

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### NIGHT.

Over the world, as it droops to 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 dews 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, aglow  
And over the earth comes a silence deep,  
As her weary creatures sink to sleep.  
Peace and rest till the morning breaks,  
And strong and fresh the world awakes.

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 to all,  
When swift and dark the shadows fall;  
When in the east shine the golden bars,  
And the morning breaks beyond the stars.

### SECRET SOCIETIES—THE OTHER SIDE.

BY ALF. S. DUNHAM.

The RECORDER of Dec. 25th prints an essay read by Rev. N. Wardner, at Albion, Wis., before the Ministerial Conference, on the question, "Ought Christians to connect themselves with secret societies?" The writer takes very strongly the ground that they, as Christians, can not consistently join and hold membership in these organizations. Now we are as honest in our belief as he is in his; and we can see no good reason why a man can not be a consistent church member, and belong also to the Masons, or Odd Fellows, or both. On some points treated in the essay, we think our opportunities for knowing the real facts have been as good as those of the writer, having been an Odd Fellow for about thirteen years, and having held an elective office in a Masonic Lodge for the past two years.

He says that Masons' bind men to never reveal any of their secrets, murder and treason excepted, and those even not excepted in the Master Mason's degree. If this statement was true I for one would never have taken the degrees. Masonry is founded upon principles as everlasting as the hills. Its written history dates back over one thousand years. Never were more excellent rules or useful maxims laid down than are inculcated in the several lectures of Masonry. As Masons we are taught three great duties: "To God, our neighbor, and ourselves—to God, in never mentioning his name but with that reverential awe due from a creature to a Creator, to implore his aid in all our undertakings, to esteem him the chief good; to our neighbor, in acting upon the square, and doing unto him as we would wish him to do by us; to ourselves, in avoiding all irregularity and intemperance which may impair our faculties or debase the dignity of our profession." In all ages, many, very many, of the greatest, best, and wisest men have been promoters of our art. Can it be thought for one moment, by an unprejudiced and candid mind, that such men as Washington, our own lamented Garfield, and scores of others too numerous to mention, men who stood head and shoulders above their fellows in intelligence, morality, and Christianity; can it be thought for one moment, that they ever obligated themselves to conceal a brother Mason's secret, when that secret might be anything as serious as murder or treason? It is said that we reject the aged and infirm, who most need help. It is true we do not knowingly accept of persons who will soon become a charge to us and a burden on our resources. We would simply fail if we attempted to relieve all of the suffering and destitution the human race is heir to. But having once taken them, when misfortune or old age does come upon them, we stand by them, providing for their wants, watching by their bedside through long dreary hours, and when death claims them, we provide the means for a suitable funeral service, and "tenderly consign his body to the tomb, and commend his spirit to God who gave it."

In regard to the inducements held out being personal and selfish advantage to be gained, we will only say this: every man, before becoming a Mason, must declare upon his honor, that he is "uninfluenced by mercenary motives, and that he is prompted to solicit

the privileges of Masonry by a desire for knowledge, and a sincere wish to be serviceable to his fellow men."

Now as to Odd Fellowship, it is not a branch or side issue from any church or religious sect; it does not pretend to take the place of any strictly Christian organization; it never was intended to supersede or take the place of the church. It embraces the whole human family, teaching as one of its fundamental ideas, the fatherhood of God, and the universal brotherhood of all mankind. The idea upon which it was founded, and the grand results obtained in the sixty-five years of its existence upon American soil, go to show that it is a power for good in the world, in eradicating evil, in the relief of suffering and destitution, and in the care and attention given to the widows and orphans of deceased brethren. We as a society are sometimes misrepresented by our own members; sometimes over-zealous brothers appear to imagine that we could easily carry the burdens and responsibilities of the church, in addition to our own. On the other hand, some church members who are profoundly ignorant of our aims, ideas, and purposes, and who are too prejudiced to investigate, denounce us as "cumberers of the earth, workers of iniquity, and a stumbling-block to the church." This is all wrong. With the vast ocean of darkened and superstitious minds around us, with suffering and destitution awaiting us at every turn, we need not stand arguing on some technical point; but let us be up and doing, each in his own way, all the good we can. The reverend gentleman complains of "religious mockery performed in the lodge by infidels and scoffers." For one, I can truly say that I have never seen any ceremony in the Lodges that could be called religious mockery; and a professed infidel cannot gain admission to either organization. Neither Masonry nor Odd Fellowship interferes with any institution of a religious or moral character. But to every such institution that tends to the elevation of mankind, or that will teach him to live nearer up to the standard of morality, and justice toward God and man, we bid them God speed. In regard to our devotional forms it seems to us that they concern us and the being whom they are intended to honor, far more than any other person or sect. And it seems to us that if authority is needed, the Bible itself is sufficient authority for our forms of prayer. The Old Testament has many prayers that the same fault might be found with. But coming down to Christ's time, he and his disciples both prayed and taught the people to offer petitions to the Almighty in language that is open to the same criticism that we have been subjected to. But as a matter of fact, more prayers are offered in Lodges by chaplains, petitioning favors in *Christ's name*, than in any other form. We are asked, "Why do Odd Fellows claim that their Grand Patriarch leads and guards their members to heaven, and furnishes them a password for eternity?" It is fortunate for us that the writer gives his authority and page, or we should not have known where to have found it. In Groshé's Manual of 1882, page 300, he concludes his remarks on the degrees with a piece of poetry, which, when first printed, came out anonymously, and has never been accepted as authority in Odd Fellowship. It was simply used as poetical finish to the preceding remarks, and has no more to do with Odd Fellowship than the many notices of cantatas, concerts, oyster suppers, etc., so often read from the pulpit, has to do with the plan of salvation.

Let the church and the lodge work side by side, and let each do, in its own way, what it can do for suffering humanity, to heal the sorrows of the afflicted, lighten the loads of misery, and purify and elevate the manners and morals of mankind.

### SPURGEON ON THE THEATERS.

"Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"  
"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all those things and so do my people. We argue this way: Granting it is perfectly safe and profitable for me to go to the theatre, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into a temptation, which, but for my self-indulgence, they would entirely escape.

"I will give you an instance of how this works out. When I go to Morocco, the grounds of the gambling hell there are the most beautiful gardens in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling tables. No! But a friend of mine once related to me the following incident: One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well you see,' I said, 'I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself that you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment, feel themselves quite safe in following you into my garden; and from thence to the gambling-table the transition is easy.' 'After that,' continued Mr. Spurgeon, 'I never went near the gardens. And the same argument applies to the theatre.'—*Pall Mall Gazette*.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 16, 1885.

This has been a week of surprises in Congress. Without any warning, the ex-President of the ex-Confederate States was the subject of an acrimonious debate, that commanded a good deal of attention. This controversy was brought on by some opposition to Senator Hawley's resolution asking that the President furnish the Senate with the statement recently filed in the War Department by Gen. Sherman, concerning Jefferson Davis' policy. Several Democratic Senators maintained that Davis was loyal to his cause, honorable and patriotic. As many Republican Senators pronounced him a conspirator and traitor, and commented, in sarcastic terms, upon the spectacle of men who had been relieved of their political disabilities, and who had taken the oath of allegiance to the United States, lauding Jeff. Davis as a patriot. The time may come when the constitutional aspects of the late rebellion can be considered as calmly as the historical relationship of England to Scotland, but statesmen cannot yet discuss these questions without passion. The general remark of visitors in the galleries, even of those who listened with deep interest to the debate, was, that the Senate could spend the few remaining weeks of the session with more profitable and timely themes than the Davis-Sherman controversy.

The prompt passage of the new bill to retire Gen. Grant by the Senate, and the tribute paid to his magnanimity at the close of the war by Southern Senators, was another unexpected episode in the week's doings. Senator Gibson said, as a Senator from Louisiana he felt it incumbent on him to vote for the bill in order to show the good will and sympathy of the people of the State for Gen. Grant. The Junior Senator from Mississippi voted for the bill because he thought the people desired its passage. He had made a covenant with himself that on all question that did not affect the honor of his people he would vote exactly as if he had worn the Federal instead of the Confederate uniform. Senator Maxey, of Texas, felt that no man had ever acted with more generosity than did Ulysses S. Grant at Appomattox. And Senator Voorhees also recalled the fact that when Secretary Stanton wanted to arrest and imprison Gen. Lee, after the surrender, Gen. Grant had told Stanton that Lee was a paroled prisoner, and that not a hair of his head should be molested. There were only nine dissenting votes to the bill.

While military heroes, war issues, measures, reminiscences and scenes were being revived and discussed, news came of the death of Hon. Schuyler Colfax, the man who had wielded the Speaker's and Vice President's gavel during those stormy times of reconstruction. While his remains lay in state at Chicago the Senate adjourned through respect to his memory.

The House of Representatives surprised everybody by undertaking to pay some old debts. The French spoliation claims came up and passed. The history of these claims begins with the Revolutionary war. The bill for their adjustment passed the Senate before the holidays, so, as it only awaits the

President's signature, the ancient score is in a fair way to be settled.

Representatives who favor the passage of a bankrupt bill say they can do nothing with it this session because the Congressmen from New York city cannot be kept in their seats when there is a chance to take up this important measure.

The Senate talks about the Nicaraguan treaty with its doors locked. Some days it spends three hours in these secret discussions. Senator Miller, of California, opened the debate in favor of the treaty, and Senator Sherman followed in opposition. Both gentlemen being Republicans, this shows that it is not to be made a party question, and that it will be carefully debated.

The Inauguration Committee has discovered that Washington can be so arranged as to accommodate the rest of the civilized world during March third and fourth, and make everybody comfortable and happy. The hotels and boarding houses are wonderfully elastic. The ware rooms and stores and public halls are all to be utilized for lodging visitors, and now the Department corridors are being secured for sheltering them. The station houses will be open as usual, and yet possibilities are not nearly exhausted.

Pennsylvania avenue is to be illuminated on the night of March the fourth with colored globes, placed at short intervals. Electric lights were deemed inadvisable, because their glare would destroy the effect of fireworks.

Long ago speculators secured window space along the Avenue, and it is said one dollar per capita will be asked for a view of the procession from such vantage ground.

### HOW TO PROMOTE REVIVALS.

BY D. L. MOODY.

First we must believe in revivals. I do not see how any one who reads the Bible can say one word against revivals. Why, look at the great revivals in Moses' time, and those under Joshua and David and Josiah. Think of the great gathering that Ezra had, when all the people stood in the street all day for a revival meeting. Moreover, every denomination that I know anything about, is the result of some revival. The Episcopalians say they are apostolic. That takes them back to Pentecost, when three thousand were converted in a single day. The Lutherans proclaim in their name the great revival under Luther. The Quakers sprang from the revival under George Fox, the Methodists from that under the Wesleys, and more than that, four-fifths of the names on the church rolls to-day are those of persons converted in a revival. They make the best workers. They are more likely to hold out. A man converted and entering a cold church is like a baby thrown into a snow-drift. But in times of revival the church is warm, ready to receive the new-born souls. I don't believe in spasmodic efforts, when the church rouses for a few days, only to go back to sleep for a year or five years; but God has his special harvest seasons in nature, why not in grace? The longer I live the more I believe in revivals.

But second, we must get things out of the way for a revival. When the Saviour came of old, John cried, "Prepare ye the way of the Lord." I believe that in many places the Spirit of the Lord is grieved and his blessing is withheld, simply because we crowd him out of our churches. We hold meetings during the Week of Prayer, and Christians are getting warmed and revived, and the hearts of sinners are melting, but the moment the week is over we clear the way for the socials and lectures and concerts, things which distract the minds of the unconverted, and scatter their serious thoughts. Shall it be so in your churches this winter, brethren? Will you gratify the eyes and ears of the people around you without making one earnest effort to save their perishing souls? How important it is that the meetings should be continued, that room should be made for the Lord to work. What a wave of blessing would sweep over this country if our churches would all agree to let all these things go this winter, and give themselves with all their might to the work of saving souls?

And third, if we want a revival in our churches, we must pray for it. It isn't great preaching that we want, brethren, so much as it is great praying. The work is the Lord's, not man's, and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner would be converted without the Holy Spirit. All our quickening must come from his blessed presence and power. And the earnest, important prayer of one person, one poor humble brother or sister who will not let God go without an answer, may call down the blessing. One of the first series of meetings I ever attended was started by a poor, sick man, who, lying flat on his back, became so exercised over the condition of the church that he could not rest. The church

was dead, and the young folks around all un-saved. He sent for the brethren of the church, and entreated them to pray for a revival. But they were too cold and too much wrapped up in the world. Then he sent for the sisters and begged them to pray, and at last a few of them did so. The Lord revived their hearts. Others were added to them, and when I came they had been before God many days entreating for a blessing. The first night I preached, all was cold. It seemed like beating the air. But that night at midnight the son of one of the elders came down to his father's room, crying out, "Father, pray for my lost soul." The Lord came suddenly to his Temple, and we had a great blessing. Now, is there any one so weak or humble that he or she can't do as much as that sick man did? You can pray yourself, and perhaps you can get some one else to unite with you in prayer, and the Lord will add to your numbers and your own souls will be revived. And once let the church be set on fire of God and there will be no trouble about the unconverted. Red-hot coals will kindle a fire wherever they fall.

