern, Canada and Western, fresh laid, per doz., 25 @26; Lined eggs, prime, per doz., 18 @20.

BUTTER, CHEESE, EGGS, BEANS, ETC.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

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MANY improvements have been made in Upright Pianos in recent years, but the greatest of all is probably that recently introduced by the Mason & Hamlin Company, which not only improves materially the quality of tone, but the durability of the instrument.—Boston Journal.

Books and Magazines.

EDWIN ARNOLD as POETIZER AND AS PAGANIZER; or, "The Light of Asia" Examined for its Literature and for its Buddhism. By William Cleaver Wilkinson. This is much more than a mere critique; it is a valuable exposition of the main facts in the life of Buddha, and the claims which his religion can justly make upon mankind. Mr. Wilkinson believes that Mr. Arnold's poem has had a weakening effect on the faith and conscience of America, and in a most trenchant yet courtly fashion he lays bare the discrepancies between the facts and the fictions in reference to Buddhism. He recognizes the strength of the popular sentiment, and literary sentiment as well, with which he has to contend, but he is apparently too sure of his footing to be flattered thereby. Whether one agrees or not with his conclusions, one cannot help reading with admiration. The spirit displayed is at once generous and severe, the points made are sharp and stinging, and the good-natured railery at Mr. Arnold and at some of his eulogizers becomes at times very amusing. It is a work of permanent value for the student of literature and the student of comparative religion. The new edition of Mr. Arnold's poem makes the critique especially timely. Published in Funk & Wagnall's (10 and 12 Dry Street, New York) Standard Library. Paper, 15 cents.

CITATION.—To the People of the State of New York, by the Grace of God, Free and Independent:

To Susie Crandall, Eunice Millard, Selina Green, Nettie Armstrong, A. Kendrick Crandall, Henry Saunders, Chas. S. Hall, Chas. S. Hall as Executor of Jesse Angel Estate, Elnora Armstrong, Maxsen J. Green, Byron L. Green, Benjamin F. Langworth, Baylas S. Bassett, Samuel Whitford, A. P. Saunders, Luke Green, Calvin D. Reynolds, Rowland A. Thomas, Sheridan Place, Horatio Whitford, Wm. O. Place, M. S. Chase, and — as Loan Commissioners of Allegany County, N. Y., Alfred University, Ames Lewis, John Teasdale, Clark Witter, J. Green Allen, Frank Allen, Wm. V. Crandall and Othello Potter as Executors of Elisha Potter, and to all other creditors of said Erastus A. Green, heirs at law, next of kin, devisees, legatees, and creditors of said Erastus A. Green, late of the town of Alfred, in the County of Allegany, New York, deceased, greeting:

You are hereby cited and required to appear before our Surrogate of our County of Allegany, in our Surrogate's Court, on the 27th day of February, 1885, at 10 o'clock in the forenoon of that day, at the Surrogate's office in Wellsville, New York, then and there to show cause why a decree should not be made directing the sale, mortgaging, or leasing of the real property of the said Erastus A. Green, or so much thereof as may be necessary for the payment of his debts and funeral expenses. In testimony whereof we have caused the Seal of Office of our said Surrogate to be hereunto [L. s.] affixed. Witness, Clarence A. Farnum, Esq., Surrogate of said County, at Wellsville, N. Y., the 13th day of January, in the year of our Lord one thousand eight hundred and eighty-five. CLARENCE A. FARNUM, Surrogate.

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NIGHT. Over the world, as it droops and sleep, Softly the shades of evening creep; Over the hill and vale and town, Softly, softly the night comes down.

Clasping the earth to her sable breast, Whispering, gently, "Peace and rest; And the silent dew fall soft and mild, As a mother's tears o'er her wayward child."

Thicker and thicker the shadows grow, And aloft in the blue are the stars; And over the earth comes a silence deep, As her weary creatures sink to sleep. Peace and rest till the morning break, And strong and fresh the world awake.

Oh, blessed night! with thy balmy air, Gentle and low as a whispered prayer, Wafting all weariness away, Leaving us strong for the coming day.

Like thee be that night which comes, When swiftly and dark the shadows fall, When in the east shine the golden bars, And the morning breaks beyond the bars.

SECRET SOCIETIES—THE OTHER. BY ALF. S. DUNHAM.

The RECORDER of Dec. 25th essay read by Rev. N. Wardner, Wis., before the Ministerial Conference, "Ought Christians themselves with secret societies, writer takes very strongly the ground, as Christians, can not consist and hold membership in these organizations; and we can see no good reason in his; and we can see no good reason man can not be a consistent Christian and belong also to the Masons, or lowe, or both. On some points the essay, we think our opportunity knowing the real facts have been those of the writer, having been Fellow for about thirteen years, a held an elective office in a Mason for the past two years.

He says that Masons bind members reveal any of their secrets, murder son excepted, and those even no in the Master Mason's degree. It ment was true I for one would taken the degrees. Masonry is upon principles as everlasting as Its written history dates back over sand years. Never were more rules or useful maxims laid down inculcated in the several lectures ry. As Masons we are taught, duties: "To God, our neighbors selves—to God, in never ment name but with that reverential awe a creature to a Creator, to imple all our undertakings, to esteem chief good; to our neighbor, in a the square, and doing unto him as wish him to do by us; to ourselves ing all irregularity and intemper may impair our faculties or debility of our profession." In all very many, of the greatest, best, men have been promoters of our it be thought for one moment, prejudiced and candid mind, that as Washington, our own lamented and scores of others too numerous tion, men who stood head and above their fellows in intelligence and Christianity; can it be thought, moment, that they ever obligated to conceal a brother Mason's secrets that secret might be anything as murder or treason? It is said, ject the aged and infirm, who help. It is true we do not know cept of persons who will soon charge to us and a burden on our We would simply fail if we attempted lieve all of the suffering and death human race is heir to. But I taken them, when misfortune does come upon them, we stand providing for their wants, watch beside through long dreary when death claims them, we means for a suitable funeral "tenderly consign his body to and commend his spirit to God. In regard to the inducements he personal and selfish advantage to we will only say this: every man coming a Mason, must declare or, that he is "uninfluenced by motives, and that he is prompt