But fourth, and last, not only pray for a revival, but work for it. Many folks act as if the verse in the Bible were, "Let him that heareth pray come." Then pray for their friends, their children—they have prayed for them for years, but they have never said come. "Let him that heareth say come." How many men in this city to-day only need an invitation to bring them to Christ! How many mothers have talked to their children about their behavior, their studies, but never one word about their immortal souls! "Ah," you say, "I can't talk to them when my own life is so inconsistent!" And that is true. The less any Christian indulging in known sin says about religion the better; but that does not lessen, it only increases our responsibility. It is as if a father should command a child to do something, and the child should tie up his own hands and say, "Father, I can't." Come out from that sin—from all sin—from the sake of the souls who are stumbling over you into perdition. Don't wait a moment. Go to them and confess your unfaithfulness, and ask them right then and there to come to Christ. Would not the Spirit use such a witness as that would be?

Brethren, we have this matter of a revival very largely in our own hands. God is ready—are we? Do we really want a revival more than anything else in the world? Are we praying for it? Are we determined to pray for it until it comes? Are we living such lives that God can hear us? "If I regard iniquity in my heart, the Lord will not hear me." Are we saying, "Come," as well as praying it? The Lord help us all prepare the way of the Lord, that he may come among us in prayer?—*Standard*.

### TRUE REVIVAL.

At this season of the year the brother who has an annual revival and greatly needs it, begins to give evidence of the renewing of his religious vitality. The new year induces consideration, repentance and good resolutions, and the week of prayer helps greatly to promote the good work. It would be wrong to deprecate these efforts for a nobler spiritual development; but unfortunately, if it is a duty in some cases to forget the things that are behind; it is impossible not to remember the spasmodic character of the brother's "revival." Unfortunately all his strong experiences have been followed by coldness and worldliness. When he is revived, he becomes anxious for more Christian diligence in his brethren, and this, alas, soon develops itself into a very uncharitable and censorious spirit. Those who keep on the even tenor of their way as consistent and earnest in summer as in winter, he judges to be lukewarm, and he cannot, when his piety is at fever heat, see any excuse for any brother not being as engaged and constant in meetings as himself. Very soon he shows a good deal of the spirit of Jehu, when he exclaimed "Come and see my zeal for the Lord!"

Religion, we all know, ought not to be monotonous. There is a possibility of falling into a routine of church-going, and other things pertaining to church membership, which may have the regularity of machinery and scarcely more vitality. But the brother whose revival is so certain to be followed by a dormant season, does very little to commend the gospel, and by his chronic relapses is a stumbling-block to the unconverted. In fact, if he never was revived, he would bring so much reproach on the church as he does by his transitions from earnestness to indifference.

We would not, however, desire that those whose religion has been so spasmodic should not seek more of Christian life than they now have, but we would urge such to pray and labor for a thorough work in their souls. They need to be filled with a sense of the obligation to be "steadfast, immovable, always a bounding in the work of the Lord." If such should be the revival that comes to many church members, "their profiting will appear unto all," and this year will be a notable one in their Christian experience. —*Baptist Weekly*.

Missions.

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

HOME MISSIONARY HYMN.

BY REV. A. L. STONE, D. D., OF SAN FRANCISCO, CAL.

Tune—America.

Jesus, thou Prince of Earth, Brother by human birth, Yet Lord Divine, Proclaim thy sacred right, Put forth thy sovereign might, And with revealing light, In glory shine!

Upon the quivering air We pour our earnest prayer, And bid Thee come. Come, be the Nation's guest, Fill every throbbing breast With joy by Thee possessed, Make it thy home.

We pine for earthly good, Our craving passions brood The things of sense; Oh, set our spirits free From such idolatry, That we may worship Thee With zeal intense.

Our fathers came of yore To yonder wintry shore, With purpose strong To found a Christian State In righteous freedom great To love the truth, and hate Nothing but wrong.

Oh, make this land thine own! Stoop from thy lofty throne, And o'er us reign! Send forth thy blessed Word, And be thyself adored, Our Saviour and our Lord, Come and remain.

May all that gather here, Thy Holy Presence fear, And praise and love. Our whole broad land be free, Yielding alone to Thee, In loyal purity, Like that above!

—The Home Missionary.

COLORADO has 26 Congregational churches; but over 30 Mormon "churches," while in Idaho there are over 60, and in Arizona about 70.

BUNYAN'S "Pilgrim's Progress" has been translated into the Persian, at Teheran. Persia; and a New York lady has sent \$650 to print it.

It is said that the Scriptures are circulated in Pennsylvania in 22 languages, while not less than 60 languages and dialects are spoken in that Commonwealth.

THERE is said to be a district of Chicago, with 50,000 inhabitants, 20,000 of whom are under twenty years of age. There are hundreds of saloons and other vile places, and three theaters, but Sunday-school accommodations for only 2,000!

ACHILL is an island off the western coast of Ireland, with about 5,000 inhabitants. Until fifty years ago it was wholly, given up to idolatry of the Romish type, perhaps the most intense form of it in Ireland. Rev. Edward Nangle went there as a missionary, and great success has crowned his efforts.

THE Foreign Missions of the Presbyterian Board have thus increased during the last ten years:

Table with 3 columns: Year, Male Missionaries, Female Missionaries, etc. Rows include years 1874, 1884 and various categories of missionaries and pupils.

FROM 1821 to 1830, 1,150,000 foreigners landed on our shores; from 1830 to 1840, 2,599,000; from 1840 to 1850, nearly 4,000,000; and now they come at the rate 600,000 a year. Among these there are ignorance, infidelity, communism, and other evils; and they are to be elevated not by the American press and the American school so much as by the Gospel of Christ.

ACCORDING to the census of 1790, one-thirtieth of the population of the United States lived in cities of 8,000 or more inhabitants; in 1800, one-twenty fifth; in 1810, and 1820, one-tentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1850, one-eighth; in 1860, one-sixth; in 1870, a little more than one-fifth; and in 1880, a little less than one-fourth; This shows the importance of preaching the gospel in cities as well as in the country.

nation have their origin and find their strongest support in cities. Home mission and Sabbath reform work in our cities therefore seems not only justifiable but to be demanded, in the interests of righteousness.

MISSIONARY SKETCHES.

NUMBER VII.

At the meeting of the Missionary Board in Brookfield, N. Y., Oct. 6, 1833. Deacon Wm. Utter and Saunders Langworthy and Dr. Henry Clark, were appointed an executive committee "to act in behalf of the Board during its recess." The following missionary appointments were made: John Greene, for Ohio and Indiana; Joel Greene, for the vicinity of Scott, N. Y.; Amos Satterlee, Daniel Babcock, and Richard Hull, for Western New York; and W. B. Maxson, A. R. Wells and William Greene, for the Black River country, N. Y. It was also voted to continue the Missionary Magazine.

ELDER JOHN GREENE'S MISSIONARY TOUR. The following items are gathered from his journal: Five days at Preston, N. Y., in company with Daniel Coon, visiting the brethren, and preaching six times. At Piscataway, N. J., he found the people much discouraged, but was permitted to see a gracious work of the Lord. At Cohasset, N. J., he preached 15 times, 12 in Shiloh, and 3 in Salem, the meetings being solemn and well attended. This journey occupied three months; and the missionary traveled 700 miles; preached 63 times; attended many prayer-meetings and visited many families; baptized six times, in all, 30 persons; expended \$12 43, and received \$84 02, besides "many valuable articles of clothing and presents which were rendered as private donations by the brethren and friends in New Jersey."

Eld. Amos Satterlee was employed one month and nineteen days in the towns of Independence, Angelica, Pembroke, Clarence, and Sweden, N. Y., traveling 581 miles, preaching 17 times; expending \$3 33; and receiving \$4 71.

Eh S. Bailey, Corresponding Secretary of the General Conference, said in a letter to Rev. Robert Burnsides, of London: "Our common cause is gaining ground, the labors of our missionaries have been crowned with the divine blessing. The subject of the Sabbath is still an object of enquiry, in most places where our missionaries travel. I have the pleasure to inform you that God has visited a number of our churches with precious revivals." He mentions Hopkinton, Piscataway, and Brookfield, the latter having received some sixty new members.

FROM CHINA.

SHANGHAI, Dec. 2, 1884.

My dear Bro.,—Your letter of Oct. 16th arrived here yesterday. I can assure you that we were glad to hear from you and to know of the appropriation made for our work. We are greatly encouraged when we see our way clear to go on with the work we have in hand. May the Lord bless you and the Board and all who are putting forth special effort in behalf of this important work. When I think that we are the only Sabbath-keeping missionaries planted in this vast empire, I feel truly that the work given to us is of vast responsibility and importance. It must be that the time will come when this people, becoming the inheritance of the Lord, will return to the observance of his holy law. Will not the Board indicate to us the amount of yearly appropriations for school purposes so that we may not take more than we can support from year to year, I mean the nearest approximate amount.

The French and China difficulty remains unsettled yet and business is still greatly embarrassed. Mission work in some localities is somewhat interrupted, yet on the whole there is a more kindly feeling towards the missionaries than ever before. Rev. Timothy Richard, a missionary from the North, remarked yesterday in the prayer meeting that the Chinese in high office were demanding that sub-officials should acquaint themselves with foreign affairs, and that now very many of the official class were ready to sit at the feet of the missionary. Thus a great door is being opened for the gospel among the rulers of this nation. His account of the work in the North seemed to be very encouraging. He said they had given up their chapel preaching entirely and sought private interviews with the people at their homes and encouraged the people to come to them for conversation and instruction. He thought they were having much better success than when following the old plan. It is very difficult to always tell what will be of the greatest good; but I have often

felt that labor was often performed almost if not entirely in vain in preaching the gospel to such ignorant people as often come into our chapel. It is seldom that those who have the ability to understand will come into these places thronged by this class of people. I trust the time will come when the rulers will not be ashamed of the doctrine of Christ. May this time come speedily. We shall look with interest for the arrival of the bell and organ both of which will be of great service to us in the work. We are having fine pleasant weather again after the long season of rain. Large numbers of missionaries have arrived this Autumn for China. Dr. Woodhull and sister spent a day with us last week.

I am truly yours, D. H. DAVIS.

FROM J. F. SHAW.

TEXARKANA, Ark., Dec. 12, 1884.

Since I wrote to you last, I made a visit to our brethren in Arkansas county. I found that there had been some sickness among them. I enjoyed the occasion very much although the weather was disagreeable. I preached four times for the brethren at Bro. Monroe's house, spending one Sabbath with them. The attendance was very small, but very respectful. I preached on my return at DeWitt, to a good and well-ordered congregation, and was solicited to preach there again.

As to the outlook for our brethren in Arkansas county, I am impressed to say, that there is a future for the cause there, if the proper help could be extended to them at this trying time. They have no house of worship at present, but there is a prospect of a school house being erected very near Brethren Monroe and Hull's places, that can be obtained for use as a meeting place on Sabbaths. The two brethren mentioned have adjoining homesteads. Bro. A. S. Davis's homestead is about seven miles from these. On inquiry among the people of the county I find that the Seventh-day brethren are esteemed as good citizens. They live in a beautiful country, only a little remote from railroads. A charter has recently been filed for the construction of a railroad by way of DeWitt, the county site, or possibly two or three miles nearer the brethren, who live seven miles from DeWitt. The country is a good one for poor men wishing to procure farms, who are willing to labor and economize for the first few years.

The church there needs a preacher, one who would be willing to endure the hardships of pioneer life for the sake of Christ and Sabbath truth. I thought much while there whether an elder could not be ordained among them, as Timothy was instructed "to ordain elders in every church." If the Board think it best I will try to pay them on occasional visit during next year. They agree to assist the Board to the amount of \$25 if such an arrangement is agreeable.

I have a trip planned for Clark county, Ark., as soon as the weather becomes fit to hold meetings. I am arranging for a trip into Texas following that.

Bro. J. A. Milliken, of Sherman, Texas, has met with the great misfortune to lose a daughter recently by typhoid fever. We trust that he may be comforted in his afflictions by the rich promises of God's Word. As I have written rather lengthily, lest I trespass, I will close. Glad to see that you have been connected with a good meeting at Waterford.

FROM ANDREW CARLSON.

Scandinavian Missionary.

BIG SPRING, Union Co., Dak., Dec. 31, 1884.

Left home the first day of December for Dakota, I visited some Sabbath-keeping friends living at Minneapolis, Minn., and remained among them three days. One evening, privilege was given me to address a short sermon before some Sabbath-keepers, and the blessings of our Lord cheered our hearts. They invited me to call again. I left Minneapolis late the fourth day of December and arrived at Danville Friday evening. On Sabbath morning I had the privilege to meet Bro. Christen Swendsen. Immediately after he and his family had bade me welcome he told me that Bro. Ring, of Big Spring, and Bro. M. Olsen, of Dell Rapids, Dak., were visiting them, and were to be present at the Sabbath meeting. So you see I was favored with the privilege to get acquainted with the brethren, and the condition of matters at several places at once. Bro. Ring started for his home the following day. M. Olsen and I remained at Danville several days, and we held three meetings, and then Bro. H. Willson brought us some eighteen miles to a place called Lennox, where five

Swedish Sabbath-keepers reside. Bro. M. Olsen started on his journey home after three days, but I remained nearly one week, and held meetings every evening, and we had a good time together. The brethren at this place expressed their desire to unite with the Seventh-day Baptist Church at Danville. A brother took me back to Danville, where we had meeting, and the third Sabbath in December the Church met and partook of the Lord's Supper. If God leads my way up there again we intend to go up to Lennox, to meet the wants of the brethren and sisters there. I left Danville the 24th of December and came to Alsester late in the evening. Bro. Ring was there waiting for me with his team, and so he carried me to his house. I found Bro. Ring to be an earnest and faithful brother. I have held several meetings here at Big Spring, but as the Winter and storms are very severe many are prevented from attending, who would otherwise be glad to come. I intend to remain here and at surrounding places some time. A First-day Baptist brother by name of Lindgren, who has for some time been an elder for the church here, has lately covenanted to keep the Sabbath of our Lord, and the best of all is that he has the reputation of being a loving Christian. I hope the day will soon come when the love of God will take possession wholly of every heart that the band of love and fire may tie together the brethren and sisters at this place. Yes, Lord may it be so! *Evangelii Harold* is received with general favor. I shall do what I can for it.

FROM VARNUM HULL,

Missionary Pastor at Rock River, Wis.

DEC. 15, 1884.

The last quarter has not been marked with any unusual interest. We have had our regular appointments except one rainy Sabbath, with perhaps somewhat increased interest. The number in attendance has been somewhat diminished by sickness in four of our families. We hope to see them return before long with increased numbers. Our weekly prayer-meeting has been increasing in numbers for the last four or five weeks, and the interest has increased with our numbers, and our last meeting was one of deep interest and real profit. I think all seemed to gather strength, and many expressed a determination to walk more closely with the blessed One. These meetings are held at my house. We first study our lesson for the Sabbath-school the next day. I think it adds much to our interest, and indeed, our Sabbath-school has increased in interest, more especially among the children. Our main interest and hope for our society in the future is from this quarter. There is really as much interest, and I may say more than among the older ones. Our children are almost all in the school. After the usual recitation we give them a few moments exclusive attention. It would cheer you to see their eyes brighten up, and they show that the lesson has been quite well studied. They surprise some of the older ones at their knowledge of the lesson. I wonder that no more of the older ones come in and join us. I am intending to visit every family soon and see if we cannot make a general rally. It is hard to break up old and deep rooted habits.

I have been hard pushed to get ready for Winter, but by the mercy of my Lord we have succeeded in getting into comfortable quarters, of which I almost despaired at one time. My brother Hamilton, and his son-in-law, Paul Maxwell, came and lifted us out of our pinch. Thank the Lord for friends. At this season every hand that can be got, men, women, and children, are pressed into the tobacco service. They engage them months ahead, so that any one wanting help finds it hard to get it. It has been the custom to dismiss the Sabbath-school in Winter. We shall not close this Winter; I would as soon dismiss the preaching service. We have as many scholars now as in the Summer. My eyes are still bad off, but much better than when I wrote you before. I am overtaking them now. I have been intending to go to Chicago to see an oculist, but have not found it convenient.

CORRESPONDENCE.

DEWITT, Ark., Dec. 29, 1884.

Rev. J. F. Shaw has been with us and we enjoyed a pleasant and I feel sure a profitable season. The weather was unfavorable but some of our neighbors came out to hear him and we agree that he is an interesting and instructive speaker, kind and nonoffensive to those who differ in belief, yet pointed and positive in doctrine. His Sabbath argument is unanswerable. He has also made a specialty of study on the Prophecies of Daniel

and the Revelation, and can meet our Advent friends on their own ground, and tell them where he thinks then in the wrong.

The DeWitt Church will try and raise \$25 for home missions the coming year, and trust that God will bless us in the effort.

One young man has settled among us since you were here and another has been to see the country and thinks he may return.

We hope to see you in this country again and hope you may find an improvement in the country and in us both temporally and spiritually. As ever yours in Christ.

J. L. HULL.

THE PRESBYTERIAN BOARD OF PUBLICATION.

At the monthly meeting of the Board of Publication, held Nov. 25, 1884, the following minute was unanimously adopted and ordered to be published in the religious papers:

It having come to the notice of the Board that on the first day of this month it was thirty years since our highly esteemed Corresponding Secretary entered upon the duties of that office, to which, with singular fidelity, he has given his undivided energies all these years, we feel that the occasion is one so unusual that it should be put upon special record. To have held for the length of a generation the office of leader in the management of an institution the affairs of which are so complicated, so difficult and so vastly important as this, is a cause for sincere gratitude; and most heartily do we congratulate him that he has been so highly favored of Providence. His has been a rare privilege. He has seen this Board passing through most difficult and trying crises. He has witnessed its steady progress from the smallest beginning until it has grown to be one of the most important institutions of the kind in the world. Associated in its conduct with many of the most respected ministers and laymen of our church, he has seen it sending forth hundreds of devoted colporteurs to scatter saving truth throughout our whole land. He has led in the work of selling, through the Missionary Department of the Board, 2,235,712 books, and of giving away 1,450,783 in addition—in all 3,686,495 volumes—besides 95,200,643 pages of tracts. Then he has also seen the issuing of millions of volumes through its ever-increasing trade, and the growth of one of the richest catalogues of Calvinistic literature in the world, comprehending no less than sixteen hundred different volumes; as well as the circulation of a periodical literature amounting, in the last year, to over thirteen millions of periodicals great and small. We congratulate him that the good hand of God has been with him all these years; that he has been strengthened and guided through every perplexity; that he has been enabled to give to the work of the Board such undivided energy; that reliable associates have ever been raised up to stand by him; that his health has been preserved and influences granted him for his great work, and that such prosperity has attended this cause that its blessed results not only cannot be counted but cannot be even imagined.

Further, in view of the long time he has toiled faithfully at his post, and in order that he may be thoroughly restored to that health which has been temporarily impaired in our service, and that he may be built up for still longer service to the Board we recommend him, at such time as may be most agreeable to himself, to take a vacation of some months.

WILLIAM P. BREED, President.

WILLIAM M. RICE, Recording Clerk.

ACCORDING to the *Catholic Mirror* the Romish Propaganda employs 6,700 missionaries, of whom 1,000 are Capuchins, laboring in India and the islands of the Indian Ocean; 2,500 Franciscans in Morocco and various parts of America; 300 Oblates in Jaffa, Natal and Ceylon; 700 priests of the foreign mission in Malasia, Corea and Tonquin; 1,500 Jesuits in British Guiana, Armenia and Madagascar; 200 priests of the Congregation of the Mission—familiarily called Lazarists—in Persia, Abyssinia and Kiang Su; 500 Dominicans in the Philippine Islands, Central Tonquin and elsewhere. Some estimate of the aggregate labor performed may be inferred from the fact that in 1883 the 700 priests of the foreign missions alone converted 20,000 Pagans and baptized 29,000 children of Christian and 89,000 children of heathen parentage.

A BAPTIST home missionary writes from Northern Dakota: "There has been very gratifying advancement over the entire field the past quarter. Two new churches constituted; three new houses of worship dedicated; six churches have enjoyed revivals; conversions and baptisms have been frequent; the spiritual power of the churches over the whole field is greatly increased; three new meeting-houses are nearing completion; we have secured good, eligible lots on which to build, in five more towns. We need eleven more houses of worship now. These should be put up at once. We need six more missionaries now to occupy places where we have done pioneer work. Immigration, this spring, was large—new fields are opening—then, more than 35,000 Scandinavians in North Dakota need all the Scandinavian missionaries we are able to send them, and no work promises better returns."

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.

WORDS OF CHEER.

Our readers who have become familiar with the name of John A. of Fayetteville, Ga., will be interested in the following letter. Truly, it is a thing to speak words of encouragement though it be to a stranger. We do not enough remember those in their kind assurances of sympathy. The future rule in this, as in everything good, is to go by, "Remember bonds as bound with them."

My Dear Sir and Bro.,—I agree with me, that it is not sufficient letters to religious friends upon the wherein the topics discussed either pious, or germane to religion. Two meeting upon the Sabbath would taste to engage in conversation, and the subject of the conversation would whether or not it were idle or sinful, it a great solace thus to write upon bath. With no opportunity, as thing, to worship God outside of home upon such occasions, I commune with co-believers, even must be through the medium of We have preaching once a month Sabbath and Sunday, but that less and sometimes four Sabbaths for. And, my brother, I have very lightly of the devotion of the however piously they may worship on Sunday, do not hesitate to des Sabbath. "But in vain they do me, teaching for doctrines the ments of men," is forever ringing ears. It is a passage which I have some effect, and shall use whenever presents itself. My letter of No to the RECORDER, brought me precious words of sympathy, of exhort encouragement from Sabbatarian different quarters of the United States who is good in his greatness as his goodness, reward them for the tion afforded! I needed just such they gave me, and they, and he not suffer us to be tempted beyond er to resist, have given me the vict I do not yet see my way clearly, sure that he will help me. Teach only avocation open to me here, circumstances, and it may be to still follow it.

I enjoy reading the RECORDER and greatly regret that my experience is so barren of anything that would interest to your readers.

With prayerful desire for the of the truth, and with earnest regard for yourself, I am

Yours in Christ

JOHN A. B.

FAYETTEVILLE, FAYETTE CO., Ga.

A LETTER FROM C. J. SIND.

I have just returned from Fayetteville, Iowa, where I have labored since I have held meetings in three school houses and the court house some private houses in the city some Scandinavian brethren in In the family of A. W. Swensen five Seventh-day Baptists, beside keep the Sabbath but are not yet. Besides these mentioned, there are that are in the Seventh-day Baptist. The two youngest of these over twenty years ago came from Sweden who kept the true Sabbath for two years, longing to the First-day Baptist church are all earnest Christians and would tute a strong church for its size; we have not succeeded to organize are willing but others are still he. It seems that they do not understand the importance of uniting as a body and when this is the case, there earnest yearning promulgation of dom of God on earth. Some Christians understand well to live a godly life that true Christianity consists for the salvation of others; this to do and not leave the other these brothers and sisters could a comprehension of church religion would soon organize. Still it and earnest prayer that we shall strong church at Forest City built upon the foundation of the and the prophet of which Christ corner stone.

These brethren have some excellent in their way of organizing they are widely scattered over

**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."

**WORDS OF CHEER.**

Our readers who have become somewhat familiar with the name of John A. Bradley, of Fayetteville, Ga., will be interested in the following letter. Truly, it is a good thing to speak words of encouragement even though it be to a stranger. We do not often enough remember those in trial with kind assurances of sympathy. The Scripture rule in this, as in everything else, is a good rule to go by, "Remember those in bonds as bound with them."

My Dear Sir and Bro.,—I hope you agree with me, that it is not sinful to write letters to religious friends upon the Sabbath, wherein the topics discussed either are religious, or germane to religion. Two brethren meeting upon the Sabbath would not hesitate to engage in conversation, and of course the subject of the conversation would decide whether or not it were idle or sinful. I find it a great solace thus to write upon the Sabbath. With no opportunity, as a general thing, to worship God outside of my own home upon such occasions, I delight to commune with co-believers, even though it must be through the medium of writing. We have preaching once a month, upon Sabbath and Sunday, but that leaves three, and sometimes four Sabbaths unprovided for. And, my brother, I have come to think very lightly of the devotion of those, who, however piously they may worship God upon Sunday, do not hesitate to desecrate his Sabbath. "But in vain they do worship me, teaching for doctrines the commandments of men," is forever ringing in my ears. It is a passage which I have used to some effect, and shall use whenever occasion presents itself. My letter of Nov. 6, 1884, to the RECORDER, brought me many precious words of sympathy, of exhortation, and encouragement from Sabbatarians living in different quarters of the United States. May he who is good in his greatness and great in his goodness, reward them for the consolation afforded! I needed just such talks as they gave me, and they, and he who will not suffer us to be tempted beyond our power to resist, have given me the victory. True, I do not yet see my way clearly, but I feel sure that he will help me. Teaching is the only avocation open to me here, under the circumstances, and it may be that I shall still follow it.

I enjoy reading the RECORDER very much, and greatly regret that my experience here is so barren of anything that would be of interest to your readers.

With prayerful desire for the promotion of the truth, and with earnest Christian regard for yourself, I am

Yours in Christ,  
JOHN A. BRADLEY.

FAYETTEVILLE, FAYETTE CO., Ga. Jan. 8, 1884.

**A LETTER FROM C. J. SINDALL.**

I have just returned from Forest City, Iowa, where I have labored since Nov. 1st. I have held meetings in three different school houses and the court house, also in some private houses in the city. There are some Scandinavian brethren in this place. In the family of A. W. Swensen there are five Seventh-day Baptists, besides two that keep the Sabbath but are not yet baptized. Besides these mentioned, there are six sisters that are in the Seventh-day Baptist faith. The two youngest of these over two or three years ago came from Sweden where they had kept the true Sabbath for two years while belonging to the First-day Baptist church. These are all earnest Christians and would constitute a strong church for its size; but as yet we have not succeeded to organize. Some are willing but others are still holding back. It seems that they do not understand fully the importance of uniting as a brotherhood, and when this is the case, there is not that earnest yearning promulgation of the kingdom of God on earth. Some Christians understand well to live a godly life; but forget that true Christianity consists in laboring for the salvation of others; this they ought to do and not leave the other undone. If these brothers and sisters could get the right comprehension of church relations they would soon organize. Still it is my hope and earnest prayer that we shall yet have a strong church at Forest City that will be built upon the foundation of the apostles and the prophet of which Christ is the chief corner stone.

These brethren have some existing difficulties in their way of organizing. One is, they are widely scattered over the city,

another, they have to withstand some opposition, but not as much as others, in other places, have to withstand. But in these things I do not see sufficient reason for not organizing. We commend them to our Heavenly Fathers care and guidance, not forgetting them in our prayers, that they may receive more light upon church organization, fellowship and work.

**SABBATH AND THE WORKINGMEN.**

The views of Pierre Joseph Proudhon, the celebrated French socialist and radical speculator in political subjects whose career was at its height during the revolution of 1848, upon the necessity of the Sabbath rest will be read with deep interest. The passage below occurs in an article in his Protestant journal, by Eugene Reveilland, the remarkable young barrister whose writings some five years ago in favor of Protestantism as a necessity for the preservation of society, attracted world-wide attention. "We could exhibit," says Reveilland, "with the socialist Proudhon, the mathematician La Place, the historian Macaulay, the traveler Humboldt, the naturalist Darwin, and hundreds of others whose very names would be astonished at finding themselves together, agreeing with Moses and Jesus Christ," to proclaim the authority of the Sabbath law over the natural relations of the human race. He goes on to quote Proudhon at length:

"Proudhon, whom no one can accuse of giving way to mystical or superstitious influences, foresaw and exactly predicted the danger, supposing (God forbid the augury) the Sabbath totally effaced from the reckoning of our days, and the spirit of cupidity and of materialism free to follow its career without conflict and continuously. 'Hear,' says he to workmen of plains and cities, 'what will come. The sun will shine no more and no less on the soil upon which you live; the shower and the light breezes will refresh your fields and your meadows as now; your trees will not be less productive, your vines no less fruitful; hail, inundation and fire will not desolate country or town more than formerly; the elements will not become your executioners. But, opulence and misery, inseparable companions, will grow in an endless proportion; the large proprietor will swallow up everything, the ruined peasant will sell his heritage; and when there shall no longer be anything but owners and farmers, lords and serfs, the first will give to the second clothing, lodgment, and bread, and will say to them, See how happy you are! What is this but liberty? In that time useless talents and luxurious arts will be recompensed extravagantly. The ignorance and brutality of the proletariat will have reached their depth. The people, who always follow the example of the powerful, having lost respect for and faith in the ancient religion, will traverse all the degrees of materialistic and pantheistic superstition, and when well persuaded that everything is God will return to the fetiches and the manitous: they will adore, as formerly, wood and stone, and the rich, under the pretext of utility and of tolerance, will protect the new worship, saying, A religion, you know, is necessary for the people! However, there will arise sometime, certain lofty souls, men who will refuse to uncover their brows before the golden calf; these will enter into controversy with the favorites of fortune. How are you so rich and we so poor? We have worked, the rich will answer, we have saved, we have gained! But we too have worked as much as you, why do we acquire nothing! You answer by invoking possession, transmission and prescriptive right. Well, then, they answer, we will appeal to force! Proprietors, defend yourselves! Then there will be engagements and massacres. And that will endure until God shall have pity on you.'

"Let us make allowance, if you wish, for the temperament of the writer. But let us remember the grave, I might say the solemn, significance of these words which come from the tomb. It is not properly a question of religion, but above all of humanity. All who have made a thorough study of the subject, physicians, economists, scholars, statesmen, whether Christian or only philanthropic, have met here upon the territory of a common conviction."—Cynosure.

**Education.**

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

**COLLEGE WORK.**

BY D. E. WILLARD.

An oration delivered at the Jubilee Session of the Alleghenian Lyceum, Alfred University, on New Year's Eve, Dec. 31, 1884.

Why is it that there is so great a struggle among college students to complete their course as soon as possible? Why should there be such a disposition to tax the energies of body and mind, in order to graduate at a certain time? Is there so great virtue in a college diploma? The student who bends his entire energy to his text-books, to the preparation of his daily lessons, and to nothing else, though he may seem to be successful as a student, is not deriving all that he should in culture and discipline from his school work. If he has his aims set on graduating at a certain time, to ac-

complish which will necessitate the most strenuous efforts, and the greatest abstraction from everything that would hinder most rapid advancement in his regular studies, we think he has missed, in the majority of instances, the proper aims.

The end and office of education is to enable the spiritual being of mankind, to bring forth and burnish for activity the latent faculties and ambitions of the inner man. Allowing this to be the truth, how can we expect any youth to realize the greatest benefit from his school work, if he have no time for anything but conjugating verbs, demonstrating mathematical proportions, and deducing abstract, scientific principles? To be sure, the successful student must do all this; he can probably be successful in no other way. But does it pay, is it most advantageous and profitable, that he reserve no time for that sort of work, which, for want of a better term, we will call practical, by which we mean a careful preparation, from week to week, for active part in a literary society; for general reading; for a thorough and comprehensive digest of his scientific studies in experimental work; and in language studies, reading supplementary matter closely connected in interest and importance, and which is of vast moment in obtaining a clear and concise understanding of the matter in hand?

Is the really successful student the one who takes three studies per term, instead of five, six, or eight, and endeavors, while allowing himself regular hours for bodily exercise, to thoroughly master these few; who strives to enter into the very spirit of his work, and instead of feeling that he is crowded and oppressed by his studies, feels, rather, that sense of energy, untaxed and free, which comes from earnest healthy mental work, and gives a glow of satisfaction and sense of thoroughness in what one has attempted, which happy sensation does not often visit the over-taxed, and book-worm student? But such students do not seem to be the ones who are classed as smart and brilliant, as the ones who are really the best scholars. They are insensibly looked upon as a sort of landmark in the school, who are profitable to the institution inasmuch as they are always in school; however they may generally be counted upon as thorough in what they undertake; in lyceum work doing their best; seldom shirking any work which may rightfully fall upon them; regarded by their brother or sister literary aspirants as persons to be relied upon; and looked to as leaders in any good movement. Though they may be termed *slow* and though they may be outstripped by their less original and hastily-going classmates in the popular race for graduation, still, when they finally reach the completion of their course, and the valued sheep-skin is at length honorably received, and they retire from their college work with health unimpaired, and confident that the work they have entered upon from term to term has been gone over earnestly, inch by inch, mastered fact by fact, they are the ones who leave a blank space behind them, a place in the school which is not easily filled. Do not the memories of many such come to mind as specimens of able scholars and thorough, original thinkers?

But there are many reasons which could be advanced in favor of greater speed in the college work. Age is often argued as a reason why as little time as possible should be spent in school; that the young man or woman who expects to gain a livelihood in the world should get early to work in what is to be his or her chosen occupation, ere they lose the most valuable part of their lives in preparation. But the opinion seems not groundless that a youth can hardly spend the early part of his life more profitably to his future welfare and success than by continuing for some years in school, working his own way slowly, but thoroughly and surely, knitting his intellectual and also his physical being into a more compact condition for the active duties of life.

Again, is that young man or woman really educated, however far he or she may have gone in any college course, who has not had acquaintance with the works of what we term the standard authors? But such study or reading seems to be quite remote from the college training, when the minds of the students are fired with a zeal to crowd into a single term the greatest possible amount of text book-work, in order that they may the sooner finish their course. It has been recently stated, that our colleges and universities are notable for turning out, annually, a class of "superficial parasites" incapable of entering upon and successfully prosecuting the work of life. The question therefore arises, what is the cause? Why should our boasted institutions be thus thwarted at the very outset of their grand purpose?

Must we not answer again that it is owing, at least in part, to too great speed in the college work? Time for reading history, biography and poetry is almost or entirely crowded out from the daily programme of the student, except as he may happen to have them as regular text book studies. The early morning and pleasant afternoon when he ought to be roaming through the fields, making a practical digest of his Botany in the abundant vegetation on every hand, and of his Geology in collecting and studying the rocks and fossils beneath his feet, at the same time strengthening and vivifying his physical system, he feels, under the present system of hurrying and cramming, that he must spend at his study table, preparing more text book lessons for his daily recitations, with no apparent thought of the greater practical benefit they might be to him, if only practically digested.

But it seems to be characteristic of the American people to always be in a hurry; to rush about their business as if driven by an irresistible power, and college faculties seem to breathe somewhat of the same spirit into the minds of their pupils. Students who place themselves under their supervision are many times crowded and overtaxed by the burdensome tasks imposed upon them. Physical health and happiness are sacrificed to the ambition to do the greatest possible in a given time. The aim of education is thwarted at the very threshold of its own doors. In vain will learned men prepare and read, before august assemblies, long argumentative papers upon the necessity of gymnasiums and gymnastic exercises in our colleges, so long as the present system of crowding and cramming continues unopposed. And so long will our colleges and universities continue to turn out too large a percentage of the class not inappropriately termed "superficial parasites."

OVER 105,000 pupils received instruction in the schools of Brooklyn during the past year at a cost of about \$1,500,000, and under the care of over 1,400 teachers. The building work of the year when completed will add to the school accommodation of the city 93 class rooms, having a seating capacity of 4,500, and at a cost of \$314,000, and still the schools are so crowded that more than 7,000 pupils receive but half-day instruction. The year's trial of the free book system has proved successful. F. L. G.

**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."

**BACCHUS WORSHIP.**

BY MRS. J. R. BELL.

They say the days are o'er  
Of human sacrifice,  
Not so, for human gore  
So precious beyond price,  
Is daily offered at my very door,  
To Bacchus, hi the shrine.  
His worship still survives;  
At altars decked with vines  
Are offered human lives,  
Votive oblation, dripping red as wines,  
How long, oh Lord, how long,  
Wilt thou not overthrow  
That man sacrificing throng,  
And teach mankind to know,  
That vows, and worship, unto Thee belong?

**A LETTER FROM W. B. GILLETTE.**

The Gospel Temperance Banner publishes the following letter from our venerable brother Gillette, which by request of friends, we reprint here:

The mists of the political atmosphere have cleared away and the community settled down to the various callings in which they are engaged. We can now see things in their true light. There is no necessity for prophesying evil. We have a God who "rules the nations" and is able to "make even the wrath of man to praise him." Although the result in the past has not been according to the wishes of all; but the people, who are the rulers have spoken, and we have heard in it the voice of God.

The Prohibition party, was not, in the count, as numerous as was by many expected yet it is a work that will eventually succeed. By what means or when, we do not know, but that it will in time succeed I have no doubts or fears. Various are the opinions of our friends respecting the means, yet to us it is unknown; but the time will be when drunkenness will be no longer tolerated by the commonwealth of the United States of America. May it come speedily. The means used must succeed. It is connected with the preaching of the Gospel. God's ministers are working for it. Drunkenness is one of the greatest sins of the age, and it must be put down and the watchmen lift up their voices as a trumpet, and God will give success, their labor can not be in vain in the Lord.

All the respectable periodicals of the day have raised their voice against intemperance. They are educators of the people. The people are generally moulded after the pattern of the family papers that they are accus-

ed to read, and those papers that tolerate the license system are getting to be few in number. Abstinence from all that can intoxicate is a principle that is generally taught in our public schools. This is very different from what it was sixty years ago. I remember hearing a tavern-keeper denounce a school teacher as not fit for the place from the fact that he had not spent a sixpence in his house since he had been there. We have a large army who will soon govern this nation, who will be strangers to dram-drinking. The time is coming when the people will speak and they will be heard. When the representatives will enquire to know what are the wishes of the people, and the servants will do the will of their masters, and not their own will always.

Another instrumentality that will be successful is the influence of the ladies, who, after the lapse of many years, have ventured to speak, and they will be heard. They are of the better class, refined and educated, persevering and determined; they have commenced the work that must be done and they will continue and fight the last battle. They have not engaged in this work merely as a business, that they may have employment and be paid for it. The most of them are women of means, and not only give their time and talents, but their fortunes. All their efforts are accompanied with prayers. They trust in the living God, and will they not succeed? Just as the women of Sparta, in saving their country; so will the women of America be the means of saving their land from the accursed sin of intemperance. We may not live to see that wished-for day, but it will surely come.

**TEACH THE CHILDREN.**

There is, probably, no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue which it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of experience and science, there lingers in the average mind an impression that there is something good in alcohol, even for the healthy man. Boys and young men do not shun the wine cup, as a poisoner of blood and thought, and the most dangerous drug that they can possibly handle; but they have an idea that the temperance man is a foggy, or foe to a free, social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now, in alcohol in its various forms; we have a foe to the human race so subtle and so powerful that it destroys human beings by the million, vitiates all the processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree when compared with other causes, and corrupts the homes of millions.

It is a cruel thing to send a boy out into the world untought that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the effect of alcohol upon the processes of animal life. 1. They should be taught that it can add nothing whatever to the vital tissues, that it does not enter into the elements of structure, and in the healthy organism, it is always a burden or disturbing force. 2. They should be taught that it invariably disturbs the operations of the brain, and that the mind can get nothing that is to be relied upon. 3. They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. 4. They should be taught that the appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive to health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. 5. They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. 6. They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but destroyed stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bowels of our neighbors and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings, because the world is full of misery from drink. The more thoroughly we can instruct the young concerning the dominating evil of our time, the better will it be for them and for the world.—Dr. Holland.

**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, January 22, 1885.

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

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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.

It can hardly be said too often, or with too much emphasis, that sin and holiness are not abstractions, but real qualities of personal character. There can be no sin except there be some one who, in heart or conduct, violates some law of God; neither is there holiness, except there be some person who is living a pure and a holy life. If we were to accustom ourselves to this mode of thinking the religion of Jesus would come to be to us a much more personal and practical thing, and there would be more inquiry after the way of life.

THE HELPING HAND, the quarterly substitute for the *Lesson Leaf*, in our Sabbath-school work, is rapidly approaching completion for the first quarter. It is expected to contain a nice map of the countries mentioned in the lessons of the first half of this year, and other interesting matter besides the lesson preparations. Remember the price is 25 cents a copy for a year, or 7 cents for a single quarter. Orders should be sent at once. The first quarter will be ready for use in February, and the subsequent numbers will be out on time.

THERE come to us from many quarters, reports of revivals in progress, or a steadily increasing and deepening interest in religious matters. We are always glad when men, under any circumstances, are led to seek the Lord and come to a better life in him. We confess, however, to an ever deepening conviction that those religious awakenings conducted under the regular appointments of the church are, as a rule, productive of the best and most lasting results. If the church has grown worldly and cold, do not complain, and long for the coming of a revivalist; but go to work with your own pastor, or other appointed leaders of your own church, not forgetting first of all your own heart. God will honor such honest endeavor, the church will soon be quickened, and sinners will be converted.

ON our first page this week, we print an article in defense of secret societies. This we do, not because we have any sympathy with such societies, for we have not; but because we believe in giving every cause, in favor of which anything can be said, a chance to be heard. We may fairly grant that persons who are inside of any organization, especially if it be a close corporation, like the Masons, or the Odd Fellows, have the best opportunity to know what its professed principles and aims are. On the other hand it is quite likely that those who, from the outside, view the working of its principles and life, are quite as well qualified to judge of its real character, as are those whose personal interests in their pet institution may blind their eyes to its faults, and make them its defenders, right or wrong. There can be no better rule for determining such matters than that given by Christ, "By their fruits ye shall know them." Judged by this rule, in their relations to the church of Christ, the societies mentioned must be regarded not as its allies, but as its enemies, for at least two reasons: 1. They beget and foster the spirit of clanishness, instead of the broad catholic spirit which is the very essence of the gospel. 2. They absorb the loyalty of their members which should be given to Christ and his cause as represented by his church. Christian men who are too poor to give anything to the support of the church of which they are members, and who never think of giving anything to send the gospel to the destitute, can pay their expensive dues to their lodge, and appear to think it no hardship. Also, men whose business engagements are such that they cannot attend the appointments for religious work and worship in their own church, as a rule, do not find the same difficulty in the way of their lodge appointments. There are, no doubt, exceptions to this statement, but as a rule, we have not found the supporters of the lodges of much account in the work of the church.

General Robert M. Brinton, of Philadelphia, is dead.

**Communications.**

**PLACES AND PEOPLE IN THE SOUTH-WEST.**

NUMBER XVI.

A group of sugar-loaf hills, about twenty miles distant, to the South-west can be seen from any elevated point at Santa Fe. They mark Los Cerrillos—the eminences, a well-known mining district, seven miles long and four wide. As the railroad passes near this territory, we decide to visit it on our journey further into Central and Western New Mexico.

By a somewhat circuitous route we reach the station; and find it upon the north bank of the Rio Galisteo, whose bed of alkaline deposit we have been observing in places for an hour on our ride. Here large smelting works have been erected, and ores have been treated from the mines in the neighborhood, and from the rich Lake Valley region two hundred miles to the southwest. These works are not in operation at the time of our visit, so we must be satisfied with a general inspection of the buildings and the machinery, under the guidance of the courteous superintendent. They furnish an additional evidence of the present prostration of business, particularly the silver mining, all through this country. To the south of this place lies a field of 20,000 acres, abounding in both anthracite and bituminous coal. The former has been caused by the heat and the upheaval attending the penetration of a vast dike of trachytic rock into the strata of coal and the overlying shales and sandstone. The specimens handed us have the peacock tints, and are not as compact as the anthracite of Eastern Pennsylvania, but contains a larger per cent of carbon. This is said to be the only bed of the kind yet discovered west of the Mississippi River, and must in the future be highly valuable for the blast furnaces and the smelters in the Territory. The formation probably belongs to the carboniferous ages though the disturbance doubtless occurred during the Trias period.

Twelve miles to the south are the Placer Mountains, whose dark and barren slopes rise gradually to the height of three thousand feet above the coal field. Gold in the form of fine dust is found in many places in the eroded rock of this range. Upon it no water is found sufficient to wash this metal from the dirt; but schemes have been devised to pump large quantities of it to the sides of these mountains, from constantly flowing rivers many miles away. A single main for conveying water from the Sandia range in the southwest, has already cost the enormous sum of \$700,000, and rich placer mines in a large section will, in consequence, be worked by hydraulic power. Besides, on the north side of these mountains in plain sight, have been opened valuable leads of gold and copper ore, which the extreme scarcity of water renders the labor of digging and reducing too costly to be pursued at present. Perched besides a deep gulch near the summit, are discerned several houses belonging to a village which has been abandoned because of the difficulty already mentioned.

On the bank of the river close by the station, are the remains of a very old and rude furnace for smelting ores, which was built and used by the Spaniards over two hundred years ago. It is only one of several erected in this locality by them at that time. The Cerrillos district seems to have contained the principal mines worked in New Mexico and adjoining sections by the first discoverers of this region. Another evidence of this fact is seen in the numerous shafts which they dug in the hard rock hereabouts, in search for the precious metals. As far back as in 1583, Espejo, the Spanish explorer, writes, in reference to the Indians in the Pueblos of the Santa Fe country, that they lived, "near mountains full of pine and cedar;" and informed him and his party "of very rich mines which they found, where-out they got glistening and good metal, and therewith returned to the town whence they came."

We proceed four or five miles north of the station, up into the hills where the mines are located. Along this path have trodden the feet of Aztec and Spaniard centuries since, in going to their work in the openings on the sides and the tops of these eminences, and in bearing away the heavy minerals with bright luster. We find the surface quite well covered with pinyon and dwarf cedar, both bearing sweet edible nuts. Wood must sometime have grown here in considerable quantities. The ground shows that at a late period it must have been tressed about, flexed, opened into fissures, and received melted rock in a pasty state from underneath. Here are shales, sandstones, basalt, granite,

trachyte, quartzite, schist, and porphyry, all thrown together, and lying in almost every conceivable shape.

Our interest in studying their probable formation nearly withdraws our attention from the chief object of our visit. But we are soon reminded of this by passing huge mounds of broken rock, which lie at the mouths of pits excavated in the hillsides. One of these is the famous Minadel Tiro, extravagantly said to have been "two hundred years ago, the richest mine on the globe." The descent into the shaft 130 feet deep, is by different levels in the form of a "gigantic stairway." In getting the ore from this mine, numerous poles, about ten feet long, having deep notches cut in them, were placed on the different levels, and the peon Indians climbed up these poles with the ore in a kind of bag made of coarse cloth or skins, strapped to their backs. The labor must have been the most severe and the most cruel; and women as well as men were compelled to perform this drudgery. Recently from some of these reopened pits, the rotten trunks of these poles or logs, which served as ladders, have been taken; and stone hammers, weighing twenty pounds each, and used in breaking to pieces the granite and trap rocks, have been carried away as relics.

A short distance beyond is the once famous Mount Chalchuite, a round-top hill which rises three hundred feet above the general level of the land. It is formed of yellowish white porphyry, purely of volcanic origin—an overflow from a crevice in the thin crust of the earth. This is said to be the only mine on the continent where the beautiful turquoise is found in the utmost perfection. Traditions have been circulated in reference to the mine for many years, and for over a century the location was lost to the world. Jewels of the sky blue variety whose value is estimated among the thousands of dollars, are said to have been procured from this hill for the crown of Spain, in which they are still worn. They are discovered in various sizes, as nuggets in the soft, flour-like matrix which exists as seams or veins in the rock. This turquoise constitutes the favorite gem of the Catholic Church. The Indian inhabitants have used it for ornaments on their bodies from time immemorial. A historian of Mexico mentions that a tribute of this mineral was paid Montezuma, which is believed to have been obtained from this mine. On the conquest by Cortez, Aztec monarch gave the haughty Spaniard a very large and most valuable jewel, such as was formerly found here. Doubtless the hill was worked by the Pueblo Indians before the advent of their cruel oppressors. Certain it is that the latter compelled the former to dig out and carry away on their shoulders immense masses of the rock, pulverized by the strokes of stone-hammers, and dump them upon the slopes of the hill, covering at least twenty acres, several feet deep. We walk into the caves, the dark chambers, and the deep pits, wrought out by these miners. We find fragments of ancient pottery, a metate and a couple of stone hammers in the largest opening, and are told that we can "appropriate these as mementoes" of our visit. A single suggestion from our guide is sufficient—we imitate the ancient peon, and in a strong bag we deposit these and some other specimens of the minerals of this region, and carry them away on our back as we tramp down to the train at the station. Right here in this deepest pit, in 1680, a portion of the hill fell upon the Indian workmen, and buried many of them beneath the jagged rocks; and from the place some of their skulls have lately been excavated. On the attempt to supply their places with a relay from a pueblo in the vicinity, the Aztec inhabitants of the whole country rose in rebellion at once, and either slew or drove back to Mexico every European. The Spanish adventure and the Catholic priest shared the same fate as the hated task-master. Churches, houses, mines, everything belonging to the latter were destroyed. Afterwards, as the result of a long and bloody contest, a compromise was effected on the basis that the invaders should never again operate in the mines of this region, and the deep pits then dug, are still found here, filled by these Indians with the stones lifted out of them; and they have not since been disturbed. We trace here for rods an opening to one of these.

But as we ramble over this district, we find that hundreds of mineral claims have been made here recently, that small hamlets have been started by the enterprising Americans and that numerous mines have been opened by them. Thus far there have been no "booms"—the promise is of only a moderate yield of silver, little gold, and considerable lead. We have an impression that the companies have had no adequate returns for the capital which they have invested here in machinery, in prospecting, and in working the mines.

w. c. w.

**NEW YEAR'S DAY.**

BY BOOTH C. DAVIS.

Read at a New Year's entertainment, at Jane Lew, W. Va., and requested for publication.

We greet, this morning, the first day of a new year. The old year has vanished; and with it, its joys, its sorrows, its labors and its privileges. We have dropped the curtain and they are gone—gone never to return.

We now enter joyfully upon the New Year, filled with all the glowing prospects that fancy can invent. I now see the morning star of hope shining in the beauty of young life upon the face of each one, as he realizes, that to him is given a new year, in which he may be prospered and his greatest aims achieved. Great is the beauty, the sparkling brilliancy of this star of hope as it illuminates and brightens the face of man. How beautiful! How grand it appears as we look upon it, in the morning of this New Year.

But look again. Near that bright morning star, even upon the same face may be seen a shadow, faint, pale and almost indiscernible. The longer we look the more plainly visible it becomes. It is the shadow of disappointment.

As the year moves by and some fond hope is blasted, this shadow veils the bright star of hope, and it shines less brightly than before, and when finally we look back over the old year, which is now new, how great will be the number who will feel that this also has been a year of failure. When to the pangs of disappointment, we add the remorse, which the thought brings, that our own negligence and mistakes have caused the defeat of our hope, sad will be the reflection. Compare for a moment the morning of this new year with its evening; now it is bright and joyous, then it may be sad and dreary. Must it be always so? No. There will be some, no doubt many, who through their earnest unremitting toil will accomplish their fondest hopes. They will gain, day by day, some little victories; and then when the evening comes, there will spring to them, from amid the darkness, another star, even brighter than the morning star of hope, the evening star of success. No shadow, however dark, can conceal its bright glow.

On through life, as the new years come and the old ones go, as our hearts are joyous then sad, may we earnestly strive to learn new lessons, to gain greater victories, and thus be constantly preparing and adorning ourselves for the Great New Year of eternal life, of which our life here is but a faint foreshadowing.

ELD. WM. G. QUIBELL.

Wm. G. Quibell was born in Lincolnshire, England, May 1, 1806, and died at his home, Adams Centre, N. Y., Dec. 30, 1884. When a young man he gave his heart to Christ and connected himself with the M. E. Church. In 1830, he came to America, and soon finding employment in Albany, N. Y., true to his religious principles, he there, without delay, united with the Methodist Church. A year or two later, Providence led him to Jefferson county, N. Y., where he became acquainted with the truth concerning God's Sabbath, which, after a thorough investigation, he heartily embraced and ever after conscientiously observed. He also accepted gospel baptism and followed Christ in that ordinance, administered by Eld. William Green. In 1834, he married Eliza Ann Green, with whom he lived happily for more than fifty years, and who survives him. About forty years ago he was called by his brethren to the gospel ministry, and was ordained by Elds. Wm. Green and Joel Green. His ministerial labors were in the churches of Watson, Hounsfield, Second Verona, and Adams. How many years he served these churches I am unable to say. He was a man of clear ideas and quite gifted in exhortation. He was truly a devout child of God, serving the Lord with gladness. For many years he had been partially crippled with rheumatism, and, as a consequence, was at times a great sufferer. But during all his sufferings he maintained a cheerful, hopeful spirit. He was of a genial, social nature, which made him friends wherever he lived, and which, baptized by the Spirit of God, made the place and service of social worship ever a delight to him. He was also firm in his attachment to, and advocacy of, the truth as he understood it. Loyal to the church and a sympathetic helper in the work, his death is a great loss to the church and pastor, as well as to his companion left to walk the remainder of life alone. During the many last weeks of suffering he submitted in patience, though desiring to depart and to receive the crown. Notwithstanding his own distress, he was very thoughtful of

others, and appreciated the attentions and services of his friends. His death was victory. A. B. P.

**Home News.**

New York.

ALFRED CENTRE.

The meetings at the Church are to continue during the present week. There is a steadily deepening interest in the religious life and work, especially among the young people, and some are expressing a desire to become Christians.

There was almost a fire at the Church one day last week. The ceiling of the vestry caught from the stovepipe, but it was discovered by the sexton, and the fire was extinguished before it had gained much headway. A few minutes more would have placed the matter beyond all possible human help.

Last Sabbath was the most trying day we have experienced, in old Allegany in a long time. Snow and wind and low temperature make a rather formidable combination. E. R.

ANDOVER.

While, as a church, we are in quite a healthy condition, we cannot report any increase in numbers during the year, indeed we enter upon the new year with our numbers diminished by five. While this is a cause for regret, there is reason to rejoice that those who remain are seeking continually a higher life; and their interest in the services of the house of God, and in all that pertains to the upbuilding of his cause in the world grows with the passing months.

We observed the week of prayer in connection with the other churches of the place and many of our people attend the union meetings now held in the other churches. We are hoping and praying for good to come from these meetings.

At the Annual Church Meeting, held Jan. 11th, the church voted to adopt the envelop system, for the present year, for raising the means needed for church expenses and for the Tract and Missionary Societies. We are seeking to do what we can toward sending the gospel into all the world. E. A. W.

DE RUYTER.

Extra meetings, following the week of prayer, are being held every evening in the Seventh day Baptist church of this village, with growing indications of good. Eld. L. C. Rogers is with us, preaching the gospel with great efficiency. Already the faithful, who have been praying for the revival of God's work, are encouraged, as they behold, in answer to prayer, wanderers returning, and sinners seeking Jesus. Lovers of Zion pray for us, that the stream of religious interest now rising among us may leap its banks and flood the village and surrounding country.

SCOTT.

I left my home in Utica Wis. for my new field in Scott N. Y. on the 14th. of Dec., reaching that place on the 19th. The day we left home it began to grow cold and by the time we reached Chicago it was very cold and stormy. We remained with Bro. Ira J. Ordway and family one day and two nights, having a very pleasant visit. I had never before visited them at their home. I think these friends are doing a good work for the Lord in that city. We left Chicago Wednesday morning in a heavy snow storm and by the time we reached Michigan City, Indiana, there had been a very heavy fall of snow, more snow than I had ever seen in that state before. Such was also the experience of some of the old settlers there. When we reached Buffalo we found that we had run out of the snow belt, as the people were still using wagons, but the weather was gradually growing colder. By the time we reached Homer it had grown quite cold, and the ride from Homer to Scott was very tedious.

Sabbath morning the thermometer registered 38° below zero in certain localities at Scott. But the two days following there was a most sudden change of temperature from 38° below to 38° above—a change of 76° in just two days. We have had a very short run of sleighing, but of late it has been very open; acts much like spring weather.

Our Sabbath meeting, on the coldest day of the winter, was well attended. It was encouraging to find the brethren still "holding the fort," having been without a pastor so long. With the exception of about six weeks that I was with them in the summer, they have had no regular preaching in over a year. Still they have kept up the meeting by reading sermons &c. all that time. Coming back to this people we have received a very warm reception, and now, are nearly settled in the new and comfortable parsonage ready for the work. Pray for us, brethren, that success may accompany our labor.

Last Sabbath we attended the Quarterly Meeting at De Ruyter. I think it was of the best Quarterly Meetings I ever attended. The next one is to be held with us on the sixth-day evening before the Sabbath in March.

While at De Ruyter Bro. Clark took me down to Lincklaen to visit my birthplace. It was the first time I had been permitted to visit the place since my parents moved there thirty-four years ago. Many changes have taken place since then. Many were there then have now gone to their homes. As I went back to the scenes of childhood and again left the spot which had left thirty-four years ago, my prayer was that he would so direct me that God was that he would so direct me that I might spend the remainder of my life in service. F. O.

LEONARDSVILLE.

It is pleasant to be remembered. thought Mr. and Mrs. Courtland Burdett after carriage of relatives and friends arrived at their farm residence on Jan. 1885. As usual on such an occasion guests had not forgotten to bring their filled baskets. If "a man's foes be the same as his own house," there were certainly ward tokens to the contrary in the form of silver and other articles of usefulness, which had been hinted around that twenty years had elapsed since the marriage of Mr. and Mrs. Burch.

Altogether it was a pleasant company and an enjoyable time. Yet we can but not on the fact that the hand of time has rowed our brows with care and sorrow "silver threads" are mingling in contrast with the nut-brown hair of twenty-five years ago.

We thank our friends for remembering us so kindly, and wish them every blessing which a kind Providence can bestow.

COURTLAND N. BURDET  
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Rhode Island.

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There is a growing interest in the work of meetings commenced during the winter prayer. Several have expressed a desire to become Christians and have asked for

New Jersey.

NEW MARKET.

In a recent item of Home News from place, we should have said, At the residence of Mrs. Elizabeth Dunham, instead of Elizabeth Randolph.

Our Sabbath-school reorganized for the year with Mr. C. T. Rogers as superintendent. Fifteen new volumes have been purchased for the library.

Since my coming here I have been called by the Conference as a member of the Board. When I get inside and see the amount of work the members of the Board do without pay, I am truly gratified there are men among us of so much ability who are willing to work amid so many discouragements. We have as executive officers of this Board men of business and men whose hearts are in the work, men who are faithful and true to every interest. But how do we as a people discharge our duty toward the Board. We do their work by withholding our liberal contributions and have an idea that if we are lacking the Board will supply the deficiency. I heard this talked before I came to New Jersey. Now what I wish to say is this. If our people suppose the Board members of this Board are going to furnish the funds to run this society they are mistaken, and the sooner this is known the better. It is not right for a few men what ought to be our privilege and pleasure. Let us a people do our share and God bless us.

The Board needs funds, the Recorder needs subscribers, the Quarterly must have the Sabbath-school paper in need of funds, and we, the people, seem to be indifferent. If some one else will foot the bills, we are contented. A small church receiving support its pastor, has done more for the Board the last year than some of our largest churches. We live to much for our comfort and pleasure. We are losing, I feel, as a people, our interest in Sabbath-school movements. It is the question paramount to all others if we expect or hope to have a separate existence. J.

Wisconsin.

MILTON.

Since our last items the excitement of the holidays have come and gone. The Seventh day Baptist Sabbath-school tree, or rather a beautiful Winter which St. Nicholas had overtaken on the sleigh, Christmas evening. The Junction Seventh-day Baptist Church

precipitated the attentions and friends. His death was via A. B. P.

Home News.

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Following the week of Lent held every evening in the Baptist church of this village, indications of good. Eld. L. with us, preaching the gospel ministry. Already the faithful, in praying for the revival of the church, are encouraged, as they behold, prayer, wanderers returning, seeking Jesus. Lovers of Zion that the stream of religious interest among us may leap into the village and surrounding...

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During the thermometer registered zero in certain localities at the two days following there sudden change of temperature to 33° above—a change of 76° in 24 hours. We have had a very short day, but of late it has been very much like spring weather.

In meeting, on the coldest day yet was well attended. It was estimated the brethren still "holding out" had been without a pastor as the exception of about six weeks in them in the summer, they regular preaching in over a year.

It kept up the meeting by reading all that time. Coming people we have received a very large number, and now, are nearly settled in comfortable parlance ready to pray for us, brethren, that they may accompany our labor.

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LEONARDSVILLE.

It is pleasant to be remembered. Thus thought Mr. and Mrs. Courtland Burch, as carriage after carriage of relatives and friends arrived at their farm residence on Jan. 9, 1885. As usual on such an occasion the guests had not forgotten to bring their well filled baskets. If "a man's foes be they of his own house," there were certainly outward tokens to the contrary in the form of silver and other articles of usefulness, it having been hinted around that twenty-five years had elapsed since the marriage of Mr. and Mrs. Burch.

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NEW MARKET. In a recent item of Home News from this place, we should have said, At the residence of Mrs. Elizabeth Dunham, instead of Mrs. Elizabeth Randolph.

Our Sabbath-school reorganized for the year with Mr. C. T. Rogers as superintendent. Fifteen new volumes have been purchased for the library.

Since my coming here I have been chosen by the Conference as a member of the Tract Board. When I get inside and see the amount of work the members of the Board do without price, I am truly gratified that there are men among us of so much ability, who are willing to work amid so many discouragements. We have as executive officers of this Board men of business ability, men whose hearts are in the work, men who are faithful and true to every interest of our people. But how do we as a people fulfill our duty toward the Board. We cripple their work by withholding our liberal contributions and have an idea that if funds are lacking the Board will supply the deficiency. I heard this talked before I ever came to New Jersey. Now what I want to say is this. If our people suppose that certain members of this Board are going to furnish the funds to run this society they are mistaken, and the sooner this is known the better. It is not right for a few men to do what ought to be our privilege and pleasure. Let us as a people do our share and God will bless us.

The Board needs funds, the Recorder needs subscribers, the Quarterly must stop, the Sabbath-school paper is in need of help, and we, the people, seem to be indifferent. If some one else will foot the bills, we are contented. A small church receiving help to support its pastor, has done more for our Board the last year than some of our strongest churches. We live too much for our comfort and pleasure. We are losing, I fear, as a people, our interest in Sabbath reform movements. It is the question paramount to all others if we expect or hope to maintain a separate existence.

Wisconsin.

MILTON. Since our last items the excitement of the holidays have come and gone. The Milton Seventh day Baptist Sabbath-school had a tree, or rather a beautiful winter grove in which St. Nicholas had overturned his sleigh, Christmas evening. The Milton Junction Seventh-day Baptist Church had...

an arbor on New Year's evening, preceded by fine literary and musical exercises. At the Milton entertainment Prof. J. M. Stillman and Miss Gertrude Smith were prominent musical attractions.

Woman's rights conventions, elocutionary, musical entertainments, etc., have filled in the time.

Sabbath morning, Jan. 3d, after sermon, Walton H. Ingham was baptized and united with the Milton Church.

At the Society meeting, Jan. 4th, the envelop system of raising funds was adopted, and the next Sabbath Rev. E. M. Dunn preached on systematic giving, and the tithing system.

A State Anti-Secret Society Convention was held at Milton Junction, Jan. 13th to 15th inclusive, with a good attendance and good speakers it is reported. If a statement of an anti-society man, that a convention or agitation of the question always brings new men to the societies, be true, such conventions would better be discontinued.

Through the addresses and efforts of Mrs. Helen Gougar, a Universal Sufferage Association has been formed here, which seems to be at work to further the aims of the Association.

The severe Arctic waves have taken the thermometer down to 20° and 25° below zero from time to time.

K. W. Tanner's flour and feed store, situated about midway between Milton and Milton Junction, burned Jan. 15th, about ten o'clock. Loss of stock is light. Insurance unknown.

WALWORTH.

We are still striving to hold our place in the common sisterhood of churches. We have not accomplished as much for the Master as might be reasonable expected of a church of our ability; but still we have done something. Our brethren are united and fraternal. Our congregations are good and attentive to the presentation of truth.

Our Sabbath school has been reorganized with Prof. M. G. Stillman at its head. The condition and prospects of the school are hopeful. Sister Lucy Coon has been chosen chorister of the school; and with Miss Jennie Maxson as organist, we have excellent singing, which is no inconsiderable part of the service.

While I speaking of singing, I might as well mention, that we have adopted congregational singing in our public service, which is a decided improvement. We use the Gospel Hymns, and when the whole congregation arise in every song of praise, and the excellent voices that have been so long silent in the public service join with the choir in praise to God it seems like worship. The choir sit with the congregation, though, together, near the organ; and Prof. M. G. Stillman acts as precentor. I never could see any propriety in a few persons separated from the congregation, doing the singing in the house of God, while all the audience looked on, mere spectators. No! "Let every creature praise the Lord," "In the midst of the congregation will I praise thee."

Our community has been visited by death of late in the person of brother J. Green Davis, who departed this life on the evening of January 7th, falling peacefully asleep without a struggle.

Sister Hoag has been quite sick for several weeks, but now her symptoms indicate a slight improvement. With this exception there appears to be a state of general healthfulness in the community.

The weather is mild, with bare ground and good roads.

ALBION.

There is a growing religious interest with us this Winter. We have been holding a few extra meetings and shall continue them as the interest may seem to demand. Our heart is burdened with anxiety, and our prayers have been for these months that the dear Lord would visit us with his awakening and converting power.

We have been greatly cheered and encouraged by the presence and earnest words of Bro. A. W. Coon, who has been for the past two weeks caring for his daughter who has been very sick.

Condensed News.

Domestic.

A subscription paper has been circulated among the Spanish merchants and residents of New York City for the purpose of assisting their afflicted countrymen who were rendered homeless and penniless by the recent earthquakes in Spain. The sum of \$5,050 has been contributed already.

The Senate has passed the bill for the placing of General Grant on the retired list of the Army.

State Senator Doran, of Minnesota, has introduced a bill under the provisions of which any person, persons or corporation, conspiring or in any way combining to affect the price of wheat, oats, corn, or other grain, shall be liable to a fine of not less than \$1,000 nor more than \$10,000.

The House Committee on Agriculture has nearly completed the annual Agricultural Appropriation bill. It provides for an appropriation of about \$600,000, nearly \$100,000 less than was appropriated last year.

The body of Major Charles B. Brady, of The St. Louis Republican, who died Jan. 15th, was incinerated in the crematory at Lancaster, Pa., with Masonic honors.

Seventy five coal miners left Pittsburg, Pa. last week to work in the Sasatchewan mines, which are situated in the Province of Assiniboia, 800 miles west of Winnipeg.

A portrait of ex-President Hayes, painted by Huntington, has been received at the White House. It will be hung in the main corridor.

Chicago claims to have spent \$19,000,000 on building in 1884. St. Paul and Minneapolis spent \$15,000,000.

Foreign.

Earl Granville, Secretary of State for Foreign Affairs, Eng., has written a letter to the Oldham Chamber of Commerce, in which he says: "England understands the Congo declaration to mean that imports shall be admitted into the Congo country free of taxation for an indefinite period unless after twenty years the Powers shall give their unanimous sanction to a revision of this arrangement."

Edmund Yates, editor of The London World, will undergo the four months imprisonment to which he was sentenced by the Court of Queen's Bench for libelling Lord Lonsdale. After the court had pronounced its decision Mr. Yates surrendered to the officers, and was removed from the court room and placed in custody. In serving out his sentence he will rank as a first-class misdemeanant.

The German merchants of Alexandria, Egypt, are preparing to forward a memorial to Prince Bismarck describing the distress and anxiety to which they are subject owing to the unsettled condition of the country. Upon the vacillating policy of England all the blame for this condition is placed.

Intelligence concerning a mine disaster at Levin France states that an explosion of fire-damp caused eighty meters of the galleries to fall. Twenty-eight men were killed. They lost their lives by the debris falling on them.

A despatch from Tientsin to The London Times says that China and Japan have agreed to submit the Korean question to the mediation of the representatives of England, Germany and America.

King Alfonso's tour through the districts of Spain most seriously afflicted by the recent earthquakes is having the double effect of allaying the panic and increasing the King's popularity.

The French delegates who went to America to attend the centenary of the Battle of Yorktown, recently gave a banquet to Mr. Morton and the attaches of the American Legation at the Hotel Continental.

The London Standard says: "We understand that Germany and Russia have informed France that they are unprepared to join in guaranteeing a new Egyptian loan."

SPECIAL NOTICES.

IRVING SAUNDERS expects to be at his Friendship Studio from January 20th to 26th inclusive.

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.

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

THE subscriber will give ten cents apiece for the following denominational reports: General Conference, 1813, and American Seventh-day Baptist Missionary Society, 1835.

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

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

MARRIED.

In New York, at St. Ignatius' church, Jan. 8, 1885, by Rev. Arthur Ritchie, Mr. WILLIAM C. BURDICK, of Alfred Centre, N. Y., and Mrs. AMANDA M. PRESCOTT, of Chicago, Ill.

In Scott, N. Y., Jan. 15, 1885, at the residence of the bride's father, Dea. E. H. P. Potter, by Rev. F. O. Burdick, Mr. ARTHUR G. GREEN and Miss MARY ELNORA POTTER, all of Scott.

At the residence of the bride's father, George G. Kellogg, Adams Centre, N. Y., Jan. 14, 1885, by Rev. A. B. Prentice, Jesse S. WHITFORD and HATTIE A. KELLOGG, all of Adams Centre.

In Walworth, Wis., Jan. 11, 1885, by Rev. A. McLearn, Mr. TURNER BROWN and Miss LOUISA SOLTAN, both of Marengo, Ill.

In North Loup, Neb., Dec. 31, 1884, at the residence of the bride's parents, by Eld. Oscar Babcock, Mr. EVANS W. BLACK and Miss NELLIE E. CHASE, all of North Loup.

DIED.

At Scio, N. Y., Thursday, Jan. 15, 1885, MARIAN, eldest daughter of Forrest M. and Henrietta Babcock, aged 8 years and 7 months. "Of such is the kingdom of heaven."

Near Adams Centre, N. Y., Jan. 18, 1885, MARIAN ANTONETTE CLARKE, aged 53 years and 10 months. She was the oldest of eleven children born to Paul and Hannah Green, and the wife of Edwin Clarke. On the morning of New Year's day she was stricken with apoplexy from which she rallied, and for a few days there were strong hopes of her recovery, but a second shock occurring, she gradually sank to rest. She was a woman of great industry, and very much devoted to her family. She had long been a professing Christian and a member of the Adams Church. We remember her testimonies of love for Jesus, and are comforted with the thought that earth is exchanged for heaven. She leaves her husband and two children to mourn, but not as those without hope.

In Allegheny, Potter Co., Pa., Jan. 6, 1885, of typhoid fever, CHARLES LASH, aged 44 years. He has left a wife and three children. His wife is a member of the Seventh day Baptist Church of Independence, N. Y.

In Oswayo, Pa., Dec. 26, 1884, GEORGE W. MAXNARD, aged 79 years; also, Jan. 7, 1885, ELLA, wife of George W. Maxnard, aged 72 years. Both of these were members of the Seventh day Baptist Church at Oswayo while the Church had an existence.

ZERVIAH DAVIS, widow of Dorris A. Davis, was born Jan. 12, 1810, and died Nov. 19, 1884. She was a member of the Seventh-day Baptist Church at Marlboro, N. J., and was interred there by the side of her husband.

In Ashaway, R. I., Jan. 4, 1885, of quick consumption, following typhoid fever, ADA AUGUSTA, only daughter of Wm. L. and Mary B. Clarke, aged 23 years, 3 months, and 6 days. Ada was baptized by Rev. A. E. Main Jan. 24, 1874, and joined the First Hopkinton Church. In 1880, she graduated in the Westerly High School, and taught in the Ashaway Graded School the following year. Two years later she completed her course at Alfred University, graduating with the class of '83. She expected to continue her studies the present year at Wesley College, but with scarcely a murmur her various plans one after another were relinquished. She bore her sickness of sixteen weeks with marked patience and resignation. She will be remembered by teachers, classmates, and friends, as one endowed with rare intellectual abilities. Funeral services were conducted at the church by A. E. Main and the pastor, assisted by G. U. Whitford of Westerly. The decorations of the house, the floral offerings, the attendance of the children from the day and Sabbath school, together with the large audience, attested the high esteem in which she was held, and the sympathy for the family. We are not able to solve the problem why a life so promising should be cut off in the morning, "and her sun go down while it is yet day," but we submit to the providence of Him who said to his sorrowing disciples, "It is expedient for you that I go away."

In Walworth, Wis., Jan. 7, 1885, of a complication of diseases, JOHN GREEN DAVIS aged about 75 years. The subject of this notice was born in Berlin, Rensselaer Co., N. Y., where he resided till about fifty years of age, when he moved to Walworth, Wis., where he has since lived, a very respectable citizen.

LETTERS.

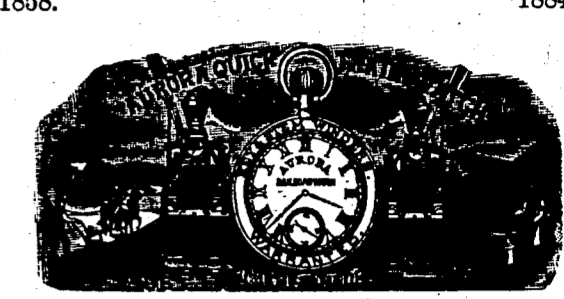
W. E. M. Oursler, A. H. Lewis, H. D. Clarke, Geo. W. Fyock, A. B. Prentice, Mrs. A. B. Burdick, Geo. B. Rood, Wm. E. Hornblower, T. B. Collins, C. Kenyon, C. D. Potter, E. L. Frazier, E. B. Crandall, J. Clarke, L. C. Randolph, O. W. Babcock, J. F. Hubbard, 2d, B. F. Stillman, Oscar Babcock, Mrs. H. C. Rogers, Geo. H. Babcock, D. A. Stebbins, M. K. B. Sunderland, W. F. Place, Mrs. W. M. Rogers, Wm. C. Burdick, E. P. Saunders.

RECEIPTS.

Table with columns: Name, Amount, Date. Lists names like Silas C. Burdick, Alfred Centre, John C. Bassett, etc., and amounts like \$3.00, \$2.00, etc.

Table with names and amounts: Orville D. Green, Scranton, Pa., \$3.00; Clarissa Poole, Charle City, Ia., \$2.00; Mrs. B. L. Frazar, Westerly, R. I., \$2.00; Lyman Kenyon, \$2.00; Mrs. L. P. Lanphear, \$5.00; Mrs. A. B. Burdick, \$2.00; M. K. B. Sunderland, Wickford, \$2.00; Wm. M. Rogers, Newport, \$2.00; Geo. B. Rood, North Loup, Neb., \$2.00; W. L. V. Crandall, Clark, Dak., \$2.00.

QUARTERLY. S. B. Smith, Wellsville, N. Y., \$1.00; Lyman Kenyon, Westerly, R. I., \$1.00. LESSON LEAVES. T. B. Collin, Albion, Wis., \$1.00.



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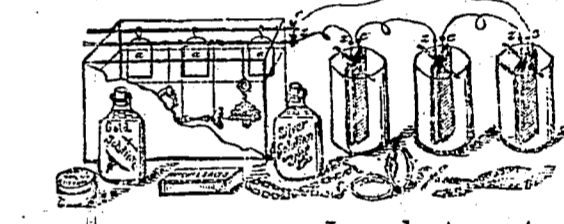
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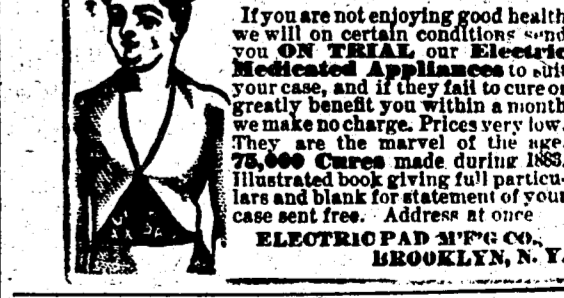
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OUR SABBATH VISITOR.

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CORRESPONDENCE.

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

Selected Miscellany.

GIVE OVER COAXIN' NEIGHBOR.

BY MARGARET EYTINGE.

Give over coaxin', neighbor, for I'll go out no more Unless to walk about the farm once in a while I try. 'Tis not because I do not feel as friendly as before - She left me. But there, sit you down, and I will tell you why.

You see, when she was here - it's now some fifty years ago Since I first brought her home - how glad and proud I was that day - I never went abroad but that, as sure as faith, I'd know She was keepin' lovin' count of all the hours I staid away.

And when the gate latch clicked, and she again my footsteps heard, Wide open would the house door fly, and her bright face appear; And in a voice as sweet to me as song of any bird, 'With smiling lips and smiling eyes, she'd say, 'Your welcome, dear.'

You know our sons have sailors been since they were brought but boys, And that our only daughter when a child was called above; And so we two were left to share each other's griefs and joys, And we loved each other, neighbor, with a good, old fashioned love.

And think a moment, neighbor, how very sad 't would be To come back from an outin' - how my poor old heart would pain! - And find the house door shut; and no dear wife awaitin' me; 'T would hurt almost as much as though I saw her die again.

Give over coaxin' neighbor, for now you understand I'll leave my home no more until I'm summoned where I'll hear. At heaven's door wide opened - she'll be there with outstretched hand, And smiling lips and smiling eyes - her say, 'You're welcome, dear.'

—Harper's Weekly.

BEEHOVEN'S LAST MOMENTS.

There was really but one happy moment in the life of Beethoven, it is said, and that killed him. Through the contempt of the world he lived in poverty and in solitude, which rendered his disposition harsh, almost savage by the injustice of his competitors (contemporaries).

But who will question that he wrote the sublimest music that the world has ever heard? Just as nature speaks to man in her harmony of the winds and waves, and in the singing of the birds, so he spoke in even a diviner language to the hearts of men, and they would not hear him while he lived. In fact, his talent was so disregarded that, though he seemed a very prophet sent from God, he was at last led to doubt even his own genius.

Beethoven had but one friend in all the world, and that was Hammel, with whom he even quarreled, and for a long time they did not meet. At length he retired to Baden, where he lived, isolated and sad, in a small house which scarcely sufficed for his necessities. To crown his misfortunes he there became completely deaf. Alone with the birds and flowers he spent his time in wandering in the green alleys of the forests, around the old town, giving scope to his genius, composing his marvelous symphonies while he approached the very gates of heaven with his melodious accents, too beautiful for human ears, and which the angels could only comprehend.

In the midst of this extreme solitude a letter arrived, which brought new griefs, and, unwillingly, he was obliged to turn again to worldly affairs. A nephew, whom he had brought up, and to whom he was really attached, wrote him, desiring his immediate presence in Vienna. He had become unexpectedly tied up in business affairs of a disastrous nature, from which his uncle alone could release him. Obligated to perform the journey on foot, because of his poverty, he stopped extremely exhausted, and with still several leagues to go, at the gate of a small, mean-looking house, to rest and ask shelter from the storm that was then raging. The humble inmates received him with hospitality, invited him to partake of the supper, and he was given the master's place at the warm fireplace. When the simple meal was over the old man of the family arose and opened an old-fashioned clavecin, the three sons taking each a violin, and the mother and daughter their domestic work. The father giving the key-note, the four began playing in concert with that harmony and precision known only to the German people. Their whole souls went out to the instruments as they played. When they had finished each shook the others' hands warmly as if they were very happy in each others' ability; and even the young girl threw herself, weeping, into her mother's arms. After consulting together they again resumed their instruments. This time their enthusiasm reached its height, their eyes filled with tears and the color mounted to their cheeks.

"My friends," said Beethoven, much affected, "I, too, love music, but I can not enjoy it now, as you see I am stone deaf. I have not heard a sound! Let me look at the notes that have produced such wonderful emotion."

aroused at this unlooked for demonstration, and all gathered around him. For some minutes his sobs prevented his utterance, then raising his head, he said, modestly, "I am Beethoven!" Then they uncovered their heads in wonder and amaze, and bent before him in respectful silence. Beethoven extended his hand, which they pressed, and kissed, and wept over, for they knew that greater than a king was the man they were now entertaining. Seeing their look of reverence, Beethoven held out his arms and embraced them all - father, mother, young girl, and three brothers. All at once he rose up, went to the clavecin, motioned the young men to take up their violins, and himself performed the piano part of this wonderful composition. It was an inspiration to the performers; never had they heard such music. Half the night passed and the enraptured peasants still listened. Those were the last notes of the dying man!

The old father made him accept his own bed, but poor Beethoven in the night, becoming feverish and restless, rose to take the air, and went forth from the dwelling with bare feet. The winds were sighing through the branches of the trees and moaned along the avenues of the wood. Beethoven wandered about till early morning, when he returned to the house, not knowing whether he had gone. He had been seized with a severe chill, and his mind was already wandering. The kind old man sent at once for a physician, but dropsy on the chest was found to have declared itself, and within two days, spite of all care and skill, it was pronounced that Beethoven must die. And in truth, life was every moment ebbing.

As he lay upon his bed, pale and in great suffering, a man entered. It was Hammel, the friend of many years - his only friend. He had learned of his illness, while on a visit to Vienna, and came not only to nurse him, but to bring him money. It was too late! Beethoven could never speak to him again. The only thing he could do was to bestow upon him a grateful smile and firmly press his hand.

Hammel bent over him, and by means of an instrument succeeded in making him hear the words of his compassion and regret, and more than all, of his long and deep affection. Beethoven's face lighted up like that of an angel. His eyes shone, he struggled for utterance, and at length gasped: "Is it not true, dear Hammel, that I have some talent after all?"

These were the last words of Beethoven; a moment after, his eyes became fixed, and his spirit passed to that world where, among the angelic throng, his divine music could be comprehended and adored. They buried him in the little cemetery of Döbling, and very recently his remains have been removed to the great cemetery of Vienna in company with those of Schubert, who earnestly desired to be buried by his side. — Mrs. G. Hall, in New York Observer.

HUNGER AND THIRST.

"I wonder sometimes if they do know anything about it," said a simple, honest woman to her spiritual adviser and friend. "About what, if you please?" asked the other.

"About being a Christian. I am sure that I wish to be; but I think if I were one, some things would be different."

"Tell me one of the things that ought to be otherwise."

"I ought to get more answers to prayer. I ask God, and I ask him for what I most need, and I hardly ever know that he gives me anything for it. It is like being always thirsty, and finding no water, and hungry, with but half enough to eat."

"And you do not think that God does not answer because you always crave more of his good things with unsatisfied appetite?"

"What else can I think when I feel so empty?"

"Perhaps you overlook one of our Saviour's most precious and express declarations: 'Blessed are they that hunger and thirst after righteousness; for they shall be filled.' Has there ever been a time in your life when you did not so hunger and thirst?"

"I had not recognized these longings as a part of God's answer; I supposed they indicated the lack of answers."

"Do you suppose if God took no notice of your asking, or if he withheld his grace altogether, that such longing would continue? No; you would lose the hunger and the thirst and have no wish to draw nigh to God."

"God must see that I have been very blind and ungrateful for his grace to me. And yet I want more light and more help continually. I want to know even the secret of the Lord."

"You cannot ask too much, and you will not ask in vain, providing you keep the conditions on which you may receive the more and more. You must thank him for what he has given, and you must act upon what you have received. If he shows you a duty, do it in its time, as he would have you do. If he permits a trial to assail your peace, tell him at once, and commit the keeping of your soul unto his wisdom and faithfulness. If he offers you a song, sing it to his praise. All this will make you hunger and thirst but the more, yet it will be the answer to your praying."

"Oh, I see now, he has been answering all I would let him, and I didn't know it until now."

"KISS ME, MAMMA, I CAN'T GO TO SLEEP."

The child was so sensitive so like that little shrinking plant that curls at a breath and shuts its heart from the light. The only beauties that she possessed were an exceedingly transparent skin and the most mournful, large blue eyes.

I had been trained by a very stern, strict, conscientious mother, but I was a hardy plant, rebounding at every shock; misfortune could not daunt, though discipline tamed me. I fancied, alas! that I must go through the same routine with this delicate creature; so one day when she had displeased me exceedingly by repeating an offence, I was determined to punish her severely. I was very serious all day, and upon sending her to her little couch, I said: "Now, my daughter, to punish you, and show you how very, very naughty you have been, I shall not kiss you good-night."

She stood looking at me, astonishment personified, with her great mournful eyes wide open - I suppose she had forgotten her misconduct till then, and I left her with big tears dropping down her cheeks, and her little red lips quivering.

Presently I was sent for. "Oh, mamma, you will kiss me, I can't go to sleep if you don't!" she sobbed, every tone in her voice trembling; and she held out her little hands.

Now came the struggle between love and what I falsely termed duty, my heart said, give her the kiss of peace, my stern nature urged me to persist in my correction, that I might impress the fault upon her mind. That was the way I had been trained, till I was a submissive child; and I remembered how often I had thanked my mother since for her straightforward course.

I knelt by the bedside. "Mother can't kiss you, Ellen," I whispered, though every word choked me. Her hand touched mine; it was very hot, but I attributed it to her excitement. She turned her little grieving face to the wall; I blamed myself as the fragile form shook with half-suppressed sobs, and saying: "Mother hopes little Ellen will learn to mind her after this," left the room for the night. Alas! in my desire to be severe I forgot to be forgiving.

It must have been twelve o'clock when I was awakened by my nurse. Apprehensive I ran eagerly to the child's chamber; I had had a fearful dream.

Ellen did not know me. She was sitting up, crimsoned from the forehead to the throat; her eyes so bright that I almost drew back aghast at their glances.

From that night a raging fever drank up her life; and what think you was the incessant plaint that poured into my anguished heart? "O, kiss me, mamma, do kiss me; I can't go to sleep! You'll kiss your little Ellen, mamma won't you? I can't go to sleep. I won't be naughty if you'll only kiss me! Oh, kiss me, dear mamma, I can't go to sleep."

some disaffection may ripen in our church. Do we pause upon the threshold of the new year and listen to such voices? The year will not be a successful one unless we can break this evil spell. How may it be done? Fix your heart upon Jesus, your burden-bearer.

Resolve that, whatever burden comes during the year, you will immediately carry it to him.

See that you meet every trial with sincerity of heart; asking not so much that it may be removed, as that you may have grace to bear it.

When providential burdens are laid upon you, remember that you are not alone; others have trials equal to, or even greater than yours.

Do not commit the error of supposing that, because the situation is difficult, you have not the favor of your Heavenly Father.

Do not become so engrossed in yourself as to forget that you may misrepresent your Master before an ungodly world, constantly looking to you for an example of quiet, religious trust under all circumstances.

Never forget that it is impossible for us to realize that immeasurable burden of sorrow which Jesus bore for us.

Look up! during all the year. Behold the prize at the end of the race. Heaven is not far away. It will not be very much nearer twelve months hence. When we reach that home our sorrows will be lost in songs, our burdens in heavenly beatitudes. — Advocate.

SOMETHING BETTER.

"I cannot believe that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves, and then sink into nothingness; else why is it that the glorious aspirations which leap like angels from the temple of our heart are forever wandering about unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and pass off and leave us to muse upon their favored loveliness? Why is it that the stars who hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever-mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view, and then taken from us leaving the thousand streams of affection to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean; and where the beings that pass before us like shadows shall stay in our presence forever." — Geo. D. Prentice.

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Popular Science. SCURVY FROM ALCOHOLISM.—M. M. in Journal de Médecine de Bruxelles, has on record a case of scurvy which is all to have been due to the abuse of alcohol. The patient was a boy aged thirteen, living under excellent hygienic and dietetic conditions. All the signs were present; the gums were swollen and ulcerated, there were chymoses in the limbs and trunk, frequent epistaxis, hæmoptysis cephalalgia, in the limbs and cachexia, leading to death in about three months from the onset of first symptoms. The youth had early acquired the habit of drinking, and had, on being seen, just finished a voyage of five days, during which, it is said, he lived nothing but alcoholic liquors. According to Masy, the alcohol had determined a general "steatosis" of the circulatory system, which fatty degeneration had led to all the symptoms of scurvy.

A CURIOUS SOURCE FOR FRESH WATER. One of the hottest regions on the earth along the Persian Gulf, where little or no rain falls. It is more uncomfortable than the fact that at Bahrin the arid shores have no fresh water; yet a comparatively numerous population contrive to live there; thank the copious springs which break forth at the bottom of the sea. The fresh water is got by diving. The diver, sitting in a boat, winds a great goatskin-bag around his left arm, the hand grasping its mouth; he takes in his right hand a heavy stone which is attached a long line. Thus equipped, he plunges in, and soon reaches the bottom. Instantly opening the bag, the strong jet of fresh water, he springs the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver, taking breath, plunges in again. The sea of the copious marine springs is thought to be in the green hills of Osman, some five or six hundred miles distant. — Popular Science News.

A SHEET OF LETTER PAPER MAY MOVE TON ONE MILE.—The modern cargo steamer has now become a wonderfully economical freight carrier, especially as regards consumption of fuel. A freight train under the most favorable conditions seems wasteful in comparison. The Burgos, a modern steamer especially built to carry cargo only at a slow speed, lately left England for China with a cargo weighing 5,600 pounds. During the first part of the voyage, from Plymouth to Alexandria, the consumption of coal was 282, 240 pounds, distance being 3,380 miles. The consumption per mile was therefore only 83.5 pounds; the consumption per ton of cargo per 1,000 miles was 1.48 pounds. In other words, half an ounce of coal propelled one ton of cargo one mile. Assuming that paper is as efficient a fuel as coal, we have, says the Railroad Gazette, only to burn a letter on board this steamer to generate and utilize enough energy to transport one ton of freight one mile. It is difficult to realize that such a trifling as burning a letter involves such a wasteful energy, or can have any reference to the energy sufficient to perform a feat under less favorable circumstances, requiring a couple of horses and a teamster for half an hour.

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The engines of the Burgos are on a system termed the triple compound system, steam being expanded in three cylinders in succession. The boiler pressure is 150 pounds per square inch. The average speed at sea in all weather is very rapid, ten miles an hour. — Scientific American.

THE SECRET OF THE PYRAMIDS.—This time the mystery of the preparation of the bodies of the Egyptian dead for eternal life has never been discovered; it is the standing marvel of the ages, how the Egyptians were enabled to preserve the bodies of their dead in such a way as to be "tooth of time"; but a patent has recently been taken out in Washington, the inventor claims is a real discovery of the Egyptian secret. But the process of embalming has no real utility. The ancient Egyptian believed in the immortality of the body; and he deemed it his religious duty to have his remains so prepared that when he was resurrected, his old lineaments would remain the same. The soil of Egypt to-day is packed with mummies, so much so as to seriously interfere with the labors of the agriculturist. After all, nature knows best. The patentable character of our frail bodies reacts upon the soil, elements of fertility which it needs. It is said that every atom of matter for many feet over the surface of all must literally have passed through human life in not thousands of the bodies of China in the countless ages of the past. The earth would be a mausoleum had the process of embalming been common among the races of men since the beginning of the world. — Sci.

GOOD HOMES! BOUGHT BY AUCTION... LANDS IN NEW JERSEY...

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

Table with columns: STATIONS, No. 8\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

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WESTWARD.

4.45 P. M., from Dunkirk, stops at Forestville 6.17, Smith's Mills 6.38, Perryburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley 7.16, Salamanca 8.15, Great Valley 8.23, Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10.28, Belvidere 10.42, Belmont 10.64, Scio 11.07, Wellsville 11.19, Andover 11.43 P. M., Alfred 12.14, Almond 12.38, arriving at Hornellsville at 12.42 A. M.

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.87, Hinsdale 11.19, Olean 11.55 A. M., Allegany 12.00, Vandalia 12.41, Carrollton 1.44, Great Valley 2.20, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.58, Smith's Mills 6.51, Forestville 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50 P. M.

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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.

ADDITIONAL LOCAL TRAINS EASTWARD.

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.

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